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JOURNAL
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Convention

XXX

THIRTY-FIFTH
ANNUAL SESSION
1915

XXX


HELD WITH THE
Baptist Churches, Chicago, Ill.
September 8-13, 1915

25 Cents Per Copy

*A good character is a good insurance. Those who love life, and are
loved by others, will remember you when they are called.*
— J. H. Burroughs.

THE LAMARCK PRESS
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HOW IT HAPPENED.

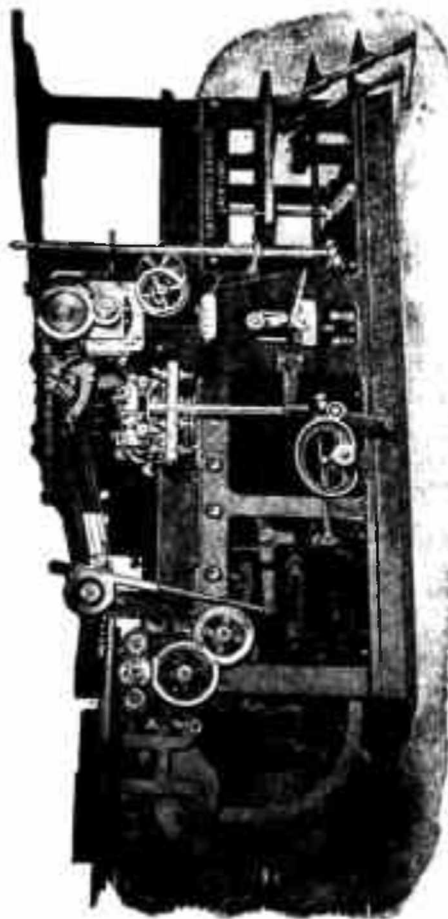
 WE WERE ordered to get out the Minutes of the 1915 Session of the National Baptist Convention, at the Executive Board Meeting, June 17, 1916

The Manuscript for this book came to us in three installments, inconveniencing us not a little. We were ready for the binder, when the second installment arrived, hence, the Women's Auxiliary Report and the President's Address do not follow where they should. The Report of the Benefit Board and the Secretary's picture, just straggled in, in time for an appendix. Though a little mixed, it's all here.

L. G. JORDAN.

Walker
Maffei
Butler
White
Kersh
Pons
Young
Borke
Hill
Mason
Williams

Miller
Horton



THE LINOTYPE TYPE-SETTING PRESS
On Which the Minutes of the Southern Baptist Convention for 1914 and 1916
and The Mission Herald were Printed



DR. E. C. MORRIS, D. D.,
President National Baptist Convention, Helena, Ark.



REV. W. G. PARKS, D. D.,
Vice President-at-large, National Baptist Convention,
Philadelphia, Pa

A Good character is the best tombstone. Those who loved you, and were helped by you, will remember you when forget me nots are withered — C. H. Spurgeon.

JOURNAL

OF THE

Thirty-Fifth Annual Session

OF THE

National Baptist Convention

HELD WITH THE

Baptist Churches of Chicago, Ill.

SEPTEMBER 8-13, 1915.

When any duty is to be done, it is fortunate for you if you feel like doing it; but, if you do not feel like it, that is no reason for not doing it — W. Gladden

Constitution of the National Baptist Convention

OF

The United States of America

ADOPTED 1895 AND REVISED 1915

PREAMBLE

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 Mission Convention of the United States of America," hitherto engaged in mission work on the West Coast of Africa, "The National Baptist Convention," which has been engaged in mission work in the United States of America, and "The National Baptist Education Convention," which has sought to look after the educational interests, 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 Convention shall be known and styled in law by the name of "THE NATIONAL BAPTIST CONVENTION OF THE UNITED STATES OF AMERICA."

ARTICLE II.—BUSINESS AND OBJECTS

The particular business and object of this Convention shall be to promote a growth and propagation of religion, morality and intelligence among the races of mankind, by engaging in missionary work in the United States of America and upon the Continent of Africa, and elsewhere, by fostering the cause of education and publishing and circulating literature and in providing the necessary ways and means for carrying on such work.

ARTICLE III.—MEMBERSHIP

The membership of this Convention shall be Representative, Life and Annual.

(a) Representative—Any orthodox Missionary Baptist Church, Sunday School, Missionary Society, District and General Association, Sunday School Convention and B. Y. P. U. and State Convention may become annual members by paying Five (5.00) Dollars for every messenger representing such organization. The money to be paid for representation by the above-named bodies may be paid to any one of the Corresponding Secretaries of any of the boards for the objects of the work fostered by the Convention at any time during the year.

(b) Life—Any one in good standing in any regular Missionary Baptist Church and in harmony with the spirit, objects and purposes of this Con-

MINUTES

vention may become a life member by the payment of Twenty (\$20.00) Dollars at the time of enrollment or Five (\$5.00) Dollars for four subsequent years.

(c) Annual: Any one who is a member of and in good standing in a regular Missionary Baptist Church and in harmony with the spirit, objects and purposes of this Convention may become an annual member by the payment of Two Dollars and Fifty Cents (\$2.50), provided the delegation from the church where the Convention is being held does not exceed five.

ARTICLE IV—QUALIFICATIONS

All of the officers, agents, missionaries, the field and the Corresponding Secretaries of the Convention and its Board must be members in good and regular standing of some regular Baptist Church in union with the churches of this Convention and must furnish satisfactory evidence of their genuine piety and fervent zeal in the Master's cause.

ARTICLE V—OFFICERS

Section 1. The officers of this Convention shall be a President, a Vice-President at Large, a Vice-President from each State and Territory, a Secretary, four or more Assistant Secretaries, a Treasurer, an Auditor, two Assistant Auditors, a Statistician and Attorney, an Assistant Attorney, a Home Mission Board, a Foreign Mission Board, an Educational Board, a Publishing Board, a Baptist Young People's Union Board, a Benefit Board, a Women's Auxiliary Board and a Board of Directors, all of whom shall be elected annually by ballot or by the determination of the Convention.

ARTICLE VI—DUTIES OF OFFICERS

Section 1. It shall be the duty of the President to preside at all regular and call sessions of the Convention, and to sign all orders drawn on the Treasurer for such an amount that may be voted by the Convention or ordered by the Board of Directors.

He shall sign for and in the name of THE NATIONAL BAPTIST CONVENTION OF THE UNITED STATES OF AMERICA all official papers or legal documents which the Convention or the Board of Directors may order and perform such other duties as usually devolve upon a presiding officer. He shall be allowed railroad fare to and from the annual meetings, necessary office expense and such donations as the Convention may make.

VICE-PRESIDENT AT LARGE

Sec. 2. It shall be the duty of the Vice-President at Large to preside during the absence of the President, and, during his absence, perform all the duties of the President.

VICE-PRESIDENTS

Sec. 3. The Vice-Presidents of the several States shall preside when called upon.

THE SECRETARY

Sec. 4. It shall be the duty of the Secretary to keep, in a well-bound book, a true and complete record of the proceedings of the Convention and an accurate account between the Convention and its officers. He shall attend all legal documents which may be executed by the Convention or ordered by the Board of Directors. He shall issue and sign all orders on the Treasurer, and, in a general way, perform the usual duties of that officer and at each

annual meeting submit such an annual report as the Convention or the Board of Directors may require. For his services he shall receive Two Hundred and Fifty Dollars (\$250.00) and necessary office expenses.

ASSISTANT SECRETARIES

Sec. 5. The Assistant Secretaries shall perform such duties as may be assigned to them by the Secretary, and for their services shall receive Three (\$3.00) Dollars per day.

TREASURER

Sec. 6. It shall be the duty of the Treasurer to receive and receipt for all moneys turned over to him and pay out the same only upon an order signed by the President and attested by the Secretary; and, at each annual session, submit a written and itemized report of all receipts and expenses. For his service he shall receive One (1.00) Dollar per annum and railroad fare to and from the Convention, and give a bond in such an amount as the Board of Directors may require.

AUDITOR

Sec. 7. It shall be the duty of the Auditor to audit, annually, the books and accounts of the officers of the Convention and of the several Boards; and, if he deems necessary, he may employ such assistance as he may desire. He shall, at all times, have access to all the books and accounts of the Convention and of the several Boards; and, during his audit, obtain from any officer of the Convention or of the several Boards all books, legal papers and such other documentary evidences or data as he may desire and deem necessary in making a proper examination.

He shall submit, annually, his findings to the Convention, together with such clerical and financial recommendations as he may deem best and possible for the business development of the Convention and of its several Boards. For his service he shall receive Four (4.00) Dollars per day and railroad fare to and from the places of audit and from the Convention.

STATISTICIAN

Sec. 8. It shall be the duty of the Statistician to gather statistical data of the denomination churches and schools, and report the same annually to the Convention. For his service he shall receive such compensation as the Convention may allow.

THE ATTORNEY

Sec. 9. It shall be the duty of the Attorney to prepare all legal documents of the Convention and its Board; to represent the Convention and its Board in all legal proceedings; to render, in writing, all legal opinions which may be required of him by either the President or any other officer of the Convention or of the Board; and, in a general way, represent and protect, at all times, the legal interest of the National Baptist Convention of the United States of America. For his service, in rendering written opinions and as a retainer's fee, he shall receive an annual salary of One Hundred and Fifty Dollars (\$150.00); and, for other services, such an amount as he and the Board of Directors may agree upon.

THE BOARDS

Sec. 10. Each of the various Boards, as named in Article V of this Constitution, shall consist of one member from each State and Territory represented in the Convention, except in the State in which the Board is located;

and, in that event, that Board shall have eight additional members from that State. The said members of the various Boards shall be nominated by the delegation from their States and Territories and confirmed by the Convention. Each Board may, out of its own members, create an Executive Committee with not less than five nor more than nine members, who shall be residents of the State in which the Board is located.

It shall be the duty of each Board and its Executive Committee to take in charge and have under its control and management, during the recess of the Convention, all of the affairs relating to the objects with whose interest it is charged, but all such management shall be in strict conformity with the orders, rules and regulations of The National Baptist Convention of the United States of America. The Board shall have the power to make such rules, regulations and By-laws for the management of its affairs and conduct of its officers as it may deem necessary, and such rules, regulations and By-laws must not be inconsistent with the Constitution of this Convention; but before such rules, regulations and By-laws or amendments thereto shall become operative and binding they must be submitted to and approved of by this Convention. Each Board, through its Corresponding Secretary, shall make such quarterly or annual report to the Auditor of the Convention as may be required and shall organize by the election of the Chairman, or Vice-Chairman, a Recording Secretary, a Corresponding Secretary and a Treasurer. The last two offices may be held by one and the same person.

CHAIRMAN AND VICE-CHAIRMAN

Sec. 11. The duties of the Chairmen and Vice-Chairmen of the Boards shall be the same as those that are usually performed by the said officers.

RECORDING SECRETARY

Sec. 12. The Recording Secretary shall keep a true and complete record of the proceedings of the Board and of the Executive Committee and an accurate account of the receipts and expenses of the same.

CORRESPONDING SECRETARY

Sec. 13. It shall be the duty of the Corresponding Secretary to conduct a general correspondence of that particular Board; and in connection with the Executive Committee, have the immediate management of its affairs, subject at all times to the rules, regulations and By-laws of that Board. He shall be the custodian of all legal documents of his Board. For his service he shall receive such compensation as the Board of Directors may fix.

BOARD OF DIRECTORS

Sec. 14. The Board of Directors shall consist of the Vice-President of the various State and Territorial Conventions represented at each annual session, the President, the Vice-President at Large, the Secretary, the Treasurer, the Auditor, the Statistician, the Attorney and the Assistant Secretaries of the Convention—a majority of whom shall constitute a quorum for the transaction of business. The Board of Directors shall organize by electing a Chairman and a Secretary, who shall perform the duties usually assigned to like officers. It may, if it so desires, create from among its own body such sub-committee as it may deem proper and make such rules and regulations not inconsistent with the Constitution as it may deem necessary.

It shall be the duty of the Board of Directors to complete the unfinished business of the Convention and to adjust such matters as may be referred

to it by the Committee; to fill all vacancies which may occur in the roster of the Convention; to try and remove from office any officer of the Convention (against whom charges may be preferred and proven); to nominate and fix the time and place of the meeting; to enforce the orders of the Convention or any of its Boards; to examine and pass on and recommend all claims against the Convention; and during the recess of the Convention, have entire charge of its affairs. The Chairmen and Corresponding Secretaries of the several Boards shall be accorded the floor of the Board of Directors and to speak on and discuss all questions, but not vote.

AMENDMENTS

Sec. 15. This Constitution may, by two-thirds vote, be altered or amended at any regular session of the Convention; provided, notice of the same is given one year previous and that the proposed amendment or amendments have been published for three consecutive months in the official organ or newspaper of the Convention.

All Constitution laws or parts of Constitution or laws in conflict with the above are hereby repealed and are of no force and effect. This Constitution takes effect and remains in full force on and after its adoption.

Revised, read and approved by The National Baptist Convention of the United States of America when in session in Chicago, Illinois, September —, 1915, and adopted September —, 1915.



MINUTES

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

Yrs.	Cities	Preside	Secretaries
1880	Montgomery, Ala.	Rev. W. H. McAlpine	Rev. J. M. Armistead
1881	Knoxville, Tenn.	Rev. W. H. McAlpine	Rev. J. M. Armistead
1882	Marion, Ga.	Rev. W. H. McAlpine	Rev. W. H. Pettiford
1883	Manchester, Va.	Rev. J. Q. A. White	Prof. J. E. Jones
1884	Meridian, Miss.	J. A. Foster	Rev. H. H. Mitchell
1885	New Orleans, La.	W. A. Brinkley	Rev. S. T. Clanton, D. D.
1886	Memphis, Tenn.	Rev. J. A. Foster	Hon. J. J. Spelman
1887	Little Rock, Ark.	Rev. S. Jackson	Hon. J. J. Spelman
1888	Nashville, Tenn.	Rev. S. Jackson	Hon. J. J. Spelman
1889	Indianapolis, Ind.	Rev. E. K. Love, D. D.	Rev. S. D. Clanton, D. D.
1890	Louisville, Ky.	Rev. E. K. Love, D. D.	Rev. S. D. Clanton, D. D.
1891	Dallas, Texas	Rev. E. K. Love, D. D.	Rev. S. D. Clanton, D. D.
1892	Savannah, Ga.	Rev. A. R. Griggs, D. D.	Rev. S. D. Clanton, D. D.
1893	Washington, D. C.	Rev. E. K. Love, D. D.	Rev. S. D. Clanton, D. D.
1894	Montgomery, Ala.	Rev. A. R. Griggs, D. D.	Rev. S. D. Clanton, D. D.
1895	Atlanta, Ga.	Rev. E. C. Morris, D. D.	W. H. Stewart
1896	St. Louis, Mo.	Rev. E. C. Morris, D. D.	W. H. Stewart
1897	Boston, Mass.	Rev. E. C. Morris, D. D.	W. H. Stewart
1898	Kansas City, Mo.	Rev. E. C. Morris, D. D.	W. H. Stewart
1899	Nashville, Tenn.	Rev. E. C. Morris, D. D.	W. H. Stewart
1900	Richmond, Va.	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1901	Cincinnati, Ohio	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1902	Birmingham, Ala.	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1903	Philadelphia, Pa.	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1904	Austin, Texas	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1905	Chicago, Ill.	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1906	Memphis, Tenn.	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1907	Washington, D. C.	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1908	Lexington, Ky.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1909	Columbus, Ohio	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1910	Chicago, Ill.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1911	Chicago, Ill.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1912	Houston, Texas	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1913	Nashville, Tenn.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1914	Philadelphia, Pa.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1915	Chicago, Ill.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson

For complete list of names of Presidents and Secretaries from 1880 to 1893 contributed by Dr. I. G. Jordan, Cor. Sec. F. M. B., N. B. C.

LIFE MEMBERS OF THE National Baptist Convention

Rev. E. C. Morris, D. D.	Helena, Ark.
Mrs. H. E. Pitts	Uniontown, Ala.
Rev. L. L. Jones, D. D.	North Birmingham, Ala.
Mrs. R. T. Pollard	Selma, Ala.
Rev. C. L. Fisher, D. D.	Mobile, Ala.
Rev. A. J. Stokes, D. D.	Montgomery, Ala.
John Runo	Birmingham, Ala.
Rev. C. L. Thornton, D. D.	Birmingham, Ala.
Rev. R. T. Pollard, D. D.	Live Oak, Fla.
Rev. S. L. Hutchins, D. D.	Columbus, Ga.
Rev. J. D. Maddox	Eufaula, Ala.
Rev. H. Crawford	Mobile, Ala.
Prof. R. H. Barnes	Tuscaloosa, Ala.
Rev. William Madison, D. D.	Uniontown, Ala.
Rev. C. J. Davis, B. D.	Mt. Meigs, Ala.
Prof. R. B. Hudson	Selma, Ala.
Rev. N. W. Robinson	Monticello, Fla.
Rev. A. P. Dunbar	Atlanta, Ga.
Rev. E. R. Carter, D. D.	Atlanta, Ga.
Dr. C. T. Walker	Augusta, Ga.
Rev. J. F. Thomas, D. D.	Chicago, Ill.
Rev. William Gray, D. D.	Bradford, Ill.
Rev. D. H. Harris, D. D.	Chicago, Ill.
Rev. J. R. Bennette	Philadelphia, Pa.
Rev. T. L. Griffith	Nes Moines, Ia.
Rev. C. H. Johnson	Indianapolis, Ind.
Rev. C. G. Fishback, D. D.	Wichita, Kans.
Rev. E. Steward	Louisville, Ky.
William H. Stewart	Louisville, Ky.
John H. Frank, D. D.	Louisville, Ky.
W. H. Craighead	Louisville, Ky.
C. H. Parrish, D. D.	Louisville, Ky.
Rev. C. C. Bates	Louisville, Ky.
Rev. O. Durrett, D. D.	Hickman, Ky.
Rev. E. P. Mark	Louisville, Ky.
Rev. Jackson Aron	New Orleans, La.
Rev. A. C. Morris	Flora, Miss.
Rev. T. S. Edwards	Hattiesburg, Miss.
Rev. J. J. Davis	Meridian, Miss.
Rev. E. Thomas	Croftford, N. J.
Rev. G. E. Morris, D. D.	Morristown, N. J.
Rev. W. P. 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. B. Herben, D. D.	Atlantic City, N. J.
Rev. D. S. Klugh	Princeton, N. J.
Rev. M. W. Gilbert, D. D.	Selma, Ala.
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. Reed	Philadelphia, Pa.
Rev. L. Cunningham	Ardmore, Pa.
Rev. U. Cunningham	Ardmore, Pa.
Rev. D. D. Githen	Philadelphia, Pa.
Rev. W. G. Parks	Philadelphia, Pa.
Rev. E. H. McDonald, D. D.	St. Paul, Minn.
Rev. T. O. Fuller, D. D.	Memphis, Tenn.
Rev. H. Allen Boyd	Nashville, Tenn.
Rev. William Beckham, D. D.	Nashville, Tenn.
Rev. T. H. Bailey	Palestine, Tex.
Dr. A. R. Griggs	Newcastle, Tex.
Prof. B. Abner, Jr.	Texas
Rev. H. H. Harts	Newport News, Va.
Dr. H. T. White	Clifton Forge, Va.
Dr. W. R. Brown	Roanoke, Va.
Mrs. A. Graham	Richmond, Va.
Dr. W. F. Graham	Richmond, Va.
Rev. J. C. Jackson	Lynchburg, Va.
Rev. W. J. Hackett	Covington, Va.
Rev. A. A. Galvin, D. D.	Danville, Va.
Dr. W. R. Johnson	Washington, D. C.
W. H. Young	
Rev. A. T. Stewart, D. D.	Helena, Ark.
Rev. D. S. Klugh	New Haven, Conn.
Rev. John May, D. D.	Dallas, Tex.
Rev. Kimball Warren	Hartford, Conn.

OFFICIAL DIRECTORY OF THE National Baptist Convention

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REV. E. C. MORRIS, D. D. Helena, Ark.

VICE PRESIDENT AT LARGE

REV. W. G. PARKS, D. D. Philadelphia, Pa.

SECRETARY.

H. B. HUDSON, A. M. Selma, Ala.

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REV. E. A. WILSON, D. D. Muskogee, Okla.

REV. E. H. McDONALD, D. D. St. Paul, Minn.

REV. G. M. NABRITT, D. D. Augusta, Ga.

TREASURER.

REV. A. J. STOKES, D. D. Montgomery, Ala.

STATISTICIAN.

REV. C. H. PARRISH, D. D. Louisville, Ky.

AUDITOR.

PROF. M. M. RODGERS La Grange, Tex.

ATTORNEY.

T. G. EWING, LL. B. Nashville, Tenn.

STATE VICE PRESIDENTS.

Alabama—Rev. J. H. Eason, D. D.	Birmingham
Arkansas—Rev. J. W. McCrary, D. D.	Pine Bluff
California—Rev. H. B. Thomas, D. D.	Santa Barbara
Connecticut—Rev. D. S. Klugh, D. D.	New Haven
District of Columbia—Rev. A. Wilbanks, D. D.	Washington
Florida—Rev. G. F. McKinney	Live Oak
Florida—Rev. R. H. Pittman, D. D.	Tampa
Georgia—Rev. C. T. Walker, D. D.	Angusta
Illinois—Rev. F. A. McCoo, D. D.	Chicago
Iowa—Rev. T. J. Carr, D. D.	Ottumwa

Kentucky—Rev. W. T. Amiger, D. D.	Louisville
Kansas—Rev. E. T. Fishback, D. D.	Wichita
Louisiana—Rev. W. M. Taylor	Baton Rouge
Maryland—Rev. W. J. Johnson, D. D.	Baltimore
Maryland—Rev. J. H. Taylor, D. D.	Baltimore
Michigan—Rev. D. H. Foster	Benton Harbor
Minnesota—Rev. E. H. McDonald, D. D.	St. Paul
Mississippi—Rev. A. M. Johnson, D. D.	Vicksburg
Mississippi—Rev. A. B. Holden	Greenville
Missouri—Rev. J. M. Booker, D. D.	Kansas City
New Jersey—Rev. E. W. Roberts, D. D.	Plainfield
New York—Rev. H. Arthur Booker	New York City
North Carolina—Rev. C. M. Cartwright, D. D.	Elizabeth City
North Carolina—Rev. S. N. Voss, D. D.	Raleigh
Ohio—Rev. G. W. Wyatt, D. D.	Cincinnati
Oklahoma—Rev. B. J. F. Westbrook	Oklahoma City
Pennsylvania—Rev. J. C. Jackson, D. D.	Philadelphia
South Carolina—Rev. W. M. Howard	Durington
Tennessee—Rev. J. W. Hibbons, D. D.	Memphis
Texas—Rev. L. K. Williams, D. D.	Fort Worth
Washington—Rev. W. D. Carter, D. D.	Seattle
West Virginia—Rev. R. H. McKay, D. D.	Harmville

HOME MISSION BOARD.

Alabama—Rev. H. N. Hall	Birmingham
Arkansas—Rev. J. S. Odum	Hotchkiss
California—Rev. W. H. Tillman	Los Angeles
Connecticut—Rev. H. S. Kling	New Haven
Colorado—Rev. A. E. Reynolds	
District of Columbia—Rev. J. T. Cloth, D. D.	Washington
Florida—Rev. W. D. Vann	St. Petersburg
Florida—Rev. C. T. Durrah, D. D.	
Georgia—Rev. W. H. Forbes, D. D.	Macon
Illinois—Rev. D. H. Harris	Chicago
Iowa—Rev. F. H. Woodard	Union
Kentucky—Rev. G. W. Hampton	Anchorage
Kansas—Rev. H. A. Cartwright	Parsons
Louisiana—Rev. J. E. Evans	Shreveport
Maryland—Rev. D. R. Powell	Tamora
Maryland—Rev. P. T. Winn	Baltimore
Michigan—Rev. D. H. Foster	
Minnesota—Mrs. A. W. Jordan	St. Paul
Mississippi—Rev. J. H. C. Henry	Vicksburg
Mississippi—Rev. R. T. Sims	Canton
Missouri—Rev. E. M. Cahoon, D. D.	St. Joseph
New York—Rev. H. Arthur Booker	New York City
North Carolina—Rev. B. W. Dance	Edenton
North Carolina—Rev. S. N. Voss, D. D.	Raleigh
Ohio—Rev. F. L. Flarer	Cincinnati
Oklahoma—Rev. G. W. McClendon	Muskogee
Pennsylvania—Rev. W. R. Brown, D. D.	Pittsburgh
Tennessee—Rev. R. J. Petty	
Texas—Rev. J. E. Knox, D. D.	Dallas
Washington—Rev. S. G. Wilson	Spokane
West Virginia—Rev. H. D. Meadows	Huntington

FOREIGN MISSION BOARD.

Alabama—Rev. D. M. Coleman, D. D.	Selma
Arkansas—Rev. William Jones	Fort Smith
California—Rev. G. C. Coleman, D. D.	Oakland
Connecticut—Rev. W. N. Norton	Bridgeport
Colorado—Rev. D. E. Over, D. D.	Denver
District of Columbia—Rev. M. W. D. Norman, D. D.	Washington
Florida—Rev. H. Holman	Daytona
Georgia—Rev. E. P. Johnson, D. D.	Atlanta
Illinois—Rev. I. A. Thomas	Evansville
Iowa—Rev. T. L. Grifth, D. D.	Des Moines
Kentucky—Rev. C. H. Parrish, D. D.	Louisville
Kansas—Rev. C. G. Fishback	Topeka
Louisiana—Rev. E. L. Brown	New Orleans
Maryland—Rev. J. W. Jones, D. D.	Covans
Maryland—Rev. Jones Watkins	Baltimore
Mississippi—Rev. J. J. Totten, D. D.	Tunica
Mississippi—Rev. N. L. Wicks	West Point
Michigan—Rev. D. H. Foster	
Missouri—Rev. G. E. Stevens	St. Louis
Minnesota—Mrs. E. H. McDonald	St. Paul
North Carolina—Rev. G. D. Orin, D. D.	Hertford
North Carolina—Rev. C. S. Brown, D. D.	Winton
New York—Rev. M. B. Hucless	New York City
Ohio—Rev. S. S. Simon	Cincinnati
Oklahoma—Rev. H. T. Borders	Oklahoma City
Tennessee—Rev. W. L. Petty	
Texas—Rev. F. L. Light, D. D.	Houston
Washington—Rev. J. L. Murray	Tacoma
West Virginia—Rev. D. W. Stratton, D. D.	St. Albans

PUBLISHING BOARD.

Alabama—Rev. J. A. Martie, D. D.	Selma
Arkansas—Rev. R. A. Adams, D. D.	Baxter
California—Mrs. E. T. Norton	Los Angeles
Connecticut—Rev. W. N. Norton	Hartford
Colorado—Rev. D. E. Over	Denver
District of Columbia—Rev. W. H. Taylor, D. D.	Washington
Florida—Rev. D. F. Thompson, D. D.	
Georgia—Rev. A. D. Williams, D. D.	Atlanta
Illinois—Rev. W. M. Brown	Chicago
Iowa—Rev. I. K. Norton	Des Moines
Kansas—Rev. George McNell	Kansas City
Kentucky—Rev. E. T. Offin	Lexington
Louisiana—Rev. H. Brown	Shreveport
Maryland—Rev. J. A. Fry, D. D.	Covans
Maryland—Rev. W. L. Johnson, D. D.	Covans
Michigan—Rev. D. H. Foster	
Minnesota—Rev. S. W. Williams	St. Paul
Mississippi—Rev. W. W. Lindsay, D. D.	Greenville
Mississippi—Rev. J. A. Mitchell	Columbus
Missouri—Rev. S. A. Brown	St. Louis
New Jersey—Rev. E. W. Norton	Plainfield
New York—Rev. M. B. Hucless, D. D.	New York City

North Carolina—Rev. G. D. Griffin, D. D. Hartford
 North Carolina—Rev. M. A. Tally, D. D. Rocky Mountain
 Ohio—Rev. H. D. Proud. Cincinnati
 Oklahoma—Rev. J. F. Kerab, D. D. Tulsa
 Pennsylvania—Rev. W. F. Graham, D. D. Philadelphia
 South Carolina—Rev. H. M. Moore. Anderson
 Tennessee—

Rev. W. W. Whitton.
 Rev. W. N. Haynes.
 Rev. A. L. Bartlett.
 Rev. E. M. Lawrence.
 Rev. W. T. Hightower.
 Rev. I. C. Sherron.
 Rev. S. P. Harris.
 Rev. M. B. Moore.

Texas—Rev. A. Barber, D. D. Galveston
 Virginia—Rev. B. Terrell.
 Washington—Rev. W. D. Carter, D. D. Seattle
 West Virginia—Rev. W. W. Hicks. Bluefields

EDUCATIONAL BOARD

Alabama—Rev. William Madelon, D. D. Montgomery
 Arkansas—Rev. J. T. Scott. Red Leaf
 California—Rev. J. T. Hill. Los Angeles
 Connecticut—Rev. W. A. Harrod. Hartford
 Colorado—Rev. P. J. Price. Denver
 District of Columbia—Rev. W. B. Johnson, D. D. Washington
 Florida—Rev. J. T. Brown. Miami
 Florida—Rev. S. W. Brown.
 Georgia—Rev. S. S. Broadnax, D. D. Thomasville
 Illinois—Rev. S. J. Williams. Cairo
 Kentucky—Rev. J. E. Wood. Danville
 Kansas—Rev. D. B. Jackson. Kansas City
 Louisiana—Rev. W. B. Purvis. Pleasant Hill
 Maryland—Rev. J. R. L. Diggs, Ph. D. Baltimore
 Maryland—Rev. P. D. Johnson. Baltimore
 Michigan—Rev. D. H. Foster, D. D.
 Minnesota—Rev. M. W. Withers. Minneapolis
 Mississippi—Rev. J. A. Marshall, D. D. Lexington
 Mississippi—Rev. T. B. Miles. Indianapolis
 Missouri—Rev. A. W. Ross. Fulton
 Nebraska—Rev. W. F. Botte, D. D. Omaha
 New Jersey—Rev. E. W. Roberts. Plainfield
 New York—Rev. H. Arthur Booker. New York City
 North Carolina—Prof. C. T. Graves. Elizabeth City
 North Carolina—Rev. S. T. Eldridge, D. D. Charlotte
 Ohio—Rev. W. H. McWilliams. Cincinnati

Oklahoma—Rev. D. Wilson. Kingfisher
 Pennsylvania—Rev. G. H. Howard, D. D. Pittsburgh
 Tennessee—

Rev. T. J. Searcy.
 Rev. R. T. Scott.
 Rev. J. L. Campbell.
 Rev. J. W. Ribbles.
 Rev. R. B. Roberts.
 Rev. W. L. Petty.
 Rev. S. E. Griggs.
 Rev. I. S. Strong.
 Rev. J. W. Shaw.

Texas—Rev. A. R. Griggs, D. D. Dallas
 Washington—Rev. J. W. Smith. Spokane
 West Virginia—Rev. H. B. Rice. South Charleston

B. Y. P. U. BOARD.

Alabama—Rev. C. H. Crawford. Mobile
 Arkansas—Rev. T. W. Chism. Plummerville
 Arizona—
 California—Rev. A. C. Williams. Los Angeles
 Connecticut—Rev. D. C. Thomas. Danbury
 Colorado—Rev. P. J. Price. Denver
 District of Columbia—Rev. W. H. Jamason, D. D. Washington
 Florida—Rev. A. L. James. Ocala
 Florida (D. B. C.)—Rev. Y. A. Roberts. Atlanta
 Georgia—Rev. P. James Bryant, D. D. Chicago
 Illinois—Rev. Deacon Prince A. Glendon. Keokuk
 Iowa—Rev. M. J. Burton. Lexington
 Kentucky—Rev. Henry Bowen. Independence
 Kansas—Rev. B. M. Stradford. Sareveport
 Louisiana—Rev. L. Allen, Jr., D. D. Baltimore
 Maryland—Rev. J. E. Watson. Baltimore
 Maryland—Rev. Junius Gray, D. D.
 Michigan—Rev. O. H. Foster, D. D. St. Paul
 Minnesota—Mrs. Fannie Dodd Sears. Beltonia
 Minnesota (G. C.)—Rev. L. W. Gates, D. D.
 Mississippi (M. B. E.)—Rev. G. W. Alexander. Meridian
 Mississippi (E. C.)—Rev. C. T. Stamps. Carrollton
 Missouri—Rev. L. W. Harris.
 New York—Rev. M. B. Hudless. Elizabeth City
 North Carolina—Rev. J. A. Perkins. Raleigh
 North Carolina—Rev. N. F. Roberts, D. D. Jamestown
 Ohio—Rev. Hill. Muskogee
 Oklahoma—Rev. J. W. Perkins. Steelton
 Pennsylvania—Rev. O. P. Goodwin.
 Tennessee—

Rev. E. W. D. Isaac
 Rev. J. S. Swift
 Rev. William Kelly.
 Rev. J. B. Singleton.
 Rev. W. L. Craft.
 Rev. A. R. Wilson.
 Rev. J. H. Evans.
 Rev. L. C. Moore.

Texas—Rev. E. D. Peirson.....Houston
 Washington—Rev. N. W. Cannon.....Seattle
 West Virginia—Rev. L. Hubney.....Freemas

BENEFIT BOARD.

Alabama—Rev. I. J. Green, D. D.....
 California—Rev. C. H. Anderson.....Los Angeles
 Colorado—Rev. L. A. McIntyre.....
 District of Columbia—Rev. Thomas T. Taylor.....Washington
 Florida—Rev. William Smith.....Jacksonville
 Florida—Rev. J. H. Newman.....
 Georgia—Rev. N. H. Wright, D. D.....Macon
 Illinois—Rev. J. H. Storck.....Chicago
 Iowa—Rev. S. Bates.....Des Moines
 Kansas—Rev. C. Teal.....Independence
 Kentucky—Rev. I. A. O'Fallon.....Louisville
 Louisiana—Rev. G. D. Bowdler, D. D.....Winahome
 Maryland—Rev. R. Parker, D. D.....Baltimore
 Maryland—Rev. J. W. Pierson.....Baltimore
 Michigan—Rev. H. H. Foster.....
 Minnesota—Rev. E. H. McDonald, D. D.....St. Paul
 Mississippi—Rev. B. W. Higgins, D. D.....Greenwood
 Mississippi—Rev. B. J. Perkins.....Elizabeth
 Missouri—Rev. J. A. Shield.....St. Louis
 New York—Rev. H. Arthur Booker.....New York City
 North Carolina—Rev. W. H. A. Stallings, D. D.....Edenton
 North Carolina—Prof. A. W. Pegues, D. D.....Raleigh
 Ohio—Rev. W. P. Chatman.....
 Oklahoma—Rev. J. W. Jones.....Guthrie
 Pennsylvania—Rev. J. H. Bennett, D. D.....Chester
 Tennessee—

Rev. R. B. Roberts.
 Rev. W. H. Young.
 Rev. W. Coke.
 Rev. J. W. Shaw.
 Rev. B. R. Bell.
 Rev. S. M. Jackson.
 Rev. L. L. Lewis.
 Rev. C. W. Graham.
 Rev. A. M. McKee.
 Rev. D. Ingram.

Texas—Rev. J. A. McPherson.....Bolton
 Washington—Rev. J. A. Nelson.....Tacoma
 West Virginia—Rev. S. A. Thornton.....Huntington



Rev. W. W. Conley,
 First Cor. Sec'y, N. B. C.



Rev. Joseph Garner
 Missionary in So. America



REV. C. H. PARRISH, A. M., D. D., F., R. G. S.,
 Editor Sunday School Lesson, Publishing Board.

PROGRAM OF THE THIRTYFIFTH ANNUAL MEETING OF THE
NATIONAL BAPTIST CONVENTION, HELD AT CHICAGO, ILL.,

SEPTEMBER 8-14, 1915.

OPENING.

WEDNESDAY MORNING—SEPTEMBER 8TH.

- 10:00 A. M.—Call to order by President.
Devotions Conducted by Rev. E. M. Cobran, D.D., Missouri;
Rev. A. D. Williams, D.D., Georgia; Rev. W. D. Carter, D.D.,
Washington.
Theme: "Pentecostal Power the Maximum Need of the Church."
10:30 A. M.—Welcome Addresses—Time 40 minutes.
On Behalf of the City, His Honor, the Mayor.
On Behalf of Olivet Baptist Church and Local Committee, Rev.
J. A. Thomas, A.M.
On Behalf of the Baptists of Illinois.
On Behalf of the Baptists of Chicago, Rev. F. A. McCoo, D.D.
On Behalf of other Denominations, Rev. A. J. Carey, D.D.
On Behalf of the White Baptists.
11:30 A. M.—Response to Welcome by Rev. J. J. Durham, D.D., S. C. Alternate.
Rev. R. M. Cover, D.D., Arkansas. Time, 20 minutes.
11:30 A. M.—Recess.
During which time States will enroll, report to the Enrollment
and Finance Committees.

AFTERNOON.

Devotions, Conducted by Rev. J. J. James, Sr., D.D., Texas;
Rev. W. F. Marshall, D.D., Georgia; Rev. J. T. Ellis, D.D.,
Kansas.
Report of Committee on Enrollment by order of the Convention.
Recess.

EVENING.

Given over to the Exposition Committee.

SECOND DAY—MORNING.

- 9:00 A. M.—Devotions, Conducted by Rev. W. L. Maddow, B.D., Alabama;
E. M. Lawrence, D.D., Tennessee; Rev. T. L. Gridth, D.D., Iowa.
9:30 A. M.—President's Annual Address.
Election of Officers.
11:00 A. M.—Report of Boards in the following order:
Education Board.

Home Mission Board.
B. Y. P. U. Board.
Foreign Mission Board.
Publishing Board.
Benedict Board.
Woman's Board.

12:30 P. M.—Recess.

AFTERNOON.

- 2:00 P. M.—Devotions, Conducted by Rev. J. N. Nabritt, D.D., Georgia; Rev. H. W. Snowden, D.D., Illinois; Rev. L. N. Anderson, D.D., Florida.
2:30 P. M.—Consideration and approval of Constitutional Changes.
3:30 P. M.—Introduction of Fraternal Messengers.
4:30 P. M.—Report of Committee on Evangelism and Federal Council of Churches.
Address—Rev. W. Bruner, D.D., Georgia.
Alternate—Rev. J. W. Bailey, Texas.
5:30 P. M.—Recess.

EVENING.

- 7:15 P. M.—Devotions, Conducted by Rev. J. A. Harrold, D.D., Virginia; Rev. J. W. Rivers, D.D., Tennessee; Rev. R. W. Patterson, D.D., Arkansas.
7:45 P. M.—Address, "The Outlook on the Foreign Field," Rev. J. M. Moses, D.D., Pennsylvania.
8:15 P. M.—Missionary Sermon, Rev. L. K. Williams, D.D., Texas; Alternate, Rev. W. A. Tutt, B.D., Alabama.
9:30 P. M.—Recess.

THIRD DAY—MORNING.

- 9:00 A. M.—Devotions, Conducted by Rev. L. S. Lee, D.D., Mississippi; Rev. J. C. Love, D.D., New Jersey; Rev. C. T. Dorrab, D.D., Florida.
9:30 A. M.—Address, "The Outlook of the Home Field," Rev. J. T. Cantab, D.D., Missouri.
10:00 A. M.—Address, "How Best to Unite Our Forces," Rev. W. Bishop Johnson, D.D., District of Columbia.
10:30 A. M.—Consideration and adopting the reports of the several Boards in the order in which they were rendered.
12:00 M.—Recess.

AFTERNOON.

- 2:00 P. M.—Devotions, Conducted by Rev. W. B. Woods, D.D., Virginia; Rev. C. M. Cartwright, D.D., North Carolina; Rev. J. W. Jones, D.D., Maryland.
2:30 P. M.—Further Consideration of Reports.
4:00 P. M.—Address, Rev. B. F. Riley, D.D., Alabama.
Address, Rev. J. M. Frost, D.D., Tennessee.
5:00 P. M.—Recess.

EVENING.

- 7:15 P. M.—Devotions, Conducted by Rev. J. W. Stewart, D.D., Oklahoma; Rev. A. J. Tyler, D.D., District of Columbia; Rev. R. C. Fox, D.D., Pennsylvania.
8:00 P. M.—Address, Dr. Booker T. Washington, Tuskegee Institute, Alabama. Alternate or Introduction of Speaker, Rev. C. T. Walker, D.D., LL. D., Georgia.
9:00 P. M.—Recess.

FOURTH DAY—MORNING.

- 9:00 A. M.—Devotions, Conducted by Rev. B. Moore, D.D., Louisiana; Rev. R. T. Sims, D.D., Mississippi; Rev. O. L. Davis, D.D., Ohio.
9:30 A. M.—Report of Standing Committee, Reading and Consideration of Resolutions.
12:00 M.—Recess.

AFTERNOON.

- 2:00 P. M.—Devotions, Conducted by Rev. W. W. Brown, D.D., New York; Rev. G. W. Ward, D.D., Indiana; Rev. W. W. Hicks, D.D., West Virginia.
2:30 P. M.—Announcement of New Members of Boards, by the Secretary.
5:00 P. M.—Recess.
EVENING.
7:30 P. M.—Devotions, Conducted by Rev. G. P. McKinney, D.D., Florida; Rev. D. S. Klugh, D.D., Connecticut; Rev. W. J. Jones, D.D., New Jersey.
8:00 P. M.—Sermon, Rev. W. H. Jernigan, D.D., Washington, D. C.
Alternate, Rev. A. D. Hunt, D.D., Tennessee.
9:00 P. M.—Recess.

FIFTH DAY—MORNING.

- 9:30 A. M.—Sunday School Service, Conducted by the Publishing Board.
11:00 A. M.—Devotions, Conducted by Rev. H. B. Southern, D.D., Texas; Rev. L. J. Green, D.D., Alabama.
11:30 A. M.—Sermon, Rev. E. C. Morris, D.D., Helena, Arkansas. Alternate, Rev. T. O. Fuller, D.D., Tennessee.
Collection.
Benediction.

AFTERNOON.

- 3:00 P. M.—Missionary Mass Meeting, under the direction of the Foreign Mission Board.
5:00 P. M.—Recess.

EVENING.

- 7:15 P. M.—B. Y. P. U. Board Program.
8:00 P. M.—Sermon, Rev. William Madison, D.D., Alabama. Alternate, Rev. J. H. Smith, D.D., Georgia.
Collection.
Benediction.

SIXTH DAY—MORNING.

- 9:30 A. M.—Devotions, Conducted by Rev. W. A. Bowren, D.D., Kansas; Rev. E. R. Carter, D.D., Georgia; Rev. J. R. Nelson, D.D., North Carolina.
10:00 A. M.—Report of Enrollment, Finance and Church Committees, Auditor, Treasurer, Statistician and Editor Union Review.
12:00 M.—Recess.

AFTERNOON.

- 2:30 P. M.—Devotions, Conducted by Rev. C. A. Ward, D.D., Massachusetts; Rev. J. R. Terrell, D.D., Virginia; Rev. M. M. Porter, D.D., Indiana.
3:00 P. M.—Miscellaneous Business.
5:00 P. M.—Recess.

MINUTES

EVENING.

7:00 P. M.—Devotions, Conducted by Rev. L. O. Offut, D.D., Kentucky; Rev. J. E. Barnes, D.D., Kansas; Rev. M. B. M. Scott, D.D., Colorado.
8:00 P. M.—Sermon, Rev. D. E. Over, D.D., Denver, Colorado.
Altarials, Rev. T. L. Carr, D.D., Iowa.
9:00 P. M.—Adjournment Sine Die.

ENROLLMENT COMMITTEE.

W. H. Steward Kentucky
H. I. Monroe Kansas
E. B. Topp Mississippi
J. W. Goodgame Alabama

FINANCE COMMITTEE.

W. F. Graham Pennsylvania
R. E. Orvut Arkansas
F. W. Light Texas
W. W. Whifton Tennessee
A. M. Johnson Mississippi

CHURCH COMMITTEE.

J. B. Bennett Pennsylvania
Wm. Madison Alabama
R. J. Perkins Mississippi
S. E. J. Watson Texas

USHERS.

J. M. Harris Arkansas
George McNeal Kansas
T. P. Smith Virginia
W. L. Jeffries Oklahoma
J. W. Wright Mississippi
J. A. Martin Alabama

NOTE—Each State delegation is requested to meet as early as possible on the first day and select one member for each of the following Boards and Committees, and hand same to the Secretary on the second day of the Session:

Foreign Mission Board.
Home Mission Board.
Educational Board.
B. Y. P. U. Board.
National Baptist Publishing Board.
National Baptist Benefit Board.
Committee on Accounts.
State Vice-President.
Committee on Obituary.
Committee on Resolutions.
Committee on Time and Place.
Committee on State of the Country.
Committee on Temperance.

Respectfully submitted by order of the Executive Board,

E. C. MORRIS, President.
R. B. HUDSON, Secretary.

Minutes

Chicago, Ill., September 8, 1915.

The National Baptist Convention was called to order in its Thirty-fifth Annual Session in the Regimental Armory, Sixteenth Street and Michigan Avenue, Chicago, Ill., at 10:30 o'clock, by Dr. E. C. Morris, the President.

"Blest Be the Tie That Binds" was sung by the congregation, led by Rev. W. H. Shipwith. The devotions were conducted by Rev. E. M. Cohran, D.D., of Missouri, and Rev. A. D. Williams of Georgia.

Theme: "Pentecostal Power the Maximum Need of the Church."

Rev. E. M. Cohran read the 2nd Chapter of Acts, with suitable comment.

"All Hail the Power of Jesus Name," was sung by the choir, the Convention joining in heartily. Dr. A. D. Williams led in prayer, invoking the benediction of Heaven upon the Session just begun. "Am I A Soldier of The Cross?" was sung with the sweet refrain, "When the Battle's Over We Shall Wear the Crown."

Dr. A. D. Williams spoke. He said: "Lifting Christ will bring the presence of the Spirit." Put your bell in the pulpit and ring the name of Jesus, and the Church will have power from on high. "Prayer," said the speaker, "should be definite and specific. Prayer brings the soul in vital touch with God. I found no relief until my soul approached God for itself." Dr. Williams' remarks were earnest and made a profound impression upon the audience.

The official program as prepared by the Executive Board of the Convention was read by Secretary Hudson. A resolution by Rev. J. D. Brooks provided that the program as read be so amended as to permit the immediate consideration of the Charter.

Dr. S. E. Criggs moved that the resolution be tabled. A vote was taken and President Morris ruled that the motion to table had carried.

A division of the house was called for and granted. The vote was announced as follows: To table, 340; not to table, 410. Dr. P. J. Bryant raised a point of order, contending that under the Bennett Resolution, no business could be attended to until after the report of the Enrollment Committee has been submitted. The point of order was sustained.

Dr. J. E. Wood, of Kentucky, moved an appeal from the decision of the Chair.

President Morris yielded the Chair to Rev. W. G. Parks, Vice-president-at-large, who put the appeal before the house. Revs. Prince and Bryant were appointed as tellers.

Confusion arose and the vote was never officially announced. Rev. W. M. Coasey, of Natchez, Miss., moved to adjourn, which motion prevailed.

AFTERNOON SESSION

The Convention reassembled at 2:30 o'clock, President Morris presiding. The President undertook to proceed with the business of the Convention, but was prevented by the confusion. At 5 o'clock the Convention adjourned until 8:30 o'clock Thursday morning.

THURSDAY MORNING SESSION

The Convention assembled Thursday morning at 10 o'clock. President E. C. Morris in the chair. Dr. W. R. Brown, of Pennsylvania, led in singing, "Blest Be the Tie That Binds," and read the 11th Chapter, I Corinthians.

Dr. O. E. Howard, of Pennsylvania, offered a fervent prayer. "What a Fellowship" was sung. The official program was now adopted.

The President's annual address was next in order, and Vice-president B. A. Moseley, of Missouri, introduced President Morris, who arose amid the cheers of the great audience. President Morris' address was well up to the high standard heretofore set by him. He outlined in plain and definite terms the policy of the National Baptist Convention. In the midst of the delivery of the address a court official appeared and served a writ of injunction, restraining further proceedings. Business was immediately suspended and the great host remained in a continuous service of song and prayer, while the President and other Convention officers retired to appear before the Court to answer the writ of injunction, which bore the names of R. H. Boyd, C. J. M. Boyd and E. P. Jones.

Upon a full and fair hearing the injunction was dissolved, and the business of the Convention was resumed. Vice-president Moseley recognized the Chairman of the Finance Committee, who submitted a partial report which showed an enrollment of 645, and cash collected, \$1290.00.

President Morris now resumed the delivery of his annual message, which had been interrupted by injunction proceedings. The following is the address:

ANNUAL ADDRESS OF THE PRESIDENT NATIONAL BAPTIST
CONVENTION, CHICAGO, ILL., SEPTEMBER, 1915

"My presence shall go with thee, and I will give thee rest." Exodus 33:14.
OFFICERS AND MEMBERS OF THE NATIONAL BAPTIST CONVENTION, LADIES AND GENTLEMEN:

So often have I appeared before you to deliver what you are pleased to call "The President's Annual Message," that it would appear that there is nothing new for me to say, but we are living perhaps in the most progressive age since the dawn of the first morning, and each day brings forward new ideas, new responsibilities, new conquests and new achievements; and these are the things which furnish us with something new and refreshing on these momentous occasions.

Some one in writing of these times of electrical movements said:

"We are living, we are living,
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

We rejoice to meet and greet you here today, as we came up out of the valley of conquest to this mountain peak of review, that we may talk together over the conflicts of the past and get a clear vision of the vast expanses laid out before us for future activity, and to receive fresh inspiration from Him whose presence, though invisible to our mortal sight, will illumine our souls with a light above the brightness of the sun.

Many have been the changes which have come over our country and the world since we met in Convention one year ago. And sad to say, many of the great and good men who held allegiance to this organization, both in this country and abroad, have left the busy scenes of life and will not be able to enroll their names here today, but have answered to the rollcall on the other side of the river death.

It is reasonable to suppose that some who are participating in this meeting will, before we meet again, be in the ranks of the triumphant host on the bright plains of heaven.

But why should we talk of those things which leave our hearts sad? Soldiers of the cross should ever keep their faces to the enemy, their eyes in their Captain's eye, and their ears opened to His commands and "press forward to the mark of the high calling," determined to do and die for the extension of the Master's kingdom.

As I stand before you today, it gives me pleasure to be able to say that notwithstanding the fact that I have been under fire during the entire year, there is no ill feeling in my heart against any man. The arrows which have been directed at my heart, have not entered, and did not give me sufficient concern to inquire who it was that held the bow that sent forth like flying meteors, the poisonous missiles.

It is inspiring and encouraging to see so many of the valiant leaders of this mighty army here for counsel, and I may say that in all probability some of the mutinous ones whose guns have been turned on their companions, are here, and as we go forward in the work, let us cherish the hope that when we go down from this place, that there will be no division among us. Are not the interests of our denomination and the race too great for the leaders to be divided? Many of my closest friends have argued that there should be no quarter shown to the minority of the Convention, but to such a view I dissent; and insist that we shall stand together until the minority has been shown its error.

There has never been any doubt in my mind as to what the final result will be of all the contentions which have come forward to disturb the peaceful relations of the brotherhood. No Christian man is willing to take that which justly belongs to the denomination and appropriate it to his own use. Nor will any Christian man be willing to turn over what he may hold in trust for the denomination to men whom he believes will use it for their personal advancement, but all honest men are willing that the denomination in its organized capacity shall control its own affairs. In my opinion this view when accepted will form a common ground where all differences may be settled. If there should be those who hold an opposite view, they will learn when it is too late that the rank and file of the people will leave them to paddle their own canoe.

For several years there have been differences of opinion as to the conduct of the affairs of the Convention. The President has endeavored to suggest plans by which these differences might be settled, and you have received, amended and acted upon those plans, and are still acting upon them. In a great organization like this, questions will arise which are practically impossible of solution in the few days we are together, questions which should be carefully and prayerfully thought out and then given back to the Convention. It was this view which prompted the President years ago to recommend to the Convention the creation of a Commission to be composed of twenty-five persons, ten of whom should be laymen, to whom should be referred all matters about which there were differences of opinion, that they might have ample time to deliberate upon those matters and report back to the Convention at its next Session. The President is not responsible for the fact that the Convention saw fit to so amend that recommendation as to make the Commission to be composed of the elective officers of the Convention, the State Vice-presidents and the Chairman and Secretary of each of the Boards to compose the Commission; and if there is a reason for misunderstanding about the findings of the Commission, it was due to the change made in the recommendation. The report of the Commission was, however,

adopted by a large majority at the meeting of the Convention one year ago, and a resolution adopted making the Commission the Executive Board of the Convention. This Board has held two meetings during the year, the first to consider and pass upon resolutions referred to it by the Convention, and the second to arrange a program for this meeting. At the first meeting the Executive Board held a day and evening session in the Chapel of the Publishing House, at Nashville, Tenn. (At this meeting the Board appointed and authorized a Committee of three persons to incorporate the Convention. My position on the matter of incorporation was well known, but believing myself to be a good Baptist, I yielded to the will of the majority. I understand that the Committee has discharged the duty imposed upon it. However, the matter had not been made public by the Board up to the time that this report was prepared, though I had read and re-read the Charter as it appeared in the columns of the *Union Review*. The President has noted also the discommunionment of the Articles of Incorporation, and regrets that such discussions have gone forth, which might be taken to indicate a desire to not allow the Convention to own in a legal way that which morally belonged to it.

The President does not agree to the view expressed that the affairs of the Convention are to be left entirely in the hands of the seven incorporators, but believes that it is in the power of this Convention to increase the number of Directors to any reasonable number, which may be satisfactory to the Convention. Nor do I believe that the instrument as I have read it, given any power to the seven incorporators to perpetuate themselves in office, or to elect the officers of any of the Boards at the Convention, but that it leaves the power where it rightly belongs—at the will of this body. But why should the matter of simple management of the affairs of the Convention be a cause of confusion? Is it not the wish of all that every accumulation secured through our organization be left as a legacy to the denomination for all time to come? Know ye not that those who are honored with management for the denomination today, will be in the grave tomorrow, and their places filled by those who survive them?

MEN WITH NARROW VISION

There are some among us who can see only the things of today, and some who will attempt to use the saying of their brethren to create prejudice to our stranger brethren against them, but the stranger brethren are not asleep to the purposes of those designing men. The President of this Convention looks forward to the time when the American negro will be a great and powerful race. It may require two centuries to bring this about, but what is two hundred years' time in the building of a great race of people?

The National Baptist Convention has tentative relation with the Federal Council of Churches in America. We have from time to time appointed Committees to represent the Convention in that Council, and in other great National and International organizations, and in every case these Committees have gone at their own expense. This would not be necessary if so much prominence was not given to men of narrow vision, who cannot see the good to accrue to the race by such a fraternal alliance as these organizations afford. Hence these men use the only theme they have at their command, and that is, "What have they done with all that money?" It is easy to understand how the people will be affected by such a clamor, and refuse to give support to such a cause, which, if properly conducted, would bless a hundred generations yet to come. Only such men as are willing to sacrifice now, that their race and denomination may profit in the years to come, should be trusted with leadership. The Apostle gave warning against a class of men, who it would be well to heed at this day, viz.: "For many walk of whom I have told you

often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly and whose glory is their shame." Phil. 3:18-19

Recently the Federal Council sent a Commission to Japan, the report of which should be in the hands of every leader. And these Commissions will doubtless be sent from time to time to all the great nations of the earth, where an opportunity is being sought for the propagation of the Gospel of Jesus Christ. On every Commission which goes out to such countries as Japan, China, India or elsewhere, there should be a personal representative of this, the largest Christian organization among the Negroes in the world. No man can compute the benefits which will come to the denomination and to the race by the personal touch of our representatives with the great Christian leaders and statesmen in the dark races in other parts of the world. The word "Commission" has an unsavory taste to some of our Negro Baptist leaders, and perhaps it would be better to use some other appellation in the future, but by whatever name these Committees may be called, it is evident to my mind, that we must bring the Negro Baptist people in closer touch with all the dark races of the earth.

PERSONAL INTEREST VERSUS DENOMINATIONAL INTEREST.

It is conceded that every man has personal interests which he should scrupulously guard and protect, and it cannot be considered out of place that his friends should join him in the protection of those interests. It should not be expected that any man who has been called by his denomination to do a specific work, should be expected to throw down those personal duties which he owes to himself, to his family and to his country, but in assuming denominational duties and responsibilities, one is expected to so adjust his personal affairs as to not leave room for any just complaint to arise which could be rightly construed to mean that such a one was neglecting public duties. It would not be considered reasonable to demand that any man should sacrifice his personal interests for the public good, but in the event it should appear that one's private business was suffering by reason of their conversion with public affairs, the honorable thing would be to resign from public office.

Perhaps what I shall say may be considered a bit caustic, but I beg to assure you the second time that there is no rancor in my heart against any man, and my purpose is to draw the brotherhood nearer together on these great questions that there may never be a dissolution of our forces on these matters.

I think it will be admitted that I have been pretty badly abused during the last eighteen months, and too by men with whom I have labored and will labor, that they may some day reach that righteous prominence to which all men should aspire. But I hold no malice whatever against them, and am praying that they may rethink themselves before it is too late.

THE REAL ISSUE BEFORE THE CONVENTION.

Some of the people have been putting forth strenuous efforts to make the general public believe that there is a personal difference between the President of the National Baptist Convention and one of the officers of one of the Convention's Boards; but such is not the case. A distinguished gentleman who was a candidate for the Presidency of the United States, when he saw that his party was about to go to pieces, sent a telegram to his friends to this effect, "If my name stands in the way of party harmony, withdraw it." That was an exalted statement, and yet I beg permission to apply it to myself,

and say, that I had rather a thousand times be forced into obscurity than to be the cause of the Baptists of this country dividing into two or more Conventions.

There is but one great issue before the Baptists of this country, and that is, shall the Baptists of this country own and control that which they, through their principal organization, have founded and built up, or shall its control be left to a few to be used for personal gain? Or shall those Boards created by the Convention dominate the Convention, or shall they be subject to the parent body? On this issue there will be no differences of opinion when the whole truth has been told, unless it be by such as would be willing to take that which belongs to the Lord's cause, and appropriate it to their own personal use.

THE CHARTER.

It is hardly necessary that we enter into a lengthy discussion of the fallacious publications which have gone forth to the effect that seven men under a Charter, are to have absolute control of the affairs of the National Baptist Convention. If the articles of incorporation as set forth in the *Union-Review* are correct, no such interpretation can or will be given by any unbiased man. The facts are that the conditions set forth in the Charter of the Convention are more liberal than those set forth in any of our chartered Boards. And besides being more liberal it brings the authority of control back to the people where it rightly belongs. Under the Charter of the National Baptist Convention the right of control is vested in the National Baptist Convention, which may, at its option, replace all seven of the incorporators, and if it chooses to do so, may increase the number of Directors to any number it may choose, and may at the same time fix both time and place for the meeting of these Directors. It has been said also that it is the purpose of the incorporators to force the Boards to pay the expense and debts of the Convention. It is a well-known fact that none of the Boards of the Convention have ever been called upon to pay one dime of the expenses incurred in conducting the affairs of the Convention from year to year, and only once was any Board asked to meet the expenses of a Committee which had been called together to adjust some differences which existed between some of the Boards and the Convention, and in this instance the amount did not exceed \$400.00, nor was it asked to be paid out of any of the gifts or bequests made to any Board, but out of the net proceeds from the sale of literature, which of right were funds belonging to the people.

The President, speaking for himself, can say, that the thought has not at any time entered his mind that one cent of the money sent up to the Convention to any of the Boards, shall ever be used for any purpose other than that for which it was sent. And if it was in the minds of those who drew up the articles of incorporation, that such should be done, that under no circumstances would the officers of the Convention become the beneficiaries of such a scheme.

My brethren, permit me to say in this same connection, that had the President not been entirely immune to the unwarranted and unholy attack made upon him by designing men, he would have long ago thrown down the trust you have placed in his hands and repented the day that he accepted any connection with this great organization. But he is charitable enough to say that those who have endeavored to traduce his name were either ignorant of what they were trying to do, or were misled by others.

It has been openly charged that the Convention pays its President a salary of \$1,500.00 a year, and some have said that the President is paid \$300.00 a day for presiding over the deliberations of the Convention. We would not call up these erroneous statements, but for the fact that we desire

as we go down into private life that the people shall know the truth. In the first place, the Convention has not at any time paid a salary of any amount to its President, but for a number of years it undertook to pay the expense account of the President's office, and required him to submit an itemized statement of expenses. It is needless that I say that these accounts were never fully paid. A few years later a resolution was adopted which appropriated \$900.00 a year to pay the expenses of the President's office. Under this arrangement he was required to maintain an office, employ a Secretary and stenographer. Any one familiar with what it costs to maintain a first-class office and especially one which would be in keeping with the dignity of the National Baptist Convention can readily see how far short such an appropriation would fall of meeting the actual expenses. But no complaint has been registered by the President and never will be. The Convention felt that so much of the President's time was given to the general work that he should be provided with an assistant pastor, and voted that \$400.00 a year be allowed for the salary of such a man as the President might employ.

The President feels that should the Convention desire that the things which it has ordered in this respect are unnecessary, it should repeal the order and stop the false publications that it pays the President a salary. And I can assure you that the President, whoever he may be, will gladly do one of two things, either tender his resignation or go home at the close of the Convention and devote his time to his private affairs, as used to be the case with Presidents.

Without being required to do so, the President has for the first time submitted an itemized statement of the expense account of the office to the Auditor of the Convention, and will cheerfully abide by his findings.

OFFICIAL RELATION TO OTHER BAPTIST ORGANIZATIONS

It is pretty generally known that the President of the National Baptist Convention holds official relation to the Baptist World Alliance and the General Convention of Baptists of North America. Perhaps that relation is due to his official connection with this body; if so, all the honor for such distinction belongs to you, and I most cheerfully concede it. Without mentioning the cost necessary to meet the Executive Committee meetings of these great organizations, I would say that I have endeavored to be present at all these meetings, that our great denomination might not be without representation when matters pertaining to the future of the entire Baptist family were being considered. These responsibilities must soon pass to some one else, and I trust to some one far more able to meet the exigencies of the occasion than I have been. I would say, however, that it has been my purpose to try and make the path both smooth and straight for whoever may be set forward by you to take these exalted positions, which I have so poorly filled.

OUR RELATION TO PUBLIC MATTERS

No organization representing five-eighths of the entire Negro population in this country can excuse itself from taking some part in public affairs. We have endeavored to keep the Convention out of politics and politics out of the Convention, and we flatter ourselves to say that we have succeeded admirably. But there cannot be a great movement in our country that will not in some way concern the leaders of this great organization. I am sure that many of you have felt very keenly the effects of the disfranchisement laws which in many of the States had well nigh robbed the Negro of the patriotic valor which was so prominent in him during the early days of his freedom, and being true Americans, you were anxious that in some way the black man might be made to feel himself a citizen of the country, and while you thought on these things, the Supreme Court of our country brought the long-sought relief.

Not since the days of Abraham Lincoln has any man filled the Executive chair of our nation who was more deserving of, and in need of, the hearty co-operation and sympathy of all the people than is our President Woodrow Wilson. Whatever may have been the differences of opinion respecting the public acts of Mr. Wilson prior to the time he became President of the United States, or the segregation notions which crept into the White House since he has been President, he should now be made to feel that in his efforts to keep our country out of the throes of war, and at the same time maintain the honor of the nation, he has a united people back of him, and that there is no class of American citizens more ready to defend the country against any foreign foe than are the American Negroes. In his dealing with the intricate problems occasioned by the wars in Europe and Mexico, the President has shown great wisdom, backed by a firmness which sets him forth as a great statesman.

HAYTI.

The frequent and destructive revolutions in Hayti are a cause for much regret by intelligent black people everywhere. The fact that this republic under the rule of black men has maintained its independence almost from the days of Tou Saint L'Overture has been pointed to with pride by Negroes in all parts of the world where there are any considerable number of black people. But now that one revolution follows so quickly upon another, raises the question, what can be the cause? There can be but one true answer, and that is the lack of Christian religion and an open Bible for all the people. But the revolutionists in Hayti find their counter-part among the revolutionists in the National Baptist Convention, who are never happier than when they can become emissaries of denigrating men to stir up strife. We have set forth that the Negroes in the United States had an opportunity through the medium of the National Baptist Convention to show to the world that the race is capable of self-government under a republican form. Shall we be made to withdraw this claim?

The Negro people may celebrate upon the fact that Hayti is not the only black republic in the world. The little government of Liberia, whose corner stones rest upon the principles of Christianity, though weak in finances and commercial activities, has clearly demonstrated that it is possible for black people to live together in peace.

BROAD FIELDS AWAIT THE AMERICAN NEGRO.

Can the young educated Negro in America be awakened to the unparalleled opportunities which stand out before him? Can the Negro ministry be made to see the broad fields which are time-ridden with paganism, and which as the light of the Gospel throws its brilliant rays on those people, that millions of imploring hands are lifted up, and many of plaintive voices are heard saying, "Come over into Macedonia and help us." Shall there be a cessation of hostilities among Negro Baptists long enough to allow the Christian leaders to marshal their forces, so that when the world war now in progress shall cease, as it must, that they may rush in with the Gospel of Jesus Christ, to the end that when rehabilitation of the devastated country sets in, that Christ may be all and in all? It is painful to think of the lack of a far-reaching vision on the part of our young men who appear to circumscribe their future activities by the borders which surround the ten millions of our people in this country. When the war is over there will be an open door for the Gospel in India, Africa, and on all the Isles of the seas.

OUR CO-OPERATIVE WORK.

Nothing has drawn the Negro and white Baptists of the South in closer touch with each other than the co-operative missionary work on the Home Field, through the co-operation of the Southern Baptist Convention and the National Baptist Convention in missionary work among the Negroes on the Southern fields. We cannot be too liberal in what we may say concerning the help which we receive from these stronger brethren, for it is evident that we would not be able to support our missionary force on this field without their aid.

It had been freely predicted that any changes in the official management of our Home Mission Board would seriously affect the co-operation between these two great Conventions. But I am glad to say that our Southern white brethren are immovable in their desire to help their Negro brethren, and will continue this help so long as they know that the means given by them are being righteously used in the propagation of the Gospel and the general uplift of the Negro people.

I have learned from personal conversation with the officers and members of the Home Mission Board of the Southern Baptist Convention that no set of men in our country are more deeply interested in the religious training of the Negroes of the South than are the members of that Board. And they do not hesitate to point out the benefits to accrue to the people of our race in every community as a result of this co-operation. But our white brethren of the South have not stopped there, but have assumed to help their Negro brethren in the Evangelistic work and have promised to build for them a National Baptist Theological Seminary. I am sure that the members of this Convention will with much delight this spirit of brotherly love which comes to them from their white neighbors of the South.

The co-operative work should be extended to our brethren of the North and West as soon as arrangements can be made between our Home Mission Board and the American Baptist Home Mission Society, for such co-operative work. I feel that this extended co-operation ought to come and will come in due time.

For twenty-one consecutive years you have trusted me to preside over the deliberations of this great Convention, an honor never before enjoyed by any member of our race in the Baptist denomination. I have endeavored to show my appreciation of the honor by giving to you nearly all of my time during these twenty-one years. The only apology I offer for the mistakes I have made, is that I am mortal as you are. But if I know my own heart, I can say without equivocation that at no time have I with malicious intent done a thing which was not for the highest good of my race and denomination. Far above the interest of myself or any other man, is the interest of the kingdom of our Lord and Master. And if either should suffer, let it be me and mine, but let the banner of the cross remain undimmed, and may each year bring new victories, until selfishness and greed will not once be mentioned among us.

You will note that in this address I have somewhat departed from my usual custom of discussing in detail the work of our several Boards. Not because I am not informed as to their workings, but rather because there have been some differences of opinion respecting the conduct of some, which differences will be reported on by the Commission, or Executive Board, as it is now called, and the President does not wish to appear partial, hence he has left this entire matter to be brought before you by the Executive Board.

A WORD ABOUT THE PHILADELPHIA MEETING.

The people of Philadelphia deserve great praise for the manner in which they entertained the Convention one year ago. But some very unfavorable

criticism went out concerning the conduct of some of the people who were said to be in attendance at that meeting. Of course, the people who invited the Convention there, and who so nobly entertained it could not be blamed for the unsavory newspaper reports. Nor have I been convinced that the messengers to the Convention were responsible for such reports. But the saddest feature of all was the fact that some of the persons who were members of the Convention and who were largely responsible for much of the disorderly conduct in the meetings of the Convention, labored assiduously to make it appear that the officers of the Convention were responsible for the unbecoming conduct of those about whom very serious charges were made. But it must be admitted that the decorum at the Philadelphia meeting was greatly disturbed by designing persons, who I am informed, were hired to come to that meeting for no other purpose than to prevent a peaceable consideration of the reports to be brought before it. Can any man conceive any thing so vile among Christian men as the hiring of men to disturb a Christian assembly? Judas Iscariot received thirty pieces of silver to betray his Lord and Master, but it may be said to his credit that he had enough of the feeling of remorse left to cause him to hang himself. Men and brethren, there is another day and a higher Court before which we must all appear, and the decision which will be handed down from that Court will be final. If this should prove to be my last appeal to you, may I say that the pollution of the sacred funds of God's cause will prove the utter overblow of all who are guilty of such a sin.

FREE SPEECH

He who would attempt under our form of government to prevent free speech is hopelessly insane, and will soon find himself wrapped in the grave of obscurity. This Convention stands for the free and unrestricted right of every member to freely express himself on any and all matters coming before it, and yet it has been charged by those who have yelled themselves hoarse against the will of the Convention, that they were deprived of free speech. Unfortunately there are those among us who regard themselves greater than the ordinary parliamentary rules, and think they should be given the right-of-way whenever they like, no matter whether they are in or out of order. It has been one unchangeable rule with the President to not know any man by his station, but to endeavor to hold the scales evenly balanced between man and man, to the end that the high and low might feel that they occupy a common level on the floor of this Convention.

The President has not at any time appointed any one as his lieutenant, or given any one authority to speak for him. But has never believed himself wise enough to fill this exalted station without the advice and counsel of his brethren, and this advice is sought and accepted from the humblest as freely as it is from the greatest.

OUR ASPIRING YOUNG MEN.

He who loves his race and denomination necessarily has much pride in the young men of the race and denomination, and with delight every evidence of their advancement. But one cannot be expected to push aside the older men to make place for the younger, for that is a service for time itself to perform. That the last forty years have given our denomination some splendid young men is a fact most pleasing to us, and no man lives who is more willing to give encouragement to such than is the President of this Convention. But what of those young men whose zeal has run away with their judgment? Young men who have not yet learned the value of a well-earned reputation, and would as soon speak evil of the

fathers as to speak well of them. Can these be encouraged to enter the perilous positions of leadership in a great race of people? Young men I admonish you to be steady and sober minded, and you will soon come into your own. In all the great movements for the advancement of the race and denomination, one great thought rushes forward in the minds of the fathers, and that is, that those who come after them may have not only a better opportunity than they had, but that the foundation left for their children may be both firm and lasting. And the young men who have had the patience to wait and the common sense not to obstruct the course of the foundation builders will have their aspirations fully satisfied. But he who digs at the character and reputation of those whom God hath appointed to go before will find his entire life filled with irritation and discontent, and will finally go to his grave unhonored and un-revered.

Now finally, my brethren, no matter what may have been the disagreements respecting the conduct of the affairs of this great Convention, nothing has happened to weaken my faith in the ultimate success of our work, nor in the final triumph of our race over all the obstacles which now stand in its pathway. Back of all the conflicts which we are now having both as a race and denomination is an all powerful God, whose plans for our uplift were revealed more than fifty years ago, and were baptized in the blood of hundreds of thousands of brave patriots. Can any man doubt that his purpose will prevail? Why should we delay these plans and purposes by pushing forward our weak personalities and claims? Very few, if any, of the prominent leaders in our ranks will be here many years more, and as their weather-beaten forms lean towards the grave they should be permitted to finish their course with joy.

The race has been in the refiners' fire longer than Israel remained in the wilderness, and each year serves to brighten the opportunities, which opportunities are becoming world wide. It is said of the late Dr. Gray, who became famous in his debate with Dr. Ditzler, that while he was delivering a great sermon in Memphis, Tenn., that he was suddenly stricken with paralysis which affected one whole side, and as he was sinking down in the arms of one of his deacons, he said, "Let the church sing."

My hope is built on nothing less
Than Jesus blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus name.
On Christ the solid rock I stand,
All other ground is sinking sand.

My brethren there is where we should rest our cause; there is where I shall live, and there is where I shall die.

One of the saddest moments which we experience at these great assemblies is when we think of those who were present and took part in the meetings of the past year, and who have since been mustered out and gone to their reward on the other shore. And as we meditate upon the sweet remembrance of our association with them, we cannot restrain the thoughts from rushing forward to the effect, "Have I been the cause of a single pain in the heart of my fallen comrade? Was any arrow ever sent at him or them from a bow held in my hands?" If we can say of a truth, nay, so unkind word ever went out of my lips against any brother, the peace of heaven will rest over our conscience.

Without mentioning the names of any, I can say that many of the brave soldiers who have gone over the hills and valleys of this country, in helping to build up this great Convention, have gone in to report at the headquarters of the King since we last met.

I close by saying in the words of another:

"If I must die, oh let me die
In peace with all mankind;
And change these fleeting joys below
For pleasures more refined."

At the close of the address, Dr. Sutton E. Griggs was recognized.

He paid a glowing tribute to the eminent character and fitness of Dr. Morris, and moved his re-election as President of the Convention.

Dr. L. J. Jordan seconded the motion to re-elect Dr. Morris. The vote was taken by standing and Dr. Morris was unanimously re-elected to succeed himself as President of the National Baptist Convention.

Rev. A. Barbour in a happy speech, moved the re-election of Prof. R. B. Hudson as the Recording Secretary. Rev. R. M. Caver seconded the motion, which prevailed unanimously.

Dr. E. W. D. Isaac moved the re-election of Dr. W. G. Parks as Vice-president-at-large. The motion prevailed. Dr. P. J. Bryant moved the re-election of Dr. A. J. Stokes as Treasurer. The motion prevailed.

Dr. C. H. Parrish moved the re-election of Rev. T. O. Fuller as Assistant Recording Secretary. Dr. Sutton E. Griggs seconded the motion, which prevailed.

Rev. J. C. Jackson, of Pennsylvania, moved the re-election of Rev. E. H. McDonald, D.D., as Assistant Secretary. Carried. Rev. A. Barbour moved the re-election of Rev. E. Arlington Wilson as Assistant Secretary. Carried.

Dr. C. T. Walker move the election of Rev. J. M. Nabritt, of Augusta, Ga., as Assistant Secretary. The motion prevailed. On motion of Dr. Isaac, Attorney T. G. Ewing, of Nashville, Tenn., was elected attorney for the Convention.

On motion of Rev. A. M. Johnson, Attorney W. J. Lynk, of Miss., was elected assistant attorney for the Convention. Rev. Barbour nominated Dr. C. H. Parrish as Statistician of the Convention. Dr. P. J. Bryant seconded the nomination and Dr. Parrish was elected. Rev. L. K. Williams nominated Prof. M. M. Rogers as Auditor. A vote was taken and Prof. Rogers was unanimously elected. Rev. W. M. Fosdy, of Mississippi, and Rev. G. D. Griffin, of North Carolina, were nominated and elected to assist the Auditor.

All of the elections were by a standing vote in accordance with the rules and regulations of the Convention.

Rev. W. H. Moses was recognized. He made a spirited address pledging his support to the regular Convention. He wished to see the Baptists one united family before leaving Chicago.

Dr. E. W. D. Isaac was recognized. He said among other things that there would be no permanent peace until the elements that brought on the confusion had been thoroughly conquered. He said: "The great issue before the Convention is, shall these Boards that are the creatures of this Convention control the Convention, or shall the Convention control the Boards?" The Convention adjourned at 7.30 o'clock.



Preaching to the Millions in Far Off Africa

THURSDAY NIGHT SESSION.

The Convention assembled for the night session in the Armory, at 8.30. Vice-president W. G. Parks in the chair. "I heard the voice of Jesus Say" was sung. Rev. R. W. Patterson, of Arkansas, read the xxxvii Psalm.

Rev. J. W. Ribbins, of Memphis, Tenn., stirred the Convention with a fervent prayer. Rev. W. M. Lewis, of Texas, sang a lovely solo, "Life Is Like a Mountain Railroad." He delighted the Convention with his melody and power.

Dr. George L. Stevens, of Missouri, was presented. He made a strong address and suggested the preparation of a statement that would place the Convention in proper light before the country.

On motion by Dr. A. J. Stokes, a committee was appointed to prepare the statement as suggested by Dr. Stevens, as follows:

Dr. G. E. Stevens, Rev. S. A. Moseley, Rev. R. M. Caver, Rev. G. A. Long, Rev. G. B. Howard, Rev. R. Potter, Rev. S. E. J. Watson, Rev. B. M. Cochran, Rev. A. T. Stewart, Rev. J. S. Smith, Rev. S. N. Vass, Rev. C. T. Stamps, Rev. Wm. Jones, Rev. A. R. Griggs, Rev. B. J. Brown, Rev. J. D. Jude, Rev. J. W. Goodgame, Rev. T. J. Carr.

The following is statement submitted by the committee:

STATEMENT OF THE CAUSE OF CONFUSION.

The cause of the confusion manifested at the National Baptist Convention is the attempt and purpose of the Convention to control its Publishing Board, located at Nashville, Tenn. By reason of the peculiarity of the laws of Tennessee this Board elects its own members, although for years the Convention thought that by electing members in open session they really became members of the Board. To its great surprise, in course of time, it became known that no one is a member of the Publishing Board unless elected by the Board itself. This created distrust and suspicion, and the Convention at once began to make efforts to come into possession and control of property that is really Convention property. The Board, through its Secretary, defied the Convention and refused to allow the Convention Auditor to audit its accounts.

In order to be able to hold property and have legal standing, the Convention was recently chartered in the District of Columbia. Dr. R. H. Boyd, Secretary, of the Publishing Board, at once began to fight this charter and the Convention officers, and he put out the editor of the Convention organ published by his Board and kept up a constant fight all the year. The officers of the Convention have been cruelly misrepresented. Unless the Convention is chartered it cannot hold property and it can elect trustees and fix the number under charter.

When the Convention convened in Chicago, September 8, the R. H. Boyd following at once began to make trouble and made an effort to elect officers before enrolling the delegates, allowing any one in the hall to vote, and it was even impossible to count the vote. By sheer brute force and worldly methods they made it impossible for the meeting to proceed in order and it was adjourned. Then the disorderly element took charge, and it was impossible to hold the sessions of the Convention. The next day the officers of the Convention desiring to make it possible to know the real persons entitled to vote, ordered that no one be admitted except by badge, which could be secured at the entrance.

The second day of the Convention thus started off in peace and the President read his annual address, but was interrupted by an officer of the law who served an injunction secured by R. H. Boyd and his son, and he at once left the Convention, and the Boyd faction tried to get control

through E. P. Jones, but failed. This began to be the turning point and any delegates deserted the Boyd side when they saw that he was really after destroying the Convention, and it soon became apparent that the majority of the entire Convention was with Dr. E. C. Morris and the Convention. By 5 o'clock the same afternoon the injunction had been dissolved by order of Judge Smith, Chancellor, and the officers returned to the Convention, bringing good news and its effect was readily felt. When, in a few minutes afterwards, Dr. Morris returned, perfect order was restored, and Dr. Morris resumed the reading of his address, which aroused great enthusiasm. Immediately afterward the Committee on Enrollment made a partial report in order that the vote to follow would be entirely legal. After his adoption Dr. E. C. Morris was unanimously elected President by a standing vote, and all the officers were elected in the same way.

