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1920

JOURNAL

OF THE

Fortieth Annual Session

OF THE

National Baptist Convention

HELD WITH

The Baptist Churches

Indianapolis, Indiana

SEPTEMBER 8-13, 1920

**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 28, 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 Educational Convention," which has sought to look after the educational interests, that the interests of the Kingdom of God requires that the several bodies above named should unite as one.

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 Representatives, Life and Annual.

(a) Representative.—Any orthodox Missionary Baptist Church, Sunday School, Missionary Society, District and General Associa-

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tion, Sunday School Convention and B. Y. P. U. and State Convention may become annual members by paying Five Dollars (\$5.00) 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, object and purpose of this Convention may become a life member by the payment of Twenty-five dollars (\$25.00) at the time of enrollment.

(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 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, 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 Church Extension Board, a Woman'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 issued 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

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documents which the Convention of 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.

Section 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.

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

THE SECRETARY.

Section 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 attest 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 Four Hundred Dollars (\$400.00), and necessary office expenses.

ASSISTANT SECRETARIES.

Section 5. The Assistant Secretaries shall perform such duties as may be assigned to them by the Secretary, and for their services shall receive Five Dollars (\$5.00) per day.

TREASURER.

Section 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 Dollar (\$1.00) per annum and railroad fare to and from the Convention, and give bond in such amount as the Board of Directors may require.

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AUDITOR.

Section 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 Dollars (\$4.00) per day and railroad fare to and from the places of audit and from the Convention.

STATISTICIAN.

Section 8. It shall be the duty of the Statistician to gather statistical data of the denominational 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 BOARDS.

Section 9. 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 charge and have under its control and management, during the recess of the Convention, all of the affairs relating to its 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

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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 hereto shall become operative and binding they must be submitted 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.

Section 10. The duties of the Chairman and Vice-Chairman of the Boards shall be the same as those that are usually performed by the said officers.

RECORDING SECRETARY.

Section 11. The Recording Secretary shall keep a true and complete records 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.

Section 12. 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.

Section 13. The Board of Directors shall consist of the Vice-Presidents of the various States 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 so desired, create from among its own body such sub-committees 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 Chairman 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.

Section 14. The Board of Directors shall meet at 8 a. m. the first day of the Convention: First, for more perfectly arranging for the sessions of the Convention; second, to hear any suggestions from any State Convention looking to the good of the work of the Convention; third, the newly elected Board shall meet during the recess after the adjournment of the Convention to wind up any unfinished business of the Convention.

AMENDMENTS.

Section 15. This Constitution may, by two-thirds vote, be altered or amended at any regular session of the Convention; provided, notice of 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 Savannah, Ga., September, 1916, and adopted September, 1917.

REVISED CONSTITUTION AS ADOPTED AT THE 1920 SESSION

PREAMBLE.

Whereas, it was the sense of the Negro Baptists of the United States as represented in the several missionary Baptist organizations convened in Atlanta, Ga., September 28, 1895, and known as the Baptist Foreign Mission Convention, hitherto engaged in

mission work on the west coast of Africa; the National Baptist Convention, which had been doing mission work in the United States; the National Baptist Educational Convention, charged with the educational interest of the Negro Baptists, that these organizations should unite into one organization for the purpose of putting into effect the benevolent intentions of their constituents by eliciting, combining and directing the energies of the denomination.

Therefore, said organizations did unite and agree upon certain fundamental principles and organic rules which, as amended from time to time are as follows:

ARTICLE I.—NAME.

This organization shall be known and styled "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 the 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. Convention and State Convention may become annual members by paying Five Dollars (\$5.00), for every messenger representing such organization. The money to be paid for representation by the above named bodies may be paid to any of the Corresponding Secretaries of any of the Boards for 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 Convention may become a life member by the payment of Twenty-five Dollars (\$25.00), at the time of enrollment.

(c) Annual. Any one who is a member of and in good stand-

ing in a regular Missionary Baptist Church and in harmony with the spirit, objects and purposes of this Convention may become an annual member by 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 the officers, agents, missionaries, the field and corresponding secretaries of the Convention and its Boards 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.

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, 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 Church Extension Board, a Woman's Auxiliary Board, and a Board of Directors, all of whom shall be elected annually by ballot or determination of the Convention.

ARTICLE VI.—TREASURERS.

Section 1. The Treasurer of this Convention shall receipt for all money turned over to him and shall pay out the same only upon order signed by the President and attested by the Secretary. At each annual meeting, he shall submit a written itemized report of receipts and disbursements.

Section 2. The Treasurer of each Board shall faithfully account for all money coming into his hands. He shall keep a regular entry of all receipts and disbursements and shall make report of the same to the Convention wherever it shall be in annual session and to the Board whenever required to do so. Before entering upon the duties of his office, the Treasurer shall be required to give to the Chairman of the Board or other designated authority, a sufficient and satisfactory security for all money, bonds and stocks committed to his care. His books shall always be open for inspection by members of the Board and of the Convention.

not pay out money from the Treasury except under such orders and safeguards as the Board may direct for the proper conduct of its financial affairs.

ARTICLE VII.—RECORDING SECRETARIES.

The Recording Secretaries of the Boards of the Convention shall keep a fair and correct record of all the proceedings of their respective Boards and of all documents that may be given them for that purpose.

ARTICLE VIII.—AUDITOR.

The Auditor shall make annual examinations and audits of all books and accounts of all Boards, auxiliaries and agencies of the Convention and such officers that have the handling of the finances of this Convention. For this purpose he shall have full and free access to all books and records in the custody of the agencies of this Convention. He shall make a thorough examination of the same and shall report his findings to this Convention at its annual sessions. But nothing in this article shall be so construed as to prevent Boards and officers involved from having a survey and audit of their accounts when in their judgment such a survey and audit may be necessary.

ARTICLE IX.—STATISTICIAN.

It shall be the duty of the Statistician to gather statistical data for the denomination as represented by this Convention by procuring such statistics from churches, district associations, and state conventions participating in this Convention, and from denominational Schools within domains of this Convention as will contribute to this end.

ARTICLE X.—QUALIFICATIONS OF BOARD MEMBERS.

Missionaries and Agents.—All Board members and Missionaries and Agents appointed by this Convention or by any of its Boards shall be members of some church composing this Convention.

ARTICLE XI.

The Churches, District Associations, State Conventions and other Baptist Organizations composing this Convention shall have the right to specify the object or objects to which their contributions shall be applied. But when this right has not been exercised, the Convention shall make the appropriation at its own discretion.

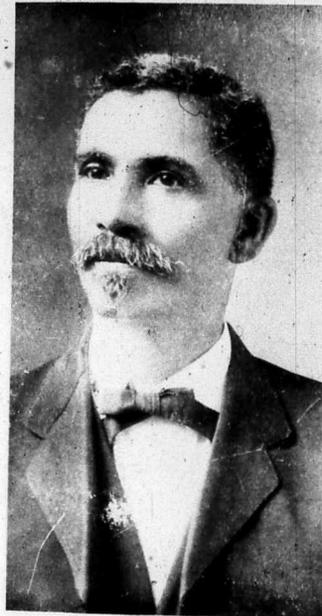
MINUTES.

ARTICLE XII.—MISSIONARIES.

Missionaries and other persons appointed by this Convention or by any of its Boards must, previous to their appointment, furnish evidence of genuine piety, fervent zeal in the Master's cause, and talents which fit them for the service for which they offer themselves.

ARTICLE XIII.—AMENDMENTS.

This Constitution may be altered or amended at any session by a two-third vote of the members present provided that such vote is taken without regard to the total enrollment and provided further that no amendment may be considered after the second day of the session.



Dr. E. C. Morris, D. D., President.

THE NATIONAL BAPTIST YEAR BOOK
 CITIES IN WHICH THE SESSIONS OF THE NATIONAL BAPTIST CONVENTION
 HAVE BEEN HELD FROM ITS ORGANIZATION IN 1880
 TO THE PRESENT.

Cities	Presidents	Secretaries
Montgomery, Ala.	Rev. W. H. McAlpine	Rev. J. M. Armistead
Knoxville, Tenn.	Rev. W. H. McAlpine	Rev. J. M. Armistead
Macon, Ga.	Rev. W. H. McAlpine	Rev. W. R. Pettiford
Manchester, Va.	Rev. J. Q. A. Willite	Prof. J. E. Jones
Meridian, Miss.	Rev. J. A. Foster	Rev. H. H. Mitchell
New Orleans, La.	Rev. W. A. Brinkley	Rev. S. T. Clanton, B. D.
St. Louis, Mo.	Rev. W. J. Simmons, D. D.	Rev. S. T. Clanton, B. D.
Mobile, Ala.	Rev. W. J. Simmons, D. D.	Rev. S. T. Clanton, B. D.
Nashville, Tenn.	Rev. W. J. Simmons, D. D.	Rev. J. L. Cochran
Indianapolis, Ind.	Rev. W. J. Simmons, D. D.	Rev. J. L. Cochran
Louisville, Ky.	Rev. W. J. Simmons, D. D.	Rev. J. L. Cochran
Dallas, Texas	Rev. E. M. Brawley, D. D.	W. H. Steward
Savannah, Ga.	Rev. M. Vann	W. H. Steward
Washington, D. C.	Rev. M. Vann	W. H. Steward
Montgomery, Ala.	Rev. E. C. Morris, D. D.	W. H. Steward
Atlanta, Ga.	Rev. E. C. Morris, D. D.	W. H. Steward
St. Louis, Mo.	Rev. E. C. Morris, D. D.	W. H. Steward
Boston, Mass.	Rev. E. C. Morris, D. D.	W. H. Steward
Kansas City, Mo.	Rev. E. C. Morris, D. D.	W. H. Steward
Nashville, Tenn.	Rev. E. C. Morris, D. D.	Prof. W. L. Cansler
Richmond, Va.	Rev. E. C. Morris, D. D.	Prof. W. L. Cansler
Cincinnati, Ohio	Rev. E. C. Morris, D. D.	Prof. W. L. Cansler
Birmingham, Ala.	Rev. E. C. Morris, D. D.	Prof. W. L. Cansler
Philadelphia, Pa.	Rev. E. C. Morris, D. D.	Prof. W. L. Cansler
Austin, Texas	Rev. E. C. Morris, D. D.	Prof. W. L. Cansler
Chicago, Ill.	Rev. E. C. Morris, D. D.	Prof. W. L. Cansler
Memphis, Tenn.	Rev. E. C. Morris, D. D.	Prof. W. L. Cansler
Washington, D. C.	Rev. E. C. Morris, D. D.	Prof. W. L. Cansler
Lexington, Ky.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
Columbus, Ohio	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
New Orleans, La.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
Pittsburgh, Pa.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
Houston, Texas	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
Nashville, Tenn.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
Philadelphia, Pa.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
Chicago, Ill.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
Savannah, Ga.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
Oklahoma, Oklahoma	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
St. Louis, Mo.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
Newark, N. J.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
Indianapolis, Ind.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson

CALL FOR A NATIONAL CONVENTION OF COLORED BAPTISTS
 Our Brethren: April 5, 1886, an open letter to the Baptist clergy and laymen was
 by Rev. Wm. J. Simmons in American Baptist, asking if we should have a National
 convention to discuss questions of interest to our beloved denomination. At that time
 following reasons were given:

- To promote personal piety, sociability and a better knowledge of each other.
- To be able to have an understanding as to the great ends to be reached by the
 denomination.
- To encourage our literary men and women, and promote the interest of Baptist
 literature.
- To discuss questions pertaining especially to the religious, educational, industrial
 and interests of our people.
- To give an opportunity for the best thinkers and writers to be heard.
- That, united, we may be more powerful for good and strengthen our pride in the
 denomination.

Having been solicited to write the Call by many whose names and endorsements are
 also affixed, the Call is hereby made by their advice and solicitations for said con-
 vention to meet at St. Louis, Mo., August 25, 1886, 10 o'clock A. M., in the First Baptist
 Church, and the pastor thereof is hereby requested to serve as a Committee of Arrange-
 ment with power to select his associates.
 Wm. H. Steward, Louisville, Ky., and Rev. R. H. Cole, 2609 Goode Avenue, St.
 Louis, Mo., are hereby requested to serve as a Committee on Transportation.

WM. J. SIMMONS.
 The chronological report in our National Baptist Minutes is hereby corrected, viz.:
 the names as they appear below were officers of the Foreign Mission or National Educa-
 tional Conventions, as were their predecessors. Said conventions merged into the
 National Baptist Convention in 1886 or met co-jointly with it, or otherwise.

FOREIGN MISSION OR NATIONAL EDUCATIONAL CONVENTION

Yrs.	Cities	Presidents	Secretaries
1888	Memphis, Tenn.	Rev. J. A. Foster	Hon. J. J. Spelman
1887	Little Rock, Ark.	Rev. A. S. Jackson	Hon. J. J. Spelman
1888	Nashville, Tenn.	Rev. A. S. Jackson	Hon. J. J. Spelman
1889	Indianapolis, Ind.	Rev. E. K. Love, D. D.	Rev. R. D. Clarke
1890	Louisville, Ky.	Rev. E. K. Love, D. D.	Rev. R. D. Clarke
1891	Dallas, Texas	Rev. E. K. Love, D. D.	Rev. R. D. Clarke
1892	Savannah, Ga.	Rev. A. R. Geligs, D. D.	Rev. S. D. Clarke
1893	Washington, D. C.	Rev. E. K. Love, D. D.	Rev. S. D. Clarke
1894	Montgomery, Ala.	Rev. A. R. Griggs, D. D.	W. H. Stewart

National Baptist Convention accepts that date as the starting point.

There was no convention of such national scope as the National Baptist Convention in 1886. The Foreign Mission Convention, however, having been organized in 1886.

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LIFE MEMBERS OF THE NATIONAL BAPTIST CONVENTION.

ARKANSAS.

Rev. E. C. Morris, D. D., Helena. Rev. A. T. Stewart, D. D., Helena.

ALABAMA.

Mrs. R. E. Pitts, Uniontown.
 Rev. L. L. Jones, D. D., N. Birmingham.
 Rev. R. T. Pollard, D. D., Selma.
 Mrs. R. T. Pollard, Selma.
 Rev. A. J. Stokes, D. D., Montgomery.
 Rev. G. L. Thornton, D. D., Birmingham.
 Rev. R. T. Pollard, D. D., Selma.
 Rev. J. D. Maddox, Eufaula.
 Prof. B. H. Barnes, Tuscaloosa.
 Rev. C. J. Davis, B. D., Montgomery.
 Prof. R. B. Hudson, Selma.
 John Bunn, Birmingham.

CONNECTICUT.

Rev. C. L. Fisher, D. D., Hartford. Rev. D. S. Klugh, New Haven.
 Rev. Kemball Warren, Hartford.

FLORIDA.

Rev. N. W. Robinson, Monticello. Rev. R. W. Lawrence, Daytona.

GEORGIA.

Rev. A. P. Dunbar, Atlanta. Rev. E. R. Carter, D. D., Atlanta.
 Dr. C. T. Walker, Augusta.

ILLINOIS.

Rev. Wm. Gray, D. D., Bradwood. Rev. J. F. Thomas, D. D., Chicago.
 F. T. Martin, D. D., Chicago. Rev. D. H. Harris, D. D., Chicago.

PENNSYLVANIA.

Rev. I. H. Bennett, Philadelphia. Rev. D. A. Reed, Philadelphia.
 Rev. C. C. Coleman, D. D., Philadelphia. Rev. L. Cunningham, Ardmore.
 Rev. D. D. Gibson, Philadelphia. Rev. C. Cunningham, Ardmore.
 Rev. W. G. Parks, Philadelphia.

IOWA.

Rev. T. L. Griffith, Des Moines.

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INDIANA.

Rev. C. H. Johnson, Indianapolis.

KANSAS.

Rev. C. G. Fishback, D. D., Wichita.

KENTUCKY.

Mrs. M. E. Steward, Louisville. Rev. C. C. Bates, Louisville.
 William H. Stewart, Louisville. Rev. O. Durrett, D. D., Hickman.
 John H. Frank, D. D., Louisville. Rev. E. P. Mars, Louisville.
 C. H. Parrish, D. D., Louisville. W. H. Craighead, D. D., Louisville.

LOUISIANA.

Rev. Jackson Acox, New Orleans. Rev. R. A. Mayfield, Homer.

MISSISSIPPI.

Rev. A. C. Morris, Florence. Rev. T. S. Edwards, Hattiesburg.
 Rev. T. J. Davis, Meridian. Rev. Z. E. McGhee, Moosehead.

MISSOURI.

W. H. Young, Springfield. E. H. McDonald, D. D., Hannibal.

NEW JERSEY.

Rev. E. Thomas, Cranford. Rev. W. B. Reed, Madison.
 Rev. G. E. Morris, D. D., Morris-town. Mrs. S. Canover, Roselle.
 Second Baptist Church, Newark.
 Rev. W. P. Lawrence, Orange. Rev. J. B. Herben, D. D., Atlanta City.
 Rev. John L. Love, Montclair. Mrs. E. L. Eastman, Roselle.
 Rev. A. M. Harris, Jersey City.

NEW YORK.

Rev. G. S. Morris, D. D., New York. Arthur D. Chandler, N. W. York.

TENNESSEE.

Rev. H. Allen Boyd, Nashville. Rev. T. O. Fuller, D. D., Memphis.
 Rev. William Beckham, D. D., Nashville.

TEXAS.

Rev. T. H. Dalley, Palestine. Prof. D. Abner, Jr.
 Dr. A. R. Griggs, Dallas. Rev. John H. May, D. D., Marshall.

MINUTES.

VIRGINIA.

Rev. H. H. Harris, Newport News. Mrs. A. Graham, Richmond.
 Dr. H. T. White, Clifton Forge. Dr. W. F. Graham, Richmond.
 Dr. W. R. Brown, Roanoke. Rev. J. C. Jackson, Lynchburg.
 Rev. W. J. Hackett, D. D., Covington.
 Rev. A. A. Galvin, D. D., Danville.

DISTRICT OF COLUMBIA.

Dr. W. B. Johnson, Washington.

OFFICIAL DIRECTORY OF THE NATIONAL BAPTIST CONVENTION.

PRESIDENT AT-LARGE.

Rev. E. C. Morris, D. D. Helena, Ark

VICE-PRESIDENT-AT-LARGE.

Rev. W. G. Parks, D. D. Philadelphia, Pa.

SECRETARY.

Prof. R. B. Hudson, A. M. Selma, Ala.

ASSISTANT SECRETARIES.

Rev. T. O. Fuller, D. D. Memphis, Tenn.
 Rev. E. Arlington Wilson, D. D. Dallas, Texas.
 Rev. E. H. McDonald, D. D. Hannibal, Mo.
 Rev. J. 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, A. M. Dallas, Texas.

MINUTES.

GENERAL MISSIONARY.

Rev. Chas. Stewart, D. D. Chicago, Ill.

FIELD SECRETARY.

Rev. S. N. Vass, D. D. Raleigh, N. C.

SUPERINTENDENT OF EVANGELISM.

Rev. J. W. Bailey, D. D. Dallas, Tex.

ALABAMA.

State Convention.

President, Rev. D. V. Jemison, D. D., Selma.
Secretary, Prof. R. B. Hudson, A. M., Selma.
Meets Wednesday before the fourth Sunday in November.
State Sunday School Convention.

President, Prof. J. H. Creed, Gadsden.
Secretary, Mr. P. D. Davis, Birmingham.
Meets Wednesday before the first Sunday in August.
State B. Y. P. U. Convention.

President, Prof. B. H. Barnes, Tuscaloosa.
Secretary, Prof. W. R. McCord, Birmingham.
Meets Wednesday before the first Sunday in August.
Official Organ, The Baptist Leader.
Editor, Rev. R. N. Hall, D. D., Birmingham.

ARIZONA.

State Convention.

President, Rev. W. M. Wanna, Globe.
Secretary, Rev. E. D. Ward James, Phoenix.
Meets third Thursday in August.
State Sunday School Convention.

President, Rev. S. E. Newell, Douglass.
Secretary, Mrs. Mabel Morris, Vicson.
Meets third Thursday in August.
State B. Y. P. U. Convention.

President, Rev. Humphrey, Tuscan.
Secretary, Rev. R. E. Lewis, D. D., Crozette, Va.
Meets third Thursday in August.
Official Organ, The Tribune.
Editor, Phoenix.

ARKANSAS.

State Convention.

President, Rev. E. C. Morris, D. D., Helena.
Secretary, Rev. J. W. McCrary, D. D., Pine Bluff.
Meets Wednesday before the fourth Sunday in November.
State Sunday School Convention.

MINUTES.

President, Rev. T. S. Sandefur, D. D., Camden, Ark.
Secretary, Prof. H. W. Holloway, Helena.
Meets Wednesday before the third Sunday in June.
State B. Y. P. U. Convention.
President, Rev. J. C. Johnson, Pine Bluff.
Secretary, Rev. S. D. Hildreth, Arkadelphia.
Meets Wednesday before the fourth Sunday in November.
Official Organ, The Baptist Vanguard.
Editor, Rev. Jos. A. Booker, A. M., D. D., Little Rock.

CONNECTICUT.

President, C. L. Fisher, D. D., Hartford, 44 Phny St.
Secretary, Rev. I. W. Reed, D. D., 65 Highland Ave., Waterbury.
Meets Wednesday before second Sunday in May.
State Sunday School Convention.