The sessions of the Convention have been entirely orderly since then. It appeared most unfortunate that such disorder had reigned, but there was no way to prevent it except for the delegates to submit to the will of one man.

We have about passed the critical test and the Convention is orderly and request a suspension of judgment until the full facts are known to the public because it is a fact that the National Baptist Convention is in better condition for real constructive Christian work than ever before in all its history and this sentiment covers the entire country.

W. E. Stevens, Chairman; R. M. Caver, Secretary; S. N. Vase, S. A. Mosley, G. A. Long, S. E. J. Watson, G. B. Howard, K. Patter, E. M. Cavan, A. T. Stewart, J. S. Smith, J. W. Gouganne, T. J. Carr, C. T. Stamp, Wm. Jones, A. R. Griggs, W. R. Brown, J. D. Jude.

The hour for preaching was announced. Rev. Tait, of Alabama, read the vi chapter of Isaiah. Rev. E. W. D. Isaac, on request, presented Rev. L. K. Williams, D.D., of Fort Worth, Tex., who had been selected to preach the morning sermon. The speaker announced as his text: Isaiah 6:1. In the year that King Uzziah died I saw the Lord sitting on a throne high and lifted up, and his train filled the temple.

"Great things cannot be accomplished without vision," said the speaker. "The man of vision is optimistic, courageous and untiring in his efforts. Isaiah didn't get a commission until he got a vision. Tangible effects have too often obscured the presence of God. King Uzziah wrapped in wealth and splendor, forgot God. But when Uzziah died Isaiah saw the Lord. When Isaiah got a vision of God he got a vision of man. When I know a man's conception of God I can tell his idea of sin. The missionary must have vision. The missionary who does not pray is a failure."

The sermon was a masterpiece, original in conception and powerful in delivery. No extract can do the gifted speaker justice.

Dr. P. J. Bryant offered a prayer that will linger long in the minds of the brethren. A collection for Foreign Mission was taken, amounting to \$50.00.

Several meetings of State delegations were announced for Friday morning. The Convention adjourned with benediction by Dr. L. J. Jordan.

FRIDAY MORNING SESSION.

The Convention met Friday morning at 10:15. Dr. E. C. Morris in the chair. An inspiring song service was conducted by Rev. W. H. Skiswith. Prayer was offered by Rev. A. T. Stewart. Rev. W. F. Lovelace read the Scriptures, selecting St. John 3:1-11. Rev. W. A. Taylor, of Washington, D. C., led in prayer. The Gospel singer, Rev. Wm. Lewis, of Texas, sang another solo, "If You Need a Friend to Help You, He's the One." By special request he sang a verse of "Life is Like a Mountain Railroad." Revs.

Barbour, Bryant and McChes urged the importance of the messengers taking home with them several copies of the President's address for the information of their people as to the policy of the Convention. At this point Vice-president Parks presented Rev. S. E. Griggs, Corresponding Secretary of the Educational Board, who made his annual report. Dr. Griggs recited his labors in the interest of the denomination and his race. He spoke of the confirmatory action of the Southern Baptist Convention with reference to their gift of Fifty Thousand Dollars (\$50,000.00) toward the founding of a Theological Seminary for the Negro Baptists.

He spoke also of the bona fide guarantee of a site for the Theological Seminary by the citizens of Memphis. The fifteen citizens who guaranteed the site are rated by the commercial agencies at Two Hundred and Sixty-five Thousand Dollars (\$265,000.00). This is to be ready by October 15, 1916. Dr. Griggs expressed his regret that the Convention had not given him more substantial support in his work. Secretary Griggs reported receipts, \$; disbursements, \$; balance \$17.34.

Dr. Griggs stated that because of certain circumstances it had not been convenient for the Auditor to pass upon his report and he, therefore, would not ask its adoption.

Dr. T. J. Stacey, Chairman of the Educational Board was recognized and made a strong appeal in behalf of the Theological Seminary, emphasizing the fitness of Memphis as a place for the location of the Seminary.

Dr. J. R. Bennett moved that a collection be taken at once for the Educational work. Carried. The collection amounted to \$32.95.

The Chairman of the Home Mission Board, Rev. P. A. Knowles, D.D., after appropriate remarks presented Dr. Joseph A. Booker, Corresponding Secretary of the Home Board to make his report. Dr. Booker showed a thorough knowledge of the Home Mission work, explaining in details the matters pertaining to his work. The report was a most excellent one and created a fine and appreciative interest in the work of the Home Mission Board.

THE BOARD'S FOREWORD.

In presenting to the National Baptist Convention, of which this Board is a creature, and to the reading and generous public, before which this Board is a supplicant for unstinted support, attention is called to several patent and salient facts:

First: This is the nineteenth annual report of this Board, but only the first annual report of the Board's present administration. For eighteen years the Home Mission Board and the Publishing Board of this Convention were practically a unit in operation and administration. The two Boards had a chairman each, but the Secretary of the one was the Secretary of the other. Both Boards occupied the same office and used the same set of books.

Second: By order of the Convention in its session at Philadelphia, 1914, the two Boards were completely separated both in theory and in practice, leaving the Publishing Board in its old quarters at Nashville, Tenn. and putting the Home Board in new quarters at Little Rock, Ark., where the Home Board first set out to do business for the denomination.

Third: In moving its quarters to Little Rock, pursuant to the order of the Convention, the Home Board did not become heir to any portion of the goods accumulated at Nashville, not even missionary records, letter files, report files, etc., except a sample page of the regular missionary's tabulating report ledger. The Publishing Board was generous enough to make us a new ledger or record from this sample page, at a cost of \$16.75, and donate the cost of the same to the Home Board. Barring this one generous act, there was no real transfer of property, such as real estate, bonds, stocks, cash, records, furniture, typewriters, adding machines, etc., from the Publishing Board

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to the Home Board as a portion of the accumulations, and as a starter in business, or as a rightful and equitable division of finance and facilities accumulated under the partnership of the two Boards during the past 15 years. We are led to believe, however, that the Panama work and property will be transferred to this Board by the Publishing Board as soon as this Board has been chartered and thus put in the legal attitude to receive property in fee simple."

Fourth: Although there has been no transfer of property by the Publishing Board to the Home Mission Board of the National Baptist Convention, after handling for ten years, a ten thousand dollar annual appropriation made to the Home Mission Board of the National Baptist Convention by the Home Mission Board of the Southern Baptist Convention, we say, although even this decided advantage could not induce the Publishing Board to even give us a "house-warming" or a "blessing shower," it will be gratifying to this Convention to know that the Home Mission Board of the Southern Baptist Convention has been just as true to us as Jonathan to David. That Board has followed this Board up with the old-time generous offer of "dollar for dollar" in our Home Mission work, in the amount of fifteen thousand dollars, provided we, ourselves, would lay down that much on our mission tables to be covered by their maximum; so far, we have never exceeded \$10,000 on our part, hence, never enjoyed all that generous gift. The Corresponding Secretary of your Board met Dr. Gray and other officers of the Home Mission Board of the Southern Baptist Convention in close conference in Atlanta, Tuesday, December 5, 1914, and there carefully went over the articles of co-operation already adopted, and under which both Boards had already been at work. In the final outcome of that day's conference it was found to be a practical and pleasant thing to keep the good work going. Hence the new administration of your Board has found it very agreeable and profitable to continue the plan of cooperation with the Southern Baptist Convention. In fact, if that Board had withheld their appropriation during this critical period of transition, we fear our Board would have been put out of business. But, thanks to these generous brethren, the amicable relation was not only kept up the year out but the same has been renewed for another year, and another private conference is called in Atlanta for some date this month to work out details of cooperation for another year.

Fifth: In beginning the work in new quarters and under different circumstances your Board has not sought to make an elaborate local showing. It has occupied one small room on the campus of the Arkansas Baptist College in an adjoining room to the Baptist Vanguard editorial and business rooms. But if the work continues to take hold of the hearts of the people, it will ere long become necessary to rent a suite of rooms near the business centre of Little Rock, and finally buy and build quarters that may for all time to come prove ample and adapted to our work and a rallying point for Home Missions for all the Baptists of all the country.

It is worth while to say also that no steps have been taken to make any radical change in the list of missionaries handed us by the former administration. It matters how some of these men and women came to be appointed to our field work. All the men and women who were on the co-operative list then, three excepted, are on the list now although we have found some of the appointments were not regular and not in keeping with the rules. The three exceptions were Rev. J. B. Davis, of Thomasville, Ga., who departed this life in February, 1915; Rev. P. H. Lewis, of Texarkana, Tex., who resigned in December, 1914, and Mrs. Meban, of Sumpter, S. C., who also passed in her resignation. We make these foreword explanations in order that sufficient light may hang over the report proper, as we pass over each phase of it in regular order.

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Sixth: Those features of the report setting forth the labor of the co-operative missionaries and the appropriations from the Home Mission Board of the Southern Baptist Convention cover only three-quarters of the year's work or nine months, as the former Secretary and his Board desired the first quarter after the last session in which to wind up their business with the field men. Hence this could hardly be called an annual report till that quarter's work under the preceding administration is taken into account.

POLICY OF COOPERATION.

Your Board has adopted a policy of co-operation which ought to commend itself to all the Baptist State Conventions, District Associations and Churches throughout the United States. Your Board aims (1) to co-operate with Negro Baptist State Boards in the regular and prompt payment of their State missionaries and evangelists by furnishing at least fifty per cent. of all the salaries of all these State missionaries and evangelists. Our payroll will show, however, that there are only eleven State Boards and twenty-five State missionaries so far entered on our list.

(2) To co-operate with many of the District Boards through their respective State Boards by furnishing at least 10 per cent. of the salaries of such district missionaries, provided such District Boards and their missionaries co-operate freely and readily with their State Boards and State missionaries in all the missionary, educational and evangelistic work under the control of or in harmony with their respective State Boards.

(3) To co-operate with pastors in the erection of strong Baptist churches at various strategic points, where the given church membership may not be at once equal to the task, and "where every prospect pleases" to promise great and early spiritual returns from such co-operation and investment.

(4) To co-operate with churches in the prompt and regular payment of their pastors for a given time on the same conditions as laid down for co-operating with pastors in the erection of churches at strategic points. Such cases will be investigated very closely by the co-operative field men, and recommended by them, before any attempt will be made on the part of your Board to extend any such aid.

(5) To support missionaries on frontier fields, like New Mexico, Nevada, Arizona, etc., till such a time as these fields may become self-sustaining.

(6) To enlist all the churches in all the districts of all the States to represent in all the meetings of District and State, and this to be some of the principal work of our missionaries.

RESOURCE AND CO-OPERATION.

But your Board has not a dollar for carrying out such a policy except through a generous plan of co-operation with State Boards, strong local churches, generous individuals of our own, and with the Home Mission Board of the Southern Baptist Convention. For sufficient funds to make even a healthy beginning to carry out the foregoing policy:

(1) Our co-operating missionaries collect at least half their salaries on the fields wherein they are doing their arduous labors. Some few of them have already begun to send to our office several dollars each month above their actual 50 per cent. clearance, and this we apply to office expenses and to the accumulation of a general fund for our general working plans.

(2) The Home Mission Board of the Southern Baptist Convention has engaged to give us dollar for dollar for the regular employment of general missionaries throughout the territory of the Southern Baptist Convention. That Board has faithfully kept its word and mailed to our office every quarter, checks amounting to \$1926, more or less, or a little less than \$2000 for the year. The maximum appropriation from these white brethren is \$15,000 a year; but unfortunately for us, with all the activity of our field men, we have

raised less than \$10,000 a year and thereby forfeited more than \$1000 a year of our white brethren's generous offers for the past eleven years.

(2) Home Mission Day has been adopted by your Board as a starter, "feeler" and educator in gathering regular contributions from the people for the foregoing departments of our work. This year the fifth Sunday in May was the day set apart as Home Mission Day, but wisdom may suggest a different day and a different season in the year. But whatever may be the time permanently settled upon, your Board hereby makes earnest appeal to State Conventions and their Boards, District Associations and their Boards, Churches and individuals, to make liberal response to our appeal whenever the same is sent broadcast over the country. Another page will show the results of our first efforts in this regard.

PLANS OF COOPERATION WITH THE HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

In 1934 the Home Mission Board of the Southern Baptist Convention proposed to co-operate with your Board in missionary and evangelistic work in the Southern States, by granting and remitting dollar for dollar, or one dollar for every dollar your Board may raise in various ways for that purpose.

The following are the amended Articles of co-operation:

The basis of a working agreement of co-operation with the National Baptist Convention and proposed plans tentatively agreed to at a conference between a Commission from the Home Mission Board of the National Baptist Convention and a similar Commission of the Home Mission Board of the Southern Baptist Convention held in Atlanta, April 1, 1931.

The National Baptist Convention is recognized as the representative Negro Baptist organization in the South.

2. The plan and spirit of this co-operation must be understood by both parties as not in conflict with all proper unity towards the American Baptist Home Mission Society of New York, whose great field in the work of education among the Negroes in the South is hereby generally recognized.

3. The Home Mission Board of the Southern Baptist Convention on its part is to have its own Field Secretary or Superintendent to represent the Home Mission Board's interest in the work and before the white Baptists of the South and to promote Southern sympathy and support in behalf of the work and the workers in the field.

4. This plan of co-operation is to have no limit for its continuance and is to take its own natural course. The Home Mission Board of the Southern Baptist Convention and the National Baptist Convention.

The adjustment of co-operation to the existing conditions and conditions among the Negroes in different States shall be left to the Home Mission Board of the National Baptist Convention.

6. This plan recognizes an organization of the work which will touch the opportunity and needs among the Negroes of the

(1) The Negro Baptist State Conventions, as the point of coherence of the organizations of Negro Baptists in each State, (2) The Negro Baptist District Associations, with an Executive Committee of Negro Baptists in each, (3) The Negro Baptist Conferences for local communities for the purpose of Bible and Missionary Study, (4) The local Negro Baptist church; it is proposed to secure the Christian interest and assistance of local white pastors.

the end to a great forward movement of the Southern Baptist Convention in the direction of its missionary and Christian obligation of Negroes of the South shall be made and the great cause of Negroes' self and progress may be secured, it is proposed that the Home Mission Board will for the year beginning May 16, 1934, appropriate dollar for dollar

or one-half the amount of \$15,000 for the first year from the Home Mission Board of the Southern Baptist Convention.

These proposals were fully discussed by the Joint Commission and unanimously recommended to the two Boards represented.

The present administration has not sought any changes in the foregoing articles, but proceeded to carry forward the work under them, as in the past, without a jot or tittle of alteration for present convenience.

THE STATE BOARD AS A UNIT OF COOPERATION

It is not a practical thing for this Board to co-operate with all the Boards, Conventions and Associations in any given State. Hence the regular State Board, whether it is called Executive, State Mission or Convention Board, will be the medium or unit through which this Board will co-operate in the various States.

Where there are two regular Conventions, your Board will deal with a State Board representing each Convention, always with the hope, however, that these two or more State Conventions may finally become one. Having adopted a regular State Board or two as a unit of co-operation, no attempt will be made to sustain missionaries in a State unless elected and recommended by said State Board or Boards.

METHOD OF APPOINTMENT

In order that there may be no hitch in the future appointment of co-operative missionaries, the following explanation is necessary. Each one of such missionaries must be elected by the recognized State Board in his State. Such applicant must be recommended to the National Board by the State Board. Such applicant must also be recommended to the Home Board of the Southern Baptist Convention by the Home Board of the National Baptist Convention. The Home Board of the Southern Baptist Convention will at once set about to conduct an investigation of the local standing of such applicant. If results are satisfactory, the appointment is then made jointly and his name goes on the payroll of both Home Boards. It is of exceeding importance, therefore, that each regular State Baptist Convention should keep a well organized State Board either as an Executive Board or State Mission Board, through which the plans of missionary co-operation, church extension, pastoral supplementary salaries and evangelistic campaigns may be promoted.

Your Board deprecates the fact that in many States the matter of the State Board organization is treated too lightly, and in each such case the work of co-operative State Missions is never kept well in hand. It is the duty of each State Board to take over its State Mission work, elect the missionaries, become responsible for half of the salaries of such missionaries, hear monthly or quarterly reports from them, and in a prompt and regular manner do business for the denomination.

LETTERS OF INVESTIGATION OF MISSIONARY APPLICANTS.

LETTER NO. 1. TO APPLICANT

HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION
IN CO-OPERATION WITH THE HOME MISSION BOARD OF THE
NATIONAL BAPTIST CONVENTION.

Rev. 190....

Dear Brother:

The Home Mission Board of the Southern Baptist Convention has received a communication from the Home Mission Board of the National Baptist Convention concerning your proposed appointment as a

.....missionary to labor in our co-operative work.
For information and guidance you will please answer the following questions, being careful to use pen and ink to write the answers in your own hand.
Fraternalty yours.

Field Secretary.

QUESTIONS TO BE ANSWERED.

1. What is your present postoffice address?.....
2. What will be your postoffice address if appointed?.....
3. When, where, and by whom were you baptized?.....
4. Of what church are you now a member?.....
5. Have you attended school anywhere?.....
6. If so, where and how long?.....
7. When and where were you ordained?.....
8. Where have you labored since?.....
9. What is your age?.....
10. What family have you? Give number and age of children.....
11. How many of your family are Baptists?.....
12. How many are there in your family depending on you for support besides yourself?.....
13. What means of support have you other than your salary as missionary?.....
14. Do you agree to perform the duties of missionary faithfully and to make regular reports as required by the Boards if appointed?.....
15. Give name and postoffice address of two prominent Negro preachers who know you personally, and to whom you can refer.....
16. Also give name and postoffice address of two white preachers or prominent Baptist laymen who know you, and to whom you can likewise refer.....

(Signed)

P. O. Address.....

Date.....190.....

LETTER NO. 2

HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION
IN COOPERATION WITH THE HOME MISSION BOARD OF THE NATIONAL BAPTIST CONVENTION
CONFIDENTIAL

To.....

Dear Brother:

The Home Mission Board of the Southern Baptist Convention has under consideration the appointment of the Rev.....
as a missionary to labor in the co-operative work conducted by it and the

Home Mission Board of the National Baptist Convention (Negroes). He gives your name for reference. Please do us the kindness of answering fully and frankly the following questions. You understand, of course, that your answers are to be considered entirely confidential.

Frankly yours.

Field Secretary.

1. How long have you known him?.....
2. What opportunity have you had for forming a full and just opinion of his personal character and of his ability as a minister?.....
3. What is his standing in the community as to meeting his business obligations?.....
4. Do you regard him as a man of good moral and Christian character?.....
5. What is your estimate of his ability as a preacher?.....
6. Do you know of any reason why he should not be appointed as a missionary to be supported jointly by the white and Negro Boards? If you do, please state it fully and frankly.....
7. Would you approve and recommend his appointment, and if appointed would you encourage our people in support of the work to which he is appointed?.....
8. If any items of information not covered in the foregoing questions occur to you which ought to be considered in connection with determining the appointment, kindly state them.....

(Signed)

Date.....190.....

OUR FIELD AND MISSIONARIES.

Alabama, 3 Missionaries:

	Salaries.	Total.
Rev. L. S. Steinbark, Birmingham.....	\$300	
Rev. T. T. Martin, Anniston.....	200	\$500
Arkansas, 4 Missionaries:		
Rev. R. N. Davis, Superintendent, Little Rock.....	300	
Rev. W. E. Stewart, Little Rock.....	300	
Rev. S. L. Jones, Jonesboro.....	300	
Rev. T. P. Hilliard, Texarkana.....	300	1200
Florida, 1 Missionary:		
Rev. F. W. Lancaster, Jacksonville.....	450	450
Georgia, 4 Missionaries:		
Rev. A. R. Murden, Athens.....	300	
Rev. J. W. Jackson, Atlanta.....	450	
Rev. A. A. Mathis, Atlanta.....	300	
Rev. A. W. Bryant, Valdosta.....	300	1350
Kentucky, 2 Missionaries:		
Rev. P. H. Kennedy, Superintendent, Henderson.....	500	
Rev. G. W. Hampton, Anchorage.....	300	800
Louisiana, 1 Missionary:		
Rev. J. A. Shadman, Shreveport.....	300	300
Mississippi, 3 Missionaries:		

Rev. E. D. Hubbard, Oregon Springs.....	450	
Rev. C. M. Duke, West Jackson.....	300	
Rev. E. T. Carson, Lexington.....	300	1050
Oklahoma, 1 Missionary:		
Rev. J. W. Stewart.....	300	300
South Carolina, 1 Missionary:		
Rev. J. W. Eastley, Greenville.....	300	300
Tennessee, 2 Missionaries:		
Rev. A. D. Hurt, Superintendent Nashville.....	400	
Rev. Wm. Collier, Memphis.....	300	700
Texas, 4 Missionaries:		
Rev. J. E. Knox, Superintendent, Dallas.....	500	
Rev. E. M. Griggs, Palestine.....	450	
Rev. J. G. Gathings, Galesburg.....	450	
Mrs. M. A. D. Fuller, Austin.....	200	1600
	Total	\$3650

* Filling unexpired term of Rev. J. B. Davis, deceased

A CALL FROM THE FRONTIERS

It will be seen that three Southern States, Missouri, North Carolina and Virginia are not yet included in our present plan of co-operation, nor any of our Northern States. But it is hoped that as the Negro Baptist family gets closer together all the States will be included with mutual benefit to all concerned.

In spite of the foregoing facts we have found calls from the frontiers, from Western Oklahoma, Colorado, New Mexico, Utah, Nevada, Arizona, etc., to aid in supporting missionaries among our people in these States. Some correspondence elsewhere will throw some light on this particular phase of Home Mission work which our Board should take up as early as possible.

CORRESPONDENCE

Unpublished, Oklahoma
October 27, 1914

I am writing you concerning the mission work in this part of the State. If there ever was a place needing special assistance for mission work, it is this part of the State of Oklahoma. If you can make any arrangements to aid me in my work here I will be more than obliged to you and I feel that you can do something to help us. Western Oklahoma is a wild country and stands greatly in need of the Gospel, so much so that they are neither able nor willing to give a missionary ample support.

It seems that I shall be obliged to abandon the field for lack of support. I hate to come off this field for the lack of aid, but the people need the Gospel, but others must give it to them till they are able to bear their needs, till their eyes come open.

Yours for a great cause

L. B. BENTLEY
President, Oklahoma

FROM SECRETARY WILSON

Muskogee, Oklahoma
November 20, 1914

My Dear Doctor Barker:

I am writing today relative to our State Mission work. At the recent session of our State Convention, held at Ardmore, I was elected Corresponding Secretary of the Convention and, with our Executive Board, will have charge of the State Mission work. We shall elect a State Superintendent of M. W. about December 17, and shall forward name to you for approval.

Missionaries appointed at this time are Rev. J. W. Stewart, Oklahoma City; Rev. I. S. Powell, Wagoner; Rev. S. S. Jones, Muskogee, is the President of our State Convention. A line from you at any time regarding our work will gladly be received, and I stand ready to give any information you may desire concerning the work.

As ever yours,

E. ARLINGTON WILSON,
Corresponding Secretary, Oklahoma Baptist State Convention,
COMPETING FOR NEW MEXICO AND ARIZONA.

Las Cruces, New Mexico.

April 6, 1915.

I am writing you this evening for some information. I also aim to state to your Board through you, the condition of things in this part of the Far West. The States of New Mexico and Arizona are up to this time unorganized, so far as Negro Baptists are concerned. A goodly number of our people are drifting West, and yet there are very few churches into which we can house them. Those churches that are, do not have any District Associations here to join, nor any State Conventions.

Can your Board appoint me as missionary pastor at this point? Can it give me some financial aid as such, and allow me to give part of my time going over this great territory getting our people together into Associations and Conventions? The work is great. The Negro P. B. people are furnishing their ministers a general fund, whereby they are supported while going over the territory organizing P. B. churches. Ask our prosperous Baptists in the States to help redeem this work.

Yours very cordially,

C. N. MOORE.

Box 127, Las Cruces, New Mexico.

HOME BOARD'S REPLY

Home Mission Board Rooms,

Little Rock, Arkansas,

April 16, 1915.

Rev. C. N. Moore,

Las Cruces, New Mexico.

Dear Brother,

I have read your letter with a great deal of interest, and while I cannot do anything personally, or even officially now, I am filing away your letter for our next Board meeting, and also for publication, so that our people may see and hear your cry from the Far, Far West.

How many churches in New Mexico? I mean Negro Baptist churches.

How many District Negro Baptist Associations?

Could you give names of moderators and their postoffices?

Could you give names of pastors and their postoffices?

Would you let this office have such data at an early date?

Very truly yours,

JOS. A. BOOKER.

Corresponding Secretary,

REPLY TO SECRETARY'S INQUIRY.

Las Cruces, New Mexico.

April 23, 1915.

Kind Sir and Brother:

Your letter came to hand this morning, and contents are duly noted. Will say in reply that I have only been in the States of New Mexico and Arizona

six months. I am, therefore, unable to furnish accurate and complete denominational statistics, there being no Negro Baptist State Convention in either one of the States named, nor any District Associations. It is much more difficult to gather the statistics. What churches I do find out here so far, belong to white Baptist Associations and Conventions. The white Baptist Convention appoints a missionary, a Negro Baptist missionary, and he raises money from those churches, and the money is spent to do Mission work among the Mexicans and Indians. The Negroes are not getting the attention they should get as a result of their contributions to Missions.

I have rallied the Negro Baptist leaders together and appointed a time when we might organize a Negro Baptist Association, consisting of churches in the two States. All the work is small but our people are fast coming westward, and should be provided by the people of the States who are more prosperous than we out this way. I find some towns out here with a hundred Negroes in them, and not a Negro church of any sort. The Methodists are rushing their preachers out here, and are furnishing some support for them out of a general fund.

Anything you can do or say to help us in our struggle for existence will be highly appreciated by us all.

Yours in Christ,

C. N. MOORE, Box 187,
LaGrange, N. M.

The above correspondence is a mere sample of the many, very many, appeals coming into our office for legitimate aid. But we have no fund for that purpose. We must no longer delay. In our great rally on some special Mission Day we could raise enough to start the work in the Far West in New Mexico, Arizona, Western Oklahoma and other States. It is to be observed also that we have not even an equal distribution of means and men in the various States where our work is supposed to be prosperous. But this administration is using the same force, three exceptions, as it found employed with the opening of the current conventional year. We must therefore "strengthen our stakes and lengthen our cords." We must enlarge the borders of our habitation and give each State at least four men, and undertake the new work in the West.

MISSIONS IN OUR INSULAR POSSESSIONS.

It is the hope of your Board to establish some sort of encouraging correspondence with the Insular Possessions of the United States, and subsequently ascertain our own denominational standing therein. But so far we have been unable to secure a line of correspondence. A letter was sent to the Bureau of Statistics at Washington, making inquiry as to the religious standing of the race in these possessions, such as the Hawaiian Islands, Philippines, etc. There is some sad information in the following:

REPLY FROM WASHINGTON

DEPARTMENT OF COMMERCE,
OFFICE OF THE CENSUS

Washington, July 10, 1915.

Sir, I am in receipt of your letter of July 6, inquiring if there is any way whereby statistics on religious Negro organizations and denominations in the United States' Insular Possessions can be conveyed to your office.

I regret to inform you that the latest statistics on religious bodies which this Bureau has compiled relate to the year 1906 and are for the United States, exclusive of all Insular Possessions. The enumeration of religious bodies is a decennial inquiry, the next being scheduled for the year 1916, but I am not able to advise you at this time whether the inquiry will include the Insular Possessions of the United States or not.

Regretting that I cannot supply you with the information which you request, I am,

Respectfully,

SAM L. ROGERS,
Director.

Rev. J. A. Booker,

Home Mission Board of the National Baptist Convention, Little Rock, Arkansas.

CHURCH EDIFICE DEPARTMENT—ILLUSTRATIONS

In making a plea for a church edifice department in our Home Mission work we publish several cuts of church edifices and pastors in various parts of the country simply to illustrate. We do not pretend to have erected or helped to erect any one of these edifices; but before we can show a rapid increase of such edifices at various strategic points, an organized fund in Home Mission work among us will be an absolute necessity. Furthermore, there are lots of churches with good edifices that must be aided for a while, in supporting their pastors in lifting their mortgages, in repairing, enlarging and beautifying their church homes. Can't you see then good reason for such a department? It will take a special fund for that purpose. But it will be the wisest part of Home Missions.

CLASSIFIED FUNDS—AN APPEAL.

In order to successfully operate the work of the Board as set forth herein and to properly put its claims before the people, it is necessary to build up a treasury or classified fund. Each individual or organization contributing hereafter to the appeals of the Board can do so with intelligence and with right and privilege of saying to which of these funds each contribution should be applied.

- (1) A Missionary Fund, out of which missionaries are to be paid.
- (2) A Sustentation Fund, out of which this Board may be able to aid in paying pastors' salaries at strategic points, where, for the present, economic and financial conditions make it impossible to fully sustain a pastor at such a point.
- (3) A Church Building Fund, out of which your Board may be able to make a few gifts and many small loans to such churches as actually need a little aid to complete well begun buildings, put in first-class seats, pay off mortgages and straighten out deeds to property already occupied by many churches that are already doing well in other respects.
- (4) An Evangelistic Fund, to aid country communities and cities in conducting strong revival campaigns over the entire country.
- (5) An Administration Fund, out of which your Board can meet traveling expenses, office expenses, officers' salaries, without interfering with the other foregoing funds. There will be a better and brighter future for our Home Mission work when we adopt the plans as set forth. We urge our people everywhere therefore to designate their contributions according to these utilities or according to the various specific appeals your Board may make from time to time on behalf of one or more of these objects.

APPEAL AT HOME FOR DISTRESSED CHURCH.

Sardis Baptist Church,
Birmingham, Ala., July 9, 1915.

Prof. Joseph A. Hooker,
Little Rock, Ark.

Dear Professor Hooker:

I wish to acquaint you with the condition of our church and to solicit your aid.

The Sardin Baptist Church of this city was blown down June 22, 1915, by a severe storm. Insurance did not cover damages by storm. No money, and it is impossible to borrow money in this section during the panic on church property. Most of our members are without employment on account of the panic; and those that are employed, work about two or three days to the week. If the church is to be rebuilt during this panic we must call upon the friends, the Baptist churches and the Home Mission Board of the N. B. Convention for money. Will you see to it that the Board help? Our property is free from debt.

In order that the work of the Master's Kingdom will not be hampered in the community during this financial depression we are forced to ask the Home Mission Board for help.

Yours in Christ,

JOHN H. PHARR, Pastor.

GREAT REDEMPTION RALLY OF THE BEALE AVE. BAPTIST CHURCH, MEMPHIS, TENN., AUGUST 24-29.

Brethren: We have at last come to face the real issue, the redemption of the Beale Ave. Baptist Church, Memphis, Tenn., is now upon us. As you perhaps know, our State Executive Board and extra session have ordered us to undertake to save this old historic church to the Baptists of Memphis and to the State. In order to do this the above named dates have been set apart for the special effort along the line of trying to raise money for the initial work which must be done to meet our first obligation.

That you may have some idea as to how we have planned to proceed in this effort we have grouped the churches of Memphis for four nights at each time; from five to nine churches will appear at the old historic spot each night with a program closing on Sunday, the 29th, with a great mass meeting of all the churches of the city. Much enthusiasm now prevails in Memphis because of this attempt to save from disgrace this historic church, and so without regard to local surroundings each pastor and congregation seems to be vying with each other as to who shall have the largest share in this redemption work of saving to the denomination this splendid landmark.

There are thousands of our brethren who cannot be in Memphis on this history-making occasion but who can help us just the same by taking a collection on the fifth Sunday and sending it to our office, 523 Second Avenue, N. Nashville, Tenn., for this special work.

Brethren: I am simply trying to hurry out your orders in saving this property, but nothing less than your co-operation through gifts will do the work. I shall expect every one who reads these lines to do something on that day and send the results to me the following day that we may know just where we are in this first attempt to meet the first requirement.

This effort must not fail for it cannot fail without the country knowing it and in a way holding us up to ridicule.

Yours with much hope,

A. D. HURT,
Superintendent of Missions.

The two letters just preceding are sufficient in themselves to present a strong and conclusive argument for the Church Edifice Fund. A General Fund for that purpose will bring greater results and much more hearty than for each State to depend upon itself for that sort of aid, if once we should make this national fund, handled by the Home Mission Board of the National Baptist Convention.

HOME MISSION RALLY DAY

In order to start our people to giving directly to the work of their Board, the fifth Sunday in May was set aside as Home Mission Day, at which time it was requested that churches, Sunday schools, B. Y. P. U. s, women's organizations and individuals all over the country would make contributions. It was a new thing "under the sun," but many responses were made, and nearly three hundred dollars resulted. We feel quite sure that Home Mission Day another year, whatever day may be adopted by your Board, will be more successful.

A classified report on another page will show the cash contributions of the year from the various sources, including Home Mission Rally Day. All contributions from June 1st to August 31st may be accredited to Home Mission Rally Day. Thousands of our churches, pastors and people are anxious to identify themselves with this branch of our denominational work, but they need both enlightenment and encouragement. The next Home Mission Rally Day may not be the last Sunday in May. In fact, it may not be at that time of year. But whatever day your Board may adopt permanently for that purpose, it is hoped that the churches of the National Baptist Convention throughout the country will adopt and heartily support it. It is left almost entirely with the churches and the pastors as to what this day will bring forth. And it will be almost entirely to them that the good results of such an enterprise will accrue.

FINANCIAL STATEMENT—Collected by States

Alabama—		
Mrs. Wells	.....	\$7.00
Lily Baptist Sunday School, Fulton	.....	1.00 8.00
Arkansas—		
Union District Association	.....	2.90
Southeast District	.....	10.00
Rev. W. E. Stewart, personal check	.....	10.00
Mount Pleasant Church, Little Rock	.....	5.00
Centennial, Helena	.....	5.00
First Baptist, Batesville, Rev. J. A. Harris	.....	4.13
Mrs. F. E. Goodwin, Gurdon	.....	1.00
Rev. T. P. Hilliard, personal check, Texarkana	.....	2.00
Centennial, Helena	.....	5.75
J. M. Brown, Lookout	.....	1.00
First Baptist, Wynne	.....	4.00
St. Marion District Association	.....	12.45
Central District Association	.....	3.25
Northeast Sunday School Convention	.....	2.00
State Sunday School Convention, Malvern	.....	5.00
W. F. Lovelace, collected	.....	11.91 77.99
Florida—		
F. W. Lancaster, personal check	.....	2.00
F. W. Lancaster, personal check	.....	10.00
F. W. Lancaster, personal check	.....	1.75 14.75

Georgia—			
E. P. Johnson, State Treasurer.....	19.00		
A. A. Mathis, personal check.....	1.74		
Missionary and Educational Convention.....	12.30		
General Mission Convention.....	20.00		
Woman's General Missionary Convention.....	5.00		
Woman's Missionary and Educational Convention.....	5.05		
Mount Olive Baptist Church, Atlanta.....	3.11		
Wheat Street Baptist Church, Atlanta.....	5.00		
Wheat Street Bible Band, Atlanta.....	1.00		
Rev. A. W. Bryant, personal check.....	2.40	65.40	
Kentucky—			
P. H. Kennedy, Henderson, personal check.....	1.00	1.00	
Louisiana—			
J. A. S. Adamson, Shreveport, personal check.....	2.00	2.00	
Mississippi—			
J. A. Reed.....	.50		
E. D. Hubbard, personal check, Ocean Springs.....	.35		
E. T. Carson, Lexington, personal check.....	2.25		
E. D. Hubbard, personal check, Ocean Springs.....	2.14		
Missionary and Educational Convention, Yazoo.....	20.00	29.24	
Ohio—			
St. John Baptist Church, Springfield.....	5.02	5.02	
Oklahoma—			
Central Baptist Church, O. W. McClendon, Muskogee.....	10.00		
Sunday School (same last), Fort Towson.....	1.00	11.00	
Tennessee—			
Mrs. Battle, Nashville, Tenn.....	2.50		
Rev. Wm. Collier, Memphis, personal check.....	1.50	4.00	
Texas—			
Missionary and Educational Convention, Fort Worth.....	26.00		
E. M. Griggs, Palestine, personal check.....	3.39		
E. M. Griggs, Palestine, personal check.....	1.20		
E. M. Griggs, Palestine, personal check.....	1.00		
New Hope Baptist Church, Dallas, per Rev. Dr. Jackson.....	5.17		
Macedonia Baptist Church, Dallas, per S. E. J. Watson.....	16.00		
First Baptist Church, Terrell, per A. L. Boone.....	10.00		
E. M. Griggs, Palestine, personal check.....	4.55		
E. M. Griggs, Palestine, personal check.....	3.25		
J. E. Knox, Dallas, personal check.....	2.00	76.16	
Total by States.....		\$297.66	
Home Mission Board, Southern Baptist Convention—			
First Quarter.....	\$1987.50		
Second Quarter.....	1902.50		
Third Quarter.....	2072.50		
Cash Overdraft.....		6912.50	
		195.28	
		\$6405.44	

ITEMIZED DISBURSEMENTS

Office Supplies and Fittings.....	\$35.74
Machines and Accoutrements.....	72.50
Stamps and Stationery.....	29.74
Publicity and Advertising.....	10.00
Office Rent to Arkansas Baptist College.....	60.00



MISSION, HOME AND SCHOOL,
Where the Missionary Lives, Preach and Teaches,
Capetown, S. Africa.



MINUTES

Clerk Hire for Eight Months.....	30.00	
Assistant Clerk Hire for Eight Months.....	40.00	
Printing Annual Accounts.....	20.00	
Travelling Expenses, Chmn., Rec. Sec., Cor. Sec.....	144.36	\$492.04
Salaries to Various Missionaries—		
First Quarter.....	\$1937.60	
Second Quarter.....	1902.60	
Third Quarter.....	2072.60	5912.50
Total Itemized Expenditures.....		\$6406.44

THE BOARD'S PRESENT OBLIGATIONS

Current Cash Overdraft.....	\$195.25	
Chairman's Expense, balance.....	29.96	
Recording Secretary's Expense, balance.....	21.29	
Corresponding Secretary's Salary, yet unallowed		
(Funeral of Pastor at Key West (Mission Station).....	50.00	
Annual Scholarship S. American Student in Howe.....	60.00	\$356.63

INVENTORY

Furniture and Furnishings.....	\$50.00	
Typewriter and Copying Machine.....	22.50	
Books and Letter Files.....	16.00	
Maps, Charts and Literature.....	19.00	
	7.60	\$165.00

OFFICE AND FIELD WORK

THE CHAIRMAN—

Meetings held.....	9	
Meetings attended.....	12	
Miles traveled in the interest of the Board.....	1000	
Sermons delivered on Home Missions.....	30	
Lectures on same subject.....	26	
Cost of travelling as above.....	\$29.96	
Money collected.....	21.60	

Balance due on above expenses..... \$8.16

THE RECORDING SECRETARY—

Board meetings attended.....	12	
Other meetings in the interest of the Board.....	6	
Miles traveled.....	1429	
Sermons and lectures in the interest of Home Missions.....	17	
Money spent on travelling.....	\$37.20	
Money collected.....	15.91	

Balance due Secretary on traveling expenses..... \$21.29

THE CORRESPONDING SECRETARY—

Lectures and addresses in the interest of Board.....	78	
Sermons on Missions.....	40	
Pages of tracts distributed.....	12000	
Miles traveled.....	8000	
Letters received and answered.....	760	
Circular letters sent out.....	600	

OF THE MISSIONARIES—

Sermons delivered	2166
Sunday Schools addressed	1049
Prayer meetings attended	2549
B. Y. P. U. meetings attended	573
Other addresses made	1086
Churches visited	2974
Conventions and associations attended	216
Letters and cards written	5010
Circulars distributed in the interest of missions	10094
Days of service rendered	8233
Traveled by rail (miles)	70965
Traveled otherwise	4940
Cost of travel	2122.71
Postage used in field correspondence	503.20
Books sold	137.60
Money sent to National Baptist Publishing Board	141.10
Money collected from all sources	2622.30
Subscriptions to the Review and Vanguard	61
Money collected on the same	142.10
Women's meetings addressed	74
Homes visited	468
Homes found without Bibles	69
Churches organized	1
Sunday Schools organized	1
Missionary Societies organized	1
Baptisms performed	1
Amount collected and left with churches	\$7406.10
Amount sent to Home Mission Board at Little Rock	41.20
Amount sent to B. Y. P. U. Board at Nashville	21.40

Dr. M. W. Gilbert was recognized, and he presented in eloquent fashion the Venerable Dr. B. F. Riley, of Birmingham, Ala., who came to us as a Fraternal Messenger from the Southern Baptist Convention. Dr. Riley was most cordially received, and his address was a carefully prepared statesmanlike deliverance, touching upon many matters of vital importance affecting our race and the whole country as well. Dr. Riley is a real friend of our race, frank and straightforward in his utterances.

The following is Dr. Riley's address:

THE PLAIN TRUTH ABOUT THE NEGRO

For almost a hundred years the Negro has been a vital subject before the American people. Two events occurred in the history of his servitude that prolonged it about seventy-five years, one of which events was that the discovery of the lands adapted to the production of cotton in the South, and the other was the invention of the cotton gin. The lands were southern, and the inventor of the gin was a man of the North, facts significant of the career of the Negro in the States of America. In one way or another, both North and South have had to do with the Negro from the beginning. They shared in his first enslavement as a commodity of the market, and was enriched by the cotton bales produced by his labor, the one in the production, the other in their manufacture. They shared in the work of his emancipation, one seeking to retain him in slavery, the other to set him free. They have shared in every phase of the Negro's history, and whether willing or not, must continue to do so in the end.

In all that has been said and written about the Negro, which has been much, the tendency has been to emphasize, even to exaggeration, sometimes, in exploits. The favorable phases of the Negro's condition and of his progress have been eagerly seized and exploited, and the darker side has been, for the most part, suppressed. This is natural for more than one reason. During his emancipation the colored race of America has achieved more than any other people within the same compass of time, in all history, when it is known that this has been done under the most adverse conditions, the matter has about it a certain haze of romance that precludes the darker shadows. But the interest of the race demands now that we take a wider and more practical view of the subject, and lay bare the entire situation. There is the practical suggestion which comes along with the whole matter, and that is if so many have accomplished so much under conditions so adverse, why may not many more accomplish more under improved conditions?

There is a certain danger attendant on the evaluation of the achievements of the few to the disregard of the lack of spectacular success of the part of the many. This very condition produces a crisis in the history of the race. While it is true that the progressive, thrifty, frugal and economic colored man has done so much to the eternal honor of his race, it is also true that on the opposite side of the race there is extreme poverty and such else that degrades the Negro race. The progressive element of the race has built its half million homes, among which are some of the best, but millions of the race are still homeless, and while the same class has bought vast acres of land, there are millions of the race still in a penniless condition. Only a comparatively few of the race own the homes and the property belonging to the race, while the mass of the people are sunk in poverty.

The same is true with respect to the progress of the race educationally and intellectually. Here the progress and the development of the race has been phenomenal, yet the fact which confronts us today is that there are more illiterate Negroes in America than there were at the dawn of emancipation. How does this come? While the colored race has struggled and wrestled as no other people in America ever have in seeking to overcome the difficulties lying in the way of educational development, and while their success has been amazing, the numerical increase of the race has outrun their educational advancement. Of those set free at first, about 600,000 were illiterate. Today there are more than that number of those who are enthralled in ignorance. The crisis is increased by the blunt fact that while educational enterprises are pressed to their utmost limit, the continued increase of the race occasions a proportionate growth of the increase in illiteracy. I am not pessimistic, I am simply telling the truth.

Other facts of a nature exceedingly serious deserve attention, and are attention. Certain diseases of a destructive nature are making and are rapid inroads on the race. Bear in mind that these have come about so recently and disastrously since the beginning of emancipation, showing that the causes are not inherent in the race but are induced by conditions from without. This being so, these maladies can be arrested and the race saved from a comparative prematurity of decay. Let us face the facts, winning nothing, availing no truth.

According to vital statistics, three forms of diseases are alarmingly the Negro's. Tuberculosis, typhoid fever, and the worst of venereal diseases are slaughtering this valuable race of people. If we seek for the primal cause they are found in ignorance as the mother of vice, and especially in ignorance of the simplest laws of sanitation. Where these laws are served among colored people they are as free of unusual mortality as any other people.

I have not labored among the colored people of the South for years in an indifferent way. All along I have taken into the work the heart of a brother solicited for your welfare. I have not stopped to consider whether my work was appreciated or not; that has been a minor question beside that of seeking to render the greatest possible good for a people who were struggling against odds, some of which were arbitrary and unnecessary. The facts of which I have become possessed are, in some respects, encouraging and inspiring, while in others they are greatly disheartening. I bring the general facts before you as a friend of enlisted interest, and if sometimes I appear harsh it is because heroic doses are needed to be administered. As Paul wrote the Galatians: "Am I become your enemy because I speak the truth?" If by the suppression of vital facts your people are suffered to retrograde, I should become criminal by such suppression. Solomon says, "Faithful are the wounds of a friend." For giving the truth I am more responsible to God than to you. After I shall have done my utmost the task is yours. Besides the disadvantages named, there are certain dangers of another nature to which the colored race is peculiarly exposed, but we give them some attention.

One of the chief shares of the colored race is that of the prevailing commercialism of the times, or to be plainer, the intense desire to make money. To accumulate wealth by every legitimate means is not only a duty, but it is indispensable. Still it has a snare which peculiarly menaces the Negro, especially at this time. Coming on the scene as a new race, at a time when commercialism or craze for gold dominates the white race, enough you are bitten by the same contagion. Not only the example is set you, but the desire to improve your condition are facts liable to lead your race multiply to its disadvantage. This spirit of commercialism is able to affect more the colored race now than the white race. The spirit of commercialism is an harmful to the white race, which is an unchangeable fact. It is more detrimental to the colored race, for the reason that for almost twenty hundred years the Anglo-Saxon race has had opportunity to school itself for varied changes, while the colored race of America has had but little with which to become equipped. The difference in favor of the white race is as forty to one, or in other words, the colored race has but just one-fourth of the advantage enjoyed by the white race.

Unfortified in character-construction precisely as any other race would be under similar conditions, the colored race is plunged into the swirling current of commercialism. Not least among the wonderful facts connected with the colored race is the one that in spite of this disadvantage it has not only produced men who have shown great administrative ability and power to accumulate, but they have become men of unquestioned integrity and force of character. In the proper unpraisement of the race this should never be left out of account, yet I have never seen it mentioned. While the few or fractional part of the race have been able to do this, the vast multitude has declined, and suffered for lack of means of character-building.

I make no hesitation in saying just here that the worst of present importance to the colored race is that of character-building. This one element has more to do with the future of your people than all others taken together, for character makes destiny. Coming on the scene of the world at a time when there is a craze for money-making, and when the straight dollar rules the hour, coming unequipped for a character-test like this, you are apt to become a distorted people in point of character, doing some things well and others bad. Right now you are at that juncture, and I regard a crisis for the race. There is no purpose to discourage you, none to alarm you; but I would forearm you by forewarning you. You are not unlike other peoples in being affected by your immediate environment. You are in the current of the times and drift with it. The white race is cram-

about money-getting, and you share in the spirit, but your condition as a people is such that you cannot be so intent on the accumulation of gold as to exclude weightier matters without extreme peril. While legitimately intent on money-getting, you must be more concerned about character-building. Could this be done, could there be an earnest pursuit after character as there is after the things that perish with using, I am sincere in the belief and declaration that the colored race of America would have in store a destiny yet undreamed of. Could there be brought up alongside your spirit of economy, your industry, your aspiration, your zeal, your fidelity, for which quality your people are noted—could there be brought alongside these an intense ambition and purpose to reach a high standard of character, the time would come when the colored race of America would prove itself a superior race. Nor do I flatter you when I say this. I will give you the plainest reasons for this conclusion. The fact that you have accomplished so much and done it so astonishingly, that you have rapidly overborne so many obstructions and overtopped so many difficulties that disputed the way of progress, and done all with a chance so limited, argues much for the superior forces within the race. Materially, socially, educationally, morally, and religiously, your people have wrought wonders. You have undone so many difficulties, practically solved so many problems, wrought so many changes, and built so many monuments of worth, all under peculiar difficulty, that if the race could break the shackles that bind character and be as a race, a trustworthy people, an honest people, an honorable people, a moral and religious people, there can be doubt of a glorious racial destiny.

Many of you have done this. You have not only saved the honor of a new race, but you have set the pace for those who are to come after you. You have shown the inherent possibility in the Negro race. You have men and women in whom I have as much confidence as can be reposed in mortals. I am perfectly sincere in the statement that I covet the worth of character of some of your people. I have tried them. They have been weighed in the balances and not found wanting. Their number can be multiplied several million fold.

You need not only men and women gifted with facility of speech, managers of great affairs, executors of large interests, leaders of influence and of force, but you need, most of all, plain old-fashioned character. Taken in connection with all your other undeniable qualities, this will make your race one of vast power. This cannot be done, however, by moving in a groove of least resistance. You cannot afford to drift with the current in a given direction simply because it goes that way. You need stoutness of conviction that will stand against the current and sometimes even more upstream. It cannot come of mere profession or demonstration, nor by emotional outburst, nor yet by smooth practice, but must come of drill and discipline in the day school, the Sunday school, in the Christian home, and in the pulpit.

You ask how it can be done? I will tell you. It will be by having a right standard of life and by living up to it. That standard is found in the Bible. In conversation with an influential citizen some time ago in which the character of a certain citizen was being discussed, he said of him: "He is as unreliable as a nigger preacher." I replied that he would be a very fortunate man if he were as good as some Negro preachers that I knew. But the fact that one can say what that man said, is unfortunate. This should not occasion anger or resentment, but conditions should be such as to make a reflection like this impossible. If all colored preachers were as some are, it would be impossible.

Let me not be misunderstood when I urge that you need also to cultivate a spirit of race patriotism. You have had men all along who have sought to do this. Nor does this mean race clannishness, nor self-segregation by studied severance from other people, but it means a desire on the part of every one who enjoys an advantage above another to seek to lift the other up. Many of you are disposed to cast off the unworthy because they are so. You will not tolerate a white man calling such as these "niggers," whom you thus stigmatize in opprobrium, but in the exercise of your contempt you will do so. Now these same "niggers" whom you thus designate in contempt are the ones who need your aid. Race unity does not necessarily imply that you shall buy exclusively from the people of your color, while you shall have nothing to do with others. To the extent that you can do this by way of encouragement, do so, but to be exclusive to the extent of dealing only with your own people will put a cudgel in the hands of your enemies that will beat you back. Be race patriots by being one with all other people. Never insist on being a member of a race exclusively, but insist on being a man, a woman, a human, an American, a Christian.

There are certain marked indications in your race which to me bespeak much for your future. These excite on the part of some ridicule and even laughter, but all the same, they imply much if not overdone. For instance, your people have a passion for titles of dignity and honor. You are fond of having A.B., A.M., Th.D., Ph.D., D.D., LL.D., Hon., Col., and even Judge attached to your names. Do you know that means much for the race, this very sort of pride? It implies that you wish to be considered somebody, which is by no means an unworthy ambition. A man who does not respect himself will not be respected by another, and the general rule is that one who respects himself and who maintains his self-respect in the man who commands it from another. This is certainly true when applied to character, and the world will lift its hat to a worthy man or woman, no matter what the color be. This is certainly true of the worthy of any race, and for the opinion of the unworthy we care nothing any way.

Another favorable race sign is that your people almost without exception seek to dress as well as possible. No unworthy or worthless race does this. What cares the Indian for titles or for dress? There are other races in which there are classes just as indifferent to these things, but they are characteristic of the Negro almost without exception. It is an index of character provided it proceeds from character, and really does, but it may be from a character that is perverted. To me a Negro with real exalted character such as many known to me possess, is an extraordinary man or woman. That man or woman has had nothing of the advantage which I have enjoyed, and to wear a character that compels respect from the best of any race, is ten fold worthy. To such I am disposed to accord more honor than to one of another race whose advantages have been incalculably greater. Some months ago I had occasion to express the utmost confidence in a genuinely black man and his worthy wife. They were to me total strangers, but I found that they were esteemed throughout the city for their worth of character, as was shown by the position held by the man. This man wrote me that the confidence thus reposed in him as a colored man by a stranger was a source of infinite satisfaction to him and to his wife. But was he to be disturbed because he happened to be a black man? Color no more has a monopoly of character than has religion. I have been deceived at times by some of your people, sometimes most grossly, but then the same thing has been true of members of my own race. On the other hand, I have not been many times deceived. Honor to whom honor is due, without respect to color or any other mere accident.

Now having presented that side let me turn it about and say something from the other side. To show you how superficial much of the outside show of your people is, as well as my own, and indeed of all peoples, let me say that in nothing does a lack of character more show itself than in the meager traits of envy, jealousy, malice, evil speaking, subdued whisperings, gross insincerity, and much else that so largely enters into much that concerns you. Instead of the Bible rule of "in honor preferring one another," many of your people like some of my own are more concerned about themselves and their own prominence than they are about that of others. The worst feature about all this is the insincerity which it induces. Some time ago a prominent colored minister was privately denouncing another minister who was present to deliver an address. The terms used by him to private were simply fearful. When the minister who was thus being privately denounced ascended the platform, the denouncer was suddenly called on to introduce him. He arose with much dignity, and the entanglement pronounced in the introduction would have led one to think that nothing but the highest esteem was in the mind of the denouncer of his brother. When reminded of his inconsistency, he quietly remarked that in the first instance he was giving his private estimate of the distinguished brother, but on the platform he was giving his public estimate. I knew that that sort of thing sometimes prevailed among white men, but did not know before that the colored people had learned it. But there is enough in duplicity to go all around, and there is no need of its monopoly. Perhaps it is well that a quality so mean and base is not restricted to one people.

Another phase of the subject I am about to present, with which some of you will agree with me, while perhaps others will not, but persuaded of its righteousness I offer it as a friend of the colored race and in the interest of humanity in general. Were I concerned merely with retaining your popularity, and were I more interested in this than in your good, I should withhold it, but because I am in position to know what I am talking about, I offer it.

I have dwelt at some length on the importance of the cultivation of race character, but there is no character worth while aside from that which comes through the agency of the spirit of God. If all people, the colored races of America must continue to trust in Jehovah. In the olden days in the cabins on the old plantation of the north, the prayers of your old grandfathers and grandmothers beseeched the gates of heaven for liberation. The cries of the slaves of the long ago are still almost audible as from their slave huts they appealed to God for freedom. They anchored their faith in prayer for deliverance and it came, and ye have entered on the reward of answered prayer. Your people, in order to be anything, must cling close to God. That which I now urge bears on this with directness. No people can ascend to the scale of being personally or racially great who cherish heartily lowered others. I am free in any land or anywhere that cherishes heartily those on oppressed, depressed, suppressed, but the cure of this does not lie in the direction of answering violence with violence, or hatred with hatred. You should protest by every legitimate means, and do so in a manly way, and when this protest is reinforced by merit, you need have no fear that friends will come to your rescue. Your people have won the place which they hold today in American life by dint of merit. There are those who would have held you back if they could have done so, but you have made your way over numerous obstructions and have climbed to a position that has astonished the world, and I believe you will astonish the world yet more and more.

Give heed to my words while I urge some matters of vast importance on your most serious consideration. In his upward climb the colored man has reached that stage of advancement, solid merit and genuine proficiency when he has come well into the high atmosphere of American life. Your people add annually to American wealth about one billion dollars. Much as you are disheartened in certain quarters, hundreds of thousands of you by influencing millions of your people are a vast moral asset to the common weal. Grappling with difficulties grim and stern, you maintain your schools and add to the intellectuality of the nation. These are plain, unvarnished facts which need only the removal of the veil of antipathy and prejudice to be recognized. Did I not know them to be facts, I should be the last to give them utterance. Did I know them to be otherwise, otherwise would I state them.

Altogether long enough you have remained in distinct racial isolation. You have been content to accept conditions as they have come, have quietly sought to make the most of them, and have suffered the matter there to rest. So long as you go this jog-trot conditions are not liable to change. Sufficiently long have you remained apart in racial isolation awaiting your worth to be discovered by others, and when it has been exploited it has often been to awaken astonishment. You must come to think less of yourselves as a distinct element of American life, and more as a substantial part of it—to think less of yourselves as Negroes and more as Americans. This can be overcome by yourselves taking the initiative in seeking co-operation with the best of the white race. Avail yourselves of every opportunity to do this. When any hostile public action is taken have the manhood to go into the public press and discuss it in a becoming way. As it now is, you discuss certain measures in your own journals which are rarely read by the dominating white race. The Negro reads the white man's papers, but seldom do the whites read yours. Reach the eyes of the thoughtful public. The time has come when the leading journals of the country will welcome a manly, dignified, and becoming discussion. Seize every means to bring your race worthily into contact with current thought and progress. Too long have you waited for the initiative to be taken by white friends of whom you have many. By yourselves taking the initiative in a manly, dignified way, you will make yet other white friends manifold. The world instinctively recognizes manly worth no matter what be the pigment of the complexion.

Let me briefly illustrate what I mean. At different times steps have been taken to disfranchise, segregate, and to deny the right of white friends to assist by personal agency in your educational development. You have men amply able to go into the white press with calm and dignified discussion and point out with logical incisiveness the results of such legislation. The time was when you would not have been heeded, but now you would be. Your silence is often taken to mean indifference and lack of ability to do the things which you can do. You need to undeceive the public respecting these.

In the momentous times in which we live God is mightily shaking the earth beneath his omnipotent tread. He is bringing the nations of the world to their knees. With an omnipotent arm He is swinging His flail as never before. His winnowing fan is in His hand and He is clearing the chaff from the wheat. In this tremendous procedure the Lord God who omnipotently reigns will respect character as he has always done. Character is human worth. Character means action and intent. You need to display these qualities as much as any other people. When the smoke of the world strife shall have rolled off the face of the earth and the boom of big guns gives place to peace, God is going to readjust world

conditions. The American Negro in proportion to his worth and merit is going to share in the advantages that will accrue. He is a virtue part of our American humanity, and

“ * * * is as much a man
As moves the throng among,
As much a part of the great plan
With which creation's dawn began,
As any of the throng.”

From a wide survey of the situation and a close study of conditions, I am persuaded that the time has come in your history when decisive steps should be taken from the side of the colored people to establish amicable relations with your white neighbors. Have you ever thought what this would mean? Has it ever occurred to you that by a quiet organization of the leading forces of your people looking to a proper establishment of race relations, you could now accomplish much more than has ever been done in the direction of this desired end? You do not need to come as beggars for that which is already your own, but as men, not in stoutness of assertion, but in a spirit of conciliation take such steps as will bring the two races, or rather the best of both races, to see eye to eye, in the establishment of conditions for mutual good. Such a step has never been taken, and now when the best public sentiment is turning toward you, nothing, it seems to me, would accomplish so much as a manly racial step on your part in that direction.

We need to wreat this situation from politics from which the Negro has all along suffered, and take it within the realm of morals and of religion. Your second emancipation must come from the side of religion. The cause must first take root in the best minds and hearts of the country, and like the rain that cometh down from heaven and watereth the earth and maketh it bring forth and bud, even so on the higher surface these principles must fall, and percolate to the masses beneath. Look at the favorable signs, signs of encouragement all about us. For one thing, what means this fraternal delegation at this time from the Southern Baptist Convention? What means the action of that great body in proposing to found a theological seminary, which had it not been for the European war would have been much advanced? What means the free and frank discussion in the Southern Sociological Congress of the necessity of coming to the assistance of the brother in black? What means the gift by Major Breckenridge, of San Antonio, Tex., of \$35,000 to a colored college in that State? What means the enlistment of public sympathy and assistance as is shown by the Home Mission Board of the Southern Baptist Convention in its evangelistic work throughout the South? What means the preparation of so many books by native Southerners in behalf of your people? What means the changed tone of our secular press in your behalf? What means the growing disposition of the courts to visit capital punishment on white men for killing black men? What mean all these things and more? They mean that a new conscience has come to the people of the South, that the humanitarian spirit is on the march. For your race to meet this incoming tide with a show of unquestioned interest at this time would mean much for both races alike.

Today I am addressing the largest body of colored Christians on the globe. This body of men and women is destined to sway your race more than any other provided, PROVIDEN, you are true to yourselves and to God. But if you are to be rent asunder by bickering, schisms, jealousy, crimination and recrimination, contention, and petty rivalry, then your glory will depart. The acceptor of our influence must depend on your piety and wisdom, your judgment and conservatism. I espouse nothing to

this connection but the sacredness of your cause. I am the friend of no faction but of the race. I have spoken with a boldness and frankness with which no other has ever spoken to you. The opportunity is mine to do this, and I have not hesitated to use it. I could have come before you and could have pampered your pride and flattered your vanity, but I preferred to use the opportunity for the good of humanity.

I am now done. I have rendered you the best service of my mind and heart in response to your kind and fraternal invitation to speak to you. I esteem it a privilege and an honor to be thus invited. I have spoken as a sincere friend of the race, and have spoken frankly because I wanted to render you a real service and not spend the occasion in mere vapor. I am a great believer in the future of your people. It has been my pleasure to labor for you for years without remuneration and as great sacrifices because I had confidence in the future results. The colored race is a coming race. So far from being ashamed to be identified with your progress by aiding in the removal of the difficulties from your way, it is a pleasure and a stimulation to me to labor incessantly for the outworking of your destiny as American citizens. I take it as an honor to be called the Apostle to the Black Man. I can do for you much that you cannot do for yourselves. To me it comes as a call to a sacred duty. If I can promote the interests of your people, I am at the same time rendering a service to the glory of our common Saviour. If I can contribute to your happiness and usefulness, and those of your children and your children's children, I shall not have lived in vain. The cause appeals to my heart and conscience as no other duty ever has. If I succeed, and I am confident that I shall, I can well go to my grave with the happy consciousness that I have served to advantage more than ten million people.

The logic of present conditions is that you have a great future. That thought beckons me with inspiration onward every day. If you shall follow close to God as the Hebrews who were guided by the cloud and the pillar of fire, the prediction is an easy one that you will become a great people. You have the qualities that will make you such, but these are offset by disadvantages which it is your duty to overcome. With whatever force and power God has endowed me I shall continue to labor on, and as Paul wrote to the Corinthians, so I say now in this closing utterance, "I seek not yours but you."

At the conclusion of Dr. Riley's address, Rev. A. L. James, of Florida, was recognized. He presented a resolution commendatory of the work Dr. Riley is doing for our people. The resolution was adopted after having been amended so as to ask that Dr. Riley's address be given to the country, on motion by Dr. P. J. Bryant.

RESOLUTION.

WHEREAS, The Rev. Dr. B. F. Riley, of Birmingham, Ala., to whose most excellent address we have just listened, has long since proven an indefatigable friend to humanity and to us, both as a race and as a denomination, and,

WHEREAS, He has given up the active pastorate as a Baptist minister that he might devote his time and influence to the uplift of the Negroes in this country by his fearless writings and lectures throughout the country and especially in the South;

RESOLVED, That we, the Thirty-fifth Annual Session of the National Baptist Convention now assembled in Chicago, express to him and to the world our sincere appreciation for his tireless and unselfish labors on our behalf as a denomination and as a race gratefully acknowledge that he has proven himself a friend, the sincerity of whose efforts is immeasurably superior in many respects to that of any other white minister in the

country.

WHEREAS, He is conducting this great work for God and for humanity at a tremendous sacrifice,

RESOLVED, That we do now and here accept the opportunity of showing in a tangible way our deep appreciation and gratitude for what he has done, and for what he is still doing for us by giving him a liberal volunteer contribution.

Respectfully submitted,

A. L. JAMES, of Florida.

Amended by asking him to publish and distribute throughout the country.

A collection was taken for Dr. Riley. Amount, \$50.00.

The Convention adjourned with the benediction by Dr. A. R. Robinson, of Pennsylvania.

FRIDAY AFTERNOON SESSION

The Convention assembled for the afternoon session at 3.30 o'clock, Rev. J. C. Jackson, of Pennsylvania, presiding. Rev. B. F. Layton, of Arkansas, conducted the devotions. "I Am Thine, O Lord," was sung. On motion by Rev. L. J. Jordan, Professor Johnson, of the Olivet Baptist Church, was requested to conduct the singing for the remainder of the session. A praise service followed, participated in by a large number of brethren. Among them were Father Isom, of Tennessee; Rev. Ward, of Kentucky, and Rev. Smith. Mr. J. R. Bennett offered a resolution with reference to the office of corresponding secretary of the Home Mission Board, which, on motion by Rev. W. M. Casey, was referred to the Committee on Resolutions. Dr. P. J. Bryant, chairman of the National B. Y. P. U. Board, was recognized. In a happy address he presented Rev. E. W. D. Isaac, corresponding secretary of that Board, who submitted his report, which was one of the best he has presented to the Convention. The following is the report:

SIXTEENTH ANNUAL REPORT OF THE NATIONAL BAPTIST YOUNG PEOPLE'S UNION BOARD OF THE NATIONAL BAPTIST CONVENTION

To the Officers and Members of the National Baptist Convention:

We are pleased to state that in view of the difficult features of this work and the general financial depression, we regard our work this year as having been very successful. We submit as a business proposition, not as an apology, the fact that we have charge of the most difficult phase of the denominational work; and, as a consequence, a more difficult task to make it succeed. It has necessarily been a work of sacrifice, into which our faithful Corresponding Secretary has gone with a degree of cheerfulness that is of the most astonishing character. He seems to have recognized the fact that the work was of a sacrificial nature, and that it was impossible to make it succeed without the most liberal exercise of the sacrificial spirit. It is hardly necessary for your Board to institute comparisons between this phase of the work of this time and in former times. There has been a great change in the sentiment with regard to the necessity for this movement, and the tolerance and support which should be given it to Baptist churches. The pastors are more friendly to it, the older people are in greater sympathy with it, the young people are realizing more fully its importance and significance, and making more faithful efforts to carry out its original intent and purposes.

ONE CONTINUED HINDRANCE

The most serious drawback to this work is the piecemeal methods of filling out orders. The reason for this lies in the fact that we have an inadequate working capital. We have no definite and reliable business asset until we shall have finished paying for the building. For the want of such an asset your Board finds it difficult to obtain such courtesies in commercial circles as would guarantee to it a sufficient amount of working capital to push the work as rapidly as is required. In this connection we repeat a statement made in our report last year. It is as follows: "The demand for working capital is still upon us. We cannot borrow in amounts sufficient to keep our shelves well stocked with literature and merchandise until we shall have finished paying for the building. Until then we will be compelled to print literature and purchase supplies in instalments so small that our stock is exhausted before a large percentage of orders for the pending quarter have been filled. When this partial supply is exhausted an interval of inactivity in filling orders ensues, and there is cause for dissatisfaction and complaint." This condition is no exception to the rule. It applies to any and every business institution. There must be an adequate working capital before it is possible to push a business enterprise to the truly successful point.

OUR MISSIONARY WORK

It will be observed that our missionary operations are just about as extensive as they were last year. While the number of workers on a large scale decrease somewhat, those on a minor scale increase. While we were compelled to curtail our work in some of the States and lessen the appropriation for District Field Secretaries, it became necessary for us to increase our obligations with Organizers within the bounds of the District Associations.

The leaders in Baptist Associations are reaching the conclusion that all phases of the denominational work should be included in their program for District Association work. Consequently we have had a larger number of District B. Y. P. U. Conventions organized this year than ever before. This increase of District organizations has increased our working force from the standpoint of District Organizers. So that whatever loss we may have sustained by failure on the part of certain States to co-operate, we have regained by the multiplication of District Agencies under the auspices of regular Baptist Associations. We hope to be able to continue the work of organization until the Young People's Movement has been extended to every District in which there is a Baptist Association.

THE EDUCATIONAL FEATURE

It has been our constant aim to keep the hearts of the young people in thorough sympathy with our denominational educational institutions. We have taught them to love and cherish these institutions, and to give them their liberal support. In consequence of this, the young people everywhere are in accord with the schools and the faculties operating them, and contribute liberally to their support.

Their sympathies in this direction are so generous that they persist, over our protests, in giving in a much larger ratio to the general educational work than to the distinctive work which they are pledged to support by the constitution and rules governing their Young People's Conventions. For instance, if a State B. Y. P. U. Convention raises \$500 for the schools in that State, as a rule, get about \$400 of that money. Our Board will get \$25 perhaps, if the Corresponding Secretary meets the Convention and makes a loud and lengthy appeal for it. If he happens not to be there in person, in most cases no appropriation is made for the work of this Board.

Their friendly attitude toward the educational work is the result of persistent training on the part of all the authorities representing the Young People's Movement. We admonish them continuously to be friendly to the educational institutions, to assist them in every way they can, but we do not focus by such insistence that they shall sacrifice the very work which they were created to maintain—the B. Y. P. U. work.

THE MOVEMENT NECESSARY

It is no longer necessary to make arguments for the purpose of convincing our people that this Young People's Movement is a necessity. Happily, the anti-organization element in our denomination is fast disappearing. Our pastors are not standing so much in dread of overmuch organization. On the contrary, experience added to manifold potential facts in history has convinced them that the two greatest needs of the present restless, nervous age are democracy and efficiency. Humanity's largest problem is preparing men to govern and be governed at one and the same time.

In estimating the value of a race to the civilization of the world the only fair way to appraise it is by judging what it has done, and the facts that it has accomplished. By this method the Teutonic race occupies a preeminent position. Two races stand out above and beyond all others in genius for political organization and these are the Roman and the Teutonic. Both have wrought grandly and nobly. The Roman has erected the more splendid and majestic edifices, but the Teutonic has hailed the more permanent and substantial. According to Professor Rudolph von Ihering and other historians, three times has she bound the nations in unity together. The first time was when the Roman people were still in the fullness of their power, in the unity of the State; the second time was after they had fallen into decline in the unity of the church; the third time, in consequence of the reception of the civil law in the Middle Ages, in the unity of rights. Rome ruled first by force of arms, and the other two times by the power of ideas. Rome's ascendancy meant the triumph of the principle of universal over national government, or in universality over national diversities. The universal empire is the institution peculiar to the Roman genius. Wherever the eagles advanced this empire established itself, and for a time served the world a splendid purpose. Its weakness was in not recognizing ethnological differences, and in attempting to humanize all peoples and all provinces. It attempted to compel and fuse a homogeneity between races ethnologically hostile and incapable of assimilation. It was splendid, but insecure, and the great structure which it erected fell to pieces under its own crushing weight.

On the other hand, almost every State of modern Europe owes its organization to the Teutons. The work of the Teutons will bear amplification. The psychology of the Celt, the Greek, the Slav and other nations could not get beyond the clan or the chieftain. Their ideas were Asiatic and unpolitical, and, while they distinguished themselves marvelously in other ways, their success in political organization has been negligible. Teutons improved upon the Roman idea by nationalizing individual States. Instead of attempting to nationalize the entire world, the Visigoths in Spain, the Suevi in Portugal, the Lombards in Italy, the Franks in France and Belgium, the Anglo-Saxons and Normans in England, the Scandinavian Teutons in Denmark, Norway and Sweden, and the Germans in Germany, Holland, Switzerland and Austria, have been the dominant elements in the creation of the modern national states. Teutonic genius organized Greece, Roumania and the principalities along the Danube. The genius of the Teuton exercised a powerful influence on the organization of the Government of the United States. The Teutons may be called the national State builders par excellence, and the morality of their policy must be admitted.

thereof represents two sentiments, the egoistic and the altruistic. The degree in which each is developed varies greatly. Where there is the concept of intelligent religion only the egoistic is so supreme that everything that passes through the stenible of their thoughts is made to take its quality and character as it is advantageous to themselves. Where the altruistic is in excess their concern is for others; they scarcely consider themselves to be degree neglectful for their own preservation. Between these extremes there is every gradation. The preacher is to act upon both these sentiments; to stimulate by proper exhortations and guide in proper directions both these springs of action.

The link that connects feeling with action must be carefully studied; hence our motto, "We study that we may serve." Teachers should not trifle with the emotions, for emotion wrought up with no ulterior object is both an abuse and an injury to the moral nature. If emotion is awakened habitually, without a basis of reasoning and guidance of truth, if it be not the fruit of Scriptural ideas, it will be abortive. Hence, all preaching and teaching that is sweetly sentimental or persistently exciting, becomes debilitating and even hardening. A healthful exaltation of the feelings through a vital presentation of the truth should bring forth the fruit of vigorous action. Should constitute a possible order of "RELIGIOUS INTELLIGENCE."

SYSTEMATIC BIBLE STUDY

One essential phase of our work is in itself in the knowledge of the Scriptures.

In view of the fact that Bible knowledge is essential to progress in religion, we have continued to emphasize the importance of Bible study. Our Bible Reader Course is being taken by thousands who had not formulated any systematic plan of Bible Study. Our field workers and many officials of Local Churches advise us frequently of the splendid improvements in Bible work in churches where a reasonable degree of interest is manifested by the leaders. Emphasis is laid upon the fact that in order to become a member of the Bible Reader's Course one must take a pledge to read a certain portion of God's Word daily. We deem this essential to the development of individual Christian character and the continuous growth of the church. The praying member of the church is to be appreciated and encouraged; the singing member is a valuable asset, because singing constitutes a significant feature of the worship; the minister who speaks freely in the fervent meeting lends inspiration and enthusiasm to the doubtful, the timid, the hesitant; but the most sympathetic and most profitable type of church member is one whose conduct in church life is based upon an intelligent conception of the Word of God. The best revelation of God's will is by His Word. Every believer should know it for himself. It is not sufficient that the priest or the teacher explain it to him. The Bible is not a sacerdotal book. It was written by priests. It is true that the Old Testament contains a large sacerdotal element. But the soul of the Old Testament is that view of the divine and human life which God gave the world through the prophets. And as regards the New Testament, along with the other great qualities that distinguish it amongst the "Sacred Books" of the race, this quality is noteworthy, namely, its marvelous freedom from the sacerdotal law of life. Our Master Himself was of the tribe of Judah, not the tribe of Levi.

Speaking of the new high priest and the new covenant, Paul says, "For it is evident that our Lord sprang out of Judah" of which tribe Moses spoke nothing concerning the priesthood."

The men through whom He founded the Church were almost in every instance men of lay birth and breeding. This does not lead us to say that the New Testament forbids an ecclesiastical order in the Church of Christ. It does, however, justify the assertion that the New Testament, if it would be interpreted

in its own sense, cannot permit a body of priests or elders to exercise an exclusive right of interpretation, or anything like it. Through the training and schooling of the Apostles, through the very nature of this Book, the Master of Life plainly warned His Church that if ever she should bring herself to the point where the priesthood should claim such rights, He would put down the usurpation with His own hands, carrying His Book into a region of freer life and more generous light.

There have been many barbed and hindrances to the right of private interpretation of the Word of God. That mighty clerical giant, the Roman Catholic Church, caused to be put off for a long time the frank and full discussion of the ultimate question touching the nature and scope of revelation.

There are four periods in the history of the forum publicum for theological, that is to say, primary questions:

- (1) In the conciliar action of the Nicene period, the laity have no direct part, save in so far as they were represented by the Emperor.
- (2) The bishops got control of the clergy and carried the primary question further away from the people.
- (3) The Pope conquered the episcopate which took the question still further away from the judgments of the laity.

The rise of the laity since the sixteenth century. In the fifteenth century popular appreciation of the Bible grew wrong; the Bible became the people's book and Bible reading a widespread habit. This popular appreciation is shown by the considerable number of translations. Just at this time the printing press became a very valuable help to the Word of God. This furnished a very striking illustration of the manner in which the spiritual and mechanical elements of history work together. In the patristic period a man could not carry about with him the entire Bible. The shape and bulk of books in those days made it impossible. But the form of the modern Bible had been reached before the printing press came into use. Thus, when the time came for the passing of the Scriptures out of the control of the clergy, the mechanical agencies of civilization were on hand to do their full part.

The laity then began, to be Bible students. The story of Bradford, the first Governor of Plymouth Colony, is a vivid proof that the change brought about by the Reformation was a mighty one. In his old age the Governor, this heroic pilgrim, took up the study of Hebrew. He desired to see with his own eyes the ancient oracles of God in all their pristine beauty. Mighty change since the days of Jerome. A layman, a planter, his hands hardened by the sword and roughened by the axe, studying Hebrew in his old age. This is a revolutionary departure from the state of things prevailing in the Middle Ages. Then no man might see the Scriptures save through the medium of the Father. But now the Bible is its own interpreter. It has abandoned once for all the cloister of mediæval tradition. Here security is paid for by freedom. The cloister and passed out into the world, where the people can look into its mysteries and behold the wonderful things of God. Since the people are given the right of interpretation it is essential that the Scriptures be searched daily. The age calls for the return of the Berean spirit, in which the people searched the Scriptures daily to see if the things reported therein are so.

Systematic Bible study must be a part of our program if we would have our constituents to grow in grace and in the knowledge of Him who has saved us. In response to the call the Bible is being printed, circulated and taught in all the languages of the world, and agencies for the promotion of Bible study are multiplying most rapidly. Such is the sole purpose of the Chautauqua, Conferences and Bible Conferences conducted by this Board. We earnestly solicit your hearty co-operation in our efforts to increase a love for Bible study on the part of the young people of our great denomination.

WORK OF INDOCTRINATING

The question of indoctrinating the youth of our denomination cannot be lightly estimated. This duty is paramount. Our work is necessarily DISTINCTIVE; our mission is to make intelligent, servicable Baptists. Whatever may be our feelings with regard to Christian liberalism and modern day courtesy we cannot compromise the doctrines. In the wake of progress there is room for every conceivable innovation; every reformed statute can justify his transformation, but there is neither explanation, justification, excuse nor apology for a REFORMED BAPTIST. Apologetic Baptists have been highly objectionable ever since Noah, by faith, built the ark and committed her to the rolling waves of the flood. The old preacher let her drift until she rested on the peaks of Atarat and depopulated her without making any attempt to apologise for chatting with the monkeys or taking breakfast with the gorillas. God told him to build the ark; he obeyed, and the ark did the work. Christ established the Church and furnished the pattern by which to operate it. Baptists call this the NEW TESTAMENT PLAN, and strict adherence to this plan constitutes what is sometimes sneeringly called "Baptist Peculiarities."

Our position with regard to the New Testament Church is fundamental. It must, therefore, always be stated with frankness, sincerity and emphasis.

Our peculiarities are the differentiating point, the point at which we hear in certain and unmistakable tones the voice of conscience and the Divine command. "He who separates from them."

Baptists have no creed, but they have a working formula known otherwise as their "Confession of Faith," which is not subject to alteration or revision. The terms of this confession must be made plain to Baptist posterity; to that end they must maintain organizations and agencies whose distinctive work is "to instruct them in Baptist doctrine and history." True to this object we are teaching the young people that some things are essential and inevitable in the composite life of the Church. Some of these things fundamental are:

- (1) That the Scriptures are the only authority on the constitution and form of the Church and the ordinances.
- (2) That the subjects of Christ's kingdom are distinguished by a regenerate character of life and a vow of allegiance in baptism.
- (3) That the Church is the visible form of Christ's kingdom and the divine organization for its establishment.
- (4) That the Church is composed only of those who give credible evidence of faith in Christ.
- (5) That it is composed only of those baptized on personal profession of faith.
- (6) That the power and authority for all its acts reside in the church and not in councils and man-made convocations.
- (7) That the church has the power of receiving, disciplining and excluding its own members and of electing its own officers.
- (8) That the local church has the power of deciding all other matters not already determined by the Scripture.
- (9) That each church is complete in itself, its decisions are subject to review by no ecclesiastical tribunal on earth.
- (10) That each church, though independent of all ecclesiastical authority on earth, is accountable to Christ as its sovereign head.
- (11) That the church is in things temporal subject to the state, but in things spiritual independent of it, and subject only to Christ.
- (12) That the community of churches, so far as the character and acts of any individual church affect their common name and welfare, has certain rights and duties in relation to such church.
- (13) That a church is valid only by virtue of conformity, in character, doctrine and organization, to the constitution given in God's word.

(14) That the ordinances of the church are symbols or sensible representations of the vital, essential truths of the gospel; symbolic acts in which a profession is made of personal faith in these truths.

(15) That infant baptism is in itself wrong, and its ultimate results evil: that it is will-worship; that it is the perversion of a Divine ordinance; that its practical tendency is to a false and fatal dependence on a mere ceremony; that its results, as seen in history, are disastrous to the power and purity of the church of God.

Baptists have contended manfully for these principles since the day that Jesus, the atoning lamb, the founder of the church, stood on the banks of the Jordan, positively refusing to take any excuse or apology from John the Baptist with regard to the conferring of the rite of baptism upon his Lord and Master. The whole thing was a mystery to John; so mysterious that in a deep sense of unworthiness he offered an apparently appropriate apology, meanwhile suggesting by implication a change in the program and the conferring of the rite upon him by Jesus. The only answer to John's apology was "Suffer it to be so now; for thus it becometh us to fulfill all righteousness."

However puzzled, buffeted, scorned, rejected Baptist people, in the most troublous period of their history, have found themselves unable to offer apologies or to make compromises. Speaking concerning the principles and practices of the Baptist denomination, Cramp, the noted historian, says: "The distinguishing principle of the Baptists was clearly discerned by our British forefathers, and consistently maintained. They owned no master but Christ, no rule but His word. Hence they were ranked among Protestants. When Protestants required submission to human forms, whether the Common Prayer Book or the Directory they separated themselves and became Dissenters. Differing from other dissenters on some important points, they separated themselves again, following the light of the Word and endeavoring to render strict obedience to all the Lord's injunctions. They acknowledged no authority in any traditions of the elders. They abhorred all 'will-worship.' They claimed the right to profess what they believed and to reduce their faith to practice, and they demanded that all others should be allowed to exercise the same right; for religious freedom, in its broadest sense, was regarded by them as the inalienable patrimony of all mankind. No exceptions were made. The magistrate was bound, in their judgment, to protect all and to interfere with none, however foolish, superstitious or perfidious to maintain their opinion might be destroyed, as long as they obeyed the laws in things civil, and refrained from disturbing the peace of society. Closely allied to these views was their requirement of true piety as an indispensable prerequisite to church membership. Whenever infant baptism is an introduction, directly or indirectly, to the fellowship of the church, the process of corruption is at work. In national establishments it is unavoidable. No such communities can be pure. But Baptists have always maintained that religious character is essential to union with a Christian church. The measures they adopt, in accordance with New Testament precepts and precedents, afford the best guarantee for purity. They open the doors to the pious—all others are excluded. If they are sometimes mistaken in their judgments—if now and then, fanatic or a hypocrite creeps in undetected—they are reminded that even in apostolic times such cases occurred, and they take the earliest opportunity to expel the intruder.

On a few minor points," says he, "English Baptists were not altogether agreed among themselves, but in one thing there was entire union. They were of one mind in resisting Anti-Christianism, even unto blood. They were united in pleading for the rights of conscience, and they shrank not from suffering. They could not all subscribe to the same confession, nor take part in the ceremonies; but they were of one heart and one soul in readiness

to endure all things for the truth sake. The plunderings and imprisonments they suffered were frightful, and will never be fully known on earth." Francis Bumpfield was eight years in Dorchester jail, and spent the last year of his life in Newgate where he died. John Miller was confined ten years in the same jail. Henry Ford was twelve years in prison at Exeter. John Bunyan was in Bedford jail twelve years. Joseph Wright lay in Maidstone jail twenty years. George Founes died in Gloucester jail and Thomas Delaune died in Newgate. Roger Williams was banished; John Clark was arrested by a Puritan magistrate, imprisoned and fined one hundred dollars; Obadiah Holmes was fined one hundred and fifty dollars and imprisoned for several months. John Hazel and John Spur were sentenced to pay forty shillings or be whipped because they expressed their sympathy by shaking hands with Obadiah Holmes. The Area of Smithfield which devoured the bodies of martyrs to our faith, forbid that we should enter into any alliance with any organization to smelt the teaching of Baptist doctrines. Baptist Young People's Unions make no compromises on that score; on the contrary they are wholly determined that their members shall be given the most wholesome instruction in Baptist Doctrine and History."

THE PROBLEM OF ENLISTMENT

We are laboring diligently to enlist the young people in missionary activity through our various mission boards. Culture, enthusiasm, eagerness for service, must be unbroken links in our program. Millions of unevangelized souls are dying daily and it is utterly impossible for us to meet the demand unless we prepare more laborers to be sent into the harvest. The field of Christian missions is the world of mankind. Christ came to all that is human, and so Christianity is universal in its scope, and the need is universal. Hence, wherever there is any part of mankind that has not yet been blessed in Christ, there is a proper field for missionary work. Christianity is the religion of world-wide generosity among men. It knows no limit while the need of it exists. It is a religion that cannot be really strengthened at home by declining to extend its blessings abroad. It has been said Christianity is a commodity of which the more we export the less we have at home; it is equally true that the less we export, the less we may find at home. The true vitality of our religion will be found in world-wide work. Disciple all nations is the Master's unmodified command. Let us lift up our eyes and look on the fields. In India the educated and the ruling classes have been led to the Christian faith only in individual cases, never in large groups. In Burma the Burmese who were Buddhists have responded but very slowly to the gospel. In China the intelligent classes have come as yet to know little or nothing of Christianity in its religious meaning. In Japan the intelligent classes have been more open-minded toward Christianity, but their responsiveness was more superficial than it seemed. Africa has almost countess millions that never saw the light. Christianity has a message of supreme import to man, fresh from the heart of God. It records the great facts of human history; it announces the perils and needs of men; it reveals the mighty resources of redemption; it solves the problems and blesses the discipline of life. It teaches the whole career of regeneration and hope and moral triumph; it brings to the world the cooperation of Divine wisdom in the great struggle with the dark mysteries of misery and suffering. Its message to the world is an full of quickening inspiration, so resplendent with light, so charged with power, so effective in its ministry, that its mission can be characterized only by the use of the most majestic symbolism of the natural universe. It is indeed the "sun of righteousness arising with healing in his wings."

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 its 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 undisputed right to reign. It has no use for a sneer. It can dispense with contempt, it carries no weapon of violence, it is not given to argument. It is incapable of trickery or deceit and it repudiates cant. It relies ever upon its intrinsic merit and bases all its claims on its right to be heard and honored. Christianity uplifts, transforms and eventually transfigures personal character. In vital connection with character is a word of magnetic impulse and unique glory which gives to Christianity a sublime practical power in history—it is Service. There is a forceful meaning in the double influence of Christianity over the inner life and the outward ministry of its followers. Christ, its founder, glorified service and lifted it in His own experience to the dignity of sacrifice. In the light of Christ's example service becomes honor, a privilege and a moral triumph; it is consummated and crowned in sacrifice.

Christianity receiving its lessons from Christ, sublimizes character in the interest of service. It lays its noblest fruitage of personal gifts upon the altar of philanthropic sacrifice. It is unworthy of its name if it does not reproduce the spirit of its Master. Only by giving itself to benevolent ministry, as Christ gave Himself for the world, can it vindicate its origin. Christianity recognizes no worship which is altogether divorced from work for the weal of others; it indorses no religious professions which are un mindful of the obligations of service. It allows itself to be tested not simply by the purity of its motives, but by the measure of its sacrifice. "The crown and the goal of its followers is, 'Well done thou good and faithful servant.'"

The fields are white; the call is urgent; the world is open to Christian missions. Now is the time for enlistment; now is the opportunity for consecrated Christian teachers and workers. Various parts of the globe are in communication with each other, governments stand in mutual relations and commerce is all embracing. The unvisited regions are but few. Men go everywhere for discovery or gain, and men can go everywhere to do good. At present there is great opportunity for missionary work and therefore great responsibility with respect to it. Either by opportunity or by reverses the faith of the church regarding the extension of Christian truth and life is destined to be tested to the utmost in the immediate future. The Christian people should be awake to what is upon them, and prepare to meet the test. Our problem is a serious one; our task is stupendous; workers are in great demand. Fine churches, costly pews, finely clad preachers and regaled choirs are not all the equipment the church needs for the salvation of the world. With all this display Egyptian-like the perishing millions are questioning us with the deplorable and lamentable fact, "We did not so much as hear whether the Holy Ghost was given." Rev. E. B. Pusey, in his "Historical Inquiry into the Theology of Germany," puts the case of the proud orthodox churches and leaders who are neglecting missions in a parable on this line: "I have heard how, once upon a time, the Christian faith heard of the threatening and formidable incursions of her foes, so she determined to muster her preachers and teachers to review their weapons, and she found, beyond all her expectations, everything prepared. There was, namely, a vast host of armed men; strong, threatening forms, weapons which they exercised admirably, brightly flashing from afar. But as she came near she sank almost into a swoon; what she thought iron and steel were toys, the swords were made of the mere lead of words; the breastplate of the soft linen of pleasure; the helmet of the wax of plumed vanity; the shields of papyrus

scrolled over with opinions; the spears, this reeds of weak conjecture; the vanguard, Indian reed; the powder, poppy seeds; the balls of glass. Through the indolent neglect of their leaders they had sold their true weapons and had introduced these; nay, they even made her former warriors, whose armor of faithfulness and strength were proved, contemptible. Bitterly did railing weep; but the whole assembly bid her be of good cheer; they would show their faith to the last breath. 'What avails me,' she cried, 'your faith, since your actions are worthless! Of old, when I led naked, unarmed combatants to the field, one martyr, one warrior, faithful to death, was worth more to me than a hundred of you in your gilded and silken panoplies.' The parable interprets itself. No words can picture the grandeur and solemnity of the ministry of reconciliation. To be an active and inspired instrument in that mysterious transformation by which the sons of Adam become children of God; by which a new character is communicated to men, crowned with infinite and eternal blessings, is the most wonderful work of the world.

COOPERATION SOLICITED

We urge co-operation in the extension of our Chautauqua work, in the promotion of the B. Y. P. U. Congress, and plead for encouragement in our workers in the field. Special attention is called again to our "TITHING SYSTEM," by which the various Local Unions are requested to send one-tenth of their weekly collections to the Board's headquarters on the first day of each month to assist the Board in carrying on its missionary work. Emphasis is placed also upon the B. Y. P. U. Rally Day, which is the fourth Sunday in November. On that day strenuous effort is made to raise funds to supplement the small income during the winter months. A program is arranged by the Corresponding Secretary and sent to the authorities of every Local Union who will pledge themselves to send the collection to the Board. Your Board feels grateful for any measure of co-operation that may be given by any person or agency that is interested in the uplift of our young people.

STEADY GROWTH

We are encouraged when we note the fact that the growth of this work has been steady, despite the material setbacks and financial reverses which it has sustained from time to time. When we began this work fifteen years ago we found only 144 Local Unions, 10 B. Y. P. U. State Conventions and very few County and District organizations. After a little more than fifteen years it is gratifying that we are able to report the following:

State B. Y. P. U. Conventions	48
District B. Y. P. U. Conventions	366
County B. Y. P. U. Conventions	563
City Congress Organizations	496
Local B. Y. P. U. Societies	8620

Christian Culture Courses.

Incomplete reports, which compel us to make only a partial showing here, will show that we have enrolled in our Christian Culture Course work during this period the following numbers:

In Bible Readers' Course	86,310
In Course in Baptist History	73,626
In Course in Baptist Doctrine	79,642
In Missionary Reading Course	5,220

Contributions of Local Unions to Denomination Work.

For Christian Education	\$76,240.78
For Home Missions	55,521.65
For Foreign Missions	69,120.72
For Church Repairs	38,624.80

From this it may be seen that the Young People's Societies and Conventions are a very valuable asset from a material as well as a spiritual point of view.

VOLUNTARY CONTRIBUTIONS

The following voluntary contributions have been made to our work this year:

Alabama	\$ 172.90	Louisiana	\$ 4.70
Arkansas	11.25	Mississippi	6.00
Colorado	6.90	Missouri	2.09
District of Columbia	11.00	North Carolina	3.00
Florida	14.07	Oklahoma	3.00
Georgia	336.09	Pennsylvania	95.96
Illinois	5.40	Tennessee	863.74
Indiana	2.08	Texas	19.00
Iowa	10.00	Virginia	2.00
Kansas	26.69		
Kentucky	67.25	Total	\$1749.97

FINANCIAL STATEMENT

Receipts.

Balance from 1914	\$ 52.61
General Fund, including borrowed money	2,035.36
Literature and Merchandise	2,716.15
Special Fund for Grants of Literature	702.56
Subscription to Quarterly	25
Advertising	7.50
B. Y. P. U. Missionary Work by Field Secretary, District and State Organizers	6,065.40

Total Receipts \$12,499.72

Disbursements

Salaries	\$ 1,824.09
Traveling	205.71
Merchandise	97.78
Printing	696.13
Postage	270.01
Freight	.91
Telegrams	6.00
Advertising	3.00
Grants of Literature, Merchandise, Samples, Etc.	933.52
Foreign Missions	6.00
Miscellaneous	1,417.67
B. Y. P. U. Missionary Work	6,865.40

Total Expenses \$12,444.31

Balance to the Credit of the Board 55.41

Respectfully submitted,

P. JAB. BRYANT, Chairman.

E. W. D. ISAAC, Secretary.

At the conclusion of the report by Dr. Isaac a collection was taken for his work, which amounted to \$40.66.

Prof. R. B. Hudson, Rev. A. Barbour, Dr. P. J. Bryant, Dr. C. H. Parrish, Ed. W. H. Stewart, Dr. C. T. Stamps, Dr. W. G. Parks and Dr. L. G. Jordan were appointed to meet and escort Dr. Washington to the ball. The Convention adjourned the afternoon session with benediction by Rev. T. J. Goodall, of Savannah, Ga.

FRIDAY NIGHT SESSION

The Convention met for the night session on Friday, at 7.30 o'clock. Dr. W. B. Purke presiding. The chorus rendered a lovely selection. Dr. J. H. Eason, of Alabama, offered prayer. Prof. H. B. Britt, of Kentucky, the noted Gospel singer favored the Convention with two of his choice selections. "I Am Living On the Mountain," was very effectively sung by Brethren Watson and Lewis.

Dr. Barnes, Field Secretary of the Northern Baptist Convention, was introduced in the Convention and brought the greetings of the white Baptists of the North. Dr. Barnes spoke feelingly of the sad mission which had brought him to this section at this time, the death of his sainted mother who had taught him to love the people without regard to race or condition.

On motion by Dr. J. F. Wilson a committee was appointed to draft suitable resolutions of sympathy for Dr. Barnes in the great loss which he has sustained in the death of his mother. The following were appointed: Dr. J. F. Wilson, Dr. J. A. Booker, Dr. T. O. Fuller, Dr. W. T. Amiger and Dr. M. W. Gilbert.

Rev. Dr. Adams (white), of First Baptist Church, City, was introduced and expressed his interest in the work of the Convention and of our race. Dr. Booker T. Washington appeared. The great host arose and received him with cheering and a Chattanooga salute. An appropriate selection was sung by a well prepared chorus. "Steal Away to Jesus" was sung by the Convention.

Dr. W. G. Parks called Dr. Charles T. Walker, of Georgia, who had been selected to present the speaker of the evening. Among other things Dr. Walker said: "I regard Dr. Washington as the greatest layman and the greatest man of his race who has given a new definition to the word Negro. He has translated the negro into living deeds and achievements. An optimistic leader who sees the star of hope and promise upon every storm cloud. He is a philosopher, an optimistic philosopher, who has done more to convert the race in this country than any living man."

Dr. Washington arose, enthusiastically greeted by many thousands who had assembled to hear him. Dr. Washington paid a glowing tribute to Dr. Walker, a fitting one and other leaders of the Convention. Said he: "There is one thing worth living or dying for, the opportunity of doing our good. Many years ago I joined a Baptist church. There are three million Black Baptists in this country that represent five million followers. The Baptist denomination represents the masses rather than the classes of my people. We stand for self-government. A Baptist minister is the freest human being on earth. He is the Bishop and everything else. A great responsibility rests upon the Baptists for the training and development of the race."

Speaking on race matters, Dr. Washington urged industrial, commercial and economic development, without which no race can remain on its feet.

"I had rather be a Negro than to be a white man," said Dr. Washington with much emphasis. "One reason is, I can be a gentleman all the time and to everybody. The white man, and do this when confronted by the women and others of my race. We should allow no serious differences to cripple us. St. Paul, more than 2000 years ago, laid down a plan to guide us in the settlement of all of our troubles if we will be guided by it. We should manifest the spirit of love, joy, peace, long suffering, goodness, meekness, gentleness, temperance, against which there is no law."

The Convention, following Dr. Washington's able address, adjourned with the benediction by Dr. C. H. Parrish.

SATURDAY MORNING SESSION.

The Convention met at 9.45 Saturday morning, Rev. J. W. McCrary, of Arkansas, presiding. The Scriptures were read by Rev. B. Moore, D.D., of Louisiana, selecting the xxxvi Psalm. "What a Fellowship" was sung. A prayer and song service followed. Rev. A. T. Steward offered a resolution relative to the matter of chartering the Convention, which was read and referred to the Committee on Resolutions. Rev. J. Francis Wilson presented the report of the Special Committee on Condolence on the death of the mother of Dr. F. C. Barnes, Field Secretary of the A. B. M. Mission Society. The rules were suspended and the resolution adopted, and is as follows:

WHEREAS, We have heard with deep regret of the death of Mrs. Barnes, the mother of our beloved Dr. Barnes, of the American Baptist Home Mission Society. Therefore, Be it

RESOLVED, That the President, Officers and Members of the National Baptist Convention, now assembled in Chicago, September 11, 1915, do express to our friend, Dr. Barnes, your sincere sympathy in his great loss. As he passes through this shadow we wish to assure him that we feel keenly the loss by death of so many of our best white friends. Be it further

RESOLVED, That we pray our heavenly Father to raise up from among the young white men and women, those who shall nobly take the places so conscientiously filled by our departed friends.

Peace to her ashes.

Committee: Dr. J. Francis Wilson, Dr. J. A. Booker, Dr. T. O. Fuller, Dr. W. T. Amiger, Dr. M. W. Gilbert.

Dr. L. J. Jordan moved to suspend the rules and consider the report of the Executive Board. The motion prevailed and the report was called for. Dr. C. H. Parrish read the Executive Board's report, during which Secretary Hudson called upon to explain why the Commission's Report was not printed in the minutes. He stated that the report had been sent to the printers along with other matter, but that the copy of the Commission's report was returned to him, the printers refusing to print it. The explanation was satisfactory to the Convention and the reading of the Executive Board's report was resumed by Dr. Parrish, at the conclusion of which Dr. Chas. L. Blackburn, of Philadelphia, moved that the report be adopted. The motion prevailed with the following vote: For adoption, 543, against adoption, 0. The vote was taken by rising and standing until counted by the Secretary. Among other things the report provide that consideration and discussion of the charter matter be postponed.

The following is the report of the Executive Board:

TO THE PRESIDENT, OFFICERS AND MEMBERS OF THE NATIONAL BAPTIST CONVENTION:

We, your Executive Board, beg leave to submit the following report: We convened in the chapel of the National Baptist Publishing Board, at 11 A. M., in the city of Nashville, Tenn., December 29, 1914, in response to a call issued by Chairman C. H. Parrish, of Kentucky, and Secretary McKinney of Florida, for the purpose of reconsidering the business referred to it by the National Baptist Convention. Upon the request of Chairman C. H. Parrish, Dr. A. J. Stokes, of Montgomery, Ala., led the devotional exercises beginning with singing "Jesus Lover of My Soul," and then suggested that each member of the Commission recite a verse from the Bible. He then requested the brethren present to sing heartily, "Go Preach My Gospel South the Lord." Biblical quotations were again suggested and made. Next Dr. the Tin Tabl Blind was sung and a series of prayers engaged in, led by Drs. Joseph A. Booker, C. H. Parrish and T. J. Seay. After this a few other songs were sung, namely, "Jesus Keep Me Near the Cross," and "I Want to Be a Christian." Chairman

Parrish then announced the fact that the Commission was made permanent in Philadelphia through an order of the National Baptist Convention, and to this Dr. E. J. Fisher, of Chicago, added that the Commission was not only made a permanent body at Philadelphia upon a recommendation of President E. C. Morris, but that the Commission was also made the Executive Committee or Board of the National Convention upon a recommendation offered by himself at that place.

The Chairman ordered the roll called. Secretary McKinney being absent, Chairman Parrish appointed Dr. J. K. Williams, of Texas, as Secretary, pro tem, and he proceeded to call the roll and found that the following were present in person: Drs. A. J. Hooker, Corresponding Secretary, Home Mission Board, Arkansas; C. H. Parrish, Chairman of the Commission and Moderator of the General Association of Kentucky; C. H. Clark, Chairman Publishing Board, National Baptist Convention, Tennessee; R. H. Boyd, Corresponding Secretary Publishing Board, Tennessee; L. G. Jordan, Corresponding Secretary Foreign Mission Board, Pennsylvania; T. J. Searey, Chairman Educational Board, Tennessee; S. E. Griggs, Secretary Educational Board, Tennessee; P. J. Bryant, Chairman National H. V. P. Board, Georgia; E. W. D. Isaacs, Corresponding Secretary H. V. P. Board, Tennessee; P. A. Knowles, Chairman National Home Mission Board, Arkansas; E. C. Morris, President of National Baptist Convention, President State Convention, Arkansas; J. H. Eason, President Alabama State Convention; E. J. Fisher, President Illinois State Convention; W. T. Amiger, representing the State Convention of Kentucky; J. B. Berkham, Assistant Recording Secretary National Baptist Convention, Missouri; S. S. Jones, President Oklahoma Baptist Convention; W. N. Hayner, President Tennessee Baptist Convention; L. K. Williams, President Baptist Missionary and Educational Convention of Texas; L. L. Campbell, President General Baptist Convention, Texas; Prof. M. M. Rodgers, Auditor National Baptist Convention, Texas; A. H. Holden, President State Convention, Mississippi; A. J. Stokes, Treasurer National Baptist Convention, Alabama. Before the meeting closed Prof. H. H. Hudson, Recording Secretary National Convention, and also Rev. M. E. Robertson, representing one of the Texas Conventions, put in their appearance.

The Chairman then called for the roll of proxies, proxies: Rev. D. S. Shadd, D.D., Chairman National Benefit Board, Arkansas, represented by Dr. E. C. Morris; Rev. A. R. Robinson, D.D., Philadelphia, proxy held by Dr. L. G. Jordan; Rev. D. E. Over, Colorado, proxy held by Rev. H. A. Boyd; Rev. A. Wilbanks, D.D., Washington, D. C., proxy held by Rev. E. M. Lawrence, D.D.; Rev. W. R. Fobbs, D.D., Georgia, proxy held by Dr. E. C. Morris; Rev. E. J. Fishback, D.D., Kansas, proxy held by C. H. Parrish; Rev. J. H. Taylor, D.D., Maryland, proxy held by Rev. C. R. Taylor, D.D.; Rev. E. H. McDonald, Assistant Recording Secretary, proxy held by Dr. W. S. Ellington; Rev. A. M. Johnson, D.D., Mississippi, proxy held by Dr. E. C. Morris; Rev. C. M. Cartright, North Carolina, proxy held by Rev. H. A. Boyd; Rev. G. W. Wyatt, Ohio, proxy held by Dr. C. H. Clark; Rev. J. C. Jackson, D.D., Philadelphia, proxy held by L. G. Jordan; Rev. C. H. Smith, Texas, proxy held by Dr. L. L. Campbell; Rev. G. H. Starns, D.D., New York, proxy held by Dr. E. W. Hawthorne; Rev. R. H. Pittman, D.D., Florida, proxy held by Dr. C. H. Parrish; Rev. J. J. Durham, South Carolina, proxy held by Dr. G. H. Bolden. Total present by proxy, fifteen. The Executive Board, after having ascertained that thirty-seven were present in person and by proxy, decided to proceed to business.

The question was raised as to the tenure of Dr. Parrish as a member of the Executive Board to which Dr. Morris, the President of the National Baptist Convention, replied that the very fact that the Convention perpetuated the Commission at Philadelphia with Dr. Parrish as Chairman, made

him the legal Chairman of this meeting. His membership in the Commission being subject to the vote of the Convention and not the States, however, on motion of Dr. Bryant and Stokes, he was made and recognized as President in the usual way. The mover stating that he made such a motion only for the dissatisfied. The choice was unanimous save three votes.

Dr. Boyd stated if proxies were ruled out there would not be a quorum present. Dr. Bryant stated when a Baptist meeting is properly announced and those who are to take a part in it duly notified that the number assembling in response to that call was a quorum, and their action, both legal and binding when a certain number as a quorum has not before been adopted by said body.

At the Philadelphia meeting this Convention recognized 22 as a working quorum for the Commission. At the last meeting of this Commission you will note there were more than the above quorum aside from all proxies. We, your Executive Board, feel it necessary to come to you again this year as last year with the entire minutes of our last Session which we submit if you so desire as a part of this report, for the same reason as last year. It may be in point to call attention to the introductory of the report of last year, to wit:

TO THE OFFICERS AND MEMBERS OF THE NATIONAL BAPTIST CONVENTION:

"We, your Commission, beg leave to submit the following report, having in our Commission unanimously agreed to give our report to this Convention before publishing it to the world. We were very much surprised a few days after our adjournment to note that some of the members of our Commission representing one of our Boards had broken faith, and without warning published or caused to be published, a supposed minority report. This supposed minority report denied the authority of the Commission and blatantly reported the proceedings of that body. In order, therefore, that you may know the whole truth, we submit as our report the official proceedings of that meeting in toto. We urge its approval and recommend that this Commission be and is hereby given full power to take such steps and to make such enactments as are necessary to put in force its findings and to establish without question the ultimate controlling authority and ownership of this Convention."

As then, so now, the proceedings of the Executive Board were without warning given to the public by the representatives of the same Board, and we, your Executive Board, had no recourse other than to wait patiently this meeting and beg your consideration of the facts. After a most judicious consideration of all phases of the business submitted to us we deem it fair and just to report the following which led up to the findings herein recommended. First, the order that the Bank Committee negotiate for the transfer of copy rights, etc., were carefully considered and by special invitation, Drs. Weaver and Frost, white brethren, the Chairman and Secretary of the Sunday School Board of the Southern Baptist Convention, were invited to address the Board on that topic. After Dr. Boyd had given an extensive talk on Printers' rights, Publishers' rights and copyrights, our white brethren, especially Dr. Weaver, advised the Board not to go to law to see that the Baptist owned and controlled their Publishing Board and all its possessions. Dr. Bryant ended the discussion by stating the purpose of the Convention was not one of election, but one of correction; not one of annihilation, but one of regulation; not one of personalities, but one of principles. Dr. Morris then asked Dr. Boyd was he willing so far as he was able, to transfer in a legal civil way his claim to the copyrights which he then held in his name? Dr. Boyd answered to the affirmative. A motion then prevailed that the following brethren be fully empowered to carry out this order for and in the name of the Board: C. H. Parrish, T. J. Searey and L. W. Williams. This Committee opened up corre-

oppendence with Mrs. Boyd and Clark, asking their compliance with this order of the Convention. Their replies herewith filed assured the Committee that they did not see their way clear to comply with this order of the National Convention.

It was further agreed that this Publishing Board and parties directly concerned be given sixty days in which to carry out the order (b) namely, the election of Business Agent by Publishing Board, not subject to appointment by Secretary, according to the expressed vote of the National Baptist Convention at Philadelphia. Your Executive Board reports that after sixty days given, the Committee in charge reported to the Chairman that the Publishing Board had positively refused to give favorable consideration. The Committee urged an appeal to the Courts, to which the Chairman of this Board demurred, awaiting the action of this meeting. Your Executive Board also, after due consideration, urged the carrying out of the third order of the National Baptist Convention, to wit: (c) Dr. Boyd stated in reference to this proposition that he could not speak for his Board. The matter was then left with the Committee with the understanding that they should take no legal steps without consent of the Board or the Chairman.

The next order of the Convention was section (d) that hereafter no mortgages be placed upon the main building without the consent of the Executive Board. Dr. Boyd said that he was unable to say what the Board would do, but the Committee might send the order to his Board. Your Executive Board regrets to say that after the most vigorous Christian efforts to have these orders of the Convention respected, we failed, and the Committee informed the Chairman that the Publishing Board was preparing in every way to resist the control of the National Baptist Convention and the establishment of its ownership, and that it was rumored in Nashville that property was being conveyed, and that if we did not permit them to take legal steps, there would be little left by the time of the National Baptist Convention. The Executive Board also insisted that Editor Crenshaw be continued as editor of the Union Review since the National Baptist Convention had so elected him, and that the columns of the Union Review be kept free from bitterness and personalities, and that it be published in the interest of the National Baptist Convention and not as the organ of the National Baptist Publishing Board. In reference to all of these things the Executive Board asks your approval and power of execution. In pursuance of authority given the Board, on motion of Dr. Campbell, it was unanimously agreed that Committees appointed for and in the name of the Board to draw up a new Constitution for the National Baptist Convention and to make such changes in the Charter of Boards and the Convention itself that would vest the Convention with full membership, management and control of all Boards and their possessions, as ordered by the Convention at Philadelphia. It was also understood that the Committee would, if necessary, have power to act in pursuance thereof given the Board filed Articles of Incorporation of which you are aware. The Board begs leave to say that your orders intended in with full rights and if there has been a misunderstanding, we stand ready to correct it as the whole tenor of our action all along has been forbearance and courage to do in a brotherly way what you command. We do not ask to be sustained in the wrong. We have stood for months the bitterness of criticism without replying, believing that our brethren had acted from misinformation and misunderstanding rather than from meanness and the desire to keep the denomination from owning and controlling its property.

All the other Boards are in harmony with this Board. The Publishing Board alone has opposed and blocked every step of this Board's unselfish effort to do your bidding. It has refused to allow the Official Auditor to audit its accounts and threatens the withdrawal from this body unless it is permitted to have its own way.

Your Executive Board reports that according to your instruction it has taken the necessary legal steps and secured Articles of Incorporation for the National Baptist Convention. We recommend that the consideration and ratification of said articles by this Convention be postponed.

Your Board was hindered in its purpose to carry out your instruction regarding Publication Board by the opposition of the Board itself. In view of these facts we recommend that the National Baptist Convention make the following declaration of principles, which pertain to its organization and work, to wit:

(a) That the National Baptist Convention of the United States of America is now and has been from its organization the ultimate authority over all Committees and Boards appointed or established by it, that among other things said National Baptist Convention of the United States of America has plenary and exclusive power and authority to elect, appoint and name any and all of its officers, including its President, Vice-President, Secretary, Treasurer, Boards and such other officers as are necessary to carry out its purposes and objects to which it was created. That all officers, Boards and Secretaries are now and have been for a period aforesaid subject to and under the control of the National Baptist Convention of the United States of America and thereby amenable to the law made and provided that the whole Convention is greater than any of its officers, or of any of its Boards and that by long usages and customs the National Baptist Convention of America has power and authority to remove, abolish, create or establish any Board or office necessary or unnecessary, with full power to enforce the same by proper proceedings, by law or otherwise.

(b) That the Board created by the National Baptist Convention of the United States of America whether incorporated or otherwise is a part of the National Baptist Convention of the United States of America and that all property, real and personal or mixed, owned by said Board or any of them belong to and is the property of the National Baptist Convention of the United States of America.

(c) That the National Baptist Publishing Board created by the National Baptist Convention of the United States of America and incorporated by and under the laws of the State of Tennessee and located in the city of Nashville, Tenn., is under the direct control of said Convention, and that all of the property owned by said National Baptist Publishing Board, real, personal and mixed, belongs to and is the property of the said Convention, that all printers' rights, publishers' rights and copyrights pertaining or connected with the Printing House and establishment of the National Baptist Publishing Board is the property of the National Baptist Convention of the United States of America.

(d) That the title to all property of the National Baptist Publishing Board of the National Baptist Convention of the United States of America is or should be in the name of the National Baptist Convention, and that by reason thereof, all mortgages, deeds, liens or leases can only be made by the National Baptist Convention or its duly authorized and legally appointed officers or agents.

(e) That the National Baptist Publishing Board of the National Baptist Convention of the United States of America is and has been ever since its creation the publishers and printers of said Convention, and the Secretary of said Board the printer thereof and, therefore, all minutes of the National Baptist Convention and the proceedings thereof should be published by said Board free of any and all costs unless otherwise provided.

(f) That the Union Review is the official organ of the National Baptist Convention of the United States of America.

MINUTES

(41) We, your Executive Board, feel that we have faithfully performed the duties assigned to our hands that this convention in annual session to confirm and approve the acts thereof and in its findings herein above enumerated.

Rev. R. C. Jenkins, of Alabama, was recognized. He said: "I am a member of this Convention and have never been anywhere. When I speak I want to be heard." Dr. Jenkins introduced a resolution with reference to brethren who had left the Convention. After some discussion a motion to table was made, which prevailed by the following vote: To table, 388; not to table, 0. The next order was the consideration of amendments to the Constitution prepared by the Committee. Dr. S. E. Griggs made a brief statement and presented Dr. C. H. Parrish, who read the amendments.

Upon inquiry President Morris ruled that the Convention was not adopting a new Constitution, but amending a Constitution that had been in force for 21 years, and under which the Convention was called to order and was working at this Session.

CONSTITUTIONAL CHANGES

The Preamble remained unchanged.

Article I (1) was amended by inserting the word "Convention" in place of "Body," where it occurred.

Article II (2) was amended as recommended by the Committee (see report).

Article III (3) amended as recommended by the Committee, and provides that local churches where the Convention is entertained shall be limited to five messengers each. (See report.)

Article IV (4) was amended as proposed by the Committee. (See report.)

Article V (5) was amended as recommended by the Committee after adopting an amendment offered by Dr. S. N. Voss, eliminating the words "for his services," used with reference to compensation to the President of the Convention. Each change in this article, like the others, was voted on separately. (See report.)

On motion by Rev. J. H. C. Henry, of Mississippi, the vote by which the salary of the Recording Secretary was fixed was reconsidered.

Dr. E. W. D. Isaac moved that the salary of the Recording Secretary be fixed at \$250 per year in lieu of that recommended by the Committee. Adopted by a rising vote. The recommendation of the Committee as to the Treasurer was adopted, with the fixing of a salary of one (\$1) dollar per year and traveling expenses to and from the Convention.

The Treasurer is to execute good and sufficient bond.

The recommendation as to the Statisticians was adopted. (See report.)

A provision for an Attorney was added, and salary fixed at one hundred (\$100) dollars per year—provided that when extraordinary services are rendered the Attorney may receive such additional compensation as may be agreed upon.

Article VI (6), relating to the Boards, was adopted as recommended by the Committee. (See report.)

On motion by Dr. T. J. Searey the Assistant Secretaries were made members of the Executive Board or Board of Directors, because of their knowledge of the records.

Article XV, relating to future amendments to the Constitution, was adopted as recommended by the Committee. (See report.)

A provision was adopted giving the Corresponding Secretaries of the several Boards floor privileges at meetings of the Executive Board.

The several changes and amendments to the Constitution were each adopted by rising votes, according to the regulations of the Convention.

MINUTES

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Rev. A. Barbour presented a resolution relating to an official organ for the Convention. President Morris stated that he was not in favor of anything that conceded that the National Baptist Union Review is not the property of the National Baptist Convention. Dr. S. E. Griggs defended the resolution, and spoke of the services rendered by the "National Beacon Light," of which he is editor.

Dr. E. H. Tapp moved for reference of the resolution of Dr. Barbour to the Committee on Resolutions. Dr. Isaac moved as a substitute to the Barbour resolution that Prof. J. D. Crenshaw be elected Editor of the Union Review and sent to Nashville with matter for the next issue.

In case he is turned down, the Secretaries of the several Boards be instructed to take up the Beacon Light and carry it. Dr. Morris stated that before any action should be taken in regard to any other paper our new Publishing Board should be organized and notice sent to the churches and Sunday schools of the country not to send any orders for literature to the Board at Nashville pending our efforts to secure compliance with the Convention's demands on the part of that Board. Rev. William Haynes supported the position taken by Dr. Morris.

Dr. C. T. Walker, speaking for the four hundred thousand Negro Baptists of Georgia, supported Dr. Morris' position.

The Publishing Board members were now called for and announced, filling all vacancies occurring or appearing under the provisions of the Constitution. Rev. Moton, of Connecticut, was added to the Publishing Board.

On motion by Rev. L. K. Williams, Dr. R. H. Boyd was added to the Publishing Board. The making of his annual report as Secretary of the Publishing Board was still pending.

On motion, Dr. Boyd's report was made a special order for Saturday night, at 7.30 o'clock, a committee to notify him.

Rev. A. R. Griggs offered a resolution directing that all records of the Home Mission Boards now in the hands of the former Secretary, Dr. R. H. Boyd be turned over to the new Secretary, Dr. J. A. Hooker. The rules were suspended and the resolution was adopted, after eliminating the feature asking for the appointment of a committee by the Southern Baptist Convention.

WHEREAS, It has been reported to this Convention, by the Corresponding Secretary of the Home Mission Board of the National Baptist Convention, Rev. J. A. Hooker, D. D., that when the office of Corresponding Secretary of this Board was vacated by his predecessor, not one scratch of a pen in the way of records or accounts covering a period of nearly eighteen years was turned over to him.

WHEREAS, The Southern White Baptist Home Mission Board has been co-operating with this Convention financially in helping to support our Home Mission work to the extent of about ten thousand dollars a year for the last ten years. Therefore be it

RESOLVED, That we advise the Home Mission Board of this Convention to investigate this whole matter of how one hundred thousand dollars expended by the Home Mission Board was disposed of through Rev. R. H. Boyd, and demand that he turn the books and records of the office of the Home Mission Board over to his successor, Rev. J. A. Hooker, D. D.

(Signed)

A. R. GRIGGS.

Rev. R. M. Caver offered a resolution relating to the property of our Publishing House at Nashville, Tenn. After some changes the rule was suspended and the resolution adopted.

WHEREAS, Certain brethren, including Dr. R. H. Boyd, formerly Secretary of the National Baptist Publishing Board, have made a futile attempt to injoin perpetually the officers of the National Baptist Convention and officers of its Foreign Mission, B. Y. P. U., and Educational Boards from filing their

places as officers of said Convention and its Boards for the evident purpose of irregularly getting control of the Convention and its property; and

WHEREAS, These brethren have withdrawn and separated themselves from the National Baptist Convention in a manner contrary to all Baptist usage as well as contrary to the laws of the land; and

WHEREAS, The Publishing Board is chartered as a domestic corporation in the State of Tennessee, which fact may cause delay in the Convention getting possession of its plant and property, both real and personal, in Nashville, Tenn., and elsewhere, through its proper agency; therefore be it

RESOLVED, That the National Baptist Publishing Board of the National Baptist Convention, be and is hereby instructed, to immediately take such steps as may be necessary to get possession and control of the Publishing plant and property at Nashville, Tenn., or elsewhere, amicably or at law, or in equity; and to quiet any unrest on the part of our loyal churches and Sunday schools, etc., as to Sunday school periodicals and other religious literature, or by directing them in the matter of obtaining supplies of this nature in any way the said Board may deem feasible and wise.

R. M. CAYER
R. A. WILLIAMS
J. P. BURDETTE

The Convention adjourned at 4.10 p. m. until 7 p. m., with benediction by Rev. P. J. Bryant.

SATURDAY NIGHT SESSION

The Convention assembled for the night session on Saturday pursuant to adjournment, with Rev. J. M. Booker, of Missouri, in the chair.

Rev. W. H. Skipwith conducted the song service. Several brethren led in prayer. "All Hail the Power of Jesus Name" was sung. Rev. R. E. Harshaw, of Memphis led in a fervent prayer.

The presiding officer introduced Rev. L. Patterson, of Tennessee, one of the fathers who, for more than seventy-five years, has preached the Gospel.

Father Patterson delighted the Convention, as he always does.

"Rock of Ages, Cleft for Me," was sung. Dr. W. H. Jernigan, of the District of Columbia, was presented to preach. Before Dr. Jernigan proceeded, Rev. J. Francis Wilson, of Kentucky, offered a resolution of sympathy for Rev. Dr. R. C. Woods, of Virginia, in the sudden death of his wife. The resolution was adopted under suspension of the rules.

Dr. Jernigan announced as a subject, "Peace and Its Author"; text, St. John 14:27—"Peace I leave with you. My peace I give unto you," etc.

"Christ is the Author of Peace," said the speaker. "Peace is the rich heritage of the Christian. We need it in our hearts, in our homes, in our churches, and in the nation. Peace is incompatible with sin. Sin is discord. Righteousness is harmony. Peace is good for heart trouble. Christ, the Author of peace, is the wisest among the great, and the greatest among the wise. He teaches the wise wisdom, and the great greatness. This peace the world cannot give nor take away." In Jernigan's sermon stirred the Convention Brother Lewis, the Gospel singer, sang "If You Need a Friend to Help You, He's the One." Several announcements were made, and Convention adjourned, with the benediction by Rev. R. J. Petty.

SUNDAY MORNING

The Convention assembled in the Armory Sunday morning, at 9.30 o'clock, in the capacity of a Sunday school. Rev. J. B. Green, D. D., presided as Superintendent. After singing, he called Rev. J. H. Frank, of Kentucky, who led in prayer. "Oh, for a Heart to Praise My God" was sung. The Scripture lesson was read by Rev. J. T. Elias, of Kansas, selecting I Kings, 1 chapter.



REV. A. R. ROBINSON, D. D.,
Chairman Foreign Mission Board, N. B. C.
Philadelphia, Pa.

The classes were arranged by States, and teachers selected as follows:

Alabama Class, Dr. R. T. Pollard; Arkansas Class, Mrs. M. W. Webb; Georgia Class, Prof. J. H. Brown; Oklahoma Class, Rev. S. A. Clark; Texas Class, Rev. A. T. Stewart; Kentucky Class, Rev. J. Francis Wilson; Missouri Class, Rev. R. W. Critz; Tennessee Class, Rev. H. Green; Kansas Class, Rev. J. T. Elias; Illinois Class, Rev. J. H. Frank; Louisiana Class, Rev. W. B. Purvis; Mississippi Class, Rev. J. A. Marshall; California-Minnesota-Kansas Classes, Rev. B. N. Murrell.

The subject of the lesson, "Elijah's Flight and Return" Golden Text: "Be Still and Know That I Am God." Thirty minutes were devoted to the study of the lesson. Dr. S. N. Vass ably reviewed the lesson to the instruction and delight of the Convention. "He Is All Right Now" was sung by Brother Lewis. The collection was as follows:

Arkansas, \$19.36; Alabama, \$11; Missouri, 39 cents; Georgia, \$2.27; Kentucky, 35 cents; Minnesota, Kansas, California, \$1.04; Tennessee, \$2.47; Illinois, \$2; Louisiana, \$2.18; Texas, \$6; North Carolina, 50 cents; Mississippi, \$2.65; Oklahoma, \$1; Florida, \$1. The total collection was \$52.22.

The banner was awarded to the Arkansas Class, which reported \$19.36.

PREACHING

The Sunday School was dismissed. The hour for preaching was announced. The brethren selected to conduct the devotions were called to the platform. Rev. B. E. J. Watson, of Texas, read the Scriptures. Acts, 26th chapter. "My Hope Is Built on Nothing Less" was sung. Rev. L. J. Green led in prayer. "Life Is Like a Mountain Railroad" was sung most effectively by Brother Lewis.

Vice President W. C. Parks, presiding, presented Dr. E. C. Morris, who for twenty-one years has presided over the National Baptist Convention. The speaker began by introducing Rev. J. R. Green, who had been appointed to succeed the late Rev. William Beckham as Field Secretary of the Publishing Board. Rev. Dr. Morris announced as his text, Acts 20:24, "But none of these things move me, neither count I my life dear unto myself," etc. Theme: "The Steadfast Purpose of a True Minister." Said he: "The Minister of the Gospel has a world wide mission—preaching the Gospel to every creature. God never gives a commission without impressing the commissioner with the importance of that for which he is sent. Paul was set forth as a conspicuous example of thorough preparation for the work of the Ministry. Paul did not enter upon his work until the golden fringes of a Theological training had been added to his secular education"—was one of the brilliant flashes of the eloquent Gospel preacher. "Let us follow Paul to the dizzy heights of his great achievement," said the speaker, recounting the struggles and perils of the mighty man of God. "Long years ago Paul broke the thrilling revelation as to the soul's immortality upon an anxious world, when he said, 'I have just departed.'" The speaker closed his blessed message, that charmed the listening multitude, with the sublime thought that "the smile of God is the feast of the soul." Dr. Morris sustained his well-earned distinction as the prince of pulpit orators of the National Baptist Convention.

Dr. A. R. Robinson, of Pennsylvania, prayed as one whose soul was burning with heavenly fire. Mrs. W. L. Petty sang a lovely solo, "He Has Promised Me a Home Over There." An offering for aged ministers made, amounting to \$20.11.

An Airplane Band furnished music during the collection. The service closed. Dr. L. C. Jordan pronounced the benediction.

SUNDAY AFTERNOON

The afternoon session was a main ninth mass-meeting, held in Armory.

Dr. A. R. Robinson, chairman of the Foreign Mission Board, presided.

Dr. L. C. Jordan, Secretary, spoke interestingly of the work of his Board, and presented a number of field workers. Among them were Sisters Strong,

David, Glenn, Hawkins. Dr. Robinson presented Mrs. S. W. Layton, President of the Women's Auxiliary of the National Baptist Convention, and Mrs. P. J. Bryant, Vice President of the same Convention. Dr. Jordan urged an appointment of Missionary Committees of three by each church, composed of one brother and two sisters, and that a Missionary cup be placed on every pulpit at every service and the people be asked to make an offering. Dr. Robinson, of Pennsylvania, explained the value of the duplex envelope system used in his church. The new system had increased his receipts very materially. Dr. W. C. Parks explained his Missionary Society work in his church. Drs. Barota, Bryant, Griffin and Perry were named as sending weekly contributions for Missions.

Dr. R. C. Jenkins explained his methods. He devotes one Sunday each year to Foreign Missions. His church sent one hundred dollars for Foreign Missions this year, raised in one day.

Brother J. H. Wilson and wife spoke of the work in South America.

Miss Genevieve Sumtunza, a native African young woman, who looked after the work of the late Dr. Murff when he passed away, was introduced. Said she: "The idea of woman's inferiority is heathenistic and primitive in its nature. No ignorant or unlettered woman can be an indispensable factor in bringing man to his coveted station."

Miss Sumtunza made a very impressive address. A collection was taken for Missions, which, together with the offering at the door, amounted to \$323.64. Mrs. A. J. Abington, of Missouri, in a happy address, presented Dr. Jordan with a fine umbrella in behalf of her church. "If you need a friend to help you, here is one." Dr. Jordan was visibly affected, and accepted the gift with appropriate remarks. Mrs. Maxwell presented a decorated plate worth eight dollars for Missions.

The meeting adjourned, with the benediction by Rev. A. W. Nix of Kentucky.

SUNDAY EVENING—B. Y. P. U. MEETING

A host of young people assembled in the Armory at 7:30 p. m. The program was in charge of Rev. P. J. Bryant, chairman of the B. Y. P. U. Board.

The first feature of the meeting was an inspiring song service. Dr. Bryant introduced several prominent pastors, who told of the B. Y. P. U. work in their churches. Rev. J. C. Jackson, of Pennsylvania, spoke of the work as a fine training for religious service. Dr. T. J. Searcy, of Tennessee, emphasized the special advantages of the young people's meeting, which was held in his church in the early evening. (1) It guaranteed him a good attendance for his preaching service, especially during the inclement weather; (2) the systematic study of the Bible in the B. Y. P. U. gave him an intelligent congregation that was easier to preach to than otherwise.

Rev. A. Barbour, of Texas, spoke also. His young people were divided into sections, each under an efficient leader, and the competitive programs presented from time to time brought large crowds of young people from the city.

Mr. G. E. Cochrane, of Missouri, sang a solo, which was well received. Dr. Isaac called attention to the value of the B. Y. P. U. Quarterly, and emphasized the departmental features. The closing feature was the Banner Contest, which was full of interest. The amount raised was \$32.20.

The meeting adjourned.

SUNDAY NIGHT—PREACHING

The hour for preaching was announced. Rev. J. C. Jackson, of Pennsylvania, presided. "I Heard the Voice of Jesus Say" was sung by the large congregation. Rev. J. H. Smith, of Georgia, read the 15th chapter of Acts.

Rev. G. H. Thornton, of Alabama, led in prayer. "I Am Coming to the Cross" was sung.

Next was the B. Y. P. U. sermon, and Dr. E. W. D. Isaac, Secretary of that Board, was asked to introduce the speaker, which he did in a befitting manner. Rev. William Madison, of Alabama, was the speaker of the evening. His text was Exodus 14:15, "Wherefore cry thou unto Me? Speak to the children of Israel that they go forward"; theme, "The Emigration of Israel with God as Leader, but in the Hands of Moses." Said the speaker: "God had a land for the people, but the people were not prepared for the land. They must go by the Red Sea to get a knowledge of God; by Sinai to get law and order; through wilderness to get experience."

"In the interest of the B. Y. P. U. work we must harness three forces:

(1) Indifferent ministers who are not alive to the development of young people; (2) Believers who are at ease in Zion; (3) Unbelievers who must be brought to a knowledge of the truth.

"(a) Enlistment, (b) Cooperation and (c) Efficiency must be our watchwords if we would change the situation which embarrasses our work.

"We must go forward in enlistment and liberality. We must go forward in cooperation. Forces among us are calling us to divide; God calls us to unite. We must go forward in the growth of Christian Grace.

"Conservation of means will follow the conservation of life."

Rev. J. H. Smith led in prayer and Rev. S. A. Tillman pronounced the benediction.

MONDAY MORNING

The Convention was called to order on Monday morning at 9:30 o'clock. Rev. J. W. Sims, of Arkansas, presiding. "My Soul Be On Thy Guard" was sung. The Scriptures were read by Rev. J. Francis Wilson, of Kentucky. Rev. A. W. Nix, of Kentucky, led in prayer. "Am I a Soldier of the Cross?" was sung.

Dr. E. R. Carter, of Georgia, spoke on "Prayer," giving (a) the importance of prayer; (b) the elements of prayer, and (c) the effect of prayer.

Rev. A. T. Stuart, D. D., gave an instructive talk also, citing several passages of Scripture supporting his views.

President Morris recognized Rev. I. A. Thomas, of Ill., who in turn presented Judge E. C. Mayo, an able defender of manhood rights. His address was a masterly one. Dr. L. G. Jordan was presented. He proceeded to submit the report of the Foreign Mission Board, which was one of the best ever made by the Board. The motion to adopt prevailed. The following is the report of Foreign Mission Board:

1880

1915

35th Annual Report

Foreign Mission Board

National Baptist Convention

CHICAGO, ILL., SEPT., 8-13, 1915.

"OF ONE HEART AND ONE MIND."

No time for hate—meet friends, no time for hate;
Without are clashing swords
As warring worlds rush headlong on their fate;
But ~~we~~ are the Lord's

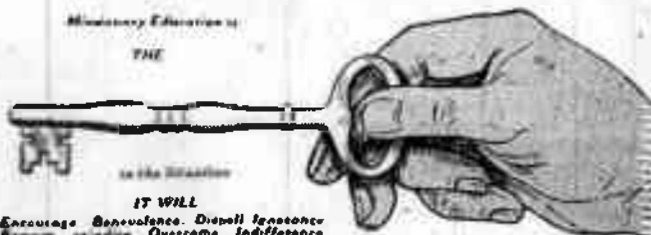
No time for grudges—hush the vengeful blast
Beats at the shuddering door,
Oh, gather closer while it rushes past!
Our peace its rage ignores

No time for coldness—the averted eye—
The lukewarm hand's release—
Oh, listen, brothers, while War rushes by,
Within these walls be free—

Sunday School Time.

Mandatory Education is

THE



is the situation

IT WILL

Encourage Benevolence. Dispel Ignorance.
Remove prejudice. Overcome Indifference.
Awaken Interest. Promote Investigation. Stimulate Prayer. Provide Missionaries.

FOREIGN MISSION ROOMS,

New Address, 701 S. 19th St.

Philadelphia, Pa.

BAPTIST FOREIGN MISSION ROOMS.



THE Ewen Building, 701 S. 19th St., Philadelphia Pa. This is the property of the Foreign Mission Board, N. B. C. It is the only Building owned and operated for peoples in other lands by Negroes in all the world. It exhibits a beautiful spirit of unselfishness. The Building cost more than \$5,000 and is easily worth \$12,000 with repairs. Here you will find Tracts, Booklets and Books on Mission at home and abroad. From this Building books are being sent to every corner of the earth. It is indeed a Life Saving Station for Africa South America and the Isles of the sea.

INTRODUCTION

35th Annual Report Foreign Mission Board National Baptist Convention

Chairman A. R. Robinson

TO THE PRESIDENT, OFFICERS AND MEMBERS NATIONAL BAPTIST CONVENTION

GREETING:

Standing just within the threshold of the twentieth century, looking backward over the progress of two and a half decades and looking forward to the possibilities of the future years, with mingled feelings of pleasure and pain, I attempt to make the introductory remarks, leading up to the Thirty-fifth Annual Report of the Foreign Mission Board.

Our ranks have been entered by the grim reaper death, who, with his sickle keen, has cut down many of our "braves"; for these we sorrow. They helped us best they could to "lift up a standard for the people." God saw fit to remove them, not that the work should suffer by the loss, but that others of the "Captains" might fill their places, faithfully and well and in the end all rejoice together in the triumph of their faith.

We have no fitting terms with which to express the introduction which our worthy Secretary deserves, but nevertheless we are jubilant over the splendid condition of our work despite the vicissitudes of the past year. Daily contact and constant association with him, which gave thorough knowledge of his transactions, have done much to endear him to the Board and establish his integrity and worth as unimpeachable. All of his capabilities have been placed at the disposal of the denomination and all his energies utilized for their good.

This report marks an epoch in the life of organized Foreign Mission work as well as in the life of the faithful Corresponding Secretary, who for twenty years has stood at his post, exposed to the long range rifles and gaffling guns of opposition, yet with faith in God and love for humanity, has withstood the brunt of the battle and steadily encroaching upon the camp of the enemy, has driven Satan from his stronghold. He has had ever before him the "Vision of the Kingdom" and the souls to be brought into it through the giving of the Gospel to the whole world, and to the end that the "vision" become a reality, he has prayed and labored ceaselessly.

In these days of turmoil and strife, an expenditure of the best within us is required in order to maintain our Christian standard; the host of sympathies, energies and substance. No time, more than the present, necessitates a display of undaunted Christian courage. Perseverant with this thought, while men have wavered and nations have sought vengeance, and awful calamities have occurred on land and sea, your Foreign Mission Board has worked together, for good, labored under God, by his guidance, with no thought of retrenchment and through His providence we have achieved victory on Israel's side.

I have read the report full of details of the work which should claim your most respectful attention, because they give you needed information relative to the field and the Kingdom, which you cannot hope to glean else-

where information you must imbibe, assimilate and disseminate if you would be true disciples of Christ and promoters of the coming of his kingdom among men.

With our hearty co-operation, our indomitable Corresponding Secretary has labored day and night to maintain the work our great Baptist Zion allotted to our care, and today we see the "vision" becoming a reality. It behooves you therefore as ambassadors for the Master, upon whose shoulders rests the responsibility for forwarding this work, to see to it that no stone is left unturned in your local territories and churches. In order to lay this work upon the hearts of your people, both old and young, especially the latter, which means the young, since into their hands the lines of government in church and State are rapidly falling.

Shall we dare go up before our Master from the field of battle over which we have presided as captains (under God) without leaving behind us, upon our respective fields of labor, men and women who are not only prepared and intellectually qualified, but whose hearts are set on fire with a zeal that knows no discouragement, to carry forward this work for the Master; so when our sun begins to set, its golden rays may linger long upon the hearts and lives of those with whom we have labored so long and be reproduced and thrown back upon earth with greater force, brightness and effect than ever they could have been had we lingered longer?

We seek therefore to give new and added inspiration by submitting this our Thirty-fifth Annual Report. It gives me pleasure to present the man who has brought more to pass in these twenty years of his labor as Secretary of the Foreign Mission Board than any imagination of the master minds of this Convention could have ever dreamed, in the person of Rev. L. G. Jordan, D.D., Philadelphia, Pa., who will recount the struggles and triumphs of the work in foreign fields as conducted by your Convention.

The Lord's Prayer Amended

For the use of the people who have a right to it.

Our Father Who art in Heaven,

Hallowed be Thy Name.

Thy Kingdom come.

Thy Will be done on Earth

As it is in Heaven.

Give us this day our daily bread.

And forgive us our debts,

As we forgive our debtors.

And lead us not into temptation.

But deliver us from evil.

Thine is the Kingdom, the Power, the Glory,

Ever and Ever.

Thine is the Kingdom,

Thine is the Power,

Thine is the Glory.

Thine is the Kingdom.

NOT

How much of
My Money will
I give to God
BUT

How much of
God's Money
will I keep
for myself

THIRTY-FIFTH ANNUAL REPORT

OF THE
Foreign Mission Board

N. B. C.

Chicago, Ill., September 8-13, 1915

"That which has been is that which shall be; and that which hath been done, is that which shall be done, and there is no new thing under the sun."

My Brethren: In the broad field of Christian endeavor the work to be accomplished is ever the same; there may be shifting of scenes and an inauguration of hitherto unused methods, but the end in view is to have men see Him. A decade ago we gathered here and gave thanks to Almighty God for His blessings. Then, as now, we read our respective reports; we suggested new plans and recounted the success that had come to us as a result of the working of the old ones, and with all contemplated the future hopefully.

Within the limits of the "Great Metropolis" of the West together with many of our comrades who have passed on to the better land we labored and prayed to see this day, when the accomplishments of our race in the material and spiritual world should stand out as towering monuments that mark the rugged progress of our steady, onward march toward higher and better things; increased property holdings, marvelous display of intellectual abilities, decrease in lawlessness, broadened circles of business enterprises, awakened enthusiasm in needed political and social reforms and deepened spirituality are the polished stones being used in the erection of the monument of achievements which the Negroes are building where all the world can see and applaud.

Each year of the fifty more or less that the Negro has labored in the Master's vineyard, on his own responsibility, has brought to him a broader vision of his own possibilities. He has made mistakes, and who has not? But he has profited by them and they have served as a safety zone which marked the extent to which he dared trust himself in subsequent ventures of whatever sort.

Negro Baptist ministerial life during the past year has been the characteristic Christian life, fraught with failures and successes; pregnant with joys and sorrows; ablaze with religious zeal one day and depressed with overwhelming distrust the next, thus with faltering faith and half-hearted endeavor we have accomplished something toward bringing men to Christ. But oh! how much more we might have accomplished with implicit faith and earnest endeavor, if we had not like Peter, followed Him afar off.

PRESENT OUTLOOK AT THE HOME BASE

Can it be that as leaders we do not understand our duty to our God and to our fellow men, that causes us to fail in the performance of this our simple task—to accept the Christ and preach Him to our fellow man?

Would Chicago appoint men as Superintendents of Water Works and get no water? Would any railway company appoint men to manage and run their roads and get no results and stand for it?

MINUTES

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Would you expect your State to invest millions in institutions of learning and get no men prepared to serve the State? We are the worst fooled lot that ever lived if we think God so loved this world He gave His only begotten Son to save all in it who would own and follow Him and exempt us, who have charge of the flocks over which the Holy Ghost has made us overseers. The only evidence of our acceptance with God is our willingness to witness for Him. His: "And I am with you always" is promised only to those who "Go, let go, or help go."

In the interest of the coming of His own Kingdom will God permit us to thwart His plans? Will He permit us to live and grow fat on His people and like snarling, grinning, biting dogs snap the Fatherly hand that gave His own Son to save such ungrateful wretches?

The past year has had its measure of success as statistics given elsewhere will show, but there are some things that militated against a full measure of success that we shall take occasion to bring to your attention.

Indeed, some incidents have been heart-rending and have brought vividly before our minds the fact that all are not yet converted, or if converted did not tarry at Jerusalem long enough to be endowed with the Holy Spirit. To give the Gospel to the whole world, being the whole business of the whole church, it is truly regrettable that all pastors have not that conception of the true aim of the church. The ways and means of spreading the Gospel may be likened to the methods of any big business, and since this is not only big business but universal business with God at the head of the corporation, it does seem that the men and women who are the general superintendents, business managers, floorwalkers and caretakers, as it were, under the direct control of the Godhead might be sufficiently interested in their job to place first things first, as they know the established rule of the Master.

Your Secretary went into a large church in a certain city and, after being given a lusty opportunity to represent the Church's own work, the pastor very naively remarked: "All literature and the like must be handled at the door;

it was against the rule to make sales in the church," while up from the basement the strong odor of cabbage and other viands to be given out for lunch upon collection of the very nominal sum of twenty-five cents, was very strong, and bore excellent testimony to the way in which the strict rule of the church, not to sell religious literature and tracts for the purpose of having God's children know about the work and getting money to send the Gospel to the heathen was adhered to absolutely. God is not mocked; neither does His word return to Him void. The day will come when such as these will have no church in which to make sales of any kind. It has been the fate of other stiff necks and will be the fate of still more.

Pastors and congregations are found with no initiative. Jointly they act as if it were a favor to let God's business be spoken of in His own house and an uncommon commendation to let a representative of God's work take their valuable time which God gave them to do His work, to im-

INERTIA press the sense of their duty upon them and call attention to the gross neglect they are practicing.

On one occasion we listened with rapt attention to an address being delivered by the President of a college from which trained ministers are being sent out each year to take the lead in church matters, and as we listened to the speaker plead for the school and recount its greatness and laud and applaud it for its possibilities, he said not one word of the Christ that strengthened not of the God who gave all the powers and abilities of which we boast. Right there and then it became evident why some ministers, whom we know,

would spend six weeks working up a special rally day to be devoted wholly to that school, and at the same time put off a representative of Foreign Missions with an indefinite understanding. We would have no less given to Christian education, because it is one of the essentials. If this world is to be brought to Christ, but we would have similar recognition given to the direct appeals for funds to maintain the workers already on the field. John R. Mott says: "Education alone will not evangelize the world. The many regular and established methods of missionary work, educational, medical, literary, philanthropic, are right and should be employed as unvarying expressions of the unselfish and constructive spirit of Christ, but it is not the expression of illustration of the Spirit of Christ which converts and transforms men, but the living Christ Himself. He is the Life as well as the Way to Truth. All other methods are to be regarded as schoolmasters pointing the way to Him." The days in school are but the days of preparation for service, while once upon the field the worker is wholly at your mercy and you are worse than infidels if ample provision is not made for your own house.

Earliest appeals have been sent out asking the constituency to use our Missionary Cap in their church each Sunday, and out of all these hundreds of appeals—yes, thousands of them—perhaps a scant one hundred have taken the cans, and a scant one-sixth of that number are sending in monthly reports. We place no limit to the sums to be sent; we simply asked that you take the cans and allow the people to give what they would in them. Even this simple favor most of you have denied us. On another occasion we solicited your prayers and sent out more than eight thousand *Heralds* bearing a message and asking that you give us your name as a member of our prayer band to pray with us twice each day for the work and workers. Again your lack of Missionary zeal caused you to pass the roll unheeded and out of the many thousands into whose hands the *Herald* passed hearing the request, there are five solitary persons who complied.

Later, when it was more than ever evident that unless a supreme effort was put forth the work must needs retrograde a clear and concise statement of the needs of the work was sent broadcast, with an assurance that a few pennies from every one of the two and one-half million Baptists of our group would relieve the tension and give us the amount needed to raise the budget for this year's work, our statements were met with grim silence and inaction. Such lethargy as now appears has not been in evidence for a number of years. Surely personal interests, petty differences and worthless contentions are not to be allowed to overshadow the sense of our whole duty to the Master's cause! Can it be that we have lost sight of the goal beyond and have stopped to contend as did the men of old as to who shall be the greatest in the earthly kingdom? And forbid!

PURVIEW

From an entirely authentic source comes a report that there are yet to be saved of the non-Christian peoples: Hindus, 217,000,000; Mohammedans, 200,000,000; Buddhists, 600,000,000; Confucianists, 400,000,000; Taoists, 4,000,000; Shintois, 50,000,000; Pagans, 100,000,000. And among these are the following Missionaries (including wives): 2,000 ordained native clergy and ministers, 5000; unordained native evangelists, 10,000. Dividing the above foreign and native missionary forces into the total number of the estimated number of non-Christian religions, it gives us one worker to 15,322 persons.

This ratio presents a large task for the one person to perform. But in addition not all the Missionaries are actual evangelistic workers for the total includes those engaged in medical and educational work, and also wives.

Deducting those who are not occupied in direct evangelistic service, it will be seen that the proachers of the Gospel among the multitude of non-Christians are but a handful of men and women, and their responsibility is overwhelming.

Have you seen the beauty of saving a soul, and do you know the value of the soul saved? Have you thought of our Lord's estimate of a soul as given in the Gospel of Matthew?

If the work could be seen as a real work and not a dream of conquest, no results might be stamped upon your brain in round numbers with mathematical precision, and then perhaps you would view it with more concern. These are not impossible conditions. Every month good periodicals appear, with statistics and interesting facts about the work in all fields. These afford information that is helpful and inspiring and which, if absorbed, will be productive of excellent results in the field of Missionary activities.

The magnitude of the work is yet to be comprehended by the majority of our churches. The splendid achievements that have already been placed to the credit of missionaries and Missionary Societies are yet to be known and appreciated by our churches, and the importance of the little or much that each does as individuals still remains to be discovered by the majority of our churches. We have yet to acquire appreciation of strength borne of united effort, also appreciation of the fact that the chain of missionary enterprise will be no stronger than its weakest link, and if only in a halfhearted way we are supporting missions, we may well feel they are being supported only in a halfhearted way.

What is called the "Great Commission" is found in substance in all four Gospels, in the opening chapter of the Acts, and in a somewhat different form in a direct revelation to the Apostle Paul. On striking thing about this six fold repetition of the essential facts of the great commission is that there is no such repetition of the story of the birth of Jesus, of His baptism, of temptation, or transfiguration, or ascension, as of the great commission. It should be remembered that not a single sermon, nor parable, nor prayer is repeated six times. Evidently this repetition is intended to show what a large place the missionary program has in the redemptive program of the New Testament. Christ was a missionary. His message is missionary, for His parables and sermons and prayers have more than a provincial or racial significance. His fundamental method of spreading the faith is personal testimony. This method will always be the central missionary method.

The question is asked: How shall the laity be made RESPONSIBILITY to feel the responsibility, and so be qualified to regain their rightful place in the Church of Christ? Having regained it, what shall they do for the kingdom?

This reply comes back. There must be a new emphasis on the spiritual character of all Honorable Vocations.

One of the great needs of our time is that men recognize the fact that trades and professions in which Christian men engage are intended to be missions. The genius for organization, the gift for making money are as truly gifts of God as the gift of preaching. That is a fine sentiment expressed by Kendrick in Grace Richmond's "Twenty-fourth of June," when one consultation with some young business men, including his own, he sums up the conception of what a business career should be by saying: "The most important thing a business can do is to make men who make the business." Any calling which fails here has not on conceived of as a ministry. Every kind of business engaged in by Christian men must be tested by its effect on personal character and

Law, business, teaching, medicine, engineering and like professions are distinguished as secular. They are regarded as fields into which a man may enter without relation to God's will—realms in which more latitude is allowed to the individual in personal morals and in manner of life and within which he is largely released from responsibility for the advancement of the kingdom of God. "Jesus Christ and His apostles, however, entertained no such conception of the so-called 'secular' professions. All lay Christians are priests as well as are ministers; their priesthood differs only in degree, not in kind." As Bishop W. A. Quayle has written: "The layman is not given over to religion as a vocation, but given over to religion as a life. As regards technical skill he is a layman as regards participation in holy things he is an adept."

A new day in the world expansion on Christianity will dawn when a honorable callings engaged in by Christian men are regarded as opportunities for ministry to mankind.

A carpenter whom may not seem a likely place from which should come the leader of a world movement. Men who toil with their hands as well as their brains and hearts can never forget that Jesus was a carpenter, and that most of his ministry was carried on not in the synagogue nor according to the custom of the clergy of his day, but in the field of operations was the place of daily toil or social intercourse—the hillside, the market-place, the open country, the city, the street, the fisherman's boat, around the supper table.

The Acts strikingly illustrates the fact that the whole church is a missionary organization. Cornelius, the soldier (Acts 10) is a man of prayer and fragrant deeds. Barnabas, a companion and a fellow missionary with Paul, is an ideal worker. His biography is summed up in three phrases (Acts 11:24): "He was a good man," he had character; "full of faith," he had a vital creed; "Full of the Holy Spirit," he had a living experience. Any man who had these three qualifications is well called of God to spread Christianity.

The transmission of the Christian message is the duty of all with a heart heard. It surely is not the design of Christ that the modern-day minister should be an Atlas standing alone bearing the world on his shoulder. The world will never be evangelized by the one method of preaching from the pulpit. It would be evangelized by genuine witness in the market-place, in the mines and shops and factories, on the farm in the barber shop and school houses, and offices and far frontiers as wherever men touch each other, as well as in the churches. The fundamental method of spreading Christianity is testimony. Life speaks life and every man in vital touch with Jesus Christ is called to win other men to faith in Him.

The test of the efficiency of the Church is not how many have been attracted to its membership, but how many of its members have been constrained by love to go forth in some service in the kingdom. When the Church needs such genuine life as will make service compelling. The Church exists for those outside its membership quite as well as for those inside. The Christian life is a double shield, on one side of which is emblazoned "Come," and on the other side "Go."

It is said "The conversion of the world waits on the conversion of the laity from passive to active membership in Christ. When the change from passive profession to living service is effected, the Church will present itself in a new aspect and its missionary power will be irresistible. Missionary work is now delegated almost wholly to a selected official class to clergymen and laymen and lay women chosen to

specific tasks. It is as if the officers and non-commissioned officers of an army were sent forth to conquer a mighty host, with no army to fight battles and win victories. Missions are supported by some of the laity—always, in every church by only a part of those who have been baptized in Christ—who have been set apart to fight His battles. The effort to convert the world through an official class has continued so long that the great majority of the laity have lost the sense of their own mission. The Churches are today endeavoring to convert the world by official proclamations of the Gospel instead of by a steady, active and progressive spread of the life of the Christian society which our Lord established for the saving of the world. The family idea, the society idea, the Church idea has been so far lost that it seems not to occur to a Church to send a whole community of Christians into a virgin missionary field in order to impart the life of the Christian society as heaven leaves a jump—to Christianize the world as it has been colonized."

"Go!

Get Others to Go!

Let Others Go!

Help Others Go!

Support Others Who Go!"

We would suggest reconstruction of your system of doing work in the Master's vineyard. The reconstruction idea is to be applied to individuals, churches, and church auxiliary organizations alike. Reconstruct and remedy the flaw in your system that retards progress and prevents the reaping of the greatest benefits for the cause for which we labor. The auxiliary, with the President, Secretary and Treasurer, elected may bear the name organization, but it is not organized until every member has a definite task to perform and is thoroughly conversant with the requirements to be met in performing that task.

The organization as a whole must be definite in its purpose; have an aim, set a standard, and admit of no cessation in effort until that aim is reached and the standard maintained. Mission work is a fixed process, with one end in view—to give the Gospel to the whole world. To get the Gospel sent to the heathen the men and women at home must be converted. When one at home is converted he must strengthen the brethren. To become converted the men and women at home must have the truth; the truth is given from the rostrum and from the printed page. To print the page and fill the rostrum necessitates an expenditure of funds. Together in funds means an expenditure of time, labor and money. The work proceeds in a circle. The whole is one endless chain of perseverance in the right direction. No faltering, or wavering in trust of the Almighty is to be countenanced, no disregard for His emphatic commands is to be tolerated. If your organization gave \$5.00 last year it can give more this year. If you gave \$5.00 last year you can give more this year. There is ever an avenue for broader ventures than before, and an all-wise, all-powerful and all-merciful God waiting to aid you in your struggle to achieve the right. "Knock and it shall be open unto you" is applicable to those who desire admission into God's storehouse. The earth and the fullness thereof is the Lord's, and He makes it to yield in our demands. This is evident in the world of science and art and invention and religion. As civilization has advanced the needs of the races of men have increased, and each time a new demand was made the nature responded to the call and somewhere out of God's abundance of His storehouse He gave improved modes of travel, of communication, of industrial pursuits, and year by year is more firmly planting the word of truth

CLEARED VISION OF THE TASK

In the heart of men. Somewhere his children have made intercession for these favors, somewhere they have lived and loved and merited these favors, and somewhere there are yet held in reserve more wonderful blessings and favors to be granted to the children of the kingdom. Today the most crying need is deeper appreciation of God's love evidenced by our attitude toward our fellow man, and this we can have by united intercession and consecrated perseverance in keeping God's commandments. Aim high; seek to do the most possible for God and remember there is nothing impossible with God. Hence whatever you hope to do, rest assured you can do, for we can do all things through Christ who strengtheneth. Look over your State record, find your name or that of the organization through which you have labored, and aim to improve on the past year's work one hundred per cent.

There are two main reasons why our plans for mission work have seemingly been failures, financially and spiritually: first, because they have not been daring enough; second, they have been too preoccupied and self-centered; remember, all giving for Christian work should be as much a matter of worship as singing, praying and preaching. All giving is a function of the soul, and no man is functioning normally who does not give. We have secured too much money at the expense of life. The functions of a canvassing committee are surely by no means exhausted when the budgets are subscribed.

In a pamphlet entitled "Progressive Team Work" there is recorded the story of how one pastor used his men for the securing of subscriptions amounting to about twenty thousand dollars in a personal canvass in a single afternoon. Later the same men were employed in a campaign for church attendance—and membership that netted one hundred and thirteen accessions to the church. Then the men were assigned to masculine tasks in connection with the social and moral uplift of their community. The returns were commensurate with the robust character of the leadership and the tasks. Men will respond to the brawny tasks of the kingdom when a worthwhile program is laid upon them. They will not remain interested unless the program is big enough to be compelling.

To all disciples of Christ the call rings out clear and loud to press back into the fundamental spiritual conception of service, and to lay life down for the redemption of mankind.

What place has Foreign Missions in your daily program? Too little importance is attached to the work. It is given too little consideration and time and money. Loud speeches and little sayings will not build up a work that can only thrive on earnest prayer that must be answered, in part, by the expenditure of hard-earned dollars. Dollars that count in other business will count in the Lord's business, therefore let us render unto Caesar the things that are Caesar's, and unto God the things that belong to God. If the ministers would cultivate the study of missions in the congregation, including everybody in the mission study classes, making the class occupy a reasonable portion of each day, in the course of another year marked progress could be reported, not only in spiritual affairs, but in the friendly adjustment of carnal matters. Everybody cultivating the spirit of missions, which is the spirit of love, will bring wonderful things to pass in this world of ours.

PRESENT AGENCIES FOR EFFICIENCY OF HOME BASE

Men, "The Master has need of you." Our Corresponding Secretary "In my experience of these twenty years as Secretary of the Foreign Mission Board I have found the women the most persevering among our people in the work of the kingdom." "Brethren, these things ought to be." We appeal to you to awake from your sleep. Much has been said and is being said about the untiring energy and devotion displayed by our women in church work. We are willing to admit that they do much, but we are not willing to concede that they are able to do more than the men. Men, you are powerful for good; you are capable of doing marvelous things for the glory of God, and why not do them? The man whose hand and heart are open to give largely is the man whose heart and hand are filled largely with increased love for his fellow-man and increased gifts through God from his fellow-man. The man whose heart and hand are closed against his fellow-man suffers irreparable losses because of being non-approachable. God works through natural agencies to effect His many cures and bestow His many blessings, and because your brother cannot teach you, it is impossible for God to come in close contact with you, and hence, while you go about from day to day irresponsible and non-receptive, your next door neighbor denies the blessing. That neighbor whom you thought too common to be access to the beautiful in your life received from God beauty too great for your selfish life.

Men, this work of world-wide evangelism must be accomplished through you. The women cannot accomplish it. They can do their part, but not yours. Yours is the greater part. From this day forth we hope to be in touch with organized effort among our men; organized in God's name to do the right and send the Gospel to the uttermost parts of the earth. This end shall be sought in order to increase the spirituality of our men. The women will be able to do more as the men do better. In each church we hope to hold at least one missionary institute in which "methods" shall be studied, information imparted and new lines of missionary enthusiasm kindled that will spread over the entire State and result in greater work being done for the kingdom. Five thousand men or more who have hitherto been unconcerned are to be awakened the coming conventional year. OUR AIM—Five thousand men on the home field will mean a million men on the foreign field. We can, and we must, enlist this many additional men in the work of the kingdom.

THE DISTRICT ASSOCIATION

The District Association affords an excellent opportunity for furthering Foreign Mission work. It is a gathering where the individuals as a rule are personally acquainted and the officers are familiar with the propensities and abilities of the members who make up the body of the Association.

The facts about missions can be talked about and written about and entered in pamphlet form and interesting stories about the field and the workers can be told beside the placing of the Mission Herald into the hands of everybody present, and the securing of subscribers can become a feature that will count—A Foreign Mission Day in the Association.

With the true spirit of missions prevalent it is easy to establish the business method of giving to missions. Every member can give every week something to the Lord's work.

In the matter of work for the "kingdom," have a fixed purpose. Above all things seek to foster a true spirit of missions; with this spirit fostered financial results will come almost without asking. The Missionary Can. or the "Duplex Envelope System," seem to be the best methods discovered yet for successfully financing all kinds of mission work.

Nothing coming to the knowledge of your board portrays bigger things for the future than the following concrete illustration: One church which adopted the missionary can was so earnest in her endeavor that, although only seven cents was raised one month, remembering that the missionaries cannot live on the annual offering, they very dutifully sent in that amount, knowing that to withhold it meant to cause suffering among the workers.

The spirit was truly Christ-like, and the effort commendable. Donations from churches in two cities in the State of Kansas have increased 200 per cent. since the mission can was adopted by them.

A pastor in Kentucky says: "Through the envelope system and the passing of baskets for their collection, the offerings for the church have increased 25 per cent. A church in New York has had a similar experience. Three churches in Philadelphia, pastored by men, members of your Board, have adopted the envelope system, and these three churches, through this system, have raised more money for Foreign Missions than all the other churches put together in the State. Your Board most heartily recommends to the churches the "Duplex Envelope System."

Seven years ago we appealed to the constituency of the National Baptist Convention to adopt the plan of systematic giving. Less than one hundred churches responded with a promise to adopt the system. During

LACK OF SYSTEM LESSENS EFFICIENCY

all these years about twenty-five of these churches have kept their promise month by month. Letters from these churches have been of great strength and encouragement to your Secretary. As a result of the study of the Bible methods of giving, adopted by the Foreign Mission Boards of all denominations, and of the splendid campaigns being waged by the Student Volunteer Movement, Missionary Educational Movement, and Laymen's Missionary Movement, your Board has been pleading for weekly giving to Foreign Missions as is done for the support of the local church.

These various movements, called into existence because of tardiness in doing the Lord's work by the churches, have coined and gone forth to the battle with certain slogans, such as the "World for Christ in this Generation," "Missions a Man's Job," etc., which have been taken by many of the pastors to mean their local work. It is indeed going from the sublime to the ridiculous.

Our Secretary reports, visiting a city where it was advertised extensively, that that was "Woman's Day" at a large church. The meaning one would get was that the women were being called upon to rally for some stupendous undertaking; but it all ended with that local church and pastor. A similar thing took place in another city, where the men members of the church, with white gloves, frock-tailed coats and all the importance of a "Big Turnout," attached to the service known as "Men's Rally for the Kingdom" engage in one big effort to raise finances. But at the close all was raised for the local church and pastor. Nowhere in all the realm of our denomination can we find these rallies, unselfishly put forth, among the churches for the spreading of the Gospel beyond our confines. Is there any wonder that we live at this poor dying rate?