President, Mr. F. A. Stevens, Bridgeport, 220 Beardsley St.
Secretary, Mrs. S. E. Ellison, Suffield.
Meets with State Convention.

DISTRICT OF COLOMBIA.

State Convention.

President, Rev. W. H. Jernigan, Washington, 1341 3rd St. N. W.
Sec'y, Rev. Wm. Onay, Washington, 928 Westminister St., N. W.
Meets second Wednesday in October.
State Sunday School Convention.

President, Mr. Jas. H. Mass, Washington, 1810 Tea St., N. W.
Secretary, Mrs. Ida Plummer Lintan, Washington.
State B. Y. P. U. Convention.

President, Mrs. W. F. Turner, Washington, 107 P. St., N. W.
Secretary, Mrs. Jennie Shelton, Washington, 1517 Que St., N. W.
Meets Wednesday after fourth Sunday in March.

FLORIDA.

State Convention.

President, Rev. W. C. Brown, D. D., Jacksonville.
Secretary, Rev. H. R. McDonald, Ft. Pierce.
Meets first Wednesday in April.
State Sunday School Convention.

President, Rev. H. K. Hill, D. D., Orlando.
Secretary, Mrs. M. L. Jackson, Orlando.
Meets Thursday before the second Sunday in August.
Official Organ, Florida Baptist.
Editor, Rev. W. C. Brown, D. D., Jacksonville.

GEORGIA.

State Convention.

President, Rev. M. W. Reddick, A. M., Americus.
Secretary, Rev. J. H. Brown, A. M., Athens.
Meets Thursday after the second Sunday in November.
State Sunday School Convention.

President, Rev. L. P. Pinckney, Augusta.
Secretary, Rev. C. H. Lyons, Athens.
Meets Wednesday after third Sunday in July.
State B. Y. P. U. Convention.

President, Rev. P. Jas. Bryant, D. D., Atlanta.
Meets Wednesday after third Sunday in July.
Official Organ, The Georgia Baptist.
Editor, Rev. M. W. Reddick, D. D., Americus.

MINUTES.

ILLINOIS.

State Convention.

President, Rev. L. K. Williams, D. D., 3142 S. Park Ave. Chicago
 State Sunday School and B. Y. P. U. Convention.
 President, Rev. F. W. Penick, D. D., Peoria, 802 State St.
 Meets Thursday before the third Sunday in June.
 Official Organ, The Chicago Baptist Blade.
 Editor, Rev. E. T. Martin, B. D., D. D., Chicago, 3823 Wabash

KANSAS.

State Convention.

President, Rev. W. A. Howren, D. D., Kansas City, 2101 N. 3rd St.
 Secretary, Rev. W. C. Cartwright, Atchison, 828 Fleming St.
 Meets first Wednesday in October.

State Sunday School Convention.

President, Rev. H. I. Monroe, Topeka.
 Secretary Mrs. Lottie Hayes, Leavenworth.
 Meets Wednesday before the fourth Sunday in June.

State B. Y. P. U. Convention

President, Mrs. C. A. Nichols, Winfield.
 Secretary, Miss Mattie L. Bradshaw, Topeka.
 Meets Wednesday before the fourth Sunday in June.
 Official Organ, Our Kansas Correspondence.
 Editor, Rev. E. T. Fishback, Wichita.

KENTUCKY.

State Convention.

President, Rev. J. E. Wood, Danville.
 Secretary, Mr. Wm. Steward, Louisville.
 Meets Wednesday before the third Sunday in August.

State Sunday School Convention.

President, Mr. Wm. H. Steward, Louisville.
 Secretary, Miss Hattie C. Harris, Louisville.
 Meets fourth Wednesday in May.

State B. Y. P. U. Convention

President, Mr. C. P. M. Bigbee, Russellville.
 Secretary, Miss Hattie C. Harris, Louisville.
 Meets fourth Thursday in May.
 Official Organ, The American Baptist.
 Editor, Prof. Wm. H. Stewart, Louisville.

LOUISIANA.

State Convention.

President, Rev. W. M. Taylor, D. D., Baton Rouge.
 Secretary, Rev. W. P. Darrington, D. D., Monroe.

MASSACHUSETTS.

State Convention.

President, Rev. D. S. Klugh, D. D., Boston, 43 Rutland Square.
 Secretary, Rev. E. E. Thompson, Medford, 43 Marion St.
 Meets Wednesday before the fourth Sunday in May.

State Sunday School Convention.

President, Mr. G. W. Evans, Jr., Boston, 18 Camden.
 Secretary, Mr. M. J. Minor, Boston, 34 Mills St., Boston.
 Meets Wednesday before the fourth Sunday in May.

MICHIGAN.

State Convention.

President, Rev. R. L. Bradley, Detroit, 1335 Mullet St.
 Secretary, Rev. J. C. Nichols, Flint, 1608 Park Ave.
 Meets second Wednesday in October.

MINUTES.

State Sunday School Convention.

President, Mr. W. L. Beck, Albion, 528 W. Michigan Ave.
 State B. Y. P. U. Convention
 President, Rev. Chas. A. Hill, Detroit, 6743 Hartford Ave.
 Secretary, Miss Kersey, Ypsilanti.
 Meets second Wednesday in July.

MISSISSIPPI.

General Missionary Educational State Convention.

President, Rev. A. B. Holden, D. D., Greenville, Ill., Eureka St.
 Secretary, Rev. B. J. Perkins, Memphis, Tenn., 348 Beale Ave.
 Meets Thursday before third Sunday in July.

State Sunday School Convention.

President, Rev. L. J. Jordan, Greenville, Ill., Eureka St.
 Secretary, Rev. L. D. Harris, Hampton.
 Meets last Friday in May.

State B. Y. P. U. Convention

President, Rev. C. H. Payne, Clarksdale.
 Secretary, Mr. W. S. Freeman, Clarksdale.
 Meets last Friday in May.

MISSISSIPPI.

General Baptist State Convention.

President, Rev. E. B. Topp, D. D., Water Valley.
 Secretary, Rev. A. A. Cosey, D. D., Mound Bayou.
 Meets Tuesday before the fourth Sunday in July.

State Sunday School Convention.

President, Rev. D. W. Higgins, Greenwood.
 Secretary, Rev. G. W. Hall, Charleston.
 Meets Wednesday before the second Sunday in October.

State B. Y. P. U. Convention

President, Rev. G. W. Gayden, Belzoni.
 Secretary, Rev. S. L. Curtis, Mound Bayou.
 Meets Wednesday before the second Sunday in October.
 Official Organ, The Advance Dispatcher.
 Editor, Rev. A. A. Cosey, D. D., Mound Bayou.

MISSOURI.

State Convention.

President, Rev. J. T. Gaston, D. D., St. Louis, 4348 W. Belle Place.
 Secretary, Rev. Enos L. Scruggs, D. D., Jefferson City, 505 Monroe.
 Meets Tuesday after second Sunday in October.

State Sunday School Convention.

President, Rev. J. M. Booker, D. D., Kansas City, 1329 Vine St.
 Secretary, Miss Pearl Kinner, St. Louis, 2726 Pine St.
 Meets first Thursday in July.

State B. Y. P. U. Convention

President, Mrs. Rosa Gibson, Pleasant Hill.
 Secretary, Mrs. Nettie M. Ray, Lexington.
 Meets first Thursday in July.

Official Organ, The Record.

Editor, Rev. C. R. McDowell, D. D., Kansas City, 1600 E. 19th.

NEBRASKA.

State Convention.

President, Rev. W. F. Botts, D. D., Omaha, 2522 Grant St.
 Secretary, Rev. H. L. Anderson, Omaha, 2914 Lake St.
 Meets Tuesday before the third Sunday in June.

State Sunday School Convention.
 President, Rev. H. L. Anderson, Omaha, 2910 Lake St.
 Secretary, Mrs. J. N. Dallas, Omaha, 119 N. 38th St.
 Meets Tuesday before the third Sunday in June.

State B. Y. P. U. Convention
 President, Mrs. J. A. Harris, Omaha, 2224 Parker St.
 Secretary, Mrs. L. Lewis, Omaha, 2754 Lake St.
 Official Organ, Baptist Record,
 1600 E. 19th St., Kansas City, Mo.

NEW JERSEY.

State Convention.
 President, Rev. J. L. Love, 60 Pompton Ave.
 Meets second Tuesday in October.
 Secretary, Rev. W. H. Scott, Roselle.

State Sunday School Convention.
 President, Mr. W. T. Woody, Roselle.

State B. Y. P. U. Convention
 President, Rev. W. T. Watkins.
 Secretary, Miss E. Bruce, Newark, 235 Sherman Ave.

NEW YORK.

State Convention.
 President, Rev. G. H. Stimms, D. D., New York, 131 W. 131st St.
 Secretary, Rev. J. E. Robinson, B. D., New York, 213 W. 400th St.
 Meets last Thursday in October.

State Sunday School and B. Y. P. U. Conventions.
 President, Mr. W. H. Johnson.
 Secretary, Mrs. L. I. Price.
 Meets Tuesday after the fourth Sunday in July.

NORTH CAROLINA.

State Convention.
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 Secretary, Rev. W. H. Moore, D. D., Wilmington.
 Meets Thursday after the second Sunday in November.

State Sunday School Convention.
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 Secretary, Dr. A. W. Pegues, Raleigh.
 Meets Tuesday after second Sunday in August.

State B. Y. P. U. Convention
 President, Mrs. M. W. Williams, Jr., Raleigh.
 Secretary, Mrs. Jessie Taylor, Wilmington.
 Meets second Tuesday in August.
 Official Organ, The Union Reformer.
 Editor, Rev. J. W. Rigon, Raleigh

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State Convention.
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 Secretary, Rev. J. W. Shaw, Springfield, 435 Catherine.

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State Sunday School Convention.
 President, Mr. Geo. Washington, Yellow Springs.

State B. Y. P. U. Convention
 President, Mr. Frank Royholds, Columbus.
 Secretary, Mrs. Clara Nelson, Cincinnati, 512 Smith St.
 Meets Tuesday after the third Sunday in July.
 Official Organ, Ohio State Monitor.
 Editor, Rev. J. W. Carter, Columbus, 705 E. Long St.

OKLAHOMA.

State Convention.
 President, Rev. E. W. Perry, D. D., Oklahoma City, 511 E. 3rd St.
 Secretary, Rev. J. F. Kersh, D. D., Boynton.
 Meets Wednesday before the fourth Sunday in October.

State Sunday School Convention.
 President, Rev. J. F. Kersh, D. D., Boynton.
 Secretary, Mrs. Ruth Middleton, Tulsa.
 Meets Wednesday before the fourth Sunday in September.

State B. Y. P. U. Convention
 President, Rev. D. D. Jones, Chickasaw, 5198 First St.
 Secretary, Miss Bertha Jackson, Eufaula.
 Meets Wednesday before the fourth Sunday in September.
 Official Organ, Baptist Trumpet.
 Editor, Rev. E. N. Bryant, Tulsa.

SOUTH CAROLINA.

State Convention.
 President, Rev. N. C. Nix, D. D., Orangeberg.
 Secretary, Prof. E. L. Gordon, Perry.
 Meets Thursday before the first Sunday in December.

State B. Y. P. U. Convention
 President, Rev. S. Seabrooks, Neeses.
 Secretary, Miss Emma Thomas, Neeses.
 Meets with State Convention.
 Official Organ, Peoples' Recorder, 2104 Gervaris St., Columbia
 Editors, Drs. N. C. Nix, A. W. Nicholson, J. J. Starks.

TEXAS.

State Convention.
 President, Rev. A. L. Doone, Ft. Worth.
 Secretary, Prof. M. M. Rodgers, Dallas.
 Meets Wednesday before the third Sunday in October.

State Sunday School Convention.
 President, Rev. A. Harbour, Galveston.
 Secretary, Mr. W. L. Davis, Houston.
 Meets Thursday before the fourth Sunday in August.

State B. Y. P. U. Convention
 President, Rev. L. A. Weaver, D. D., Tyler.
 Secretary, Rev. E. D. Pierson, Houston.
 Meets Tuesday before the fourth Sunday in August.
 Official Organ, Western Star.
 Editor, Mr. E. J. Knox, Austin, and Mr. S. H. Fowler, Ft. Worth.

UTAH.

State Convention.
 President, Rev. Geo. W. Hunt, Salt Lake City, 2003 S. 4th.
 Secretary, Mrs. Ester Greenway, Salt Lake City, 429 Church.
 Meets Thursday before the second Sunday in August.

State Sunday School Convention.
 President, Mrs. Della Henry Ogden, 131 Shorten St.

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MINUTES

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Michigan—Rev. B. F. Abner, D. D.	Adrain.
Minnesota—Rev. Myers	Minneapolis.
Mississippi—Rev. G. M. Reese, D. D.	Meridian.
Mississippi—Rev. Jas. Marshall	Lexington.
Missouri—Rev. P. H. Thompson, D. D.	Macon.
Nebraska—Rev. W. F. Bottis, D. D.	Omaha.
New Jersey—Rev. W. C. Epps	Jersey City.
New York—Rev. A. W. Nix
North Carolina—Rev. W. H. Moore, D. D.	Wilmington.
Ohio—Rev. C. C. Aller, D. D.	Cleveland.
Ohio—Rev. S. S. Sisson, D. D.	Cincinnati.
Oklahoma—Rev. T. T. Love	Wagoner.
Pennsylvania—Rev. F. H. Hodgman	Ardmore.
South Carolina—Rev. A. A. Sims	Union.
Tennessee—Revs. Mack T. Williams, Rockwood; J. W. Hibbins, A. Bartlett, Memphis; G. P. Woodson, Paris; S. E. Griggs, T. O. Fuller, Memphis; J. A. Mitchell, Riply; W. S. Ellington, H. L. McDowell, Nashville.
Texas—Rev. U. S. Keeling	Beaumont.
Utah—Rev. Geo. W. Harts	Salt Lake City.
Virginia—Rev. W. W. Hicks, D. D.	Roanoke.

BENEFIT BOARD.

Alabama—Rev. C. H. English	Mobila.
Alabama—Rev. J. B. Rutledge	Birmingham.
Arizona—Rev. T. W. Garrison	Flagstaff.
Arkansas—Geo. Walton, J. W. Gilman, D. L. Lindsay, D. S. Shadd, D. D., Helena; H. W. Holloway, S. H. McKenzie, D. B. Cleveland, J. M. Washington.	.....
California—Rev. F. W. Cooper	Riverside.
Colorado—Mrs. I. B. Tannahill	Pueblo.
Connecticut—Rev. G. S. Clark, D. D.	Hartford.
District of Columbia—Rev. D. Washington	Washington.
Florida—Rev. J. A. Finlayson	Madison.
Georgia—Rev. T. J. Goodall, D. D.	Savannah.

MINUTES.

Illinois—Rev. Wm. Hayes	Peoria
Indiana—Rev. J. L. Mason	Anderson
Iowa—Rev. J. T. Tolt	Davenport
Kansas—Rev. D. B. Jackson	Kansas City
Kentucky—Rev. E. H. Smith	Winchester
Louisiana—Rev. W. B. Purviss, D. D.	Pleasant Hill
Maryland—Rev. S. J. Edwards, D. D.	Arlington
Michigan—Rev. A. L. Graves	Detroit
Minnesota—Rev. H. C. Parsons	Minneapolis
Mississippi—Rev. E. D. Harrison	Shreveport
Mississippi—Rev. E. G. Mason	Greenville
Mississippi—Rev. E. J. Perkins, D. D.	Memphis, Tenn.
Missouri—Rev. J. A. Shields	St. Louis
Nebraska—Rev. T. Taggart	Omaha
New Jersey—Rev. A. R. Cooper	Patterson
New York—Rev. J. E. Rouree	New Rochelle
North Carolina—Rev. W. H. Thomas	Wilmington
Ohio—Rev. J. G. Pennington	Middletown
Ohio—Rev. J. H. Smyley	Alma
Oklahoma—Rev. J. T. Johnson	Hustopee
Pennsylvania—Rev. P. H. Hughes	Philadelphia
South Carolina—Rev. A. W. Brown	Newberry
Tennessee—Rev. S. M. Jackson	Paris
Texas—Rev. J. A. McPherson	Waco
Utah—Rev. Geo. W. Harts	Salt Lake City
Virginia—Rev. A. S. Thomas, D. D.	Richmond

CHURCH EXTENSION BOARD.

Alabama—Rev. E. M. Morton	Doyle
Alabama—Rev. A. B. Birth, D. D.	Bessemer
Arkansas—Rev. G. W. Dudley, D. D.	Forrest City
Arizona—Rev. A. L. Alexander	Prescott
Connecticut—Rev. R. L. Thomas	Hartford
California—Rev. W. H. M. Dickerson	Pasadena
Colorado—Rev. G. C. Chimm	Pueblo
District of Columbia—Rev. A. Wilbanks, D. D.	Washington
Florida—Rev. H. L. Stephens	Lakeland
Georgia—Rev. A. R. Starling, D. D.	Waycross
Illinois—Rev. E. A. Crockett, D. D.	Jacksonville
Indiana—Rev. N. E. Joseph	Indianapolis
Iowa—Rev. G. W. Smith	Mason City
Kansas—Rev. J. H. VanLeu	Wichita
Kentucky—Rev. E. L. Ivory	Hickman
Louisiana—Rev. L. Allen, Jr.	Shreveport
Maryland—Rev. R. Johnson, D. D.	Baltimore
Michigan—Rev. S. P. Putney	Kalamazoo

MINUTES.

Minnesota—Rev. B. F. Dodge	St. Paul
Mississippi—Rev. E. H. Gaston	Meridian
Mississippi—Rev. G. P. Green	Yazoo City
Mississippi—Rev. Z. E. McGhee	Helena
Missouri—Rev. P. W. Dunnavant, D. D.	St. Paul
Nebraska—Rev. J. D. Crum	Omaha
New Jersey—Rev. W. C. Hawes	Camden
North Carolina—Rev. A. E. L. Weeks	Wilson
Ohio—Rev. R. Cole Lowe	Columbus
Ohio—Rev. J. E. A. Wilson	Cleveland
Oklahoma—Rev. J. E. Douglass	Kingfisher
Pennsylvania—Rev. O. P. Goodwin	Steelton
South Carolina—Rev. S. S. Youngblood	Bennettville
Connecticut—Rev. R. L. Thomas	Hartford
California—Rev. W. H. M. Dickerson	Pasadena
Colorado—Rev. C. C. Chimm	Pueblo
District of Columbia—Rev. A. Wilbanks, D. D.	Washington
Florida—Rev. H. L. Stephens	Lakeland
Georgia—Rev. A. R. Sterling, D. D.	Waycross
Illinois—Rev. E. A. Crockett, D. D.	Jacksonville
Indiana—Rev. N. E. Joseph	Indianapolis
Iowa—Rev. G. W. Smith	Mason City
Kansas—Rev. J. H. VanLeu	Wichita
Kentucky—Rev. E. L. Ivory	Hickman
Louisiana—Rev. L. Allen, Jr.	Shreveport
Maryland—Rev. R. Johnson, D. D.	Baltimore
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Mississippi—Rev. E. H. Gaston	Meridian
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Oklahoma—Rev. J. E. Douglass	Kingfisher
Pennsylvania—Rev. O. P. Goodwin	Steelton
South Carolina—Rev. S. S. Youngblood	Bennettville
Tennessee—Revs. R. B. Roberts, B. J. Perkins, I. S. Strong, R. B. Hayes, C. W. Graham, R. T. Scott, M. Johnson, M. C. Durham, Memphis; Wm. S. McCutcheon, Chattanooga.	
Texas—Rev. B. J. Brown	Galveston
Virginia—Rev. S. T. Eldrige, D. D.	Petersburg

PROGRAM 40th ANNUAL SESSION NATIONAL BAPTIST CONVENTION, TOMBLINSONS HALL, CORNER DELEWARE AND MARKET STREET, INDIANAPOLIS, INDIANA, SEPTEMBER 8-13, 1920.

FIRST DAY—WEDNESDAY.

- 10:00 A. M. Call to order by President.
 10:15 A. M. Devotions by Rev. J. T. Johnson, D. D., Oklahoma, Rev. C. A. Roulston, D. D., Missouri, Rev. A. J. Stokes, D. D., Alabama.
 10:45 A. M. Reading and approving program. Announcing committees.
 11:00 A. M. Welcome Addresses: *Rev. G. W. Ward, D. D., Master Ceremonies.
 On Behalf of the State,—Governor Goodrich.
 On Behalf of the City,—Mayer Chas. W. Jewett.
 On Behalf of the Nation,—Senator Watson.
 On Behalf of the Churches of the State—Rev. C. E. Hawkins, D. D.
 On Behalf of the Churches of the City, Rev. R. J. F. Westbrooks, D. D.
 12:00 M. Response to Welcome, Rev. J. T. Brown, D. D., Illinois.