"Our love so faint so cold to Him
And His to us so great."



African American College Students
The Hope of the Negro in all Lands

Let us go from this Convention with cheerful hearts, greater love and warmer zeal, singing:

"So shall my walks be close with God,
Calm and serene my frame."

Baptist pastors and churches in several States raise from one to five thousand dollars at their annual sessions for their local churches or educational work, and often contribute less than one hundred dollars a year to Foreign Missions. When we remember at what a cost the church of Jesus Christ was purchased. Oh! how must He feel to see this same people for whom He gave His life, plan rallies for themselves, running up into the thousands, building great schools costing thousands, and when they come to the blessed word, "Then opened He their minds that they might understand the Scriptures; and He said unto them, thus it is written, that thou shalt suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all nations, beginning from Jerusalem." If there is such a thing as His heart being pained, these things must be a great source of grief to the Father of our souls.

Throughout the country our churches are showing signs of improvement in their places of worship by having better windows, better heating and cooling facilities and by the whitewash and paint in evidence in places where it was unknown in other years. The organization of choirs, and the selection of good music tell of commendable growth. And their pastors, whether in the rural districts, towns or cities, in ninety-five cases out of one hundred are showing signs of improvements in the selection of subjects and the delivery of discourse, but, sad to relate, the same methods are being used in collecting money that were used fifty years ago. This is made all the more sad when churches of other denominations and other races have shown conclusively that the old collection system is a failure.

Early in the Convention year, with a view of reaching more churches, the Board appointed Field Secretaries in groups of States as follows: Dr. J. M. Baylor, North Carolina, South Carolina, Florida and Georgia; Dr. R. Quaries, Ohio, Indiana, Kentucky and Tennessee; Dr. William Johnson, Alabama, Louisiana and Mississippi.

REPORT BY WILLIAM JOHNSON. Though each of these brethren made application for the place assigned him, only Drs. Quaries and Baylor stepped actively into the work. The plan has not worked as successfully as we had hoped, but we believe it will work with consecrated men giving themselves up wholly to the task and keeping in touch with men of other denominations similarly engaged and becoming prayerful students of the word of missions. We believe it can be done, and purpose under God working it out.

Points shown by the following Table are our best reasons for this plan.

STATES	No. Churches	No. reporting	No. Conventions	No. reporting	No. Associations	No. reporting	No. Societies	No. reporting	No. S. Union	No. reporting
Alabama	2055	45	2	2	80	11	925	1	1321	1
Arkansas	1085	15	1	1	29	2	392	1	1062	1
California	21	1	1	1	3	1	36	1	34	1
Colorado	1	3	1	1	1	1	17	1	1	1
Connecticut	4	1	1	1	2	1	12	1	1	1
District of Columbia	66	9	1	1	4	2	21	1	109	1
Delaware	3	1	1	1	1	1	21	1	1	1
Florida	639	38	3	2	16	16	216	3	622	51
Georgia	2440	11	1	1	31	4	1021	4	2413	50
Illinois	145	23	1	1	5	5	68	3	157	10
Indiana	92	25	1	1	2	2	59	10	88	4
Iowa and Nebraska	25	1	1	1	1	1	22	1	20	1
Kansas	165	27	1	1	2	4	96	11	120	10
Kentucky	507	25	1	1	1	3	456	2	482	32
Louisiana	1249	13	2	2	33	5	625	1	1810	32
Maine	1	1	1	1	1	1	1	1	1	1
Maryland	36	95	1	1	3	1	26	1	41	1
Massachusetts	37	4	1	1	1	1	12	1	43	1
Michigan	14	1	1	1	1	1	11	1	14	1
Minnesota	1	1	1	1	1	1	2	1	1	1
Mississippi	2281	6	4	4	61	6	446	4	2162	7
Missouri	260	17	1	1	12	1	211	15	252	1
Montana	1	1	1	1	1	1	1	1	1	1
New Jersey	62	6	1	1	3	1	47	1	67	1
New Mexico	1	1	1	1	1	1	1	1	1	1
New Hampshire	1	1	1	1	1	1	1	1	1	1
New York	30	1	1	1	1	1	62	1	11	1
North Carolina	129	10	2	1	40	1	769	3	1156	21
Ohio	144	10	1	1	4	3	69	4	161	32
Oklahoma	279	6	1	1	12	1	174	2	288	1
Oregon	1	1	1	1	1	1	1	1	1	1
Pennsylvania	88	25	1	1	5	4	82	20	103	10
Rhode Island	1	1	1	1	1	1	4	2	1	1
South Carolina	300	35	1	1	53	14	348	5	1306	2
Tennessee	757	5	1	1	30	3	381	3	766	30
Texas	686	5	3	1	49	5	739	2	682	10
Utah	1	1	1	1	1	1	1	1	1	1
Virginia	1340	14	2	2	35	6	1200	4	1270	10
Washington	5	1	1	1	1	1	2	1	5	1
West Virginia	107	7	1	1	5	2	49	5	148	0
Wisconsin	1	1	1	1	1	1	1	1	1	1
Wyoming	1	1	1	1	1	1	1	1	1	1

Our work is your work; our success in your work is your success, and the success of the whole race, and of the whole denomination; while your failure to do your share in your work hampers your Board when it comes time for your Board to do its share of your work. There are many little things which hinder our progress, and pass but slightly noticed. Any detail neglected, no matter how small it may seem, does something toward hindering the progress of the cause.

HINDRANCE OF MISSIONARY AGENCIES BY PASTORS

The experience of our workers on the home field for this year has been trying and bitter. Many of them report having the church doors shut in their faces, and not a pastor attending the convention but would feel ashamed of the intrigue and untruths in methods used by some of the pastors among us to keep their people from hearing about Foreign Missions. Rev. J. H. Wilson, after spending four years in South America, is learning by actual experience lessons too sad to repeat here. He said to the credit of God's children from the humble little church on the hillside, in the most remote rural district, to the great stained glass window and pipe organs in the churches of the larger cities, the people, God's people, are more ready to listen to His call than many of the pastors. Brethren, is not this cause for the unrest in many, many churches, and resignations? Can we not see the hand of God stirring us up as does the eagle her nest? The eagle sits her nest to make her young ones fly, that they may be strong and self-reliant. Can we not see that God is now stirring us up, calling some among us to shift here and there, some among us to be unprofitful and unsuccessful in our ministry, because we forget the great commission, because of our narrow vision of redemption?

ESSENTIALS TO EFFICIENCY

Too much cannot be said by way of sounding the alarm against further inactivity in church circles, along missionary lines. Over and over again this dereliction of duty is encountered, hence it is necessary over and over again to give the same admonition relative to it.

PRAYER The deepest missionary need of our time is not for any material or external thing. The deepest need is spiritual; the need for a vitality in the Church equal to its vast work of naturalizing Christianity over all the world. For this task no mere number of workers at home or on the field will be sufficient, nor will prayerless giving ever evangelize the world, no matter how great the amount. How to call forth and apply the boundless resources of Jesus Christ are always extremely important questions. One of the elemental means for releasing these forces is Prayer—a supreme factor in missionary leadership. More and greater issues hang on this than on any other one thing. The story of every great Christian achievement is the history of answered prayer.

Not only to men of large ability has God revealed His thought of the world in hours of prayer, but often to most unpromising men He reveals His will and gives a plan of leadership and power. John Stewart was an uncultured and drunken Negro. To human eyes he was a most unlikely person to begin a great movement in the kingdom of God. Stewart was powerfully converted after one of his debauches. He united with the Church and began at once to live an unusual life of prayer. It was his habit to retire to the fields or forest to pray. It was during one of these seasons that he was deeply impressed that he must preach, and that he must carry the Gospel to the despised and neglected Indians. He tried to evade the call, but each prayer season made the summons louder. He yielded at last, and in spite of limitations, the protests

of his friends and the great difficulties, did a notable work among the Wyandottes. With remarkable zeal he appealed to the chiefs, urging that it was the will of God that men go to all nations and reveal His purposes for the world!

Prayer at its heart is keeping company with our Lord. It shrivels and dies, without steady growth in the things of the kingdom. It is no cheap thing. The power that comes with prayer cannot be had for the mere asking. It expands with a more perfect understanding of and yieldedness to the calls of Christ; it deepens with bearing on one's heart the burdens of the lost; it widens with the joy of lifting; it strengthens with the vision of the kingdom. It is an eye horizoned only by the total program of Christ. Ignorance of prayer is a great misfortune, but prayerlessness is death. To master its secrets there must be uncompromising surrender, the unhesitating uncovering of our hearts to the scrutiny of Christ. This surrender is both an act and an attitude. The act is abandon to God, the attitude is obedience and abiding. The act is the gateway. It is a first thing; the attitude is a perpetual and final thing. The first is an act of will, the second is an act of will plus an attitude of love. There is nothing like prayer over the open Book to bring one to an act of abandonment. For the uplifted eye and open Book create an atmosphere in which it is easy to cling one's life upon the heart of God. After that we will need constantly fresh overflowings of passion and purpose, deeper obedience and more unbroken peace. Prayer feels all these.

The day for self-satisfaction and quiet contentment is past. Research, that will result in enlightenment, is one thing needed to awaken added interest in missionary endeavor. The more you know about a thing the more you can appreciate whatever there is of worth in it, and so with missions; the more you know about them and their real worth as a powerful agent for human uplift and advancement the more you will care to do your share of missionary work. Nothing less than a comprehensive campaign of education and friendship must be waged up and down the whole land to create and maintain a right attitude and feeling toward other races. At present the attitude of most of the people is characterized too much by haughtiness, a sense of superiority and a feeling of suspicion and fear. It is evident that they think of the people of other lands and races too much as aliens. This betokens aloofness and conflicts with the Christian ideal according to which there are "no more strangers and foreigners," but only "fellow citizens."

The Board has spent hundreds of dollars preparing literature for the enlightenment of the churches. Facts and figures about the work, methods of organization, pledge cards, motto cards, report cards, maps and all periodicals necessary to intelligent conduct of missions are on sale at the Foreign Mission Rooms.

A careful study of the condition of the races of men and what missions are doing for their uplift will remove many of the prejudices which the individuals in the churches entertain at present.

That race will be most blessed which gives to all the other races of its very best with generous hand, not in fear and not with ulterior motives, but with sincere recognition of all that is good in ours, and with unselfish motives, and which in all its intercourse tries to see with the other's eyes and to sympathize with the other's hopes.

SUMMARY OF CONDITIONS AT THE MOMM BASE

Generally, the war has been held up as a mighty power which seemed to react against the work, but we may yet have occasion to thank God for the war and the conditions that result from its continuation and cessation. It has been a costly war. From the first the average expense each day for military and naval purposes has been over \$32,000,000, but that is the smallest part of it. Add the awful work of the demolition in northern France, Belgium, Poland, East Prussia, Galicia, and we get a better idea of the great price that is being paid. We are depleting the nations not only of money and masses of men, but we are depleting them of leaders.

A vast number of the officers of the English army have been killed in this war. Every Oxford and Cambridge student who enters, enters as an officer, and already two-thirds of the students of Oxford and Cambridge have gone into the army. The other third is largely in training.

This war has blotted out some of the finest mission work in the world. Station after station has had to be abandoned. Hundreds of hospitals and dispensaries have ceased operations; thousands of schools have had to be closed; many advanced movements have had to be stopped, in the very moment of the history of the world when we did not desire they be stopped. The faith of many Christians has been confused by the war, not only in America, but elsewhere. A letter from Japan, signed by one of the best educated Christian leaders in that country, says that "Part of the effects of the conflict are already very great. Japan's Christians are very sorry to see such a war" among the European countries which we are accustomed to think of as Christian nations. Does Christianity have no power to control nations that are known as Christians? Is it not possible to make peace by uniting Christian hearts throughout the world?

Under the present conditions there seems to be no one who can say: "Put up thy sword into thy sheath, for they that take the sword shall perish by the sword." We will hope that some demonstration or some movement may be started in Europe or America on the part of Christians to remove this condition of international war.

This is not an easy letter to answer, but the questions it contains are the natural questions to grow out of the present world conflict.

We hope to have at a future day a sufficient number of missionaries and leaders situated everywhere to help the people distinguished between pure Christianity and so-called civilization; between Christianity that is a sham and real Christianity, and to assure them that what is now taking place in the world is not caused by Jesus Christ, but for lack of Jesus Christ.

Trivial causes seemed to have incited the war, but mighty causes have suffered because of it, and yet with bloodshed we obtained eternal life, and it may be by bloodshed we shall see a new life born among the nations. A life that will recognize God as being all-powerful to defend and to destroy; a life that will measure up to the requirements of the lowly Nazarene's life as the only true life to be lived by men. Already the world has seen the just retribution that comes to all doers of evil visited upon the participants in this bloody struggle; but behind this ghastly picture and far above its atrociousness we saw Christ lifted up through the gracious acts of many who suffered untold miseries at the hands of the combatants, acts of charity and love and faith in the justice of God who, being lifted up, shall draw all men unto him. Through the display of Godly attributes that are being shown by Christians throughout the land it is going to be possible to lift high the cross of Christ in which we glory and show the Christians triumphant in His name.

While some men have warred unnecessarily and have shed blood and have replenished the land with widows and orphans and have wrought sterility in money markets and brought starvation to the door of many humble homes, some of God's chosen vessels have labored on in His Name and have bound up the wounded and bleeding and have comforted the bereaved and have sent supplies of food to the hungry and have prayed, prayed that out of the turmoil we should have peace. Peace that surpasseth all understanding, sweet peace.

With unfaltering trust we shall continue to look forward to this peace, and in God's name fight for it, not with carnal weapons because he that fighteth by the sword shall perish by the sword, but on bended knees with prayers and supplications and in wholesome lives that exalt the Christ.

We have reviewed at some length the hardships encountered in the fostering of the work, but we take pleasure in saying it has not all been thus. Here and there as we traveled about we found valiant hearted men who rallied to the support of the work. Men, who, in the face of great odds, made supreme effort and gave bountifully. These we made favorable mention of through the columns of the "Herald," and shall ever rejoice at the display of Christian courage which was evidenced by these pastors and their people. Several members of your board have done a little itinerant work, visiting Conventions, associations and churches. Your Secretary reports having visited the State Conventions of Arkansas, Georgia, Texas, New York, Virginia, New Jersey, North Carolina; the New England Convention opened her doors to us; district meetings in North Carolina, Virginia, West Virginia, Pennsylvania, Kansas and other States were kind enough to make us an invited guest, and various churches and organizations, State and district, have entertained our representatives upon the field. Indeed, more invitations for a visit from representatives of the Foreign Mission work of your board have been received this year than any previous year. This is a splendid evidence of growing interest.

The ever faithful few have regularly sent up their contributions. For all this we are grateful and pray God's continuous blessing to rest upon the earnest workers who have made these conditions possible.

IN BIRMINGHAM, ALABAMA, ON FEBRUARY 15, 16, 17, 1915
WAS HELD UNDER THE AUSPICES OF YOUR BOARD THE FIRST
FOREIGN MISSIONARY CONFERENCE OF ANY MAGNITUDE EVER
HELD IN THIS COUNTRY.

There were one hundred Baptist ministers, together with the ministers of other Churches, assembled in the Sixth Avenue Baptist Church from Birmingham and adjacent towns and cities of the State of Alabama, representing a Church membership of 50,000, attending our first Pastors' Foreign Missionary Conference. They were blessed days of waiting before the Lord.

The man seemed to be fully alive to the task and ready for just such a spiritual feast. Everything was conducted in such a way that it might be called a Foreign Mission Pentecostal Meeting.

Every arrangement was made in advance, so that data for each and every incident was right at hand. And, too, the date was by no means stale, but the latest, coming up almost to the day of the meeting. It seemed as if the vast Chinese domain, with her awakening millions, and India with her backwardness, and Africa, long wronged Africa, and the entire non-Christian world, spread out before us in earnest, and He was there to help us see the missionary with worn and weary feet, tramping his way over the deserts and burning sands of the lands beyond the sea, and Himself the one who holds means anything, if Baptist preachers are anything, the pulpits of this

tion of Alabama will be bureau of information to the people; money and prayers will go hand in hand, for preaching the Gospel in lands clothed in ignorance, in sin, and idolatry.

The meeting was a splendid expression of what can be expected when a few chosen men line up to lead the hosts of God to do His work. There was one expression to be heard throughout the region: "Why not hold such meetings oftener? Why not have one in every section of the State, and country?" God grant this spirit so dominant at that great meeting may be at the beginning of a denominational wide awakening on the need of evangelizing the world.



King the White
Man's Pipe.

Family in the Neighborhood of
B. M. and I. School.

OUR WORK AND WORKERS SOUTH AFRICA

Buchanan Mission and Industrial School.

Middle Drift, S. A., July 20, 1915.

I wish to say some things in general about the conditions of our Baptist work in South Africa. We have work in three provinces of the Union of South Africa, namely, Natal, Transvaal and Cape. In Natal there is one flock of three hundred members about Harding, and another of one hundred about Port Shepstone. Both of these flocks have no shepherds and have been without shepherds for many years.

The brethren who started our work there suffered much persecution, including imprisonment, and were finally driven from there several years ago, but their work lived and the way is opened now for us to enter in and carry on their work.

The magistrate has told us that we could come and is waiting for us to come and take these people that have existed without a pastor so long. The flocks there are begging for shepherds.



How the unfinished Building of the Bible and Industrial Academy



How the Bible and Industrial, Building, West Coast Africa will look When Finished. The 'Emily Sanford Hall' and two Class Rooms on the First Floor and Thirteen Rooms for Girls on the Second Floor.

We found among them three day schools and eight Sunday Schools. The instruction in these schools is poor, but they say they are doing the best they can and are waiting for us to come and bring them light. In Natal a great door of opportunity to serve is open to us. Shall we enter it with the Gospel?

In the Transvaal we have several large congregations, but only one minister.

It is indeed painful to see how many honest seekers of truth as it is taught in the Bible and in our Church are misled by ignorant, would-be preachers in the Transvaal. If we had a strong minister in Johannesburg where the natives come to the gold mines from all parts of South Africa, some of these people would be converted, and as they return to their different homes they would open the doors for our work in all parts of South Africa.

Now I come to the Cape province. We have five pastors in this province, Revs E. B. P. Kott, H. Vango, A. Ntshila, John Ntshila and J. E. East. Each of the last three have flocks large enough for three ministers instead of one. There are seven other flocks without shepherds at Cape Town, Cala, Herabul, Idutywa, Caba and Matland. Some of their congregations have not had a minister for years to visit them.

If I could divide myself and supply these churches I would not make this plea. PLEASE LET US STOP FIGHTING AND DO SOMETHING TO



Sisters Taylor and Davis clearing land for the Bible and Industrial Academy Building, on West Coast Africa

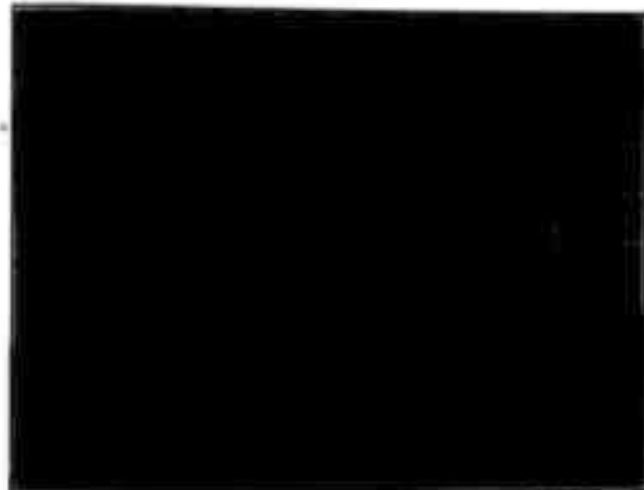
HELP THESE NEEDY PEOPLE We must not wait till the war is over. The people are dying, we must do something now. May God help these words to touch the hearts of the people.

We have dedicated the place of worship at Mount Isere one of the out stations. It is the crowning piece of our year's work. The congregation that will now worship in this little house has worshipped in a mud hut for the last fifteen years which was borrowed Sunday after Sunday from Brother Bill Romanzi.

I do hope some one will give us a bell for this beautiful house which stands in the jungle of heathendom. Everything for this house was made and the house was built through our carpenter shop department. The white people can hardly believe that we made such beautiful doors and windows. The house is not roofed as yet. It also needs seats and a pulpit.

The dedication service which was in connection with the eighteenth anniversary of our Church in these parts was one of the largest gatherings of natives I have seen. Four European ministers were present also. One said in one of the South Africa daily papers that it was the finest native church he had seen. I think this house of worship will create a love in our people for beauty and for better homes. It is certainly a proof of what black people can do for themselves. Yours for Africa

J. E. EAST



Sewing Department of the M. B. and I. School, S. Africa
Mrs. J. E. East, Teacher

Workers will come and go, workers will live and die as have all our fathers but the good they do will live on forever, and the Gospel of the kingdom shall be preached in all the world.

The monuments to William Carey in India, to Adoniram Judson in Burma, to Robert Morrison in China, to Livingston in the heart of Africa, to John Williams in the New Hebrides, to Robert Moffat in South Africa, and those we are trying to build in the West Indies to George Lelle and on the West Coast of Africa to Lot Carey, Solomon Cosby, Henry McKinney, Hattie H. Presley and H. N. Bouey have been and are to remain beacon lights and beckoning hands to all who will obey our Lord in taking the message of love to those who have it not.

About three years ago we purchased a large corrugated iron building and a plot of ground in the corporate limits of Queenstown, South Africa, and dedicated it the "Queenstown Baptist Academy". Because of the tremendous efforts to buy and build schools and churches in all our fields, a part of the purchase price of this property has dragged along until this year. This has been paid for to full during the past conventional year.

Superintendent East reports that in spite of the hardships entailed by the war many souls have been saved at the various stations in South Africa, and little by little he is getting all our work in that part well in hand. He is conducting the only school for the training of Baptist ministers in all that region. The want of sufficient funds keeps him handicapped, as is the case in so many mission fields.

MINUTES



Ministerial Class of B. M. and I. School So Africa

Very recently, however, him to attend the work in Middlebury, more in the hands of his native helpers, that he may give a part of his time to the church of Cape Town until such a time as we can secure a preferred man to the position of the Middle Baptist Church in that great city, the capital of the Union of South Africa.

We are glad to report a church in New York offers to pay \$1000.00 per year on the salary of a college man to assist Rev. J. E. East, at Middlebury, and we are still praying the Lord that such a man may be found.

Superintendent East has been able, through this conventional year, to cover some of the territory in the South of our native Baptist Associations, which includes the Union of South Africa, than any representation we have had in that field heretofore.

WEST AFRICA HATTIE PRESLEY INDUSTRIAL SCHOOL

The school organized and pushed forward by Miss E. B. Delaney in death is fast becoming the joy and pride of civilized and uncivilized peoples in that region. Miss E. B. Delaney, having spent six years in Central Africa, after a large experience as teacher and trained nurse on the home field, is well fitted for her task.

Because of the struggles in the malaria regions in West Africa made by the late Miss Delaney, sent out by our National Baptist Convention in 1883 and the early death of Hattie H. Presley, one of the most devoted of the group, to see along that this school be called the Hattie Presley Industrial

MINUTES

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trial Academy, Seuh, Liberia. Miss E. B. Delaney, principal. Touching the good the school may accomplish and the powerful influence exerted by our missionary, the following letter from Baptists in Liberia is a most fitting tribute to the National Baptist Foreign Mission Board.

Philadelphia, Pa. U. S. A.

Greeting from Liberia, Africa

We, the recipients of your hospitality and brotherly kindness in Christ Jesus, as well as our native brothers, take this method to show our appreciation and gratitude for having sent to us such an efficient woman as Miss E. B. Delaney.

We shall also try to give to you a brief sketch of her adventures and success since she has been in our country.

According to her record, she left United States on June 5, 1912, and after a weary journey and intermediate stops, she arrived in our country July 12. She made her appearance in Arrington, July 16, where she remained one and a half years, detained by sickness and waiting for a grant of land from the government and a suitable building in which to move. While in Arrington, mind you do not glean the idea that she sat with folded hands waiting for something to turn up. We are persuaded to believe that she was about turning up too many things, and that her constant activity possibly brought on some of her illness. The malaria went quite hard with her. Truly she suffered enough to have caused any ordinary woman to throw up the sponge, but not so with our subject. She came with a purpose, and with that fortitude born from above, she said, "I will." We American-Liberians insisted that she stop and establish a school permanently among us, but she answered, "Not here, but in the midst of the heathen will I plant the work. What? A lone woman and among raw heathen?" Yes, I came especially to settle among the heathen, and to heathen I am going. While in Arrington she maintained an industrial school, helped the poor and kept busy along these lines. After one and a half years in Arrington, under the most adverse circumstances, she succeeded in getting deeds to a grant of twenty-five acres of land from the government. On December she made her appearance at Seakstown, which is at least eight miles from the settlement of Arrington. In this town one of the most memorial battles was fought in 1800. The natives made an advance on this town about 1800 A. M. on the 7th of November, and were killed for the bravery of the late President W. B. Coleman, of Liberia, who was in the town when the natives attacked the town, perhaps hundreds of lives would have been lost. The history of this battle is upon the annals of Liberian history. Miss Delaney arrived at Seak with a number of children at a site possibly about three quarters of a mile north of Seak Town, brought into existence an institution that will possibly be forever known as the Seak Industrial Mission. Being settled did not end hardships and adversities; here new obstacles confronted her, yet new ones on every side, but faith in God and pluck called up the officers known as success. And now she enjoys of rather she labors in a mission whose surroundings look beautiful and inviting. Under the roof of S. I. Mission, sixty boys and girls, American-Liberians and aborigines, find shelter, food and education, yet, and best of all a number have found the Christ of God. Many from the settlement of Arrington have visited the S. I. Mission and the effects of the principal, Miss E. B. Delaney, have their hearty approbation. On December 21, 1914, the old veteran and sage of Arrington, in the person of Mr. Solomon Hill, Sr., made a visit

to the S. I. Mission in company with Pastor R. B. Wicker, of the St. Paul Baptist Church, of Arthington. The old veteran was so pleased that God had answered his prayers in sending such a competent woman, filled with push and go, from the civilized world. I say that he was so pleased that he has shown how grateful he was for the mission, and has cheerfully donated two hundred (200) acres of land to the mission at close proximity to the present sight. This will give ample land to the mission, so most or all its breadstuffs can be raised by the students. The object is to make it as near self-supporting as possible. Verily her ideas are worthy of commendation.

The mission is raising some of her breadstuffs already. The work is too much for one person, yet with bulldog tenacity she is forging ahead. Verily we are grateful for such a character in our midst, and we most earnestly pray that the Foreign Mission Board will give the most of interest in Liberia for the training of our children and native brethren in the Seuh Industrial Mission, because it's the only school in Montserrado County, Liberia, that is planted among heathen.

Our native brethren take delight in sending their children to school, which gives us courage to believe that heathenism is about to take its flight, and in the place which was a seat of war fifteen years ago, a candlestick has been placed, and the light of civilization is now bursting forth. We cannot but give praise for his loving kindness. Freely we can say the Lord has answered our prayers, that our brethren in America have sent such an efficient woman of our kith and kind to assist in fostering civilization among our heathen brethren in this benighted land.

Signed by some of the leading elders and members in the Baptist Convention in Liberia, this 30th day of June, A. D. 1915

REV. T. H. TYLER, B.D.	DEACON G. W. ASHIE, SR.
REV. A. C. HARRIS, D.D.	DEACON ELC PONDER, SR.
REV. W. L. SHAW	DEACON MOSES FURKET, SR.
REV. OWEN LAVALL	DEACON M. F. SMALLWOOD
DEACON A. C. HARRIS, JR.	DEACON E. S. MOORE, SR.
REV. R. F. WALKER	DEACON JAMES H. ROLHAC
REV. E. L. PARKER	M. K. WILKENS
REV. F. W. MADISON	J. C. TAYLOR, JR.
REV. CHARLES M. BRYANT	FRANCIS W. HILL
DEACON J. O. CASSELL	SOLOMON ASKIC
DEACON SOLOMON HILL, SR.	A. M. D. CRUSOE
DEACON F. C. TAYLOR, SR.	MRS. MARY E. ANDREWS
DEACON C. R. BRANCH	MRS. H. M. WALKER

The Baptists of New Jersey have paid the salary of Miss F. B. Delaney for the past three years, and have contracted to continue two years more.

We are rejoiced to report that in Liberia, West Coast, the work was never in better shape. The work conducted by our district brethren in the Lot Carey Convention is in a healthy and growing state. In Bassa County the "Bible Industrial Academy" of Liberia, with Misses Susie M. Taylor and Eliza L. Davis in charge, located near Fortsville, West Coast of Africa, is progressing nicely. It is being built on three hundred acres of land donated to the National Baptist Convention by the Baptist Convention of Liberia. The building in course of erection is well under way.

The windows for this building are being subscribed for by churches, societies and individuals. There is room in it for forty girls. Cottages and native buildings will be built for the housing of boys.

The Ushers' Association of Philadelphia, composed of the ushers of all





The Children of Converted Parents Eating Corn Near the Buchanan Industrial School, South Africa, Rev. J. E. East, Supt.

denominations and Women's Auxiliaries to the Ushers, gave your board \$15.00, and promises as much more to pay for a memorial window which is on the West Coast, and also for a bedstead. The following is an extract from a letter sent in by Miss Taylor:

Liberian Baptist Industrial Academy,
Grand Bassa, W. C. Africa.

May 24, 1915.

Dear Dr. Jordan:

We moved out to our Station on the 11th inst. We have a part of the back piazza enclosed into two rooms, 8 x 12; between is a narrow entry. All our possessions are crowded in this little space. These rooms are temporary and will cost extra. At this writing the frame of the building is not enclosed. There have been many things to interfere; but the carpenter said to us a few days ago he would push the work and finish the building soon unless Providentially hindered.

We have ten boys and one girl. The boys sleep in the top of our country kitchen (better known to us as a shed) and the little girl, Georgia Schultz, sleeps in the room with us. We were anxious to be on the spot, because in a work of this kind, to accomplish anything real, your presence is always needed. The boys are doing their best and happy to know they are really on the Mission which they have been praying for so long. There are other worthy children waiting for admission.

The consignment received on the 13th was in pretty good order, remembering that six months have passed since you forwarded it to us. Things damaged as follows: The whole barrel of potatoes had rotted, box of codfish broken open and some taken out, five boxes smoked herring destroyed, barrel of biscuit (pilot bread) broken and a quantity taken out. Miss Davis spent three days trying to get the things out of customs and eventually succeeded after being spoken to very roughly by the customs officers. They said "everything must be opened, itemized and duty paid before we could get our goods. A bill of \$13.30 (thirteen dollars and thirty cents) was presented for storage. It is still a question in our mind why we should pay this amount when we were not responsible for tardiness on the part of the company for leaving the things in Montevia. Miss Davis did not have the money but borrowed it and paid it for storage before she could touch the goods. Please forward stated amount to her in order that she may not be embarrassed by the lender.

Mr. Reeves moved us out here; also our goods from the water side at a cost of \$10 (ten dollars). Please forward this amount also for Miss Davis and I made ourselves responsible for the same.

"When we moved out here, despite all the work which we had done, it was like moving into a wilderness, for the bush grows up very quickly; but now between showers (for the rains are on) we are doing all we can to make the place look as though civilization existed somewhere near.

Yours in His service,

S. M. TAYLOR.
British Central Africa.

On the 13th of April, a letter from Rev. E. B. P. Koti, was received, containing a clipping from the "Christian Express," Lovedale, South Africa, telling of the killing by "Milanji Police" of Rev. John Chilembwe.

The 1st of May a letter from Rev. J. E. East contained a column and a half account of this sad affair, clipped from the East London Daily Dispatch, of March 15. In brief, the story is this: "Rev. John Chilembwe was charged with leading a native uprising against Europeans in Nyasaland, B. C. Africa, which took place Saturday, January 21, 1915." It is said a party of natives, armed with spears, killed a number of Europeans as they broke into the various trading stations or stores in search of arms and ammunition. They captured and carried off several English women and children, who were allowed to return to their homes on Monday unmolested. On Sunday, January 26, British and native troops gathered and the uprising natives were scattered, many captured and others killed.

The report further says: "On Tuesday morning, the attacking force swept everything before them, taking the church and destroying the villages and all places belonging to the rebels. After razing the place to the ground the main force returned to Zomba and Blantyre."

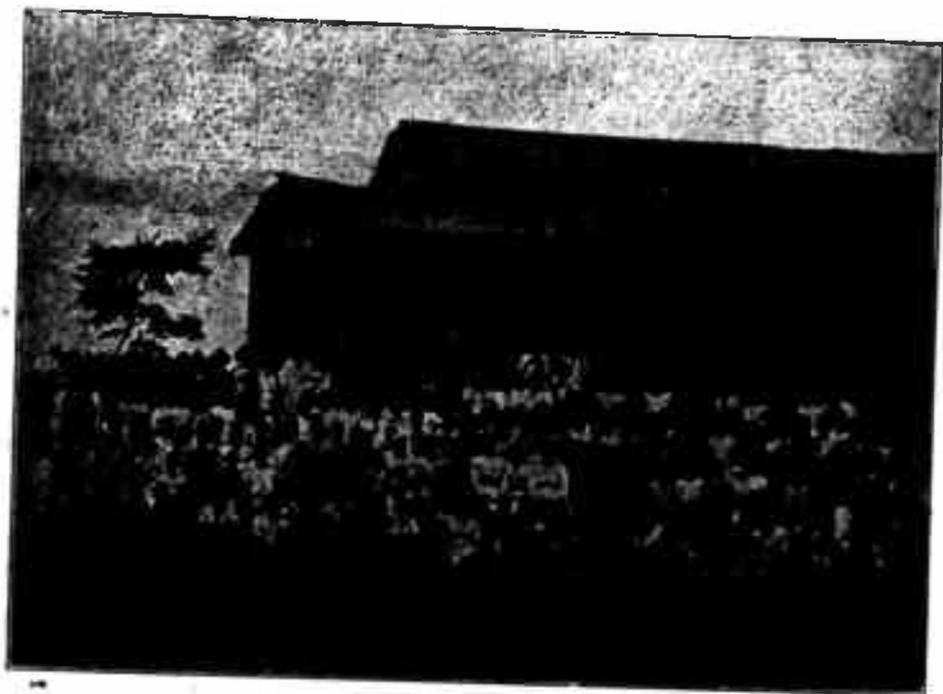
Rev. John Chilembwe, Morris Chilembwe, his nephew, and Makwangwala are among the names given of the known killed. Rev. John Chilembwe is referred to in this report as "The Religious Maniac."

FACTS IN BRIEF

John Chilembwe was brought to this country in 1897 by Mr. Booth, an Englishman. Mr. Booth originated the slogan, "Africa for the Africans." He pleaded with the Christian people of America and of Europe to protect the African and permit him to live on the earth where he had been found by the explorers, since he could not live in the air. John Chilembwe was with him on his campaigns, both in Europe and in America, and indeed had been his pupil in Central Africa, and had been made to feel that the Africans were being greatly wronged by the English settlers, who came among them.



**Rev. John Chilenbwe is No More
Among the Living--"In the
Midst of Life We
Are in Death."**



**The Second Building of Providence Baptist Church, Chiradzulu,
B. C., Africa and Scholars of Our School.**



**Rev. John Chilembwe and John Charley His English Friend
on the steps of Providence Church, Chiradzulu,
B. C., Africa, Taken January 1914.**





Providence Baptist Church - the Third Building - The Baptist Cathedral as it was Called by Evangelist Travellers
It was Finished 1913, Rev John Chilembwe,
Pastor and Superintendent.

With the whole world stirred over the most "Titanic War" ever known in civilization, it is just possible that German instigators had reached Mr. South, who, we understand, is a missionary of the Seven Day Adventists, 60 or 70 miles away from our station, and who in turn misled John Chilembwe. He believed that the success of Germany meant relief for the Africans. Of course, this is a conjecture, but the fact that the dispatches of April the 19th associate Mr. South with the uprising and referring to him as an American Negro, is our reason for so stating.

Poor John Chilembwe. We regarded him as the last man who would have attempted the taking of human life. It may be that, like "Nat" Turner, of our own country, goaded to desperation, and grieved because of wrong, real or imagined, tutored by a white man in whom he had implicit confidence, was led to make this awful, wicked blunder.

This village was built around the church and on 100 acres of land, purchased from the British Government by the Foreign Mission Board of the National Baptist Convention 1 year ago. In this land the good women of our denomination built a brick house for Miss Delaney, which cost £2000. The Board has built two brick cottages and only one year ago we completed the third church, which had taken the place of the two smaller ones.

The Foreign Mission Board of the National Baptist Convention greatly endorses this whole thing. The Board had, in its annual report and in letters to its missionaries, always urged them to be "subject to the power that be," in keeping with the teaching of the Scriptures. They have always been told that their " Warfare was spiritual," and have been repeatedly so charged, always urged to depend upon God, and not upon physical force, for the growth of the Kingdom and the uplift of the people among whom they labored.

Chilembwe was a British subject, and the British have always been regarded as the friend of the oppressed. It has been the boast that a slave could not breathe where the British flag is unfurled.

When this cruel war is over and things become normal again, we believe the denomination will be indemnified for our property loss and the all conquering Word of the Lord shall again go on its way uplifting and saving the lost in British Central Africa. Furthermore, we believe, a larger vision of the "Fatherhood of God and the Brotherhood of Man" will possess men who are able to remedy the wrongs which best men's brain and all too often make them forget God and attempt to right wrongs which religious education and time should work out.



Kingston, Jamaica, B. W. I., April 15, 1916.

Dear Dr. Jordan

Your visit here has been appreciated inexpressibly so. You have given emphasis to some things that burn in the breast of our people, but circumstances do not permit them to express. It is to be expected that while those concerned with our convention's work will get more busy, the enemies will be also busy.

As far as our school is concerned, the opening came off on Monday, the 12th instant. Mr. King presided; Mr. Hopkins opened the doors. Revs. C. A. Willson, I. Glasspole, Messrs. J. T. Murree, J. A. Stewart, T. S. Phillips, T. Smikle, Dr. Stewart, myself and a crowded and appreciative audience were in evidence.

Our offering did not amount to more than six dollars and fifty cents (\$6.50). The entire cost of the building is two hundred and ninety-seven dollars and eighty-eight cents (\$297.88). To this add thirty-two dollars and fifty cents (\$32.50) for thirteen benches furnished by Mr. A. A. Hamilton at two dollars and fifty cents (\$2.50) each, plus six dollars and twenty-five cents (\$6.25) interest on two hundred dollars (\$200.00) to the end of May, making a total of three hundred and thirty-six dollars and sixty-three cents (\$336.63); from this take away six dollars and fifty cents (\$6.50), leaving a balance of three hundred and thirty dollars and thirteen cents (\$330.13).

If you need an itemized statement of the whole concern, this can be forwarded.

We opened up with one lad of about twelve years, and two children of four years, whom we did not reject as we are contemplating provision for them.

Trusting that all goes well with you, I am

Sincerely yours,

D. A. WAUGH.



Rev. C. H. Parrish, A. M., D. D., F. B. G. S., Member of the Commission of N. B. C. to Jamaica, 1915. Pastor Calvary Baptist Church, Founder and President, Home Finding Society for Orphans, Louisville, Kentucky.

REPORT OF COMMISSIONERS OF THE FOREIGN MISSION BOARD,
N. B. C., SENT TO JAMAICA, B. W. I.



Rev. L. G. Jordan, D. D., Cor. Secretary
Foreign Mission Board, N. B. C.,
Philadelphia, Pa.

The early history of the Baptist in Jamaica is largely the history of George Lisle. On coming to Kingston in 1763 George Lisle labored for his own support, but preached on the race course amid the curses of the slave driver, where the people, tired from the week's work, gathered at night time or on Sundays to buy or beg foodstuffs for the sustenance of their families. Your sorrowful hearts all this man and his co-laborers had endured that Jamaica might be free soul and body.

He started the first Baptist Church with four believers. He was charged with preaching rebellion, cast into prison and put in irons, none of his friends being allowed to visit him; but when the day of the trial came he had no accuser, and was set at liberty. He obtained permission to preach, and in seven years baptized about 500 persons, of whom 350 formed the Baptist Church. He purchased land and erected the Windward Road Chapel; got into debt for the chapel and was again cast into jail. He refused to take the benefit of the Act and, being given time, paid all that was due on the house of prayer. About 1822, Mr. Lisle paid a visit to England, but soon returned, and in 1828 died.

Because of color, Mr. Lisle had much to endure from persecution under color of law, and from the despisers of the worship of God. At one time three wild young white men, in a state of intoxication, rode into the chapel at the time of the administration of the Lord's Supper, alighted, and, taking up the bread, said it was good ship bread. Two of them offered it to their horses. One of these soon after died mad from brain fever, and one was drowned in the harbor.



The Windward Road Baptist Chapel, Kingston, 37x57, with vestry and galleries around two sides.

The churches under Lisle, Baker, Givens and their immediate successors grew to be quite well strong. The English Baptists sent their first missionary, Mr. John Rowe, followed by other strong men, one of whom had charge of the Windward Road Church during Mr. Lisle's sojourn in Europe.

These English Baptists founded the great "Colabor College," on the island, and because of the money at their backs, built large, commodious churches, so much so that the people began falling away from preachers of their own people to rally to the English missionaries. However, it is gratifying to know there remains a small group of Baptists, calling themselves "Fellowship Baptists." Just why this name we have no way of knowing, but they believe in leadership of their own people, and have contended for that kind of leadership for 122 years.

After the earthquake in 1907, which destroyed many of the churches and other buildings in the island and killed thousands of people, the demolished churches sent representatives to the various countries in search of funds for rebuilding. Among those who went on this errand was Rev. G. E. Stewart, representing the little handful of natives, or "Fellowship Baptists," he came to America. After wandering about the country with no strong documents or great influential friends at his back, and discouraged, he was put in touch with the Foreign Mission Board of the National Baptist Convention.

The Board adopted him and his work, all of which met the approval of our great National Convention. With proper papers of recognition, he returned to the island, and in July, 1908, organized the National Baptist Convention in Jamaica, auxiliary to the National Baptist Convention in America. Since their union with us, the Jamaica brethren have gotten together, secured governmental recognition and a number of their pastors are marriage officers. They have repeatedly urged a deputation or commission from the National Baptist Convention to visit them. A few months ago the call was so urgent that the Foreign Mission Board planned and responded by sending to "see if it were well with their brethren."



The old gate and massive brick columns at the entrance of Windward Road Chapel, built by George Lisle about 1790, with Drs. Parrish, Stewart and Secretary Jordan on the steps leading from Ellington Road.

The commission sailed from New York March the 11th, 1916, on the S. S. Siraola, of the United Fruit Company. Among forty passengers the two commissioners were the only colored. Our accommodations were first-class and, after a vigorous protest, we were accorded dining service at the same time and place as others. We entered Port Antonio March the 16th, 11 o'clock. Here we registered at the Waverly Hotel, and in the evening spoke at the Wesleyan Church, which happened to be opened for endeavor service. Here we also met Rev. A. V. Petgrave, of the Jamaica Baptist Union, who showed us kindness.

The next day we went by train to Kingston, a distance of ninety miles. Here we were met by Rev. Dr. Stewart, Rev. Waugh, Rev. Ahladiid and other brethren who had heard of our presence only after our being on the island, because our telegram from the State, a week before sailing, was not delivered on account of the European war.

We were domiciled at the residence of Hon. Alexander Dixon, 80 East street, during our stay. On the evening of our arrival a reception was given us at the Bethlehem Baptist Church, of which Rev. Dr. Stewart is pastor. On the following day many leading citizens called, and from that day till we left the island, every hour was mortgaged. These hours and days were crowded with some of the highest and most serious problems we have ever met. There were conferences every day and public meetings every night. There were evangelistic meetings in which a number of persons were converted. These were baptized in the Caribbean Sea. Some of them openly requested that we should baptize them before leaving the island, one of whom was a prominent preacher and educator of another denomination. On Sunday, March 21, at 3 o'clock P. M., a mass meeting was held in the Ward Theatre, the largest hall in Kingston. His Honor, Mayor Bryant, presided and extended felicitous civic welcome, to which the commissioners responded. On Monday afternoon we visited Rev. A. Bedward, at August Town. This brother practices Baptism as taught in the Scriptures, and has a large following, but it is said very much superstition is admixed in all their worship. On Monday night, the 22d, at East Queen Street Baptist Church, Rev. Pratt, W.A.M. (white), the pastor, presiding, extended to us a most hearty welcome on behalf of the Baptist and other religious denominations of Jamaica. This was a large and enthusiastic meeting and in one of the most influential churches in all Jamaica.

On Tuesday morning, at 11 o'clock, a special session of the National Baptist Convention at Jamaica was held at the church on Windward road. This is the old George Lisle Church. Here the Convention organized the George Lisle Academy, which is to begin its work Tuesday, April 13, 1915.

The organ given by Salem Church, Jersey City, N. J., will be the instrument to accompany the singing in this Academy.

We believe these brethren realized, as never before, despite their own poverty, they must think of and help others if they would have the approval of God; so they agreed to collect twenty-four cents per capita from their people and divide it—one-third for their school and one-third to the home field, one-third Foreign Missions.

Luncheon was served in the little church, after which we held a conference with the trustees of Lisle Church.

On Wednesday morning, at 6 o'clock, we baptized candidates in the Caribbean Sea; at nine addressed the students at the Calabar College. The farewell meeting was held Wednesday evening at Bethlehem Church. We shall not be able to give in detail the crowded work of these epoch-making days— suffice it to say we visited almost every grade of citizenship from the coolie to the Mayor. We conferred with the servant and the master. From the seller in the crowded market place to the Registrar General; the editor of the daily paper and the S. Court. We visited the libraries and gathered most valuable information about George Lisle and the Baptists from America who built the first churches in the island.

We brought back with us pictures of the first church built by that veteran in Jamaica and damaged by earthquake in 1907. We brought back some of the old church furniture and the iron railing which had been torn from around the Lisle grave by sacrilegious hands. The story of the struggles of this church is pathetic indeed.

The church property which has been used by the trustees with a mercenary hand for years, we fought out by legal process and hope to see it reclaimed for the Baptists. These trustees perpetuate themselves, though not members of the church, seem to hold on, annoy and greatly vex the church.

In an honorable way we sought to acquaint ourselves with the people and their customs. We believe we know the condition of our brethren in Jamaica and feel assured that our visit was ordered of the Lord. We believe that our Foreign Mission Board should treasure up for inspiration of Baptists, the rich legacy, the heroic mission work of George Lisle, Moses Baker, Moses Gibbon and other Negro men, who were the first evangelists and pastors in that island.



Commissioners Parrish and Jordan with Dr. Stewart standing on the foundation of what was a splendid brick church house 37x57. The building was injured just a little by the earthquake 1907 and was torn down, timbers and bricks sold by the Trustees.

This foundation is all that remains of the work of George Lisle, save the 3 acres of land he bought in 1784, now being rented and the money misappropriated by the trustees.

Their names and deeds should so illuminate Baptist literature that our children in all generations should rise up and call them blessed. The Baptists in the Isles referring to George Lisle and other pioneers from America, are just awakening to the conviction that they are the racial custodians of the name and deeds of Lisle, as well as the common faith for which he contended. If the Negro Baptists there and here fail to give George Lisle first place in history as a Baptist missionary to the West Indies, his place will be given to another race.

There are in Jamaica more than 831,000 population. More than 800,000 of these are Negroes. There are 34,800 Baptists enrolled in the churches of the Baptist Union. These are Negro Baptists; in a number of instances the larger and more influential churches are pastored by white ministers from England. Negro Baptists develop better under Negro leadership. This has been sufficiently demonstrated by our N. R. C. The Jamaica Negro needs the brotherly, and prayerful, helpful co-operation of his white brother, but

to top him out to lead for the Negro, the State and for the kingdom. The aim of all missionary agencies has been to lift up these unfortunate peoples, prepare a leadership from their own ranks and then let them grow. The following from the report of the Negro Students' Missionary Conference, held in Atlanta, May, 1911, is well worth the time and is applicable to the Jamaican Negro, no less than to the African. "There will arise a vigorous and finer racial patriotism. At this period of transition the black race in America. Many white men in their eagerness to assist the African, up to lead him into a dark-skinned Englishman, Frenchman, German or Belgian. Those so-called traits which should be a distinctive contribution to the new brotherhood of nations are in real danger of obliteration or transformation. Black men of adequate training and experience can best understand these qualities and preserve them to the world. Many sections of Africa will remain for generations Negro land. In those regions the race may establish itself in a new and enlightened status. It will be the privilege of American Negroes to give such wise and sane direction to this new nationalism and to make it so loyal to the principles of Christian brotherhood that the Africa of tomorrow will become not only a distinctive, but a helpful addition to the ever-widening kingdom of God."

Now how to assist the N. B. C. in Jamaica, which is pledged to these principles without antagonizing our white brethren and overlapping the work of uplift which they are doing will require great wisdom and Christian diplomacy. Our white brethren in the United States have long since yielded to Negro leadership in our Baptist Zion. Hence Dr. A. R. Robinson is Vice President of the World's Baptist Alliance and Dr. E. C. Morris is a member of the Executive Committee of that body. Not so on that island; Baptists who are trying to maintain themselves without white leadership are regarded even by many of the Negroes themselves as impossible. They throng the popular churches pastored by white men and have heretofore regarded the other Baptists as very ignorant and superstitious and derisively dubbed the First Church "John Crow," a term synonymous with "Jim Crow" or "bazzard roost," as applied in American railways and theatres, so the task of Rev. Dr. Stewart and his fellows is indeed a weighty one. They must prove, both to the whites and the Negroes that they and those they represent are led by men well educated and of the highest Christian character; their church houses must be attractive to gather the class of men who are able to help them in leadership. The churches of Jamaica should be trained to give to our denominational work at home and abroad. Many causes have kept these twenty-eight Baptist churches poor and undesirable, and only men of God could have sacrificed to serve them all these years.

Only in the last few years, since the churches united with our N. B. C., has the English Government recognized their ministers. There is every reason for immediate help from the churches in America. In building a church in Kingston and in acquiring and maintaining a Baptist school in Jamaica. The Foreign Mission Board must guard against crippling our work in other fields and there is no way to help our struggling brethren in Jamaica, except by liberal additional offerings. It is a CHALLENGE to the Baptists of America.

Dr. Stewart and Rev. Waugh are blessed with helpful wives. Our women should bring them to the States for a few months or a year, where they could go to our training school, Washington, D. C., and have contact with Miss Burroughs, which would make them doubly helpful.

The Negro Baptists of the world should join hands in the redemption of Africa, especially we of America and they of Jamaica, whose ancestors were brought as slaves to these shores. We are especially commissioned



The present building used by the members of Windward Road (First Baptist Church), about 14x24—will hold 45 or 50 people. Only 28 members remain. No church in any age has been fought from so many angles as the Old Lisle Church, except it was with literal fire and sword.

to go home to our friends and tell them what great things the Lord has done for us.

"Go through, go through the gates, prepare ye the way of the people, cast up, cast up the highway, gather out the stones, lift up the standard for the people."—Isaiah.

Yours in the love of the Gospel,

C. H. PARRISH,
L. G. JORDAN.

HOW THEY WERE HINDERED

To say that some of the early English missionaries caused division among the Baptists, whom they found in Jamaica, would sound harsh, and still, for truth's sake, we give two statements from "Memorials of Jamaica Missions."

"On the departure of Mr. Lisle for England, some of his people invited Mr. Tinson to begin his labors among them. He did so, and on the 8th of August, 1822, began to preach to the people in the Windward Road Chapel. On the return of Mr. Lisle, Mr. Tinson left that place, and obtained a house

in Hanover street, where he began to preach December 24, 1826, and a church was founded there on the 7th of January, 1827." There is an innate consciousness which always exhibits itself in a man's words or writing whenever it comes from a fellow brother. Hence we give the following in full:

"In the examination of those who had been taught by Mr. Gibbs, gentlemen were asked to state how they had been brought to know the way of salvation by faith in the Son of God. Two old men had been in the habit of causing the people to do penance upon their knees when they fell into sin, and some confessed to have some misapprehending the meaning of the words of the Saviour, washed their face, and anointed their head, on the day of their usual fast. Some also spoke of dreams, and began to tell them, and some few spoke of visions, and from others we learned that they had gone out at night in what they call the wilderness, and no doubt a prayer had been taught them when they first became affected by a snare of sin. All such things we corrected in our people, and in every possible way taught them to 'cast off works of darkness, and put on the armor of light.' Much that was good had been taught by Mr. Gibbs and other early teachers—much of the evil remained among the people, which we reported, and taught them to abhor; but some of our best people came from the churches first formed by Lisle, Moses Gibb and Moses Baker."

To give our readers a more intimate insight into the life and struggles of our Denominational Racial Group in Jamaica, it should be borne in mind that they found George Lisle, the harshest of their critics say, an honest, conscientious, Christian man. He borrowed money from one Colonel Kirkland, who, it seems, was in Georgia, which paid the passage for himself, wife and four children in Jamaica. In the face of all sorts of barriers, within two years the last cent of the borrowed money had been paid back.

The first Baptist church was organized in 1784, in Kingston. A personal letter written to Dr. Hippen, of London, in 1719, will more fully show the character, work and struggle of this man.

"I cannot tell what is my age, as I have no account of the time of my birth, but I suppose I am about 40 years old. I have a wife and four children. My wife was baptized by me in Savannah, and I have every satisfaction in life from her. She is much the same age as myself. My eldest son is 19 years, my next son 17, the third 14, and the last child, a girl of 11 years. They are all members of the church. My occupation is a farmer, but as the seasons in this part of the country are uncertain, I also keep a team of horses and wagons for the carrying of goods from one place to another, which I attend myself, with the assistance of my sons, and by this way of life have gained the good will of the public, who recommended me to the business and to some very principal work for the Government. I have a few books, some good old authors and sermons, and one large Bible that was given me by a gentleman. A good many of our members can read, and are all desirous to learn. They will be very thankful for a few books to read on Sundays and other days."

"There is no Baptist Church in this country but ours. We have purchased a piece of land at the east end of Kingston containing three acres for the sum of \$775, and on it we have begun a meeting house, 57 feet in length by 37 feet in breadth. We have raised the brick wall eight feet high from the foundation, and intend to have a gallery. The chief part of our congregation are slaves, and their owners allow them, in common, but three or four hits per week for allowance to feed themselves, and out of so small a sum we cannot expect anything that can be of service from them; if we did, it would soon bring a scandal upon religion. The free people in our

society are poor, but they are willing, both free and slaves, to do what they can. As for my part, I am too much entangled with the affairs of the world to go on, as I would, with my design in supporting the cause. This has, I acknowledge, been a great hinderance to the Gospel in one way; but as I have endeavored to set a good example of industry before the inhabitants of the land, it has given general satisfaction in another way. And, reverend sir, we think the Lord has put the power of the Baptist Societies in England to help and assist us in completing this building, which we look upon to be the greatest undertaking ever was in this country for the bringing of souls from darkness into the light of the Gospel. And as the Lord has put it in your heart to inquire after us, we place all of our confidence in you to make our circumstances known to the several Baptist churches in England, and we look upon you as our father, friend and brother. Within the brick wall we have a shelter in which we worship until our building can be accomplished.



The iron railing, beside which Dr. Stewart stands is the railing broken from around the grave of George Lisle. The pile in the fore ground is litter from a ivory stable to be used as fertilizer for gardening on what was the grave of that old hero.

The dust of his bones have been scattered God knows where. Forgotten by those he served Oh, the sin of ingratitude.

"Your letter was read to the church two or three times, and did create a great deal of love and warmness throughout the whole congregation, who shouted for joy and comfort to think that the Lord has been so gracious as to satisfy us in this country, with the very same kind of religion with our beloved brethren in the old country, according to the Scriptures, and that such a worthy ——— of London should write so loving a letter to such poor worms as we are. And I beg leave to say that the whole congregation sang out that they would, through the assistance of God, remember you in their prayers. They altogether give their Christian love to you and all the worthy professors of Jesus Christ in your church at London, and beg the prayers of

your churches in general and of our congregation wherever it pleases you to make known our circumstances. I remain, with the utmost love, reverend sir, your unworthy fellow laborer, servant and brother in Christ.

GEORGE LIELE

P. 9.—We have chosen twelve trustees, all of whom are members of our church, whose names are specified in the title; the title proved and recorded in the Secretary's office of this island.

See *Benedict's History of the Baptists*.

In view of recent reminders of the life and work of George Lisle it will interest some to see the following list which comes from the 1838 Jamaica Almanac.

The list is headed, "Native Baptist Preachers." It adds "Founded by George Lisle." The list supplies the following names:

Rev. William Killick, Windward Road, Kingston; Rev. John Duff, West street, Kingston; Zion Hill, St. Thomas-in-the-Vale; Rev. John Davis, Test lane 19, Kingston; Rev. William Dugan, Hanover street, Spanish town (confidence, Clarendon); Rev. John Truman, Logwood lane, Vere; Rev. George Lyon, Old Harbor Bay; Haye's Savanna, Vere; Rest, Clarendon, Marly H. St. John.

Jamaica Times

Letters From Our Workers

Jamaica, B. W. I., October 30, 1914.

My dear Fathers in the Lord:

It is with feelings of profound pleasure that I am able to write you this missive, telling you of my safe arrival here yesterday. Mrs. Thomas is a little better I am pleased to say. Of a truth she was seriously ill. I am indeed thankful to Providence for the care which He has taken over her and also myself.

And now, dear brethren, please accept my heartfelt thanks for what you have done for me. May heaven's choicest blessings rest upon you and your important work.

I delivered your checks to Dr. Stewart and Rev. Waugh. The latter is seriously ill, I regret to say. I remain. Yours in His Name,

Surinam, Dutch Guiana, South America, June 18, 1915.

My dear Brethren:

Mine is an uphill work in this part of the world, the more because I have the only Baptist church here.

Now it is sixteen years ago—twelve years under the Board and four years on my own footing and expenses. But, thank God, I am still looking up to Jesus, the Author and Finisher of our faith, and through His grace and strength I am pressing forward, convincing souls in His Name from ignorance, superstitiousness and self-righteousness. On the threshold now, two for baptism and one for marriage.

The European war has brought us, yea the whole city, in a most critical position; fondstuff is very dear, money scarce, labor is wanting. Nevertheless, I am at my post, sometimes with only one meal a day, teaching, preaching, praying, comforting.

I enclose here a letter just received from the Governor of Surinam for his appreciation on a lecture on a most popular theme: "The Value of the Farm and Farm Life," which your missionary has held in Surinam in the presence of His Excellency and a great multitude. Highly esteemed by all our local papers.



This slab was preserved from the vandals by Rev. G. E. Stewart, D. D., Mr. Thomas one of the Trustees and Deacons. We gathered it from the weeds and washed it with coal oil so as to photograph it.

Our meeting is going on regularly. We need your prayer, your cheer, your help. Pray, do pray for our small congregation and the battle we have before us. Times are hard, severely hard here. God help!

With well-wishing to you, I remain praying God's blessing over the work entrusted into your hands.

C. H. REAR

Kwile, Witate, South Africa, July 4, 1915.

Rev. L. G. Jordan,
624 South 18th Street,
Philadelphia, Pa.

Dear Dr. Jordan:

This leaves me well, although I have been sick. The year is about to pass. I wish you will accept my report, although it will not be as rich as you expected. This was the hardest year we ever

had in our history, but spiritually God is with us. We cannot complain, many souls being saved this year. We are thanking the Lord for His blessing upon our work. Our church is growing almost every Sunday.

Number of local preachers, 14; number of out stations, 7; received by baptism, 64, since last September, 1914; received by letter, 10. The total membership, 346.

We are trying to do the best we can to run this work. We are getting on nicely with the White Baptists of this country, and also with the government.

I wrote you some time ago asking you to help us in our church building; our congregation is too large for our church.

Pray for us that we may grow stronger and stronger in the cause. Yesterday I was with the Chief Magistrate of Wintate. He spoke nicely about our work. I am not afraid to say God is opening a way for us.

May God bless you in your field of labor.

With best wishes.

Yours in the Master,

J. NTLAHLA.

Box 347, Pretoria, Transvaal, South Africa, April 23, 1915.

Rev. L. G. Jordan, D.D.,

Secretary F. M. B.

Sir:

Since the 20th of March, this year, I was away. I was called by the people who were the members of Lutheran Church at the District of Liddleburg, at Reelfontien. There I baptized twenty-four on the 5th of April. From there I traveled to Witkyk Station, where I received twelve members. The work of these districts promises well. After this round I arrived at home. Here I am writing on my bedside. I am sick. I have caught the fever from the warm country.

Rev. Jordan, I ask you to consider the hardship and the pressure of this time, and this very cold winter, and sickness, as well.

May my letter meet the favor of your board.

Yours truly,

J. H. MTBCLU.



Total Receipts for Year by States

Alabama	\$ 725.00	New York	360.79
Arkansas	362.82	North Carolina	256.67
Colorado	68.10	Ohio	678.41
California	49.36	Oklahoma	181.98
Connecticut	54.78	Pennsylvania	1,966.38
District of Columbia	256.50	Rhode Island	47.75
Delaware	10.34	South Carolina	578.97
Florida	1,081.00	Tennessee	235.00
Foreign	20.79	Texas	1,872.61
Georgia	701.39	Virginia	876.14
Indiana	162.45	Western Convention	70.00
Illinois	751.08	West Virginia	392.66
Iowa and Nebraska Conv.	195.70	Washington	1.32
Iowa A.	40.32	Woman's Convention	1,219.47
Kentucky	350.64	Legacies	15,000.00
Kansas	439.60	Printing	481.20
Louisiana	349.64	Heralds	421.19
Maryland	100.39	Sundries and Loans	1,420.82
Massachusetts	144.06	Dept. of Firewise School	101.20
Minnesota	46.38	Brought Forward	21.55
Mississippi	269.36		
Missouri	232.65	Total Receipts	\$32,912.39
Michigan	1.60	Total Expenditures	33,117.09
New England Convention	\$ 318.76		
New Hampshire	7.63		
New Jersey	846.40	Deficit	\$204.70

DISBURSEMENTS BY MONTHS

September	\$ 64.13	June	88.29
October	106.06	July	19.98
November	22.88	August	219.47
December	41.02	Total	\$1,490.26
January	56.00		
February	120.01	POSTAGE	
March	52.55	September	\$ 12.04
April	80.86	October	23.70
May	39.80	November	22.56
June	61.43	December	32.14
July	142.02	January	16.90
August	55.52	February	22.63
		March	37.62
		April	26.82
Total	\$844.19	May	9.37
		June	5.63
FIELD EXPENSES		July	112.36
September	\$ 1.35	August	95.93
October	93.68	Total	\$356.98
November	173.78		
December	30.16	INCIDENTALS	
January	49.98	September	.....
February	146.60	October	\$ 199.00
March	189.85	November	238.33
April	138.45	December	164.06
May	233.77		

MINUTES

		HOME MISSIONS	
January	190.12	September	
February	163.32	October	\$ 100.21
March	114.02	November	
April	167.90	December	
May	142.32	January	50.00
June	199.08	February	
July	258.20	March	
August	95.74	April	12.00
		May	
		June	
		July	
		August	
Total	\$1,922.38	Total	\$242.31
INSURANCE ON FOREIGN STUDENTS		SUNDRIES	
October	\$ 11.63	September	\$ 207.44
November	3.00	October	2.30
December	3.85	November	
January	3.58	December	
February	8.78	January	3.15
March	6.00	February	3.00
April	7.70	March	
May	5.30	April	
June	3.00	May	34.00
July	15.00	June	
August	3.00	July	25.00
		August	17.45
Total	\$73.57	Total	\$298.70
OFFICE EXPENSE		TRAVELING EXPENSES	
September	\$ 48.24	September	\$ 29.54
October	34.73	October	70.22
November	16.04	November	69.00
December	12.66	December	14.08
January	32.00	January	42.20
February	23.05	February	220.25
March	68.01	March	103.22
April	3.32	April	24.00
May	3.30	May	67.22
June	4.46	June	60.00
July	4.05	July	11.01
August	14.80	August	
Total	\$280.80	Total	\$789.20
AFRICAN STUDENTS		PRINTING	
September	\$ 74.06	September	\$ 253.42
October	8.50	October	15.00
November	17.56	November	75.00
December	20.75	December	13.25
January	3.50	January	15.00
February	3.00	February	41.00
March	42.41	March	703.00
April	31.50	April	139.00
May	128.08	May	
June	9.00		
July	703.82		
August			
Total	\$1,168.46		



MINUTES

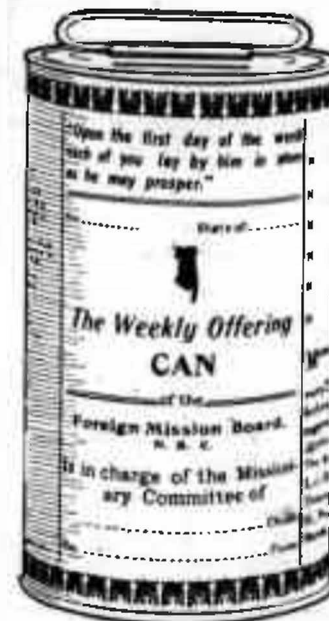
129

June	130.54	November	1.44
July	154.93	December .....	.92
August	117.47	January .....	.75
Total	\$1,172.40	February	3.34
MISSIONS AND MISSIONARIES			
September	\$ 306.86	March	12.04
October	640.79	April	6.25
November	306.03	May	3.95
December	600.56	June	3.44
January	580.03	July	17.11
February	580.03	August	1.80
March	324.25	Total	\$71.59
April	321.44	PROPERTY	
May	266.43	September	\$ 170.00
June	293.16	October	10.00
July	907.93	November	10.00
August	2449.62	December	10.00
Total	\$8016.34	January	10.00
SALARIES			
September	\$ 296.74	February	10.00
October	227.85	March	10.00
November	165.18	April	10.00
December	124.02	May	10.00
January	196.83	June	10.00
February	147.10	July	210.00
March	125.19	August	937.50
April	246.22	Total	\$1407.50
May	167.26	BILLS PAYABLE	
June	154.60	American Type Founders Co.	\$ 198.25
July	74.48	American Bapt. Pub. Society	9.62
August	186.03	Alex. Steel	2.76
Total	\$2124.50	Chestnut St. Engraving Co.	.75
HERALD EXPENSES			
No. of Cost of Cost of			
Copies. Mailing. Printing			
September	11,500	\$ 4.63	\$ 74.75
October	8,000	10.66	58.50
November	8,000	5.27	50.00
December	8,000	4.64	58.50
January	8,000	6.60	50.00
February	7,000	3.64	45.00
March	7,000	3.61	45.00
April	12,000	7.03	92.30
May	12,000	8.06	92.30
June	9,000	3.62	58.50
July	10,000	3.92	66.00
August	7,000	3.47	45.00
Totals		\$65.00	\$734.85
FREIGHT AND DRAYAGE			
September		\$ 11.73	
October .....		.60	

September	\$ 11.73	Africa	3,000.00
October .....	.60	Property 624 S. 18th St.	2,800.00

		LIABILITIES	
Property 701 S. 19th St.....	\$4,572.50		
L. G. Jordan on salary.....	360.00	Total Bills Payable.....	\$13,970.65
Dispatch Printing Co.....	1,700.00	Deficit	204.76
Total	\$13,970.65	Total Liabilities	\$14,175.40

NOT
How much of
My Money will
I give to God
BUT
How much of
God's Money
will I keep
for myself



The Weekly Offering Can should be in the Hands of a Missionary Committee in every Church. Have the F. M. B. send you one. Address 701 South 19th St., Phila., Pa.

Remembered by Will.

Early in July, a partial settlement of the Caroline G. Ewen Estate was made which netted us in Cash, after paying one-half due annuitants and the adjustment of numerous compromises, two thousand eighty dollars (\$2,080.00).

This timely assistance coming at this critical period was gladly received and was instrumental in relieving some situations that might have proven embarrassing.

Your Board has, on the strength of this fund, selected property, 19th and Bainbridge Streets, a more desirable and larger place than where we are now located, in which we hope to build a fire proof vault for the safe keeping of records, and make other improvements on the property thereby perpetuating the memory of our Benefactor and also enlarging, for the glory of God, the Commercial standing of your Board.

On the opposite page is a list of those who have thought about God and His cause in regions beyond and expressed their love in their wills.

Thousands of Baptists in our churches whom God has blessed in the world's goods or who carry insurance policies in various societies could easily live on by the good they do in remembering the cause of missions in their wills.



- Memoir -

Jones
of
New York

Caroline G. Ewen
of
New York

Samuel Parker
of
Pennsylvania

Emily Sanford
of
Texas

Cesar Johnson
of
North Carolina

William Holmes
of
Washington, D. C.

They prayed for Africa in life and remembered her in death. "A good man's steps are orders of the Lord."

Conditions For Answered Prayer

God says 'Ye have not because ye ask not'
--James 4:2

Call	Jeremiah 38:3
Ask	Matt. 7:7
Receive	Matt. 7:8
Believe	Mark 11:24
In Jesus Name	John 16:24, 24
Abiding	John 15:7
Obedying	I John 3:22
According to His Will	I John 5:14, 15
Clean Heart	Psalms 66:18
Clean Life	I Tim. 2:8
If two shall agree	Matt. 18:19
In nothing be anxious	Phil. 4:6
In trouble	Psalms 50:15

Pray for the Holy Spirit. Luke 11:13. Acts 5:32.

The Holy Spirit

1. Converts of Sin. John 16:8
2. Regenerates, makes new. John 3:5
3. Teaches. John 14:26
4. Leads. Romans 8:14
5. Gives Power. Acts 1:8
6. Gives Lights. II Cor. 3:17
7. Abides forever. John 14:16

The Result

Gal. 5:22-26

A Pentecostal prayer. Father in Jesus Name, Give me Thy Holy Spirit. Luke 11:13.

An Infallible Prayer. Father in Jesus Name send the Holy Spirit to convict men and women of Sin. John 16:8.

God has a **daily plan** for His children.

Father in Jesus Name, help me to enter into Thy plan for my life this day.

ADDRESS

Delivered at the Jubilee Celebration
September 8, 1916

Mr. Chairman, Ladies and Gentlemen:

I deem it a high privilege, as well as a great honor, to appear here as one of the representatives of the National Baptist Convention of the United States of America, to say why we come to this Jubilee Celebration in a body. It is because the National Baptist Convention represents fully five-eighths of the Negro population in the United States, and a membership of 2,500,000 communicants.

Some of this vast number here were slaves prior to the issuance of this proclamation, and the others are descendants of slaves.

It is quite appropriate that Baptists should take a part in such a celebration, for those principles of soul liberty and freedom of speech which are so dear to Baptists, are doubtless the same principles which inspired the immortal Lincoln to strike the blow which broke the shackles from four and a half millions of bondsmen in this country.

It is entirely fitting that this celebration be held in the State of Illinois, which was the home of the great Emancipator, and in this city, for it was from Chicago that a delegation representing all the Christian denominations went to Washington, D. C., to call upon President Lincoln, arriving there on the 17th day of September, 1862, to urge upon him to emancipate the slaves. Mr. Lincoln had the matter under advisement at the time the committee called, but as all readers of history know, this was a time when the conflict between the North and South was fiercest, and the one thing most desired by the President was to restore the Union. Mr. Lincoln told Mr. Greeley that if he could save the Union without freeing the slaves he would do it, or if he could save the Union by freeing a part of the slaves he would do that, and if he could save the Union by freeing all the slaves he would do that.

In nine days from the time that the committee called upon the President, or on the 22d day of September, 1862, Mr. Lincoln issued a conditional proclamation, which opened the way for the complete emancipation of the slaves on the first day of January, 1863.

It was on this latter date that Mr. Lincoln, perhaps guided by the Divine hand, performed the greatest stroke of diplomacy, and wrote the brightest page in American history, which was an act which sent a thrill of joy to millions of his countrymen, and consternation to other millions. It was that, the greatest event of modern times, which furnishes the reason for this celebration.

The great State of Illinois deserves the thanks of the Negro people everywhere for the liberal appropriation made, which makes it possible for the bringing together of these unmistakable evidences of the progress made by this once enslaved people, and I am sure that the messengers to the National Baptist Convention will with inexpressible delight the opportunity afforded them to join in this grand Jubilee.

We are here to prove to the world that the freedom of our race was a blessing to the entire country, as evidenced by the fact that the progress of the nation has been far greater during the fifty years of absolute freedom to all the people than it had been in the more than two hundred years prior to the emancipation of the slaves.

The fact will be recalled, that the closing words of the Emancipation Proclamation were these: "I hereby enjoin upon the people so declared to be free, to abstain from all violence, unless in necessary self-defense, and I recommend to them that, in all cases when allowed, they labor faithfully

for reasonable wages." Has the advice of Mr. Lincoln been heeded? If the spirit of that great man could be called back, and he should be permitted to walk through this Coliseum and view the evidences of the progress of these people, whose shackles he broke fifty years ago, he doubtless would say, "I have seen the travail of my soul, and am satisfied."

Has the Negro abstained from all violence, unless in necessary self-defense? For an answer to that query, I will point you to the records of all the States for an answer, and it will be found that no bands of Anarchists exist among them. No mobs have ever been formed to over-ride the edicts of the courts, and while they would have been justified in offering their services to the officers of the law to put down mob violence, I do not know of a single case where these people have at any time adjudged the law to be too weak to prevent such violence.

In the matter of laboring for reasonable wages, they have been guided by that scriptural injunction, which says, "Be content with thy wages," and have never been guilty of leading a strike for higher wages.

But may I ask, What have the Negroes to show after fifty years of freedom that would justify this Jubilee Celebration and show to the world that no mistake was made in setting them free? In giving an answer to this, I beg permission to use the words of Frederick Douglass, who said, "Judge us not by the heights attained, but from the depths from which we came."

Fifty years ago the race arose out of the horrible pits of slavery, penniless, homeless, illiterate and friendless, except such as were friends for Jesus' sake. There is no tongue which can paint a true picture of that condition. But God began to multiply the friends of these people while they were still in this pitiable condition. After fifty years of conquest we are prepared to show ourselves taxpayers on more than a billion dollars' worth of property, including five hundred thousand homes and enough farm land, if it were equally divided, to give to every member of the race two acres apiece. In this same time the illiteracy of the race has been reduced from ninety-eight per cent. to less than thirty per cent.

The race has produced nearly forty thousand teachers and twenty-five thousand ministers, more than four thousand physicians and an appreciable number of lawyers. Fifty million dollars has been invested in church property, and \$3,500,000 in school property.

Without continuing this line of statistics, which, in the industrial field alone, would make a volume of many pages, I close by saying that instead of the Negro people dying out, as predicted, the four and a half millions have increased to ten millions of the happiest people on the continent.

E. C. MORRIS,

Helena, Ark.

Vice-president Parke presented Bishop Fallows, Chairman of the Jubilee Celebration Committee.

He brought the greetings of the Commission to a happy and appropriate address.

Major R. R. Jackson, member of the Illinois Legislature, addressed the Convention. He spoke of the cordial spirit with which he was received as the Negro member of the Legislature. Rev. Johnston Myers, of the Emmanuel Baptist Church, Chicago, was also introduced.

Rev. Jackson, Financial Agent of the A. M. E. Z. Church, spoke words of greeting.

On motion by Dr. L. G. Jordan, 6 o'clock was fixed as the hour of adjournment for the afternoon session, to reconvene at the Coliseum at 7 o'clock. Dr. Jordan moved a vote of appreciation for President Woodrow Wilson on account of his peace policy. The vote took the form of a resolution introduced by Dr. C. H. Parrish, which was as follows:

We, the National Baptist Convention of the United States of America, representing three million citizens, assembled in Chicago, extend to you our approval of your peace policy and pledge to you our sympathy and prayers.

(Signed) E. C. MORRIS, President,
R. B. HUDSON, Secretary,
C. H. PARRISH, Chairman.

The resolution was adopted.

Dr. L. G. Jordan read the statement of the contingent expenses of the President's office. On motion by Rev. B. J. Perkins, the statement was approved. Rev. Washington submitted the report of the National Benefit Board, of which he is Secretary. The report was adopted on motion by Rev. B. J. Perkins, after being amended on motion by Rev. R. M. Caver, so as to adopt the report as a whole and consider the recommendations separately. After some discussion, the recommendations in the Secretary's report were referred to the Executive Board. The report of the Auditor, Prof. M. M. Rogers, was called for. The report, full and complete, was submitted.

Professor Rogers suspended, while Dr. Isaac explained why the Board owed him six thousand dollars (\$6000.00). Dr. Isaac stated that for the first four years his salary was twelve hundred dollars (\$1200.00) per year, after which it was increased to fifteen hundred dollars (\$1500.00) per year, and necessary traveling expenses. He had worked sixteen years with a balance due him each year and left unpaid, and during sixteen years had left a balance of \$6000.00. Auditor Rogers resumed and completed his report which on motion was adopted. Prof. Rogers' expense account was \$104.71.

The report of the Committee on Time and Place was called for. The following cities were named in the report: Montgomery, Ala.; Savannah, Ga.; Muskogee, Okla.

A motion prevailed that the vote be by rollcall. The speeches were limited to five minutes each on motion by Dr. C. T. Walker.

Lawyer Sango nominated Muskogee; Dr. C. T. Walker nominated Savannah, Ga.; and Dr. A. J. Stokes nominated Montgomery, Ala. Rev. T. J. Goodall presented the claim of Savannah in a strong speech. The rollcall was begun, but on account of time, the vote was completed by rising and standing until counted. The result was as follows: Savannah, 88; Muskogee, 77; Montgomery, 49. A motion to make the vote for Savannah unanimous was carried.

Amendments to the Constitution were now finally approved. A motion by Rev. R. C. Jenkins to appoint a Disbursement Committee, was tabled.

Resolution by Rev. J. B. Green with reference to brethren who had left the Convention was adopted as follows:

WHEREAS, Certain brethren, who formerly participated in and were members of the National Baptist Convention of America, have withdrawn from this Convention and organized another body, calling it "The National Baptist Convention," and

WHEREAS, Their cause in this instance is calculated to confuse our consistency and prove hurtful to this, our Convention, Therefore, Be it

RESOLVED, That this Convention hereby order such legal proceedings as will restrain the aforesaid departing brethren and organization from using the name of the National Baptist Convention of America, or, in any way, pretending to be, or acting as such in this State or anywhere else in the United States of America, the territory of the National Baptist Convention of America.

J. B. GREEN.

Resolution by Rev. Nix adopted, as follows:

WHEREAS, The Lord has called from labor to reward many of our great leaders of the denominational work, and especially do we mention one who has labored with us for many years as our Field Secretary of the Publishing Board of the National Baptist Convention, Rev. W. M. Beckham, also Rev. E. J. Fisher, as they died in harmony with this Convention.

RESOLVED, That we bow in humble submission to the Almighty and His will. And, as our loss is heaven's gain, and that we pray God to send more laborers into the vineyard.

Respectfully,

REV. A. W. NIX, Georgetown, Ky.:

On motion by Dr. Parrish, the Executive Board was called to meet immediately following the adjournment of the Convention. Savannah was officially declared to be the next meeting place of the National Baptist Convention. The Convention adjourned at 4:45 o'clock to meet at the Coliseum.

AT THE COLISEUM

The Convention met in adjourned session at the Coliseum. The hour was called to order by Dr. C. T. Walker, of Georgia. Dr. L. G. Jordan read the Scriptures. Prayer was offered by W. H. Stewart. Rev. A. J. Stokes, of Alabama, the Treasurer of the Convention, read a statement of the disbursements made by the Executive Board. Rev. Dr. Jordan reported the results of the Foreign Mission Board. Rev. S. E. Griggs reported for the Educational Board.

The Thirty-fifth Session of the National Baptist Convention passed into history. Benediction by Rev. L. H. Parrish, D.D.