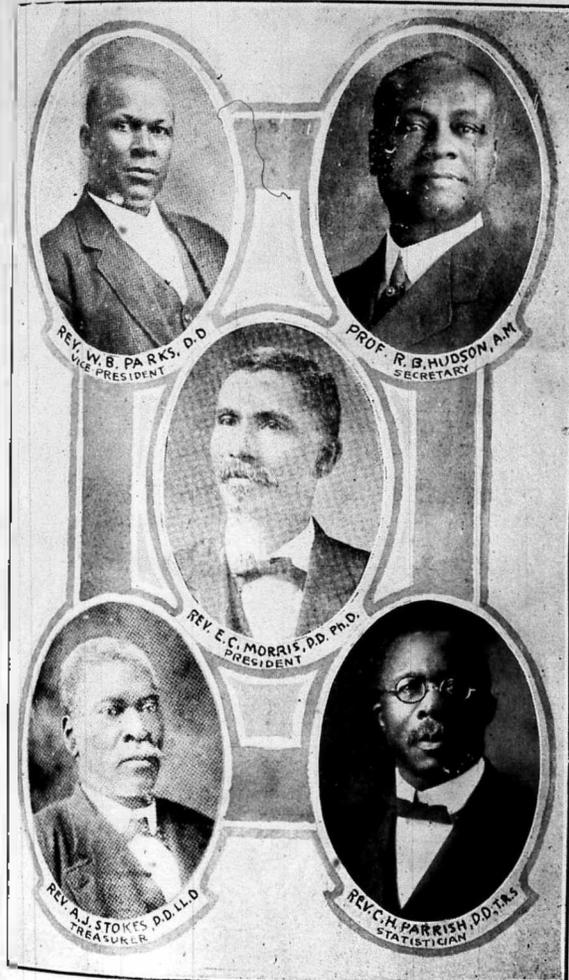
AFTERNOON.

- 2:30 P. M. Devotions by Rev. T. L. Griffith, D. D., Iowa, Rev. W. B. M. Scott, D. D., Illinois, Rev. C. C. Ailer, D. D., Ohio.
 3:00 P. M. Report of Enrollment Committee.
 3:30 P. M. Address of President. Report and election of officers.
 5:00 P. M. Report of standing committees and other business.

EVENING.

- 7:30 P. M. Devotions by Rev. S. L. McDowell, D. D., Tennessee, Rev. J. E. Evans, Louisiana, Rev. C. E. Johnson, D. D., Indiana.

Officers National Baptist Convention.



MINUTES.

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- 8:00 P. M. Sermon, Rev. O. C. Maxwell, D. D., Missouri.
Alternate, Rev. M. W. Reddick, D. D., Georgia.
9:40 P. M. Report of Foreign Mission Board.
10:00 P. M. Collection and Benediction.

SECOND DAY—THURSDAY.

- 9:00 A. M. Devotions by Rev. H. K. Hill, D. D., Florida, Rev. L. B. Brown, D. D., New York, Rev. O. P. Goodwin, D. D., Pennsylvania.
9:30 A. M. Report of Home Mission Board.
10:30 A. M. Report of Educational Board.
11:30 A. M. Report of U. Y. P. U. Board.
12:30 P. M. Recess.

AFTERNOON.

- 2:00 P. M. Devotions by Rev. W. W. Hicks, D. D., Virginia, Rev. O. R. Gordon, D. D., North Carolina, Rev. G. W. Harrison, D. D., Georgia.
2:15 P. M. Report of Sunday School Publishing Board.
2:45 P. M. Report of Benefit Board.
3:15 P. M. Report of Church Extension Board.
5:15 P. M. Auditor's Report.

EVENING.

- 7:00 P. M. Devotions by Rev. H. C. Anderson, D. D., South Carolina, Rev. J. C. Love, D. D., New Jersey, Rev. S. L. Lee, D. D., Mississippi.
7:30 P. M. Address, Rev. W. H. Moore, D. D., North Carolina.
8:00 P. M. Sermon, Rev. S. T. Eldridge, D. D., Virginia.
Alternate, Rev. M. A. N. Shaw, D. D., Massachusetts
8:30 P. M. Collection and Benediction.

THIRD DAY—FRIDAY.

- 9:30 A. M. Devotions by Rev. C. D. Douglass, D. D., Massachusetts.
Alternate, Rev. J. Jones, D. D., Pennsylvania, Rev. J. H. C. Henry, D. D., Mississippi.
10:00 A. M. Consideration and Adoption of the report of the several Boards. 30 minutes*given each Board.
11:00 P. M. Recess.

AFTERNOON.

- 2:00 P. M. Memorial Service, Rev. J. H. Henderson, D. D., Tennessee, presiding. Rev. A. T. Stewart, D. D., Texas, Alternate.
3:00 P. M. Introduction of visitors.
4:00 P. M. Report of National Baptist Campaign Commission.

MINUTES.

EVENING.

- 7:30 P. M. Devotions by Rev. C. L. Fisher, D. D., Connecticut.
Rev. M. D. Willis, D. D., District of Columbia. Rev.
J. T. Elias, D. D., Kansas.
- 7:45 P. M. Address, Mr. L. L. Tulle, Cincinnati, Ohio.
- 8:00 P. M. Address, Dr. Sutton E. Griggs. Introduction, Rev.
D. S. Klugh, Massachusetts.

FOURTH DAY—SATURDAY.

- 9:00 A. M. Devotions by Rev. J. B. Ford, D. D., Michigan, Rev.
N. B. Wright, D. D., Georgia, Rev. P. D. Skinner, D. D.,
Kansas.
- 9:15 A. M. Announcement of all committees, Board-members, Vice-
Presidents as nominated by the State delegations.
- 10:30 A. M. Business Session.
- 12:00 Recess.

AFTERNOON.

- 2:00 P. M. Devotions by Rev. T. W. Chism, D. D., Arkansas,
Rev. R. N. Holt, D. D., California, Rev. Geo. W. Henry,
D. D., Colorado, Rev. M. Coleman, Indiana.
- 2:30 P. M. Report of Committee on Inter-Church World Move-
ment and Federal Council of Churches.
- 3:00 P. M. Bible Rally of S. S. Publishing Board.

EVENING.

- 7:30 P. M. Exhibition.
- 8:30 P. M. Evangelism Period, Rev. J. W. Bailey, D. D., Super-
intendent, Sermon, Rev. M. W. D. Norman, D. D., District of
Columbia.
Collection and Benediction.

FIFTH DAY—SUNDAY.

- 9:30 A. M. Sunday School conducted S. S. Publishing Board.
- 11:00 A. M. Devotions by Rev. E. J. Echols, D. D., New York,
Rev. F. W. Penick, D. D., Illinois, Rev. W. D. Carter,
D. D., Washington.
- 11:30 A. M. Annual Sermon, Rev. E. C. Morris, D. D., Arkansas.
Alternate, Rev. W. G. Parks, D. D., Pennsylvania.
- 12:30 P. M. Collection and Benediction.

AFTERNOON.

- 3:00 P. M. Missionary Mass Meeting.
- 6:00 P. M. B. Y. P. U. Mass Meeting.

MINUTES.

EVENING.

- 7:30 P. M. Devotions by Rev. C. S. English, D. D., Alabama, Rev.
W. P. Oflut, D. D., Kentucky, Rev. J. W. Jones, D. D.,
Maryland, Rev. Geo. F. Fountain, D. D., West Virginia.
- 8:00 P. M. Sermon, Rev. E. Arlington Wilson, D. D., Texas.
Alternate, Rev. T. C. Phillips, South Carolina.
Collection and Benediction.

SIXTH DAY—MONDAY.

- 9:30 A. M. Devotions by Rev. I. A. Coppage, D. D., Wisconsin,
Rev. J. R. Randolph, D. D., New Hampshire, Rev.
G. W. Wilson, Delaware, Rev. S. H. McKensie, Ark-
ansas.
- 10:00 A. M. Report of Committees.
- 11:30 A. M. Business Session.

AFTERNOON.

- 2:30 P. M. Devotions by Rev. Felix Jones, Texas, Rev. E. W.
Reuty, Louisiana, Rev. S. A. Sampson, D. D., Florida,
Rev. T. R. Cooper, D. D., New Jersey.
- 3:00 P. M. Report of Committees.
- 4:00 P. M. Report of Committees on Address to the Country.

EVENING.

- 7:30 P. M. Devotions by Rev. Wm. Franklin, Nebraska, Rev. W. L.
Jeffries, Alabama, Rev. R. L. Thomas, D. D., Connecti-
cut, Rev. J. H. Jones, D. D., Michigan.
- 8:00 P. M. Closing Sermon, Rev. W. F. Botts, D. D., Nebraska.
Alternate, Rev. C. W. Wilson, D. D., Alabama.
Final Adjournment.

ENROLLMENT COMMITTEE.

H. Stewart	.....	Kentucky.
F. Washington	.....	Alabama.
A. Cosey	.....	Mississippi.
F. Lovelace	.....	Arkansas.
R. Jackson	.....	Oklahoma.

Finance Committee—Annual and Life Membership.

M. Bryant	.....	Arkansas.
L. Lights	.....	Texas.
W. Whitton	.....	Tennessee.
T. Wilcher	.....	New Jersey.
W. Goodgame	.....	Alabama.

MINUTES.

Finance Committee, Churches, Associations, Conventions.

J. W. Cannon	Georgia
M. S. Caver	District of Columbia
H. W. Bowron	Kansas
W. R. Brown	Pennsylvania
D. H. Harris	Illinois

USHERS.

J. Francis Wilson	Kentucky
D. B. Cleveland	Arkansas
D. J. Crawford	Texas
E. C. Canady	Mississippi
H. E. Jones	Florida
Geo. McNeal	Kansas
C. E. Askew	North Carolina
N. B. Wright	Georgia
A. W. DeYampert	Alabama
Junius Gray	Maryland
J. Francis Robinson	Massachusetts
W. H. Skipwith	Pennsylvania
M. B. Young	Mississippi

NOTE.

Each State delegation is urged to meet as soon after arrival at Indianapolis as possible and nominate one member for each of the following Boards and Committees and hand in the same to the Secretary of the Convention.

1. One Vice-President.
2. Foreign Mission Board.
3. Home Mission Board.
4. S. S. Publishing Board.
5. B. Y. P. U. Board.
6. Educational Board.
7. Benefit Board.
8. Church Extension Board.

COMMITTEES:

Committee on State of the Country.
 Committee on Resolutions.
 Committee on Time and Place.
 Committee on Obituary.
 Committee on Correspondence and Foreign Relations.
 Committee on Marriage and Divorce.
 Committee on Permanent Organization.
 Done by order of the Executive Board.
 E. C. MORRIS, President.
 R. B. HUDSON, Secretary.

Proceedings.

Tomblinson Hall, Indianapolis, Ind., Sept. 8, 1920.

The Fortieth Annual Session of the National Baptist Convention of the United States of America was called to order at 10:00 o'clock, Wednesday morning, by the President, Dr. E. C. Morris, of Helena, Ark. The Vice-President, Dr. W. G. Parks, Philadelphia, Pa., called for Rev. Roulston, Missouri, Rev. S. E. J. Watson, D. D., Illinois, and Rev. Johnson, Oklahoma, to conduct the devotions.

The Convention Chorus, directed by Prof. R. A. Austin, sang an appropriate selection. The 90th Psalm was read and Dr. S. E. J. Watson invoked the favor of God upon the deliberations of the Convention in a fervent and soul lifting prayer. "I Couldn't Hear Nobody Pray," was sung by the chorus.

Secretary R. B. Hudson read the program as prepared by the Executive Committee, which on motion of Rev. A. D. Williams, D. D., Georgia, was adopted with the following changes; By Rev. Geo. E. Stevens, Missouri, that the offerings be taken immediately following the devotions instead of at the close of each session, and by Rev. J. R. Bennett, D. D., Pennsylvania, that adoption be subject to any necessary changes that wisdom might suggest as the business proceeded.

At this point the presiding officer recognized the Rev. G. W. Ward, D. D., Chairman of the Local Committee, who would conduct the welcome features. The chorus sang, "Just over in the Holy Land." The following addresses were delivered: On behalf of the city, by the city attorney, representing the Mayor who could not be present. On behalf of the Nation, United States Senator James I. Watson. On behalf of the Churches of the City, Rev. R. J. Westbrooks, D. D. The response on behalf of the Convention was made by Rev. J. T. Brown, D. D., Illinois.

In answer for the Mayor, the City Attorney said among other things, "There is no danger in handing you the keys of the city of Indianapolis because of the principles of righteousness for which you stand. We need more religion rather than more laws to preserve the peace of the world. The religion of Jesus Christ saves men and it saves nations." Senator Watson said: "Christianity has survived the strife and onslaughts of the ages. Our Master like a dove was thrown amid the warring eagles of Rome, but he was

not destroyed. Most Christians are patriots. Many patriots are Christians and everybody should be both Christian and patriot. The church and state sprang from the same divine sources and we should give unanswering loyalty to both. The acceptance of the idea of equality in the nation does not guarantee the perpetuity of the nation until that idea of equality has been thoroughly worked out and applied. I had the pleasure of writing with my own hands the plank against lynching, at the National Convention of a great party. The perplexing problems of the nation must be solved on the Christ plan.

Speaking for the Baptists of Indianapolis, Dr. Westbrooks said: "The Baptists of our city invite you to an investigation of our faith. You will find us orthodox and standing upon New Testament principles. We stand for the unity of the faith and the belief that one Christ walked through one world giving one doctrine for the redemption of one people." The addresses of welcome were both eloquent and sincere and gave evidence of the favorable and wholesome atmosphere in which the present session of the Convention being held.

Speaking for the great Baptist host assembled, Dr. J. T. Brown in responding to the addresses of welcome said:

Mr. President, Officers, Ladies and Gentlemen of the National Convention:

It is with becoming reverence and due appreciation of the honor that has been bestowed upon me, that I arise to fill the place allotted me to speak officially, for over three million of the Negro Baptists of America. I would assure you all, prelate and statesman, that you have so well impressed us with the welcomes of your hearts, and have portrayed them in such becomingly fit way, that every delegate is perfectly willing to pay \$2.00 per day for the things to which you have welcomed us. I am, I suppose, to tell you why we accept these welcomes so lavishly bestowed upon us. While we do accept the glad some welcomes, we do it first: As Baptists from church and state, both of which have combined to give them to us. We accept the welcome from the state or the law, because as Baptists, over 1900 years ago, we stood firmly for the purity and majesty of the law. John the Baptist was a martyr to the law, and not to grace. His words of loyalty which brought him death were: "It is not lawful to have thy brother's wife." He was a martyr to the law. Being his descendants, we have always stood by the law. But Jesus Christ, our other great Brother and Ancestor, died to establish the Gospel—Stephen was the first martyr to grace, and he also was a Baptist. They may have been something else, but we are sure they both were Baptists. We are the purest types and the most correct exponents of the spiritual and typical teachings which

these men died to establish, therefore, we are accepting your welcomes. A Baptist is one who believes and practices absolute obedience to God's word. A Paedo-Baptist is one who believes and practices some of God's ways and is substituting his ways for God's ways sometime. Moses was, for a while, a Paedo-Baptist, when he substituted the word "strike" for "speak" in the command which God gave him concerning that little rock incident. He and Aaron got in lots of trouble because of this substitute, too; neither of them ever reached the "Promised Land" because of it. Lots of people who are substituting had better look out, or they may never reach the Promised Land.

Second: We accept the gracious welcomes because we represent the strictest and closest approximation to the original New Testament church of which Christ is the Head, the Holy Spirit the Comforter and Baptism the only correct symbol of its essential doctrines. It is the one omnipotent society of Jesus; the kingdom of heaven on earth, the society of which Christ is the head and it the body, "fair as the moon, clear as the sun and as terrible as an army with banners;" the only organization upon earth upon whose gates are engraven by the hands of Jesus, "The gates of hell shall not prevail against it."

Third: We accept these welcomes because we represent and stress as no other religionists on earth, the three supreme things and factors in the spiritual world—Christ, the God-Man; the Bible the inspired Book; the Church, the Divine Institution. Upon this Man, this Book, and this Church, we stake our all, our hope of salvation. All else is vanity and vexation of spirit.

Fourth: We accept your welcomes because we bring you the largest group of civilized, Christianized, advanced Negroes on earth. We are furnishing the atmosphere that all of the Negroes on earth are to breathe; and the sooner the better for them and the world, we have "made good"—so good that the literature of the world will soon be compelled to write the word Negro with a capital letter. It is to be contemptibly unjust for news papers to write the word Indian with a capital, and by its side write the word Negro with a small letter. It shows that even the white man's orthography has been saturated with his damnable prejudice.

How long, O white man, will you continue to insult the best and most patriotic blood the country has ever had?" O Justice, thou art fled to British beast and men have lost their reason." Our firm adherence to New Testament, to Jesus and his church has every Baptist competent to deal, individually and personally with God, as to the destiny of his own soul; we take no command from pope, bishop nor priest. Because of this lofty standard after which we have been striving, we bring to you, the greatest men,

leaders in all departments of human endeavour, the world has yet seen. If the progress of the Negro in America has been the romance of history, then the Negro Baptists have been the plumed Knights of that chapter of romance.

As an illustration of my contention, has any section of the world ever seen a man like our own President, born a slave, educated nowhere in particular, yet fit to advise with kings, the companion of millionaires, while presidents wished they had his power to charm and sway men? Where in all American history is there a man who has held for 26 years, the hearts of nearly four millions of men in his hands, and directed them, won them and grows dearer to them each day? It requires far more wisdom to be elected and re-elected to the presidency of this convention than it does to be president of the United States. Yet E. C. Morris sways his millions with the same ease that a father rules his obedient children of five.

The History of the Missionary Baptist Denomination in America is another edition of the Modern Acts of the Apostles. If I, like Paul, should attempt to write another eleventh of Hebrews with the Modern heroes of faith, I would dwell with sweet reverence upon the name of E. W. D. Isaac, the watch-dog of God's treasury orator and organizer who wrote Christ's name upon the hearts of every Baptist young Negro in America; nor could I forget that eloquent constructive, versatile minute-man of the hour, P. James Bryant; My muse would be false to the facts of Baptist history if it did not dwell, with reverence upon the name of C. T. Walker, as one of the greatest preachers of all climes and ages; When has a race, under such adverse circumstances, produced a missionary so nearly like the apostle Paul as L. G. Jordan? Our Board, led by such uncrowned kings as Booker, Haynes, Griggs, Isaac, Mason, Perkins, Nannie Burroughs, Bailey and Cannon, present an array of consecrated talents and piety such as challenges the admiration of any race and all ages. Men like Sutton E. Griggs who think through the most knotty problems; like L. K. Williams who with a great church and heart is transforming Chicago; like I. A. Thomas whose genius organizes the entire family of the Baptists; like A. Barbour, the enthusiast, full of commonsense and the enemy of no man, yet the leader of a state; but gentlemen, time would fail me to tell of Parrish, the scholar, and president-pastor; of Stokes the wise and brave, of Graham, the prodigious-minded, of Moses the fiery comet of the Baptist constellation, of Townsend the business genius, of Benjamin Steward and Hudson, the three famous immortal laymen "who are not born to die." Others too numerous to mention, the very multitudinousness of whom makes it dangerous to mention anyone—their whose fame, worth and life make them easily leaders of the type.

Believe me when I say, there sit here before me, this afternoon, thousands of men, each one of whom is fit to be president of this National Convention.

Fifth: We accept your welcomes because of our purpose. We are here to organize Calvary's cross and its doctrines, and send the gospel everywhere, and also make the world better by showing the Negro as a new type of Christianity; the prevailing type is very defective: we are educating the race in theological seminaries so they can interpret Christ, the Universal Man according to their own racial bent: we are writing literatures that shall come from Negroes' brains, because we want to inspire our youths by the sight of our own men and women in every place and service of honor and profit. No race that does not teach itself will ever reach the zenith of power and respect.

Sixth: We accept your welcomes, because, we are the most loyal citizens that our country has, yet the most abused, maltreated, discouraged and outraged on earth. Egypt hired the midwives to destroy their own babies, but when they refused they let them live; she overworked the men, but they let them live; but we have been worked for 244 years without pay, beaten, set free, then lynched the men, disembowled women of their children, burned, disfranchised, and segregated, then cursed for not being good.

Yet we claim this as our country by a threefold tie.

(a)—Priority—we got here one year ahead of the Pilgrim Fathers.

(b) We shed the first blood for American freedom against a foreign foe. Attacks.

(c) We gave America her first commercial importance by the tobacco and cotton which our hands raised.

(d) We gave the nation 244 years of unpaid labor to establish the material foundation of this country.

"Our only asset is our faith."—"Truth forever on the scaffold, right forever on the throne, yet that scaffold rules the nation; for behind the dim unknown standeth God within the shadows, keeping watch upon his own."

Seventh: We accept your welcomes, because we are glad of an opportunity to tell you statesmen what we want, what you have not got and for what we are praying.

1. A great statesman like Lincoln who puts the man above the dollar and his soul above the factory. A man who like Teddy Roosevelt will let forestry and factory wait until the oppressed is raised to the level of the oppressor and "the square deal handed to every man and there shall be "all men up and no man down."

Neither Harding nor Cox is a statesman, the difference being Cox is a more unscrupulous politician, making him all the more dangerous. We, the Negroes, and the country are waiting for God to send, from out of the shadows, a great man with a great big heart,

full of humanity; and deliver us from politicians who set their political sails to catch the votes borne by every gale of wind; we want and the nation needs an imperial man, like Caesar in character and in will, a man like John the Baptist who can defy the set notions of ages, and run in the teeth of public opinion when it is wrong and gather into his breast all mankind simply because they are men and stand for the weak against the strong; when this tall, sun-crowned man shall come, whether he be Democrat or Republican, the oppressed Negroes will turn to him and he will shelter them beneath his great heart, and loyal as of yore, he and they shall relay the foundation of this government in truth and justice and the government of the people, for the people and by the people shall not then perish from the land.

The address of Dr. Brown was masterly and scholarly and thrilled the Convention with its power.

The venerable Dr. C. T. Walker, Augusta, Ga., was called for and he responded happily and eloquently. "I have always believed in the greatness of the possibilities of the Negro and especially the shouting Negro, but I have no patience with the Negro or white man who tries to get away from God. If half the white people had religion, I believe they would break up lynching out of respect for God, and if half of the Negroes had religion God would break up lynching because of their loyalty and fidelity to Him. I believe that God will always keep in hand a sufficient number of white Americans to be the salt of the earth. I don't believe that God would have lost so much time and allowed so much blood and treasure to be spent on a race that was to be a failure. Preach the gospel, the gospel of Calvary's Cross, saturated and baptized in the blood of Christ. People will always go where they are fed. Some of the messages we give the people, God is not in them and some of them we are not a them," said the speaker. He closed with a brilliant flash of soul stirring eloquence that lifted the Convention to celestial heights.

Secretary Hudson read a telegram from J. Weldon Johnson of the N. A. A. C. P., asking space for the presentation of their work by Rev. W. N. Johnson, West Virginia. The request was granted. On motion of Rev. J. R. Bennett, D. D., Pennsylvania, a vote of thanks was tendered the local committee, the speakers and Rev. Watson for the delightful program of welcome. Rev. A. R. [unclear], D. D., Pennsylvania, moved that every member be present when the picture is made at the monument. Carried.

The Convention took recess until 2:00 o'clock.

AFTERNOON SESSION.

The Convention reassembled for the afternoon session. Dr. G. Parks, Vice President at Large, presiding. The chorus sang. The scriptures were read and a fervent prayer was offered by Rev. J. S.

King, D. D., Massachusetts. The chorus sang, "I Couldn't Hear Nobody Pray." A number of the brethren were presented.

Editor Wm. H. Stewart, Kentucky, made a partial report for the Committee on Enrollment as follows: 270 churches and associations had paid in \$1,350.00, 360 annual members \$890.00, and 630 delegates \$2,240, which was approved.

Vice-President W. G. Parks presented Rev. E. C. Morris, D. D., the President, to deliver his twenty-sixth annual address. "Before The Hills in Order Stood" was sung by the vast assemblage. A chautauqua salute greeted the eminent speaker as he arose to deliver his message.

The speaker's introductory remarks surveyed briefly the forty years of the Convention life, touched pointedly the issues that confront the nation and the peculiar problems of our racial progress, as follows:

TWENTY-SIXTH ANNUAL ADDRESS OF E. C. MORRIS, PRESIDENT OF THE NATIONAL BAPTIST CONVENTION, INDIANAPOLIS, INDIANA, SEPT. 8, 1920.

Brethren of the Convention, Ladies and Gentlemen:

In the time of turbulent world upheavals, and unprecedented unrest among the people in our great country, I have the honor to greet you once more, as we pass along the rough roads of life which have been filled with unrelenting toil, to that haven of rest which we trust will be the happy ending of us all.

I can assure you that I have supreme pleasure in meeting you in this, the fortieth session of our great convention, which we hope will prove to be the grandest and greatest history making gathering in the life of the organization, which in my opinion is the strongest and most irresistible army of Christians to be found anywhere.

As you gather here in the Capital City of this great state, with bright and beaming countenances, to recount the struggles and achievements of the past twelve months, there is no doubt in my mind that behind the cheerful smiles which light up your faces, are concealed the trials and disappointments of many dark days, which if revealed would bring to your comrades from other parts of the field discouragements rather than cheer. But the fact that whatever privations you have suffered were for the Lord's sake dispels whatever gloom might otherwise arise.

Another year with unnumbered changes has just closed and taken its place in the sacred archives of a silent eternity, and with it goes in a large measure whatever deeds have been performed by us, only to be disclosed on the morning of the resurrection.

To those whose fortune it is to survive this day, permit me to

say, that great and mighty problems confront you as the leaders of a patient and struggling race, problems which are so intricate and yet so great, that they stagger the imagination of the coolest and most conservative minds of our wisest men for a solution. And yet as Christians, we believe that God will give us wisdom and grace to successfully meet every condition which may arise to hinder the forward movement of the race. We must depend upon Him as our guide in all things, but at the same time, the leaders should not sulk in their tents, nor be contented with anything less than a man's chance in the race of life. Leaders should not be like "dumb driven cattle" when their people are depending upon them for direction, but should be "heros in the strife" at a time like this for the time has fully come for us to contend in a lawful way for every right enjoyed by any other people under the laws of our country.

If the nullification of such laws as the Fourteenth and Fifteenth Amendments to the Federal Constitution can be passed with impunity, it will be but a short time when the same rule will be applied to the Eighteenth Amendent, and the country again cursed with the open saloon. It is the nullification of these just laws in many sections of the country which has brought about the terrible unrest, which has so seriously crippled the industrial possibilities of those sections where the people of our race live in such large numbers. For many years after freedom came to our race, the black man was content to remain in the land where he had been held as a slave, and even now the balmy breezes of the southern clime have almost irresistible charms for him. He loves to chant that old song, "Home Sweet Home," but there is another little word which occupies a front seat in his mind, that is sweeter to him than any other, and that word is LIBERTY, and he has fully resolved to have Liberty if he has to seek it in the far-away jungles of Africa.

I speak to you as an American citizen who lives in the South and have tried to study the situation of my people in every section of our great country from every possible angle and my conclusion is, that the solution to the vexatious race problem lies very largely in the hands of the most advanced or dominant race in our country.

When the tremendous Christian forces in this country shall arise in the power of their might and demand that absolute justice shall be meted out to all the peoples alike; that all the discriminating JIM CROW laws which blacken the statues of the states which have enacted them (and which will rise in the judgment to condemn their authors,) and see to it that the right of franchise is evenly balanced between white and black, then the unrest cease so far as the Negro is concerned, and he will

be content to remain where the first fifty years of his life were spent as a free man.

Are the Negro people discouraged in the face of the many discriminations heaped upon them all over the country? My answer is NO! There is no way to discourage a people whose God is the Lord, and who firmly believe that it was the prayers of their fathers which caused the great God of the Universe to arise and have the chains of slavery broken from their limbs, and have given to them such marvelous prosperity in these past years of their freedom.

The Negroes have a right to expect fair and just treatment at the hands of the dominant race in this country. They have won the right to such recognition by every test which has been put to the American people from the days of Crispus Attucks to the present; they have neither faltered nor failed in any crisis which has threatened the peaceable perpetuity of the nation, but have answered to every call made upon them for any service, even at the cost of many of their lives. And especially have they the right to expect the Christian organizations among the white people of the country to come speedily to the rescue of their brethren in black from all unjust treatment; for a failure on the part of the white Christians to help move all discriminating laws, and to contend for the enforcement of the Golden Rule, is nothing short of repudiation of that Christ whom they profess to honor, love and worship.

But, my friends there are some things to be corrected within the race, which calls for immediate attention. The Apostle Paul in his letter to the Galatians said: "But if ye bite and devour one of another, take heed that ye be not consumed one of another." My many years' experience of work among my people has convinced me that there is far too much jealousy among us, and a strong disposition in some not to want others of the race to succeed, nor to be elevated to positions of honor and trust, and are unwilling for worthy members of the race to be trusted. There have been recent occurrences which have been called to our notice, where members of our race were given official positions during the late war, and that others who were not so fortunate have endeavored to destroy the reputation of the fortunate ones. The men who are really in line for prominence are setting themselves back by finding fault with those who have and are now succeeding.

The race has produced many good and great men, whose memories and praises should be sung the world around, and yet there are persons in the race who would have us forget such noble characters as Frederick Douglass, Booker T. Washington, John M. Langston, Wm. Simmons and others whose names we should revere to the end of time.

OUR CONVENTION AND ITS WORK.

The many years of my official connection with this great convention sometimes becomes an embarrassment to me as I attempt from time to time to point out its noble achievements, but I wish for you to understand that the honor for the success of this great organization belongs to the scores of men who go to make up the official staff, and their valiant following, who have shown that they delight to honor God by faithfully serving the people. The distance which the organization has come in the last forty years is very great and can only be measured by the wonderful achievements of these years. The Convention started with representatives from a few of our churches, which number would be considered small at the day in a District Association, but which has grown to be the largest Christian organization among the people of our race in the world. The road over which the convention has traveled, has by no means been smooth all the way. The fathers sowed good seed, but while men slept, enemies crept in and sowed tares among the wheat. It was perfectly natural that some would suggest that we pull up the tares, but the words of the Master which says: "Let them alone until the harvest" prevailed, and it would seem that He is about to separate the wheat from the tares and apparently perfect peace again is here to sweeten our deliberations.

At our last meeting a plan was launched to raise \$5,000,000 in five years for the work of the Baptists through this convention. That plan is still before us and the prospects are that it will succeed. By a vote the Convention entered into co-operation with the Interchurch World Movement. Ours was a co-operative alliance as the raising of the fund was almost entirely left in the hands of the Commission created by the Convention. The Commission has done a great work, and has awakened already an unheard of interest among the people for larger and more liberal giving to the Master's cause as its report will doubtless show.

During the early part of the year, it was reported that thirty of the great religious organizations of the country had entered into co-operation with the Interchurch World Movement but for some several of the largest and strongest organizations withdrew from the movement, which brought about a suspension of the plan, which I very much regret. I have no criticism to make against those who withdrew and then withdrew from the movement, for they at least felt that they had a just reason for their action. These organizations of the Baptist faith, first the one which refused to enter the alliance, and second, the one which entered and withdrew, are larger than their organizations than we are, and their experience in such matters is much greater than ours, and they should be an example

to their younger brethren, and yet there are some things in which we cannot follow their example, namely, their organizations are regional or sectional, ours is national; and in considering great world movements, no sectional rules or lines can be considered apart from its effect upon the whole by us.

We unflinching believe in those principles which have for centuries set the Baptists forward as a distinct sect or denomination, and we challenge any group of Baptists anywhere to be truer to those principles than Negro Baptists are, and would disdain the idea or suggestion of a church union which did not completely repudiate all ritualistic ceremonies, and accept the New Testament fully as the only rule of faith and practice, and Jesus Christ as the only head. Baptists firmly believe that the New Testament teaches that there are only two scriptural officers, viz. Pastors and Deacons, and two ordinances—Baptism and the Lord's Supper, and will therefore reject any overhead direction or rule in the affairs of the kingdom.

With the doctrinal lines so distinctly drawn between the great denominations, with no possibility of shaking the faith of Baptists, I have not been able to see why they should not co-operate with other evangelical brethren in an effort at world redemption, and world brotherhood and friendship. We submit that our group is the weakest of the great denominations, both in experience and training and yet there need be no uneasiness felt for them, for my experience has taught me, that even that class of Baptist preachers called by the world as ignorant and unlearned, whether they be in city or country, are fully capable of taking care of the New Testament doctrines anywhere and against all odds.

No class of ministers proclaim with greater zeal and eloquence or with more fervency of spirit the words of our Master in His intercessory prayer than the Baptists, and they read these words, "That they all may be one, as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me." They ask themselves, "What part shall we take to bring about an answer to that prayer?"

As a matter of course, our plan to raise Five Million Dollars will not be abandoned even though the Interchurch World Movement should cease to function, the splendid commission sent out by you should be continued either by re-election or appointment, and the work pushed to a successful conclusion, thereby strengthening the hands of our boards.

CO-OPERATION WITH WHITE BAPTISTS.

Our co-operation with the Southern Baptist Convention continues to be satisfactory, and since their great victory campaign, they have decided to increase the help they have been giving in support of our Missionary force on the southern field. The Seminary project is

now a certainty, and the proposed Two Hundred Thousand Dollars have been set aside for buildings, and one of their ablest and most far-seeing brethren has been selected by them to superintend their part of this great and much needed undertaking. An effort was made during the year, to extend our co-operative work to the Northern field, but this was confined almost exclusively to the Sunday School departments, and will not cover the pressing needs of that field. The tremendous migration of our people from the South to the North and West has transferred much of the problem to missionary activity to those sections. The going of our people to sections which are perhaps more highly cultivated, and where the environments are different from those which they left, does not reduce the problem but rather increases it; for most of the people who leave the South go into the cities of the North and West, and in their new surroundings at once need the help of missionary effort. The splendid ministers of the North are doing all in their power to successfully meet the new conditions, but they cannot do it alone, hence the help of the Northern White Baptist is sought through this organization, for a co-operative missionary plan as a supplement to what our noble pastors are doing. In nearly all the cities of the North, they have what is the rule in the South, separate churches for the races, and so far as I have been able to discern, there is no desire to have it otherwise. This being the case, ample church facilities must be provided for the many thousands of our people who are going into these crowded centers, and it is but reasonable to ask that the White Baptists of the North should help to bear this new burden.

It has been the plan of the President at each annual session of the Convention to review the work of all the Boards, but as each of the Boards will submit to you printed reports of their year's work, I deem it unnecessary that I should dwell upon them, except to say that peace and harmony prevail between all the departments and the general administration.

NATIONAL BAPTIST VOICE.

The one indispensable asset to the future success of the Convention is, the continued publication of the National Baptist Voice. Without this herald of truth, neither the Boards nor the Convention could have succeeded against the violent attacks made against them, nor will they succeed in the future without it. It may be urged by some that the Convention can get along without the enormous expense of sending forth this mighty weapon, but the cost sinks into insignificance when compared with the tremendous good accomplished.

We all should take off our hat to Editor Crenshaw, who has remained in the watch-tower for four years, and has sounded the alarm every time it appeared that an attack was going to be made.

THE LAWSUIT.

The most delicate question that has come before the leaders during the year, has been the lawsuit instituted by the Sunday School Publishing Board for possession of the property held by the National Baptist Publishing Board. The contention was made that this property belonged to the National Baptist Convention; that it had been built up out of money from Baptist Churches and Sunday Schools affiliated with the Convention; and that the Convention authorized its organization; and through one of its Boards, elected its first-officers. The suit as you know, has during the past years gone through the Chancery Court of Davidson County, the Court of Appeals and finally the Supreme Court of the State of Tennessee. If I have been correctly informed from the printed opinion handed down, each of the Courts recognized the National Baptist Publishing Board as the legal custodian of the property but pointed out that the National Baptist Convention had an equity in it. The Supreme Court went further and pointed out the error committed by the Convention in electing nine members of the Publishing Board at the Chicago meeting, when under the charter of the National Baptist Publishing Board and its by-laws, the term of only three of the nine members of the Board expired, and that the six, whose term of office had not expired, could not be removed except for cause.

The Supreme Court in my opinion, in upholding the laws of Tennessee; in protecting the Charter of that Board, which had been granted under the laws of the State, did by its decision, point out clearly how the Convention may become in possession of the property. If the Convention erred in electing nine members on that Board, instead of three, then it can correct that error by electing three this year, and three next year and three the following year which will meet the lawful conditions set forth in the decision, and would finally give the property over to the Convention. But is it wisest and best to take such a course? Or would it be best to seek for the equity we have in the property and abandon any further contention? In arriving at a conclusion on these questions, you should take under consideration the fact that the Sunday School Board of this Convention has been in operation for nearly five years, and has in these years been able to convince nearly all the people of the righteousness and justice of its cause, and has a constituency most of the Sunday Schools, except such as for local reasons get their literature elsewhere, and it has already accumulated several thousand dollars worth of machinery and other property, and is now in a position to have within a short time the most mammoth publishing house in the whole country owned by any Negro Church Organization. Again would the Convention accept the present members of the National

Baptist Publishing Board, as its Trustees, while going through the process as indicated in the court's decision? Would not such a process undo the work of five years of the Convention's Sunday School Board?

THE CONVENTION CHARTER

In 1914, a Commission appointed by this Convention met at Nashville, Tenn. and after much deliberation, passed a resolution creating a committee of seven, and authorized it to take whatever legal steps were necessary to protect the property interests of the Convention. The Committee met and decided to take out a Charter for the Convention, and reported its actions to the Commission, which action was approved by the Commission. The report of the Commission was made to the Convention at Chicago in 1915, but owing to the confusion which arose, a motion prevailed, that action on the report of the Commission be deferred to a subsequent meeting of the Convention. The Convention has not up to this time approved that report, and the matter will come up for your consideration at this meeting. There has been some discussion of the matter through the medium of the press, as to the propriety of adopting the report, which will put into effect the Washington Charter.

It is doubtless the desire of every Baptist leader in the entire country to take whatever steps are necessary to prevent a recurrence of such trouble as the denomination has gone through in the past five years. And I may state that other great religious organizations having taken note of the dissension in our convention, have as a matter of safeguarding the interest of the people, chartered their organizations and I give it as my opinion, that the time has come for this convention to call up and approve the report of the Commission on chartering the Convention.

The Charter as taken out by the Committee of Seven appointed by the Commission, may not be to the liking of the Convention in its present form. But this need not delay action, for the Convention can appoint a committee forthwith to make such changes as will make the charter conform in every detail to the Constitution of the Convention.

Action upon the matter of the charter is urgent because of two important features of the Convention's work. First—The property bought and the buildings to be erected for the National Baptist Theological Seminary should be deeded to the National Baptist Convention. At present the property bought is being held in trust by an individual, chosen by the joint commission of the Southern Baptist Convention and the National Baptist Convention, awaiting the action of this Convention.

Second—The Sunday School Publishing Board has thus far operated upon the honor of the men who are the managers. This board

has accumulated a large amount of property, and is doing an increasing business, but the people's interest should at once be protected. The chartering of the Convention will not affect those Boards already working under a charter, but may require them to so amend their charters that they may conform to the Constitution of the Convention. I am advised that this has already been done by the Chartered Boards.

BOARDS OF THE CONVENTION ARE NATIONAL.

The tendency of some of the Boards of the Convention has been to work in certain sections of the country or those sections immediately surrounding the Boards' headquarters, which tends to localize the work of the Convention, which should not be done. It is expected that there shall be no discriminations against the Baptists in any part of the country and our Boards should give the same consideration to the Baptists in Massachusetts and California as they give to those in Alabama and Mississippi. The fact that there are a greater number of Baptists in the latter states than in the former is not a reason for withholding the influence of the Boards from the more sparsely settled sections. The strong Sunday Schools, B. Y. P. U.'s, and Missionary Societies in the great cities of the North will cheerfully co-operate with our Boards, if the Boards will show that they want their co-operation. It is the desire of all intelligent Baptists throughout the entire nation, to have one National Baptist Convention, but if they are not considered in the construction and work of the Boards, they may feel justified in organizing other Boards for local purposes.

A WORLD OUTLOOK.

Notwithstanding the terrible unrest throughout the entire world, and that there are wars and rumors of wars still going on, yet the interest being manifested by the people in one country for those in another, was never more pronounced than now. The great and powerful nations of the earth are making strenuous efforts to strengthen the bonds of friendship, which have hitherto existed, that their domination of world affairs may be continued. This domination has in many respects been a blessing to civilization but the dark races of the world occupy a very peculiar situation in respect to these great powers. Hundreds of millions of these dark people are subjects of these great powers, and in some instances against the will of the subjects.

The doctrine that governments derive their "just powers from the consent of the governed," has spread to all parts of the world, and has awakened the desire in the subject peoples for self government, as is the case now in Ireland. The teeming millions of

black people in India have awakened to the fact that they are only a subject people, and as such, are held out from participation in the affairs which affect them as a people. The millions of Philipinos who have been promised their independence are impatiently waiting for it. Africa, with her teeming millions of black people, is no longer satisfied to be policed by the great powers, and thereby held in subjection, for the avarice and greed of the gold and diamond hunters, and has sent up the cry "Africa for Africans." If you may ask what can the American Negro do to bring relief to these subject people? We submit that the American Black Man is without representation in the Congress of the United States, but he is not without representation in the Government of Heaven, and the great God of the Universe hath decreed that it is "not by might nor by power, but by my spirit saith the Lord of Hosts: and since there is no way by which communication between God and the Christian forces of the world can be severed, or otherwise stopped, I appeal to you to study the condition of your brother in Christ, and lay that condition before the great God of the Universe, who is no respecter of persons, and who will within this day, as He has done in days gone by hear the prayers and groans, of His people and come speedily to their relief.

JIM CROW LAW AND LYNCHINGS.

It is generally known as to how I stand in respect to the Jim Crow Laws, as enacted by several of the states of the Union. The Governor of my State, whom I regard as a splendid man, and an able executive and who has shown by his public acts that he desired to be just and fair to all classes of citizens, called a conference of many leading white and colored citizens, with a view to having amicable relations established and maintained between the races in the state, asked me to state to that conference "whether I believe the Jim Crow Laws, where the accommodations were equal, are satisfactory to the Colored people of the state?" to which I replied: "Nearly all Negroes who can read, read the Bible, and that Book teaches that we should submit ourselves to every ordinance of men for the Lord's sake. As to the Jim Crow Laws, they are a disgrace to the South and a step backward in civilization." There are quite a number of good and great men in the Negro race, who profess to believe otherwise, and I have great respect for their opinions, but surely these men have not taken the time to fully investigate the awful effect such laws have had upon the people of our country. The mere fact that the Negroes are proscribed by such laws, has placed them in the eyes of the world as unworthy human beings, not only to be looked down upon by the American white man,

the Chinese, the Japanese, the Mexican, the Philippino, the foreigner of whatever nationality, hence men who are educated to observe such iniquitous laws, do not regard the Negro as a worthy human being and therefore do not consider themselves as having committed a crime when they join a lynching party to shoot, hang, or burn at the stake, a Negro accused of crime.