E. C. MORRIS, President,
R. B. HUDSON, Secretary,
T. O. FULLER, Assistant Secretary.

ALABAMA.

Rev. G. J. Lynch, Courtland.	2.00	Rev. A. C. Collins, Hazen.	2.00
Rev. W. H. Haggerty, Montgomery.	2.00	Rev. W. H. Montgomery, Alberta.	2.00
Rev. I. W. Walker, Birmingham.	2.00	Rev. H. B. Albrook, Birmingham.	2.00
Rev. Y. H. T. Beddingfield, Decatur.	2.00	Rev. G. L. Thornton, D. D., Selma.	2.00
Rev. G. W. Newell, Birmingham.	2.00	Rev. D. V. Jemison, D. D., Birmingham.	2.00
Rev. J. C. Cunningham, North Birmingham.	2.00	Rev. W. Norris Jenkins, Birmingham.	2.00
Rev. D. G. Griffin, Girard.	2.00	Rev. Hickman Jordan.	2.00
Rev. W. M. Kelley, Sherfield.	2.00	Rev. S. J. Johnson.	2.00
Rev. Wm. Hatch, Margaret.	2.00	Rev. C. T. Hayes, Union Springs.	2.00
Rev. A. C. Morris, Birmingham.	2.00	Rev. A. Garner, Ensley.	2.00
Rev. J. W. Weston, Margaret.	2.00	Rev. E. B. Tyson, Montgomery.	2.00
Rev. T. G. Sanders, D. D., Bessemer.	2.00	Rev. A. J. Stokes, Montgomery.	2.00
Rev. W. M. Robinson, D. D., North Birmingham.	2.00	Rev. R. W. Cook.	2.00
Rev. M. W. Gilbert, D. D., Selma.	2.00	Rev. R. N. Hall, Birmingham.	2.00
Rev. B. A. Williams, D. D., Greenville.	2.00	Rev. John McIntosh, Selma.	2.00
Rev. J. G. Pennington, Fort Payne.	2.00	Rev. William Davis.	2.00
Rev. P. W. White, D. D., Georgiana.	2.00	Rev. J. A. Martin, D. D., Selma.	2.00
Rev. J. R. Scott, Montgomery.	2.00	Rev. J. W. Goodgame, Birmingham.	2.00
Rev. Simon Reid, Avondale.	2.00	Rev. M. F. Washington, Birmingham.	2.00
Rev. C. H. Denson, Brookside.	2.00	Rev. C. A. J. Mallory, Rock Springs.	2.00
Rev. W. M. Madison, D. D., Montgomery.	2.00	Rev. D. M. Coleman, D. D., Selma.	2.00
Rev. J. R. Matthews, Tuscaloosa.	2.00	Rev. R. J. Jackson.	2.00
Rev. L. J. Green, D. D., Florence.	2.00	Rev. E. G. Randall, Eufaula.	2.00
Rev. O. L. Freeman, Cardiff.	2.00	Rev. G. W. Martin.	2.00
Rev. F. J. Bradley, Leidington.	2.00	Rev. V. J. Robins.	2.00
Rev. I. S. Fountain, Montgomery.	2.00	Rev. L. S. Dinkins.	2.00
Rev. C. S. English, Mobile.	2.00	Rev. I. T. Simpson, Tuscaloosa.	2.00
Rev. H. R. Cooper, D. D., Montgomery.	2.00	Mrs. C. M. Wells, Montgomery.	2.00
Rev. B. J. Brown, Ramer.	2.00	Rev. J. E. A. Wilson, Avondale.	2.00
Rev. M. W. Brown, Montgomery.	2.00	Rev. A. G. McKinley, Birmingham.	2.00
Rev. J. F. Brooks, Montevallo.	2.00	Rev. C. G. Greenings.	2.00
Rev. I. W. Moses, Mobile.	2.00	Rev. T. J. Gyant, Courtland.	2.00
		Prof. R. B. Hudson, Selma.	2.00
		Rev. Thomas Bellinger, D. D., Dorham.	2.00
		Rev. D. A. Williamson.	2.00
		A. L. Maggison, Selma.	2.00
		W. L. Boyd, Birmingham.	2.00
		W. M. Bryant.	2.00

Rev. C. H. Crawford, Mobile.	2.00	C. S. Reddick, Montgomery..	2.00
Rev. C. J. Davis, D. D., Mt.	2.00	H. D. Parker, Mobile.....	2.00
Rev. R. C. Juddins, D. D.,	2.00	J. I. Monros, Selma.....	2.00
Montgomery	2.00	James Hampton.....	2.00
Rev. W. M. Carter, Tuscum-	2.00	T. J. James, Bessemer.....	2.00
bla	2.00	Prof. G. W. Trenholm, Mont-	2.00
Rev. A. L. Nicholson.....	2.00	gomery	2.00

ARKANSAS.

Rev. W. L. Lovelace, Wynne..	2.00	Rev. G. W. Dudley, Luxora...\$	2.00
Rev. R. M. Caver, Little Rock	2.00	Rev. N. T. Daniels.....	2.00
Rev. C. L. Schachline, Fordyce	2.00	Rev. I. A. McGuire.....	2.00
Rev. J. A. Booker, Little	2.00	Rev. H. C. Middleton.....	2.00
Rock	2.00	Rev. J. M. Harris.....	2.00
Rev. J. M. Washington, Hel-	2.00	Rev. James Lee, Helena....	2.00
ena	2.00	Rev. E. D. McDade, Little	2.00
Rev. B. F. Layden, Brinkley.	2.00	Rock	2.00
Rev. H. W. Hollaway, Helena	2.00	Rev. W. Prude, Vincent....	2.00
Rev. L. S. Shadd, Helena....	2.00	Rev. N. Nikola, Tucker....	2.00
Rev. Wm. Jackson, Arkadel-	2.00	Rev. W. H. Polk, Pine Bluff	2.00
phia	2.00	Rev. C. A. Stead, Wilmot....	2.00
Rev. R. A. Adams, Dermott..	2.00	Rev. C. R. Carrington, Osce-	2.00
Rev. J. F. Clark, Brinkley...	2.00	ola	2.00
Rev. B. H. Hill, Hazen.....	2.00	Rev. W. W. Isom, Jerico....	2.00
Rev. G. A. Long, Helena....	2.00	Rev. E. L. Green, Haynes....	2.00
Rev. D. L. Lindsay, Pine	2.00	Rev. N. H. Hunter, Wynne..	2.00
Bluff	2.00	Rev. J. H. Means, Carolina..	2.00
Rev. J. T. Scott, Red Leaf...	2.00	Rev. L. J. Johnson, Warren.	2.00
Rev. R. W. Patterson, Pine	2.00	Rev. J. W. Sims, Stamps....	2.00
Bluff	2.00	Rev. P. A. Knowles, Little	2.00
Rev. A. L. Rooks, Pecan	2.00	Rock	2.00
Point	2.00	Rev. D. B. Gaines, Little	2.00
Rev. J. R. Bibbs, Bubble...	2.00	Rock	2.00
Rev. Wm. Bibbs, Bubble....	2.00	Rev. J. P. Robinson.....	2.00
Rev. C. R. Bell, Blythville...	2.00	Rev. R. A. Williams.....	2.00
Rev. J. H. Hammons, Little	2.00	Rev. D. J. Williams.....	2.00
Rock	2.00	Rev. W. P. Johnson, Argenta	2.00
Rev. T. W. Chism, Plummer-	2.00	Rev. W. A. Clark, Moro....	2.00
ville	2.00	Rev. R. B. Dabner.....	2.00
Rev. L. C. Culliver, Pine	2.00	Rev. A. L. Higgins, Pine	2.00
Bluff	2.00	Bluff	2.00
Rev. R. A. Adams, Baxter...	2.00	Rev. M. C. Springer, Jones-	2.00
Rev. W. W. Coleridge, Blyth-	2.00	boro	2.00
ville	2.00	Rev. W. W. Booker, Wilmot.	2.00
Rev. C. P. Reddic, Osceola..	2.00	Rev. S. S. Odum, Brinkley...	2.00
Rev. W. M. Jones, Fort	2.00	Rev. Wm. Reeves, Wynne...	2.00
Smith	2.00	Rev. H. T. Thomas, Fulton..	2.00
Rev. C. B. Brewer, Pine	2.00	Rev. E. C. Morris, Henelan..	2.00
Bluff	2.00	Rev. R. W. Guy, Osceola....	2.00
Rev. M. E. Goodwin, Gurdon.	2.00	Rev. Z. M. McGhee, Helena..	2.00
Rev. M. F. Weatherspoon,	2.00	Rev. J. H. Sims, Little Rock.	2.00
Helena	2.00	Rev. J. H. Abanathy, Haynes	2.00
Rev. Jackson Smith, Keo....	2.00	Rev. W. L. Grant, Pine Bluff.	2.00
Rev. J. A. Simpers, Lewis-	2.00	Rev. R. J. Johnson, Wynne..	2.00
ville	2.00	Rev. A. H. McKencie, Mar-	2.00

Rev. J. F. Jones, Little Rock	2.00	anna	2.00
Rev. M. W. Webb, Pine Bluff	2.00	Rev. A. J. Jackson, Arkadel-	2.00
Mrs. M. W. Webb, Pine Bluff	2.00	phia	2.00
Rev. Dewitt Williams, Cotton	2.00	Rev. A. J. Doxy, Forest City.	2.00
Plant	2.00	Rev. Wm. Green, Wynne....	2.00
Rev. J. W. McCrary, Pine	2.00	Rev. J. W. Stone, Scott.....	2.00
Bluff	2.00	Rev. E. L. Green, Haynes...	2.00
Rev. W. T. Daniels, Texar-	2.00	Rev. W. B. Browalee, Pine	2.00
kansas	2.00	Bluff	2.00
Rev. G. W. Sanders, Little	2.00	Rev. Wm. Jackson, Helena..	2.00
Rock	2.00		

ARIZONA.

Rev. J. B. Bell, Phoenix....\$	2.00
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CALIFORNIA.

Rev. T. C. Coleman.....	2.00	Rev. T. C. Coleman.....	2.00
Rev. H. B. Thomas.....	2.00		

COLORADO.

Rev. D. E. Over, Denver...	2.00	Rev. W. A. Moore, Denver..	2.00
Rev. P. J. Price, Denver....	2.00		

DISTRICT OF COLUMBIA.

Rev. M. W. D. Norman,	2.00	Rev. J. P. Green, Washing-	2.00
Washington, D. C.....\$	2.00	ton, D. C.....\$	2.00
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 Rev. J. H. Mastin, Chattanooga 2.00
 Rev. C. W. Grabam, Memphis... 2.00

Prof. C. A. Washington, Memphis 2.00
 Rev. H. G. Harris, Union City 2.00
 Rev. H. Greene, Memphis..... 2.00

MINUTES

Rev. J. L. Campbell, Memphis...	2.00	Rev. S. L. Greene, Memphis...	2.00
Rev. L. A. Foraman, Memphis...	2.00	Rev. F. G. Ewing, Nashville...	2.00
Rev. J. W. Shaw, Memphis...	5.00	Rev. D. Ingram, Jackson...	2.00
Rev. Wm. H. Young, Memphis...	2.00	Rev. G. P. Womack, Paris...	2.00
Rev. C. H. Clark, Nashville...	2.00	Rev. J. S. Strong, Memphis...	2.00
Rev. L. A. Kemp, Nashville...	2.00	Rev. I. T. Fyffe, Memphis...	2.00
Rev. J. F. Brudshaw, Nashville...	2.00	Rev. A. L. Bartlett, Memphis...	2.00
Rev. B. R. Bell, Nashville...	2.00	Rev. M. B. Anderson, Chattanooga...	2.00
Rev. G. C. Woods, Nashville...	2.00	Rev. Wm. Cook, Chattanooga...	2.00
Rev. Wm. Hayes, Nashville...	2.00	Rev. E. W. Harthorne, Chattanooga...	2.00
Rev. T. J. Satter, Memphis...	2.00	Rev. H. James, Athens...	2.00
Rev. J. C. Hayes, Nashville...	2.00	Rev. A. M. McKee, Jackson...	2.00
Rev. T. O. Fuller, Memphis...	2.00	Rev. G. B. Taylor, Nashville...	2.00
Rev. G. B. Shumway, Memphis...	2.00	Rev. W. S. Ellington, Nashville...	2.00
Rev. S. E. Griggs, Memphis...	2.00	Rev. Emmett Moore, Murfreesboro...	2.00
Rev. R. J. Parry, Memphis...	2.00	Rev. A. R. Griggs, Memphis...	2.00
Rev. Berj. J. Perkins, Memphis...	2.00	Rev. A. H. Henderson, Memphis...	2.00
Rev. L. D. Johnson, Memphis...	2.00	Rev. J. L. Lewis, Memphis...	2.00
Rev. R. S. Smith, Memphis...	2.00	Rev. P. H. Knott, Guthrie...	2.00
Rev. S. Self, Clarksville...	2.00	Rev. T. Strong...	2.00
Rev. J. E. Jones, Clarksville...	2.00	Rev. J. Haynes, Nashville...	2.00
Rev. M. Durham, Memphis...	5.00	Rev. W. Ingram, Memphis...	2.00
Rev. W. L. Petty, Memphis...	2.00	Rev. W. F. Lott, Memphis...	2.00
Rev. J. W. Ribbas, Memphis...	2.00	Rev. M. Johnson, Memphis...	2.00
Rev. A. J. Jones, Memphis...	2.00	Rev. R. H. Hayes, Memphis...	2.00
Rev. R. E. Hirschaw, Memphis...	2.00	Rev. W. S. Vance, Clarksville...	2.00
Rev. M. Jackson, Paris...	2.00	Rev. J. C. Shepan, Nashville...	2.00
Rev. E. M. Lawrence, Nashville...	2.00	Rev. E. W. D. Isaac, Nashville...	2.00
Rev. P. H. Brown, Nashville...	2.00	Rev. A. R. Hunt, Nashville...	2.00
Rev. P. Anderson, Knoxville...	2.00	Rev. F. Watkins, Nashville...	2.00
Rev. W. M. Whitton, Memphis...	2.00	Rev. M. W. Tyler, Nashville...	2.00
Rev. H. C. Swayne, McKenzie...	5.00	Rev. R. G. Thomas, Nashville...	2.00
Rev. H. Roberts, Memphis...	2.00		
Rev. R. T. Scott, Memphis...	2.00		

TEXAS

Rev. R. D. Taylor, Granberry...	2.00	Rev. John E. Harkless, Ft. Worth...	2.00
Rev. E. Knox, Dallas...	2.00	Rev. J. N. Moss, Dallas...	2.00
Rev. D. A. Scott, Austin...	2.00	Rev. J. D. Holman, Longview...	2.00
Rev. E. K. Williams, Ft. Worth...	2.00	Rev. F. G. Goree, Texarkana...	2.00
Rev. F. L. Lighted, Houston...	2.00	Rev. J. H. Branham, Sherman...	2.00
Prof. E. D. Pearson, Houston...	2.00	Rev. A. P. Cooksey, Longview...	2.00
Rev. E. E. W. Turner, Ft. Worth...	2.00	Rev. W. T. Upshaw, Ft. Worth...	2.00
Rev. Joseph Wilson, Temple...	2.00	Rev. L. M. Leonard, Taylor...	2.00
Rev. E. J. Watson, Dallas...	2.00	Rev. H. C. Alexander, Kilgore...	2.00
Rev. H. W. Bondy, Beaumont...	2.00	Rev. E. M. Griggs, Palestine...	2.00
Rev. Felix Jones, Greenville...	2.00	Rev. A. M. Moore, Marshall...	2.00
Rev. W. T. Bolton, Mt. Pleasant...	2.00	Rev. H. B. Johnson, Gatesville...	2.00
Rev. A. R. Griggs, Dallas...	2.00	Rev. J. G. Sims, Pittsburg...	2.00
Rev. Jas. I. Gilmore, Dallas...	2.00	Slater E. Duckenfield, Mitchell Falls...	2.00
Rev. C. H. Buford, Tyler...	2.00	Rev. W. H. Scott, Ft. Worth...	2.00
Rev. C. M. Butler, Overton...	2.00	Rev. S. A. Tillman, LaGrange...	2.00
Rev. B. Wick, Denison...	2.00	Rev. J. A. Brown, Cleburne...	2.00
Rev. A. T. Stewart, Tyler...	2.00		
Rev. W. R. Neal, Big Sandy...	2.00		

MINUTES

Rev. J. C. Sweeney, Big Sandy...	2.00	Rev. A. L. Boone, Terrell...	2.00
Rev. J. W. Cook, Silsbee...	2.00	Rev. B. J. Brown, Galveston...	2.00
Rev. G. W. Robinson, El Paso...	2.00	Rev. J. R. Burdette, Houston...	2.00
Rev. J. H. Reeves, Dallas...	2.00	Rev. J. V. McClellan, Tyler...	2.00
Rev. M. M. Rodgers, La Grange...	2.00	Rev. E. E. Strang, Texarkana...	2.00
Rev. S. J. Alabrooks, Sulphur...	2.00	Rev. W. M. Sexton, Nashville...	2.00
Rev. R. D. Francis, Pittsburg...	2.00	Rev. J. H. May, Marshall...	2.00
Rev. J. B. Pious, Austin...	2.00	Rev. I. C. Johnson...	2.00
Rev. R. H. Littleton, Bryan...	2.00	Rev. E. E. Strong...	2.00
Rev. H. M. Edwards, Tetaskan...	2.00	Rev. A. R. Ditto...	2.00
Rev. L. A. Weaver, Ennis...	2.00	Rev. J. D. Montgomery...	2.00
Rev. A. Babour, Galveston...	2.00	Rev. W. M. Jones...	2.00
Rev. C. C. Harper, Dallas...	2.00	Rev. J. H. Earle...	2.00
Rev. L. W. Mackey, Ft. Worth...	2.00	Rev. W. J. Lockett...	2.00
Rev. U. S. Keeling, Waco...	2.00	Rev. D. R. Best...	2.00
Rev. A. L. Moore, Corsicana...	2.00	Rev. A. A. Lucas...	2.00
Rev. W. T. Talley, Hillisboro...	2.00	Rev. W. E. Hill...	2.00
Rev. J. S. Simmons, Hillisboro...	2.00	Rev. C. J. W. Boyd...	2.00
Rev. A. J. Johnson, Ft. Worth...	2.00	Rev. P. M. Mayhew...	2.00
Rev. J. A. McPherson, Bolton...	2.00	Rev. S. C. Smith...	2.00
Rev. A. B. Lenzor, Detroit...	2.00	Rev. J. E. Rogers...	2.00
Rev. C. C. Choize, Denison...	2.00	Rev. Ira M. Hendon...	2.00
Rev. A. G. Menagan, Ft. Worth...	2.00	Rev. M. E. Robinson...	2.00
		Rev. S. E. J. Watson...	2.00

VIRGINIA

Rev. Bernard Tyrrell, Lynchburg...	2.00	Rev. James Harrell...	2.00
		Rev. S. A. Moses...	2.00

WASHINGTON

Rev. W. D. Carter\$

WEST VIRGINIA

Rev. R. H. McCoy, Bramwell...	2.00	Rev. S. A. Thornton, Huntington...	2.00
Rev. R. W. D. Meadow, Huntington...	2.00	Rev. C. H. Black, Huntington...	2.00
Rev. H. B. Rice, S. Charleston...	2.00	Rev. M. B. Wilson, Fairmount...	2.00
Rev. D. W. Stratton, St. Albans...	2.00	Rev. B. R. Reid, Charleston...	2.00
Rev. L. Dabney, Freeman...	2.00	Rev. B. A. Brooks, Charleston...	2.00
Rev. W. M. Hicks, Bluefield...	2.00	Rev. M. D. Willis...	2.00

FINANCIAL REPORT

ALABAMA

We have made at this session of the Convention the following donations:			
To Foreign Mission Board.....	\$110.00	To National Benefit Board.....	4.00
To Publishing Board.....	10.00	To General Expenses.....	30.00
To Home Mission Board.....	5.00	Total Membership Fee.....	100.00
To D. Y. P. U. Board.....	5.00		
To Educational Board.....	4.00		
			\$270.00

Respectfully submitted,

J. H. EASON, President.
D. V. JEMISON, Secretary.

MINUTES

TENNESSEE.

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

To Foreign Mission Board	\$ 5.00	To National Benefit Board	5.00
To Publishing Board	5.00	To General Expenses	11.00
To Home Mission Board	5.00	Total Membership Fee	117 M
To B. Y. P. U. Board	5.00		
To Educational Board	5.00		\$150.00

Respectfully submitted,

J. W. RIBBONS, President.
G. P. WOODRON, Secretary.

DONATIONS FROM CHURCHES, CONVENTIONS AND ASSOCIATIONS.

ALABAMA.

First Colored Baptist, Rev. Thos. Bellinger, Dolhan	\$ 5.00
Lilly Baptist Church, Rev. C. H. Crawford, Mobile	5.00
Twenty-third Street Church, Rev. G. L. Thornton, Birmingham	7.00
First Baptist Church, Rev. A. T. Allen, Ensley	5.00
Hall Street Church, Rev. H. R. Cooker, Montgomery	5.00
Union Baptist Church, Rev. H. D. Parker	5.00
Tabernacle Baptist Church, Rev. D. V. Jenkinson, Selma	5.00
First African Baptist Church, Rev. I. T. Simpson, Tuscaloosa	5.00
Jackson Street Church, Rev. J. H. Eason, Birmingham	5.00
Alabama Baptist State Convention, J. H. Eason, Birmingham	10.00
State Sunday School Convention, A. S. Plump, Lampton	5.00
New Era Baptist State Convention	5.00
New Hope Baptist Church, Rev. J. H. Sheppard	5.00
Bethel Baptist Church, Rev. J. W. Weston	2.50
Pleasant Hill Church, Rev. J. W. Weston	2.50
St. James Church, A. C. Morris, Birmingham	4.00

ARKANSAS.

Tyronza District Association, Rev. A. B. Washington, Cottonder	\$10.00
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MINNESOTA.

Pilgrim Baptist Church, Rev. B. N. Murrell, St. Paul	\$ 5.00
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MISSISSIPPI.

Merer Baptist Church, Rev. A. B. Bolden, Greenville	\$ 1.00
Mt. Bethel Baptist Church, Rev. R. T. Sims, Gulf Port	50
Mt. Ararat Baptist Church, Rev. T. D. Miles, Moorehead	50
Hebron Baptist Church, Rev. T. B. Miles, Dublin	50
Mt. Olive Baptist Church, Rev. T. B. Miles, Schlater	50
Metropolitan Baptist Church, Rev. T. B. Miles, Clarkdale	50
Mt. Olive Women's Convention, N. C. Wicks, West Point	10.00
M. U. Baptist Church, Rev. O. C. Thomas, Oklahoma	50
M. U. Baptist Church, Rev. Jaa. A. Mitchell, Columbus	1.00
Holly Grove Church, Rev. Z. McGee, Arcola	1.00
Union Hill Church, Rev. Z. E. McGee, Shelby	1.00
Jericho Church, Doddsville, Rev. W. S. Stephens	1.00
Holly Grove Church, Rev. W. S. Stephens, Drews	1.00
St. John, Rev. J. B. Williams, Clarkdale	1.00
Mt. Olive, Rev. W. S. Terrell, Bellewood	1.00
Pleasant Green, Rev. G. W. Alexander, Vicksburg	50
Baptist Grove, Rev. G. W. Alexander, Sunflower	50
Mt. Zion, Rev. G. W. Alexander, Faisonla	50
New Jerusalem Church, Rev. W. A. Roberson, Greenville	1.00
Mt. Helm Church, Rev. D. J. Perkins, Jackson	1.00
Centennial Baptist, Rev. B. J. Perkins, Clarkdale	1.00

MINUTES

TENNESSEE

Spruce Street Church, Rev. W. M. Haynes, Nashville	\$ 5.00
New Prospect Church, Rev. B. J. Perkins, Nashville	5.00
Mt. Moriah Church, Rev. W. L. Petty, Nashville	5.00
First Baptist Church, Mrs. Flowers, East Nashville	5.00
General Association, Rev. J. W. Shaw, Memphis	5.00
East Fork Association, Revs. Wm. Haynes and E. R. Moore	3.00
Tennessee, H. G. Harris, Union City	11.00
Riverside Baptist Union, Rev. R. B. Roberts, Memphis	5.00
Friendship Association, Rev. A. L. Barlett, Memphis	5.00
General Sunday School Convention, Pres. W. L. Petty, Memphis	5.00

MISSOURI.

Second Baptist Church, Kirkwood	\$ 2.00
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WASHINGTON.

West Coast Baptist Association, Rev. W. D. Carter, Seattle	\$ 5.00
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COLORADO.

Central Baptist Sunday School, W. A. Moore, Supt., Denver	\$ 5.00
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CALIFORNIA.

Second Baptist Church, Rev. J. A. H. Eldridge, Mrs. E. T. Hubert, Mrs. J. M. Smith, Los Angeles	\$ 6.00
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MASSACHUSETTS.

Ebenezer Baptist Church, Harry F. Carnay, Clerk, Boston	\$ 5.00
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MARYLAND.

Colored Baptist State Convention, Rev. W. I. Johnson, Goven	\$ 5.00
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Maryland Baptist State Convention, J. H. Taylor, O.D., Baltimore	5.00
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WEST VIRGINIA.

New River Association, R. D. W. Meadows, Huntington	\$ 5.00
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State Convention, B. R. Reed, Charleston	5.00
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Mt. Olive Association, H. B. Rice, S. Charleston	5.00
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EXECUTIVE BOARD MEETING.

The General Executive Board of the National Baptist Convention met at the close of the Convention at 6.40. After prayer by Rev. J. M. Booker, the Board was organized by the election of Dr. E. C. Morris, President, and R. B. Hudson, Secretary.

The Finance Committee reported having collected from all sources \$2119.86. After canvassing the debts of the Convention the following disbursements were made:

President E. C. Morris	\$1250.00	The National Beacon Light	100.00
R. B. Hudson, part expense		M. M. Rodgers, Auditor	50.00
account	150.00	Judge Wm. Harrison	50.00
A. M. E. Publishing House balance on printing minutes	88.85	To Ushers	80.00
Badges	204.60	Chas. Stewart, Reporter	25.00
Expense of Convention	36.40	Assistant Secretaries	48.00
Expense of Dr. Booker T. Washington	60.00	Local Committee	100.00
Dr. E. F. Riley	20.00	Total	\$2262.75

The following loans were made the Convention to enable the payment of the above.

President E. C. Morris	\$ 25.00	Dr. E. H. McDonald	17.50
Dr. L. G. Jordan	50.00	Dr. I. A. Thomas	37.50
Dr. W. G. Parke	50.00		
			\$200.00

The following bills were approved as being legitimate and correct:

Dr. E. C. Morris (old account)	\$2990.00	
(1915 balance)	250.00	\$3240.00
R. B. Hudson (old account)	1683.00	
(Balance on expense)	118.90	
(1915 salary)	250.00	2051.90
M. M. Rodgers		144.01
Rev. I. H. McKenney		8.00
Rev. S. W. Barute		50.00
Dr. A. J. Stokes		36.00
Dr. W. G. Parks		28.10
		<hr/>
		\$5503.91

The Secretary was authorized to prepare notes for the loans to the Board. The Board stood adjourned to meet at the Coliseum at 8.30.

E. C. MORRIS, *President*,

R. B. HUDSON, *Secretary*.

AT THE COLISEUM

The Convention met in adjourned session at the Coliseum. The house was called to order by Dr. C. T. Walker, of Georgia. Dr. L. G. Jordan read the Scriptures. Prayer was offered by W. H. Steward. Rev. A. J. Stokes, of Alabama, the Treasurer of the Convention read a statement of the disbursements made by the Executive Board. Rev. Dr. Jordan reported the receipts of the Foreign Mission Board. Rev. S. E. Griggs reported for the Educational Board.

The Thirty-fifth Session of the National Baptist Convention passed into history. Benediction by Rev. C. H. Parrish, D. D.

E. C. MORRIS, *President*.

R. B. HUDSON, *Secretary*,

T. O. FULLER, *Assistant Secretary*.

JOURNAL

OF THE

ELEVENTH ANNUAL SESSION

OF THE

WOMEN'S CONVENTION-AUXILIARY

TO THE

National Baptist Convention

HELD WITH THE

OLIVET BAPTIST CHURCH

CHICAGO, ILLINOIS

September 8 to 16, 1915

**CONSTITUTION
OF THE
WOMAN'S AUXILIARY CONVENTION**

PREAMBLE

We, the women of the churches connected with the National Baptist Convention, desirous of stimulating and transmitting a missionary spirit and grace of giving among the women and children of the churches and aiding in collecting funds for missions to be disbursed as ordered by the Convention, organize and adopt the following:

ARTICLE I.—NAME.

This organization shall be known as "The Woman's Convention, Auxiliary to the National Baptist Convention."

ARTICLE II.—OBJECT.

The twofold object of said Convention shall be to distribute information and stimulate effort through women's local, district and State organizations where they exist, and where they do not, to encourage the organization of societies; to secure the earnest systematic co-operation of women and children in collecting and raising money for education and missions at home and abroad.

ARTICLE III.—OFFICERS.

The Officers shall be a President, a Vice President-at-large, a Vice President from each State, a Corresponding Secretary, Recording Secretary, Assistant Recording Secretary and a Treasurer, with a local committee of nine managers, who shall reside in, or not remote from the city, where the Corresponding Secretary resides. These shall constitute the Advisory Committee to the Corresponding Secretary of the Woman's Convention. Five of them shall constitute a quorum for the transaction of business.

ARTICLE IV.—ANNUAL MEETING.

The annual meeting for the election of officers and transaction of business shall be held each year at the same time and city as the National Baptist Convention.

ARTICLE V.—REPRESENTATION AT THE ANNUAL MEETING.

The officers of the Woman's Convention, State Convention, that have paid \$20 to the work, District Associations that have paid \$10, local societies that have paid \$5, and Children's Bands that have paid \$2.50, shall be allowed two delegates for each \$5 paid. Only such delegates as are personally present and duly accredited by the Convention or local societies they represent shall be entitled to a vote. Any individual may become an annual member by the payment of \$1. Annual members are entitled to vote.

ARTICLE VI.—CONDUCT OF MEETINGS.

Every session of the Woman's Convention shall be opened and closed with religious exercises.

ARTICLE VII.—AMENDMENTS.

The Constitution may be altered or amended by a two-thirds vote at any annual meeting, thirty days' previous notice having been sent through the State Secretary to the Woman's Convention. The Corresponding Secretary shall notify each Vice President of the proposed amendment.

BY-LAWS.

Article 1. The President shall preside at the annual meeting of the Woman's Convention and at all meetings of the Executive Committee; shall appoint all committees not otherwise provided for, shall organize new 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 his absence the Vice President from the State where the committee may be located shall take her place. The Vice President shall represent the interest of the Convention and Boards in their respective States or Territories, in co-operation with the State Boards, State Conventions and State Missionaries.

Article 2. The Vice Presidents shall be considered an Advisory Board of the Executive Committee, who are entitled, when present, to vote at its sessions.

Article 3. It shall be the duty of the Corresponding Secretary to send to the Corresponding Secretary of each State, and to societies where there is no State organization, three months before the annual meeting, a blank for the report of such organization; and from these reports the Corresponding Secretary shall collect the annual reports. She shall conduct the correspondence of the Executive Committee, and shall be authorized to organize societies, and transact all necessary business connected therewith.

Article 4. The Recording Secretary shall keep a faithful record of all proceedings of the annual meeting, compile and distribute the minutes and see that minutes are sent to all members, whether life or annual.

Article 5. The Treasurer shall receive all moneys collected on the field or at the Convention. The Treasurer shall pay out no money without an order from the Corresponding Secretary, signed by the President. An accurate account of all receipts and disbursements of money as reported or received by her shall be kept; she shall present a detailed account of all moneys paid out by her, to whom, for what and the amount turned over to the Boards.

Article 6. The Executive Committee of twelve members shall be nominated by a committee appointed for that purpose, and shall be voted for at the annual meeting. It shall be their duty to advise the Corresponding Secretary in her work, hear her monthly report and pass upon the same. The Executive Committee shall also keep in hand Two Hundred Dollars for Corresponding Secretary. In case of emergency instead of reporting monthly to the committee, she may report quarterly. There shall be five members in the city or thereabouts.

Article 7. The officers, with the exception of the Vice President, shall be elected by ballot on the morning of the last day of the annual meeting, through duly appointed tellers. Each Vice President shall be nominated by the delegates from her own State, and shall be elected by acclamation, unless otherwise ordered. An Assistant Corresponding Secretary may be appointed by the Executive Committee.

Article 8. Tellers having been appointed by the meeting, an informal ballot shall be cast for each officer, and the delegates shall then proceed to vote by ballot for the two highest nominees for each office.

Article 9. The Executive Committee is directed to form and maintain the closest possible connection with the Boards of the National Baptist Convention and with the State organizations.

Article 10. The Executive Committee shall report through its officers at each annual session of the Baptist Woman's Convention what has been done toward carrying out the objects of the organization.

Article 11. The By-Laws may be altered or amended by a two-thirds majority vote at any annual meeting, three months' previous notice having been sent through the Secretary to the Woman's Missionary Convention. The Corresponding Secretary shall notify each Vice President of the proposed amendment.

Article 12. All members shall remain during the session, except permission to leave is given by the President.

**OFFICIAL DIRECTORY
OF THE
WOMEN'S AUXILIARY CONVENTION.**

PRESIDENT.

Mrs. S. W. Layton Philadelphia, Pa.

VICE PRESIDENT.

Mrs. P. J. Bryant Atlanta, Ga.

CORRESPONDING SECRETARY.

Miss N. H. Burroughs Washington, D. C.

RECORDING SECRETARY.

Mrs. V. W. Broughton Memphis, Tenn.

ASSISTANT RECORDING SECRETARY.

Mrs. M. E. Goens Jefferson City, Mo.

TREASURER.

Mrs. M. A. Parrish Louisville, Ky.

SCATTERMAN.

Mrs. E. A. Wilson Oklahoma

DIRECTORS OF STATES.

Mrs. R. E. Pitts Union Town, Ala.
Mrs. S. C. V. Shanks Pine Bluff, Ark.
Mrs. S. B. Strickland, 349 Worcester avenue Pasadena, Cal.
Miss Martha Johnson District of Columbia
Mrs. P. A. James Sarasota, Fla.
Mrs. Lula J. Washington Macon, Ga.
Mrs. Mattie Grigsby, 2116 Martindale avenue Indianapolis, Ind.
Mrs. L. Kemp Illinois
Mrs. C. H. Parrish Louisville, Ky.
Mrs. Edna Galus Kansas
Mrs. L. D. Pruitt, Box 22 Monroe, Ga.
Mrs. T. E. Butler Edwards, Miss.
Mrs. A. J. Abington Clarksville, Mo.
Mrs. M. J. Brockway, 806 E. 4th street Oklahoma City, Oklahoma
Mrs. Sarah Johnson, 42 Pearl street Dayton, Ohio
Mrs. A. E. West, 9 Horton street Pittsburgh, Pa.
Mrs. M. M. Gilmore South Carolina
Mrs. M. H. Flowers, 612 Gay street Nashville, Tenn.
Mrs. E. Strickland Pittsburg, Tex.
Mrs. S. Prince Slayden, Tex.

EXECUTIVE BOARD.

Mrs. F. H. Reynolds Montgomery, Ala.
Mrs. M. E. Lockheart Arkansas
Mrs. Janie Morris Miami, Fla.
Mrs. R. C. Daniels Columbus, Ga.
Mrs. Mamie Clark Indiana
Mrs. C. D. Trice Illinois
Mrs. Ida Frazier Kansas
Mrs. S. W. Underwood Kentucky
Mrs. W. T. Wells Louisiana
Mrs. A. A. Casey Mound Bayon, Minn.
Mrs. C. H. McDowell Missouri
Mrs. P. E. Mason Oklahoma
Miss Louise Payne Xenia, Ohio
Mrs. A. East Williamsport, Pa.
Mrs. W. L. Petty Memphis, Tenn.
Mrs. L. J. McNorton Fort Worth, Tex.
Mrs. M. A. B. Fuller Austin, Tex.
Mrs. Ellen Smith West Virginia
Mrs. B. Corine Carter Washington

STATE SUPERINTENDENTS OF CHILDREN'S BANDS.

Mrs. B. V. Persons Alabama
Mrs. Rebecca Means Arkansas
Mrs. H. E. Harris Atlanta, Ga.
Mrs. Louisa Morton Indiana
Mrs. C. O. Winn Louisiana
Mrs. Florence Cook Illinois
Miss Joale Turner Mississippi
Mrs. J. K. Parker Missouri
Mrs. Eula Westbrook Oklahoma
Mrs. J. B. Taylor Ohio
Mrs. D. F. Brown Pennsylvania
Mrs. L. M. Jones Gonzales, Tex.
Miss Jessie Holman Longview, Tex.
Mrs. M. A. Parker West Virginia
Mrs. Henry Washington

Program

FIRST DAY—AFTERNOON SESSION
Chicago, Ill., September 8, 1915.

The Woman's Convention, auxiliary to the National Baptist Convention, convened in its Fifteenth Annual Session, in the Olivet Baptist Church, of which the late Rev. E. J. Fisher was the recent pastor, Wednesday afternoon, at 2 P. M., September 8, 1915.

President Layton, presiding, called the house to order promptly at 2 o'clock. The program was read, and upon motion of Mrs. Washington, of Georgia, the program was adopted. Devotional exercises were conducted by The Olivet Missionary Circle. Mrs. Laura Eddings, Chairman of Woman's Work, President in charge. Song, "All Hail the Power of Jesus Name." Bible reading, II Corinthians, 5:14-20, by Mrs. J. C. Mapp, Illinois. Song No. 10, "International Praise." "The King's Business." Mrs. Mapp gave a pointed and interesting exposition of the verses that she had read, emphasizing the need of more love for Christ, that our lives might be transformed from worldliness to Christ likeness. Remarks were concluded with prayer. Song, "What Art You Doing For Jesus?" 2:40 o'clock P. M. time was given for enrollment.

Participants on the program were called to the platform; also those who were present who were in the organization of the Woman's Auxiliary Convention in Richmond, Va., 1900.

Words of welcome were given by Miss Charlotte E. Fisher on behalf of the M. C. of Olivet Baptist Church. She welcomed the Women's convention because of the great work we had done and for the greater work we were planning to do for the upward march of Christ's Kingdom.

Mrs. S. J. Grey, on behalf of The Chicago Baptist Women's Congress, spoke gracious words of welcome. She touched sweetly upon the work of the different officers as individuals. Chicago was glad to welcome us; Chicago was a free city, had one of the best Mayors at the Union, who believed in justice to all the citizens, and an equal chance to make good in the race of life. The Congress was so pleased to have us as guests in their great city that they were making our entertainment a special feature. The ladies wished us to be happy and enjoy our stay by sharing in all the good things that Chicago afforded.

Mrs. Frank Miller, on behalf of W. A. B. Home Mission Society, Mrs. Miller being absent, a substitute extended her welcome. She was glad to welcome us because of her connection with our work in the South, especially the work of Bishop College, Tex. She was glad to welcome us because of our great progress inasmuch as her society had contributed greatly to our progress. She extended a hearty invitation to the Convention to visit the headquarters of W. A. B. H. M. Society.

On behalf of other denominations, Mrs. Lindsey Davis, bade us welcome. Because of our greatness in numbers and achievements, congratulated us as having outgrown every other organization for our racial development.

Welcome on behalf of the State, Mrs. Eva Dean, President of Woman's Convention, auxiliary to the General Convention of Illinois. She welcomed us for our work's sake. Illinois Baptist women looked upon us as their mother, the dearest name on earth. There were none others like us; none so beloved. Her hope was that the meetings being held in Illinois would

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awaken a greater number of her sisters in that State and cause them to fall in line and help the movement forward. Song, "Glory to His Name."

Response, Mrs. E. Arlington Wilson, Historian, Oklahoma. She said that we gladly accepted the kind welcomes extended; we represented the best of our race, from every section of the Union. Our hope was to be mutually helpful to each other. Timely and choice suggestive words were spoken throughout the response.

Address, "A Retrospective," Mrs. P. J. Bryant, National Vice-president, Georgia. Women's Auxiliary Convention organized in 1900 with about 50 women at the call of Rev. L. G. Jordan. We met in the morning, organized. Then met in the afternoon, disorganized and organized a second time. Miss N. H. Burroughs was in evidence in the afternoon; was elected Corresponding Secretary that afternoon and has been ever since. We did a little mission work before this organization was effected, but nothing in comparison to what we have done since the organization. Great good has been accomplished, women developed, literature circulated, charitable institutions fostered and a great training school for women and girls established. Statistics given showing work in detail. She sweetly eulogized the virtues of her associate officers. Repeated our motto, "Women Arise, the Master Calls For Thee." Then urged the women to go forward along the lines so successfully pursued these fifteen years. Song, "Use Me Lord For Thy Glory, Use Me Lord, Oh Use Me."

Mrs. Abington suggested that some one be selected to eulogize the life of Vice-president Bryant as she had so kindly spoken of her associate officers and modestly left out her dear self.

Collected, \$3.46.

The roll was called of the 50 women who organized the Convention. Those present stood on the platform. Some had gone Home, but a goodly number answered the roll.

WEDNESDAY—EVENING SESSION.

Devotions were conducted by Rev. Skipwith. Songs, "My Soul In God's Hands," "Ole Be the Tie." Prayer by Rev. W. L. Pettit, Tennessee. Song, "He's My Friend." Prayer by T. H. McCarty. Songs, "I Heard the Voice of Jesus Say," "Angels Get My Mansion Ready." Deacon Clark, of Virginia, prayed. Songs, "Hark the Voice of Jesus Calling," "All the Power of Jesus," Prayer by Brother Armstrong, Illinois. Songs, "Let Jesus Lead You," "We'll Understand It Better Bye and Bye." Prayer by Sister F. E. Carty, Illinois. Songs, "Life Is Like a Mountain Railroad," "Go Preach My Gospel," "When We All Meet There," "Nearer My God to Thee."

Dr. J. P. Robinson, Arkansas, was not present. Dr. R. W. Barco, Missouri, was called to the platform to lead the service. Song, "Glory to His Name." Dr. W. F. Dotz, Nebraska, read Romans 8:1-14. Song, "Jesus Keep Me Near the Cross." Session of sentence prayers engaged in while the congregation stood. Song, "Leaning On the Everlasting Arms." Bible reading in concert, Psalm 23. Rev. O. T. Redd, Missouri, prayed. Song, "I'm Pressing On the Upward Way." Anniversary sermon, Rev. W. T. Johnson, D. D. Virginia, President of General Mission and Educational Convention of Virginia.

President Layton presented Dr. Barco, a classmate of Dr. Johnson. He introduced the speaker as one of our greatest of pulpit orators. Dr. Johnson's introductory remarks were complimentary to the women for what their organization had accomplished. Text, Matthew, 26:10 and Mark 14:9; subject, "Saved For Service." Outline: There were two classes of workers, Christian and non-Christian. One to advance, the other to hinder the work. Consecration necessary to successful Christian service. Every one to work

according to her gifts, no one has all the gifts. Hence God needs all His children with their varied gifts and different manifestations. Hands of the clock presented as a suggestive illustration. The story of the text related with impressive comments. Purpose of Mary against the attack of Judas was emphasized. Men advised to encourage women that were doing good work. Mary set an example of conservation and self-denial worthy of emulation. Purpose of this narrative (1) To honor the woman herself, the purity of her motive, because her heart was right with God. It is also that the poor is to be helped; for we must remember that the church is always poor.

the Savior's hearty approach **Re' Presen**

contributed the \$15.00, as requested by the Officers and Directors. Those who contributed were W. S. Lexter, S. C. J. Bryant, E. W. Broughton, M. D. Jones, Amanda East, Ruth M. Bennett, Mattie Medsker, and Miss N. H. Burroughs.

Boroughs
\$16.00 "Chorus sang 'Life is High Until it Closes Over the World.' After
the song Brother Armistead presented \$10.00 and Rev. W. T. Johnson presented
\$5.00. General collection, \$1147. Announcements given by corresponding

This was indeed a high day in the Women's Auxiliary Convention, and we went to our homes rejoicing for what God had wrought through the continued faithful efforts of our women.

The Baptist Women's Congress, of Chicago, royally entertained the Women's Convention Wednesday evening in honor of the surviving members of the fifty noble women who began this great work in Richmond, Va., in 1900.

SECOND DAY, THURSDAY—MORNING SESSION

Early prayer meeting, 8 A. M., conducted by Sisters M. H. Flowers, Tennessee, Carrie Bickerton, Tennessee, and Ida M. Taylor, Missouri. Bible reading Psalm 41. Impassioned comments by Sister Flowers. Prayers and songs were engaged in until 10 o'clock A. M.

Rev. W. H. Skipwith conducted a praise service. Minutes of First
Dux's Sessions were read and upon motion they were adopted.

Mrs. F. A. James, Director of State of Florida, brought the greetings of her State. She said the Baptist women of Florida were wide awake and doing good work. She brought \$21.00 to the Convention.

Mrs. W. F. McKinney, Georgia, represented her State, under the auspices of General State Convention of Georgia. Since our last annual meeting the two Conventions of Georgia had united. She said they had been active in helping their schools and encouraging all lines of mission work. Now that the two Conventions were united, they hoped to do more.

Mrs. L. Waxington, Director from Georgia rejoiced that she had been able to represent her State for ten consecutive years, doing what she could to foster the work of The National. She rejoiced in the recent union of the two Conventions of Georgia and since the women of Georgia had the best prepared woman in the State as their President, we might expect greater and better work from Georgia.

Parish, Director of Kentucky, rejoiced to be present. She said that she was not in the organization at its birth because she was detained at home with the care of her baby boy; she had been in the mission work of her State thirty years. Work in Kentucky was in prosperous condition. Hearty work along all lines done by the women of her State. This year's Annual Session the greatest in the history of their work. Statistics showing a vast amount of real work done. The hearty cooperation of the white Baptists of Kentucky referred to kindly.

Mrs. M. D. Grelgby, Director of Indiana, expressed herself as pleased to greet the Convention on behalf of her State. In the midst of the unrest of the country and the financial depression, they had pushed forward and done good work in Indiana. She spoke of a vision that she had had of a definite work for the training school; asked the Directors to think of her vision and meet with her for a conference.

Mrs. Emma Guiner, Director of Kansas, said her sisters were working along similar lines to those of the other States. They were in full accord with every phase of our National Convention work.

Mrs. L. D. Pruitt, Louisiana, brought the greetings of her State. Her sisters were actively engaged in missions and educational work. The younger women of Louisiana were organizing their forces. A new feature of the work in Louisiana which was full of promise. Louisiana hopes to educate a missionary for the Florida field. She was doing what she could and striving to enlist others in the work.

Secretary Burroughs made special mention of the good work being done by Mrs. Pruitt.

Mrs. T. C. Butler, Director from Mississippi, expressed regrets that she had not been able to do what she wished for this Convention. The differences among the brethren caused hinderance. However, the women of Mississippi were interested and doing local missionary and educational work. They hoped to do better.

Mrs. A. J. Abington, Mo., said that peace reigned in Missouri. They had women in the Convention who had worked continuously for more than twenty years. They were interested in all lines of Christian work and contributed their share to the general uplift work of the race. The Baptist women of Missouri used their influence to secure assistance from their State legislature in their uplift work. She complimented the faithful women of Missouri who were bringing things to pass. She spoke of a Convention of children they had in Missouri. Asked that we pray for peace among the nations; closed by reading a choice poetical selection:

No question is ever settled.

Until it's settled right."

Mrs. Sarah Johnson, Director of Ohio, spoke. Ohio is in good condition, women united, willing, able and ready to work; may have been slow in the past but were determined to do what they could. They had seven District Meetings and a Children's Convention of fifty children's bands. Their last Annual Session was a great success. Raised over \$300.00. Ohio women plan to educate an African boy. Ohio in hearty accord with work of National Convention.

Mr. Annie M. Smyth spoke for Oklahoma. She said they were trying to build a training school; also an orphanage and other charitable institutions. While doing much at home they were in sympathy with the work of the National Convention.

Mrs. S. C. V. Sparks, Director of Arkansas, said that Arkansas women had been hindered, but they were awake to the call of missions and education. They had established a Rescue Home for boys. Their Treasurer had

been ~~ruined~~ by serious misfortune in that all her household effects were destroyed by water and she barely escaped alive. She asked for prayers and hoped that God's blessings would ever rest upon the good women who were laboring so faithfully for the success of our Convention.

President Bryan presented the President to deliver her Fifteenth

A pleasing feature of the President's address was the happy reference made to the fact that she had the privilege to make such an extended trip and have the personal observation of the work of that section which was calculated to inform and inspire her as nothing else could do. Read the address as presented elsewhere.

A motion to adopt address carried. Mrs. A. J. Abington made a motion to suspend the rule and re-elect President Layton by acclamation. The motion carried by an unanimous standing vote. Vice-president Bryant asked Secretary Burroughs to take the offering.

Dr. Proud, pastor of Mount Street Baptist Church, Cincinnati, O., when we held our Second Annual Meeting, being present, was invited to the platform that all might see him and he might better join with us in the service.

Miss Burroughs then called attention to the work of the Chainmakers and asked all present to join in the offering and thus make the chain complete without a break by contributing as God enabled them. Offering taken amounted to \$33.29. Song, "Lead Away to Jesus." Service led by Rev. John E. Ford, pastor of the Institutional Church, Jacksonville, Fla. Subject, "What Consecration Means." A fitting service for such a time. Prayer, by Dr. Prout.

Dr. J. L. Ford told that we were passing through a dark period in our history and asked that we sing, "There's Sunshine in My Soul Today," in spite of everything to the contrary (Bible reading, Psalm 24, Benediction: The Lord is the Lord's and everything in it. Seven or eight verses explained. Lift up your heads, Oh ye Gates! That is lift up your head and heart, and let Jesus come into your heart. The Psalm had reference to earth and not to Heaven and angels. Difficulties only settled by the King of Glory coming in. The Lord of Hosts. He is the King of Glory.

Dr. Ford's definition of consecration: (1) Justified or being right with God. (2) Sanctification, right with man. "Consecration meant in harmony, in tune with God, willingly set apart to do God's will. When God comes in He will give power, success and glory. Song, "Consecrate Me Now to Thy Service Lord." All desiring to be consecrated were asked to stand and join hands as they sang. Brother Lewis led the song, "Life is Like a Monarch Railroad." It was sung with sweet pathos and demonstration of God's presence in the hearts of His children. Prayer, by Brother Hicks to bless the offering. So, Miss Helen Adams, "Sunshine on the Hill." Dr. Reed pronounced benediction.

THURSDAY AFTERNOON SESSION.

Devotional exercises led by training school girls.

Miss Sophronia Price asked Rev. Skipwith to lead the song, service song, "When We All Meet There." Bible reading, Miss J. Sontani, I Cor.inthians, 13th chapter. Prayer, Miss Sophronia Price. Songs, "Blessed be the Name," "Thine Power in the Blood."

Sisters Head, Tennessee; East. Pennsylvania, and many others testified
sang and prayed. Songs, "Lord I Would Praise to Thee" "Oh, Hallelujah"
Yes 'tis Heaven."

President Layton called the house to the order of the day, and proceeded to call off several committees.

Mrs. A. East, Director of Pennsylvania, brought greetings. Work in Pennsylvania had taken on new life; greater number of delegates present than ever before. Visits from National officers had telling effect; work among children doing well; charity work increasing. Sister East rejoiced to be a worker for the Lord.

Mrs. M. H. Flowers, Director of Tennessee, brought greetings. She spoke of the three State schools the women were helping to foster; they were equally alive to the work of missions in every form. She reported eleven new societies; work among children and young people given special attention. More than \$1000.00 raised for the work during the year.

Mrs. G. T. Maxwell, Chicago, Ill., made a report as Chairman of Committee on Vital Statistics. (See report.)

A motion prevailed to adopt the report as read and have it recorded in minutes.

President Laylen asked Mrs. McDavell of Missouri to lead the song, "I'm Pressing On the Upward Way." Miss Nannie Helen Burroughs was then presented to read her Annual Report.

The report, as usual, gave a concise, interesting statement of the year's work, with many helpful suggestions as to our duty under present conditions. Read the report carefully. Then let us go forward, doing with our might whatever our hands find to do for God's glory and the good of humanity.

A motion prevailed to adopt report. Mrs. A. J. Abington made a motion to suspend the rule and re-elect Corresponding Secretary by acclamation. The motion was carried by an unanimous standing vote.

President Layton stated that because of the lateness of the day, by common consent, the Treasurer's report would be deferred until Friday morning. Benediction, by Rev. Arthur Hall.

THURSDAY EVENING SESSION

Young women's evening song service conducted by Rev. Skipwith. Devotional service led by Miss M. Helen Adams. Song, "Jesus Shall Lead Me All the Way." Bible reading, Col. 3:1-17. Prayer, Miss McCarty, III. Song, "He Will Cover Me With His Feathers." Address, Rev. Samuel S. Ratten. "Conservation of Human Life." Matthew 18. Not willing that any should perish.

1. Prevention of waste of human life. Promotion of human life. God's purpose is to prepare man for eternity; world an outpost of God's great empire; we begin life as a possibility here, to be trained to live together, to learn to get along on earth together; good preparation for Heaven. We need a vision of life in order to make preparation for eternity. Notice waste of human life. Two and a half million children born in a year. Fifty per cent. dead before 24 years old. Those who survive, sickly, weak, deformed. More in the insane asylums than in schools; poverty great defect. One quarter of the people in America have not enough to eat; one-tenth buried in New York in potter's field. A very small proportion of those born have a reasonable chance to prepare adequately for life. A life lost is God's heartbreak; God's will is for the best and highest good of all his people. He doesn't want his people to be sick. There are two reasons why children are born feeble-minded, blind, etc. With few exceptions, alcohol and venereal disease are those two reasons. When America realizes the great evil of alcohol—away with it! Why babies die early, since their death is contrary to God's will,

It's due to our sin of tolerating miserable housing conditions. We are responsible for every evil that affects us. The speaker said that he was glad to help us bear our responsibility. Every life has a right to a life, and a good fair chance. The whole good of the lost man should be our program. Every child has a right to be well born. It rests with the mothers of the land to lay the foundation of the child's life. Every child has a right to a sanitary home, pure air and water, and a right to play and be a child; and be given an education to prepare for a useful life. He prayed God's blessing upon us in our great undertaking to help in the uplift and development of our people.

Miss Burroughs thanked Rev. Batten for favoring us with his words of wisdom and for the literature he had given for free distribution and informed the sisters that the literature could be secured in the basement. Address, "What the Churches Must Do To Attract and Hold Their Young People," Miss Emma N. Hall, Washington, D. C. She said that she saw no panacea that would apply everywhere, but would gladly give some suggestions that might induce those who were careless about the salvation of our young people to get busy and keep them in Sunday School and the regular church services. She urged that good teachers be secured for the Sunday School; also that classes be graded, and special work be given the young people to do in Sunday School and Young People's Societies.

Pastor could help by showing some interest in their young people; older church members should also encourage and sympathize with them, encourage wholesome amusements and give strangers a hearty welcome whenever they come to your church. Song, "On the Hallelujah Line." Address, "What We Must Do in the Fight For Nation-wide Prohibition," Miss Alice Streater, Cal.

Fight for prohibition because it saves the home. We should lift up our hands for the white ribbon army. This is a woman's fight, and it is gaining victories throughout the Union. The body is a temple and should be kept pure. Abstain from everything that will harm it.

Music, Training School, "Every Country Dry."

Address, "What the Training School Does for Young Women," Miss Ruth Alexander, Illinois.

The work of the training school is so great words are inadequate to describe it, weekly prayer meetings a feast, all are so deeply impressed that voluntary service is entered upon promptly; moral sense of right so keen that no temptation allures from the path of rectitude; industry and modesty apparent everywhere. Ours is the cleanest and the only national training school. Song, "All Hail the Training School." Encore. The young ladies returned to the platform, sang another verse and repeated the training school yell with falling effort. Miss Burroughs spoke of the excellent record of the girls of the training school and made a plea for the school on its merits. Offering taken: Men, \$36.49; women, \$53.04. Song, "Everybody Talking About Heaven Ain't Going There." Encore, "We've Fought Every Nation's Battles but Our Own." Benediction, Dr. McDowell, Missouri. \$1.80 more collected; total, \$90.23.

THIRD DAY—FRIDAY MORNING SESSION

Home Mission Period

Theme, "Our Sovereign's Plan." Ten-minute talk, Dr. John E. Ford. Song service, "I Will Shout His Praise in Glory," "What a Fellowship." Sentence prayers engaged in. Songs, "Sweet Hour of Prayer," "Thine Power in the Blood." Bible-reading, Eph. 3:14-21. Paul's prayer, comprises

and full of meat as a nut. "For this cause (note what cause) I bow the knee." All one family, in heaven and earth, prayed for strength, that Christ might dwell in you; that ye, being rooted and grounded, might comprehend, with all saints, what is the depth, height of the love of God, that ye might be filled with all of the fullness of God. Wonderful privilege hath the children of God! All things are theirs. He is able to do exceedingly, abundantly above all, that we are able to ask or think. To Him be the glory in the church through all ages. Song, "What a Friend We Have in Jesus." Minutes of Thursday morning session read and approved. Treasurer M. V. Parrish made her report. See report.

A motion to adopt the Treasurer's report. Carried.

A motion to suspend the rule as pertains to election and elect Treasurer by acclamation. Carried.

Report of the Treasurer of training school was read. See report.

A motion to adopt report. Carried.

A motion to suspend the rule and reelect Mrs. P. J. Bryant vice president-at-large. Carried.

A motion that such part of constitution as refers to election of secretaries and statistician be suspended and they be reelected by acclamation. Carried.

President Layton declared all the officers duly elected and presented them to the convention.

The Committee on Home Missions reported through Chairman Mrs. L. D. Pruitt, Louisiana. This excellent report will be recorded as given. Read it with care.

A motion prevailed to adopt the report.

Address, "Why We Ought to Work Together for the Uplift of the Race," Mrs. A. O. Lester, President of W. A. B. H. M. S. She said that she was glad to bring the greetings of her board to us, and to again extend us a hearty welcome. She said that the great city of Chicago was the work of one generation—wonderful growth and development. A generation ago it was a frontier city, with one Baptist church. Mark the great growth. The history of our race was similar to this great city. Starting with Sister Joanna P. Moore, the W. A. B. H. M. Society began its work of uplift. They considered their best way to help us was to encourage us to help ourselves. Reference was made to the schools and missionaries this society had maintained for us. A wise investment had been made, and the society rejoiced that our progress has been so marvelous. She rejoiced for our splendid gathering, for our achievements, our training school. The society believed thoroughly in our training school president and the great work that she was doing. The society believed to the extent that they were co-operating largely in helping us to sustain our great school. Reference was made to the European war as it affects the whole world. So we were all affected alike with the weal or woe of any part of all our peoples. Hence together we should all work for the health and the general well-being of all the peoples. The world is full of this work of co-operation, and it all settles around one word of four letters—"Love"—our future full of hope and promise as we go forward working together with Him. She closed with the beautiful poem.

"Help us to help each other, Lord,
Each other's cross to bear,
And perfect us in love."

Address, "How to Bring the Home Life of the Masses to a Higher Standard," Mrs. Lillian Jones Brown, of Indiana.

The greatest work was the redemption of the soul, but since in this life the soul needs the body in which to exist great concern must be given to the care of the body. The home, the foundation of a people's greatness; so the home needs proper sanitary conditions and desirable environments. A sad word picture was presented of the home life of the less fortunate of our race. Question asked: Is there any wonder that the poorest specimens of humanity come from such homes? Reforms needed wherever conditions are not what they should be, either among the high or low. Social settlement work helpful to produce the reforms needed. Playgrounds for children essential. Children should be trained in their play as well as in their study and work.

Address, "The Back and Front Yard Movement," changing the physical appearance of the community, Mrs. S. C. Williams, Louisiana.

The beauty and order of creation evidence of God's plan for man's domestic happiness. As long as we are satisfied with unsanitary homes conditions will remain unchanged. When we see the need of having our own homes and premises in good condition, then form cleanup committees and prosecute the work of cleaning up until the varied communities are reached, great good can be accomplished.

Shreveport, La., Mrs. Williams' home city, was given as an illustration to show how easily improvements in the premises of the home life can be made by co-operation of all the people.

Address, "A Plea for Better Ventilation and Cleaner Churches," Mrs. Mary Talbert, Chairman of the Executive Committee National Association of Colored Women's Clubs, New York.

Introductory: Reference made to prison work as she saw it in New York. Suggestions: Do away with carpets in our churches, use soap and water, clean up and keep the church houses in sanitary condition; use individual cups for communion service; that the law of sanitation and ventilation, another feature, needed consideration. Let the minister and people have fresh air; this will save the minister's lungs and keep the people awake, so they can become interested and hear the gospel message in the natural language God has given.

Reference was made to the Associated Press comments on the brethren's meeting at the armory. She regretted so much had been said about the men's disturbance and nothing about the harmonious, inspiring sessions of our women's convention.

Address, "Urban Conditions Among Negroes," Prof. G. E. Haynes.

He complimented our President, was glad that he became acquainted with her in the incipency of his effort to enlarge the opportunities for our people. He said that our condition was like the flehrows who were asked to make bricks without straw. Men were expected to provide for families; opportunities for jobs whereby they might earn a living denied them; people urged to prepare for life's work; when prepared, service often denied them; case of a young physician cited. If opportunities for work were given we should need no alms. No home can be what it should be without proper housing conditions. Picture given of a visit to a case needing relief: Rookery stairway, walls of best room besmeared with blood from bedbugs, bed all tumbled up, women washing, a child was in that home. What opportunity had that child? Another visit in an alley referred to, bringing forth an earnest entreaty to get our people out of the alleys.

Why do our people live in such places? They can't pay the price for better. Physical conditions bad enough where our people live, but a worse condition confronts us. Usually in sections where our folks live in large numbers the red-light district is close by. Women should do what they can to change these tenement conditions, through legislation as well as other

wise. Woman's suffrage should be encouraged, for rulers can be influenced by votes as in no other way. Better domestic service and better pay urged to offset competition. Much had been done by our people through domestic service; urged to hold what we have; opportunity the only antidote to asking alms. He was working to open up opportunities to the race along the lines he had spoken.

Recreation and amusements should also be provided for our young people. Churches should be urged to do their full duty in securing opportunities for our people along all lines that make for our advancement.

The Child-welfare Committee was called to meet at the close of the session. Other committees were called. Offering taken; amount, \$6.58. Song, "Higher Ground." Announcements made. Adjournment.

FRIDAY AFTERNOON SESSION

Social Service Period

Theme, "Human Welfare." Song, "Work for the Night is Coming." Bible reading, Ps. 23, conducted by Miss J. Somtunzi. Prayer. Songs, "Stance Christ My Soul from Sin Set Free This World Has Been a Hell to Me," "Where Jesus Is 'Tis Heaven There." Mrs. E. E. Whitford made announcements.

Address, "What We Have Done Through Our Social Center," Miss M. Helen Adams, Washington, D. C.

Aim: To change homes of the community for the better.

Scope: To improve the whole man. Work of center outlined, much of which was set forth in Corresponding Secretary's report. Cooperation with the Associated Charities of Washington referred to, also that of the Juvenile Court.

Medical relief had been given by charitably inclined physicians and hospital treatment advised for some. Several cases of vice were cited and the helpful treatment applied spoken of. Truly a great work is being done at the center. Report printed for distribution. All should take a copy.

Address, "Problems in Large Cities—Some Ways of Solving Them," Miss Rebecca E. Tolliver, Washington, D. C.

Suggestions: Inducements of city life draw large numbers to cities. Population of Negroes in cities has grown rapidly; in 1860 there were 42 per cent.; in 1890, 20 per cent.; in 1900, 22 per cent., and in 1910 27 per cent. This rapid migration to cities has brought about problems that must be solved if our progress continues as in the past fifty years. Crime, ignorance and shiftlessness common; bad housing responsible for much woe and sickness; health and morals affected by poor housing conditions; opportunities for living wages often denied, causing much suffering. No marvel that arrests are common and imprisonments general. A word on the bright side: Those of the more favored ones have impressed the world with the possibilities that lie within the race, and that class must face about and help free their less favored brethren from the social ills that afflict them. Organized effort necessary to solve the problems confronting us.

Prof. G. E. Haynes continued address. Object of his movement: To improve urban conditions. Interesting statistics given to show actual conditions.

First. He was trying to get organizations to cooperate.

Second. Encouraging young people to be trained for social leaders.

Third. Studying conditions. Gave illustrations of work being operated. Mechanics had been organized for self-helpfulness. Paying employments were being secured; \$8000 secured and more than 700 men given temporary

employment during last winter through his local committee in New York city. Improving housing conditions made a specialty; good results obtained. Philadelphia Association for the Protection of Colored Women has been one of the most helpful agencies in that section toward saving our women who come north as strangers. St. Louis, Mo., has an organization that is helping largely; Richmond, Va., is doing well in relief work.

Mrs. Hope, of Atlanta, Ga., has done an unique work for her community in the vicinity of the Atlanta Baptist College. Trained workers were being prepared for southern fields in Nashville, Tenn. Every worker who loves God and his fellow man needed to help wherever, in whatever way, he can to ameliorate the conditions of the home life, the prison life and the community life of those among whom we live. He came to us, to co-operate with us and have us co-operate with his organization, that we might be mutually helpful, one to the other, in the great work of social service in our common country.

Judge Robert McMurdy, Illinois, who was to speak at this point, being absent, Mrs. Ida Wells Barnett was called to the platform and pressed into service. She was introduced by Vice President Bryant as one of our greatest and most distinguished women.

Mrs. Barnett said that she was taken by surprise, but would say a word in expression of her appreciation of our work. She said that she had been a pioneer along a certain line of activity for our good, but she had had to pay the price, and she was now working as a pioneer along the line of social service so splendidly presented to us by Prof. Haynes. She congratulated our convention for its achievements, making special mention of our National Training School. She spoke of her work as a probation officer, and assured us that the Lord would bless us at the end for our relief given to the unfortunate ones of humanity; for whatever we did to the least of His children we did it unto Him.

Address, Judge Robert McMurdy, Chicago, Ill., representative of the National Association for Advancement of Colored People.

Introductory pleasant. He had been informed that he could speak 20 minutes, and he assured us that he would stick to his bush. He said that he came to confer with us as to the national association declaration, to see that no legislation is enacted to deter our progress without our protest. He said the National Association for Advancement of Colored People was now a strong one; had prominent men as members; was influential and had prestige. As soon as any measure was presented in the general government against us the news was wired to this organization and steps were promptly taken to avert the passage of any such measure. "The Crisis," the organ of the organization, spoke out in no uncertain terms. They employ a man in each house of the legislature to watch the interest of our people. The fact that no measure presented last year against our interests passed shows the power of the organization.

Reference made to John Brown, a great hero, for our emancipation. Applause. The N. A. A. C. P., undertaking this second emancipation, desired our cooperation. Referring to himself as a trustee of Provident Hospital, said that he believed that hospital work, the training of those who are nurses, etc., was the work of God. He believed further that our race problem was that of the colored woman more than of the colored man; and he believed that giving paying employment to colored women as nurses, teachers and the like would go a long way toward solving all our problems.

Mrs. Burroughs announced that there was literature on hand for free distribution which would give further information on the subject presented by Judge McMurdy.

Mrs. A. J. Abington came forward at the call of President Layten and presented Mrs. McKinnoy, of Georgia, to say a word concerning the great work of Vice President Bryant.

Mrs. McKinnoy, of Georgia, said that through Mrs. P. J. Bryant's activity Georgia was wide awake in missions; Mrs. Bryant was also an educator; she conducted a school in her home for the aged as well as for children; she holds a degree of B. Th. and is now ready for the theological seminary, should we find it necessary to open one in connection with our National Training School at Washington, D. C. At the close of Mrs. McKinnoy's words Mrs. A. J. Abington made a rousing speech of praise and commendation, then presented Mrs. Bryant, and also President Layten, tokens of love and appreciation. The officers both responded graciously.

Committees were again called. Benediction by Brother Armstrong, of Illinois. For mission period theme, "The King's Command."

FOURTH DAY—SATURDAY MORNING SESSION

Devotional exercises conducted by Mrs. Grigsby, director of Indiana. Song, "Pass Me Not, O Gentle Saviour." Prayer. Bible reading, Ps. 23. Songs, "Meet Jesus Bear the Cross Alone?" "Praise God from Whom All Blessings Flow." Testimonies given generally. Sisters M. T. Wells, Louisiana, and E. Majors, Louisiana, spoke. Song, "Take the Name of Jesus With You." Testimonies continued. Sisters Mitchell, Chicago, Ill.; M. J. Dixon, Missouri; Clark, Indiana; Oliveb, Missouri; M. H. Flowers, Tennessee; Booker, Missouri; Bledsoe, Illinois; Nellie Bishop, Tennessee. Songs were interspersed, "When the Roll is Called Up Yonder," "I'm Going to Wait on the Lord," "I've Anchored My Soul in the Haven of Rest." Minutes of Friday afternoon session were read and adopted.

Mrs. Kamp, director of Illinois, brought greetings of her State. Their work was prosperous. Special reference made to their educational and charitable work. Children's and young people's meetings were being encouraged. Illinois was in full accord with work of the national.

Mrs. Strickland, Texas, stated that her sisters had been greatly hindered from doing what they wished to do for this convention because of the great storm that passed over the State.

Mrs. Prince, of Texas, spoke in glowing terms of the mission and educational work being done in her State. They were loyal to our administration and prayed God's blessings to continue to rest upon the national work.

Mrs. D. B. Gaines spoke of the work in Arkansas. Women were wide awake and working zealously for their State schools.

Miss Daisy D. Washington, South Carolina, said that the work in her State was progressing.

Address, "How the Home Churches are Helped by Engaging in Foreign Missions," Mrs. Della Stone, Indiana.

Reference made to great commission, which included world wide missions. Engaging in foreign missions enables the church to save souls; the church a great missionary society; success dependent upon the work it does for others. More blessed to give than to receive. Contrasts between the European war and the Christian warfare striking. Plea that we be as faithful in our efforts to save souls as Europeans were to secure territory.

Address, "My Sisters' Needs and How I Plan to Help Them," Miss Jeanie Sontunzi, Africa.

She said that women were slaves in Africa; America gives women the greatest freedom of any country; we should appreciate our privileges; Africa greatly needed women teachers and missionaries to help emancipate and train their sisters in that country. Since she had been privileged to enjoy the

freedom of America and to get her training at our great National Training School she was willing to return to her enslaved sisters in Africa and give her life to save them. There were no attractions here to hold her. She was ready to go whenever we were ready to send her. Some efforts had been made to evangelize Africa, but they were very imperfect, and little or no effort had been made to save African women. If Africa is ever saved missionaries must come in close touch with the natives, secure the confidence and love. Earnest plea made for women missionaries. Song, "If Jesus Goes With Me I'll Go." Offering taken. Pledges made to support Miss Somers on the foreign field.

Address, "The Bible the Safest Guide of Youth, the Surest Comfort of the Aged."

This was a profound address. All hearts were moved as the sister spoke. She gave a vivid description of the Book; what it describes; what it contains; the subject matter; the design and the end; safest guide of youth—lamp to his feet, light to his path—gave wisdom, supplied need; provided strength, courage, pleasure, safety, direction, strong appeal to study the Book as the best thing in the world; comfort to the aged; spiritual growth; contentment with godliness; great gain; assurance of salvation; experiences of past great strength; trials wings with which to soar heavenward, overcoming every foe until, with the shout of the victor, they met the last enemy and used it as the vehicle to transport their ransomed spirits to the home—land of the soul.

Rev. J. E. Thomas, acting pastor of Christ Baptist Church, spoke words of greeting and good cheer; pronounced the benediction.

SATURDAY—AFTERNOON SESSION

Devotions were conducted by Mrs. R. McDowell, of Missouri. Songs, "Shall We Meet Beyond the River?" "I've Anchored My Soul in the Haven of Rest." Testimonies—Sister F. M. Oliver, of Missouri; Tyler and L. McKee, Illinois; M. Robinson, Louisiana; Lizzie Jackson, Kentucky. Songs interspersed, "Higher Ground," "It Is Well With My Soul," "He's My Friend," "Leaning on the Everlasting Arms." Symposium—Progress and Problems. Miss Tyler, Colorado, spoke; Mrs. Wehler, California, said the work was growing in her State, and President Layton's visit was very helpful. Mrs. Mottie Grigsby, Indiana also spoke. She said that Indiana would arrange plans to raise money for the National Training School. Mrs. McDowell, Missouri, said that her State was making progress, but not doing as well as she desired it should. She considered the care of our young people a serious problem. Mrs. Sarah Johnson told of the organization of the Women's State Convention of Ohio; the young people were falling in line; they were doing school work and farm work.

Sister A. West spoke for Pennsylvania. She said that Pennsylvania was supporting a girl in the N. T. S.; they also helped ministers' widows, and desired to be the next State to get the medal as a reward for service.

Sister Burgess spoke of her love for our President, also of a band of missionary women who are supporting a home for girls.

From these various talks we were all encouraged and given renewed zeal to prosecute the work of our different States.

Address, "Needs as I Have Observed Them on the Field," Mrs. E. E. Whitfield, Field Secretary.

I have thousands of friends to thank, both white and colored, who have helped us in one way or another. I have no enemies to punish. All the neglect and humiliation, if any, that missionaries sometimes get, I have turned it over to Jesus, and did not strike back. As I see it, our ministers deserve much credit for the success of our work, because they opened their

church doors and encouraged their people to help us. Our women work out and leave their little children; one to take care of the others; thus many of our children are lost because they have no care from their mothers. As far as possible mothers should stay home and rear their children, patch, darn, sew, garden and other such things that can be done at home; then cook the children's food properly, and serve them properly; they will not be so sickly; and so many will not go astray. Husbands, help your wives as you should, so they can stay home; women, wear less finery and save the children. I don't believe in a saved soul and a lost body. The Training School is preparing women for home-makers; they will be wives and mothers some day. Miss Burroughs is doing a great work for the race; stand by her, my sisters and brothers, that the great work may not be hindered.

More of our people need to go back to the farm. Save your money and buy a farm; farming is an independent way to live. It eases our people rent cheap houses, in low, damp places, and that causes much sickness and untimely deaths.

We need stationed missionaries in all of our cities to help the people see the better way to live. The real Negro is not mean at heart; he is teachable and easy to lead. We need more goodly leaders to help and encourage the young people of their congregations. When one is found who is willing to lay her life on the altar of sacrifice to help redeem the world, see to it that an opportunity for preparation is given her in our National Training School for Women and Girls. This is a day of wonderful progress and efficiency is the watchword.

A MODEL MEETING

Miss Florence Walter, teacher, Missionary Training Department National Training Department, National Training School, in charge. Demonstration—"Comrades From Other Lands; What They Are Doing for Us and What We Are Doing for Them." Bible Reading, Matt. 25; Prayer.

Miss Walter said as they were not in school they would imagine that they had two maps, one of Europe and one of America, that the speakers could point to the places they referred to. Song, "O, Be Ye Reconciled."

Address, "Hard Coal and Breaker Boys," Miss Lucile Payton. She said: Coal mines—dreary scenes; but what would the world do without them. Most of the hard coal comes from Pennsylvania. Description given of a mine, showing how very dangerous was the work of the miner. Then a pathetic story was told of the heroic deed of young John rescuing old Joe. Other stories were told explanatory of the dangers and hardships of the breaker boys, many of whom are fatherless, because their fathers have lost their lives in the mines. Missionaries can do much to relieve the situation.

Song, "My Country 'Tis of Thee."

Address, "In the Construction Camp," Miss Marie Johnson. She said that once the Irish furnished the muscle, now they are bosses, and Italians do the work with pick and spade. Social conditions of these laborers very poor; bad food; poor housing, often in ear boxes and other insanitary houses; workers often wrongfully punished because they didn't know English. Miss Moore came to their rescue. She did much to help them, and died at her post. Others have taken up the work, and settlement work is doing much to improve conditions. Over-work for foreign children is a bad condition, needing consideration.

Song, "Liberty, Oh Liberty," training school girls.

Address, "Children in Canneries," Mrs. Katherine M. Johnson. Here we again come in touch with comrades of other lands. Child labor is used largely in canneries. In one cannery there are 500 children under 16 years of age. These poor children are crowded together and live in insanitary

dwellings. The children are Italian and Polish, for the most part. They are sadly neglected, and should be helped. The canneries of berring is largely done by children. Some States are passing laws to relieve these children. Child welfare movements are coming also to their rescue. Jesus died that all might live—and children are specially bidden to be brought to Him, for of such is the Kingdom of Heaven.

Solo, "God Save the People," effectively rendered by Miss M. Helen Adams.

The leader asked that Miss Burroughs state the purpose of this model meeting.

Miss Burroughs said that miscellaneous societies should introduce new features into their work to keep the sisters interested. As a race, we have a duty to the foreigners as well as the white American people. We should show them the right side of our life; hold up Jesus to them, and show general interest in them; and that would offset the evil things that they bear about us. Literature and home influences have great effect upon children.

The following ten sisters offered themselves for the Master's service: Mrs. A. E. Sralg, 205 John street, Orange, Texas; Miss Della Harris, 1929 6th street, N. W. Washington, D. C.; Mrs. J. A. Alexander, 334 Monroe avenue, Detroit, Mich.; Mrs. Julia L. Washington, 619 Cotton avenue, Birmingham, Ala.; Mrs. Jennet Banks, 3937 Wentworth avenue, Chicago, Ill.; Mrs. B. Wright, Indianapolis, Ind.; Mrs. Corrie Bradley, Illinois; Mrs. Susie E. Atkinson, 2301 Davis street, Houston, Texas; Mrs. Rebecca Means, 1822 Pulaski street, Little Rock, Ark.; Mrs. Julia R. Johnson, Shreveport, La.

While these ten women stood on the platform, Rev. McDowell was called upon to pray that God would open the way for them and prepare them to do His bidding at home or abroad.

Song, led by Miss M. Helen Adams: "Hark, the Voice of Jesus Calling, Who Will Go and Work Today?"

Committee on Foreign Missions read report. Report was adopted as read. (See report.)

Committee on Legislation read report. Report was adopted. (See report.)

Miss A. F. Morgan, representative of Joannus P. Moore Fire-side School, was presented. Miss Morgan said that she had come back to us, and was here to give her life to the work of the F. S. S. and help us in our home-life. She had previously worked in Alabama. She rejoiced greatly to be in this meeting; was pleased with our decorum, promptness, earnestness and deep spirituality.

Mrs. E. E. Whitfield made a strong appeal in interest of a "Tract Fund."

Offering taken amounted to \$11.64.

Benediction, Rev. Dr. Brown, Pittsburgh, Pa.

SATURDAY—EVENING SESSION

Concert. Devotional service, led by Miss Kimball, Texas, and Mrs. L. Washington, Georgia. Song "Every Day, Every Hour." Prayer. Song, "Do Not Pass Me By." Prayer. Sister M. H. Flowers, Tennessee. Song, "Saviour, Lead Me All the Way." Prayer. Song, "Draw Me Nearer."

Entertainment and Finance Committee made reports, which were adopted. (See reports.)

The following program was rendered:

Song "Sing All Ye Sunny Days." Convention Choir.
Solo, "Give Light At Eventide." Miss Adams.
(This was sweetly rendered.)

Encore, "Swing Low, Sweet Chariot."

Solo, "Holy City." Miss Adams.
(House was spellbound under the sweet strains of this charming music. A fitting climax to the evening's entertainment.)

Vice President Bryant said that she knew every one desired to take part in this program, and she would now ask Miss Burroughs to raise the offering. In her usual happy way Miss Burroughs asked the great congregation to place their conscience on the table. Offering taken, \$21.35.