The effect of such laws works a hardship on the Negro people, but they are infinitely worse on the white man, in that they serve to demoralize and benumb their sentimentalities. I appeal to my people to be lawabiding, even though they feel that the laws are unjust, and whatever cause the dominant race may feel it has for the enactment of such laws, let us seek to remove the cause. Let us continue to appeal to the Christian forces among the whites of this and other countries for a square deal in the race of life, for he must finally acknowledge the black man as his brother in Christ, with all the rights and privileges of a brother, or he must repudiate Christianity and drift into paganism and idolatry. The eyes of many of the great white Christian leaders are already open to the danger of degeneracy of their people, because of these things, and we pray that their numbers will rapidly increase.

In closing this address, it is with a feeling of unusual satisfaction, for when we pause to review the history of this great organization, we are made to felicitate upon the fact, that what at one time seemed to be impossible has been fully realized. Those who once derided the Negro Baptist family, and said that it was impossible for them, under their peculiar form of church government to maintain a great National organization, have been put to shame, and they now see tens of thousands of great Baptist leaders from all parts of the country, whose hearts are in unison for such an organization, and whose faith in the leadership of Christ as the only head of the church and the New Testament as their only guide book, grows stronger with the coming years.

With the words of that eminent Apostle as a motto: "One Lord, One Faith, and One Baptism," completely imbedded in our minds, it is impossible to break the lines which set us forth as a peculiar people. Under such a banner, this mighty host has marched for centuries, and will continue to march until the great Commander shall say, "Ye have done enough." I am sure you join me in the hope that all who have been led away, will speedily return and that we will be able to give double emphasis to the sentiment:

"One Army of the living God,
At whose command we bow;
Part of the host have crossed the flood,
And part are crossing now."

Hope is music in that it is harmony with the faithfulness of God.
Obedience is music in that it is harmony with the authority of God.
Righteousness is music in that it is harmony with holiness and truth.

Sympathy is music in that it is harmony with the attitude of God toward conditions about us.

Humility is music in that it is harmony with the greatness of God.
Joy is music in that it is harmony with the will and pleasure of God.

Gratitude is music in that it is harmony with the kindness of God.
Words written or spoken, that thrill our souls, harmonizing with conscience and truth, is music in thought, and sometimes emotion of the soul, too deep for utterance, make music that we cannot express; it is too delicate to label and too sweet to describe.

The poet Keats felt that sort of music when he wrote:

"Heard melodies are sweet, but those unheard are sweeter;
Therefore, ye soft pipes play on; not to the sensual ear,
But, more endeared, pipe to the spirit ditties of no tone."

1. Let us glance at the subjects of public singing.

Here, the text gives us an express specification: "Psalms, hymns and spiritual songs."

Psalms, perhaps, have reference to the odes of David chiefly, or may refer to subjects of adoration and praise.

Hymns, perhaps, refer to compositions expressing desires and confidence in God, etc.

Augustine defines the hymns as "praise to God with Song" and another writer calls hymn-singing, "a devotional approach to God in our emotions,"—which, of course, applies to both the words and the music.

This religious emotion, reverently acknowledging the Divine Being in song, is a constant element, and wherever felt, it makes the song a worship, irrespective of sect or creed.

An eminent Episcopal divine, (says the Christian Register) on Trinity Sunday, at the close of his sermon, read three hymns by unitarian authors, one to God the Father, by Samuel Longfellow, one to Jesus, by Theodore Parks, and one to the Holy Spirit, by N. L. Frothingham. "There," he said, "you have the Trinity,—Father, Son and Holy Ghost."

It is natural to speak of hymns as "poems" indiscriminately, if they have the same structure.

But a hymn is not necessarily a poem, while a poem that can be sung as a hymn is something more than a poem.

Imagination makes poems; devotion makes hymns.
There can be poetry without emotion, but a hymn, never.

A poem may argue, but a hymn must not. In short to be a hymn, what is written must express spiritual feelings and desires.

The music of faith, hope and charity will be somewhere in its strain.

Philosophy composes poems, but not hymns.

"It is no love-symphony we hear when the lion thinkers roar," some blunt writer has said: "The moles of science have never found a heavenly dove's nest and the Sea of Reason touches no shore where balm for sorrow grows."

On the contrary there are thousands of true hymns that have no standing at the Court of Muses. Even Cowper's Olney hymns, as Goldwin Smith has said, "have not any serious value as poetry. Hymns rarely have," he continues. "Hymns can be little more than the incense of a worshipping soul."

A fellow student of Phillips Brooks tells us that "most of his verse he wrote rapidly without revising, not putting much thought into it but using it as the vehicle and outlet of his feelings. It was the sign of responding love or gratitude and joy."

To produce a hymn one needs something more than exalting that poetic fancy; an influence.

"..... subtler than the sunlight in the leaf-bud
That thrills thro' all the forest making May."

"It is the Divine Spirit wakening the human heart to lyric language." Religion sings. Worship appears to have been a primitive human instinct and even when many gods took the place of one in the blinder faith of men, it was nature worship making deities of the elements and addressing them with supplication and praise.

Ancient hymns have been founded on the monumental tablet of the deities of Nimrod; fragments of the Orphic and Homeric hymns are preserved in Greek anthology; many of the Vedic hymns are extant in India; and the exhumed stones of Egypt have revealed segments of psalm-prayers and liturgies that antedate history.

Dr. Wallis Budge, the English Orientalist, notes the discovery of anciently hymns, two thousand years older than the time of Moses, which invoke one Supreme Being who, "cannot be figured in stone."

So far as we have any real evidence, however, the Hebrew people surpassed all others in both the custom and the spirit of the devout song.

We get snatches of their inspired lyrics in the song of Moses and Miriam, the song of Deborah and Barak and the song of Tannah, (sometimes called the old "Testament Magnificat.") in the hymns

of David and Solomon and all the Temple Psalms, and later where the New Testament gives us the "Gloria" of the Christmas angels, the Magnifying of Elizabeth (benedictus minor), Mary's magnificat, and the song of Zacharias (benedictus major), the "nunc dimittis" of

Simeon, and the celestial ascriptions and hallelujahs heard by St. John in his Patmos vision.

For what we know of the first formulated prayer and praise we are mostly indebted to the Hebrew race.

They seem to have been the only ancient nation that had a complete psalter—and their collection is the mother hymn-book of the world.

Probably the first form of human-worship was the plain song—a declamatory unison of assembled singers, every voice on the same pitch and within the compass of five notes—and so continued, from whatever may have stood for plain-song in Tabernacle and Temple are down to the earliest centuries of the Christian Church.

After the captivity, down to the sixteenth century there were no instruments. Only the feast trumpet was left, but the Jews sang; Jesus and his disciples sang; Paul and Silas sang; and so did the post-apostolic Christians.

If permissible in a sermon of this kind, I would tell you of the work in making church hymns, of St. Helar, Bishop of Poitiers who has his been called "the father of Christian Hymnology;" and St. Ambrose, Bishop of Milan; and Gregory the Great, (Pope of Rome, 590-604); who founded a sacred school of melody; and of Hucbald, the flanders monk, inventor of sight music, or written notes—baptists called the art of "hearing with the eyes and seeing with the ears;" and Guido Arentino, who contrived the present scale, or the "hexachord" in which the present scale was perfected. Then came Palestrina of Italy, and Thomas Tallis of England who developed the Angelical School of Church music.

Now, let me say about these fathers of Church music, that some of them gave their lives to keep our hymns and songs clean and spiritual.

1. The text, itself, makes this restriction on what Christians should sing. "Psalms, hymns and spiritual songs, singing with grace in your heart to the Lord."

Nothing vain, frothy and trifling. As Christ is to have the throne of the heart, so all our songs are to be spiritual and to praise his glory.

2. We ought to be careful what we sing. Hymn-makers have filled their compositions with party politics, with sectarian tents. Many compositions are unfit for use, totally so. Hymns full of wrath, hymns full of hate and concerning the miseries of hell, etc.

Now, let us see that what we sing is according to Divine truth and a fit theme for our holy songs.

3. Now, let me say a word or two on the proper posture of the body in performing this exercise.

Here, we have two things to direct us.

The example of Scripture. The Old Testament, 2 Chron. 20:19; in the New Testament the vision of John, as to the singing of Heaven.

Not a word in all the Holy Scriptures respecting sitting and singing. Then, the impropriety of the posture.

Is it reverent to sit? Is it not too familiar?

Would we do so with an earthly monarch?

Would not, even now, the people of Germany on singing the "Deutschland" to the deposed Kaiser stand up?

Would not the people of France on singing the "Marseillaise" to their Premier, stand up?

Would not the people of the United States in singing "America," to Andrew Wilson stand?

Should earthly monarchs have more honor than Jesus?

Now, I leave it to your serious consideration.

OBSERVE,

11. The Spirit in which singing should be done.

(1) There must be the union of the heart with the voice. Else it is vain hypocrisy; offensive to God; pompous mockery.

(2) We must sing with spiritual understanding. See I Cor.

13. Paul says, "I will sing with the spirit, and I will sing with the understanding also." An intellectual act. Not with confusion, or in ignorance.

(3) We must sing in faith. "Without faith," etc. Believing the truths we express. Faith must be mixed with hearing, or we hear in vain. And with prayer or we pray in vain. So also with praising.

(4) We must sing with grateful love. Love must fill the heart, and gratitude must express it. Singing is the lifting up of an affectionate and grateful heart to God.

(5) We must sing with humility. Pride and self complacency will mar any service; this, God views with divine contempt.

Perhaps, there is no part of public worship where we are in greater danger of being lifted up in pride.

We may be proud of our science; our voice, etc. Oh, how we should guard against this! God hates even a proud look.

How we should cherish reverence, and awe and deep humility before God.

LET US CONSIDER.

11. The Times and Places appropriate to this Exercise.

(1) It is proper personal exercise. James 5:13, "Is any merry? let him sing psalms."—Comments.

(2) It is a suitable family exercise.—Comments.

(3) It is particularly a public exercise. See that delightfully expressed in 100 Psalm. See also 134 Psalm.

No scene on earth more delightful and heavenly than that of a congregation singing heartily, and as with one voice, the praises of God.

Let me urge you to sing. Sing! It is your duty to sing. If you want proof that is your duty, why the texts tell you to sing.

(2) Consider what a privilege it is to sing. Contrast the assembly of the righteous singing hymns, etc., with the noisy, silly multitudes of the ungodly.

Contrast it with the chamber of affliction: All gloom; behold the sufferer; nature utters her feelings in groans.

Contrast it with the condemned spirits in perdition who express their woe and despair, by weeping and wailing.

Oh! How glad we ought to be that we are privileged to sing the joyful praises of our God.

We urge it upon you.

(3) From the disinterestedness of its character.

All other exercises of the mind may be denominated selfish, although properly so, as prayer, faith, obedience.

But singing is the effusion of the soul, overflowing with love and trying to give God the best return it possesses, for mercies enjoyed. Although it is disinterested, we urge it.

(4) Because there are personal advantages in singing.

It has a fine effect upon the spirit; it dispels the gloom from the mind; it raises the soul upwards towards the skies, and is associated with the happiest and holiest emotions of the soul.

(5) We urge you to sing, because it is the language of the universal nature.

It is the homage all nature pays to God, except sinful, rebellious man. The mountains and valleys, the fields and trees, the streams and the ocean, the moon and stars, the sun as a young man rejoiceth in run his race. The birds fill the air with melody. All creatures have some mode of expressing their pleasure and enjoyments. Angels are always represented as delighting to sing.

How proper, then that saints should join their universal chorus and sing with grace in their hearts to the Lord.

Oh! It's when we sing that our souls are enriched with the wealth of heaven.

On the wings of "Coronation" we are carried forward to the crowning day of our King.

Toplady's "Rock of Ages" is still the Rock that follows God's people and refreshes them with waters of Life.

"Jesus lover of my soul,
Let me to thy bosom fly;"

keeps the doors of refuge open for every storm tossed sinner on Life's sea.

"Safe in the arms of Jesus--"

may you can hear in that the tenderness of a mother's lullaby and can feel in it strength of the Omnipotent Arm.

"How firm a foundation ye saints of the Lord
Is laid for your faith in His excellent word."

The soul gets its feet upon the rock while we sing that.

"Just as I am without one plea,"

tells us that sinners and saints have access to Jesus just as they are. These hymns and spiritual songs are the body guards of God's people; they are the choir that in every age sends the shepherds in search of Jesus.

They unveil His face and give us a view of His countenance; they take us into the Holy of Holies, where we see the shekinah glory that crowns the mercy seat.

They make ladders of light upon which we climb to heaven. Singing is the chief employment of heaven. It is a heavenly science; from thence it came and there will be perpetuated through one eternal day.

See Rev. 14:3. Rev. 15:3.
John saw the "throne of God;" he saw "the Lamb in the midst of the throne;" he saw heavenly beings and earthly ones in one great act of worship.

And speaking of the redeemed, he said: "And they sang as it were a new song."

That was because they were redeemed from the earth, and no man could learn it but a redeemed one.

This teaches us that we shall not all be merged into one class when we reach that blest abode.

The angels and the redeemed will be distinct in their experiences.

They can tell us much of yonder sphere, and in due time we will come into their conditions and understand their loftiest thoughts; but our experience will be a mystery to the wisest of them.

My best angel chum cannot sing my song of grace.

He has not wept, never sorrowed, never sinned, never given birth to a child and mourned over the pale, cold face of the dead one; he has never yearned over a prodigal son or daughter. Ah! indeed, more! He has never writhed in the agonies of guilt and cried from his heart's depths: "O, wretched man that I am, etc."

But you and I, should we meet there, could sing together:

We have shared each other's woes; we have borne our mutual burdens; we have wept the same tears; we have cried the same

cry of help; we have received the same consolation and so we sing the same song of triumph.

Maybe the angels can play our accompaniments.

I think it is likely, for the angels are forever servants, but we, forever sons.

"A New Song!" Why time is gone. We must apply this lesson to our own souls. The context is clearly expressed; "No man could learn," etc.

They did not learn it after entering heaven.

They entered heaven because they had learned it on earth. Have you learned the song? Can you and your fellow-heirs sing it sweetly together? Do you hear any discord? Is some one flat? Then we must tune up. For there must be no discord when we reach heaven.

And when our earth's rehearsal is complete we shall be called to take our part in the chorus of redemption.

The sermon was one of great spiritual power and the vast Convention throng stood and sang; "I am the child of the King." Our appreciation was expressed by Rev. A. Barbour, D. D., Texas.

Rev. Charles Sumner Williams, D. D., of the Bethel A. M. E. Church, was presented and extended a welcome on behalf of the A. M. E. churches of Indianapolis. "He said among the many things; Before climate made me a negro, God made me a man. The cringing Negro is dead for all time. The World War promised the Negro soldier liberty and he will stand at the cashier's desk until the promise is fulfilled and our check for democracy is cashed. They were baptized in the Jordan of human blood in the fields of France. In the name of Equality, Liberty and Justice the dove of peace flew from the dome of the Kaiser's Castle and lighted upon them and freedom spoke from the clouds of war saying, "these are my beloved sons in whom I am well pleased, hear ye them."

Rev. A. R. Robinson, D. D., Chairman of the Foreign Mission Board, was recognized by Dr. Taylor, who was presiding. Robinson fittingly presented to the Convention Rev. L. G. Jordan, D. D., Secretary of the Board, who arose and submitted the Annual Report.

THE FORTIETH ANNUAL REPORT OF THE FOREIGN MISSION BOARD OF THE NATIONAL BAPTIST CONVENTION, SUBMITTED AT INDIANAPOLIS, INDIANA, SEPTEMBER, 9-14, 1920.

L. G. Jordan, Corresponding Secretary, Ewen Building, Philadelphia.

"One who never turned his back but marched breast forward
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fast to those are huffed to fight better, sleep to wake."

—Robert Browning.

1. Survey.

"Watchman what of the night?"

THE HOME LAND.

Your Board has hoped and prayed for a great spiritual awakening in our home land. The spirit of bitterness and hate born in our preparations for the war has rebounded and the hate of the master class in the worst days of American slavery was nothing in comparison with the racial hatred of this, the 1920th year of our land. Your Board views with alarm the soul-danger to the hatred and those who hate. We have hoped and prayed for a great spiritual awakening to the end that Holy fire from above might consume this noxious weed of racial hate, choking out colored people in general throughout the world and the American Negro in particular. At times it does seem that all the hatred and venom aimed at the Hun, whom we enlisted to help suppress, has burst upon our own heads. What to us is still more alarming is that, in too many cases, the very best among our white brethren, in church and in state seem to apologize for such wrongs as the banishing of our missionaries from South Africa, the cowardly mid-night lynchings, the fagot fires and terrifying Ku-Klux. To us there seems to be a wide spread effort to crush the morale of our group. As proof of this we need only step at a few small railroad stations in all parts of our southland. Just how long this unholy, un-Godly, undemocratic and un-American thing will last does not depend upon the Negro, but the Godly white man and those he elects to enforce the laws he has made.

That there is a new Negro, we will not attempt to discuss, but things are new as compared with former times. Your Board hoped following the drive for men and money by our white Baptists, Methodist Episcopal and others a great revival would follow. There has been our hope, during and since the war.

We fully believe had the Interchurch Movement been able to continue its Godly course to the contemplated end, the Movement would have projected the revival of the age. All is not lost, dark as things at times may appear. We call upon our brethren everywhere to pray for succor and enlist our white friends to help us war for better conditions and gain for our racial group, life, liberty and growth.

OTHER LANDS.

West Indies—Work in the Barbados has been badly hampered by the death of Rev. T. E. Smith. He had spent several years in the states and was fitted for the best work of his life, but our Father took him home in the midst of his plans. We cannot tell why, but one knows he is too wise to err and too good to be unkind. Brother Smith had removed much that has retarded our work and died in the midst of an united work in the Island. He leaves three churches and a number of out stations. "Wanted—a man for this Field."

South America—Since the day our brother left us in Chicago, until last year, our work in Georgetown was torn and unsettled. We are glad to report, under the leadership of Rev. J. Garner, all is healed and is growing.

Central America—The most promising of our fields was about Turrialba. Rev. T. Newton Brown who was with us at Newark, reported seven churches, most of them out of debt, constantly growing in favor with God and man. The high school organized had the approval of the government and was making teachers and leaders for a large part of Latin America.

Miss Susie Houser, a teacher of large experience and fine ability was secured to take charge of this Training Station, but on May 6, seven days before she reached the field, our brother moved to his heavenly home. Your Board asked Mrs. Houser to work in cooperation with the officers of the various stations, and the teacher whom our brother had selected to keep the work intact up to the session.

Bro. Brown had opened a Bible and book repository, on a small scale, which was a real God-send to that country. All he began was kept alive, and enlarged. Here is needed a consecrated man with his wife, one who can speak Spanish, if possible.

AFRICA—Union of South Africa.—That we may have a correct idea of the situation, we reproduce here, part of the report made to you in 1917:

BUCHANAN MISSION AND INDUSTRIAL SCHOOL

To the Baptist Brotherhood of America:—

We are writing this letter to lay before you our very serious condition at present.

Secretaries National Baptist Convention.



After taking every step possible to avert trouble on reaching Africa, your missionaries, Rev. Payne and wife, were prohibited from landing in South Africa. The immigration officers finally agreed to permit them to land on a temporary permit for one month, but we had to deposit with the government \$400 to get this permit. It stripped us both of money and put Rev. East deeply in debt. We left after paying the required sum at East London on the 28th of February. Rev. East went at once to Cape town to try to get the government to admit us to the Union of South Africa and our money returned to us. With the aid of a white Baptist at Cape Town he succeeded in getting the permit extended for six months instead of one for our permanent stay. Our money was not refunded and we put ourselves into further debt by the expensive trip to Cape Town.

Rev. Payne and wife were prohibited on technical grounds in the immigration act. If we had enough money to appeal from the decision of the officers we might win out.

A cable was sent to the Foreign Mission Board six weeks ago, but had no reply. The condition on which the temporary permit has been issued is that the holders will leave the Union of South Africa within six months without any expense to the government, and that they will be prosecuted if they don't leave at the end of six months from the date of their landing. This that Rev. Payne and wife will be imprisoned for not carrying out the terms of the permit if they fail to be out of South Africa by the 25th of August.

Unless means are forthcoming for their passage back to America direct, they will be imprisoned. If our cable is answered and we have the needed money we may save the whole matter by an appeal.

To save the Missionaries it will take \$400. A further \$200 is needed to save Rev. East and the great work he is doing for the Master.

We are still trying to get the government to change its attitude, but have little hopes of succeeding.

We have stated the case to you, hoping that every Christian of America will arise and save the Missionaries and their work from financial ruin.

Please act at once. It takes a letter from six to eight weeks to come here from America; they sometimes, but seldom come sooner. If a boat comes to America they must go by the middle of July or August, so they are not in the Union of South Africa by the 25th of August.

We are trusting you; we shall wait in anticipation.

Your Missionaries in trouble,

J. E. EAST,
HERBERT A. PAYNE.

Middle Drift, South Africa, April 27, 1917.

To the Foreign Mission Board:

Dear Brethren.—I am sure you have heard about the great trouble we are having. The very substantial work done at Middle Drift for the last seven years has been the very ground on which many white friends—Baptists and others—have fought hard that these Missionaries might land. You understand it is war time and the government must be strict, but there is no ground for the present action in prohibiting our Missionaries.

I am enclosing correspondence that will enable you to know just how the matter stands. I would advise that you go in person to see our government in Washington and get it to bring pressure to bear that these Missionaries must not be prohibited on the ground that they are colored.

If the government cannot help in keeping them here permanently, it might keep them here till after the war, when it would be safe to sail. Though they are to sail direct from here to New York, it is dangerous, for America is in the war now.

I have cabled you long ago. I have had no reply. Do send immediate help. We are in great need of means for many purposes.

We now have a very great work. May things change so that the missionaries can stay with us. The enclosures will explain themselves.

Union of South Africa—Immigration Department.
Cape Town, Cape of Good Hope, April 12, 1917.

The Rev. J. E. East, Middle Drift, Cape Province:

Sir:—I have the honor to acknowledge the receipt of your letter, dated the 26th ultimo, addressed the Secretary of the Interior.

In reply thereto I have to express regret that I am unable to hold out any hopes of the conditions under which the entry of Mr. and Mrs. Payne was originally allowed being amended.

Your letter under reply appears to indicate that even if the permits were extended for a further six months you would again apply for an extension, and I am sorry that such a procedure cannot be concurred in.

It will therefore be necessary for Mr. and Mrs. Payne to leave on or before the expiration of the period for which they have been permitted to stay, or for you to leave and to agree not to return. These were conditions arranged after a careful consideration and failure to comply therewith will leave me no alternative but to act in accordance with the regulations applying to the granting of temporary permits.

I am returning the permit which accompanied your letter of the 26th ultimo, duly extended for a period of six months

from the original date of landing on the same conditions, except in so far as reporting to the magistrate. I have the honor to be, sir, your obedient servant,

(Signed) E. BRANDE.

Principal Immigration Officer, Cape Town.

Rev. H. A. Payne, in a letter dated April 26th, says:

"Enclosed find an account of the defense being made for us by a member of the legislative assembly of the South Africa Union, and the reply of the Immigration Department to the same:

AN IMMIGRATION CASE.

Cape Town, Tuesday.

Hon. J. Watt, Minister for the Interior Union of South Africa:

Your member has been in bed since Saturday and unable to attend the House. With some difficulty on Saturday morning he went down to see the Minister for the Interior on the matter which is explained in the enclosed letters. The immigration officer has automatic powers, and this may be necessary, but there ought to be some check to prevent such powers being abused. No reason is given for the refusal in this case, but it is known that some of this class of immigrants in some parts of the Union have been preaching the doctrine that this is a black man's country."

The letter sent by your member on Monday reads as follows:

Hon. J. Watt, Minister for the Interior Union of South Africa:

Dear Sir:—I regret I am unable to get down today, as I cannot walk. In reference to the Rev. Payne and Mrs. Payne, the two passengers you refuse to allow to land, I may say I do not know them but I knew the people to whom they are going very well. They are doing very good work teaching to the natives the gospel and setting the example. They are growing cotton, mealies and monkey nuts, and their lands would be an example to many white farmers. Your reason given on the telephone for changing your mind seems to have been a weak way of getting out of your promise. I do not think the Union Castle Company are fools, and you seem to forget that permits and photos are required with tickets. However, to meet your statement, that if you allow them to land you will claim on the steamship company, I am prepared to guarantee to pay to your order the sum of 50 pounds if you grant the permission to land, and if at expiration of twelve months you decide they are undesirable subjects and must be sent back to America."

Yours,

G. WHITTAKER.

The reply came this morning as follows.

Mr. Whittaker, Hon.

Member of Parliament, U. S. A.:

I have been told to the Rev. Payne and his wife. When I saw you on Saturday I said that as I understood that women were de-

barred from South Africa to America, I would give them visiting permits for six or twelve months, at the end of which I hope Mrs Payne would be allowed to travel. I told you that the policy of the government is to prohibit the colored people from other parts of the world, but that I had no wish to send the husband away, seeing his wife could not accompany him. Shortly after our conversation I ascertained that there was nothing to prevent Mrs. Payne or any other woman traveling direct to America, and under the circumstances it will be necessary to give the husband and wife a visiting permit. I may add for your information that we are not discriminating against the man and his wife because they are colored Americans, as same course is followed where colored British subjects from India and Mauritius are concerned. The remark that I repeated to you about the Rev. Payne's want of good faith in not booking his passage himself, but sending a white man to do so, was made by a representative of the shipping company. Although I recognize your generosity to this man and his wife by offering to pay 50 pounds to cover the cost of their passage back to America, I think you will admit on further consideration that I am simply doing my duty in the matter, and that things must take their course. Hoping that you will soon be back in your seat in the Assembly, yours,

J. WATT.

THE FACTS IN THE CASE.

Our native church here at Middle Drift asked that these missionaries be sent out here to assist in the general mission work of the denomination.

Before leaving America they secured passports from the government of the United States, which had their photographs attached. These passports, which showed the nationality, features and destination of the missionaries, were taken to the British Consul in New York, who endorsed them. After this they secured passage to England.

On reaching London they first went to the Home Office to ascertain whether there would be any objection to their landing in South Africa. They were sent to the Foreign Office. Since no information could be given in either, they were sent to the Colonial Office. There they were told that there would be no objection known in their office to their landing in the Union of South Africa, but to make sure they should go to the High Commissioner of Affairs of South Africa. So they went to the office of Mr. Schriener. They were told there by one of Mr. Schriener's office force that they did not see anything that would disqualify them as Missionaries to Africa. The Missionaries insisted on seeing Mr. Schriener, but were told there was no need to see him for that, as the officer speaking did not

see any trouble about their coming to South Africa. However, to satisfy themselves, they could read the act for themselves. They were given the act of immigration to read. On reading the act they saw nothing in it to even indicate that they or any colored people from other parts of the world were prohibited from coming to the Union of South Africa.

On the advice of the agent of the Union Castle Company who was to book their passage they went to the American Consul in London and had their passports endorsed by him. They returned to the agent of the Union Castle Steamship Co., Mr. John F. Allen 48 Fenchurch street, to secure their passage. (The same agent, Mr. Allen, secured passage for my wife and self seven years ago when we came here, and has been the agent of the Foreign Mission Board, National Baptist Convention, for eighteen years.) Mr. Allen took their passports, which had their photographs attached, showing that they were colored. After securing their tickets he accompanied them to the Union Castle Office to get transfer slips for their baggage, telling the agent that they were Missionaries for whom he had secured passage to South Africa.

After having spent nine days in England they sailed on the Galway Castle for East London. On the voyage they met for the first time, Mr. Sal Plaatje, the native man. They knew nothing of the man's standing or work in England. Owing to the secrecy of the sailing of the vessel no word could be given as to time of their arrival at Cape Town; therefore, no one met them. When prohibited from landing, this native man offered his services in getting the government to permit them to land. They accepted his offer, as they had not a soul to intercede for them.

They were permitted to land at East London on a temporary permit for one month by making a deposit of 80 pounds. Since then the permit has been extended for six months. Unless the government changes its attitude they will have to leave the Union of South Africa on or before the 25th of August.

J. E. EAST.

The above correspondence was laid before the Committee of Reference and Counsel representing the Foreign Missions Conference of North America. To this we received the following reply:
25 Madison Ave., New York, June 7, 1917.

My Dear Dr. Jordan:—

I have your letter of June 7th, to me with its enclosures about the distress which you and your Missionaries are experiencing in South Africa. The Committee of Reference and Counsel has been in session today and I brought the matter to the attention of the full

committee at once. Their deep sympathy was expressed, my dear brother. The committee did not see, however, what else could be done than for you to take the course indicated in my former letter: that is, obey the government with the best grace possible, but file a statement with our State Department at Washington so that it will be on record and can be referred to when the time comes at the close of the war for the Mission Boards to take up the whole question of losses that have been incurred. This, of course, relates to property.

As for the Missionaries themselves, Dr. Barton, who was with the committee today, informed us that the American Board has been forbidden to send colored Missionaries to South Africa, so that this Board is operating under the same limitations.

It is a shame and it distresses us deeply that you and your faithful Missionaries should be called upon to suffer such indignities, but several members of the committee said that, judging from their experience with Washington in recent months, there is nothing to do at this time but submit, hard as it is to do so.

It is a real source of anxiety to me, my dear brother, that I have to write in this way, for my heart is with you.

Very sincerely yours,

J. ARTHUR BROWN,

Chairman Subcommittee on Missions and Governments

Then we took the matter up with the State Department at Washington, as follows:

Hon. Robert Lansing, Secretary of State, Washington, D. C.,
Honored Sir:

The enclosed letter explains itself, as will also the accompanying resolutions which were adopted by the minister's meetings of New York, New Jersey, Philadelphia and the District of Columbia and by the executive Board of the National Baptist Convention in session at Atlanta, Ga. These bodies represent the leaders of one and one-half millions of your fellow citizens in this country. We own and pay tax on at least \$20,000,000 worth of real estate used for religious purposes in South Africa. And now, Honored Sir, when these drastic steps were taken by the Union of South Africa our country was among the neutrals, now we are one of Great Britain's strongest allies, and surely "policy" should give us the right to treaties made giving Mission Boards of the United States the right to preach among non-Christian peoples in British territory.

Beseeching you, Honored Sir, to save our Missionaries from the humiliation of being banished from lands which we own in

Africa, with no charge against them, no law against their being there, but upon the small statement "that the policy of the government is to prohibit the entry of colored people from other parts of the world," and thanking you for whatever you may do to help us, I am, Honored Sir,

Yours, with great respect,

L. G. JORDAN.

P. S.—In a letter dated April 25, 1917, Rev. H. A. Payne says: "We must leave on or before August 25, 1917." So, in our judgment, whatever is to be done will have to be done at the earliest possible moment.

To which we received the following reply:

Department of State, Washington, D. C., June 20, 1917.

Rev. L. G. Jordan, Secretary of the Foreign Mission Board,
501 South 19th Street, Philadelphia, Pa.,
Sir:

The department has received your letter of June 15, 1917, with enclosures relative to the detention by the immigration authorities of the South African Union of the Rev. H. A. Payne and wife, who went to South Africa for the purpose of carrying on missionary work.

In reply you are advised that the American Consul General at Cape Town has been instructed by cable to investigate the matter and to render such assistance as may be proper in the premises.

I am, Sir, your obedient servant,

(For the Secretary of State) WILLIAM PHILIP,
Assistant Secretary.

OUR HOPES SHATTERED.

Somehow we felt that, since the United States had become an ally with Great Britain in the war, and because of treaty rights between these nations touching Missionary work, our government could have easily adjusted the matter. We do not see how our group of ten million is to be called upon to help the starving Britishers and have the leaders of this same people to whom we administer food allow our representatives to be banished from their territory—not for crime, real or imaginary, but for the gospel's sake—and our government made no protest. If the prohibition was applied to all nationalities we would submit without protest, but it applies to us because of our color. But, alas! we received the following letter from the State Department which shatters all our hopes.

MINUTES.

Department of State, Washington, July 3, 1917.

Dr. L. G. Jordan, Ewen Building,
701 S. 19th St., Philadelphia, Pa.,
Sir:

Referring to your letter of June 15, 1917, regarding the proposed deportation from South Africa of Rev. and Mrs. H. A. Payne, the department encloses, for your information, a copy of a despatch on the subject received from the American Consul General at Cape Town with its enclosures.

From the statements made in the correspondence, it would appear that this department is unable to take any further action in the matter.

I am, Sir, your obedient servant,
(For the Secretary of State) WILLIAM PHILIPS,
Assistant Secretary.

(Enclosures: Copy of despatch from American Consul General at Cape Town with enclosures.)

American Consul General, Cape Town, South Africa, March 16, 1917.
Sir:

Referring to your letter of February 26th explaining that Rev. Mr. Payne and his wife, colored Baptist Missionaries who recently arrived from the United States to take up the work of Rev. Mr. Eastlake a colored American Baptist Missionary, at Middle Drift, are to be deported under the general order that no colored person is permitted to land in the Union or South Africa, I have the honor to inform you of the following statements made to me by Mr. East:

1. He (Mr. East) has been at work here for over seven years, and he feels sure that Mr. Whittaker, M. L. A., the Magistrate at Middle Drift, and other officials and reputable white civilians at that place will gladly testify to his good reputation and the value of his work.

2. Desiring to visit his home in the United States, he asked the Baptist Missionary Organization there to send some one to continue this work during his absence on leave.

3. The organizations sent Mr. and Mrs. Payne for this substitution, temporary or permanent, and they made the long journey in good faith, not knowing that there would be any objection to their admission to this country.

4. He will, if it is required, promise not to return to this (where his case has been heard) without the permission of the Union Government, but he naturally does not wish to

promise to permanently leave this country where he has established a domicile, and where he feels that he has done good service, until he has had time to ascertain whether Mr. and Mrs. Payne are suitable persons to carry on the work successfully along the same lines which he has followed.

5. He has deposited with your department 80 pounds as a guarantee for Mr. and Mrs. Payne being prepared to be deported after the expiration of six months, should this be found necessary, and you have consented to refund him this money, as he can not afford to leave such a large amount on deposit, if an equivalent amount is guaranteed by suitable persons.

6. Mr. Whittaker kindly offered to guarantee 50 lbs. if a temporary permit for twenty months is granted to Mr. and Mrs. Payne, but he declines to make a guarantee for a shorter period than twelve months.

7. If 80 lb. is required, he (Mr. East) could obtain from a suitable person a guarantee for the difference, but Mr. Whittaker is unwilling to guarantee 50 lb. for a six month's permit.

8. Mr. East can not at once leave this country owing to the fact that his wife is expecting the birth of a child, nor would it be safe for him to go in six months, as the lives of his small children would be endangered by arriving in the United States during the cold northern winter. It was therefore his plan not to leave South Africa until April of next year.

9. Mr. East states that he has no connection whatever with the so called Ethiopian movement, he being connected with the regular Baptist church.

I have the honor to ask that such consideration as is possible be given to the above statements and to the special circumstances of this case. I shall be much obliged to you if you will kindly let me know whether anything can be done in this matter. I have the honor to be, Sir,

Your obedient servant,
(Signed) GEORGE H. MURPHY, American Consul General.

Union of South Africa, Department of the Interior,
Cape Town, March 20, 1917.

Sirs:—In reply to your letter of the 16th. instant I have the honor to advise you that representations have been made to me by the Baptist Union in regard to the case of Rev. Mr. Payne and his wife, and in response thereto arrangements have been concluded under which a

temporary permit will be issued to the Rev. Mr. Payne and his wife for a period not exceeding six months in order to enable the Rev. Mr. East to supervise for a time the work to be discharged by the Rev. Payne and to bring him in touch with the members of his flock before Mr. East proceeds to America.

I may add that Mr. East advised me that, owing to certain domestic matters, he would not be able to leave for a period of about six months, and he was quite agreeable, as were the members of the Baptist Union, that an extension of the permit for six months was all that was necessary at the present stage. I advised the members of the Department which came to see me that if Mr. East found it convenient to make a deposit of eighty pounds as a guarantee there was no objection to a written guarantee to be signed by persons of standing who would undertake to repatriate the Rev. Payne and his wife on the termination of the six months permit should their ultimate residence to the Union of South Africa be not agreed to. I hope, however, that the terms of the guarantee will not be enforced, as Mr. East had no difficulty in assuring me that at that time he would be proceeding to America, and he was quite prepared to sign an undertaking not to return to this country should the permanent residence in South Africa of the Rev. and Mrs. Payne be decided upon. In view of this explanation I trust there will be no further difficulty in the matter. I have the honor to be, Sir,

Your obedient servant,

(Signed) W. B. SHAW, Acting Secretary for the Interior.

The only thing we can do is to lay the matter before the Lord in prayer. These are war times and every precaution for safety is being taken, and even with this the loyalty of the Negro to France, to Great Britain and to the United States is a sufficient guarantee that no Missionary sent by us would do anything to aid Germany or her allies in keeping our own beloved country from winning in this great world war. We call upon our churches everywhere to observe the fifth Sunday in July as day of prayer and giving, that our Missionaries may have the needed funds to take care of themselves should they find no boat on which to sail out of South Africa and be incarcerated; in that event they will be forced to secure counsel, which may cost thousands of dollars to defend them. Brother East has indicated all along that one thousand dollars would have saved them from the humiliations and the work of Missions from being retarded, but we did not have the amount of money to send them. The Board sent him by cable, Mar. 22, \$400 which he did not receive up to April 27; we wrote him June 5th, sending him \$200, and on the 10th we sent him \$300 again by cable. Whether the Government is with holding the cable we

do not know; all we can do is wait! wait!! wait!!! Let us all pray much about this grave matter.

Department of State, Washington, August 2, 1917.

The Rev. L. G. Jordan,
The Foreign Mission Board, Ewen Building,
701 South 19th Street, Philadelphia, Pa.

Sir:—The department has received your two letters of July 26, 1917, together with the enclosures, in regard to the order for the deportation of the Rev. H. A. Payne and his wife from South Africa.

The department can only refer you to previous correspondence in the matter. I am, Sir,

Your obedient servant,

(For Secretary of State) WILLIAM CARR,

Director of Consular Service.

THE LAST WORD ON THE PAYNE MATTER.

PRINCIPAL IMMIGRATION OFFICER.

Cape Town, Cape of Good Hope, 1st of July, 1920.

Rev. H. A. Payne, Buchanan Mission, Middelrift,
CAPE PROVIDENCE.

Sir:—With reference to your letter of the 28th ultimo, I have to inform you that it has been decided to extend the temporary permit for a further period of twelve months on the distinct understanding that on or before the expiration of that period, you will leave the Union.

Kindly return the temporary permit in order that the necessary extension may be made. I have the honor to be, Sir,

Your obedient servant,

E. WRANDE,

Principal Immigration Officer, Cape Providence.

All of this persecution and deportations in the face of the following treaty made and signed in A. D. 1890 by 18 nations, the United States included:

"To protect without distinction or creed the Missions which are already or that may hereafter be established."—See Vol. 1, page 1969, paragraph 3, Treaties, Conventions, International Acts, Protocols and Agreements between the United States and other powers.—Malloy.

Could we have had Rev. Payne to understand, we would have urged that he submit to arrest and would have called upon our government to give him the protection it gave Miss Stone in Turkey, and the Missionaries in China. But the Metropolitan Church, New York, Dr.

W. W. Brown, pastor who have supported Bro. Payne with the aid of your Board, sent to him money by cable to leave the country and go to Liberia or come home. Just why the British people are so heartless and Christless in their dealings with the American Negro as a Missionary to his own people is not clear.

Our sojourn in the American School of Religion, of Medicine, of Law, of science and Experience, amply fits us for leadership among the benighted millions of our benighted brethren in all Africa. There is not a just charge of unlawful word, act or deed made by any government in Africa, against any American Negro worker ever sent there. We have shown the African how to make two ears of corn grow where only one grew before; we have taught him to give up the round man but with it dirt road and no windows for a better sound. We have taught him to be a better and more useful citizen. We have taught him to give up his "devil bush" for faith in a living God. Our work everywhere has been a blessing to the people and their rulers and still this spirit is exhibited against the Black Missionary.

ONE CHOICE LEFT TO US.

While in Europe last November, our Secretary stated these facts in a large church, at the close, with eyes full of tears, the pastor said: "Dr. Jordan, our Christian people don't know these things and it is your duty to tell us." When the British public is educated as to the ungodly doings of the governing classes among the people there, oppress in many corners of the earth, they will be made responsible as was Gov. Ayers in Jamaica.

WORK OF THE YEAR.

A number of new converts have been baptized at all of our stations; the Suchu Mission Station embracing a church building, three substantial buildings used as dormitories and dining hall and country buildings. These are situated on 475 acres of land, 75 given by the government, 200 the gift of Deneon Solomon Hill and 200 bought through our Secretary. To cover the work in West Africa, we give the report made to your Board by our Secretary on his recent trip.

WORD FROM REV. W. T. AMIGER.

1. Should we have two men to work by month for a year at Sassa and Bassa?

When do you mean to establish the Mission at Ley? They are begging for it.

4. To what extent will we go at Cape Mount?
1. How far shall we go at Cape Palmas?
5. What shall we do for the people at Sierra Leone?

Will the Board establish a Theological and Missionary Training School at Monrovia?

Dr. Jones of Clay wants to sell us his Mission.

Mrs. Green delivered to Bro. Horton some goods, which you and I mean to sign the bill of goods, which she is bringing with her to you. The dictionary I have for the class.

(Signed) WILLIAM T. AMIGER.

REPORT OF THE WORK DONE UNDER AUSPICES OF THE FOREIGN MISSION BOARD, IN THE CITY OF GEORGETOWN, BRITISH GUIANA, S. A., JULY 1919-1920. South America.