Sunday's program was read. Other announcements made. Part of program continued, Miss Mabel Alexander, Illinois. A solo, "Praise God, We Are Not Weary." Music, National Training School Girls, "I Know the Lord Has Laid His Hands on Me."

Solo, Miss Mattie Fisher, Illinois, "Blessed Jesus Will."

Chorus, "What Are You Doing for Jesus?" Convention Choir.

By request, Miss Adams sang "Sunshine on the Hill."

Chorus, National Training School girls, "Were You There When They Crucified My Lord?" Encore, "Everybody Talking 'Bout Heaven 'Ain't Going There."

Chorus, "Stand Up for Jesus." Convention Choir.

Song, National Training School girls, "Do Right in the Corner Where You Are."

Benediction, Rev. William Howard, S. C.

SUNDAY—MORNING.

Devotional services, led by Rev. J. B. Beckham, Missouri, and Rev. Mitchell, Kentucky. Bible reading, Psalms, I. Song, "All Hail the Power of Jesus' Name." Sentence prayers engaged in. Song, "Go Preach My Gospel." Bible reading, Romans 8:31. President Layton proceeded with the program as arranged. Music, Olivet Church choir. An anthem of praise was effectively rendered.

President Layton then introduced the speaker of the hour, Rev. Juranus C. Austin, pastor Ebenezer Baptist Church, Pittsburgh, Pa. Introductory remarks, "He was here to save souls; glorified in the Cross of Christ only." Text, St. John 11:28, "The Master Has Come, and Calleth for Thee." Story referred to as generally known. First, Assurance of Resurrection given; second, relation of Christ to the family; third, their great sorrow vividly portrayed; fourth, comfort given by Jesus' coming. Mary called to service; two great thoughts emphasized—wrong ever against right. When Jesus raised Lazarus, enemies wanted to put Jesus to death. The devil in men causes them to rage when the Gospel is preached and right prevails. When the Lord is recognized as Master all difficulties are settled. Illustrations: Man in the tomb; blind Bartimeus; woman with issue of blood. All nature acknowledges Jesus as Master; winds and waves obey Him; death succumbs, cringes at His feet, and acknowledges Jesus as Master. The graves even yield their victims at the voice of Jesus. As He called Lazarus forth, even so shall all his saints come in the Resurrection morn. Germany and all the belligerent countries need to recognize Jesus as Master, then shall peace return to earth. Not only is that true as referred to the European war; it is also true in our ranks. When Jesus is made the centre, all the redeemed will rally around Him; but when men are exalted

there is the big man, and the little man—confusion and every evil comes in—the devil rages, and disaster comes. All we are we owe it to Christ. The strong should bear the infirmities of the weak, and recognize that we all are one in Christ. He has come, and calleth for you women; not always so recognized by men; but Jesus comes, and frees woman.

Why call woman at this time? Women have faith—clung to the Cross while men tried to see their way by investigation. Illustration: The Syrophenician woman, God calling woman to co-operate with Him in raising dead men. Tell Jesus where you've laid him, and go with Jesus and move away the stones, and Jesus will raise them. Women have great power over men, and they have proven themselves to be Jesus' best friends. Power in women to train children, to care for the poor and foster the Master's cause. Not one woman lifted her voice against Jesus; the mob was made of men that crucified Him; Mary's announcing Jesus vividly set forth. Pilate's wife even protested against her husband taking any part against Jesus; women urged to go forward, heed the Master's call, and do whatever He bade them. Master coming again, and will call for the faithful women and lead them through the gates into the city where all sorrow will be over, and they shall spend eternally praising His blessed name.

Prayer by Dr. Carter, Georgia.

Music, training school girls, "Were You There?"

President Layton thanked the minister for the great sermon that he preached, especially because of the good cheer and encouragement given to women.

Miss Burroughs asked that the offering be taken for one and a half scholarships at our training school, with reference to the ten women who consecrated their lives to God's service in Saturday's meeting. Thus they would be encouraged to carry out their desire for training. The offering was taken.

Dr. Carter prayed for God's blessing upon the offering; also upon the ten women who had consecrated themselves for service.

Benediction by Rev. Drake, Pennsylvania.

SUNDAY—EVENING.

Devotional service, led by Rev. A. R. Griggs, Texas, and Rev. G. William Nard, Indiana. Songs, "Blessed Assurance," "Draw Me Nearer." Prayer by Dr. Walker, Ohio. Song, "Oh for a Closer Walk With God." Prayer by Rev. R. M. Leonard, Indiana. Song, "Blessed Are the Poor in Spirit." Prayer by Dr. Griggs. Song, "Take the Name of Jesus With You." Choir sang, "All the Way, My Saviour Leads Me."

Rev. James A. Mitchell, Mississippi, came to the platform upon invitation of President Layton, and installed the officers.

Solo, Mr. Johnson, of "The Renowned Williams Singers." He sang effectively, "How Loving Are Thy Dwellings, O Lord of Hosts."

Rev. G. E. Duncan, acting pastor of Olivet Baptist Church, Chicago, was presented to the Convention. He said a few words in compliment of our great convention.

Song, by choir, "Stand Up, Stand Up for Jesus."

Rev. E. W. Moore read a communication from friends of Miss Burroughs, asking for a gift to be made her. Rev. Jenigan stated that 500 friends were asked to give \$1 each to purchase an automobile for our worthy Corresponding Secretary. The communication was received and an offering of \$34.46 taken and many pledges given for more.

Burroughs gave a supplementary report of finances received. (See report.)

The medal for meritorious service was awarded Mrs. A. J. Abington, Missouri. Music by the choir.

President Layton introduced Rev. C. S. Morris, pastor of Bank Street Baptist Church, Norfolk, Va., as one of the strongest preachers of the race.

Dr. Morris congratulated himself as being the stepfather of our Woman's Convention, as he and Dr. L. G. Jordan were the two brethren that made our organization a reality. He said that he was glad to be here to help us celebrate our fifteenth anniversary. We were only followers of those great women of our race who brought things to pass in the early days of our American life. His message, "The Outpouring of the Spirit and the Noble Women of Berea, Who Searched the Scriptures Daily." He reviewed briefly the blessed life of Christ, from His Baptism to His Ascension—when the Angels came on the scene and bade the Apostles go to Jerusalem and wait the coming of the Holy Spirit. In ten days the Holy Spirit came; the Apostles began to speak in new tongues; when the people criticized, Peter arose, preached a great sermon, and explained the cause of their great joy.

The Holy Spirit had been poured out upon them. The Holy Spirit was also given to Gentiles; and to the Church at Ephesus. Evidence of the Holy Spirit's presence; the people had power, and spoke with new tongues. Was to the Church of this day that is so formal that there is no manifestation of the Holy Spirit. In the last days the Holy Spirit is to be poured out. Jesus' second coming near at hand; study teachings of the Word as to His second coming, especially Matthew's Gospel. The Talents, the Pounds, the Ten Virgins have reference to Christ's second coming. Have you oil in your vessel? That is the vital question with every one who would enter into life when Jesus comes. Signs of time all indicate the coming of the Lord, war, earthquakes, famines, pestilence, increase of knowledge, people going to and fro, apostasy in the Church, a falling away from Godliness and denying the power thereof; the supreme need of this day; the Baptism of the Holy Spirit; signs follow those thus baptized; the world ridicules those who profess to be baptized with the Holy Spirit; women advised to do as did the noble women of Berea, who searched the Scriptures daily to see if the things taught by the Apostles were true; an earnest plea made to be baptized with the Holy Spirit and be ready for the Lord's second coming.

Prayer.

Miss Burroughs announced that a check of \$350 had been received for the purchase of the automobile. Many thanks were extended to the friends who gave it. The many kindnesses and courtesies shown the Convention by the Olivet Church were mentioned and hearty thanks extended. An offering was taken for the church; amount, \$15.07.

Closing song, "Take the Name of Jesus With You."

SATURDAY—AFTERNOON.

The children of Olivet Baptist Sunday school rendered the following program. Mrs. F. W. Taylor, superintendent of Primary Department, conducted:

Song	.....	"Bring Them In"
Welcome Address	.....	Patrick Hicks
Recitation	.....	Thelma Porter
Duet, "The God Who Made the Rose"	.....	Vern Swelling, Amber Vincent
Recitation	.....	Ruby Vincent
Solo	.....	Geraldine Huff

EXECUTIVE BOARD MEETING.

The Executive Board met at the call of President Layton. Roll-call of members. Minutes of the Executive Board meeting held in Philadelphia were read, and upon motion the same was approved. Miss Burroughs asked that Directors and Executive Board members give their addresses to the Secretary; no way to reach workers without having their addresses. Secretary Burroughs also suggested a National Chautauqua of six weeks' study as a necessary preparation for more effectual work. The course of study recommended. President Layton said these suggestions were ours for consideration. Mrs. Tolliver endorsed suggestions heartily. Mrs. Bennett spoke on the subject, and made a motion to adopt the suggestions of Secretary, and named the place for the Chautauqua, the National Training School. Vice President Bryant seconded the motion with an earnest preface of endorsement. Mrs. C. H. Parrish heartily endorsed the suggestions. Question put, was unanimously adopted.

A motion prevailed to appoint a committee of three to confer with the W. A. B. H. M. S. relative to their cooperation with us in launching our Chautauqua, committee to be named by the President.

The matter of suspending the rule to elect officers was considered.

The President stated that this matter was settled two years ago. It had been decided to hold the election the afternoon of the second day. Public sentiment prevailed to hold the election with dignity at the stated time as amended in the Constitution, namely, the afternoon of the second day.

Mrs. Parrish read her recommendations that she had prepared as chairman of the Child Welfare Committee.

RECOMMENDATIONS "CHILD WELFARE."

1. That this committee be not only composed of a permanent Chairman and Secretary, but that a woman from each State be a part of this committee to serve at least three consecutive years, that a more systematic and thorough report may be made of localities in said States. This work is too comprehensive for workers to be changed each year.

2. That an hour be given for this report that workers and experts along this line may be heard from the platform. Program arranged before the meeting.

3. That an exhibit of conditions, etc., be held at each session, the expense to be borne equally by each one of permanent committee.

4. That this body seek to do something tangible to relieve conditions among our people.

Mrs. L. D. Pruitt, Louisiana, asked that she be given a woman from each State to serve on her "Home Mission Committee." Secretary Burroughs stated that the idea of the standing committee was to have the Chairman and Secretary permanent to set problems with their suggestions before their committees. Discussion ensued.

President Layton suggested that we get in touch with the Child Welfare Committee of other organizations that were doing work for children.

Question of Finance and Enrollment Committees arose. Miss Burroughs stated that some had been faithful and others had not. She suggested that the Chairman and Secretary be appointed according to the financial rating of their States, and then three others be appointed, and the two committees be united and termed the Finance and Enrollment Committee.

Mrs. C. R. McDowell made a motion that President Layton and Secretary Burroughs get together and arrange the Finance and Enrollment Committee. Carried.

Mrs. Tolliver explained the work of the Finance and Enrollment Committee.

tee. She said that five had worked. Mrs. Harris, Georgia, had worked three days; Mrs. McNorton, Texas, spoke in defense of herself; Mrs. Tolliver stated further that she turned over money daily to the office of Secretary for safe keeping. President instructed Mrs. Tolliver to turn over money daily to the Treasurer to be banked.

A motion prevailed to pay Mrs. Harris for the time she worked. Secretary Burroughs stated that the States which were published at the close of the year as being dead, were Chairman and Secretary of merit, to hold places at next meeting.

A motion prevailed to pay the customary expenses.

A motion to adjourn, carried.

EXPENSE ACCOUNT.

President Layton, expenses and service.....	96.00
Vice President Bryant, expenses.....	38.00
Secretary Burroughs, expenses and service.....	76.75
Assistant Secretary Goin, expenses and service.....	30.00
Treasurer Parrish, expenses and service.....	30.00
Enrollment Committee, service.....	30.00
Finance Committee, service.....	11.00
Sexton Olivet Baptist Church, service.....	8.00
Donation to Olivet Church.....	15.07
Total.....	\$332.82

STATE CONVENTION
Report of Enrollment Committee

ALABAMA

Alabama Baptist Women's State Convention. Delegates: Mrs. C. M. Wells, Mrs. R. E. Pitts, Mrs. B. V. Pernon, Mrs. M. G. Gibbs, Mrs. H. V. Irwin, Mrs. F. H. Reynolds, Mrs. R. F. Wilson, Mrs. S. L. Duncan.

Woman's Missionary and Educational Convention, Auxiliary to the Muscle Shoals Association—Mrs. Hattie V. Irwin, Alberta Elliott.

ARKANSAS

Arkansas Baptist Women's Association—S. C. Shanks, M. E. Lockheart, D. A. Gaines.

GEORGIA

Woman's Auxiliary to General State Convention of Georgia—F. L. Showers, A. D. Williams, M. Owens, E. W. Herrien, Eliza Gaines.

Woman's Convention Auxiliary to State Baptist Convention—Mr. S. J. Plucker, Hattie I. Forrest, Rebecca Daniels, L. J. Washington, R. J. Johnson, E. J. Bennett, Sophia Scott.

Woman's Auxiliary, General State Baptist Convention—C. C. J. Bryant, W. F. McKinney, H. E. Harris, E. Rich, M. Harris, J. C. Wondruff, W. L. Gholston, M. M. Stuckey, L. L. Hodges, J. Turnipseed, R. A. Chlam.

ILLINOIS

Woman's Baptist State Convention—Mrs. K. L. Conley, S. R. Thomas, E. T. Dean, S. L. M. Francis, Eva C. Hicks, Irene Maxwell, Lizzie Bell, L. Kemp, S. C. Cook, Willie English.

MINUTES

INDIANA

Baptist W. M. and F. Miss. Convention—Mrs. E. J. K. Hines, Susan Wintrey, Ella Peters, Sara Cabell, Mary Bell, Eva Johnson, Janie Copper, Ida Simpson.

KENTUCKY

Baptist W. Miss. Convention—Mrs. Mary V. Parrish, Anna Gibson, Mary E. Hampton, J. E. Givens, Lizzie Jackson.

KANSAS

Woman's Convention—Mrs. Emma Gaines, Mrs. Ida B. Frasier, Mrs. F. B. Watson, Mrs. M. D. Scott, Mrs. M. D. Jones, Mrs. Rosa Jones, Mrs. S. F. Malone, Mrs. J. W. Gordon, Mrs. Julia Lee, Miss Gertrude Solomon, Miss Mattie Bradshaw, Miss Beanie Haynes.

LOUISIANA

Woman's Baptist State Convention—Mrs. L. D. Pruitt, L. M. Rochelle, M. E. Robinson, S. C. Williams, J. P. Harden, M. T. Wallis, C. C. Wynn, F. T. Thomas.

MISSISSIPPI

Woman's Auxiliary to General Baptist Convention—Mrs. T. C. Butler, Annie Lumbard, A. A. Cooley, S. J. Owens, Sylvia Carter, Miss Jode Turner, Rev. C. T. Stamps, Rev. A. M. Johnson.

MISSOURI

Woman's State Convention—Mrs. M. E. Gaines, C. R. McDowell, A. J. Abington, F. M. Oliver, Ida Taylor, Florence Jenkins, J. M. Booker, Lula Alexander, Annie B. Brown, M. J. Dickson.

NEW MEXICO

Mount Olive Baptist Association—Rev. J. B. Bell. (Donated.)

OHIO

Woman's Baptist State Convention—Mrs. Sara Johnson, I. B. Taylor, Mollie Scott, Julia Anderson, Lizzie Francis, Josephine Allen, Annie Tate, Fannie White.

OKLAHOMA

Oklahoma State Convention—Mrs. M. J. Brockway, Annie M. Smyth, O. S. A. Davidson, L. A. Jackson, F. E. Mason, R. A. Vandoro, Carrie Calhoun.

PENNSYLVANIA

Woman's State Convention—Mrs. A. E. Vest, D. F. Brown, A. L. Joam, Fannie Moten, Mary J. Johnson, Mary E. Johnson, Hattie E. Boykin, I. Tribbitt.

SOUTH CAROLINA

Woman's Baptist Miss. and Ed. Convention—Miss Daisy D. Wadlington.

MINUTES

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TENNESSEE

Woman's Auxiliary State Convention—Mrs. M. H. Flowers, D. W. Broughton, C. E. Dickerson.

TEXAS

Woman's Auxiliary B. M. and E. Convention—Mrs. M. Weekly, M. Clarke, E. Strickland, J. J. McNorton, A. E. Wilkins, Miss Jessie Holtman, Miss M. M. Kimball, Miss M. S. Jones.

DISTRICT CONVENTION.

ALABAMA.

Noble Women's District Convention—Mrs. A. B. Giles, Oneda Anderson. Woman's District Convention of Uniontown—Mrs. Rebecca Pitts.

CALIFORNIA.

Woman's Home and First District Convention—Mrs. S. B. Strickland, A. E. Weber, P. Hubert, Miss A. C. Streeter.

ILLINOIS.

Mothers' Union (Ebenezer)—Mrs. M. T. Mitchell, Mrs. Sara Allison, Anna B. Williams, Lillie Grant.

Wood River District Association—Mrs. Rebecca Marrell, Mrs. E. Bassett, Mrs. Ella Standford, Mrs. Matilda Thomas, Mrs. Lula Johnson, Mrs. J. H. Chaudler, Miss Martha Turner.

North Wood River District Association—Mrs. Daisy Russell, J. T. Martin, H. Childs, Eva Hooper, Elizabeth Bell, M. R. Printer, Cora Moberly, Selena J. Gray, Isabella Hall.

Bethlehem Association—Mrs. C. D. Trice, Anna Balanton, M. E. Newton, Adelia Bryan, Susie Terry, Lula Crutchfield, J. C. Map, R. P. Robinson, J. L. Scott, C. C. Cullers.

KANSAS.

Southeast District of the W. M. and F. M. Convention—Mrs. D. A. Elias, D. Shaw, M. Lytle, E. Geary, S. A. Kennell, Rev. J. S. King, Rev. S. F. Zeal, Rev. J. T. Elias.

MISSISSIPPI.

Second New Hope District Meridian—Mrs. M. J. Scott, Mrs. Clara Beck, Rev. C. T. Stamps, Rev. E. H. Gaskin.

MISSOURI.

Antioch Woman's District Convention—Mrs. F. M. Oliver, M. J. Dickson, Julia Alexander, Annie B. Brown.

TENNESSEE.

West Tennessee General Association—Mrs. Josephine Smith, W. S. Petty, M. S. Eddings, Lucy Hall, E. M. Lawrence, ——— Burns, Nellie Bishop, Sara Gorman, M. H. Flowers, V. W. Broughton, C. Dickerson, W. S. Ellington, R. F. Bond, A. F. Morgan.

TEXAS.

St. John District Convention—Mrs. M. M. Buckner, L. L. Leonard, L. B. Harrison, N. M. Thomas.

Women's Auxiliary Cypress Baptist Association—Mrs. S. G. Alcock, J. I. Gilmore.

Zion Baptist Association—Mrs. Theodora E. J. Pollard.
Woman's Convention Auxiliary to Old Land Mark Association—Miss M. M. Kemper, Mrs. R. E. Scott, E. S. Kennard.

Woman's District Convention, Auxiliary to Central Association—Mrs. Susie E. Atkinson.

Woman's Auxiliary to Northwestern Association—Mrs. J. N. Moss, L. J. McNorton.

La Grange District Woman's Convention—Mrs. Harriet Weekly.

Trinity Valley District Convention—Mrs. Azama Wilson.

East Texas Woman's District Convention—Mrs. Josie E. Harkless.

Mount Zion District of General Baptist Convention—Mrs. L. M. Jones.

Mrs. E. W. White, Mrs. R. M. Crockett, Mrs. Jessie Pryor.

WASHINGTON (STATE).

Woman's Home and Field Missionary Society, Zion Baptist Church

(Seattle)—Not named.

MISSIONARY SOCIETY

ALABAMA.

Dexter Avenue Baptist Church—Mrs. P. H. Reynolds, C. McWells.

Shiloh Baptist Church—Mrs. Alice Robinson, Minnie Brandon.

St. James Baptist Church, Birmingham—Rev. A. C. Morris, Rev. J. W. Ayan.

COLORADO.

Central Baptist Missionary Society—Miss N. G. Teler.

Zion Baptist Missionary Circle—Mrs. Lillian Horn, Mrs. Venste Wil.

GEORGIA.

Liberty Baptist Missionary Circle, Atlanta—Mrs. L. L. Hodges, L. E. Oiler.

Woman's Missionary Society of Tremont Temple—M. E. White, Dan Cooper.

Woman's Missionary, Wheat Street Church—Mrs. S. C. J. Bryant, W. L. Glendon, W. F. McKinney, Rev. P. J. Bryant.

Woman's Educational Missionary Circle, Fulton County—Not named.

Mt. Olive Missionary Circle—Mrs. L. L. Davis, Lizzie Woolfork.

Georgia Goddard.

ILLINOIS.

First District Lake Forest Missionary Society—Mrs. Ellen E. T. Turan.

Mt. Zion Missionary Circle—Mrs. Anna Hanson, Mrs. Mary Hanson.

Providence Baptist Missionary Circle—Mrs. M. N. Thompson, Mrs. S. L. M. Priddy, Mrs. Pickett, Mrs. Nancy McArthur.

Jefferson Missionary Circle—Mrs. Lottie Day, Mrs. Jennie Bellard.

Young Ladies' Missionary League, Ebenezer Baptist Church—Mrs. Elsie Beth Carruthers, Minnie Jones.

Nashville B. Burroughs Club—Mrs. Rhone Morris, Hazel Woods, Gertrude Harris, Thomas Parrish.

Missionary Society and Church Home, Second Baptist Church, Evanston—Mrs. C. C. Cutlers, E. M. Williams, V. W. F. Robinson.

Herman Baptist Church Missionary Circle—Mrs. Mary Davis, Mrs. S. Higginbottom, Mrs. F. Brogan.

Shiloh Missionary Circle, Lockport—Donated.

Ebenezer Baptist Missionary Circle—Mrs. Anna W. Hall, Mrs. Mayme Hudson, Anna Jones, Para Moberly, Eva C. Hooper, Katie L. Cosby, Henrietta Deane, Salena J. Gray.

Olivet Baptist Church Missionary Society—Rev. George Duncan, Mrs. Laura Edding, Mrs. R. B. Vincent, Mrs. Nellie Hampton, Mrs. Jeannie Scott, Mrs. Willie English, Mrs. Lula Trice, Mrs. Amanda Jones, Mrs. Anna Jetter, Jessie Mapp, Blanche Strode, Laura Bryant, Sara Johnson, E. J. Fisher, Miss S. N. Fisher, Miss Charlotte Fisher.

INDIANA.

Shelbyville Missionary Society—Mrs. Mamie Clark, Mrs. Hattie Lewis.

True Vine Missionary Society, Mt. Paran—Mrs. Eva Johnson, Mrs. Annie Washington.

Marion County Missionary Union—Mrs. Hattie Griffin, Mrs. Janie Cooper.

E. B. Delaney Missionary Circle—Mrs. M. E. Oglesby.

Mt. Zion Missionary Circle—Mrs. Lillian J. Brown, Mrs. Mollie Wood.

Second Baptist Missionary Society—Mrs. Rebecca Wilson.

KANSAS.

Pleasant Green Missionary Circle—Mrs. H. D. Scott, Mrs. Roa L. Jones.

Calvary Baptist Church Missionary Circle—Mrs. N. E. James, S. P. Butler.

KENTUCKY.

Green Street Baptist Missionary Society—Mrs. Edmonia C. Balkman, Mrs. Mary Jones.

LOUISIANA.

Antioch Home Missionary Society—Mrs. Janie P. Hardin, Lola Campbell.

Home Missionary Band, Tulane Avenue Church—Mrs. Ella Majors, Mrs. Marie T. Wells.

MISSISSIPPI.

Woman's Home and Foreign Missionary Society, Beverly, Miss.—Mrs. S. A. Minda.

Missionary Society, Second Baptist Church—Not named.

Francis Street Baptist Church Home and Foreign Missionary Circle, St. Joseph—Mrs. G. L. Prince, W. H. Whittey.

Northern Baptist Church Missionary Circle, St. Louis.

NEW JERSEY.

Woman's Baptist Missionary Union—Mrs. Emma S. Vaughn.

Missionary Society Fountain Baptist Church—Miss V. A. Johnson.

NEW YORK.

Dovens Circle, Mt. Olivet Church—Rev. W. P. Hayes.

OHIO.

Second Baptist Missionary Society—Mrs. L. R. Mitchell, Mrs. Lizzie Laws.
 Zion Baptist Church Missionary Society—Mrs. Fannie White, Georgia Miller.
 City Missionary Union, Cincinnati—Mrs. Fannie White, Nettie E. Johnson.

OKLAHOMA.

Tabernacle Baptist Church Missionary Society—Mrs. Annie M. Smyth.
 First Baptist Missionary Society, Tulsa—Mrs. Hallie Owen, Annie Warren.
 Calvary Baptist Church Missionary Society—Mrs. Martha Jones, Mrs. Ula Westbrook.

PENNSYLVANIA.

Lylian Missionary Circle, Union Baptist Church—Mrs. Alice Tucker, L. Q. Jordan, Rev. W. G. Parks.
 Melinka Missionary Society, Shiloh Baptist Church—Mrs. A. R. Robinson, S. W. Layton.
 Calvary Baptist Missionary Circle, Chester—Mrs. Ruth L. Bennett, Lella White.
 Missionary Circle, Ebenezer Church—Mrs. W. P. Holliday, Mary E. Johnson.
 Woman's Missionary Society, Shiloh Church—Mrs. Amanda East.

TENNESSEE.

First Baptist Church Missionary Society, Chattanooga—Mrs. Nellie Bishop.

TEXAS.

Mt. Gilead Missionary Circle, Fort Worth—Mrs. L. J. McNorton, L. & Williams.
 State Star Light Band, M. and E. Con—Mrs. M. S. Jones, L. M. Harvey.

CHILDREN'S BANDS

ARKANSAS

Children's Mission Band—Mrs. R. F. Means.

DISTRICT OF COLUMBIA

Florida Avenue Baptist Church—Miss Rebecca E. Tolliver.

ILLINOIS

Band of Hope—Mrs. Ada A. Williams, Miss Mabel Fowler.

KENTUCKY

Children's Band of Hopkinsville—Mrs. Laura Vaughan.

PENNSYLVANIA

Little Reapers' Band, Shiloh Church—Mrs. Amanda East.
 Girls Culture Club, Calvary Baptist Church, Chester, Pa.—Miss Jennie Quana, Mrs. Ruth Bennett.

CHAINMAKERS

Mrs. P. A. James.....Florida	Mrs. Carrie L. Poindester...Indiana
Mrs. Sallie Green.....Georgia	Mrs. Bettie Wright.....Indiana
Mrs. Melissa Evans White...Georgia	Mrs. M. J. Broughton.....Indiana
Mrs. Sallie L. Jones.....Georgia	Mrs. Agnes Bryant.....Indiana
Mrs. S. F. Martin.....Illinois	Mrs. Ida McCann.....Indiana
Mrs. Annie Fletcher.....Illinois	Mrs. M. D. Grigsby.....Indiana
Mrs. M. B. Clark.....Illinois	Mrs. Mollie Marks.....Indiana
Mrs. J. King.....Illinois	Mrs. Rebecca Wilson.....Indiana
Mrs. Susie Brodie.....Illinois	Mrs. N. E. Davy.....Kansas
Mrs. Mattie Bledsoe.....Illinois	Mrs. M. T. Wells.....Louisiana
Mrs. E. M. Williams.....Illinois	Mrs. Meadie Morrissey.....Louisiana
Mrs. Harriet Chiles.....Illinois	Mrs. Louise J. Payne.....Ohio
Mrs. M. T. Mitchell.....Illinois	Miss Emma Howell.....Ohio
Mrs. Mary Pearce.....Alabama	Mrs. S. Jackson.....Ohio
Mrs. Eva T. Deane.....Illinois	Mrs. Mary E. Johnson.....Pennsylvania
Mrs. Mamie Clark.....Indiana	Mrs. W. P. Holliday.....Pennsylvania
Mrs. M. J. Brockway.....Oklahoma	Mrs. Georgia A. Murray, So. Carolina
Mrs. Olivia Hill.....South Carolina	Mrs. Mattie Hunter.....Tennessee
Mrs. Janie Hudson.....Alabama	Mrs. V. W. Broughton.....Tennessee
Mrs. Hettie V. Irwin.....Alabama	Mrs. Pattence Gillespie.....Texas
Mrs. Annie Dorrough.....Alabama	Mrs. M. Handley.....Texas
Mrs. Lena Morgan.....Alabama	Mrs. M. Sharple.....Texas
Mrs. C. M. Wells.....Alabama	Mrs. W. H. Wilkerson.....Utah
Mrs. Pearl Davis.....Colorado	Mrs. Ida Dewey.....Virginia
Mrs. M. E. Brown.....Connecticut	Mrs. Harriet Rittman, West Virginia
Mrs. Mary Johnson.....Florida	Mrs. Pearl Smith Woods, W. Virginia
Mrs. Mary Reddish.....Florida	Mrs. Charlie Cloman.....Louisiana
Mrs. F. D. Thomas.....Louisiana	Miss L. Walkin.....Louisiana
Mrs. M. E. Robleson.....Louisiana	Prof. W. M. Pruitt.....Louisiana
Mrs. S. P. Mayfield.....Louisiana	Mrs. Louisa Morton.....Maryland
Mrs. R. E. Brooke.....Louisiana	Mrs. A. E. McDonald.....Minnesota
Mrs. R. L. M. Thomas.....Louisiana	Mrs. Anna M. Schooley.....Mississippi
Mrs. L. E. Young.....Louisiana	Mrs. E. N. Gibbs.....Mississippi
Mrs. I. Richardson.....Louisiana	Mrs. M. J. Scott.....Mississippi
Mrs. M. J. Xavier.....Louisiana	Mrs. J. B. Beckham.....Missouri
Mrs. L. D. Pruitt.....Louisiana	Mrs. Rebecca B. Kans.....New York
Mrs. C. M. Allen.....Louisiana	Mrs. Rosa Armistead.....New York
Mrs. F. S. Allen.....Louisiana	Mrs. E. L. Eatman.....New Jersey
Mrs. R. L. Williams.....Louisiana	Miss Violet M. Johnson.....New Jersey
Mrs. N. S. Hamilton.....Louisiana	Mrs. Anna B. Smith.....Oklahoma
Mrs. C. C. Cullers.....Illinois	Mrs. Emma Kiser.....Oklahoma
Mrs. Hettie S. Lewis.....Indiana	

We, your Committee on Enrollment, beg leave to submit the following report:

State Conventions represented.....	16
District Conventions.....	23
Missionary Societies.....	10
Children's Bands.....	8
Annual Members.....	28
Chain Workers.....	53

Respectfully submitted,

Miss R. E. TOLLIVER, District of Columbia, Chairman

Mrs. MATTIE GRIGGSBY, Indiana	Mrs. M. J. BROCKWAY, Oklahoma
Mrs. M. T. WELLS, Louisiana	Mrs. RUTH L. BENNETT, Penna., Sec.

Annual Members.

Mrs. J. N. Marabe, 1926 Fulton street, Chicago, Ill.	1.00
Miss Clara Little, 192, Fulton street, Chicago, Ill.	1.00
Mrs. E. M. King, 126 Trent street, Pittsburgh, Pa.	1.00
Mrs. J. R. Rush, 1547 Twentieth street, Des Moines, Iowa	1.00
Awanda Stigdal, 303 Walnut street, Dequoin, Ill.	1.00
Mrs. T. O. Thomas, 252 North Cole street, Dequoin, Ill.	1.00
Mrs. S. L. Duncan, 132 Clay street, Montgomery, Ala.	1.00
Katie C. Vinegar, 3065 Venegas street, St. Louis, Mo.	1.00
Jennie Huston, 429 Finney avenue, St. Louis, Mo.	1.00
Mary Rose, 429 Magnolia avenue, Vicksburg, Miss.	1.00
Mrs. E. G. Price, 27 Wadless street, Pittsburgh, Pa.	1.00
Mrs. Lulu H. Gilrith, 547 Hatchett street, Greenwood, S. C.	1.00
Mrs. L. T. Hamler, 1914 Yandes street, Indianapolis, Ind.	1.00
Miss Mattie E. Farrier, Muskogee, Okla.	1.00
Mrs. A. B. Cook, Hartsborn, Okla.	1.00
Mrs. I. D. Alexander, Tulsa, Okla.	1.00
Mrs. F. H. Lewis, 704 General Taylor street, New Orleans, La.	1.00
Mrs. Virginia Dickson, 3013 Market street, St. Louis, Mo.	1.00
Mrs. E. M. King, 126 Trent street, Pittsburgh, Pa.	1.00
Mrs. Allie Barrett, 214 Sidel avenue, Danville, Ill.	1.00
Mrs. Rachel Anderson, Platte City, Mo.	1.00
Mrs. S. Webb, New Orleans, La.	1.00
Rev. W. M. Rockmore, Fulton, La.	1.00
Mrs. Lizzie Horton, Box 22, Monroe, La.	1.00
Mrs. O. A. Foster, Box 22, Monroe, La.	1.00
Mrs. L. V. Dickson, 119 Telemachus street, New Orleans, La.	1.00
Mrs. E. Majore, 624 Deagmore street, New Orleans, La.	1.00
Mrs. Malerie Flowers, Box 507, Fulton, La.	1.00
Mrs. D. A. Jones, 1243 Wood street, Shreveport, La.	1.00
Mrs. J. A. Alexander, 334 Monroe street, Detroit, Mich.	1.00
Mrs. S. J. Williams, Cairo, Ill.	1.00
Mary E. Holloway, 3254 Vernon avenue, Chicago, Ill.	1.00
Mrs. F. Williams, 2135 Fourth street, New Orleans, La.	1.00
Mrs. Clara Madlock, 504 North Perkins street, Kewanee, Ill.	1.00
Mrs. E. J. Allen, 131 Grant street, Clarksville, Miss.	1.00

Total \$36.00

MISSIONARY SOCIETIES—FINANCIAL REPORT OF WOMAN'S
CONVENTION, AUXILIARY TO THE NATIONAL BAPTIST
CONVENTION

ALABAMA

Dexter Avenue Baptist Church Missionary Society, M. F. 7	
Reynolds	\$1.00
St. James Baptist Church Missionary Society, Rev. A. C. Morris, 624 Washington street, Birmingham	5.00

COLORADO.

Central Baptist Missionary Society, Mrs. N. G. Tyler, 3101 California street, Denver	\$5.00	\$1.50	\$2.00	\$.50	\$1.00	\$.50
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GEORGIA.

2104 Hill Baptist Church Missionary Circle, Mrs. Emma Rich, 126 Sima street, Atlanta	\$5.00	\$.75	\$1.00	\$.75	\$1.50	\$1.00
Liberty Baptist Church Missionary Circle, Mrs. L. L. Hodges, 135 Martin street, Atlanta	5.00	1.00	1.00	1.00	1.00	1.00

INDIANA.

Second Baptist Missionary Society, Mrs. Rebecca Wilson	\$1.00	\$1.00	\$1.00	\$1.00	\$1.00	\$1.00
Mt. Zion Missionary Circle, Mrs. Lillian J. Blown	5.00	1.00	1.00	1.00	1.00	
Marion County Missionary Union, Mrs. Mattie P. Griffe, 809 Forbet street, Indianapolis	5.00	1.00	1.00	1.00	1.00	1.00
True Vine Missionary Society, Mrs. Anna Washington, 1215 N. Mis- souri, Indianapolis	5.00	1.00	1.50		2.00	.50

ILLINOIS.

Bethesda Missionary Society, Mrs. Lottie Kay, Chicago	\$5.00		\$5.00			
Olivet Baptist Church Missionary Circle, Mrs. L. H. Kemp, 1020 Robinson	\$5.00		25.00	5.00	10.00	10.00
Mt. Moriah Missionary Circle, Mrs. Anna Blanton, 5057 Federal ...	5.00					
Mothers' Union, Ebenezer Baptist Church, Mrs. M. T. Mitchell, 3540 Dearborn	10.00	1.00	1.50	2.00	.50	5.00
First Baptist Missionary Society, Mrs. Elton Turner, 364 E. 30th	5.00	1.00	1.00		1.00	2.00
Ebenezer Baptist Church Missionary Circle, Mrs. L. H. Kemp, 1120 Robinson, Danville	20.00		5.00		10.00	5.00
Herman Baptist Church Missionary Circle, Mrs. L. H. Kemp, 1120 Robinson, Danville	7.50	.50	1.00		1.00	5.00
Shiloh Missionary Circle, Mrs. Sarah Galnes, Donation, Lockport....	2.00			.50	.50	1.00
Providence Baptist Church Mission- ary Circle, Mrs. I. A. Peterson, 5647 Heron avenue, Chicago....	10.00					

MINUTES

KANSAS.

Pleasant Green Missionary Society, Mrs. H. D. Scott, Kansas City...	\$5.00	\$1.00	\$1.00	\$1.00	\$1.00	\$1.00
Calvary Baptist Church Missionary Society, Mrs. N. E. James, 1210 N. Maine, Wichita	5.00					

KENTUCKY.

Green Street Baptist Missionary So- ciety, Mrs. Edmonia G. Balkman, Louisville	\$11.50		\$10.00			
Mrs. Laura Vaughn, 765 E. Hayes, Hopkinsville	2.50					
Shelbyville Missionary Society, Mrs. Mamie Clark, Shelbyville	5.00	1.00	1.00	1.00	1.00	1.00

LOUISIANA.

Antioch Home Missionary Society, Mrs. Janie P. Harden, 1006 Snow street, Shreveport	\$5.00					
Tolene Baptist Church Home Mission- ary Band, Mrs. Ella Major, 6348 Dorgenois, New Orleans	5.00	.50	1.00	1.00	1.50	1.00

MISSOURI.

Northern Baptist Church Mission- ary Circle, Mrs. Sarah E. Baugh, 624 A. S. Garrison, St. Louis ..	\$2.00					
Francis street Baptist Church Home and Foreign Circle, Mrs. G. L. Prince, St. Joseph	5.00					

MISSISSIPPI.

Woman's Home and Foreign Mission- ary Society, S. A. Mirnses, Beverly	\$5.00	\$1.00	\$1.50	\$1.00	\$1.00	\$1.50
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OHIO

Second Baptist Church Missionary Society, Mrs. L. R. Mitchell, 520 W. Springe, Lima	\$5.00		\$1.00	\$1.00	\$1.00	\$2.00
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OKLAHOMA.

Missionary Society, Mrs. Anna M. Smythe, 911 E. 8th, Okla. City	\$15.00		\$5.00		\$5.00	\$5.00
Oklahoma City Missionary Society, Mrs. Ella Westbrook, 1222 W. Cal- houn, Oklahoma City	5.00					5.00
First Baptist Missionary Circle, Mrs. Hattie L. Owens, 304 Greenwood, Tulsa	5.00		2.50		2.50	

PENNSYLVANIA.

Malinka Missionary Society, Mrs. A. R. Robinson	\$15.00		\$3.00		\$10.00	\$2.00
Union Baptist Church Lydian Mission- Union, Mrs. Alice Tucker, 1736 Christian, Philadelphia	20.00		3.00		15.00	2.00

TEXAS.

Mt. Gilead Missionary Circle, Mrs. L. J. McNorton, 1126 E. 10th street, Fort Worth	\$5.00					
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ASSOCIATIONS.

ARIZONA.

Mt. Olive Baptist Association, Rev. J. B. Bell, 1240 E. Madison, Phoenix	\$2.50					
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ILLINOIS.

Wood River District Association, Mrs. L. H. Kemp, 1120 Robertara, Dan- ville	\$15.00		\$2.00	\$2.00	\$2.00	\$10.00
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TEXAS.

Zion Baptist Association, Theodocia E. Pollard	\$10.00					
Cypress Association of the E. M. & E. Conv., Mrs. S. J. Osbrooks, Sulphur Springs	\$10.00					

TENNESSEE.

Woman's Tennessee General Associa- tion, Mrs. Josephine Smith	\$10.00					
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STATE CONVENTIONS.

ALABAMA.

Baptist Women's State Convention, Mrs. R. E. Pitts	\$20.00	\$5.00	\$2.00	\$2.00	\$4.00	\$10.00
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KANSAS.

Kansas Women's Convention, Mrs. Emma Gales, 1182 Buchanan street, Topeka	\$50.00	\$5.00	\$25.00	\$10.00	\$5.00	\$5.00
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MISSISSIPPI.

Woman's General Convention, Mrs. T. C. Butler, Edwards	\$20.00		\$1.00	\$1.50	\$10.00	\$2.00
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MINUTES

OKLAHOMA.

Oklahoma State Convention, Mrs.
Anna N. Smith, Oklahoma City.. \$20.00

DISTRICT CONVENTIONS.

ALABAMA.

Women's District, Mrs. A. B. Giles,
Box 26, Plateau, Mobile \$10.00 \$5.00 \$5.00
Women's District Convention, Rebecca
E. Pitts, Uniontown 15.00 3.00 2.00 1.50 7.00 2.50

CALIFORNIA.

Women's Home and Foreign Mission-
ary District Convention, Mrs. S.
P. Strickland \$10.00 \$10.00

MISSISSIPPI.

Second New Hope District Conven-
tion, Mrs. M. J. Scott \$10.00 \$2.00 \$3.00 \$2.00 \$2.00 \$1.00

TEXAS.

St. John District Convention, Mrs.
M. M. Buckner, 804 E. 10th,
Austin \$10.00
East Texas Women's District Con-
vention, Mrs. Josie E. Harkless,
Route 1, Eldersville 10.00 1.00 1.00 2.00 2.00 1.00
Mt. Zion District of General Baptist
Convention, Mrs. L. M. Jones, Box
624, Gonzales 10.00 10.00

CHILDREN'S BANDS.

DISTRICT OF COLUMBIA.

Florida Avenue Baptist Sunday
School, Mrs. Rebecca E. Toliver,
2036 8th street, Washington.... \$22.32 \$10.00 \$5.00 \$15.00 \$2.32

ILLINOIS.

Children's Band of Hope, Mrs. Ida
Williams, Superintendent, 3567
Rhoades avenue, Chicago \$4.60 \$2.00

ARKANSAS.

Children's Missionary Band, Mrs.
R. F. Means, 1622 Pulaski street,
Little Rock \$2.50

PENNSYLVANIA.

Girls' Culture Club, Mrs. Ruth Ben-
nett, 1614 W. 2d street, Chetser.. \$5.00 \$2.50

MINUTES

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FINANCE COMMITTEE'S REPORT - SEPTEMBER 11, 1915.

Societies, 36	\$ 285.58
District Committees, 7	75.00
Standing Committees, 4	110.00
Associations, 6	48.50
Children's B., 4	44.32
Annual Members, 85	25.00
Public Collection	11.51
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	\$ 609.83
	1132.02

Corresponding Secretary's Office \$ 609.83

Total received at Convention..... \$1741.85

Respectfully submitted,

Mrs. L. J. McNORTON, Chairman
Mrs. H. E. HARRIS, Secretary.

REPORT OF COMMITTEE ON VITAL STATISTICS.

To the President and Delegates of the Woman's Auxiliary to the National Baptist Convention, in session at Olivet Baptist Church at Chicago, Ill. Greetings:

"Look all around you, find some one in need;
Help somebody today!
Tho' it be little—a neighborly deed—help somebody today.
Help somebody today; somebody along life's way.
Let sorrow be ended, the friendless befriended,
Oh, help somebody today."

Vital statistics have been aptly termed "The Bookkeeping of Humanity."

There is no national system of vital statistics in the United States. A registration area for deaths was established in 1880. In 1911 the death rates in registration States was 13.9; 1912, 14.6; 1913, 14.7; all per 1000 population. Deaths by color per 1000 in 1912—White, 929.6; native, 679.2; foreign born, 237.0; colored, 70.5; negro, 66.9. By ages, 1912—Under 1 year, 175.9; under 2 years, 35.4; under 4 years, 7.2; under 5 years, 244.1. The greatest number of deaths occur under 1 year and 5 years old.

It is reported there are 112,000 Negroes in the South seriously ill all the time, and that 45 per cent. of annual deaths among Negroes are preventable. Of the 235,000 Negroes that die annually in the South 100,000 could be prevented. Sickness and death cost them \$100,000,000 annually. From 80 to 90 per cent. lynchings are in the South. In 1914 there were 26.

Some conditions leading up to diseases and mortality are: Housing and living conditions (in larger cities, especially alley houses in Washington, D. C., dark flats and poor ventilation in Chicago which are far inferior to those of whites of same class), impure food, dissipation, illiteracy, disease carriers such as fleas, mice, lice, flies, bedbugs, dogs, cats, cows, hogs, goats, parrots, mosquitoes, ticks, etc., and alcoholism. How can we help change conditions?

1. By keeping our own homes sanitary; helping our neighbors by public lectures and using means to induce landlords to provide rent houses according to regulations.

2. In the food line, by forcing the merchant to sell pure foods according to United States laws.

3. By helping to gain purity in the lives of our young people. It is said that one-quarter of the persons born blind in the United States is caused by dissipation on the part of the father, which infects him with venereal diseases.

4. By education along all lines of sanitation, which is the greatest asset to any race; therefore let us educate by having efficient doctors lecture along sanitary lines.

5. By raising war on bedbugs, mice, roaches, fleas and all classes of disease carriers.

6. Let our slogan join the Christian Endeavor—"A Dry Nation in 1920."

7. Stop supporting dirty food vendors, foul-air theatres and sweatshop keepers by buying their products and attending them, and by casting our votes where allowed to lift our city to a sanitary state.

Many years ago, in Capernaum, Jesus was in a home of that city, and many came to Him from far and near. Among them came four men bearing a sick friend on a cot. He had been paralyzed a long time, and they all four carried him to the roof because of the press of the crowd, and let him down in front of Jesus. He was healed and sent away rejoicing. Many in this world are sick; our race largely effected. Let us each lift our burden and take it to the healing source—cleanness, precaution and Christ.

Respectfully submitted,

IRENE D. MAXWELL
Mrs. G. L. PRINCE, Missouri
Mrs. PEARL COLBERT, Georgia
Mrs. BESSIE FOSTER, Georgia
Miss HATTIE LEWIS, Indiana
Miss W. L. PETTY, Tennessee
Miss A. L. JAMES, Indiana
Miss JULIA ANDERSON, Ohio
Miss L. A. JACKSON, Oklahoma
Miss D. V. PEARSONS, Alabama
Miss NORA JOHNSON, Illinois
Miss R. E. BROOKS, Louisiana
Miss E. M. WHITE, Texas.

RESOLUTION.

RESOLVED, That each woman thank God in her heart for this wonderful organization of Baptist Women God is using to help in the perpetuation of His great plans and purposes, and pray that we shall maintain ourselves in great humility.

That the Baptists of the country take notice of the splendid spirit of peace prevailing in the midst of this organization, and of the unprecedented success in every department of its work;

That the entire Sisterhood stand as a mighty phalanx for the splendid corps of officers that have led us to success the past fifteen years;

That we carry home with us President Layton's address, the Corresponding Secretary's address, the tracts on "Social Service" by Miss Helen Adams, and any other officers who contribute tracts and pamphlets for the benefit of missionary societies at home and any other literature that

will assist in making us efficient workmen in the work of the Master;

That the State Directors see that proper literature is distributed among the women's Districts and States;

That the women catch the spirit of social service, and where there are so such organizations, one be organized and conducted in the spirit and on the basis set forth in the addresses of our President and Corresponding Secretary.

That the women pledge anew their support to and co-operation with the Convention in all of its work to the extent that more young women from more States will be represented in our training school; a scholarship fund raised; an increase in our gifts so as to make the Trades Building possible;

That more emphasis be placed on our Young Women's Auxiliaries to the Women's Missionary Societies, whose members must constitute and conduct our future religious work;

That other women take up the idea of California in singling out Miss Sontunzi as a splendid way of doing effective and telling Foreign Mission work.

Mrs. A. J. ABINGTON, Missouri, Chairlady
Mrs. JOSEPHINE SMITH, Tennessee
Mrs. RONE MORRIS, Illinois
Mrs. T. C. Y. POLLARD, Texas
Mrs. W. F. MCKINNEY, Georgia
Miss FANNIE SHOWERS, Georgia
Mrs. IDA McCAN, Indiana
Mrs. ALICE TUCKER, Philadelphia
Mrs. ULA WESTBROOK, Oklahoma
Mrs. W. L. RAUDLES, Alabama
Mrs. C. O. WINN, Louisiana
— DAILY, Illinois
Mrs. M. A. B. FULLER, Texas
Miss M. M. KIMBALL, Texas.

CHICAGO, Ill., September 19, 1916.

Your Committee on Home Missions beg to submit to you the following report.

In the report of this committee made last year the following subjects were given as our special home mission problems:

1. Religion—The Christ Life the Standard.
2. Self-respect—Self-reliance.
3. Education.
4. Economy—Benevolence.
5. Hygienic Conditions.
6. Chaste Living.
7. Common Carriers.
8. Mob Violence.
9. Public Amusements.

It was and is our purpose to push forward our work through extensive circulation of tracts, upon these subjects, and any others that may further the cause of home missions. Because of the failure to obtain the addresses of the committee the collection of funds is not what we had hoped to make it, but we are pleased to report what we have been able to collect as follows:

For Louisiana:
Mrs. L. D. Pruitt \$1.35
Mrs. Q. E. Tate 1.00

Prof. W. M. Pruitt	1.00
Prof. L. F. Dunn	.50
Mrs. C. O. Winn	1.00
Mrs. S. C. Williams	1.00
Mrs. M. T. Wells	1.00
Missionary mass meeting of Monroe	1.75
Mrs. M. E. Robinson	.25

Total from Louisiana	\$2.25
Mrs. M. A. Jones, for Oklahoma	\$2.00
Mrs. E. E. Whitfield, for Washington, D. C.	1.00
Mrs. T. C. Butler, for Mississippi	1.00
Mrs. S. E. Atkinson, for Texas	1.00
Mrs. M. J. Dickson, for Missouri	1.00
Miss Louise Payne, for Ohio	2.50
Mrs. A. E. Ellis, for Texas	.50
Mrs. Odessa Hawk, for Georgia	1.00

Total \$15.25

It is our purpose to make the Tract Fund worth while by an untiring effort to collect funds during the year.

Respectfully submitted,

COMMITTEE.

Committee on Home Missions—J. D. Pruitt, Chairman; Mrs. E. E. Whitfield, District of Columbia; Mrs. Rebecca Daniel, Georgia; Mrs. M. S. E. Dunn, Texas; Mrs. A. Ellis, Texas; Mrs. R. C. Seidel, Alabama; Mrs. Odessa Hawk, Georgia; Mrs. Willie Golstein, Georgia; Mrs. Lillian Haywood, Illinois; Mrs. M. Anderson, Maryland; Mrs. A. Jones, Oklahoma; Mrs. H. L. Joy, Missouri; Mrs. W. L. Petty, Tennessee; Miss Louise Payne Tucker, Ohio; Mrs. M. A. Jones, Oklahoma; Mrs. S. W. Underwood, Kentucky; Mrs. Seale Atkinson, Texas; Mrs. Minnie G. Russell, Pennsylvania; Mrs. Mary E. Rhodes, Pennsylvania; Mrs. M. J. Dickson, Missouri; Mrs. M. H. Jones, Kansas.

CHICAGO, Ill., September 11, 1915.

Madam President, Officers and Members:

We, your Home Mission Committee, beg to submit to you the following report:

In consideration of the importance of the home mission work we would impress upon you the all-important fact that the work of home missions comprises all efforts put forth by this Convention in the United States and its possessions.

We consider it most imperative, however, that that, our greatest problem be solved through a united and strenuous effort to accomplish greater and better results in the immediate home life.

We believe that this can be accomplished by a greater consideration on our part of the small things that make up home life.

We, therefore, recommend the problems already specified by us be further considered by this Convention.

We further recommend that the work of the committee be extended through the distribution of tracts upon practical subjects pertaining to home missions.

We further recommend that each State be responsible for a Tract Fund of \$5.00 or more.

Tract fund collected at this meeting, \$26.50—\$11.64—\$28.14.

Respectfully submitted,

Mrs. L. D. Pruitt, Louisiana, Chairman; Mrs. E. E. Whitfield, Washington, D. C.; Mrs. Rebecca Daniel, Georgia; Mrs. A. Ellis, Texas; Mrs. Odessa Hawk, Georgia; Mrs. Willie Golstein, Georgia; Mrs. W. L. Petty, Tennessee; Mrs. Louise Payne, Ohio; Mrs. M. A. Jones, Oklahoma; Mrs. M. D. Jones, Kansas; Mrs. Anna Gibson, Kentucky; Mrs. A. F. Morgan, Tennessee; Mrs. J. Alebrook, Tennessee; Mrs. Hazel Wood, Illinois; Mrs. M. J. Dickson, Missouri; Mrs. M. L. Stucky, Georgia; Mrs. Mattie P. Griffin, Indiana; Mrs. E. G. Prince, Indiana; Mrs. Mattie Blodgett, Illinois; Mrs. M. E. Robinson, Louisiana; Mrs. E. A. Phillips, Arkansas; Mrs. Susie E. Atkinson, Texas, Secretary.

FOREIGN MISSIONS

To the President, Officers and Members of Woman's Convention:

We, your Committee on Foreign Missions, bring for your consideration the following report:

We come thanking God for the many blessings He has bestowed upon us during this year of calamities and for sparing our lives to meet again in this great national body. We truly praise His holy name for this great woman He has given us from the foreign field, Miss Jeanie Somtunzi, who so deeply spoke to us this morning on the needs of her sisters. We pray God that these women who have pledged this money to keep up interest will not only do so these five years, but as long as the world stands we may heed the call whenever it is given to help foster this work. Realizing the need of thoroughly trained workers on the field, we recommend that each State strive to pay for the training of one foreign student at the training school at Lincoln Heights so that we may be able to carry on more effective work on the foreign field. As we heartily endorse the project of a training school in Africa, we recommend that each State put forth strenuous effort to speedily increase this fund for this purpose, and let us faithfully put into practice the motto, Go, Help Go or Let Go, and if you cannot give your thousands you can give the widow's mite, and the least of you do for Jesus will be precious in His sight.

Your Committee on Foreign Missions—Mrs. J. M. Booker, Chairman, Missouri; Mrs. H. Weekley, Texas; Mrs. I. N. Moss, Texas; Mrs. J. B. Rush, Iowa; Mrs. H. F. Allen, Arkansas; Mrs. Mollie Woods, Indiana; Mrs. H. East, Pennsylvania; Mrs. Tribbet, Pennsylvania; Miss M. M. Kimball, Texas; Mrs. H. D. Scott, Kansas; Mrs. E. O. Hart, Secretary, Ohio; Mrs. H. M. Logan Smyth, Oklahoma; Mrs. B. H. Barnes, Alabama; Mrs. S. E. Robinson, Arkansas; Mrs. Mattie Flowers, Louisiana; Mrs. Allie Barret, Illinois; Mrs. L. A. Garner, Texas; Mrs. Anna Washington, Indiana.

REPORT ON TEMPERANCE

Mrs. E. E. Peterson, Chairman.

Mrs. C. D. Trice, Secretary.

The great subject of temperance, the things which are right and good, would take up the entire space allotted for this report, and the time to make it were we to undertake it.

Therefore we make the report on the great temperance reform which is sweeping the land and the world and opening the blind eyes of persons, states and nations on the harmful use of a thing which God's word condemns.

"Do not drink wine or strong drink" were the words God spoke to Aaron—Lev. 10:9. All through the Bible references are too many to mention where the Word condemns strong drink. "Love thy neighbor as thyself" would

condemn it without reference to the liquid curse itself.

Whoever loves his neighbor as himself can in no way endorse a thing that is wrecking his neighbor, morally, nutritively and in every way. Strong drink is doing this.

We beg to call attention to some of the SIGNS OF THE TIMES.

Eighteen states are now under prohibition law—Maine, Kansas, North Dakota, Georgia, Oklahoma, Mississippi, North Carolina, Tennessee, West Virginia, Virginia, Washington, Oregon, Colorado, Arizona, Alabama, Arkansas, Idaho, Iowa. We praise the Lord much for this.

A popular English war poster reads as follows: "Every week the brewers and distillers destroy at least 73,000,000 pounds of barley and grain, 3,000,000 pounds of rice or maize, 9,000,000 pounds of sugar or sugar equivalents. Every year the brewers and distillers destroy per man 23 pounds of barley, 4 pounds of rice, 10½ pounds of sugar."

William J. Hogan, President of the Indiana State Chamber of Commerce, states it as his conviction that the time has come to clear the state of its rottenness, which, being interpreted, means to do away with the liquor traffic.

"A pronounced decrease in wife desertion and abuse in Des Moines is noticed since the closing of the saloons," according to Charles M. Young, Secretary of the Iowa Humane Society.

Los Celos, a prohibition town of 3500 people, has no need for a jail.

Wine, beer and all intoxicating beverages are rejected at functions of bankers, editors and police chiefs in Georgia.

Russia saves \$900,000,000 by prohibition.

Montgomery, the capital city of Alabama, has a population of about 60,000 people, yet the two weeks following the going into effect of the prohibition law there were no arrests for drunkenness. The records of the police department show a decided decrease in arrests. Crime has decidedly decreased since the city went dry.

An ex-saloon keeper in Bisbee, Arizona, pointed to a well-dressed man a few days ago and said: "This is the first time in fifteen years I have seen that man dressed up, and the reason is because we are out of business."

Governor Capper, of Kansas, said: "In Kansas there are more boys and girls in schools and less men and women in jail than in any state in the nation in proportion to population." It is the state where the lowest percentage of illiteracy exists and where there are fewer paupers and fewer millionaires.

Hon. Fred O. Blue, Prohibition Commissioner of West Virginia, vouches for the statement that since prohibition went into effect July 1, 1914, there has been a fifty per cent. decrease in drunkenness.

Leading scientists of the world today are declaring against alcohol. Business, finance corporations are declaring against it. Dr. Edward Wallace Lee, of New York City, recently gave an address before the Medical Association of Greater New York, and he said: "The factors which enter into the cause of physical defects are many, and may be classified under three headings—Constitutional, Acquired and Accidental. Alcohol is the principal factor entering into the three classifications. I emphasize alcohol because I believe it to be the most potent factor in physical and in mental degeneration. It will take 100 years or four generations of sobriety and abstinence even to begin to mitigate the physical harm it has done to the human race."

We shall not prolong the report. We call upon the Baptist women to be up and doing to arouse interest everywhere for total abstinence from the poison, and to inspire our people for state-wide and nation-wide prohibition.

Let us not forget to condemn the slavery of tobacco and stuff in sections where snuff is used, and to condemn all kinds of drugs which enslave mankind.

Temperance Committee—Eliza E. Peterson, Chairman; Mrs. Corrie Dickerson, Tennessee; Miss J. H. Holman; Mrs. I. B. Boyd, Missouri; Mrs. E. Stricklen, Texas; Mrs. J. C. Williams, Georgia; Mrs. M. J. Broughton, Indiana; Mrs. A. L. Bennett, Pennsylvania; Mrs. E. Majors, Louisiana; Mrs. D. S. A. Davidson, Illinois; Mrs. R. E. Pitts, Alabama; Mrs. M. L. Broadbent, Arkansas; Mrs. Ella M. Berry, Missouri; Mrs. Mary Davis, Illinois; Mrs. J. P. Harden, Louisiana; Mrs. B. M. Craddock, Texas.

REPORT OF COMMITTEE ON CHILD WELFARE

Madam President, Officers and Members of the Woman's Convention, Auxiliary to the National Baptist Convention:

We, your Committee on Child Welfare, beg to make report.

What of this child welfare problem? The more one studies and investigates it the larger and more intricate it seems.

In the language of our own Miss Helen Adams, "The child welfare question is a large and vexed problem. Our neighborhood keeps us steadily on the job right there."

The object of all work for children is to produce normally developed men and women. It is the right of each child to be well born, carefully reared religiously, morally and intellectually. If he fall in these requirements and birth and environments throw him into the dependent, defective or delinquent class, then he should be rescued as quickly as possible.

In every part of this country—in fact, throughout the civilized world—the baby is recognized as one of the most valuable national assets. A sense of obligation to the child, as the citizen of the future, is awakening. In response to it preventive undertakings are springing up on every hand which aim not only to keep the baby alive, but to improve his chance to grow up to healthy maturity. Realizing that the problem is too complex to be solved by one set of workers, physicians, nurses, social workers and others interested in the betterment of conditions have joined in a concerted effort to put the gospel of prevention to practical every-day use. Remember that the child is father of the man.

We are told that in one state 3000 babies die each summer; that 2000 are less than one year old; that of these 1800 are bottle fed and that only 200 are breast-fed babies. There is a reason. What? BOTTLE FEEDING AND IGNORANCE. Ignorance causes three baby deaths out of four. Also that two and one half million babies are born in the United States each year. One-half million—one-fifth of the total—die during the first year of life needlessly. The economic loss to the nation by these unnecessary deaths is approximately \$3,000,000 a day, or \$1,095,000,000 a year. In one year this would equal in cost the European war for very nearly six months. The deaths in the war for a year may not exceed the preventable deaths in the United States.

Gastro-intestinal diseases are the cause of one-fourth of these child deaths. Eight thousand deaths in one battle is bad. But each year in New York City alone 8000 babies die needlessly. According to the best authorities, the cost of saving them would be less than the cost of burying them.

How can child deaths be reduced? Only by the education of parents. Only by parents themselves. In 1914 about 60,000 deaths occurred among school children. These 60,000 children of school age represent national investment and value almost as great as that of the 500,000 babies who die in the first year.

Thus, the proper protection of babies and children of school age would mean a saving to the country of nearly 600,000 people each year. Add to this another 500,000 adults who die from preventable diseases in the United States, and you have a total greater than the annual immigration into this country. Form a mental picture of 1,000,000 people going out of the country—by death, each year instead of coming in through the great immigration ports. Then you will realize the preventable economic loss to this nation.

This terrible immigration through death can be stopped. The death of 500,000 children each year is an awful monument to our inefficiency in the saving of lives of our babies. The need is that every father and every mother raise themselves to the simple standards—the easily acquired standards—of health, which would do away, to a great extent, with the little coffins—the symbol of ignorance—black markers in deaths of little ones.

It is estimated that there are eleven million city children entrusted to us "for keeps." Most of this eleven million must find work or play in the city streets, alleys or back yards of the tenement houses. The children look to America's manhood and womanhood to be helped in health of mind and body and protected from the danger and vice which lurk in their surroundings. Mr. Philip Davis says that the north end of Boston, known as Little Italy, has a population of 25,000 and so fearfully congested that in some blocks the density of population reaches 850 per acre. This condition forces the children to practically live in the streets, where they must learn the lessons of life that will shape them for good or bad. What of the future men and women growing up in like surroundings all over the country if we do not take quickly and efficiently the streets, alleys and back yards of tenements in hand and look after the children who are permitted to roam at will at night as news and messenger boys, etc.? He says, "Night life militates against children's health and growth to a greater extent than has been realized. Overstimulation, in place of rest and sleep which growing children need, tends to undermine even the strongest constitutions. It needs no physiologists to perceive that the ravages of night life help materially to reduce measurements of weight, height and chest, and to weaken heart, lungs and eyes. Moreover, their education suffers. Children who are out until midnight must report at school the next morning, although tired and mentally dull. Night life destroys the habits of industry, loitering and loafing become rooted into a habit."

It seems that all efforts put forth for the child's welfare might be summed up thus: The prevention of infant mortality. This can be greatly aided by a more careful trading of our girls for wives and mothers, for the mortality of infants is largely due to ignorant mothers. (Speak of Clark University in the basket preparation.)

(1) To restrict the child from harmful excessive labor. (2) Efficient education, physical, mental and industrial. (3) Treatment of defectives—this includes blind, deaf, etc. (4) Dependents and delinquents.

Efficiency is the watchword of the age. Efficiency in every vocation, enterprise and phase of life—religious, social, industrial.

Efficiency is producing the desired effects—or it is bringing things to pass—or, in other words, it is common sense applied in everyday life. Efficiency is the best methods that will satisfy their needs. It goes further. Efficiency in providing an institution for children as to its equipment, its methods, its management, requiring food that is most nutritious, plenty of fresh air, play space and equipment and clean surroundings in all. Efficiency in workers and management.

The age requires that motherhood must be conserved and that mothers' homes be kept neat, be well furnished, well protected, that they may give health and strength to their offspring. Children should be left with parents when possible to do so.

Effortful efforts are being put forth to rehabilitate the home—to restore it to its former rank and responsibility. Family life cannot endure where there is shiftlessness, indifference, loose habits and a lack of love for Christ and His word. In rehabilitation work, therefore, the principle of thrift, honesty, truth, virtue, religion must be carefully urged and observed, and everything possible be done to strengthen the moral qualities of our families.

The home should be conserved if possible. You cannot help the child when you impair the home. It is his natural habitation, set up and ordained by God from the beginning.

It is always best for the child if mother can attend to it. God tell us when He directed the sister of Moses to call his mother to nurse him. There is much that could be discussed about the unmarried mother and her child of which we see and know so much in our own communities.

Heretofore the father has been allowed to go his way, leaving the whole burden on the shoulders of his victim. This is fast changing. In some states he is made to support his child, and that the child and mother bear his name. The word illegitimate is being abandoned. A well-known physician, in discussing this question, says there is no such thing as an illegitimate child, one child is just as legitimate as another. They came into the world in exactly the same way, under the same physical and spiritual laws. In all matters of record instead of calling the child illegitimate, when the father is not known, the word "anon" should be used. A child may be anonymous but not illegitimate. Even at this we must protect our girls from these agents of sin and shame at all hazards. George B. Mangold in "The Forum," March, 1916, says: "In the United States comprehensive statistics on illegitimacy are lacking, but such as we have indicate that it is on the increase more in our cities than in rural communities—the fact being women seek the cities to hide their shame. Available statistics for certain portions of the United States indicate that 60 per cent. of these women fall before they reach the age of 21, and the greatest frequency is 18 years. Heretofore," says he, "the mothers have chiefly borne the burden of the stigma attached to illegal partnership. A solution of the problem depends on bringing it home to the aggressive sex, and of making it costly and burdensome to the father, who has hitherto escaped the penalty."

The things thus far considered are in large part the common interest of Christians of whatever name. We cannot, therefore, too strongly commend them to the attention and effort of our people. But beyond these interests and obligations that we have in common there are some special interests, obligations and opportunities that press upon us as Negro Baptist women.

The age in which we live has some great outstanding characteristics and needs, and there may be some urgent demands upon us for our service and prayers. Some great religious body is needed that shall interpret this great question, not in word only, but in life and in effort that shall break a path through the tangled thickets of this modern social world and show men, women and children the way to God. It is remarkable how rapidly our cities are growing, and this rapid growth creates new and difficult problems.

Unless these cities can be made sanitary, wholesome, moral and Christian there will inevitably follow physical and moral degeneracy. The rural districts have not been neglected or forgotten. The word today is better

schools, better school buildings, better teachers and longer terms for the country schools. There is an effort and a desire to develop a permanent environment for the country boy and girl whereby they may be able to grow and thrive in all the beauty and comeliness of man and womanhood, with nature as a true teacher of purity and beauty.

We, therefore, urge our people to renew their effort in the solution of this problem, to make a careful and systematic study of this child question that they may understand the significance of it and thereby co-operate with all men and women of good will who are seeking to interpret the idea of child welfare along with other questions and to secure the best results.

Recommendations:

1 That this committee be not only composed of a permanent chairman and secretary, but that a woman from each state be a part of this committee, to serve at least three consecutive years, that a more systematic and thorough report may be made of localities in which there is too comprehensive for workers to be changed each year.

2 That an hour be given for this report, that workers and experts along this line may be heard from the platform program arranged before the meeting.

3 That an exhibit of conditions, etc., be held at each session, the expense be borne equally by each one of permanent committee. Child welfare exhibit from Child Labor Committee.

4 Organization of local committees for practical work in day nurseries, kindergartens, etc.

5 Juvenile Court, etc.

Child Welfare Committee—Mrs. J. E. Given, Kentucky; Mrs. T. J. Seay, Tennessee; Mrs. Florence Jenkins, Missouri; Mrs. M. Starkie, Texas; Mrs. E. J. Bennett, Georgia; Mrs. Maggie Holton, Georgia; Mrs. Mary Ogles, Indiana; Mrs. M. E. Johnson, Pennsylvania; Mrs. S. F. Malone, Kansas; Mrs. J. B. Taylor, Ohio; Mrs. Anna L. Warren, Oklahoma; Mrs. R. F. Wilson, Alabama; Mrs. Rebecca Means, Arkansas; Mrs. S. C. Williams, Louisiana; Mrs. Porter Moberly, Illinois; Mrs. M. M. Buckner, Texas.

COMMITTEE ON OBITUARY

Committee failed to report. The following names of deceased members were handed to the Secretary: Mrs. W. H. Dotts, Flatsburg, Mo., President Mount Zion District Auxiliary; Mrs. J. K. Parker, Antioch District, Mo.; Mrs. A. R. Adkins, Mount Carmel District, Mo.; Mrs. M. J. Grant, Antioch District, Mo.; Dr. J. B. Davis, Thomasville, Ga., Corresponding Secretary of Baptist State Convention; Rev. W. M. Williams, Macon, Ga.

We recommend that a memorial page be dedicated to their memory in our minutes. They shall be ever held in loving remembrance by those for whom and with whom they labored. We bow in humble submission to the will of our Heavenly Father, and commend the many virtues of these departed ones to their comrades in service.

Obituary Committee—Miss Alice Tucker; Mrs. Mary E. Hampton; Mrs. E. M. Lawrence, Tennessee; Mrs. L. K. Williams, Texas; Mrs. Lucy Williams, Missouri; Mrs. J. D. Holman, Texas; Mrs. Cordie Ford, Indiana; Mrs. T. H. Merhiser, Pennsylvania; Mrs. Rilla A. Vanhorn, Oklahoma; Mrs. H. V. Irving, Alabama; Mrs. E. V. Marshall, Arkansas; Mrs. E. A. West, Pennsylvania; Mrs. Ella Major, Louisiana; Mrs. Rebecca Murrl, Illinois; Mrs. R. A. Webb, Texas.

ANNUAL ADDRESS OF MRS. S. W. LAYTON, PRESIDENT OF WOMAN'S CONVENTION ANNUAL ADDRESS

When the birthday anniversary comes around, generally we indulge in reminiscences—how many years we have lived, how we have spent the years, we dwell on past pleasant experiences and deplore past mistakes and failures committed and usually resolve to improve the future. This meeting is our fifteenth anniversary, and we, too, may retrospect, as we have done yearly—fifteen years ago in Richmond, Va.—at the annual setting of the National Baptist Convention—in response to the yearning of the hearts of our women for an opportunity to do a better and more extended service for God, and the encouragement and endorsement of some of the strong and progressive men of the Convention. Several conference meetings were held, and the result was, forty women formed an organization, which has been preserved and grown to the present proportions in usefulness and numerical strength, and which you dear women assembled, represent as "The Woman's Convention Auxiliary to the National Baptist Convention." What has it done? More than any previous organization among Negroes, it has taught the utility of organization, it has preached the acceptable gospel of Race development through practical Christianity; it has taught that work among women—the elevation of home life is fundamental in Race development, and that the Negro must largely assume the work of his own development, this woman's convention has crystallized and is perpetuating these principles in an institution known as the Training School, located at Lincoln Heights, Washington, D. C., where Colored women and girls can be educated and trained—who desire to do service as teachers, missionaries and workers among their people or to become Christian missionaries to Africa or other countries. Before we applaud ourselves, let us reflect. Might we not have done more and better service? May we not now make that institution what it should be—may we not send to it deserving young women—those who have possibilities in them—not failures with which to expect the "miracle to be performed," but those in whom the effort will pay.

The growth of our work is indeed remarkable—we have extended its membership to every State and territory in the Union, we have found quiet and obscure women, who knew not their talents, and we have brought them forth, given them inspiration and work, developed them into some of the strongest and most resourceful women of the age, it known only among their own people. They are women whose hearts are consecrated to the service of God and humanity and are laboring unselfishly in their homes and communities. The Convention is in reality—an institute—our effort is to teach and prepare women for service. This is the real purpose of our Committee work. I want to impress upon you who may be appointed upon committees that as you are selected to serve on various committees it is because, firstly, of the importance of work named as such committee; secondly, because of your special fitness to do that special work, and thirdly, because we want you to organize and study your committee work and advise us how to develop its special interest in our localities and societies. Please consider your appointment as it is intended, important. Again, stay on your job, follow directions, remain at your post—remember you are sent to represent here and not on the streets or other meetings. I advise here, that State Directors and State Presidents—organize your own delegations and instruct your women about their duties. (Settle your local differences and please not refer them to this meeting. You can save so much time and greatly aid our work by so doing. Do this yearly.)

WESTERN TOUR

Yearly our workers, particularly those of the West and South, have asked their president to visit them, and this year it was possible for her to give a little time and meet a few organizations and churches. The possibilities of the West cannot be estimated. In this section Negroes are migrating rapidly. Industrial opportunities are great. Sisters be vigilant. It is entirely yours to influence the future of the Negro in the great West. Teach him to become efficient and trustworthy; teach him the serious responsibility of laying the foundation for his people who are come after him. In this respect we are all lacking—we plan for today and live for today—we are making very small provision for our future progeny. I am much impressed with the type of leadership I have met on this trip; I refer particularly to the type of ministers and their wives. The homes I visited were of the highest order of Christian culture, the wives of these ministers were capable, cultured women, whose homes spoke more eloquently than words of their influence in their communities, and I thank God for these women, whom I have heard commended by the people among whom they live. I have learned to love and respect these women. The West needs special consideration; it is big and expansive; people are going there rapidly; opportunities are great, and with them flock importers and ignorant men who aspire to preach and who exploit the people. Those importers are not able to teach, and hence they are retarding the work of the Church, increasing distrust among our own people, increasing racial feeling.

So there is imposed upon these strong leaders, whom I met a greater labor and a more important service than elsewhere. The need of instruction and teaching is apparent in the West. You must feel excitement, there are many forms of new religious and ideas to be overcome. The duty of Baptists in the West is to organize to keep out ignorant and false teachers and get people to adhere to the landmarks of the Baptist faith and to develop more spirituality—in overcome ignorance and the many forms of new religious and cults that are increasing unbelief in the West. This is their special problem.

SOCIAL SERVICE

Social service work is being comprehended and the vital thing is instruction—how to ameliorate and prevent the evils of society, provide against the occurrence of those evils which are sapping so much of the vitality of our race. We must study God's Word and observe modern methods of teaching in the protection of homes, women and children. Remembering preventive work—is more important than rescue work. We must formulate methods of social service work for our societies and church. We must work for the federation of our church on some basis for this work. A member in each Church able to lead—i. e. delegate work to others—reduce preaching largely to teaching—study economic conditions. Pastors, make a survey of your district to discover forces making for righteousness, study your Sunday school problem with reference to your race and community needs. Give financial aid only to individuals and agencies whose work has been tested by results beneficial to community. Education closer to religion, relate it to health needs, industrial life, character building, work in prisons, reform work among men, collect and organize social facts.

INDUSTRIAL CONDITIONS

The industrial condition of our people is a problem of great importance. Society is imposing a serious and unnatural responsibility upon Colored



women, the propagation of the Race and the families support. Charlotte Gilman Perkins says "That women are for the propagation of the Race and to help men to higher ideals of living." The development of the Colored woman in industrial activity (though the field has been most limited to her access, her inventions in household economy, the spirit of her unselfishness, her bravery and patience have become natural virtues, and should commend her as a producer of the highest order in domestic life and industry. The question arises when will her sacrifices and contributions be compensated for by society? If Colored men are denied an industrial chance they will be forced to lose responsibility in family support and made to yield their independence. If Colored women are to continue so largely supplementing family income Prof. Segar says, "If economic progress is to follow in our national life it must be the result of steady improvement in standards of living, opportunity and efficiency of all wage-earners in our communities." Unless opportunity is given our men they cannot respond except with great cost. Colored men are being denied industrial competition, they have to accept poorly paid and irresponsible positions, and Colored women are forced to supplement family incomes so largely that their children are neglected and do not get the supervision and care they should receive from their mothers. In States like Kansas, Colorado and California, where women have the ballot, Colored women should use it thoughtfully and should be active. Vote for women and men who will give our men a chance to enter trades and skilled labor. Show your interest in local politics, wherever white women are interested demonstrate your common interest and appreciation of citizenship the State has conferred on you. Colored women in these States, we appeal to you to cast your ballot wisely.

PROTECTION OF COLORED WOMEN

"The Work of Protecting Women in a Great City"

Years ago it was thought that of all countries in the world women were safest and best protected in America; that the chivalry of American men guaranteed protection to American women, but conditions are changed and such boasts have become empty talk, ay, "rot" in the maddening rush of civilization, old-time virtues are overlooked, the multiple forms of unscrupulous competition, the dollar, the fact have subsidized character, women are exploited and demoralized by the thousands. The traffic among women in our cities is alarmingly undermining our moral and industrial systems. A very conspicuous and neglected phase of this problem is that of the Colored woman, the victim of men of all races; robbed of the safeguards that white women may claim, little or no redress in the courts, even in our Northern cities, the plea of the ignorant black girl is often a joke to justice.

The increase in prostitution has caused much concern; our Federal Government and many cities are making investigation to find the root of this evil and the remedy. So far the strongest evidence points to the bread and butter problem, the chance to earn a decent living. The Colored Woman is here again handicapped, few positions other than domestic service are open to her, and that at present often times carries exposure and temptation; like all poorly paid laborers, she becomes restless and desires a better field of opportunity, and when the inducement of an employment agency or some friend is presented she leaves her home, often a little rural district, and the suggestion has never been sent to her brain cells with which to make a picture of the dangers ahead in the city to which she goes where competition and skill are demanded and also where graft and political corruption has seared men's consciences; she does not know that

dangers to women in travel are on the increase, and that women of every grade of society who travel alone from California to Maine, from the Gulf to Canada, have discovered a new social law—that dangers to women increase in proportion to the density of population (of course, the small town and country cannot establish its immunity), but in travel the social disturber starts from the country to the small town and from the small town to the city. Of course, the lowest in the social scale would suffer the most. Every woman, even the poor Colored girl, has a right to travel without annoyance. Colored girls are robbed of the protection that society throws around the white women (those of her own men might protect her are many times disarmed by prejudice and disfranchisement). Immunity from affronts of all kinds of men, as well as protection, should be guaranteed her in Christian America. Neither of these does the Colored woman get, and the fact that conditions as regards the demands of women of this class even supposed self-respecting men are not perfect is a blight upon the Christianity and shows there is something wrong in our social structure (if such protection is not granted her the often repeated declaration of American justice and right which is shared by all alike has become empty talk ay, rot.) May not Colored women to some extent more systematically work to protect young women who live in their communities and also safeguard the stranger in transit co-operating with all and any organization striving for the uplift and protection of womanhood. White women are realizing that their security is not certain while Colored women are unprotected; there is a host of loyal and consecrated white women whose co-operation is given us; among them I must mention Miss Frances A. Keller, whose efforts shall in time help revolutionize the present standards and conceptions of American labor and put us on a basis of self-respect and dignity. Years ago she caught the vision and laid the foundation of a hopeful and splendid future for Colored working women. From her early work and publications was born the Association for Protection of Colored Women, an organization now long past its experimental period and proven network a success—inseparable from Miss Keller is Mrs. E. E. Leaf, sane and staunch—largely the developments which will be made by Colored women in the future shall be due to the encouragement and co-operation these two women have given, in the days which tried men's souls and when it took to "speak forth words of truth and soberness"—get at it quickly. Missionary Societies, Fraternal Organizations, Women Auxiliaries, Mothers' Clubs, become acquainted with your young women, working girls. Know their places of employment, and if things do not look right, move the girl and find her another job; be informed if she lives at home or lodges out, and in the latter case investigate her surroundings, and if things look suspicious get her a decent home. Most important, find where her days off are spent, in whose company her hours of recreation are passed, who are her "gentlemen friends." Such work will pay our churches, organizations and societies a handsomer dividend than the money she begs for the raffles, or securing her co-operation and consent in getting members to become benefited by joining the society being written up for a policy. In proportion as we really value the worth of our womanhood, and unselfishly give our efforts to its protection and development, the advancement of the Race will proceed in a ratio of geometrical progression. We have a hard fight and a glorious future ahead. To the victor belongs the spoils. No cross, no crown. Let us get the right vision that comes through consecration and the Spirit of Christ. Ask and ye shall receive.