Thank God for a year of substantial achievement and definite progress! Sent to this field for one year, we have been laboring for nearly five. And we begin to see the realization of hopes deferred but cherished through all these years. We have never faltered; we have never lost faith in the ultimate restoration of our work to its former status of honor, efficiency and recognized worth in the community. Much remains to be done, but He who has begun this good work, will finish it to his honor and glory. Amen.

1. The unfortunate situation brought about by the action of the Rev. J. R. Wilson, who persisted in staying upon the field after being discharged by the Board, and who brought intense mortification to loyal Baptists and awakened resentment throughout the entire colony by taking his wife and using the Sacred House of Worship for a common dwelling place, has been brought to the desired end. We were forced into the courts and litigation that cost us nearly \$1,400. We have accomplished the end in view: Complete possession of the property known as Bethel Baptist Church. Not only the building but all the land upon which it stands, including a half lot which was never owned by the church before, has come into the hands of the Foreign Mission Board, held in trust by your servant, and waiting only the due course of law to give full legal rights. The cost has been great but the advantage gained is adequate compensation.

Securing Bethel Baptist Church, D'Ubban Street, we began at once to undertake repairs. The building was in such an alarming condition that it was unsafe for worship.

Beams, pillars, uprights, walls, floor, gallery and steps had been allowed to attain a dilapidated condition. This was not apparent from

the outside. We had no opportunity to make examination until Mr. Wilson removed. The repairs were promptly undertaken. Then the opinion of expert advisers representing the building trades, and serving us freely, that it would be far better to raise the building and reconstruct, making use of the good material of the former structure. The advantages of this procedure were so obvious, that it was accepted and work begun. The cost of wood was so high that it was almost prohibitive. Besides it is absolutely impossible to get now the well seasoned timber of former days. A wooden structure is the most expensive that can be raised. We have on actual record a case where a church had to be renewed three times within about 25 years.

We have decided to use concrete blocks as far as possible. Some material has been purchased already and is upon the ground and partly paid for. We hope through our friends and sales to report very soon \$1,000.00 in hand for a grander, more substantial Bethel. The people are aroused; help has been given already; assistance promised.

By this reconstructive work, we hope to rid the church of the stigma and unwholesome sentiment generated in the public mind by Rev. Wilson and his wife living in the church, eating, cooking, sleeping, etc., etc.,

3. This is a great undertaking; and we, who are to do the work, thank God for the opportunity. Nothing can be greater than work for the Master, and no task is too hard for Him. He is going to see us through. The work has begun; it will be finished.

4. At Nazareth, God has wonderfully blessed us. After paying for leased land for 17 years, we now own our land outright, thanks to the generosity of Mr. Parbhu Sawh, an East Indian merchant, born in the district in which the church is situated.

5. The church has been transferred to its new and improved site at a cost of over \$200.00. The pillars are now concrete blocks instead of wood. A new baptistery of re-inforced concrete has been built, which is probably the only one of its kind in the colony as well as the very latest. Other improvements and repair work have added to the value of the property.

6. The members are giving more generously than ever before. In 1916, we raised at the Harvest Rally, which is the great annual effort of the year, \$30.00 in round figures; in 1917, \$50.00; in 1918, \$110.00; in 1919, \$160.00. This was a record surpassing anything in the history of the church, and eclipsing the performance of the greater number of the older and larger churches of other denominations. This is told in no spirit of boasting, but as a grateful testimony unto the God, who has done these things unto us, that we may know, that under us are His "everlasting arms," and that He is going to lead us through.

7. The membership has grown steadily from about a dozen "faithfuls" to about 200 enrolled. We baptized ten persons on Sunday, July 4th. This was a record day. The largest number of candidates, the largest gathering to witness a baptism, the largest number of communicants at Holy Sacrament, and the largest number of communicants at Holy Sacrament, and the largest collection for such a day were God's blessing for that day. Praise His holy name forevermore!

8. A twenty foot addition to the church, a tower, a bell, a vestry for the pastor and candidates for baptism, a concrete bridgeway, with painting and general renovation is our program at Nazareth. Already we have in hand sufficient funds to start this work. We await the subsidence of the rainy season to continue what has been begun.

9. Of nothing are we more certain than that the Father is blessing our efforts to teach truth. We feel that religious practice is taking on an intensive aspect. There is a growing intelligence of appreciation and understanding of things said and done for the good of His children. There is an encouraging interest in learning truth. Best of all, there is a growing tendency to live in daily life the things taught from the pulpit. Some are surely growing in grace and virtues.

10. Few things are so encouraging to your laborer here than the fine spirit of co-operation shown by the bodies practically, Catholic and Anglican pastors excepted. The ministers of these churches held each to his own alone, but their members have rendered us signal service. The pastors of other denominations have helped us so cheerfully in our struggles to restore Baptist prestige. In addition, the public opinion is setting so decidedly in our favor, that I am certain that, all things being equal, our future in this colony is assured.

11. For Nazareth, our desire is a greatly improved, enlarged, beautified and adequate building; for Bethel, a new and modern building rising like phoenix from her ashes. For this work we now have some funds, and the work is begun. For the Baptist cause, we pray a strong, healthy, growing organization, with a glorious witnessing for Almighty God.

Let men help us as we help ourselves, and, some day we shall rejoice to see a mighty work accomplished in and through His holy Name.

Your humble and obedient servant,
(Signed) JOSEPH GARNER.

Bible Industrial Academy and Mission, Grand Bassa, Liberia,
Fortsville, Africa, June 2, 1920.

To the Officers and Members of the National Baptist Convention of
North America,

Dear Brethren:—

I am very glad to report to you the condition of the work and its progress. January, February, March and April of this year, although we have sent you report for January and February, yet I am sending you a full report from January up to April.

First—I am glad to state that the work is in a normal condition. As workers, we are endeavoring to have oneness of thought and purpose, uniting to meet the difficulties that are always confronting us; and we have never failed in noticing the marked blessing of the Almighty.

The students are all well. Some are sick now and again, but having been blessed with a doctor and a nurse, they are soon well again. Our enrollment up to then is 68, of which you will see detail on another sheet enclosed.

We have suffered much these months with the shortness of food, as the thieves have carried off so much of our crops; therefore, our disbursements for the months are much higher than they used to be.

You will notice that our total cash from January to April is (\$656.56), which is collected as follows:

We have borrowed	\$459.87
Collected locally	196.59
Total cash to April ending 1920	\$656.46
Expenditure	487.72
Balance	\$168.74

Details of Collections.

January, no income to meet expenses, therefore we borrowed	\$ 0.00
February income	200.00
March income \$6.00, we borrowed \$225.00	231.00
April income \$52.75, we borrowed \$194.87	247.62
Total cash from January to April, 1920	\$656.62

Detail of Expenditures.

January	\$113.33
February	77.12

March	227.37
April	69.90
Total	\$437.72

Pupils That are Supported by the School.

BOYS: Emmet Scott, Willie Vambran, Jeremiah Williams, Frank Boykan, Jacob Diggs, Augustus Diggs, Charlie Frazer, Johnny Monroe, James Monroe, Richard Reeves, Isaac Reeves, Joseph Williams, Simeon Days, Charles Cambran, Joseph Cole, David Early, Reubin Robertson, Benjamin, Vambran, Charlie Rafel, Joseph Horton.

GIRLS: Cora Vambran, Rose Dunn, Georgiana U. Parks, Dora Vambran, Martha Vambran, Hazel Johnson, Sarah Colmon, Mary Grant. Number of students—60.

Students That are Half Supported.

BOYS: Jerome Diggs, Irvin Reeves, Joseph Kelly, Robert Diggs, Cephas Diggs, Stephen Liberty, Ishmael Reeves, Thomas Diggs, Wilhiana Beckhem.

GIRLS: Ellen Diggs, Hester Woods, Ethel Reeves, Caroline Moore, Cecelia Moore, Margaret Liberty.

Pupils That Parents Help to Feed.

BOYS: Alexander Crayton, Randolph Early, George Pierre, Jimmie Pierre, Frederick Harmon.

GIRLS: Anna Verdier, Joana Diggs, Rosetta Diggs, Evelyn Diggs, Rose Howard, Mary Ann Harris, Laura Barnard, Marion Diggs, Edmonia Diggs, Rebecca Junior, Rosetta Avery, Ella Jenkins.

Number of students that left since school opened, 8, making a total enrollment up to then, 68.

Yours in the Lord,
D. R. HORTON.

Many helpful and instructive facts are not embraced in this report, but of great value to the student of African affairs may be found in "Facts in the case," the latest Board Publication. The economic situation is discussed at length in its pages, in addition to other aspects of the African problem.

The great Post's theory of the indestructibility of good deeds is a very comforting philosophy for the Foreign Mission workers for there are great and frequent obstacles to the consummation of his task. It is only the realization that the divine purposes are invincible that sustains and strengthens the human instruments of this supreme service. To do is the duty of Christ's followers—the results are with the Father.

"There is no lost good."

The Kingdom idea is the keynote of Christianity. Upon its emphasis and interpretation depends the progress of the great work which the Master laid upon the hearts of all true disciples. The problem of the Kingdom usually assumes one of two aspects, the other worldly or Kingdom-in-heaven aspect and the Kingdom-on-earth conviction.

The holders of the former doctrine follow the course of least resistance. Soaring upward to a golden-streeted Jerusalem upon the wings of divine promise, these "Christian" aristocrats feel little obligation to "carry on" for the sake of their neighbors and of Christ. Fed on the foam of unbiased emotion, they walk the clouds of otherworldliness heeding not the cries of the sin-stricken about them or the call from non-Christian peoples for a share in their great joy. It would seem that the Negro is peculiarly given to this "short cut" to the reward of the faithful and this fact accounts for a large part of his short-comings. If a man have all of his riches and loved ones in another country, upon what basis can he build love of his own land? We can conceive of no line of reasoning that will support any expectation of religious, social, moral or economic uplift from these "Foreign Fields." The Commandments of Christ are couched in language of which they have no knowledge. They can neither see nor hear the tremendous transition which periodically transforms the world.

They are "in love with Jesus." They let His little ones starve and His rich harvests waste in the field.

Christ stands sponsor for the building of His kingdom on earth. All dubious discussion of the content of Christ's declaration concerning the Kingdom are cut short by the very words of the Master who said: "the Kingdom is even now in the very midst of you." (Luke 10:20-22.) Christ is the leader of the world builders. He has set up the fundamental principles of His Kingdom and laid upon all true followers the task of building that kingdom. The Lord of love is the cornerstone and the hearts and lives of men are the builder's material. The time is now and the place is the world. In truth, those who have the vision and accept Christ's trust and His version of the Kingdom must labor at the task of

reconstruction and must acknowledge their obligation to carry out the primary mission of the Church—the spread of the Gospel missionary extension. The way is one of sacrifice and unselfish devotion. The reward is sure!

The Master returneth, the day of reckoning will come—and there shall be wailing and gnashing of teeth.

THE RELIGIOUS STATUS OF AFRICA.

From many writings on this subject, one may gather that Africa is ready for the coming of Christianity. They, in truth, are anxious for its advent. The comparatively slow progress of Christianity has not been due to the reticence of the natives, but rather to hindrances set up by Europeans who were at once draining their resources and starving their souls.

"Ninety per cent of the population of Africa is reached directly or indirectly by commerce. Only ten per cent of those touched by commerce are reached by the word of God."

Christian nations have benefited by Africa's wealth for years, without returning much in the way of Christian standards of life. The missionary problem in Africa is not alone a spiritual problem, it is a problem of the conservation of human life, and natural resources for the ultimate benefit of the whole world—including the African.

The dream of Cecil Rhodes of a Cape-to Cairo railroad is within measurable distance of realization. There is today one mile of railroad to every four thousand of population, ten per cent of the mileage per head in the United States. But, according to the latest board reports there are 815 evangelical missionaries in North Africa—one to every 95,000 of population.

In the Sudan there is one stretch of 1,500 miles between two mission stations. Sixty million natives of North Africa have had no opportunity of hearing the gospel of Christ.

Forty million Mohammedans are advancing like a mighty army on the pagans of Central Africa. Reports just received from West Africa, from Senegal to Nigeria, and other places, invariably call for help to combat the Mohammedan menace. Islam is the foe of democracy. The backward peoples of Africa cannot receive the benefits and blessings of our civilization and religion while influenced by Islam.

The Mohammedan menace is a real one. The African, as a rule, by his nature and tradition, a warrior and the war-like Islam fits his program remarkably well. The dream of a Pan-Islamic empire still pervades the followers of Mohammed and the enlistment of

these fierce and fearless tribes is a great objective. If they are to be saved for Christ and His Kingdom, the effort must be immediate and forceful. No half-hearted campaign can meet the African situation. The problems are great and the effort must be commensurate.

Of the population of nearly 80,000,000 of North Africa, communicants of evangelical churches number a little less than 211,000. There are 105,000 baptized non-communicants, and 57,000 under Christian instruction; Catholics have gained 257,000 converts. 60,000,000 natives of North Africa have had no opportunity of hearing the gospel of Christ.

North Africa.

According to the last board reports, there are 815 evangelical missionaries in North Africa—one to every 95,000 of population. Some colonies and political territories, comprising an area of nearly 4,000,000 square miles and with a population of more than 13,000,000 people, are totally unoccupied by Protestant missions. Five other countries, having an area of more than ten times that of New England, and a population of nearly 5,000,000, possess but one missionary station each, manned in most cases by only one missionary. In the Sudan there is one stretch of 1,500 miles between two missionary stations.

North Africa earlier than the rest of the continent, has caught the echoes of the world cry for democracy. For most of the colonies and dependencies a measure of self-government is only a question of time. When that time comes it depends on the Church of Christ whether it shall assume a materialistic shape or be inspired by the only ideals that can make for human happiness and true democracy.

South Central Africa.

What is true today for North Africa, will be true tomorrow for the backward places of Central and South Africa. Before the natives of these places can be fit to share in any way in government they must be educated in the Christian ideals on which alone a safe and sane democracy can be founded.

Missionary endeavor in South and Central Africa is upon a somewhat better basis, although in all Central Africa, less than 6,000,000 natives are touched in any way by evangelical missions.

In South and Central Africa together there is one ordained missionary to every 35,514 of native population.

South Africa is relatively well looked after. There are 43 evangelical societies, 10 of them American. There are about 150 evangelical church adherents per one thousand of native population.

Summary.

Bishop J. C. Hartzell gives a good summary of the work in Africa which is being done by American Boards: foreign and native workers 4,444, nearly one-half the whole; organized churches 548, out of 6,767, less than one-tenth; communicants, 73,306 out of 728,967, more than one-tenth; non-communicants, including children, 5,515 out of 503,308, about one in a hundred; others under Christian instruction, 76,605 out of 543,311, about one-seventh; in Sunday-schools, 87,572 out of 327,927, over one-fourth; in schools of all grades 90,896 out of 216,256 nearly one-half; dispensaries, 70 out of 228, about one-third; physicians 52 out of 121, less than one-half; medical treatments, 320,976 out of 1,148,827, over one-third; contributions to church work on the field, \$152,000 out of \$1,127,928, about one-eighth. (The proportions are to the total Protestant figures.)

To those interested in a fuller discussion, your Board suggests "The Christian Occupation of Africa." Proceedings of the African Conference, held in New York, November 20-21-22, 1917.

The status of education in Africa is beyond the scope of these brief pages, but there is one pre-eminent truth concerning this phase of the African problem—it is almost wholly in the hands of the church and is most assuredly in a very crude stage of development and if those who guard the political and religious destiny of the people believed in the "Fatherhood of God and Brotherhood of Man," what great strides Africa would make forward!

The White Man and the World of Color.

Race consciousness has at last burst upon the dark peoples of the world. Burst, indeed, for the processes of evolution have been thrown aside by the deluge of war. No group is fully aware of this development and its invincibility as the white groups. It is a conversion and the methods and ideals of established civilizations must shift to meet the new demands.

The white races have grown used to governing the great hordes of dark men. It has been a marvelous opportunity for incalculating the principles of Christianity and the facts of civilization but it can be seen in secular and religious being issued daily, weekly and monthly by the tons, that black men are not satisfied with the results.

Even where white populations have not locked themselves to the soil, Mr. Stoddard says, "few regions of the earth have escaped the white man's imperial sway, and vast areas inhabited by uncounted myriads of dusky folk obey the white man's will."

The governments under non-white control are extremely small in comparison. In 1914, the list of lands under non-white rule included only these: In eastern Asia, China, Japan and Siam; in western Asia, Turkey, Afghanistan and Persia; in Africa, Abyssinia and Liberia; and in America, the tiny state of Haiti. Of the 53,000,000 square miles which constitute the land area of the globe, only 6,000,000 square miles had non-white governments, and nearly two-thirds of this relatively small remainder was represented by China and its dependencies.

Although the war which has torn its terrible way through the heart of the world since 1914, was primarily a struggle between the white peoples, who have suffered most from its tragedies, it is striking that one of the results of the war has been to further cut down the areas independent of white control.

A New Political Map.

Turkey is now practically an Anglo-French condominium, Persia is virtually a protectorate of the British Empire, while the United States has undertaken the supervision of Haitian affairs. This may lead the uninitiated to the conclusion that white world predominance is immutable. It may be noted, for instance, that west central Asia, which in the dawn of history was predominantly white man's country, is today racially brown man's land in which white blood survives only as vestigial traces of vanishing significance. Mr. Stoddard says: "If this portion of Asia, the former seat of the mighty white empires, and possibly the very homeland of the white race itself, should have so entirely changed its ethnic character, what assurance can the most impressive political panorama give us that the present world-order may not swiftly and utterly pass away."

The Racial Map.

That is the political map, but the racial map presents quite another aspect. Instead of a world politically nine-tenths white, we see a world of which only four-tenths at the most can be considered predominantly white in blood, the rest of the world being inhabited mainly by the other primary races—colored peoples. The rest of the white world is concentrated in Europe, North America to the St. Lawrence Grande, the southern portion of South America, the Siberian part of Asia, and Australasia, on the other hand, the bulk of Asia, virtually the whole of Africa, and most of Central and South America form the world of color. The representative areas of these two radically contrasted worlds are 22,000,000 square miles for the whites

and 100,000,000 square miles for the colored races. Furthermore, it must be remembered that fully one-third of the white area (notably Australasia and Siberia) is very thinly inhabited and is thus held by a very slender racial tenure—the only tenure which counts in the long run.

Comparative Population.

The statistical disproportion between the white and colored world becomes more emphatic when the matter of population is considered. The total number of human beings alive today is about 1,700,000,000. Of these 555,000,000 are white, while 1,150,000 are colored. The colored races thus outnumber the whites more than two to one. The chief fact of capital importance, is that the great bulk of the white race is concentrated in the European Continent. In 1914, the population of Europe was approximately 450,000,000. Hence, some four-fifths of the entire white race is concentrated on less than one-fifth of the white world's territorial area (Europe), while the remaining one-fifth of the race (about 110,000,000), scattered to the ends of the earth, must protect four-fifths of the white territorial heritage against the pressure of colored races, eleven times its numerical strength.

The colored races already outnumber the whites more than two to one, but of greater significance is the fact that this ratio is destined to shift still further in favor of color. There can be no doubt that the colored races are increasing very much faster than the whites. The whites tend to double in 80 years, yellows and browns in 60 years, blacks in 40 years. The whites are the lowest breeders, and are becoming slower still, since lower birth rates are being reached in many sections and approach that of France which has reached the extreme of stationary population.

According to the above statistics taken from Mr. Stoddard's book, "The Rising Tide of Color," and verified within 60 years, the black population alone will outnumber the white, and the colored population will stand about five to one in relation to the white groups, for that time, according to mathematical computation, there would be 2,400,000,000 blacks, about 2,000,000,000 whites, and 9,300,000,000 colored people.

Its Meaning.

This is of great significance when read into the restlessness of the colored world, beneath the yoke of injustice, greed and forced ignorance concerning God and the things of the world. At the same time none of the colored races show perceptible

signs of declining birth rate, all tending to breed up to the limit of available subsistence. Such checks as now limit the increase of colored populations are wholly external, like famine, disease, and tribal warfare. But by a curious irony of fate, the white man has been busy removing these checks to colored multiplication. The greater part of the colored world is today under white political control. Wherever the white man goes, he attempts to impose the basis of his civilization. He puts down tribal war; he wages tribal combat against epidemic disease, and he so improves common sense that augmented and better distributed food supplies minimize the blight of famine. In response to these life saving activities the enormous death rate which in the past has kept the colored world from excessive multiplication is falling to proportions comparable with the death rate of white countries. In this he is truly the agent in life-saving and race-building in all parts of our world.

What must be the inevitable result of all this? One thing: the tremendous and steadily augmenting outward thrusts of surplus colored men from the restricted areas to which they have been forced by white men, within their own home lands. The upshot is that the rising flood of color finds itself walled in by white dikes debarring from needed territory, not without, but within their native continents.

"Thus the colored world, long restive under white political domination, is being welded by the most fundamental of instincts, the instinct of self-preservation, into a solidarity of feeling against the dominant white man and in the fire of a common purpose inferior differences, for the time at least, to be burned away. Before the supreme fact of white political world domination, antipathies within the colored world must inevitably recede into the background."