I am the power, the Life, the way,
Thou art in me, then never stay
In paths of doubt, obscure, untrue

Cast out the Old, Let in the New.
 Breathe in the Omnipotence Sweet
 Thou art redeemed. Stand on thy feet.
 While through thy Being thus I bring
 The freedom that a soul doth sing
 As bounding forth on wings of love
 It merges into realms above
 And looking out, it views the whole
 As one Grand Presence, One Great Soul,
 One boundless, vast Infinity,
 Embracing all Eternity
 From "God speaking to Man" from
 Revelations of life beautifully.

Dear longing heart, if thou would'st know
 The words of Truth which from me flow
 To meet the needy soul doth fall
 Lend me thine ear! gently kneel
 Before the shrine of Life Divine,
 Breathe sweet faceless from the lines
 That face full part from lips of live
 To lift thee to that realm of love.

THE FIFTEENTH ANNUAL REPORT OF THE EXECUTIVE BOARD AND CORRESPONDING SECRETARY OF THE Woman's Convention

Comrades and Christian Workers:

We come up here today, like soldiers from battle—foot-sore, battle-scarred and banners tattered—but, we are here, singing songs of victory.

Fifteen years ago we fought "the Battle of Richmond" in the Third Street A. M. E. Church (now Third Street Bethel A. M. E. Church). We took up our march under a banner upon which was inscribed "The World for Christ." For fifteen years we have been waging war "against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places."

These veterans who have come up to the National Encampment of Grand Army of the Church Militant have their massive characters seamed with scars; they have on their coronation robes, glittering with the fire of persecution, but, thank God, we are here to answer to the Fifteenth Annual Roll Call. This camping ground seems but the gate of Heaven to our souls. This is the Mount of Transfiguration. It is good to be here!

There were a number of brethren in that meeting at Richmond, and gave valuable assistance in getting the organization launched. We strike the saddest note in the entire report when we call the name of Elijah J. Fisher, D. D., and he fails to answer to the roll call. His home-going on the eve of our coming to this great church was a shock to the entire country and especially to the hundreds who are here today because he bade us come. But he has answered to the roll call of the Church Triumphant. We miss him. No man would have been more pleased to have extended a hearty welcome to this host of Baptist women to Chicago and to Olivet Baptist Church than that valiant soldier who laid aside his armor just a little over a month ago. To the family and church we again extend our sympathy.

But Dr. Fisher is not dead; his noble life goes on. He wrought well here, but there "the greatest tasks that he awaits his hands"—for

I cannot say and I will not say
 That he is dead—he is just away!

With a cheery smile and a wave of the hand
 He has wandered into an unknown land.

And he left us dreaming how very fair
 It needs must be, since he lingers there.

And you, O you, who the wildest yearn
 For the old-time step and the glad return—

Think of him faring on as dear
 In the love of There as the love of Here.

Think of him as the same, I say;
 He is not dead—he is just away!

Seven of the women who were with us in that great meeting have gone home. What a day of rejoicing it must have been when they stood on the banks to welcome Dr. Fisher home. Susie Foster, of Alabama, was there; Anna Donaldson, of Washington; Anna M. Peyton, of Illinois; Rosa J. Ratcliffe and M. E. Hamilton, of Tennessee, and A. J. Gatlin, of Mississippi, were the representatives of this organization who bade him welcome. They were with us at Richmond and they labored unceasingly to the end to make this Convention an organization of power.

But why are we sad because they are not here? They sing to us in Spirit of the "Blessed Land" and they tell us—

"They are dwelling on the mountain,
Where the golden sunlight gleams
O'er a land whose wondrous beauty
Far exceeds their fondest dreams
Where the air is pure, ethereal,
Laden with the breath of flowers,
They are blooming by the fountain,
Neath the amaranthine bow'ers."

"They are drinking at the fountain,
Where they ever would abide;
For they've tasted life's pure river
And their souls are satisfied;
There's no thirsting for life's pleasures
Nor adorning rich and gay,
For they've found a richer treasure,
One that fadeeth not away."

But, dear sisters, we must turn from thoughts of the departed, for we hear God calling us to the fields, ripe unto harvest:

"Our God is calling—
Disease and death, and griefs and groans,
Are but the sad, sweet undertones
Of God's good voice, that calls to better, brighter things,
In gentle whispers falling
On ears too dull to heed the call their whisper brings—
Our God is calling."

Only thirty-eight of the seventy-five delegates who answered the call issued by our Foreign Mission Secretary, Rev. L. G. Jordan, to the women of the churches to come to Richmond to consider the wisdom of organizing, enrolled.

THESE ARE THEY—THE WOMEN WHO LAID THE FOUNDATION FOR OUR WOMAN'S NATIONAL ORGANIZATION AT RICHMOND, SEPTEMBER 15TH, 1900.

*Miss Susie Foster	Alabama
Mrs. C. M. Wells	Alabama
Mrs. R. T. Pollard	Alabama
Mrs. S. C. Shankle	Arkansas

Mrs. Ruth Marsh (Bennett)	Arkansas
Mrs. S. C. J. Bryant	Georgia
Miss Sarah Fisher Brown	Georgia
Miss Hattie Eskridge (Ferguson)	Georgia
Mrs. A. L. Godsey	Missouri
*Mrs. E. P. Donaldson	Washington
Mrs. M. D. Jones	Kansas
Mrs. Fannie Blount	North Carolina
Mrs. E. T. Eatman	New Jersey
Mrs. O. F. Brown	Pennsylvania
Mrs. Rosa Robinson	Pennsylvania
Mrs. Amanda East	Pennsylvania
Mrs. S. W. Laxton	Pennsylvania
Mrs. A. M. Willis	Pennsylvania
Mrs. E. Perkins	Pennsylvania
Mrs. A. M. Holman	Florida
*Mrs. Anna M. Peyton	Illinois
Mrs. Mattie Bledsoe	Illinois
Mrs. Fannie Hold (Sears)	Minnesota
Dr. Fannie Kneeland	Tennessee
*Mrs. Ratcliffe	Tennessee
Mrs. M. H. Flowers	Tennessee
Mrs. V. W. Broughton	Tennessee
Mrs. Nellie Young	Tennessee
*Mrs. M. E. Hamilton	Tennessee
Mrs. M. M. Buckner	Texas
*Mrs. Gatlin	Mississippi
Mrs. Lucy A. Cole	Virginia
Mrs. Eliza P. Fox	Virginia
Mrs. B. Terrell	Virginia
Mrs. M. Stratton	West Virginia
Mrs. M. C. Cox	Rhode Island
Mrs. E. H. McDonald	Washington, D. C.
Miss Nannie H. Burroughs	Washington, D. C.

*Deceased.

THE FIRST YEAR.

Kansas gave the first contribution. It was ten cents and sent by Mrs. Hattie Smith, of Cherryvale. The largest personal contribution was from the late Miss Carolyn G. Ewon, of New York, who gave \$22. The largest contributor of our race was Miss Rosa Armistead, of New York, who gave \$5.55.

The organization giving the largest amount during the year was the Indiana Woman's State Convention, \$75.00. The State of Indiana led in contributions the first year. She gave \$178.76. The first visit made by the Corresponding Secretary was to Cincinnati, Ohio, September 18, 1900. It might be interesting to know the very first contributors in each State after we organized. The first persons to send money are as follows:

Alabama—Woman's Missionary Society, Sardis Baptist Church,	
Enon Ridge, Mrs. Ellen Presley	.50
Arkansas—Mrs. Polly Dawson, Haynes	.50
California—Mrs. P. A. Bartow, Stockton	1.00
Connecticut—Mrs. Louise P. Collyn, Norwich	1.25
Colorado—Mrs. L. C. McCulloch, Denver	1.00
District of Columbia—Mrs. E. J. Ross	1.25
Florida—Mrs. A. M. Holman, Tampa	

Georgia—Mrs. Victoria Tippins, Mannassas.....	10
Indiana Ministers and Deacons' Associations, at Evansville.....	5.00
Indian Territory—Woman's Missionary Society, per Mrs. Janie Jackson, McCallister.....	1.75
Illinois—Mrs. Gaskill Joliet.....	.50
Kentucky—Mrs. T. L. Newton, Louisville.....	.50
Louisiana—Mrs. Katie Brown, New Orleans.....	1.50
Maryland—Mrs. Mary F. Green, Baltimore.....	1.00
Mississippi—Miss Cora Thompson, Canton.....	1.50
Missouri—Mrs. A. L. Godsey, St. Louis.....	1.00
Kansas—Mrs. Mattie Smith, Cherryvale.....	.10
(Note: This was the first contribution we received.)	
Massachusetts—Mrs. Anna Langford, Cambridge.....	.50
North Carolina—Mrs. Martha Reavis, W. Raleigh.....	1.00
New York—Miss Rosa Armstead.....	1.25
New Jersey—Mrs. Harriet A. Jackson, Plainfield.....	.10
Ohio Woman's Auxiliary, Ohio State Convention, Mrs. J. C. Jackson.....	12.37
Oklahoma Territory—Mrs. M. C. Cox, Guthrie.....	1.00
Pennsylvania—Mrs. D. F. Brown, Philadelphia.....	1.00
South Carolina—Mrs. Laura Coxum, Charleston.....	1.50
Tennessee—Mrs. R. J. Ratcliffe (deceased).....	1.00
Texas—Mrs. Eliza Watson, San Antonio.....	.50
Virginia—Miss Susie Jefferson, Richmond.....	1.00
West Virginia—Mrs. Mary Stratton, St. Albans.....	2.00
Washington—Mrs. E. O. Donaldson (deceased).....	1.50
ASSETS, 1901	
1 office desk.....	\$ 15.00
1 office chair.....	6.00
1 typewriter.....	100.00
1 waste basket.....	.25
36 cuts.....	75.00
Supplies.....	25.00
Total.....	\$221.75

ASSETS, 1915

1 Organized in Richmond, Virginia, 1900

2. Collected \$194,003.08 since 1900 and spent it for Missions and Christian Education. (This does not include any money spent by the State Conventions for missions and education.)

3. Have kept from two to seven foreign girls in American schools since 1905.

4. Own six acres of land in the District of Columbia and operate the National Training School for Women and Girls. Have spent \$80,547.02 in the five years for land, buildings (5) equipments and running expenses. This is the only piece of property owned at the National Capital by Colored Americans throughout the country, and devoted to educational and uplift work. The opportunity for large service at a strategic point is unequalled.

5. Have sent annually, to missionaries on foreign fields, boxes containing bolts of cloth, ready-made garments and school supplies.

6. Have distributed more good literature among Colored women than any other organization of Negroes in the world. Millions of pages have been printed and scattered broadcast.

* * *

7. Have developed a national organization that has grown in favor and efficiency.

* * *

8. Operate the only Social Settlement in the entire country, financed by Negroes and employing trained workers.

* * *

9. Operate the only school that ever reached National scope and notice without depending on white friends to carry the financial burden.

* * *

10. Operate the only National, educational institution presided over by a woman of the race.

* * *

11. Have more foreign girls in training than any other race group.

* * *

We have given you this brief retrospective, introspective and summary of the work of the Convention for fifteen years, but as it is our duty in the annual report, we come to discuss the progress and problems of the past year and to map out the work for the incoming year.

FIFTEEN YEARS OF TRIUMPHANT TRUDGING

Woman's Convention, Auxiliary to the National Baptist Convention, Organized in Richmond, Va., September 15, 1900

Year. Met.	Raised.
1900—Richmond, Virginia.....	15.00
1901—Cincinnati, Ohio.....	1,120.64
1902—Birmingham, Alabama.....	3,202.41
1903—Philadelphia, Pennsylvania.....	2,049.61
1904—Austin, Texas.....	2,423.56
1905—Chicago, Illinois.....	11,808.70
1906—Memphis, Tennessee.....	13,523.05
1907—Washington, D. C.....	13,750.30
1908—Lexington, Kentucky.....	13,088.55
1909—Columbus, Ohio.....	17,165.41
1910—New Orleans, Louisiana.....	15,656.30
1911—Pittsburgh, Pennsylvania.....	13,118.62
1912—Houston, Texas.....	26,968.09
1913—Nashville, Tennessee.....	21,543.27
1914—Philadelphia, Pennsylvania.....	19,471.67
1915—Chicago, Illinois.....	20,612.35
Total.....	\$195,627.43

A LINK IN THE CHAIN

11. In this meeting, we are also to link Negro Baptist women together into one great chain, representing unity and strength and continuity of service, we will be able to do all that is mapped out in this report. The

chain representation around these walls bears the names of the women and the organizations that pledge themselves anew to the cause. We must have no missing or broken links; every woman here is asked to become a link in our Anniversary Chain. We are making history and you must count one for service, wherever you are.

LITERATURE

We have distributed over 300,000 pages of printed matter this year.

The most popular tracts that we have issued this year are:

"Ten Things the Negro Must Do for Himself." This tract has been commented upon by a number of the leading white and Negro journals. Among them we noted comments from the *Missionary Review of the World*, the *Watchman*, *Examiner*, the *New York Weekly Witness*, a Philadelphia paper issued by the Society of Friends. Letters of commendation on this tract are many.

The next tract in popularity is "Take a Bath First." It is having an unusual run. "Our Traveler's Friend" has been revised, and is just from press. A special request has come from a woman interested in the race to publish a tract from the article that appeared in the Christmas number of the *Worker*, under the title of "Get a Man's Job." We have six standard tracts. We get them out in lots of five thousand. With our large constituency to serve they are soon gone.

This year we are asking one cent a month per member from your local societies to maintain a tract fund. The people need five times as much of this kind of literature as we are now getting out. We could get out more if we had the money with which to do the printing.

The regular supplies are sent daily to local societies. Topic Cards are being used by hundreds of societies, but we ought to be sending out ten thousand instead of five thousand quarterly. Are you using the Topic Cards, or are you just "making out?"

We have sent out 732 Guides, 452 Buttons, 624 Song Books, 55 Record Books, 145 Slabtown Conventions, 103 Charts and 20,000 Topic Cards. Tracts and leaflets are scattered by the thousands every month, and 5000 workers have gone monthly into homes in every section of the country. We have sent out 40,000 circular letters, over 4000 first-class letters, 3000 folders and 500 catalogs. Our incoming mail is exceedingly heavy, and it requires the time of three regular clerks with the assistance of students in the Business Department to handle our mail and literature business.

THE FIELD SECRETARY

Mrs. E. E. Whitfield has visited the following States since our last report: Colorado, Connecticut, District of Columbia, Illinois, Indiana, Iowa, Kansas, Kentucky, Montana, Michigan, Massachusetts, Minnesota, Maryland, Missouri, New York, New Jersey, New Hampshire, Nebraska, Ohio, Pennsylvania, Virginia, Washington, West Virginia, Wisconsin and the Dominion of Canada.

The following summary will give an idea of what our efficient and untiring Field Secretary has accomplished:

Total number of addresses delivered.....	477
Total number of homes visited.....	726
Total number of churches visited.....	227
Total number of mothers' meetings held.....	166
Total amount of money reported.....	\$2041.87

But to get a correct estimate of the work done by our Field Secretary you must know that she has not only given her time, but she has given her very life to our work. No one has made greater sacrifice and helped us over the hard places with greater willingness than Mrs. Whitfield. From time to time she has waited for her salary to help us make ends meet. Her reports are never late and never incorrect. Not many women can stay on the field for eleven years and make the great record that Mrs. Whitfield has made. A persuasive speaker, with high ideals, pleading for the womanhood of the race as only a woman with her heart invested in a great cause can plead, she has traveled this country over several times and has made friends for the Convention, who will remember the work long after all who are now on the scene have gone home.

STATE DIRECTORS

The State Director should be a woman of consecration, vision, influence and ability. If she is to be of service in this Convention she must be interested in and loyal to every phase of the work we are pledged to do. She must be able to give more than a few minutes before the annual meeting to the development of the work in the State.

The position of State Director is not for the woman who cannot invest her heart in the cause. You have given us a few women who simply take the place in order to keep the interest in their State at a certain tide. They are silent or indifferent eleven months of the year. Do you wonder why your State has not pulled up? Do you wonder why you do not see your Director marching in here every year with new workers to reinforce the army? The people have never heard her lay the claims of the National Convention upon the hearts of delegates at the State and District meetings and in the local churches. There are three classes of women in these religious organizations who occupy offices:

I. The women who serve because they are constrained by love. They do their duty conscientiously and thus glorify God, and grace the positions they occupy.

II. The women who like honors. They do not intend to do anything when they seek the places.

III. The women who get the places to keep other women who would be far more useful from getting them. These women, when at home, pretend to be "wrapped up" in their State work. Perhaps they are, but we have found that a little, narrow, two-by-four woman is too thoroughly "wrapped up" in her own interest and ignorance to be of any value to the State.

We enter no protest, if a woman of this type suits you as a State worker, but we enter almost respectful, yet solemn, protest against having a woman of this type wearing National honors to hinder the tide of interest from rising in her State. On our roster are some splendid women. They have given excellent service, and we delight to work with them.

STATE DIRECTORS

Alabama—Mrs. C. M. Wells, State Director

Missionary and Educational Societies organized.....	.....
Girls' Clubs organized.....	.....
Children's Bands organized.....	.....
Total number of addresses delivered.....	.....
New Societies organized throughout the State since last report.....	.....
Meetings held among neglected women and children.....	.....
Wayward ones brought into the church and Sunday school.....	.....

Cottage meetings held.....	
Talks given in "Home Making".....	
Tracts distributed.....	
Supplies sold.....	1.41
Money sent in this report for Foreign Missions.....	4.00
Home Missions.....	
Money sent for Education.....	10.60

Arkansas—Mrs. K. C. Shunka, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	
Supplies sold.....	
Money sent in this report for Foreign Missions.....	1.00
Home Missions.....	
Money sent for Education.....	1.00

California—Mrs. K. B. Strickland, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	
Supplies sold.....	1.00
Money sent in this report for Foreign Missions.....	27.13
Home Missions.....	
Money sent for Education.....	112.50

Colorado—Miss N. G. Tyler, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	
Supplies sold.....	3.35
Money sent in this report for Foreign Missions.....	5.47
Home Missions.....	
Money sent for Education.....	3.25

District of Columbia—Mrs. M. J. Wilks, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	
Supplies sold.....	.50
Money sent in this report for Foreign Missions.....	
Home Missions.....	
Money sent for Education.....	

Florida—Mrs. P. A. James, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	1.30
Supplies sold.....	1.00
Money sent in this report for Foreign Missions.....	
Home Missions.....	.26
Money sent for Education.....	

Georgia—Mrs. W. F. McKinney, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	
Supplies sold.....	20.19
Money sent in this report for Foreign Missions.....	
Home Missions.....	12.60
Money sent for Education.....	

Georgia—Mrs. L. J. Washington, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	

New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	
Supplies sold.....	2.60
Money sent in this report for Foreign Missions.....	1.75
Home Missions.....	
Money sent for Education.....	1.00

Illinois—Mrs. L. H. Kemp, State Director

Missionary and Educational Societies organized.....	5
Girls' Clubs organized.....	
Children's Bands organized.....	3
Total number of addresses delivered.....	24
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	24
Wayward ones brought into the church and Sunday school.....	16
Cottage meetings held.....	16
Talks given on "Home Making".....	13
Tracts distributed.....	65
Supplies sold.....	\$ 5.86
Money sent in this report for Foreign Missions.....	2.00
Home Missions.....	
Money sent for Education.....	1.01

Indiana—Mrs. Mattie D. Griggsby, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	3
Children's Bands organized.....	
Total number of addresses delivered.....	48
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	22
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	13
Talks given on "Home Making".....	29
Tracts distributed.....	
Supplies sold.....	\$ 1.00
Money sent in this report for Foreign Missions.....	23.25
Home Missions.....	
Money sent for Education.....	16.50

Kansas—Mrs. Emma Gaines, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	
Supplies sold.....	

Money sent in this report for Foreign Missions.....	
Home Missions.....	
Money sent for Education.....	25

Kentucky—Mrs. Mary V. Parelsh, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	
Supplies sold.....	
Money sent in this report for Foreign Missions.....	5.00
Home Missions.....	
Money sent for Education.....	10.00

Louisiana—Mrs. L. D. Paulte, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	12
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	3
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	16
Tracts distributed.....	
Supplies sold.....	\$14.35
Money sent in this report for Foreign Missions.....	65.15
Home Missions.....	
Money sent for Education.....	10.00

Maryland—Mrs. B. B. Holmes, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	
Supplies sold.....	\$ 1.50
Money sent in this report for Foreign Missions.....	2.24
Home Missions.....	
Money sent for Education.....	4.75

Mississippi—Mrs. T. L. Butler, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	

Total number of addresses delivered.....	
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	
Supplies sold.....	6.70
Money sent in this report for Foreign Missions.....	1.10
Home Missions.....	
Money sent for Education.....	3.26

Missouri—Mrs. A. J. Ahlgron, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	
Supplies sold.....	86
Money sent in this report for Foreign Missions.....	177.13
Home Missions.....	
Money sent for Education.....	1.35

New Jersey—Mrs. E. K. Vaughn, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	2
Total number of addresses delivered.....	32
New Societies organized throughout the State since last report.....	11
Meetings held among neglected women and children.....	9
Wayward ones brought into the church and Sunday school.....	30
Cottage meetings held.....	13
Talks given on "Home Making".....	4
Tracts distributed.....	
Supplies sold.....	\$13.35
Money sent in this report for Foreign Missions.....	20.60
Home Missions.....	
Money sent for Education.....	34.61

Ohio—Mrs. Sarah Johnson, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	
Supplies sold.....	

Money sent in this report for Foreign Missions.....	47.55
Home Missions.....	
Money sent for Education.....	25

Oklahoma—Mrs. M. J. Brockway, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	
Supplies sold.....	50
Money sent in this report for Foreign Missions.....	
Home Missions.....	
Money sent for Education.....	87.00

Pennsylvania—Mrs. Amanda East, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	
Supplies sold.....	1.75
Money sent in this report for Foreign Missions.....	1.00
Home Missions.....	
Money sent for Education.....	10.50

South Carolina—Mrs. M. M. Gilmore, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	
Total number of addresses delivered.....	
New Societies organized throughout the State since last report.....	
Meetings held among neglected women and children.....	
Wayward ones brought into the church and Sunday school.....	
Cottage meetings held.....	
Talks given on "Home Making".....	
Tracts distributed.....	
Supplies sold.....	1.00
Money sent in this report for Foreign Missions.....	150.00
Home Missions.....	
Money sent for Education.....	15

Tennessee—Mrs. M. H. Flowers, State Director

Missionary and Educational Societies organized.....	
Girls' Clubs organized.....	
Children's Bands organized.....	

Total number of addresses delivered	.....
New Societies organized throughout the State since last report	.....
Meetings held among neglected women and children	.....
Wayward ones brought into the church and Sunday school	.....
Cottage meetings held	.....
Talks given on "Home Making"	.....
Tracts distributed	.....	4.00
Supplies sold	.....	35.45
Money sent in this report for Foreign Missions	.....	24.00
Home Missions	.....
Money sent for Education	.....	.61

Texas—Mrs. Harriet Weakley, State Director

Missionary and Educational Societies organized	.....
Girls' Clubs organized	.....
Children's Bands organized	.....
Total number of addresses delivered	.....
New Societies organized throughout the State since last report	.....
Meetings held among neglected women and children	.....
Wayward ones brought into the church and Sunday school	.....
Cottage meetings held	.....
Talks given on "Home Making"	.....
Tracts distributed	.....
Supplies sold	.....	3.00
Money sent in this report for Foreign Missions	.....
Home Missions	.....
Money sent for Education	.....	26.00

Texas—Mrs. Sarah Primer, State Director

Missionary and Educational Societies organized	.....
Girls' Clubs organized	.....
Children's Bands organized	.....
Total number of addresses delivered	.....
New Societies organized throughout the State since last report	.....
Meetings held among neglected women and children	.....
Wayward ones brought into the church and Sunday school	.....
Cottage meetings held	.....
Talks given on "Home Making"	.....
Tracts distributed	.....	1.00
Supplies sold	.....	5.00
Money sent for Foreign Missions	.....
Home Missions	.....
Money sent for Education	.....	5.75

Washington—Mrs. Josephine Cusman, State Director

Missionary and Educational Societies organized	.....
Girls' Clubs organized	.....
Children's Bands organized	.....
Total number of addresses delivered	.....
New Societies organized throughout the State since last report	.....
Meetings held among neglected women and children	.....
Wayward ones brought into the church and Sunday school	.....
Cottage meetings held	.....
Talks given on "Home Making"	.....
Tracts distributed	.....
Supplies sold	.....	1.00

Money sent in this report for Foreign Missions	.....
Home Missions	.....
Money sent for Education	.....

West Virginia—Mrs. Pearl Smith Woods, State Director

Missionary and Educational Societies organized	.....	2
Girls' Clubs organized	.....
Children's Bands organized	.....	2
Total number of addresses delivered	.....
New Societies organized throughout the State since last report	.....
Meetings held among neglected women and children	.....
Wayward ones brought into the church and Sunday school	.....	2
Cottage meetings held	.....	50
Talks given on "Home Making"	.....
Tracts distributed	.....
Supplies sold	.....	\$ 2.65
Money sent in this report for Foreign Missions	.....
Home Missions	.....
Money sent for Education	.....

FOREIGN WORK

All Boards have sustained many hardships and misfortunes this year. The financial depression has brought the hardships this year. With less money with which to pay the small salaries of the seventeen missionaries, and with food at a price almost prohibitive, our Foreign Mission Board has had to make your mites go as far as they could, and then pray to God to make it do more than human power can make material things do.

You have read through the Worker letters from Misses Taylor and Davis, Rees, Kuti and Ntshila. We tried to cheer all our missionaries on Christmas Day by distributing, as the Board thought best, \$250 among them. Their letters are interesting evidence of gratitude. But usually in the happiest song there is a sad strain. So when we were rejoicing over our Christmas gift to Africa, we were called to the United States Postoffice and told that the money sent to Rev. John Chitembwe could not be paid. He was killed on Christmas Eve.

With a sad heart we simply repeated, as we turned away, "John Chitembwe dead!" Yes, the promising, consecrated, young hero is no more.

The Board has a great plant in British Central Africa—brick church, brick school and brick home (built by our Woman's National Convention), a great acreage under cultivation, and above all, thousands of natives whose lives are being transformed through the efforts of that servant of God who

God grant that another Chitembwe shall come speedily from that field and be trained to go and take up the work. A well-trained native is what the post needs. "Hark the voice of Jesus calling!"

As we go to press a letter of cheer comes from John Ntshila. He is in need of funds for his work, and yet amid need and war, he tells us that he is lifting up the cross so his people may look and live. God be praised for our heroes and heroines on the firing line.

Your interest, your love, your gifts, must not be held back in a crisis like they have faced for over a year. This is their darkest hour. This is the time in which they need, more than ever, an outpouring of gifts, an up-going of prayers, and a forward going of words of cheer. Let them have them. These are times of test, not alone for them, but for us.

We had five foreign students in school last year, and will have one or two new ones this year. Do not forget that they are your own daughters and you must help us get them ready for service in their home land. Is your Society giving as much as a month's tuition in a whole year to educate one girl who has come thousands of miles to get the light and go back to reprove you?

We trust that our Board will push the work of training natives and sending them back home to lift their own people. This is the only hope for rapid and substantial growth of Christianity on the foreign field. A native worker properly trained is worth a dozen foreign-born workers, however well qualified. The lifting power for any people must come from within, and not from without.

THE STAMP COMMISSION

We made no mistake last year when we appointed twenty women as Commissioners to look after the collection of stamps. Their excellent work speaks for them.

Mrs. E. T. Martin, Illinois, leads the roll, having reported 4610 one-cent stamps.

We give the names of the Commissioners in the order in which they stood when we closed the 1915 stamp campaign:

Mrs. E. T. Martin, Illinois, 4610.
 Miss V. A. Johnson, New Jersey, 3095.
 Mrs. Mary E. Johnson, Pennsylvania, 2907.
 Mrs. S. B. Strickland, California, 2668.
 Mrs. E. S. Vaughn, New Jersey, 2217.
 Mrs. W. H. Young, Missouri, 2139.
 Mrs. W. F. McKinney, Georgia, 2029.
 Mrs. L. D. Pruitt, Louisiana, 2025.
 Mrs. D. A. Acosta, New Mexico, 1076.
 Mrs. G. M. Hunter, Louisiana, 1000.
 Miss Della E. Harris, District of Columbia, 980.
 Mrs. D. A. Eliza, Kansas, 660.
 Mrs. A. L. Godsey, Washington, 578.
 Miss N. G. Tyler, Colorado, 607.
 Miss Nannie DeLoach, Alabama, 434.
 Mrs. M. J. Reddick, Florida, 375.
 Mrs. S. W. Underwood, Kentucky, 350.
 Mrs. Fannie White, Michigan, 261.
 Mrs. Selma C. Brown, Iowa, 110.
 Mrs. T. C. Butler, Mississippi, 110.

The Hamilton Memorial Fund, Tennessee, 1537.

The following is a list of the Volunteer Stamp Collectors; they are to be commended for their splendid work:

Mrs. Jante B. Brait, Illinois, 1550.
 E. B. Delaney Missionary Society, per Mrs. Allen, Ohio, 614.
 Mrs. V. Jarvis, Louisiana, 590.
 Mrs. M. A. Jones, Oklahoma, 214.
 Mrs. Emma Rich, Georgia, 190.
 Missionary Society Tabernacle Baptist Church, Oklahoma, 100.
 Miss Mahala Hill, District of Columbia, 75.
 Mrs. Emma Gaines, 67.

Mrs. M. L. S. Sutton, District of Columbia, 25.
 Mrs. M. G. Garrett, Kansas, 25.
 Miss L. C. Crittenden, Kentucky, 25.
 Missionary Society, per Miss Violet Ott, Mississippi, 25.
 Mrs. B. B. Holmes, Maryland, 24.
 Mrs. Anna Anthony, Illinois, 10.
 Mrs. A. A. Cosey, Mississippi, 10.
 Mrs. J. S. Smith, Oklahoma, 10.
 Mrs. H. A. Street, New York, 8.
 Mrs. A. Wade, Oklahoma, 6.
 Total stamp contribution, 33,129.

NEEDLEWORK

We are holding our Biennial Needle and Art Work sale. The following women have helped to secure the articles:

Miss V. A. Johnson, Mrs. J. H. Hill, Mrs. E. B. Vaughn, New Jersey; Mrs. J. W. Lyons, Mrs. M. E. Brown, Connecticut; Mrs. M. E. Cabanias, Miss Della Harris, District of Columbia; Mrs. M. E. Shepherd, New York; Miss Harriet Rittman, Mrs. M. M. Stratton, Mrs. M. M. W. Arter, West Virginia; Mrs. Mary E. Johnson, Pennsylvania; Mrs. Josephine Allen, Ohio; Mrs. M. E. Robinson, Mrs. M. M. Gilmore, South Carolina; Mrs. L. V. Mebane, North Carolina; Mrs. R. E. Pitts, Alabama; Mrs. Jolia Burgess, Mrs. Cora Moberly, Mrs. Willa M. English, Illinois; Mrs. R. F. Means, Mrs. S. C. Shanks, Arkansas; Mrs. S. A. Mifus, Mississippi; Mrs. Belle W. Hill, Mrs. Fannie White, Michigan; Miss N. G. Tyler, Colorado; Mrs. A. E. Webber, California; Mrs. J. B. Rush, Miss Lillian Colston, Iowa; Mrs. M. D. Griggaby, Mrs. R. M. Golins, Indiana; Mrs. Lisle B. Fouse, Mrs. Edwin Thomas, Kentucky; Mrs. L. J. McNorton, Texas; Mrs. L. L. Hodges, Georgia; Mrs. V. Jarvis, Louisiana; Mrs. C. A. Bell, Tennessee.

Mrs. M. E. Cabanias, Washington, D. C., is the Chairman. All needlework solicitors are asked to co-operate in disposing of the gifts.

We are thankful to all donors for helping in this way to get means to further the work.

THE MEDAL

Last year the Board decided that it would stimulate greater interest in the pleasant rivalry for leadership in the work of the Directors, who are trying to bring their state to the front, if we would have a progressive medal contest.

The plan is to award a medal of greater value every three years. We are to use for medals: silver, gold, grand gold and diamond. No one is eligible to the award of the gold medal who has not been awarded the silver medal, and no one to the grand gold medal who has not been awarded the gold medal.

Mrs. Gilmore is the only Director who has been awarded the silver medal, and she is therefore the only Director now ready to compete for the gold medal. This year, however, Mrs. Gilmore loses the medal. It goes to Mrs. A. J. Abbingdon, the Director of the state of Missouri. She reported \$179.29, and Mrs. Gilmore reported \$161.50.

Now to the financial record by states:

The District of Columbia is still leading the states, and Pennsylvania moves up from sixth in 1913 to second place in 1915. New Jersey holds third place and New York holds fourth. You note how the interest in many of the states is growing.

A number of the states, particularly in the south, have dropped down. This is not due to a falling off of interest, but to the fact that these states are hard hit by the country-wide financial depression and local crop conditions. Their interest has not abated, and it is our prediction that the states that have always stood where the stakes now leading stand will regain their places next year.

Next year the gold medal is to be awarded, and Mrs. Gilmore and Mrs. Abbingdon are the only Directors who can compete for it. All of the other Directors may compete for the silver medal.

FIELD WORK

The Corresponding Secretary finds an increasing number of calls from all directions for her services. It would require ten women speaking every night to fill all the engagements.

The plan for 1915 will be to hold Union Meetings and Institutes of three days in certain centers. It is simply impossible to serve individual churches and clubs. The only reason that in cities like Chicago, Pittsburgh, Cincinnati, Atlanta, etc., the leaders cannot have great union mass meetings is because they are not big enough to put aside selfishness, personal ambition, bickerings, and petty jealousies long enough to unite to help a cause in which all should be interested.

We spend several days holding meetings in different cities at an enormous expense of time and strength, when the people in the same city could be rallied at one central point and the Secretary relieved of this unnecessary duplication of effort and loss of time.

The only way to help the women who have the local work in hand is to have Central Meetings, and there discuss plans and methods of modernizing the local work.

These are the problems and conditions that we have met:

- Antiquated methods of conducting women's societies in the churches.
- No active interest in local charity and social service work.
- No efficient organization for interesting young women.
- No literature on the local or state mission problem.
- No study books on the mission problems at home or abroad.
- A non-progressive or unprepared ministry.

To make any changes the convention must set itself to work to mould sentiment in favor of improvement. It is useless for women to come to the meetings annually, spending thousands of dollars for travelling, eating and sleeping, and go back home and carry on their work in the same old out-of-date fashion.

We do not find enough of the kind of literature you need on your library tables. The day for the leader who can make only a "few remarks" on a subject is gone. The leader of this hour is the woman who is a "specialist" on the subject and is a rival of Tennyson's Brink.

To carry on your work intelligently you need The Worker, The Mission Herald, Missions or The Missionary Review of the World, Everland, The Crisis, The Watchman, Examiner. On this same table should be found all the Study Course books for 1916. They are:

"The King's Highway," Mrs. Helen Barrett Montgomery.

"Around the World With Jack and Janet" (for children).

For your study of Home Missions get "Home Missions in Action" and "All Along the Trail."

See that you have all the Social Service literature that you can get.

To make mission work popular in your church, make your prayers intelligent and definite. Call the people and places you are interested in by their names, and tell God about them.

There is still another need: the right key will not be struck until a Negro woman prepares a text book that will be accepted by the Home Mission Boards as their text book on the Negro problem. No such book has been written. Mrs. Helm's book was frank, sympathetic, but not wholly accurate. But we do not expect white women, either northern or southern, to be able to prepare a text book that will be without bias, absolutely accurate and, above all, made alive by the breath of kinship.

The book must be written, and the woman who does it will be among the greatest benefactors of our time. As yet no Negro woman has written a single book that has been of national value as a factor in working out our social and religious problems. Why can't a race that can furnish 27,000 female teachers in forty years make just one woman capable of doing this important work. It will require heart first, eyes second, and lastly brains, to do it. Without the first it is useless to attempt it.

The last big need for the development of leaders is a Northfield where Negro Christian women can come under the influence of great Christian teachers for six weeks during the summer. We have no mountain to which to go to be transformed and transfigured for His service. There is no greater need than this. We recommend that a committee be appointed to confer with the Woman's American Baptist Home Mission Society on this matter, and seek their advice and cooperation for putting the plan into operation.

Perhaps these text books are not suited for your women. But they are not too difficult for the leader. The biggest thing that all this literature will do for the leader is that it will broaden her vision, and that is what nine-tenths of the leaders need. Their world is entirely too small.

THE TRAINING SCHOOL

You can never know how it cheered our hearts last September (1914) when hundreds of delegates to the Philadelphia Convention came to Washington to attend the closing session of the Convention on Lincoln Heights and to dedicate the Emancipation Memorial Arch.

Many new friends were made as a result of that meeting.

The enrollment this year was 102. The attendance kept up better than any previous years. The students came from twenty-seven states and three foreign countries.

We employed ten teachers and Dr. Walter H. Brooks, D. D., gave his services. He has done this for five years. His interest, as well as his service in the classroom, has been a source of strength and encouragement. He makes a direct contribution to the Cause, for which we are inexpressibly grateful.

There have been more than a thousand visitors to the school this year.

The following pastors had charge of the religious services during the eight months, and their visits every other Sunday are spiritual feasts to which our students go with delight: Rev. John H. Burke, Doy. M. W. Clair, Rev. W. A. Taylor, Rev. W. J. Howard, Rev. William H. Dean, Rev. W. H. Jernagin, Dean Lewis B. Moore, Rev. Arthur Randall, Rev. Edgar E. Ricks, Rev. H. H. Brown, Rev. J. H. Brown, Rev. J. H. Brown.

We have almost a perfect bill of health. The school physician declares that we are Christian Scientists and that he has to call once in awhile, especially, to keep us from forgetting him.

There was less breakage than in former years. No linen was lost or destroyed. We are trying to teach girls how not to let furniture go to pieces. Often a screw comes out, a knob comes off, or a round in the chair gets loose, and this gets our attention to this going to pieces of their furniture until a bottom drops out, a leg falls off, or the doors to their closets

and washstands got so they will not stay fastened. Then they think they need a new piece of new furniture. Girls must have sense enough and pride enough not to let their furniture fall to pieces when a monkey wrench and a little time of a few turns with the fingers would put the piece in order. We let the furniture go to pieces in our homes and it is hard to make a girl see that such recklessness is nothing more or less than blissful extravagance.

There were seventeen graduates from seven departments. Among them are several for whom we predict great futures. Our Miss Somtunzi finished with great credit to herself, in the women of California and to the friends who have stood by us in trying to help her. She is to be our representative in Africa, and her thorough training and deep consecration, and, above all, being a native, will be her greatest asset in the big business for the King, to which He has called her.

As soon as conditions are more settled in Africa we shall call upon every State to help us raise money, not only to take her home, but to open in Darkest Africa the first Training School to be presided over by an African woman. Definite plans will be laid, and until then we ask that no indefinite individual effort be put forth to raise funds or secure gifts. We will let you know when to begin work.

Among the American girls who finished you have several girls of promise. The Training School girls carry away from the school the spirit of service.

To the following friends who gave prizes we are thankful: Mrs. D. E. Pitts, Miss Ida Plummer, Mrs. M. L. S. Sutton, Mr. Duguid, Miss J. E. Peck, Florida Avenue Baptist Church, per Rev. W. A. Taylor; National Training School District Board, per Mrs. M. E. Cahalan (3); Miss G. G. Moore, Young People Mt. Zion Baptist Church and Rev. O. Paul Thompson, Mrs. Marshall, Mrs. B. H. Holmes; Missionary Society, per Mrs. Morton; Miss Geneva Stultz, Miss Ross Armstrong, Mrs. Anna Hedstrom, Mrs. Carey, Rev. A. Clayton Powell, Miss V. A. Johnson, (2) Miss Jessie Hoffman, Rev. L. G. Jordan, Miss Florence Dysart, Mrs. S. Willie Layton, Mrs. R. L. Bennett, Mr. W. W. Oliver, Rev. and Mrs. J. E. Felton, Mrs. Fannie White and the Sojourner Truth Club, per Mrs. Nichols (2).

The amounts ran from \$2.50 to \$10 in gold.

You will never know how hard a poor girl who works hard to meet every requirement feels when she realizes beyond a doubt that real merit is awarded. It would please you more than anything we have said in this report to go into the President's personal file and see the beautiful letters, running over with gratitude, from scores of our splendid girls as well as from many parents. This, we say, is enough to make us work unceasingly to make the Training School the great educational haven for girls of promise.

Thirty-two of the girls in the Normal Department took the Sunday School Teacher Training Course, and twenty-three of them received certificates and five diplomas from the American Baptist Publication Society and the International Sunday School Association. By referring to Dr. H. C. Lyman's report on schools you will note that our school had the third largest class of the large number of institutions enrolled. This shows the high religious ebb at the Training School when you remember that all of our largest and oldest Home Mission Schools are enrolled. Some of them had embarrassingly small classes of students taking the splendid Teacher Training Course that all of our students as far advanced as the high school grade should be glad to take. They are needed in the farthest corners of the world, where prepared teachers are few.

Our 1915-1916 term begins October 6, and it is our hope that

invested in a deserving girl you ought to take pattern after the States of Texas, California, Illinois, Oklahoma or the Central Baptist Church, Rev. G. B. Howard, D. D., pastor, and the Trinity Baptist Church, Rev. Ernest Hall, D. D., pastor, both of Pittsburgh, Pennsylvania, and invest some of your money for Christian education in a deserving girl.

We had to refuse admission to more than one hundred girls this year because we could not offer them any work and their churches would not help them. It is not possible for a young school, without endowment, to let one hundred girls work their way through. Why tell your girls to write us when in your church there are five hundred or a thousand people who have never helped a struggling girl? If a church of five hundred members cannot keep one girl in school three or four years as its contribution to Christian education, then that church is at a low intellectual and spiritual ebb.

THE CENTRE

Because our students are to teach the masses how to live.

The Centre is used to work out practically the theories taught in the classroom. It is, therefore, our sociological experiment station.

At the Centre, students try out what they have gotten from teacher and text. To this wonderful place so strategically located comes an average of two hundred women, men and children every month to be taught, advised, administered to.

The work has grown from six to eight room capacity, and there are now three workers. Miss Adams directs the work, and has as her resident assistants Miss Etta Versa, of Texas, and Miss Lillian Corbett, of New York. Both of these women are graduates from our school. The Woman's American Baptist Home Mission Society pays their salaries.

Misses Howell and Walter are our most valuable instructors at the Centre. The students from the school work under their supervision. The activities cover every phase of Social Service work. The transformation of character and the transformation of community in its physical appearance is the aim, and there are most gratifying evidences that God is at work bringing this to pass. Here is a brief summary of Miss Adams' annual report:

It is during the cold winter, when the poor have neither coal nor food, that the ill-clad and hungry find one warm, bright spot to which to come. Last winter a soup station was operated at the Centre by the Soup Station Committee, and 1200 persons were given the noonday bowl of hot soup and a kind word.

One hundred and twenty-seven children were given useful wearing apparel during the Christmas, and seventy-five who have fallen into the clutches of the law have had us as their friend at court. They have been given a fair chance to mend their ways, and by the watchful, sympathetic care of our head worker, Miss Adams, many have found work and started life anew.

We have an average of forty persons a day the year round to seek counsel or help of some kind. The Centre is always open, and our three capable workers are untiring in their efforts to minister to the less fortunate. There are classes for men, women and children every night or day in the week. We have temperance and purity clubs, kindergarten, Sunday school, and classes for backward students who cannot keep up in the classes in the public schools. There is also a baseball team. There are hours for games under the direction of resident workers.

The boys are assisted in finding work and in saving their money. The

sick are ministered to. We are glad to say that we have access to nearly every home in the community.

We are not doing this work alone in Washington; our own people as well as white friends are contributing to it.

Miss Adams is to speak to you about the work. The most gratifying feature is that the girls are getting the vital touch and practical training that all well-trained social workers must have.

Before closing our report of our work of Social Service, we wish to state that while most of the settlements inject questionable social amusements and put as little Christ into the work as possible, our settlement stands for the teaching of the Bible and great moral truths emanating therefrom.

Social workers have told us that the people will not come. This does not harmonize with Christ's own promise, "And I, if I be lifted up, will draw all men." At the Centre we have not taken the flagback to the people, but we are making them come up to the flag. There is not a man, woman or child in the community who does not know that the place is a place of high moral and spiritual ideals. These ideals are not expressed in high-sounding platitudes once in a while, but every day, and in every group or class, the Bible, the Gospel songs, and the stories of Bible heroes are made the central lesson.

The term of Social Service that is managed by social elites as a fad is far more destructive than constructive. If the people cannot be attracted without dancing or any social amusement that has earned a bad name for itself, then let the settlement work go. A religion of Social Service without Christ at the head of it and in it is the devil's modernized program on which he uses the social artist to give a touch of respectability to his sin-steeped, ramshackle ranches.

We have absolutely no faith in the "standing under wholesome influence" argument. The thing itself is demoralizing, and no air of respectability given it will convert a single prodigal.

What the masses need is the Gospel, and there is no substitute for it. What the Social Service scheme needs is consecrated, sun-crowned, spiritual dynamo. All the Gospels today make it draw the slum element in a Pullman or a Pullman. No weaselly whittling, hands folded, sanctimonious, loopy good sister, out of touch with the times, or plums old fraud can do it. Neither can a Social Butterfly who lifts her brow and smoothes her well-groomed hair while she studies the "wonderfully interesting slum problem" as a diversion.

God gave a educated, uneducated women, with love in their hearts, common sense in their heads, good red blood in their veins and courage and faith to sustain them. They go down and lift up our poor people who are stumbling for the lack of light by which to walk.

PHYSICAL NEEDS

To carry on the splendid kindergarten class at the Centre, Miss Vera needs kindergarten equipment.

She is asking for eight iron chairs, two tables and materials amounting to \$25.

For the work among the boys, Miss Walter is asking for ebels, mallets, saws and hammers.

Now this must be the model settlement, because we want women to come from all over the country and take the Social Service work here. It is our big chance to train Christian settlement workers, but we must have

at the practice station all necessary equipment. Do not handicap your workers by not giving them tools with which to work.

We have the people, but we cannot hold them unless we keep them busy. Are you interested in your own? Do you wonder how Jane Addams built up that great Hull House? She has done it because her people have invented faith, money and lives in it in response to her appeals.

It is not large gifts that we need, but a large number of givers. We can do as much with small gifts from a large number of givers as Miss Jane Addams has done with large gifts from a small number of givers. The day has come when we must do a large part of our charity work, or at least show a disposition to do it. We expect entirely too much of other people. When we do our best, rest assured that there are hundreds of people who will help us make the goal.

Please give us the things we need.

A PRINTING PLANT

We have installed a printing plant at a cost of \$752.16. This will save money and time. We can now do our own printing, which, as you know, is not a small item, and we offer at the same time a new industry for our girls.

If you know of a young woman who wants to learn the printer's trade, send her to us. We have a first-class plant and a first-class teacher.

Another way by which you can help is to send us minutes of your Conventions and Associations and send the money for printing them with your manuscript.

Let women make every phase of their own work a success.

"THE WORKER"

Our little paper goes to five thousand readers every month. The many testimonies of appreciation on file in our office tell us that you like it. We wish you could run through the file and read the nice things that are said about "The Worker." The papers and magazines have quoted from one to three articles in full nearly every month this year. The paper goes into forty-one States. It pays for itself, and makes friends for the work that we could never reach by any other means.

If we can get 1000 paid subscribers at fifty cents a year by November 1 we will turn the paper into a neat monthly magazine, and promise you a first-class journal. Will you promise to get ten subscribers? If one hundred delegates will do this, The Worker in magazine form is assured.

When the magazine is out, we have no doubt but that we will make it so helpful that we will average five hundred subscribers a month. It can be done! Let's do it.

ISAIAH 41:6 FUND

In every community there are diamonds in the rough—girls who need a chance. Invariably, girls of this type are more worth while spending money on than the girl whose parents are able to give them any kind of training they want.

How often as we read appeals for just a chance from friendless girls who crave education have we prayed for the purses to open to help us help them. Few churches help such girls. They claim them and show them off after others polish and redne them for the Master's service.

Since June 1 we have received letters from girls in the following States, asking for help: West Virginia, North Carolina, Florida, Mississippi,

Louisiana, Oklahoma, Pennsylvania, New York, New Jersey, Iowa, Ohio, Illinois, Texas, Tennessee, Alabama, Virginia, Kentucky, Georgia and Kansas.

The churches, clubs and State organizations ought to invest some of their funds in these deserving girls. Many expect us to take such students and educate them. It is not fair to put your own poor girl off on schools that are without scholarship funds, and send those who have money elsewhere.

But our churches find a way to help the men who want to go away to study theology or medicine. Why this difference in favor of men? They can always find work of various kinds outside to help them. A girl should not be forced to stay outside of a boarding school to work.

Now, to help deserving girls we are going to start an Isaiah 41:6 Fund. We shall ask our churches to give us an offering the fifth Sunday in October, to be set aside to help girls who will work during the summer and pay back thirty-three and one-third per cent. and will promise to pay the balance in payments of twenty per cent. of their earnings per month when they shall have completed the course and are employed. By this plan every ambitious girl can secure an education without embarrassment.

Look over the list and help the girls in your State who are seeking admission. We have asked Mrs. Maggie Walker, of Virginia; Mrs. A. P. Dunbar, South Carolina, and Miss Georgia G. Moore, Kentucky, to act as a special committee to take charge of this fund. All churches and friends will be asked to make their contributions annually.

How much will you give a year to form character?

A NEW TYPE OF GIRLS

On commencement day we were happily surprised. Two members of the graduating class slipped into our private office and left two large envelopes addressed to the institution. To our surprise they contained life insurance policies, made payable to the school. Notes of explanation and gratitude for what had been done for them were included.

As we read the letters we could not restrain the tears. These girls had paid every penny of their expenses for four years. They had made fine records and for we were sending them out to do their work in the world. They were remembering the institution that had helped them to prepare themselves for service.

Girls of this type are rare. But the Training School has a number of just such girls. We have decided to find out whether there are any women of this type who are not in the Training School, but who would like to remember it by taking out an insurance and making the school the beneficiary. The great schools of our country would never have grown to such proportions, nor would they be maintained a year longer, if white men and women lived selfishly and died without providing for the succeeding generations their heritage. If the Negro is to have schools, it is time for us to begin, even in a small way, to endow them.

A few of us have splendid libraries that will be of greater service to the school than to any one we can leave them to. We look about the school now and see a few girls left by men and women whose greatest desire was to live on, blessing humanity.

Remember the Training School in your will. Get it fixed now. Such girls are to be so common that you may have dozens that your every wish will be carried out in the use of them.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY HELPING

Again we thank the W. A. B. H. M. S. and its large-hearted Secretary for their increasing interest in our work. The Society gives us two teachers and two social workers, aside from their moral support and counsel.

Representatives of the Society are among our most loyal friends. They come to see us, respond to our appeals, and are intensely interested in every effort we put forth to make this work a success. The women in the District of Columbia manifest great interest in the school and settlement work, and our only pay us a visit annually, but are the largest contributors to the Christmas fund for the Settlement House. Without their help we would have been greatly embarrassed last Christmas when we had over 130 children to make happy.

Truly we thank God for these friends. The genuineness of their interest is felt by the kindly, sisterly way with which all our requests are treated. Their interest and faith has been a source of great strength during these five years.

Just to have some one believe that we can do it if we try is wonderfully stimulating. Our W. A. B. H. M. S. wants to see us grow. For fifty years they have tried to help us to help ourselves. Now that we are in a position to do so, let them see the travail of their souls and be satisfied.

HELP THROUGH THE STOKES-PHELPS FUND

For two years we have tried to get money to offer a course in gardening as another practical, profitable trade. When we were beginning to despair our prayers were answered. Dr. Thomas Jesse Jones put the word before the Stokes-PHELPS Board, and the help for which we had prayed so long came.

The Garden Club was organized with eighteen enthusiastic girls. Miss Hubert, of Kansas, is in charge of the work. On our little garden plot of less than two acres we earned this first year more than 1000 quarts of vegetables and fruit, and we will have 100 barrels of sweet and white potatoes and onions, 500 heads of cabbage, a barrel of cucumber pickles and a barrel of chow-chow besides vegetables to serve our summer family and twenty during the three summer months, and our crops of winter greens and turnips will supply us, at least, half of the incoming term.

But these results are nothing compared with the health-giving benefit and the training that girls who are to make homes will get. Girls in the Garden Club have solemnly promised to grow vegetables instead of (in case in their back yard).

Miss Gowan, the school garden specialist of the United States Bureau of Education, said that our garden was the very best she had visited. The deep plowing, utilization of every corner and available space, the careful preparation of a soil that was extremely poor, and above all, the enthusiasm of the girls for their work, placed us, she said, far ahead of the other schools that were trying to work along the same practical lines.

The exhibition of "Fruits from the Field and Garden" will be held the latter part of October. We are planning to make this an annual event of great value.

The girls who remained at the school during the summer did all the work in the garden and the canning. Miss Dabney, of Kansas, and Miss Green, of Alabama, led in the work. Both are very enthusiastic over their work, and when school and home gardening is given its rightful place among the other professions—and that day is dawdling—these two women

will be of service as experts. Other members of the class show every sign of becoming leaders in this line of work.

OTHER GIFTS

We can never get through thanking the women of the race who are giving of their penny to carry on this work. Their contributions make it possible for us to prove that Negroes will support their own schools, if those schools show by actual growth that the little mites are properly used.

We are glad to report a gift of two scholarships from the Nassau Scholarship Fund and the Woman's Club of Swarthmore. These are white friends in Pennsylvania, who are anxious to assist promising Colored girls. They are following the wise and wiser plan of getting them in school while they are young and have not been contaminated by bad influences.

Then we have another most valuable asset; there is that group of white friends who are studying our work and "catching the vision" and believing in and encouraging us. The evidence of an increasing faith is an increase in gifts—not large—but given because they believe we are on the right track for a practical solution of our most trying problems, when we train the women to become leaders in Christian service and in home-making.

Bequests have come to us from the Chapin Estate, Springfield, Mass.; the Cushing Estate, Boston, Mass. and books were left by Mrs. Lena N. Stone, of Oklahoma. A Memorial Room for her mother, from Mrs. Sarah Frances Reed, of Washington.

WE MUST HAVE IT

For nearly two years we have begged you for a trades building. About two thousand dollars have been contributed. The building will cost \$25,000.

We have worked under the most trying congested conditions in every department. We have no room to cook, no room to eat, no room to sleep, no room to teach, no room to play—the only thing that has saved us is that we have had room to pray, and it is on this praying ground that we are going to work until we get the room to do the other needs. The need is too pressing for us to be kept without it another year.

What if times are hard? Periods like this test our heroic, self-sacrificing spirit. Times like these test the genuineness of our love for God's cause. It is only in situations of this kind that we prove our loyalty and devotion. This is not the time for retrenchment. God's army must advance.

We have asked for just one day's income. You have a plant at Washington worth \$60,000. No other educational effort started by Negroes, managed by Negroes and supported almost entirely by Negroes has made such a record since the world began. Is not this a challenge to your gratitude and faith?

The Convention of which we are an auxiliary has never in single session given as much as a dollar to further the work. We have pulled against unfavorable sentiment, knocks and discouragements of every kind. God inspired and has directed the movement. But the work has grown because hundreds of persons have opened wide their church doors to us. Many have made large gifts. Only a few months ago Dr. W. W. Brown, of New York, wrote us, saying that he wants to give \$500 to Christian education next year,

and that \$250 of this he wants to go to the Training School. Rooms have been furnished by churches and individuals.

The most dependable men in the denomination are our very best friends. Thousands of women pray daily for us and give as God prospers them. You will note in our report that the gifts are not confined to the denomination. Methodists, Presbyterians, Congregationalists, Episcopalians are among the best givers in many cities. This is as it should be. We have students of every denomination. While the majority of our teachers are Baptists, our faculty, except the Missionary Training Department, is interdenominational.

We believe we face a satisfied constituency, so far as results on their investments are concerned. If so, we simply beg you to reward us by giving more money with which to work, and we shall be as in the past, true to the sacred trust.

Nothing pulls on the strength of your servants more than to be forced to make bricks without straw. The work is not heavy. We feel the weight only when you forget to give the things that will lighten the burden. Will ten thousand Christians allow us to carry this pressing need for a trades building longer?

Will you do the big, loyal act in this meeting, on this Anniversary Year, and pledge and keep your pledge to not stop praying and working for this particular need, until the trades hall is on Lincoln Heights? The biggest burden we have ever felt will roll away when this task is completed. We can then make the institution the best of its kind in the world.

WHY YOUNG PEOPLE LEAVE

Since this organization is facing the biggest opportunity for national service ever presented to a band of Christians, it is your sacred duty to measure up to it in a way that will give glory to the cause of Christ, and bring respect and recognition to Negro Christian women.

When Negro Baptist women become conscious of this opportunity and of the more important fact that we have not even touched the fringe of our possibilities, a new day is going to dawn, and the entire race is going to feel the touch of their magnetic power, and rise and walk in a newness of life.

The complaint is quite general, particularly in the North and West, that many of our brightest young people abandon the denomination or reject what they consider the arbitrary restrictions thereof. To be candid and fair, the outgoing of this type of young people is neither a moral nor spiritual loss. These proselytes form a weak link in any other denominational chain of which they become a part. Churches that receive them would be much better and stronger, and would be serving their mission, if they spent their energies, catching the unchurched multitude, instead of building up on weak-kneed, pleasure-loving Christless proselytes, who use the church as a social club to advance themselves socially.

A denomination does not retain its virility by toleration, or concessions, or compromises. If the old faith is to be the bush out of which God spoke to Moses—if every leaf and twig is to be as alive with the presence of Jehovah—then we must heed the admonition not to add unto nor diminish aught from it.

These young people who flee from our churches because of the objectionable character of its polity, or because the masses flock hither, are fleeing as did the young man from the presence of Christ when He laid down the

requirements of discipleship and told him to sell out and take up his cross. There is within the Baptist denomination the greatest opportunity for living a broad, useful life. We have lost nothing by the outgoing of those who are not deep enough dyed in the wool to contend for the faith. This Convention stands for the enlistment of young women.

It has not been our misfortune to meet the young woman who is too highly educated, too refined and too high up socially to find her level within the ranks of the denomination; and a place to use all of her accomplishments to the glory of God, the advancement of her race and to develop in her those finer qualities and stronger powers that no school, however splendid, can develop in a human being. Not until these young people use training and culture for the purpose for which all training and all culture are designed will they or the race move one peg higher.

If our young women were fired with love for humanity while getting their training in college or university it would be no task to enlist them. But they are being trained to peddle their knowledge at so much per, and the love of the dollar, and the love of ease, and the love of society, is destroying the very flower of the educated young womanhood and manhood.

We spend thousands of dollars every year to increase the army of parasites and butterflies. Unless the educated Negro is going to be of a larger social service to this mass of neglected humanity, we are dropping coin into the ocean when we educate them.

To be of any service worth while the schools must see to it that our training takes a larger sociological direction, and that the hundreds who are sitting at the fountain of knowledge be made to drink of the Water of Life freely. Until this is done, all efforts to line up young people in church work will be futile.

Again we urge that more attention be given to getting hold of young women for Christian service. The Young Women's Department will take on new life if we can put out some attractive literature on the "Call to Larger Service." Who will write a heart-call to these talented young women who are not doing anything to advance the Kingdom?

Here is a chance for some one to render invaluable service to the denomination. A book of a hundred pages, setting forth in an attractive, comprehensive, apposing to the needs, the opportunities, the obligation, the reward for a life laid on His altar, is what we must have. It must not be any poorly done piece of literary work. Its diction must be simple, applications apt, and with enough momentum to sweep young women into the fold.

A NEW MINISTRY

About three thousand of our churches are pastored by clean, consecrated, well-trained, progressive men, who are meeting the requirements of the times. Their theology is expressed in terms of modern thinking, and yet Christ is the center thereof.

They are studying the social problems of our times, projecting or co-operating with agencies that are designed to reach the people where they are and make them fit for the Master's service. These men do not make the building of churches and the paying of large salaries the beginning and the end of the mission of the church. They make these two incidental to the work of soul-winning and community changing.

But there are about fourteen thousand ministers who need the second teach that Christ gave the man of imperfect vision.—Mark 8:23-24. Many of these men are poor, conscientious workers who are doing the best they can, but, without even a common school education, they are no match for the rest on their fields.

Then there is a third class representing quite ten thousand, who are simply cutting didoes and bellowing like an untamed animal of the Balaam pack while their thousands of followers scream like they are being stung by wasps, and shout until the building rocks in self-defence.

Men of this type have no business in the pulpit. They split churches, break up homes and demoralize the communities in which they live and move and have their being. The poor people put their money into church properly, pay the pastors' salaries, but have no knowledge of the real work of the Church of God. Their dilapidated, ramshackle, greasy buildings are parodies on clean, restful, sacred places, where the people, like David, are glad to go to meet God.

No race group is doing more injury to the race than the unclean, unprepared minister. If the exploitation of the masses is to be checked, this unscrupulous tribe that wears the livery of Heaven in which to serve the devil must be made the chief object of missionary endeavor by clean men of the cloth. There must be no professional sympathy or protection for bad men who occupy the pulpits.

If our good men tolerate and endorse the ministry of these men, they are their most valuable allies in their nefarious work. The biggest home mission work that the clean Negro ministry can do now is to help clean our pulpits of drunken, lazy, ignorant, immoral men who keep our churches in constant turmoil.

MEASURES DESIGNED TO DESTROY THE NEGRO, BUT WILL TEST AMERICAN CHRISTIANITY

The effort in Georgia and other southern states to make it unlawful for white teachers to teach in Negro schools will set the educational work in the South back fifty years. The large institutions presided over and supported by white friends cannot be maintained without the service and gifts that have been used for our uplift for a half century.

We might as well be absolutely truthful and honest and face the fact that we haven't the teachers capable of carrying on the great work in these Home Mission schools. Those who possess the literary qualifications lack the executive ability and the consecration. The princely gifts that have come so freely would cease to be made. Then, above all, the breach between the good people of both races will become wider, and the tragedy in the whole situation will be the complete overthrow of practical Christianity in America.

States that pass these infamous laws repudiate Christian civilization and the idealism that is the boast and dream of American reformers and social workers. A country that is too full of prejudice to Christianize, educate and evangelize those right at their door has no business sending missionaries to brother lands. If there isn't at least enough sentiment abroad in this land to keep measures of this kind from passing, then it will not be many years before American Christianity as a vital force will become a farce.

These reactionary measures will do nothing more or less than fill chain gangs, jails, poorhouses and penal institutions, make a tremendous indu-

trial problem and increase the per cent of southern illiteracy that is already disgraceful and alarming. To defeat all such efforts to destroy a whole race, it will be necessary to pray unceasingly and to work unitedly and wisely.

What is the reason for this complete severance of ties that bind the two races in this noble work of uplift? For fifty years Negro and white teachers have worked together in the greatest work ever attempted by the Christian church. In spite of the grave apprehensions of social equality fanatics, and those who safeguard the lives of white women who pass through Negro settlements at high noon, not a case of outrage or social encroachment in fifty long years has been reported.

In the face of problems like this we ask, Will America pass on her chance to try out Christianity as the only haven to another nation, race or country? This is a test of her worthiness and if she does not live up to her opportunity and obligation God will bring on a nation that will.

So let it be in God's own might
We gird us for the coming fight
And strong in Him whose cause is ours,
In conflict with unholy powers;
We grasp the weapon He has given,
And pray for faith as high as Heaven.

MUST FIGHT SEGREGATION

Segregation is but another scheme to dishearten the Negro and to destroy him physically and morally. It is the scheme of the demagogue whereby money paid by Negroes for taxes can be used to improve the sections in which white citizens live. For this reason, segregation is highway robbery. But just as sure as evil-doers reap what they sow, the promoters of this infamous segregation scheme will reap death. Watch the prophecy. It is just as impossible for the Negro to live in an insanitary, crime-breeding, health-destroying environment and not spread the contagion as it is for him to live without breathing.

People have thought color so long they really think they can live color. But disease is color-blind; the task of making people realize this is difficult. The time consumed will be long because prejudice is the most aggravating kind of mental diseases. It yields very, very slowly to treatment, but prejudice can and must be cured. The Negro should devote much time to curing it.

You ask how?

First, he must continue to appeal to reason and justice.

Second, he must make the white people of the country ashamed of themselves. The only way to do this is to clean up the community in which we are forced to live. This is the quickest and most effective way to break up segregation. We must be fair enough to acknowledge that we have to our (dis) credit too many greasy fronts, broken windowpanes, neglected back and front yards, rainshakle, gunny-sack and tin-patched outhouses, to expect to be welcomed into a clean, well-kept settlement.

We forget to comb our hair and "dress up" when we "sit out front." We have good lungs and we overwork them in calling "Pollyanna" and the rest of the tribe. We like to laugh and we do not know how. In short, we are entirely too loud.

Of the ten millions of Negroes, only three million are thoroughly socialized. Of this last group, thousands are fit to live in the very best communities and with grace, rather than disgrace, them.

But the three million who are on a high social plane must go down there and get the rest of the family and fit them to at least appreciate and work to have a better environment in which to live and move and have their being. This must be done if we are to get rid of segregation. As unfair as many of these discriminatory laws are, no one has been "mad" enough to introduce a bill to keep us from cleaning up.

A well-planned campaign, a country-wide movement to clean up and keep cleaned up is the big need of our times.

Fight segregation through the courts as an unlawful act? Yes. But fight it with soap and water, hose, spades, shovels and paint, to remove any reasonable excuse for it, is the fight that will win.

Why is it that certain communities have the unpainted, but everywhere evident sign that "Negroes live here"? Go through your city and see if you see any distinguishing signs. Be fair. Open your eyes. Grass will grow in the Negroes' yards. Paint will stick to the weather-boards on the outside of their houses. Window lights will stay in the frames. Why the difference?

We need more pride of race; more pride of place, as well as more pride of (personal pride) face. We are not taking proper care of what we have. Should we complain if better things are withheld or denied?

We can make our houses and yards so clean and attractive that segregationists will be surprised and rebuked as they gaze upon the orderly scene.

Let us, by our living, paraphrase the lines of Ella Wheeler Wilcox, and say of a truth:

We may not get into the communities we seek,
Our color may restrain us.
Or, in some blocks on the streets we'd live,
Segregation may refrain us.
But, though that place we never gain,
Herein lies comfort for our pain;
We will be worthy of it.

THE PARASITE PROBLEM

We are carrying to the detriment of the masses a group of leaders and professional parasites. The first class lives by exploiting the race. They are ward politicians, editors of campaign sheets and enterprise promoters. Most of these men are overdue in the penitentiary.

By some method, unknown to honest people, these leaders have the confidence of thousands of people who are anxious to help the race, while good, straight, clean, upright men and women are not given a respectful hearing.

These "promoters of schools and schemes" have one asset that the honest members of the race haven't—they carry their hate under their arms, and grin their way into a career, and do the India-rubber, spinal column act, while they speak their piece. Strange as it may seem, thousands of people like this type of Negroes and will do anything for them.

Are you therefore surprised that over half a million dollars have gone to smoke within the past three years? The money that has been spent in five States for expositions should have been used to establish factories to put more Negroes to work earning their daily bread or in projecting settlement work of a practical kind. Only two of these financial affairs have been even intelligently managed. We refer to the New York Exposition and one in Illinois. The history of the latter is still in making. It will take a long time to overcome the bad impressions made by some of these exposition promoters.

The second class of leaders in the group of men and women who care their living as teachers and physicians and do not give a dollar nor an hour to any work being done for racial uplift.

The day has come when the members of the race who are well situated must give to worthy causes. The poor washerwoman, cook and toiler has built up nine-tenths of all our institutions and churches, while these parasites make a social kingdom, and never consider the comfort of the humble who live on the rim of their realm. If the present condition of the race as a result of bad leadership does not bring us to our senses, nothing will.

The path of the new leader will not be as easy as was the path of the old leader. He draw on the sympathy of the North, and exploited the child-like confidence and credulity of the masses. That period has passed and we are all glad of it. The new leader will face hardships. He must pay the moral price for his position. We welcome the new demand, because it will develop the worthy and keep out the unworthy.

MUST GIVE LIVES TO REDEEM A RACE

This part of our report will deal largely with the moral and spiritual needs of the denomination and the race. It will be a brief, but we trust, clear, honest, comprehensive survey of the problems to which we must devote all of our best powers for solution.

There is one great truth that we wish to stand out in this message. It is this: We want to do nothing but "mark time" unless we realize the fact that the miracle of redeeming a race will never take place until individuals give themselves to the sacred work of redemption. "No big 'whosoever' scheme will do it. It is the call of the individual to lay himself or herself on the altar. The great secret of redemption is that 'He gave Himself'." The great secret of redeeming a race lies in getting a "woman offering" for the nation. No other scheme, however well managed or backed by social influence and wealth, can reclaim this sin-steeped mass.

Do you wonder why the task seems impossible when you look out on a race that is only three million strong and seven million weak? It is because you haven't given yourself.

We have asked to hundreds of pessimistic people who ask: Do you think the great American race problem will ever be solved? To all such we declare that this monumental task is impossible without the giving—out with these on the altar Jehovah, the miracle-working God, will begin the work of transformation and our eyes shall behold His work and witness His wonder-working power through heroic souls who have dared all for a great cause.

Why haven't our great colleges given us women brave enough to throw themselves into the conflict? Why do they give us women from our schools who are not big enough in character but only big enough to look down with contempt or wonder upon the surging mass of neglected humanity? The

race will not even produce another great man or woman until these lofty sentiments stir the souls of the motherhood so that the spirit of sacrifice shall become the one great heritage of their offspring.

If you want to get a genuine case of pessimism, go into our cities and towns, night or day, winter or summer, and take a stroll through the black belts. See humanity going to waste. See idleness, drunkenness, contentment amid squalor, childhood robbed of its heritage, womanhood prostrated to lust, and the human habitation built for the man occupied by a human wreck, too dissolute for youth to look upon and not be contaminated.

If you want to get an incurable case of optimism, go to your knees for a new vision. Tell God that you can neither see the needs of humanity nor hear Him calling you. Stay there until you get the vision and hear the voice calling you to this, the greatest work to which a human being can set his hand and heart.

The outlook for rapid advance will become as promising as a benevolent Father can make it when young Negroes are put through an intensive spiritual and moral training for courageous, yet humble, leadership. Until we have pressed upon us the supreme claim of the race upon our best and noblest service, and give ourselves without consideration of money or honor to it, the final solution of the race problem will be a mere dream.

It is not only necessary to train leaders, but it is above all else necessary to train leaders, who can inspire the masses to face the East and see the Sun of Righteousness rising on them as they pay the price—moral, physical, industrial, spiritual—for their redemption.

This must be the dominant note of the new leader and the spirit of the new song. Nine-tenths of our trained men and women are seeking positions of ease, honor and money, without any sense of obligation to the masses who make these positions possible.

It is a great wonder that the Negro masses are not lower in the social scales than they are. There is positively no broad, practical, organized movement to meet the needs in any city or section of this country. There is not even sympathy of the Christ kind for our less fortunate.

The Negro race has not produced a group of Christian leaders broad enough, wide enough, and with every-day love enough to sweep aside and march in a solid phalanx to the rescue. Calls are coming to us for trained women who will give their lives a ransom for many, but there are not a dozen trained Negro women in this country willing to go into this work of race redemption.

Shall we continue to allow other races to offer their best to redeem us and make princely gifts in money to carry the work forward, while we discuss who shall be greatest and sing, "Will There Be Any Stars in My Crown?" God forbid.

May the needs of the race and the voice of God call so loudly and persistently until the hour that the race has shall be quickened by His Spirit, inspired by His love, and guided by His hand to go forth and save the benighted at our very door.

For fifteen years we have worked together. Your Corresponding Secretary remembers too well how she pressed herself, against your will, into the service at Richmond. But today she comes with love for all and to welcome toward none, to rejoice with you on this Anniversary Day, and to thank the hundreds of women who have sacrificed and prayed, for their co-operation in making this organization a potent factor in extending the Master's Kingdom.

For the next year we need deeper consecration definite prayers new workers and women in office who will carry their part of the load. We must cheer those who toil and express our love to God and to humanity in terms of service.

Your Executive Board and Corresponding Secretary submit this report with the prayer that was sent out over Japan the year we organized (1900) by the Conference of Missionaries of all denominations held in Tokio.

Almighty God, our Heavenly Father, Who hast purchased an universal Church by the precious blood of Thy Son, we thank Thee that Thou hast called us into the same, and made us members of Christ, children of God and inheritors of the Kingdom of Heaven.

Look now, we beseech Thee, upon Thy Church, and take from its division and strife and whatsoever hinders Godly union and concord. Fill us with Thy love and guide us by Thy Holy Spirit that we may attain to that oneness for which Thy Son, our Lord Jesus Christ, prayed on the night of His betrayal, who with Thee and the Holy Spirit liveth and reigneth one God, world without end. Amen.

Yours for the highest development of Christian womanhood.

REBECCA E. TOLLIVER, Chairman

NANNIE H. BURDOUGHS, Cor. Secretary.

The Executive Board

Report of General Receipts of Woman's Convention

GENERAL NOTE.—When the amount is not stated, the person contributed \$1.00.

ALABAMA

4 Shiloh Missionary Society, per A. Robinson, \$5; W. District Convention Uniontown Association, per R. E. Pitts, \$10; C. J. Davis, \$; Woman's Missionary Society, Day Street Baptist Church, per Agnes Easterly, \$4; Missionary Society Tabernacle Church, per M. Hunt, \$7c.; Missionary Society Pilgrim Rest Baptist Church, per C. B. Maddox, 25c.; Missionary Society Sardis Baptist Church, per H. A. Owens, 39c.; Missionary Society Mount Calvary Baptist Church, per Anna McAdam, 30c.; Missionary Society Mount Zion Baptist Church, per M. Wood, 82c.; Missionary Society 16th Street Baptist Church, per J. A. Whitted, 97c.; Missionary Society First Baptist Church, per Sylvia Boggs, 23c.; Missionary Society Harmony Street Baptist Church, per Annie Sewell, 44c.; Missionary Society 45th Street Baptist Church, per Annie Craig, 25c.; Missionary Society First Baptist Church, per Susie Reed, 25c.; Missionary Society Pleasant Hill Baptist Church, per Mary Williams, 35c.; Mission Band, 16th Street Baptist Church, per E. C. Harris, 25c.; Missionary Society Baptist Church, per Mary Wood, 37c.; Baptist State Convention, per M. F. Edwards, \$20; Macedonia Missionary Society, per M. A. Davis, 55c.; Missionary Society St. James Baptist Church, per Sallie Hicks, 15c.; Missionary Society Sixth Avenue Baptist Church, per E. Johnson, 61c.; Missionary Society First Baptist Church, per I. Johnson, 43c.; St. Mark's Missionary Society, per Mary Nash, 65c.; Mary G. Donnan, 50c.; Guiding Star, Turkey Creek, Missionary Baptist District Convention, per Nannie Deloach, \$16; Nannie Deloach, \$4.24; Woman's Missionary and Educational Convention, Auxiliary Muscle Shoals Association, per Alberta Elliott, \$25.

Supplies, \$40.72.

ARKANSAS

Children's Band, per R. F. Means, \$3; R. F. Means, 50c.; Mary Good, 50c.; Susie Mothershed, 35c.; B. C. Shanks.

Supplies, \$19.44.

CALIFORNIA

W. H. and F. Missionary Convention, per B. B. Strickland, \$12.40; W. H. and F. Missionary Society Mount Zion Baptist Church, per B. Risher, \$5; S. B. Strickland, 50c.; Ephraim, \$3.25.

REPORT MRS. B. B. STRICKLAND

Chaparral Baptist Church \$7.16; Second Baptist Missionary Society, \$2.00; J. H. Scotland, \$2; Mount Zion Missionary Society, \$1.62; First Baptist Sunday School, \$3.00; Mount Olive Missionary Society, \$1.60; Matamoros Missionary Society, Y. S. A. H. T. F. Williams, P. B. Belalager, Friend, 1c.; Mount Olive Missionary Society, Friendship Missionary Society, New Hope Missionary Society.

Supplies, \$3.14.

COLORADO

W. H. and F. Missionary Circle, Central Baptist Church, \$5; N. O. Tiner, \$5.57.
Supplies, \$13.42

CONNECTICUT

Woman's Missionary Society Union Baptist Church, per F. J. Warren, \$2; M. E. Brown, 90c.
Supplies, \$2.46.

CANADA

Mary White, \$2.
Supplies, \$2.

DISTRICT OF COLUMBIA

National Training School Missionary Society, per Etta Vasey, \$4; P. E. Blackburn; Della E. Harris, \$10.33; Emma Hall, \$2; Rosetta Lawson; B. Whipples, 50c.; Mahala Hill, 75c.; M. L. S. Sutton, 25c.; J. L. Peck, \$1.25; Y. P. S. 19th Street Baptist Church, per Emma Hall, \$10.
Supplies, \$24.10.

GEORGIA

M. L. Banks, \$2; Woman's Convention; Auxiliary General Baptist State Convention; S. C. J. Bryant, \$44; Woman's Missionary Society Wheat Street Baptist Church, per S. C. J. Bryant, \$11.50; Children's Band, Metropolitan Baptist Church, per R. C. Daniels, \$1.50; Zion First Baptist Y. G. Club, per L. J. Washington, \$1.75; Emma Rich, \$1.90; Eliza Gaines, 57c.; W. F. McKenney, \$20.29; S. C. J. Bryant.
Supplies, \$33.88

FLORIDA

Missionary Society St. Matthew's Baptist Church, per M. J. Reddish, \$4; M. J. Reddish, \$5.25; Priscilla Paker, 75c.; E. E. Jenkins, 56c.; R. T. Pollard; P. A. Adams.
Supplies, \$72.10

ILLINOIS

Woman's Auxiliary Bethlehem Association, per C. D. Price, \$47.50; Woman's H. F. and Educational Convention, per S. F. Hazle, \$39.40; Martha Hudgins; W. H. F. and Educational Convention, Northwest River District, per A. W. Murrel, \$12; L. H. Kempf; Anna Anthour, 10c.; Baptist Sunday School, per L. H. Kempf; Rosa Brodie, 35c.; E. T. Martin, \$46.10; Janie B. Scott, \$15.05.
Supplies, \$29.87

INDIANA

Woman's Missionary Society Second Baptist Church, per Mamie Clark, \$4.

REPORT OF MRS. M. D. GRIGSBY

Second Baptist Missionary Society, \$5; New Bethel Missionary Society, \$9; South Calvary Missionary Society, \$2; Second Baptist Missionary Society, Shelbyville, \$4; Mount Paran Missionary Society, \$1; Second Baptist Missionary Society, Evansville, \$3.28; Antioch Baptist Missionary Society, \$1; McFarland Missionary Society, \$2; Shiloh Baptist Missionary Society, \$3.
Supplies, \$8.70

IOWA

Selma C. Brown, \$1.10.
Supplies, \$2.70.

KANSAS

Pleasant Green Baptist Missionary Circle, per H. D. Scott, \$5; Woman's Auxiliary Western Baptist Convention, per L. D. Lockridge, \$20; C. H. Fishback, per D. A. Elias; D. A. Elias, \$7.10; Mary H. Garnett, 25c.; M. D. Jones, \$7; S. E. District Association, W. H. and F. Missionary Convention, per D. A. Elias, \$35.
Supplies, \$24.69.

KENTUCKY

Bettie Withers; King's Daughters, per M. V. Parrish, \$4; Woman's Missionary Society Green Street Baptist Church, per Carrie B. Crain, \$9.50; L. C. Crittenden, 25c.; S. W. Underwood, \$3.50.
Supplies, \$6.44.

LOUISIANA

Tenth District Convention, per Clara Outtz, \$7.50; Woman's Missionary Society New Sunlight Church, \$4; L. D. Pruitt, \$1.75; Annie G. Decote, 50c.; L. E. Toller, 25c.; C. Smith, 25c.; E. Brown, 25c.; V. Jarvis, 25c.; G. M. Hunter, \$10

REPORT OF MRS. L. D. PRUITT

I. S. Powell; Good Hope Woman's Association, \$2; L. D. Pruitt, \$7.30; Rose Sharon Missionary Society, 50c.; F. S. Allen, 50c.; Mattie Washington, 60c.; E. Major, 60c.; Antioch Missionary Society, \$3.40; M. T. Wells; C. J. Christian, 75c.; Zion Hill Y. W. Auxiliary; Zion Travelers Y. W. Auxiliary; Zion Travelers' Missionary Society, \$4.49; A. Mayberry; R. L. Williams, 15c.; E. M. Lewis, 15c.; W. G. Head, 15c.

THE FOLLOWING CONTRIBUTED 25 CENTS

W. Ambler, Mattie Hewitt, M. S. Hawkins, B. L. M. Thomas, L. M. Rochelle, P. Decatur, M. E. Evans, M. A. Bailey, Mamie Miles, O. D. Bowler, T. H. Evans, J. Smith, W. G. Head, M. A. Cook, Chloe Davis, K. W. Carroll, Jennie Head, W. Ambler, E. Major, G. A. Willie

THE FOLLOWING CONTRIBUTED 10 CENTS

A. Mayberry, A. Moore, J. Abney, Julia Dennis, Good Hope Missionary Society.

Supplies, \$78.74.

MARYLAND

L. Byrd; B. B. Holmes, \$1.24.
Supplies, \$1.12.

MICHIGAN

Woman's Convention Auxiliary Chain Lake Association, per Fannie White, \$5; Fannie White, \$3.11.
Supplies, \$1.50

MINNESOTA

E. H. McDonald, Anna H. Schooley.

MISSISSIPPI

Sallie M. Green, 50c.; Mattie Shaw, A. L. Myers, 47c.; A. A. Cosey, 10c.; T. C. Butler, \$1.10; Susanna Huff, 50c.; Missionary Society, per Violet Ott, 25c.; Woman's General Baptist State Convention, per M. A. Alston, \$10.00; Supplies, \$44.97.

MISSOURI

Lucy Washington, Y. W. Missionary Society, per Nettie E. Young, \$2.50; Pleasant Green Missionary Society, per J. K. Parker, \$5; Q. C. Young, 50c.; Woman's State Convention, per A. J. Abington, \$177.19; J. B. Beckham, \$5; Woman's Missionary Society Washington Avenue Baptist, per G. C. Young, \$11.15.

REPORT OF MRS. G. C. YOUNG

A. J. Abington, \$4.26; Second Baptist Missionary Society: Mount Zion Baptist Church; Carrie Blaine, 50c.; L. Leota Caston Circle, 20c.; Woman's Missionary Circle, \$1.36; N. H. B. Circle, 50c.; McKim Missionary Society; Warrensburg Missionary Society, \$2; C. M. Jackson, \$2; Mount Olive Missionary Society; C. R. McDowell, \$1.72; E. M. Cochran, 50c.; H. J. Robinson, 25c.; M. Owens, 25c.; Fulton Missionary Society, \$1.90; Calvary Baptist Church; Y. L. Missionary Circle, \$1.23; Estelle, 50c.; Anna L. Brown, 25c.; Y. L. Missionary Circle, 14c.; Supplies, \$18.60.

MONTANA

Supplies, 50c.

NEW JERSEY

Junior Mission Society Mount Zion Baptist Church, per J. D. Lynch; Woman's Missionary Society, per M. L. Talbot, \$4; Lula Dempsey, V. A. Johnson, 50c.; E. S. Vaughan, 50c.; J. D. Lynch; Ellen Brinkley, 24c.; Violet A. Johnson, \$80.95.

REPORT OF MRS. E. S. VAUGHAN

Junior Mission Band, 50c.; E. S. Vaughan, 36c.; Woman's Auxiliary Middlesex Association, \$1.30; Friend, 20c.; Senior Mission Society Mount Olive Church, \$5; Samuel Fields, 50c.; Mount Olive Sunday School; Rhoda Hancock, 50c.; Junior Mission Society, Newark; S. H. Folkes, 10c.; Mary Miller, 26c.; Missionary Society, per Mrs. Woody, \$2; R. B. Batley, \$1.45; Mount Olive Junior Band, 50c.; East Orange Mount Olive Circle, \$1.56; Missionary Society Bethany Baptist Church, \$1.50; Lucy Warrick, 25c.; Warren Davis, 25c.; Katherine Mayhew, 25c.; Abbie Holmes, 25c.; Junior Mission Society Roselle; St. John's Baptist Church Mission Society, 60c.; Friends, 30c.

Supplies, \$41.54.

NEW YORK

H. A. Streeter, 8c.
Supplies, \$3.85.

NORTH CAROLINA

OHIO

Woman's Missionary Society, per F. Higgins, 50c.; H. L. Page; Ellen Conway; Woman's Baptist State Convention, per Sarah Johnson, \$47.65; Rosetta Clark; E. B. Delaney Missionary Society, per M. A. Allen, \$4.14.
Supplies, \$14.69.

OKLAHOMA

Eastern Oklahoma District W. H. and F. Missionary Convention, \$5.78; Children's Band, per F. Townsend; Laura Williams; J. S. Smith, \$1.70; M. A. Jones, \$2.14; A. Wade, 5c.; Rebecca Goff, 50c.; Anna Smith, 60c.; Missionary Society First Baptist Church, per E. A. Wilson, \$3.25; Missionary Society Tabernacle Baptist Church, per William Harrison; Woman's H. and F. Missionary Society, per J. S. Smith, \$1.15.
Supplies, \$25.68.

PENNSYLVANIA

Woman's Missionary Society Calvary Baptist Church, per R. L. Bennett, \$5; Senior Missionary Society Caron Baptist Church, per J. J. Tucker, \$20; Isabelle Williams; Lydian Missionary Society, per Alice Tucker, \$45; Mary Johnson, 50c.; A. B. Carey, \$1.30; L. G. Jordan, \$5; Mallick Missionary Society, per Laura K. Proctor, \$1.12; Amanda East; Pennsylvania Woman's State Convention, per Annie Harmon, \$20.

REPORT OF MRS. MARY E. JOHNSON

Calvary Baptist Sunday School, \$2; Calvary Baptist Church, \$4.40; Mary Johnson, \$19.75.
Supplies, \$52.40.

SOUTH CAROLINA

Woman's Baptist Missionary and Educational Convention, per M. M. Gilmore, \$150.
Supplies, \$19.71.

TENNESSEE

F. P. Cooper, \$2.12; Woman's Auxiliary Baptist State Convention, per M. H. Flowers, \$32.25; Missionary Society First Baptist Church, \$14; Cornelia McEwen, \$2.17; Mount Bethel Baptist Church; Friendship Auxiliary, General District Association Auxiliary, 50c.; West Tennessee Auxiliary, 12c.; Monumental Baptist Church; J. P. Moore Missionary Society, \$3.10; Berean Street Baptist Church, E. J. Griggs, \$1.10; City Missionary and Educational Union, \$2.60; Baptist Woman's City Union, per V. W. Broughton, \$1.02.
Supplies, \$17.22.

TEXAS

L. B. Harrison; W. LaGrange District Convention, per H. M. Graves, \$7; Harding Band M. and E. Convention, per M. S. Jones, \$3; Antioch Missionary Society, per M. Shafie, \$7.75; Friendship District Convention, per M. E. Allen, \$7.10; Woman's Convention, Auxiliary Old Land Mark Association, per M. E. Kinsell, \$3; G. C. Sampson; M. C. Harris; Mary Harris; Aaron Barker, \$15; Mount Zion District Association, per S. P. Fenn, \$5; H. A. Graves; P. Phillips; New Duncan, 10c.; M. M. Barker; Woman's Auxiliary N. W. Association, per G. A. Williams, \$5.
Supplies, \$15.10.

VIRGINIA

Ida Dewey, \$2; Missionary Society, per Carrie Banks, 50c.; L. W. Tyrrell.
Supplies, \$10.76.

WASHINGTON

A. L. Godsey, 50c.; Missionary Society, per A. L. Godsey, \$5.78.
Supplies, \$1.85.

NEW MEXICO

D. A. Austin, \$11.25.
Supplies, \$3.75.

WEST VIRGINIA

Anna Board, 10c; Woman's Missionary Society, per A. Board, \$5; M. Stratton.
Supplies, \$24.86.

DELAWARE

Supplies, 30c.

MASSACHUSETTS

Supplies, \$4.37.

UNKNOWN

Friend, 5c.

WYOMING

Supplies, 10c.

THANKS

The following friends sent useful gifts to the school:

OCTOBER, 1914

C. Grant and C. D. Sims, per B. E. Foster, Georgia, three pairs of pillow cases.

Frank Richards, New York, two quilts.
W. J. Howard, Washington, D. C., a number of magazines for our Reading Room

DECEMBER, 1914

May Brookins, per J. G. Gibbs, Minnesota, coat suit and other clothing.
King Solomon Baptist Missionary Society, per Elizabeth Grant, Kansas, muslin, calico and underwear for contribution for African box.
Everett Benevolent and Social Society, per J. Wesley Samuels, secretary, box of clothing, shoes, etc.
Byrd Prillerman, West Virginia, assortment of fruit trees.
J. T. Rucker, New Jersey, and Lucy Jenkins, Illinois, shoes and clothing.

A. L. Sweet, New York, twenty-one dust caps.
By request from the late Ada Hicks, Pennsylvania, cedar chest, trunk, bedding, table linen, clothing.

JANUARY, 1915

Women's Missionary and Social Circle, Belmont Street Baptist Church, New York, clothing and quilts.

E. R. Company, District of Columbia, one covered wagon.

E. R. Company, District of Columbia, twenty-four sheets.

Mary Villous, New York, box of clothing.

V. A. Johnson, New Jersey, clothing, shoes and books.

J. Boyd, Michigan, towels and quilt.

D. A. Austin, New Mexico, towel and coat.

F. A. Freeman, Massachusetts, overshoes.

A. L. Bell, Wyoming, package of shoes.

V. W. C. A., District of Columbia, clothing and shoes.

To the following friends in Washington, D. C., for Grocery Day contribution:

Israel Baptist Church, The Brownies, Laura Davis, Florida Avenue Baptist Church, Mount Carmel Baptist Church, Mount Jezreel Baptist Sunday School, S. Murphy Florence Smith, Metropolitan Baptist Church.

FEBRUARY, 1915

Y. G. C., Wheat Street Baptist Missionary Society, per S. C. J. Bryant,

Georgia, case of canned goods.

Sweet, New York, twenty-eight dust caps.

Whiting, Massachusetts, barrel of clothing.

R. L. Bennett, Pennsylvania, egg and cream mixer.

Annie Schooley, Minnesota, three table cloths.

Monumental Baptist Church, Chattanooga, Tennessee, per Bishop, one quilt.

MARCH, 1915

Agnes Morris, District of Columbia, Grocery Day contribution.

Ladies' Art Club, A. R. Chino, Missouri, embroidered sheets and pillow cases for Model Home.

L. Bros, District of Columbia, waists.

R. H. Higgins, District of Columbia, clothing, fruit, etc.

Missionary Society Monumental Baptist Church, Tennessee, quilt.

D. S., Illinois, bats.

To friends, per Smith, District, ink wells, two lockers and small odds and ends.

Lucile Peyton, Illinois, one dozen glasses.

APRIL, 1915

M. S. Company, District of Columbia, shoes.

Joanna P. Moore, books.

Everett Benevolent Society, Washington, clothing and shoes.

J. M. B., Illinois, box of novelties.

C. W. Underwood, Alabama, garden seed.

William Hicks, Louisiana, one copy of History of Louisiana Negro Baptists.

Ruth Moore, Pennsylvania, one barrel of groceries.

Metropolitan Baptist Church, per Hattie Walker, Ohio, five sheets.

Bertba Gregory, New Jersey, odds and ends of millinery.

MAY, 1915

Turnipseed, Georgia, material for quilts and rugs.

Missionary Society Second Baptist Church, per Barrett, Illinois, box of clothing.

Gould, District of Columbia, barrels and odds and ends.

V. A. Johnson, New Jersey, shoes and clothing.

First Baptist Church, Brentwood, Maryland, J. L. Jasper, pastor, barrel of groceries.

JUNE, 1915

To a friend, Pittsburgh, Pa., barrel of clothing for our Social Centre.

Friends, per Hattie Walker, Ohio, three sheets and three pairs of towels.

A. Clayton Powell, of New York, for donating his service plus his railroad fare from New York to deliver that splendid commencement address.

This contribution of railroad fare brings Abyssinia's contribution for 1915.

To nearly one hundred dollars. They furnished our Sun Parlor, gave several annual prizes and over thirty dollars in an after-offering. Thanks to Abyssinia and its great pastor.

Monroe, District of Columbia, two books.

JULY, 1916

J. R. Bennett, Pennsylvania, four large bath towels.
Dorsey, District of Columbia, dining table.
Ellen Peale, Minnesota, five yards of muslin.
A milling company, Minnesota, two barrels of flour.
Brown, Minnesota, ten and a half yards of unbleached muslin.
A milling company, Minnesota, five barrels of flour.
You can help. What will you give?

Receipts for National Training School for Women and Girls

NOTE—Where the amount is NOT STATED the person gave ONE DOLLAR.

ALABAMA

Lessie Abrams; Woman's District Convention, Uniontown Association, per R. E. Pitts, \$20; C. J. Davis, \$1.25; Woman's Missionary Society, Day Street Church, per Agnes Easterly, \$2; C. M. Wells, \$2.25; Day Street Baptist Church; R. C. Judkins; Missionary Society Dexter Avenue Baptist Church; S. P. Gundry; Josephine Fortson; G. G. Wiggins, 75c.; S. A. Watkins, 50c.; R. E. Pitts, \$17.75; Mamie White, 24c.; S. A. Walker; Mattie Palmer; Ella D. Noyd, 50c.; E. C. Harris, 50c.; Woman's Missionary and Educational Convention, per Alberta Elliott, \$5.

The following persons contributed 25c.:

A. Kirkpatrick, I. C. Oliver, H. S. Ray, Emma Bettis, Rhoda F. Bruce, J. C. Reid, C. M. Kennedy, William Hicks, Daisy Richardson, G. A. Ravizee, A. C. Rankin, E. C. Harris, Nina Ditty, S. P. Gurdy, H. L. P. Carrington, F. H. V. Jones, S. Frizzar, William Miles, I. B. Wilson, W. B. Driver, C. Lowe, B. Green, F. Weddleton, W. A. Rayfield, B. F. Kyle, J. Winston, B. Bradley, J. Hunter, M. F. Edwards, E. B. Moton.

AFRICA

Rachel Brownbill, \$9.74.

ARKANSAS

E. C. Morris, \$2; Shanks; S. E. Bailey, \$4.25.

The following persons contributed 25c.:

S. Mothershead, Gray Cunningham, L. N. Bronson, M. E. Lockhart.

ARIZONA

J. H. Green, 25c.

CALIFORNIA

F. Davis, 50c.; Woman's Home and Foreign Missionary Convention, per R. R. Strickland, \$112.50, P. L. Sauter, 50c.; J. Ephraim, 50c.; O. V. Har-
rison, 50c.; F. Davis, 50c.; Hattie Stewart; A. E. Webber; Sallie E. Mintz;
J. M. Thomson; M. Collins;

The following persons contributed 25c.:

W. H. Brown, E. C. Clapper, M. L. Coleman, A. J. Nallor, T. W. Troy, S. J. Robinson, T. W. Troy, C. H. Woods, John Carter, L. Scott, P. A. Barton, Frank Milner.

COLORADO

N. G. Tyler, \$1.50; L. Turner, 50c.

REPORT E. E. WHITFIELD

Zion Baptist Church, per E. D. E. Over, \$28.02; B. Y. P. U. Bethel Baptist Church, \$3.25; Central Baptist Church, \$20.15; St. John Baptist Church, \$16; Workers, \$2.75.

The following contributed 25c.:

William Seymour, G. Stacker, L. Brown, F. Perkins, S. V. Tumba, F. M. Pogue.

CONNECTICUT

Messiah Baptist Church, per W. N. Morton, \$2; M. E. Brown, \$5.50; H. Holmes, \$2.50; Klugs; M. S. Howard; G. Spaulding, \$2.12; W. N. Morton, \$1.50; First Baptist Church, per J. E. Felton, \$3; T. Ross, \$1.25; R. Tibbs; I. W. Reed, \$1.25; J. Price, 50c.; Emma Balfour, 50c.; R. R. Doswell, \$6; J. E. Felton, \$2.50; A. Simmons, 50c.; J. W. Lyons, 50c.

REPORT MRS. M. E. WHITFIELD

Third Baptist Church, Suffield, \$2.16; Union Baptist Church, Hartford, \$15.50; Pearl Street A. M. E. Z. Church; Grace Baptist Church, Waterbury, \$1.05; Grace Baptist Church, Norwalk, \$7.40; Union Baptist Church, Stamford, \$9.50; First Baptist Church, Greenwich, \$1.55; Workers, \$2.

The following contributed 25c.:

M. E. Keeford, A. L. Stevens, Caroline Lee, J. Whineglass, S. Foster, F. Anthony, M. R. Maddox, G. M. Stanton, C. Matthews, E. Rasselet, W. H. Eley, M. Hawkins.

CANADA

Nary White, \$3; John Williams, 50c.; Fred Borden, 50c.; E. M. Collins, \$3.

The following contributed 25c.:

H. Cuff, G. A. Fraser, Laura Francis, James Jackson, J. Mitchell.

DISTRICT OF COLUMBIA

N. T. S. Missionary Society, per E. J. Versa; Mrs. McNeill, 10c.; Q. McNeill, 10c.; Fred Moore, 50c.; F. McNeill; M. King; W. H. Dean; R. O. G. Hunter; S. Miller; U. G. Thompson; E. Christian; Thomas W. Edwards, \$3.50; G. A. Pinn, \$1.75; H. Powell; Ella McNeill, 45c.; A. Friend; George Cook, \$5; A. Friend; Moses Clapp; H. B. F. McFarland; Henry Pryor; B. W. Mitchell; Gandy, \$1.25; J. A. Foster, \$1.75; A. Friend, \$5; Y. P. S. C. E. People's Congregational Church, per A. Randall, \$9; W. H. Ramsey, J. L. Peck, \$28; T. H. Montgomery, \$5; F. E. Ruffin, \$2; S. F. McKeown, \$1.25; William Warfield, 75c.; A. S. C. Davis, Steward, 75c.; J. P. H. Cole, \$1.25; Elizabeth Wallace; B. E. A. Shorter; G. Howard, Friends, per man, \$1.25; National Training School District Board, \$33.25; W. Lagonne, W. R. Smith, F. E. Blackburn, \$3.94; Israel Baptist Church, per J. E. Burke, \$4.75; The Brownies, per F. Smith, \$4; T. S. Bots, \$2; Laura Davis, \$1.07; C. E. Rodgkin; Mattie Jones, 70c.; Florida Avenue Baptist Church, \$2.74; Nehala Hill, \$1.25; Mrs. Nichols, 15c.; Fonville, 40c.; W. A. Dinsford, \$1; James H. Lee, \$2; Carmel Baptist Church, \$14.15; Mount Zion Baptist Sunday School, \$7.40; C. S. M. Company, \$4.25; Metropolitan Baptist Church, \$3.80; Zion Baptist Church, per Rev. Howard, \$3.03; National Training School Sunday School, \$5; S. Minor, \$1.25; Liberty Baptist Church and Pastor, \$9; Parthenia Woodson; Ebenezer M. E. Church, W. H. Dean, pastor, \$20.74; Ida Plummer, \$2.76; Mary E. Peck, 28c.; Kate S.

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Zion Baptist Church, \$20; St. John's A. M. E. Sunday School, \$16.02; Bethel Baptist Church, \$9.53; Mt. Moriah Baptist Sunday School, \$6.35; Mt. Zion Baptist Church, \$9.50.

NORTH CAROLINA

H. A. Williams, \$1; Virginia Faison, 25c; H. A. Higgins, \$1; Mt. Zion Baptist Sunday School, C. C. McIntyre, supt., per L. V. Mebane, \$3.10; L. V. Mebane, 25c; Ella Warwick, 25c.

NEW MEXICO

D. A. Austin, 50c; J. M. Burton, 25c; F. Watson, 25c.

MAINE

Louise Coburn; Florence M. Rose, 25c.

OHIO

Woman's Mission Society, per F. Higgins, 50c; Josephine Allen, \$13; J. Franklin Walker; M. O. Brooks, \$5.50; Ida M. Saunders, \$1.25; Woman's Missionary Union, per Fannie White, \$45.07; Baptist Church, per Wice, \$5.01; Workers, \$1; Mt. Zion Baptist Church, per Blanche Washington, \$1.01; A. J. Mabry, Fannie White; M. Brucce; Beale E. Hart, 49c; Mattie Hawkins, \$1.04; Abel Hamlet, 70c; Ohio Baptist State Sunday School Union, per J. Allen, \$13.10.

The following contributed 25c: Lavola Carey, Mattie Wheatley, Lizzie Gibson, Cora Howard, Ida Brown, Anna Aate, Anna M. Dodd, Ruth Burke Webb, Mary Allen, Anna McCoy, Martha J. Burke, Anna M. Jackson, Ida B. Taylor, Mayme Walker, Mattie Fletcher, Amanda Bennett, Sarah Johnson.

REPORT OF E. E. WHITFIELD

Ohio Baptist State Convention, \$8; Workers, \$1.25; Second Baptist Church, Columbus, \$15.25; Union Grove Baptist Church, \$10; St. Paul A. M. E. S. S., \$6.71; Eleventh Street M. E. S. S., \$3; Pilgrim Baptist Church, \$2.65; Shiloh Baptist Church, \$25; Macedonia Baptist Church, \$3.20; Worker, \$2.75; Zion Baptist Church, Cincinnati, \$15; Pilgrim Baptist Church, Cincinnati, \$10; New Unity Baptist Church, Cincinnati, \$10; Unity Baptist Church, \$2; First Baptist Church, Cincinnati, \$23.40; First Baptist Church, Cumminsville, \$4; Mt. Zion Baptist Church, Lockland, \$10; Wood Street Baptist Church, Hamilton, \$4; A Friend, 75c; Bethel Baptist Church, \$2.18.

OKLAHOMA

F. E. Mason, \$1.35; M. J. Brockway, 50c; E. A. Wilson, 50c; J. A. Smith, \$1.25; C. A. Thompson.

The following contributed 25c: Mary Sneed, A. T. Ayers, A. Wade, N. D. Jones, S. A. Ephraim, R. N. Holt, Effie Christian, Anna Motley, Ada

Leroy, D. B. Jumpson, Jennie West, R. C. Creashaw, C. E. Daniels, L. J. Harper, Bettie Osborn, E. W. Caruthers, William Harrison, Sallie Thurston.

OREGON

Bettie Knox, 25c.; Ada Slater; H. M. Gray, 25c.

ONTARIO

M. A. Walter, 25c.; Y. W. M. Auxiliary James Street Baptist Church, per F. Walter, \$5; First Baptist Church, Windsor, per E. E. Whitfield, \$6.32.

UNKNOWN

McDaniels, \$1; J. W. Williams \$1

RHODE ISLAND

Frank Hill, 25c.

PENNSYLVANIA

Mary Roberts; Lydian Mission Society, per Alice Tucker, \$55; Woman's Missionary Society, per Amanda East \$2.50; Mission Band, per A. East, \$2.50; J. E. Brook; Reuben Napleaden, \$2; Golden Star Club, Central Baptist Church \$41.33, William H. T. Rogers; Randolph; Allen Kirkpatrick, \$5; Charlotte Abbey; Alice White; Malinka Mission Society, Shiloh Baptist Church per A. R. Robinson \$2; R. W. H. Courtney; Morning Star Mission Society, per M. Hall, \$3.25; R. R. Jones; G. B. Howard, 50c.; A. Childs; Mission Society, Calvary Baptist Church, per R. L. Bennett; Nellie Harris; Mission Society, Central Baptist Church, per A. E. West, \$2; Shiloh Baptist Y. P. Society and Church, \$1.60; Shiloh Baptist Sunday School, \$1; Shiloh Baptist B. Y. P. U., 50c.; Amanda East, \$2.25; Zion Baptist Church, per E. W. Moore, \$21.57; Ruth Moore, \$12.88; Jessie Hoffman, \$2.50; R. H. Nassau \$5; L. G. Jordan, \$2.50; Florence B. Wilson \$5; W. W. Oliver, \$2.50; S. W. Layton, \$2.50; R. L. Bennett, \$2.75; S. J. Jones.

The following contributed 25c.: D. A. Waugh, Ernest Hall, Hary S. Tribbitt, Mary C. Barnes, V. Roy Kwatscha, Katie Jackson, A. Reed.

REPORT OF E. E. WHITFIELD

Good Hope Baptist Church, \$13.30; Shiloh Baptist Church, Pittsburgh \$10.75; Rodman Street Baptist Church, \$3.10; Trinity Baptist Church, Pittsburgh \$9.50, Colored Evan Com. per J. S. Morton \$8.04; Mt. Olive Baptist Church \$2.41 Clark Memorial Baptist Church, \$20.75; Mt. Zion Baptist Church Bellevue \$1.50; Central Baptist Church, Pittsburgh \$10.19; E. J. Gould; Ellen Price; Sallie Henderson; New Hope Baptist Church, \$5.50; Immanuel Baptist Church, \$1.50; Mt. Olive Hospital Sunday School, Rankin, \$1.33; McKeesport Baptist Church, \$1.15; Ellen Fox; Alice Williams 50c.; Sallie Clifton 50c.; Mt. Airy Baptist Church \$4; J. L. Phillips; Macedonia Baptist Church, \$12.75; Metropolitan Baptist Church, \$5.60; Tabernacle Baptist Church, \$5; Wm. B. Moorhead; Mary E. Woodland, 50c.; M. E. Jackson, D. Brown; R. E. Henderson; Penn. Memorial Baptist Church, \$5.45; Monumental Baptist Church, Philadelphia \$10.70; Salem Baptist Church, \$7.96; Zion Baptist Church, \$17.81; Union Baptist Church, \$7; Tucker Street Baptist Church, \$8c.; Shiloh Baptist Church, Philadelphia \$21.85; Mt. Olive Baptist Church, \$1.82; R. R. Jones, Second Baptist Church, Philadelphia,

\$10, Cross, \$2; Porter; Tabernacle Baptist Church, \$10.15; Miller Memorial Baptist Church, \$15.50; Eben Baptist Church S. S., \$5; Holy Trinity Baptist Church, \$8.50; Nazarine Baptist Church, \$11; Allen Church, Philadelphia, \$6.36; Heulah Baptist Church, \$2; Second Baptist Church, Bryn Mawr, \$3.56; Lydian Mission Society, \$10; Wesley Union A. M. E. Z Church, \$3.27; Second Baptist Church, Harrisburg, \$6; Mt. Zion Baptist Church, \$3.56; Zion Baptist Church, Harrisburg, \$3.05; Shiloh Baptist Church, Carlisle, \$4.41; Ebenezer Mission Society, Williamsport, \$7; Bethel A. M. E. Church, \$5.05; Shiloh Baptist Church, Williamsport, \$10.15; Mary Slaughter, \$10; Amanda East; Mt. Zion Church, Wilkes-Barre, \$5.05; Shiloh Baptist Church, Scranton, \$12; Mt. Zion Baptist Church, Altoona, \$9.69; First Baptist Church, Steelton, \$3; W. E. Jones; Workers, \$12.50.

SOUTH CAROLINA

Cora S. Boykin; A. P. Dunbar; M. M. Gilmore, 50c.; M. E. Robinson, 75c.; Woman's B. M. and E. Convention, per C. S. Boykina, \$6.

The following contributed 25c.: Joseph Pelot, Emma E. Gaines, Minerva Lee.

SOUTH DAKOTA

E. W. Stokes, 75c.; A. S. Lewis; H. W. Robinson, 50c.; J. T. Morrow, 50c.

WISCONSIN

June Moss, 25c.; Lillian Smith, 25c.

REPORT OF E. E. WHITFIELD

Calvary Baptist Church, Milwaukee, \$1.20; G. Reuben, \$1; Mt. Zion Baptist Church, \$5.50.

TENNESSEE

G. B. Bolden, 50c.; Woman's Auxiliary Baptist State Convention, per M. H. Flowers, \$26.25; Friends, per M. H. Flowers 61c; Missionary Society, First Baptist Church, per C. A. Bell, \$50; Nellie Bishop, 50c.; Miss. Society, Monumental Baptist Church, \$3.50; Fannie Coleman, \$1.42; Ella McElmer, 50c.

The following contributed 25c.: H. A. Boyd, Helou G. Jones, F. V. Wilson, Mattie Wallace, V. W. Broughton, Mattie Hunter, D. Howard, F. P. Turner, J. H. Davidson, C. E. Tucker, A. W. Eskridge, W. H. Elmire, Lizzie Grimes.

TEXAS

Lagrange Woman's District Convention, per R. M. Graves, \$1; Starlight Band, M. and E. Convention, per M. S. Jones, \$2; Friendship District con, per M. E. Atkins, \$2.50; Antioch Missionary Society, per M. Shanks, 25c.; F. B. Richardson, 50c.; Woman's Convention, Auxiliary to Old Land Mark Association, per M. M. Kimball, \$5; Missionary and Educational Convention, per H. Weekly, \$25; Mt. Zion District Association, per S. Price, \$5; Woman's District Convention, per Susie Atkinson, \$2; M. M. Taylor, 50c.; H. Weekly; S. A. Griggs; S. Price, \$1.25; L. B. Harrison, 25c.; M. Jacobs, \$5; L. J. Norton; D. S. Morton, 24c.; H. M. Williams; Sarah Smothers, 50c.; M. W. Shanks 20c.; E. Ashley, 50c.; Melvina Denmark; J. D. Holman, \$1.41; Woman's Auxillary, N. W. Association, per G. A. Williams, \$5; Levi Shelton, 50c.

The following contributed 25c.: Olney Agatha Moore, Christine Bell, Wm. A. Johnson, N. Stinson, Georgia McFarland, S. J. Hill, M. S. Jones, T. E. Y. Pollard, Frances Versa, S. J. Love, Willie Williams, E. A. Daule, Lula Turner, I. H. Weather, B. W. Whitfield, Austin Brooks, L. A. Garner, H. O. Nelson, Nathan Burnett, Minnie W. Strain, Lou F. White, E. M. Hulbert, H. C. Bass, H. V. Morgan, C. E. Adams, H. H. Hill, Ella E. Eugene, V. R. Gallagher, C. R. Tyler, C. A. Blagietary, Ethel Mae Griggs, Allie Johnson, Della Dummel, L. C. Wallace, M. M. Rodgers.

VIRGINIA

S. G. St. C. Drake; Mission Society, per Carrie Bankett; C. G. Cabell; Annie E. Blackwell; Ora Brown Stokes, Missionary Society, Bank Street Baptist Church, per Constance Fuller, \$25; E. H. Hunter; Wm. E. Randolph, 50c.; B. G. Garland; L. A. Hope; A. D. Price; W. J. Harris, 24c.; E. H. Herbert, 50c.; W. I. Hopkins, 50c.; G. M. Veeny, 24c.; M. L. Myers, \$19; Woman's Baptist Mission and Ed. Convention, per A. H. Hughes, \$10.

REPORT OF E. E. WHITFIELD

A. D. Price, \$1; R. D. Bowser, \$1.50; Zion Baptist Sunday School, \$3; Second Baptist Church, \$7; Sixth Mt. Zion Baptist Church, \$10; Tabernacle Baptist Church, \$5.26; H. F. D. Gordon, \$1; Virginia Baptist State Convention, \$20; E. P. Fox, \$1; L. W. Wales, \$1; Workers, \$1.

The following contributed 25c.: Arthur T. Coleman, J. B. Brown, Allen Harrison, Josephine E. D. Harris, Bessie Steward, Laura Martin, Wm. B. Hainsman, M. G. Bailey, M. A. Harvey, Roberta Herron, Cora Bell, Kenneth Causey, Marie A. Holland, Mulinda King, Mary S. Carter, Ottilie P. Johnson, Harris Barret, Emma Myers.

WASHINGTON

Everett Benevolent and Social Co., per J. Wesley Samuels, \$9.50; R. W. Brown, W. M. Famber, \$1; A. L. Godwin, 26c.

The following contributed 25c.: S. E. Buxton, W. Brazile, Ida S. Wilson, Lula E. Holt, Lillian Morrison, Elijah Glass, S. G. Wilson, Julia M. Smith, J. W. Smith, Wm. Brazile.

REPORT OF E. E. WHITFIELD

Oliver Baptist Church, \$5.10; Second Baptist Church, \$5.45; N. W. C. B. Association, \$0.45; Mt. Zion Baptist Church, 35c.; St. Paul Baptist Church, \$1; Pulasky Baptist Church, \$7.

WEST VIRGINIA.

Harriet Bluman, 28c.; N. M. W. Orter, \$4.50; Woman's Baptist Missionary Society, per Annie Jones, \$7; J. W. Scott, \$2.50; Byrd Priller, \$10.

The following contributed 25c.: Minnie Slater, Lora Morris, Mary French.

REPORT OF E. E. WHITFIELD

Trinity M. E. Church, \$1.15; Mt. Zion Baptist Sunday School, \$9.50; Pride A. M. E. Church, \$5.50; High Street Baptist Church, \$7; W. M. Society, per A. Board, \$4.

WYOMING

Joseph A. Natbuns, \$1

SPECIAL GIFTS

M. A. Lamont, \$5; Ella Davidson, \$1.25; Lillian Sellers, \$5; W. W. Oliver, \$2.50; George W. Coleman, \$15; Woman's Missionary Union, per E. S. Vaughan, \$3; Woman's Missionary Society, Ebenezer Baptist Church, per W. P. Holliday, \$37; Kate A. Sawyer, \$50.91; Estate of Stephen Chapin, \$50; Estate of Frank D. Reese, \$; Solid Workers' Club, Abyssinian Baptist Church, \$50; Sarah Francis Reed, \$35; Rosetta Lawson, 50c.; Phelps Stokes Fund, \$250; Robert J. Dickey, 50c.; W. A. S. M. Society, \$20; T. E. Y. Pollard, \$1; Estate of Emmeline Cusbing, \$25; Olive Copp, \$15; Flossie Elder, \$1; Rose M. Anstey, \$1; Mabel and Florence Essom, \$2; Lucy Alexander, \$1; Florence Walker, \$5; Daughters of Roundtable, National Training School, \$29.85; F. E. Blackburn, \$31; Dressmaking Department National Training School, \$9; Plain Sewing Department, National Training School, \$6.30; Domestic Science Department, National Training School, \$2; Missionary Training Department, National Training School, \$4; Louise K. Cohurn, \$20; V. A. Johnson, \$1; Gertrude Banks, \$1; Jennie Somtunzi, \$1.

THE CENTRE

M. H. Adams, \$47.50; E. W. Moore, \$1; Dix, 45c.; G. H. P. Anderson, \$1; Morgan, \$1.25; V. A. Johnson, 25c.; Friend, \$3; George W. Cook, \$1; Charles Champ, 50c.; M. Hill, 50c.; F. Walter, \$1.30; Tapscott, 35c.; M. L. S. Sutton, \$45; Lewis, 25c.; E. E. Boyer, Blackburn, 50c.; Closton, 50c.; J. A. Foster, 25c.; M. Chlamond, 50c.; Mary Peck, 50c.; R. M. LaFollette; H. B. F. Macfarland; Walter L. Clift, \$5; Kate White, \$12.60; Gould, \$5.50; Friends, per Sutton; Jones, \$1.74; Pearson, \$2.25; Gregory, McDaniel, \$2; J. L. Peck, 25c.; Hall, P. Congress, 25c.; Life Problem Club, Y. M. W. A., \$1.27; Plymouth Church, \$5.12; W. Hall, \$2; R. Green; C. Brown; J. A. Moore, 90c.; Eugene Brooks; Virginia Shepherd, 26c.; Ware, 25c.; Bowers, \$2; Gregory; Mass Meeting, per Deanes, \$10.58; Florida Avenue Baptist Church, rectal, \$8.50; I. O. Parker, 50c.; R. S. Mitchell, 50c.; Finch; Grandy; Morse; L. Kelley; Pratt, \$2; Friends, \$10.63; Miner; National Training School S. S., \$4.04; Norman, \$4.05; Friend, \$2.80; James Plinn; Howell, 36c.; Howard, 15c.

Sales, Collections, Telephone Calls, \$47.91.

The following persons contributed 10c.: Sprague, A. Randall, L. D. Corbett, L. Tucker, C. Alston, W. W. Hall, Charles Minkins, Lewis Alexander, Charles G. Young, James V. Hackney, Lillian Long, C. Alston, Sutton and Friend, T. Williams, Thornton, J. S. Smith.

GENERAL RECEIPT SUMMARY AND REPORT FOR THE YEAR BEGINNING SEPT. 1st, 1914, AND ENDING JULY 31st, 1915

TO BALANCE:		Illinois	193.42
Alabama	\$100.73	Indiana	46.86
Arkansas	23.95	Iowa	4.00
California	47.67	Kansas	\$8.04
Colorado	24.30	Kentucky	24.69
Connecticut	6.36	Louisiana	139.19
Canada	4.00	Massachusetts	4.37
District of Columbia	65.15	Maryland	3.36
Florida	80.07	Michigan	9.61
Georgia	117.79	Minnesota	2.00

Mississippi	62.14
Missouri	243.56
Montana	50
Nebraska	5.93
New York	5.93

**General Receipt Summary and Report
for the Year Beginning Sep-
tember 1st, 1914, and End-
ing July 27, 1915.**

Alabama	\$109.72
Arkansas	23.89
California	47.67
Colorado	24.30
Connecticut	5.36
Canada	4.00
District of Columbia	55.13
Florida	80.07
Georgia	117.79
Illinois	193.42
Indiana	46.86
Iowa	4.80
Kansas	98.04
Kentucky	24.69
Louisiana	139.19
Massachusetts	4.37
Maryland	3.36
Michigan	9.61
Minnesota	2.00
Mississippi	62.14
Missouri	243.56
Montana	50
Nebraska	5.93
New York	5.93
New Jersey	101.66
New Mexico	15.00
North Carolina	3.88
New Hampshire	...
Ohio	71.88
Oklahoma	42.32
Ontario	...
Pennsylvania	157.97
South Carolina	19.71
Tennessee	125.53
Texas	62.83
Unknown	6
Virginia	12.25
Washington	7.15
West Virginia	31.36
Delaware	80
Bills receivable	250.00

Total receipts \$2,208.72

Disbursements

Express and drayage	143.23
Field	86.96
Field Missionaries' Salaries	838.07
Field Missionaries Travel- ing	421.63
Foreign Missions	1,094.47
National Baptist Pub Board	...
National Baptist Union- Review	...
Office	13.32
Postage	494.65
Printing	162.40
Salaries	633.20
Supplies and Cuts	398.44
Traveling	71.45
Home Missions	32.00
Expense of officers	245.30

Total disbursements \$4,626.17

**Yearly Report National Training
School for Women and Girls,
September 1st, 1914, to
July 31, 1915.**

Alabama	\$61.24
Arkansas	8.50
California	121.50
Colorado	71.67
Canada	7.25
Connecticut	82.78
District of Columbia	792.01
Delaware	...
South Africa	9.74
Florida	9.24
Georgia	55.36
Illinois	114.06
Indiana	121.96
Iowa	57.61
Kansas	76.65
Kentucky	35.85
Louisiana	32.24
Massachusetts	52.92
Maryland	74.86
Maine	1.25
Mississippi	36.32
Missouri	119.36
Michigan	141.46
Minnesota	94.46
Montana	12.50

New York	428.01	Special Gifts	689.31
New Jersey	446.84	Wisconsin	8.20
Nebraska	75	The Centre	260.99
North Carolina	5.56	Arizona	25
New Mexico	3.00	Total receipts	\$15,117.52*

Disbursements

Ohio	259.22	Boarding Department	\$2,464.55
Oklahoma	9.75	Building and repairs	1,723.23
Oregon	1.50	Express and drayage	42.47
Pennsylvania	604.42	Furnishings	1,388.79
Rhode Island	25	Field	155.13
South Carolina	10.00	Garden, yard and stable	505.61
Unknown	2.00	Heating, lights and phone	994.45
Virginia	121.74	Notes and interest	926.00
Washington	43.61	Poultry Department	68.52
West Virginia	55.21	Postage	185.13
South Dakota	2.50	Printing	473.85
Wyoming	1.00	Stationery, books and Sup- plies	3,890.30
Tennessee	107.53	Salaries	1,090.30
Texas	74.36	Sewing Department	106.62
Cuba	10.57	Office supplies	46.76
Ontario	9,132.87	Traveling	210.57
Board and Tuition	11.07	Trustee Board	6.00
Breakage	71.65	Board of Guardians	145.75
Drayage	153.85	The Centre	786.82
Poultry and Garden	172.09	Total disbursements	\$14,435.69*
Supplies	202.25		
Sewing Department	...		

SUMMARY RECEIPTS

September 1st, 1914, to July 31st, 1915		
To balance in hand	\$2,208.72	3229.30
General receipts	15,117.52	17,326.24
National Training School receipts	...	...
Receipts at Convention	...	...
Needlework	234.25	...
Supplies	...	...
Collections	...	...
Foreign Missions	...	...
National Training School	...	...
Domestic Science Department	...	...
National Training School	...	...
Finance Committee	...	...
Total receipts***		\$19,088.00

SUMMARY DISBURSEMENTS

September 1st, 1914, to July 31st, 1915		
General Disbursements	\$4,626.17	
Disbursements—National Training School	14,435.69	\$19,060.86
Total disbursements		\$27.14
August 1st, 1916. To Balance		

SUPPLEMENT

GENERAL RECEIPTS

ALABAMA

C. M. Wells, \$3.05; Mission Society, Shiloh Baptist Church, per Ethel A. Walker, \$2.50; Woman's H. and F. M. Society per Lena Morgan, 50c.; Lena Morgan, \$2.05.

Supplies \$4.68

ARKANSAS

Arkansas Baptist Women's Association, per S. C. Shanku, \$11.

Supplies \$1.38

COLORADO

Pearl Davis, \$3.10.

CONNECTICUT

Supplies 64c.

CANADA

S. B. Pryor, 50c.

DISTRICT OF COLUMBIA

Mary E. Snyder, 50c.; S. T. Pryor, 15c.

Supplies 56c.

GEORGIA

Mrs. W. F. McKinney, \$5.00; Woman's Con. Aux. State Baptist Conference, per B. A. Johnson, \$7; S. F. Brown, \$1.00; Sallie L. Jones, \$1.25.

Supplies \$3.18

FLORIDA

Mary Johnson; M. J. Reddish, \$2.15; Mts. Society, per M. J. Reddish, \$3.

Supplies \$2.22

ILLINOIS

Mattie Bledsoe, \$3.65; Martha Smith, \$2.05; Woman's Baptist State Conference, per L. Kemp, \$25; North Wood River Association, per L. Kemp, \$22.47; Harriet Childs, \$2.05; E. M. Williams, \$2.40; L. Kemp, \$2.35; Miss Childs and Children's Band, per C. C. Callara, \$3; C. C. Callara, \$3.50; M. T. Mitchell, \$2.00; M. W. Clark, \$2.10; J. King, \$2.00; Alice Briddle, \$3.15.

Supplies 65c.

INDIANA

Baptist Woman's Home and Foreign Mission Convention, per M. D. Griggby, \$64.75; Anna McCann, \$2.05; M. D. Griggby, \$2.05; Rebecca Wilson, \$2.20; M. J. Broughton; Agnes Bryant.

Supplies \$2.14.

IOWA

Supplies 20c.

KANSAS

Supplies \$1.45.

LOUISIANA

Louvenia Gilbert, \$2.05; M. T. Wells, \$2.05; Meadi Morley, \$2.05.

Supplies \$1.42.

REPORT L. D. FRUITT

Woman's Baptist State Convention, \$15; F. D. Thomas; M. E. Robinson; S. P. Mayfield; R. E. Brooks; B. L. M. Thomas; L. E. Young; I. Richardson; M. J. Xavier; C. M. Allen; F. S. Allen; R. T. Williams; N. B. Hamilton; Chaney Colman, L. Watkins; Prof. W. M. Pruitt; Josina Henderson, 50c.; Julia Guller, 50c.; L. D. Pruitt, \$1.50; O. Williams, 25c.; Willie Green, 25c.

MISSISSIPPI

Second Baptist Miss. So., per Myra Pearson, \$6; M. J. Scott, \$1.15.

Supplies \$1.12.

MISSOURI

Naomi Kyle, \$2.05.

Supplies 53c.

ARIZONA

Supplies 45c.

UNKNOWN

Mrs. Amanda Collins, 45c.

NEW JERSEY

Women's Baptist Miss. Union, per W. T. Watkins, \$20.00; Mrs. Spangenberg, \$5.06.

Supplies 20c.

NEW YORK

Doven's Missionary Circle, per M. E. Shepard, \$10.

OHIO

Fannie White, \$2.00; City Missionary Union, per F. White, \$2; Missionary Society, Zion Baptist Church, per F. White, \$2; Ohio Women's Baptist State Con., per S. Johnson, \$11.00; Sarah Johnson, \$2.05.

OKLAHOMA

Emma Keesee, \$2.05.
Supplies 50c.

PENNSYLVANIA

Rosa Robinson; Little Beavers' Band, per A. East, \$2.50; Missionary Society, Shiloh Baptist Church, per A. East, \$1; Missionary Society, Ebenezer Baptist Church, per W. P. Molladay, \$1.
Supplies \$4.00.

TENNESSEE

N. H. Flowers; Mattie Hunter, \$2.05; V. W. Broughton, \$1.20.
Supplies \$16.40

TEXAS

LaGrange Woman's District Convention, per H. Weekly, \$1; Woman's Auxiliary M. M. & E. Con., per L. J. McNorton, \$8; Starlight Band, M. & E. Con., per M. B. Jones, \$2; M. Hanley; Woman's District Con. Auxiliary Central Association, per S. E. Atkinson, \$3; M. Shackle, \$2.15; a friend.
Supplies \$1.00.

VIRGINIA

Supplies 15c.

WASHINGTON

W. H. & F. Missionary Society, Mt. Zion Baptist Church, per Mrs. Wm. Carson, \$5.50

UTAH

Mrs. M. W. Wilkinson, \$2.05.

WEST VIRGINIA

Harriet Ritman, \$2.18; Pearl Smith Woods, \$2.15.
Supplies 75c

ALABAMA

Miss Alice Beavers, 25c.; C. M. Wells, \$6.05; Missionary Society, Shiloh Baptist Church, per Ethel A. Walker, \$2.50.

ARKANSAS

Mrs. B. B. 25c.; Woman's Home and Foreign Mission Society, per Mrs. Lena Morgan, \$1.05; Arkansas Baptist Women's Association, per Mrs. Shanks, \$0.

CALIFORNIA

P. A. Thomas; M. I. Thomas, \$2.

COLORADO

Pearl Davis, \$1.05.

CANADA

M. A. Pryor, 25c.; E. B. Pryor, 25c.

FLORIDA

M. J. Reddick, \$1.10.

GEORGIA

W. F. McKinney, \$5; Woman's Convention, Auxiliary State Baptist Convention, per E. A. Johnson, \$13; Sallie L. Jones, \$1.25.

ILLINOIS

Martha Smith, \$1.25; Harriet Chiles, \$1.05; E. M. Williams, \$1.50; Bethlehem Association, per C. D. Trice, \$5; Miss. Circle and Children's Band, per C. C. Cullars, \$4.50; C. C. Cullars, \$2.15; M. T. Mitchell, \$1.05; M. B. Clark, \$1.10; J. King, \$1.05; Mattie Bledsoe, \$1.05; Rosie Brodie, \$1.15.

REPORT E. C. HOOPER

National Training School S. S. Class, \$15; Missionary Society, Ebenezer Baptist Church, \$10; Baptist State Con., \$22.12; Baptist Congress, \$15; B. Y. P. U. Con., Sunday School Con., \$2; Shiloh Baptist Church, \$2; North Wood River Ministers and Deacons' Union, \$2; Third Baptist Church, Aurora, \$2; Willing Workers' Club, \$2; Women's Department, N. W. Association, \$8.86; National T. S. Entertainment, \$14; Mose White; George Ferrin; Robert Hooper, Janie Scott, Mr. Calendar; Annie Shivers.

INDIANA

W. H. & F. M. Con., per M. D. Griggsby, \$21.52; Anna McCann, \$1.05; M. D. Griggsby, \$1.05; Rebecca Wilson, \$1.20.

IOWA

Nannie Davy, 45c.

LOUISIANA

Louvenia Gilbert, \$1.05; M. T. Wells, \$1.05; Meadi Morrissey, \$1.05.

REPORT OF L. D. PRUITT

Woman's State Con., \$5; M. J. Xavier, \$26c.; I. B. Tolliver, 25c.; Ida Henry, 25c.; W. S. Sherman, 25c.; L. D. Pruitt, 25c.; Erie Green, 25c.; I. H. Richardson, 25c.

MISSISSIPPI

Second Baptist Church Miss. Society, per Myra Pearson, \$1.

NEW YORK

Duven's Missionary Circle, Mt. Olivet Baptist Church, per M. E. Sheppard, \$15.

NEW JERSEY

Mr. and Mrs. T. Roots, \$5.

REPORT E. S. VAUGHAN

Katherine Fountain, 45c.; L. Scurlock, 15c.; E. Ivy, 15c.

OHIO

James White, \$1.05; City Miss. Union, \$2; Miss. Society River Baptist Church, \$2; Ohio Baptist State Convention (Women's), per Mrs. B. Johnson, \$2; Anna Brown, \$5c.; Sarah Johnson, \$1.05.

OKLAHOMA

Daniel Wilson, \$1; Emma Keeseo, \$1.05.

PENNSYLVANIA

M. C. Barnes, \$1.

TENNESSEE

LaGrange District Woman's Con. per H. Weakley, \$8; Woman's Auxiliary, B. M. & E. Con., per L. J. McNorton, \$11; Starlight Band, M. & E. Con., per M. S. Jones, \$3; Woman's District Con., Auxiliary Central Association, per S. E. Atkinson, \$7; M. Sharple, \$110; A Friend \$1 Casmon, \$1.50.

WASHINGTON

W. H. & F. M. Society, Mt. Zion Baptist Church, per Mrs. William asmos, \$1.50.

WEST VIRGINIA

Harriet Ritman, \$1.18; Pearl Smith Woods, \$1.10.

UTAH

M. H. W. Wilkinson, \$1.05.

SPECIAL GIFTS

H. B. F. McFarland, \$5; Anna McKnight, \$1.

ORGANIZATIONS THAT SENT IN REPRESENTATION FEE BEFORE AUGUST 15TH.

ALABAMA

Woman's Missionary and Educational Convention..... \$30.00
 Auxiliary to the Muscle Shoals Association per Mrs. Alberta Elliott.
 Delegates—Alberta Elliott, Nettie V. Irwin
 Missionary Society Shiloh Baptist Church..... \$5.00
 Per Ethel A. Walker
 Delegates—Minnie Brandon, Alice Robinson.

ARKANSAS

Arkansas Baptist Women's Association..... \$20.00
 Per S. C. Shanks
 Delegates—Mrs. S. C. Shanks, Mrs. M. E. Lockheart, Mrs. D. A. Gaskins.

GEORGIA

Women's Convention, Auxiliary Baptist Convention..... \$20.00
 Per B. A. Johnson
 Delegates—S. J. Fisk, Hattie I. Forrest, Rebecca Daniels, L. J. Washington, B. A. Johnson, E. J. Bennett, Sophie Scott

ILLINOIS

Woman's State Convention..... \$26.00
 Per Mrs. S. Hoste
 Delegates—Mrs. K. L. Cough, S. B. Thomas, M. E. Morris, S. L. M. Francis, E. C. Hinks, Irene Maxwell, C. C. Cullars, Lizzie Bell, C. D. Trice, L. Kemp.

Bethlehem Association..... \$25.00

Per L. Kemp.

Delegates—C. D. Trice, L. Crutchfield, Anna Blanton, J. C. Napp, M. B. Newton, B. P. Robinson, Adella Bryant, J. E. Scott, Susie Terry, C. C. Cullars.

North Wood River Association..... \$22.67

Per L. Kemp.

Delegates—Mrs. Daley Russell, E. T. Martin, M. B. Pointer, Cora Noberly, H. Childs, Selena Gray, Eva Hooper, Elizabeth Bell, Isabella Hall, Missionary Society and Children's Band..... \$7.50
 Per C. C. Cullars.

Delegates—C. C. Cullars, E. M. Williams, W. F. Roberson.

INDIANA

Baptist Woman's Home and Foreign Missionary Convention..... \$36.27

Per M. D. Griggaby.

Delegates—Mrs. E. J. Hines, Mary Bell, Susie Winfrey, Eva Johnson, Julia Peters, Jane Cooper, Sarah Cabel, Ida Simpson

KANSAS

S. E. District W. H. & F. M. Convention..... \$65.00

Per D. A. Elias.

Delegates—D. A. Elias, D. S. Shaw, M. Lydie, E. Geary, S. A. Kennell, Rev. C. Teal, Rev. J. S. King, Rev. J. T. Elias.

LOUISIANA

Woman's State Convention..... \$20.00

Per L. D. Pruitt.

Delegates—L. D. Pruitt, L. M. Rochelle, M. E. Robinson, S. C. Williams, J. P. Harden, M. T. Wells, C. O. Winn, F. D. Thomas.

MISSISSIPPI

Second Baptist Church..... \$7.00

Per Myra Pearson.

Delegates—Not named.

NEW JERSEY

Woman's Baptist Missionary Union..... \$20.00

Per Mrs. W. T. Watkins.

Delegate—E. S. Vaughan.

NEW YORK

Duane Circle, Mt. Olivet Baptist Church..... \$25.00

Per Mrs. M. E. Shepard.

Delegate—Rev. W. P. Hayes.

OHIO

Woman's Baptist State Convention..... \$20.00

Per Mrs. Sarah Johnson.

Delegates—Sarah Johnson, Lizzie Francis, I. B. Taylor, Josephine Allen, Mollie Scott, Anna Tate, Julia Anderson, Fannie White.

City Missionary Union..... \$5.00

Per F. White.

Delegates—Fannie White, Nettie E. Johnson.

Missionary Society, Zion Baptist Church..... \$5.00

Per Mrs. Fannie White.

Delegates—Fannie White, Mrs. George Miller.

PENNSYLVANIA

Pennsylvania Woman's State Convention	\$20.00
For Mrs. A. E. West.	
Delegates—A. E. West, D. F. Brown, S. J. Ashe, Fannie Morton, Mary J. Johnson, Mary E. Johnson, Hattie L. Boykin, A. Tribbitt.	
Little Reapers' Band	\$2.50
For Mrs. A. East.	
Delegate—Mrs. Amanda East.	
Missionary Society, Shiloh Baptist Church	\$5.00
For Mrs. Amanda East.	
Delegate—Mrs. A. East.	
Missionary Society, Ebenezer Baptist Church	\$5.00
For Mrs. W. P. Holliday.	
Delegates—Mrs. W. P. Holliday, Mrs. Mary E. Johnson.	

SOUTH CAROLINA

Woman's Baptist Missionary and Educational Convention	\$150.00
Delegates—Not named.	
For M. M. Gilmore.	

TEXAS

Woman's Auxiliary to Northwestern Association	\$10.00
For G. A. Williams.	
Delegates—Mrs. J. N. Moss, Mrs. L. J. McNorton.	
Woman's Auxiliary, B. M. & E. Convention	\$20.00
For Mrs. L. J. McNorton.	
Delegates—Mrs. H. Weekley, J. D. Holman, M. Sharkie, M. M. Kibball, L. J. McNorton, E. Strickland, A. E. Wilkins, M. S. Jones.	
LaGrange District Woman's Convention	\$10.00
For Mrs. H. Weekley.	
Delegate—Mrs. H. Weekley.	
State Starlight Band, M. & E. Convention	\$5.00
For Mrs. M. S. Jones.	
Delegate—Not named.	
Woman's District Convention, Auxiliary Central Association	\$10.00
For S. E. Atkinson.	
Delegate—Mrs. S. E. Atkinson.	

TENNESSEE

Woman's Auxiliary, Baptist State Convention	\$56.00
For M. H. Flowers.	
Delegates—Not named.	

WASHINGTON

Woman's Home and Foreign Missionary Society, Mt. Zion Baptist Ch.	\$7.00
For Mrs. William Casmon.	
Delegates—Not named.	

ANNUAL MEMBERS AND CHAIN MAKERS

Alabama—Mrs. C. M. Wells, Mrs. Lena Morgan.	
Florida—Mrs. P. A. James, Mrs. Mary Johnson*, Mrs. M. J. Reddick.	
*Indicates annual member only.	
Georgia—Mrs. Sallie Jones.	
Colorado—Mrs. Pearl Davis.	
Illinois—Mrs. Martha Smith, Mrs. Harriet Chiles, Mrs. E. M. Williams, Mrs. M. T. Mitchell, Mrs. C. C. Culler, Mrs. M. E. Clark, Mrs. J. King, Mrs. Mattie Hedgoc, Mrs. Rosa Brodie.	

Indiana—Mrs. Anna McCann, Mrs. M. D. Griggaby, Mrs. Rebecca Wilson.
 Kansas—Mrs. M. D. Jones*, Mrs. Kaurin Doss.
 Louisiana—Mrs. Louvenia Gilbert, F. D. Thomas*, M. E. Robinson*, B. P. Mayfield*, R. E. Brooks, R. L. M. Thomas*, C. M. Allen*, F. B. Allen*,
 H. L. Williams*, Thomas*, L. E. Young*, I. Richardson*, M. J. Kavin*,
 L. D. Pruitt*, C. M. Allen*, F. H. Allen*, R. L. Williams*, N. E. Ham-
 lton*, Chaney Cloman*, Miss L. Watkins, Prof. W. M. Pruitt*, Mrs.
 M. T. Wells, Mrs. Mead Morrisey.
 Missouri—Mrs. Naomi Kyle.
 Ohio—Mrs. Fannie White, Mrs. Sarah Johnson.
 Oklahoma—Mrs. Emma Keesee.
 Tennessee—Mrs. Mattie Hunter, Mrs. V. W. Broughton.
 Texas—Mrs. M. Sharkie, Mrs. M. Handley*, Mrs. L. B. Harrison.
 West Virginia—Mrs. Pearl Smith Woods, Miss Harriet Ritman.
 Virginia—Mrs. Ida Dewey*.
 Utah—Mrs. M. W. Wilkinson.

HOW THE STATES RANK

State.	Amount.	34—Montana	13.00
1—District of Columbia	\$882.09	35—Canada	12.25
2—Pennsylvania	819.14	36—Ontario	10.67
3—New Jersey	505.79	37—North Carolina	9.74
4—Illinois	535.36	38—Africa	9.24
5—New York	461.44	39—Wisconsin	8.20
6—Missouri	371.65	40—Utah	3.10
7—Ohio	367.55	41—South Dakota	2.50
8—Indiana	267.89	42—Oregon	1.50
9—Tennessee	256.99	43—Maine	1.26
10—Louisiana	232.80	44—Wyoming	1.00
11—Alabama	222.54	45—Delaware	.80
12—Georgia	211.08	46—Arizona	.73
13—Texas	200.71	47—Rhode Island	.25
14—South Carolina	179.71		
15—Kansas	179.71		
16—California	174.07		
17—Minnesota	160.45		
18—Michigan	152.26		
19—Virginia	136.14		
20—Mississippi	107.98		
21—Florida	100.88		
22—Colorado	100.12		
23—West Virginia	93.93		
24—Connecticut	88.68		
25—Massachusetts	86.29		
26—Iowa	81.36		
27—Maryland	78.22		
28—Nebraska	61.15		
29—Kentucky	60.54		
30—Oklahoma	57.99		
31—Washington	57.76		
32—Arkansas	56.57		
33—New Mexico	15.00		

GENERAL RECEIPTS

September 1, 1914-August 24, 1915

Alabama	\$147.50
Arkansas	37.27
California	47.57
Colorado	27.40
Connecticut	5.90
Delaware	4.60
District of Columbia	54.33
Florida	90.54
Georgia	136.22
Illinois	295.97
Indiana	121.11
Iowa	8.00
Kansas	101.94
Kentucky	24.60
Louisiana	180.15
Massachusetts	4.37

Maryland	3.36	District of Columbia	\$25.76
Michigan	9.61	South Africa	9.74
Minnesota	2.00	Florida	10.34
Mississippi	70.41	Georgia	74.86
Missouri	246.14	Illinois	291.44
Montana	.50	Indiana	146.78
New York	15.93	Iowa	76.36
New Jersey	126.92	Kansas	77.10
New Mexico	15.00	Kentucky	35.35
North Carolina	3.88	Louisiana	42.64
Ohio	90.98	Massachusetts	83.92
Oklahoma	46.19	Maryland	74.96
Pennsylvania	196.47	Maine	1.25
South Carolina	169.71	Mississippi	37.57
Tennessee	146.21	Missouri	125.41
Texas	92.00	Michigan	142.65
Unknown	.51	Minnesota	168.45
Utah	2.05	Montana	12.50
Virginia	14.40	New York	445.51
West Virginia	35.44	New Jersey	479.87
Washington	12.43	Nebraska	61.15
Delaware	.80	North Carolina	5.86
Arizona	.48	New Mexico	1.00
Bills receivable	250.00	Oklahoma	11.80

Total receipts \$2837.06

GENERAL DISBURSEMENTS

September 1, 1914-August 24, 1915

Express and Drayage	\$43.27	Pennsylvania	1.60
Field	86.96	South Carolina	422.67
Field Missionaries Salaries	878.07	Unknown	2.00
Field Missionaries Travelling	450.48	Utah	1.05
Foreign Missions	1119.72	Virginia	121.74
Home Missions	32.00	South Dakota	2.50
Office	13.83	Washington	48.11
Postage	506.15	West Virginia	57.49
Printing	163.40	Wyoming	1.00
Salaries	1023.20	Tennessee	110.78
Supplies and Cuts	406.22	Texas	308.71
Travelling	71.45	Wisconsin	8.20
Expenses of Officers	372.80	Arizona	.26
		Ontario	10.57
		Rhode Island	.21

Total disbursements \$5166.65

NATIONAL TRAINING SCHOOL RECEIPTS

September 1, 1914-August 24, 1915

Alabama	\$75.04	Board and Tuition	\$9413.34
Arkansas	19.30	Breakage	11.07
California	126.50	Drayage	71.65
Canada	7.75	Poultry and Garden	163.85
Colorado	72.72	Supplies	174.02
Connecticut	82.78	Sewing Department	200.75
		Special Gifts	724.31
		The Centre	260.89

Total receipts \$16,013.53

NATIONAL TRAINING SCHOOL

DISBURSEMENTS

September 1, 1914-August 24, 1915

Boarding Department	\$2,504.93
Building and Repairs	1,777.46
Express and Drayage	44.57
Furnishings	1,427.03
Field	168.93
Garden, Yard and Stable	519.59
Heating, Lights and Phone	1,604.92
Notes and Interest	955.00
Poultry Department	71.25
Postage	194.61
Printing	512.35
Stationery, Books & Supplies	314.66
Salaries	4,504.57
Sewing Department	106.78
Office Supplies	45.76
Travelling	242.13
Trustee Board	794.21
Centre	149.79
Board of Guardians	149.79

Total disbursements \$15,341.55

FINAL SUMMARY

September 1, 1914-To balance in hand \$229.30

Receipts

General	\$7,127.04
National Training	
School	16,013.53
Total	\$18,865.59

Receipts at Convention

Needlework	\$30.94
Supplies	234.25

Collections

Foreign Missions	\$118.23
National Training School	199.91
Domestic Science Dept.	89.70
Finance Committee	860.53

1,532.56
Total receipts \$20,612.35

Disbursements

General	\$5,166.65
National Training School	15,341.55

Total disbursements \$20,508.10

August 25, 1915-To balance in hand \$104.88

Respectfully submitted,

THE EXECUTIVE BOARD

NANNIE H. BURROUGHS, Cor. Sec.
REBECCA E. TOLLIVER, Chrm.
Lincoln Heights, Washington, D. C.

Benefit Association's Report.

TO THE NATIONAL CONVENTION.

Dear Brethren of the Convention: We come before you at this hour to read to you the eleventh annual report of the Benefit Board. We have used two years of our time to see what could be done in the Insurance Department of our work. This year, very much unlike last year in a financial way, therefore the report may show a falling off.

However, the Board has continued the struggle for life through these crises that has been unparalleled in the annals of history. The road roughened by many a snare, the hill heightened by heavy loads, the journey lengthened by trials and tribulations, yet we come to read this, our eleventh annual report. Every battle that has been fought the Board has been beaten, wounded and all but conquered. We are now in pursuit of our last enemy. If at any time we should be able to encourage the ministry of our denomination to take hold of and hold on to the work of this Board, then our doom, and the principal aim, will be shot, out of which passes the greatest amount of finance, and the greatest opportunity for a concentration of the greatest amount of ready cash to be used at the orders of the Convention. If properly encouraged we believe that the surplus of the Benefit Board could be used as a reserve fund for the entire denomination. Some how the fight seems to be singleminded; there seems to be but little or no special interest taken in the Benefit Board by any special acts of any of the other boards constituting this great body of religious fellow-workmen. Time will not erase what has been done this year in the midst of this mighty army. Every conceivable hindrance has shown itself, and the entire organization has felt the effect. These condemned newspaper editorials have swallowed the influence of the denomination for this past twelve months, has been sufficient in its scope to paralyze the work in such way as to hinder the Board from succeeding along lines of finance.

In connection with the hard times brought on by the European war and by the misinformed concerning the internal workings of the National Baptist Convention, much has been withheld pending the outcome of our great controversy. We have been as courageous as we could be and feel that we should be given credit by the Convention.

The people have been crying for information, the papers far and near have been telling their own stories, general optimism has been coming to us from every angle, letters for information of which I could not under any circumstances, answer in my satisfaction, numbers of which no kind of lawyer could interpret, but we have stood up under fire of this sort ever since the close of the Convention held in Philadelphia. There has been no lack of duty, but a lack of money. However, we have kept up courage, and have not faltered by the way. We still believe that this Board can be made to succeed. We still have faith in the 2,500,000 Baptists in this country who claim part in the first resurrection. The Benefit Board is one great believer in the maintenance of one great organization. We believe that we have within our ranks men who can fathom the depths of our troubles, and by reasonable consideration bring peace, that all the

MINUTES

people in the next year will reap an abundance of harvest. I am not willing to join in with those who feel that when the brethren who now hold office are dead that the cause of the denomination will suffer loss, but that God has always given to the people a man in time that His eternal purpose would not be changed.

Moses, who seems to me to be the greatest leader that God has ever appointed, died at a time when it appeared that he was the only hope for the salvation of Israel, but the angels buried Moses, and God gave the command to Joshua, and ordered him to move to the Jordan, and the waters tumbled before him, and gave place for the passage of his mighty army. Joshua died, but the scripture did not depart from Judea until Shiloh came, we, the Benefit Board, do not believe the message that was brought to us by some of the false spies of the future, who tell us that everything before us is too hard, and that the eternal fields of the future are bleak and fruitless; but that across this chasm we believe that the greatest opportunity that has ever come to the denomination will show itself, and we will walk in the light of His wisdom and more, through the very regions to love and peace, singing as we go "Onward, Christian Soldier, marching as to war, with the cross of Jesus going on before!"

LOYALTY.

It appears to me that the entire denomination could learn a lesson concerning what it is to be loyal. This seems to be a word that is foreign to common English. It appears to lose its weight in the fact that it means to be faithful or true to a cause. I believe that if the secretaries of these boards would speak a good word, for the other boards as they pass through the country, the faith of the people would be strengthened in the entire work. I believe that the original idea was that these boards were to constitute one great organization, and that the success of one really means the success of the other. We believe that the destruction of one means the destruction of the other in proportion to the amount of influence the board has that is destroyed. Then we can see how essential it is that we lay aside every weight that doeth so easily beset us and let us run the race with patience that is before us. We have given this work much study, and find that it is hard to interest our people where no paraphernalia is connected.

Through all of this there are quite a number of the brethren who have stayed by us and have paid their dues from time to time, and who always speak words of encouragement and cheer to the members of the Board. We sent out an appeal to those that formerly held policies in the National Baptist Benefit Association, to send us one dollar and we would reinstate them and make them live members. This, of course, caught the ears of a few of the brethren, and we reinstated a number of them at this cheap rate. Some of the leading brethren of the Convention died with unpaid-up policies, and when the beneficiaries happen to come across this certificate of two hundred dollars, why then I could look for a long line of correspondence concerning a policy on which there had been nothing paid since 1907 and 1908, and so on.

Well, to write members in that community would be almost an impossibility, because they say that we did not pay the claim of Brother George or some other brother.

Are you satisfied with your own good fortune and are not willing to share that good fortune with your less fortunate brother? We have stood by the other boards and made them what they are. I mean the people with whom they had to deal. The preacher has stood up in his church and told



Prof. R. B. Hudson, Sec'y., N. B. Convention,
Selma, Alabama.

his people that we have a Foreign Mission Board, and that foreign money should be sent to the secretary of that board, and this is true of all of the other boards. I said this to show you that I believe in a system, a system that will regulate our giving for any great cause. So if we are to make the old and helpless ministers of this country feel proud that we are living in the world, then I want to ask that some man in this Convention will make a donation that is worth while, and we hope that some one in Chicago will decide to help us to put our plans on their feet in the caring for the men who are now stooping toward the grave with their names unsung and still drinking from the cup of ingratitude held to their lips as they say their last farewell.

This feature of the work to be done by the Benefit Board, to my mind, should not be overlooked, for indeed it ought to appeal to every real Christian in the world. We truly hope that the Denomination will not be made to hide her face in shame and go down on record as being a people that was not grateful to the fathers who have done so much for us. If God permits them to nullify their usefulness, it may be done to give us a chance to do some real service in the caring for these old men who are not able to have the comforts of life. Are we using well the opportunity to do real good as they present themselves to us? We believe that if the brethren will hear the appeals of the Benefit Board respecting the old minister, that we can, by the help of God, get a hearing from some of our good friends who have some real money to give to help those that need help. We have some correspondence along this line, and believe that we have succeeded in getting the ear of the party of whom we speak. Very little has been raised along this line this year because we have not been able to go to the people in person and ask them to help us along this line. We start from the Convention this year to visit every church in the country for this purpose.

FUTURE PLANS.

We have found that the present system will not run the business successfully. We have found that one dollar per quarter will not in any way give sufficient amount to pay to the policyholders or in their beneficiaries two hundred dollars at the death of its members. We, therefore, recommend that the Board shall have the power to so change the constitution that the amount of premium will be sufficient to pay the expense of the Board and also pay the claims as they come due. We have great faith that the Board can make this a great asset of the Convention. In fact, we are believers in all of the boards to a degree that there can be much accomplished for the good of the entire race. This Board does not believe that any of the boards have reached the greatest height of their usefulness. We can hear the cries of the unborn as we pass down the ages, saying bold the fort for I am coming, and then behind the hills of the eternal future we can still hear faint voices saying we are coming to do nobler deeds and to ascend to greater heights.

Your Board has looked carefully into the matter of changing its headquarters, as directed by you last year at Philadelphia, with the intent of carrying out the Convention's order. After carefully and obediently proceeding towards carrying out the order, we have decided that owing to the stringency of the times, general business unrest and other conditions, to recommend and request that the removal order be rescinded.



REV. J. E. EAST.

Middledrift, South Africa, Superintendent of Missions, Under
Auspices Foreign Mission Board, N. B. C.,
U. S. A.



REV. E. W. D. ISAAC, D. D., LL. D.,
Corresponding Secretary, B. Y. P. U. Board,
Nashville, Tenn.)

1 desk, value	\$50.00
1 typewriter	100.00
1 table	10.00
2 chairs	25.00
1 trunk	5.00
1 file case	20.00
Books, paper, etc.	50.00

Total \$260.00

STATEMENT OF N. B. B. A. INDIGENT MINISTERS' FUND.

(1) Amount collected for year.	\$50.00
(2) Amount expended	150.00

Balance \$00.00
NOTE—There is nothing of value
owned by this department.

J. M. WASHINGTON,
Sec'y National Baptist Benefit Ass'n.

ITEMIZED STATEMENT OF FINANCE.

Since meeting in Philadelphia, we
have been able to collect and expend
the following:

Balance last year	\$20.00
Total amount for 1915 as pre-	1200.00
indigent ministers and rein-	150.00
statement	50.00
total	\$420.00

ASSETS.

Cash on hand August 1 1915..	\$258.00
Office fixtures and other ma-	
terial	260.00
Amounts collectable	500.00

Claims past due	\$1318.00
Bills payable	\$1118.00
Liabilities exceed assets	200.00
	\$1318.00

DISBURSEMENTS.

Paid on claims	\$750.00
Indigent ministers August	
29th, 1915	50.00
Supplies	100.00
Rent	75.00
Help	10.00
Commission	80.00
Printing and Stationery	50.00
Postage	10.00
Railroad fares to Philadel-	60.00
phia	200.00
Security Bank	

Total \$1420.00

Respectfully submitted,

J. M. WASHINGTON,
Cor. Secretary,

approved Aug. 8, 1915,
by M. M. Rodgers, Auditor.

STATISTICAL TABLES

ALABAMA

NAME AND PLACE	SOCIETY	Foreign Mission	Home Mission	Education of Foreign People	National Train- ing School	General Progres- sive Convention	Total
ALABAMA							
Mrs. T. H. Reynolds, Mrs. C. M. Wells, Montgomery	Missionary, Dexter Ave.						15.00
Mrs. C. M. Wells, Mrs. R. E. Pitts, Mrs. B. V. Pearson, Mrs. H. V. Irwin, Mrs. F. H. Renolds, Mrs. R. F. Wilson, Mrs. S. L. Duncan, Mrs. M. O. Gibbs, Mrs. A. B. Giles, Mrs. Oneda Anderson, Mobile	Women's State Convention	\$2.00	\$2.00	\$2.00	\$4.00	\$10.00	20.00
Mrs. R. E. Pitts	Mobile, Ala. District				5.00	5.00	10.00
Rev. A. C. Morris, Rev. J. W. Avant	Woman's Convention of Uniontown Association, Missionary Society, St. James	2.00	2.00	1.50	7.00	2.50	15.00
							5.00

ARKANSAS

Mrs. R. F. Means, Little Rock	Children's Mission Band						2.00
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CALIFORNIA

Mrs. S. B. Strickland, Mrs. A. E. Webber, Mrs. T. Hubert, Miss A. C. Streeter	Woman's Home-Foreign Missionary Convention	10.00					10.00
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COLORADO

Miss N. O. Tyler, Denver	Miss Soc. Cent. Bapt. Ch.						5.00
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GEORGIA

Mrs. L. L. Hodges, Mrs. L. E. Grier	Liberty Baptist Church Mis- sionary						5.00
Mrs. Emma Prich, Mrs. Georgia Goddard	Iron Hill Baptist Church	1.00	.75	.75	1.50	1.00	5.00

ILLINOIS

Mrs. Sarah Gaines, Lockport	Chick Missionary			.50	.50	1.00	2.50
Mrs. Ida A. Williams, Miss D. Green, Miss Mabel Towler, Chicago	Band of Hope, Olivet Baptist Church						4.50
Mrs. Lottie Kay, Mrs. Jeboile Dillard	Methodist Missionary	5.00					5.00
Mrs. M. K. Thompson, Mrs. S. L. M. Francis, Mrs. Pickett, Mrs. Nancy McCasby, Mrs. I. A. Peterson, Chicago	Herman Missionary						10.00
Mrs. Mary Davis, Mrs. S. Higginbotham, Mrs. F. Brogan, Chicago	Herman Missionary	1.00	1.50		1.00	5.00	7.50
Mrs. Anna Hall, Mrs. Mayme Hudson, Mrs. Anna Jones, Mrs. Para Moberly, Mrs. Eva Hooper, Mrs. Katie L. Conby, Mrs. Henrietta Boase, Mrs. Salena Gray, Chicago	Missionary Circle, Ebenezer Church	5.00			10.00	5.00	20.00
Mrs. Anna Blanton, Mrs. Mary Blanton	St. Mariab						5.00
Mrs. Ellen Turner, Mrs. Era Anderson	First Baptist, Lake Forest Missionary						5.00
Mrs. Rebecca Murrell, Mrs. E. Barnett, Mrs. Ella Stanford, Mrs. Matilda Thomas, Mrs. Lula Johnson, Mrs. J. H. Chandler, Miss M. Turner	Wood River Association	2.00		2.00	2.00	10.00	14.00
Mrs. M. T. Mitchell, Mrs. Sa							

ILLINOIS

Mrs. Alice B. Williams, Mrs. Lillie Grant, Chicago	Ebenezer Mothers' Union...	1.50	1.00	2.00	.50	5.00	10.00
Rev. Geo. Duncan, Mrs. R. B. Vincent, Mrs. Laura Edging, Mrs. Nellie Hampton, Mrs. Jennie Scott, Mrs. Willie English, Mrs. Lula Trice, Miss S. M. Fisher, Miss Charlotte Fisher, Miss Amanda Jones, Miss Anna Jetter, Miss Jessie Mapp, Miss Blanche Stinson, Miss Laura Bryant, Miss Sarah Johnson, Miss E. J. Fisher, Chicago	Olivet Missionary	25.00		5.00	10.00	10.00	50.00

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Mrs. Mamie Clark, Mrs. Hattie Lewis, Shelbyville	Missionary						5.00
Rebecca Wilson, Indianapolis	Second Baptist Missionary..	1.00	1.00	1.00	1.00	1.00	5.00
Mrs. Eva Johnson, Mrs. Anna Washington, Indianapolis	True Vine Missionary, Mt. Paran Baptist Church....	1.50		1.00	2.00	.50	5.00
Mrs. Mattie Griffee, Mrs. Janie Cooper, Indianapolis	Marion Co. Union.....	1.00	1.00	1.00	1.00	1.00	5.00
Mrs. M. E. Oglesby, Indianapolis	E. B. Delaney Missionary..	2.00			2.00	1.00	5.00
Mrs. Lillian Brown, Mrs. Mollie Wood, Indianapolis	Mt. Zion Circle	1.00	1.00	1.00	1.00	1.00	5.00

KENTUCKY

Mrs. Mary Parrish, Mrs. Anna Gibson, Mrs. Mary E. Hampton, Mrs. J. E. Civena, Mrs. Lizzie Jackson	Baptist Woman's Missionary Convention						5.00
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Mrs. Edmonia G. Balkman, May's James	Green St. Baptist Mission	10.00				1.50	11.50
Laura Vaughn, Hopkinsville	Children's Band						2.50

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Mrs. T. C. Butler, Rev. A. M. Johnson, Rev. C. T. Stamps, Mrs. S. J. Owens, Mrs. Annie Lanford, Mrs. A. A. Conroy, Miss Jennie Turner, Sylvia Carter	Woman's General Convention	2.50		5.50	10.00	2.00	20.00

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