What sort of black man will emerge? Shall restrictions and injustice, ignorance, and paganism send him forth embittered and barbarous or will Christian influences and the forces of civilization smother these dusky millions and bring them forth crusaders in the good of all mankind? That is the question.

That famous English student of world affairs, Doctor E. J. H. wrote more than a decade ago concerning the coming of racial division of colored people: "The problem is one of life and death—a terrible sphinx question—to those most nearly concerned. For however inferior it may be, will consent to famish serfs, or will that other people may fatten and take their ease, especially if it has a good chance to make a fight for life."

Colored Opinion.

This opinion from a white student seems to be shared by many men of colored groups: For example, a Japanese professor Dymuro Nagai, writes: "The world was not created

for the white races, but for the other races as well. In Australia, South Africa, Canada and the United States, there are vast tracts of unoccupied territory awaiting settlement, and although the citizens of the ruling powers refuse to take up the land, no yellow people are permitted to enter. Thus the white races seem ready to commit to the savage birds and beasts what they refuse to instruct to their brethren of the yellow races. Surely the ignorance and avarice of the nobility in apportioning to themselves the best and best of the land in certain countries is as nothing compared with the attitude of the white races toward those of different hue."

The bitter resentment of white predominance and exclusiveness awakened in many colored breasts is typified by the following excerpts from the writing of a British educated Afghan, shortly before the European war speaking against the white man's "racial prejudice, that cowardly, wretched caste-mark of the European and the American the world over" he exultantly predicts the coming struggle between Asia, all Asia, against Europe and America. You are heaping up material for a Jihad, a Pan-Islam, a Pan-Asian Holy War, a gigantic day of reckoning, an invasion of a new Atilla and Tamerlane—who will use rifles and bullets instead of lances and spears. You are deaf to the voice of reason and fairness, and so you must be taught with the whirling swish of the sword when it is red."

There is nothing novel or unusual in these statements, for the colored races never welcomed white predominance, and were always restive under white control. Down to the close of the nineteenth century, however they generally accepted white hegemony as a disagreeable but inevitable fact. Four hundred years of conquest, had added continent after continent to the white man's holdings. Equipped with resistless sea power, and armed with mechanical superiority that crushed down all local efforts at resistance, the colored races, in time according to white supremacy, a fatalistic acquiescence and though never loved, the white man was usually respected and universally feared.

During the closing decades of the nineteenth century, to be sure, preliminary signs of a change in attitude began to appear. The colored races stirred by the very impact of western ideas, measured the white man with a more critical eye and commenced to wonder whether the superiority was due to anything more than a fortuitous combination of circumstances which might be altered by efforts of their own. Japan put this theory to the test by going to the white man's school. The result was the Russo-Japanese war of 1904, an event the momentous character of which is even now not fully appreciated. Of course, that war was

merely the signal-manual of a whole nexus of forces making revivified Asia. But it dramatized and clarified ideas which had been germinating half unconsciously in millions of colored minds and both Asia and Africa thrilled with joy and hope. Above the legend of white invincibility lay, a fallen idol, in the dust. However, though freed from imaginary terrors, the colored world accurately gauged the white man's practical strength and appreciated the magnitude of the task involved in overthrowing white supremacy. It was no longer acquiesced as inevitable, and hopes of ultimate success were confidently entertained, but the process was usually conceived as a slow and difficult one. Fear of white power and a respect for white civilization thus remained potent restraining factors.

Then came the Great War. The colored world suddenly saw the white peoples which, in racial matters had hitherto maintained something like a united front springing at each other's throats; it saw those same peoples put one another to the ban as irreconcilable foes; it saw white race unity cleft by political and moral gulfs which white men themselves continually iterated would never be filled. As colored men realized the significance of it all, they looked into each other's eyes and there saw the light of undreamed of hopes. The white world was tearing itself to pieces. White solidarity was riven and shattered. And fear of white power and respect for white civilization together dropped away like garments outward. Through the bazaars of Asia ran the sibilant whisper: "The East will see the West to bed."

The chorus of mingled exultation, hate, and scorn sounded from every portion of the colored world. Chinese scholars, Japanese professors, Hindu pundits, Turkish journalists, and Afro-American editors, one and all voiced drastic criticisms of white civilization and hailed the war as a well merited Nemesis on white arrogance and greed. This is how the Constantinople Tanine, the most serious Turkish newspaper, characterized the European Powers: "They would not look at the evils in their own countries or elsewhere, but interfered at the slightest incident within our borders; every day they would gnaw at some part of our rights or our sovereignty; they would perform vivisection on our quivering flesh and cut off great pieces of it. And we, with a forcibly controlled spirit of rebellion in our hearts and with clenched, but powerless fists, silent and depressed, without a murmur as the fire burned within. 'Oh, that they might fall' out with one another! Oh, that they might eat one another up!" And lo! today they are eating each other up just as the Turk wished they would.

The Afro-American author, W. E. Burghardt Dubois, wrote of the colored world: "These nations and races, composing as they do a vast majority of humanity, are going to endure this treatment just

as long as they must and not a moment longer. Then they are going to fight; and the war of the color line will outdo in savage humanity any war this world has yet seen. For colored folk have much to remember and they will not forget."

"What does the European War mean to us Orientals" inquired the Japanese writer, Yone Noguchi. "It means the saddest downfall of the so-called Western civilization; our belief that it was built upon a higher and sounder footing than ours, was at once knocked down and killed; we are sorry that we somehow overestimated its happy possibilities and were deceived and cheated by its superficial glory. My recent western journey confirmed me that the so-called dynamic western civilization was all against the Asiatic belief. And when one does not respect the others, there will be only one thing to come, that is, fight—in action or silence."

This was the colored world's relation to the white death grapple, and as the long struggle dragged on, both Asia and Africa stirred to their very depths. Although there were no great explosions during the war years, lifting veils of censorship revealed how narrowly such explosions were averted. Africa and Asia today are in acute ferment and we must not forget this ferment is not primarily due to the war. The war merely accelerated a movement already existed long before 1914. Even if the great war had been averted, the twentieth century must have been a time of wide-spread racial readjustments in which the white man's present position of political world domination would have been sensibly modified, especially in Asia.

This is in general terms, the present status of the world's race problems, and evade as we may; we must meet squarely the matter of race and international relations in order to do constructive work in foreign fields. To disregard the psychology of the situation is but to beg the question and to further retard a work already too long hampered by bigotry and lack of intelligent sympathy.

The Black Man in Particular.

Until the white tide began breaking on its sea-fronts four centuries ago, the black world's only external stimuli had come from brown men landing on its eastern coasts or ascending the valley of the Nile. As time passed, both brown and white pressures became more intense and the brown men led in the process of penetration. Advancing from the East and trickling across the desert from the North, Arab or civilized adventures conquered black Africa to the equator; and political subjugation had also a racial side, for the conquerors carried their blood freely and set a brownish stamp on many regions. As for the whites, they long remained birds of passage. A century ago they possessed little more than trading posts

along the littorals, their only real settlement lying in the extreme south.

Then, suddenly, all was changed. In the closing decades of the nineteenth century, Europe turned its gaze full upon the Dark Continent, and within a generation Africa was partitioned between the European Powers. Negro and Arab alike fell under European domination. Only minute Liberia and remote Abyssinia retained a qualified independence.

White Occupation of Africa.

Furthermore white settlement also made distinct progress. The tropical bulk of Africa defied white colonization, but the continent's northern and southern extremities were climatically "white man's country." Accordingly there are to-day nearly a million whites settled along the Algerian and Tunisian seaboard while in South Africa Dutch and British blood has built up a powerful commonwealth containing fully one and one half million whites. In Africa, unlike Asia, the European has taken root, and has thus gained at least local tenures of a fundamental nature.

The crux of the African problem therefore, resolves itself into the question whether the white man, through consolidated racial holds North and South, will be able to perpetuate his present political control over the intermediate continental mass which climate debar him from populating. This is a matter of great importance, for Africa is a land of enormous potential wealth, the natural source of Europe's tropical raw products and food stuffs. Whether Europe is to retain possession depends, in the last analysis on the character of the inhabitants.

The Black Man's Weapon.

One of the outstanding qualities of the black man is superabundant animal vitality. In this he easily surpasses all other races. To it he owes his intense emotionalism. To it again, is due his extreme fecundity, the Negro being the quickest of breeders. This bounding vitality shows in man in other ways, such as the Negro's ability to survive harsh conditions of slavery under which other races have soon succumbed. Lastly in ethnic crossings, the Negro strikingly displays his prepotency, for black blood, once entering another human stock, seems never really bred out again.

Negro fecundity or the ability to produce rapidly is a major factor in Africa's future. In the savage state which until recently prevailed, black multiplication was kept down by a wide variety of checks. Both natural and social causes combined to maintain an extremely high death rate. Since the establishment of white political

control however the checks on black fecundity are no longer operative. The whites fight poor sanitation and disease, largely stop tribal warfare and lessen many superstitious practices. Consequently, population increases by leaps and bounds, and latent possibilities being shown in the native reservations in South Africa, where tribes have increased as much as ten fold in fifty or sixty years. It is therefore practically certain that African Negroes will multiply prodigiously in the next few decades.

Now, what will be the attitude of these augmenting black masses toward white political dominion?

Whatever the process, there must come a change; it is inescapable. The Arab and the European are in fact rivals for the mastery and that possibility lies in the Christianization of Africa. A deluge will not bring lasting freedom. Other nations have experimented with un-Christian orders and have proven transitory. A Christianized Africa will be an Africa which will prove a spiritual as well as a physical blessing.

Africa, Christian or Mohammedan.

If Mohammedanism outstrips Christianity, the transition will be ushered in by the sword, which will be but the first act in a long tragedy. The Arab and the European are in fact rivals for the mastery of Black Africa. The Arab had a long start, but the European evidently overtook him and brought not only the blacks but the African Arabs themselves under his sway. It remains to be seen whether the Arab, allying himself with the blacks, can oust his white rival. That some such move will be attempted, in view of the brown man's renaissance in general and the extraordinary activity of the Arab peoples in particular, seems a foregone conclusion. How the matter will work out depends on three things: (1) the brown man's present strength of Africa; (2) the possibilities of black disaffection against white tutorage; (3) the white man's strength and the power of resistance.

The seat of brown power in Africa is the great belt of territory of the Sahara. From Egypt to Morocco, the inhabitants are steeped in culture and Mohammedan faith, while Arab blood has circulated ever since the Moslem conquest twelve centuries ago. In the eastern half of this zone, Arabization has been complete, and Egypt, Tripoli, and the Sudan can be considered as unalterably added to the Islamic world. The zone's western half however, is a different case. The majority of its inhabitants are Berbers, an ancient race generally considered white, upon the basis of French colonial affairs play in order to offset the influence of the Arab. Inter-marriage has been encouraged and has begun already although not very extensively.

In Northeast Africa, where there is no ethnic antitoxin, Arabism and Moslam rule unchecked, and the Senuissi Order are marshaling nomads of the desert. These tribesmen are relatively few in number but more splendid fighting material does not exist in the world. Furthermore, the Arab-Negroid peoples which have developed along the southern edge of the desert so blend the martial qualities of both strains that they frequently display an almost demoralized fighting power. It is Pan-Islamism's hope to use these Arabs or Arabized fanatics as an officers corps for the black millions whom it is converting to the faith.

Concerning Islam's steady progress in Africa there can be no shadow of a doubt. Every candid European observer tells the same story.

"Mohammedanism," says Sir Charles Elliot, "can still give the natives a motive for animosity against Europeans and a unity of which they are otherwise incapable." Twenty years ago, another English observer, T. R. Thorfall wrote: "Mohammedanism is making marvelous progress in the interior of Africa. It is crushing Paganism out. Against it the Christian propaganda is a myth. The rapid spread of militant Mohammedanism among the savage tribes to the north of the equator is a serious factor in the fight for racial supremacy in Africa. With very few exceptions the colored races of Africa are pre-eminently fighters. To them the law of the stronger is supreme; they have been conquered, and in turn they conquer. To them the fierce, war-like spirit inherent in Mohammedanism is infinitely more attractive than is the gentle peace loving standard of Christianity; hence the rapid headway the former is making in Central Africa and the certainty that it will soon spread to the south of the Zambesi."

The way in which Islam is marching southward is dramatically shown by a recent incident. A few years ago, the British authorities suddenly discovered that Mohammedanism was pervading Nyassaland. An investigation brought out the fact that it was the work of Zanzibar Arabs. They began their propaganda about 1907. Ten years later almost every village in southern Nyassaland had its Moslem teacher and its mosque hut. Although the movement was frankly anti-European, the British authorities did not dare check it for fear of repercussions elsewhere. Another interesting fact probably unconnected, is that Nyassaland has lately been the theatre of an anti-white propaganda.

Islam has two avenues of approach to the African Negro—his natural preference for a militant faith, and his resentment at white tutelage.

It is the disinclination of the more martial African peoples for

a pacific creed which perhaps accounts for Christianity's slow progress among the very war-like tribes of South Africa. (I am impressed it would be very hard to forget war in British Africa). This has been especially true of the Zulus and the Matabele. Islam is as yet unknown south of the Zambesi, but white men universally dread the possibility of its appearance, fearing its effect upon the natives. Of course Christianity has made distinct progress in the Dark Continent. The natives of the South African Union are predominantly Christianized. In east-central Africa, Christianity has also gained many converts, particularly in Uganda, while on the West African Guinea Coast, Christian Missions have long been established and have generally succeeded in keeping Islam away from the seaboard. The degrading fetishism and demonology which stand up the native pagan cults cannot stand, and all the natives will one day be Christians or Moslems.

The Responsibility.

An interesting indication of the growing sense of Negro race solidarity was the "Pan-African Congress," held at Paris early in 1919. Here delegates from Black communities throughout the world gathered to discuss matters of common interest. Most of the delegates were from Africa and the Americas, but one delegate from New Guinea was also present, thus representing the Australasian branch of the Black race. The Congress was not largely attended, and was of a somewhat provisional character but arrangements for the holding of subsequent congresses were made.

The white men who go to Africa, have every reason for keeping a rein held on Africa. Not only are its central tropics prime sources of raw materials and food stuffs, but to the north and south white man has struck deep roots into the soil. "Both ex-colonies of the continent are 'white man's country, where strong white peoples should ultimately arise.' Two of the chief white powers, British and French, are pledged to the hilt in this racial task and will spare no effort to safe guard the heritage of their pioneering children." This is their estimate of the African continent and their method of retaining arrogant over-lordship. No utilization of educational or religious development seems to have entered into the planning for Africa's future. The complete economic system has only one plan for the native—that of drudge. Prejudice against the native, the right to engage in commerce, the right to own property, and many other native rights, marks the relation between European and the African. The reaping of Africa's harvest has been made, but the burden of developing the social, educational, economic and spiritual Africa, from the point of view

of the natives, involves upon the dark peoples, chiefly upon the Afro-Americans than whom there are none who have greater right to this wonderful privilege of advancing the Kingdom.

The Call.

None but those who willfully close their eyes to the truth through selfishness or ignorance of the situation can doubt the existence or a real problem, a condition which calls for immediate and forceful action if Africa is to be made an instrument for the coming of the Kingdom. There are three principal truths which influence the development of Africa by black men.

1. As has been stated, with support of the idea, drawn from a number of other sources, hardly likely to support such an assertion except it be true, the African has reached a point beyond which white tutelage is irksome. As whites view the situation, the breaking point has been reached, and any tenure on Africa must be accomplished by means of force. What the attitude of the black millions, fast increasing, will be toward this high handed occupation of their home land, can readily be understood on the basis of history. White groups are much concerned as to the development of racial solidarity among the natives, and are not lending support to any organizing agency, except there be special modifications to fit their own political and social requirements. So it is that the African is beginning to whisper to his neighbor, "white man's God no good." Islam is breaking in the breach and Mohammedanism will only involve Africa in a turmoil of bloodshed and ignorance.

2. Not only do the white powers refuse to foster a constructive program of enlightenment and Christianization, but in many parts of Africa, notably in British holdings in South Africa, the gospel of Christ is suppressed. It is only natural that these partitioning thieves of African rights would pronounce against a religion of brotherhood and equality of opportunity. The Dark Continent cannot hope to secure salvation through European channels. Even where a semblance of Christian instruction is engaged in the doctrines taught in many places recall the censored news stories during the late World War.

3. Race consciousness is the summary! Black men the world over are demanding their own kind as leaders in all departments. Kindship is a greater binder and the dusky millions are awakened to their relation. "Other peoples are ruled and instructed by their own," they say, "why not we?" The rumble of distant thunder is but the accompaniment of the lightning strike. Black men must take up the standard of an unmodified Christianity in Africa.

Chairmen of Boards of the Convention.



gen is an example of the work of Afro-American pioneers. Paul Coffey, an American Negro saw the vision of a home for the freed colored population of the United States of America, built his own ship and took the first settlers there in 1821, to found a republic, washing out an ugly stain on the escutcheon of the American Republic.

That is but an instance of black endeavor in a black land, native hearts and arms open. The task evolves upon us. The result is largely dependent upon Afro-Americans.

Can a man forsake that which gave him birth? Will sons of African sires leave their home land to the wolves, to Islam and Paganism?

May such be Anathema Maranatha!

THE HERALD.

This missionary mouthpiece should be in the home of every Missionary Baptist. The Herald is published for the sole purpose of presenting the facts of missionary endeavor governed by the Foreign Mission Board of the National Baptist Convention, before the Negro Baptists of the world.

It is a tragedy that there are less than 10,000 paid-in subscribers out of more than three millions of Negro Baptists in this country. It would be a permanent cure for the chronic complainer who never sees the facts but is ever ready to criticize.

This publication is destined to be a powerful instrument for the spread of Christianity.

Watch it grow! Help it grow! Subscribe! Subscribe!

Receipts For The Year Ending July 31, 1920.

Alabama	11,790.81
Arkansas	937.48
California	756.06
Colorado	5.00
Connecticut	155.03
District of Columbia	1,418.72
Florida	2,691.76
Georgia	1,407.27
Illinois	726.80
Indiana	152.25
Iowa	78.50
Kansas	482.93
Kentucky	485.66

MINUTES.

Louisiana	571.98
Maryland	17.36
Massachusetts	476.75
Michigan	74.35
Minnesota	6.00
Mississippi	1,093.80
Missouri	456.06
New Jersey	413.06
New York	467.98
North Carolina	54.83
New Hampshire	42.85
Ohio	715.58
Oklahoma	666.48
Oregon	8.80
Pennsylvania	6,115.01
Rhode Island	3.00
South Carolina	1,510.03
Tennessee	737.04
Texas	2,210.35
Unknown	1,129.40
Virginia	415.91
Washington	41.85
West Virginia	373.29
Rent	25.00
Discount	18.63
Foreign	44.25
Herald	226.57
Notes Payable	377.50
Telephone	8.43
Resale Literature	166.71
Job Printing	949.41
Printing	331.66
Sundries	3,253.78
Total	\$34,120.59

DISBURSEMENT FOR YEAR ENDING JULY 31, 1919

Salaries	34,771.77
Postage	416.00
Office Expense	355.00
Traveling Expense	210.00
Home Field Expense	20,000.00
Foreign Missions	180.00
Freight and Drayage	

MINUTES

Light, Heat and Power	240.42
Secretary's Salary	2,040.50
Herald Expense	111.40
Insurance	174.27
Notes Payable	983.54
Building and Loan Association	162.53
Resale Literature	113.71
Outside Printing	453.51
Building Repairs	43.78
Telephone & Telegraph	172.83
Interest	316.00
Paper	1,589.76
Cuts & Supplies	305.27
Printing	849.02
Sundries	1,254.93
African Students	316.00
Total	\$35,687.77

STATEMENT.

Disbursements	\$35,687.77
Receipts	34,120.59
Cash Deficit	\$1,567.18
Cash balance July 31, 1919	1,541.92
Cash Deficit	\$25.26

ASSETS.

Accounts Receivable	\$ 624.35
Land & Buildings (U. S.)	19,100.00
Land & Buildings (foreign)	38,800.00
Books and Periodicals	800.00
Office Fixtures and Furniture	900.00
Building & Loan Ass'n.	832.86
Printing Plant & Equipment	7,400.00
Total	\$68,457.21

MINUTES

LIABILITIES.

Bills Payable	\$2,561.45
Mortgages	6975.00
Notes Payable	2,671.20
Carried forward	\$12,168.71
Brought Forward	\$12,168.71
Cash Deficit	25.26
Assets over Liabilities	56,965.00
Total	\$68,467.21

SIDELIGHTS TO THE REPORT.

Last year there was a difference in the reports of a Certified Public Accountant and that of the Convention Auditor.

This was it:

Auditor of Convention reported	\$2,417.68 balance
Public Accountant reported	\$1,541.92 balance
Difference	\$ 875.76

This was due to the failure of the Convention Auditor to take in account checks which had been issued against our account in the bank, but had not been cashed or returned, canceled, to the Board's bookkeeper. The auditor does not take into consideration the stubs of these checks (which are in our check books); the Public Accountants do. Public Accountants from F. P. Moxley Co. deducted outstanding checks for July, 1919, but Prof. Rodgers, our auditor, did not.

These figures explain the fallacy of the apparent large deficit in the Auditor's Report, which is simply a departure from the ordinary methods of auditing.

Rentals, Balance for July 1919	\$ 368.80
Rents for 1920	1,394.50
Difference between the Auditor's and the Accountant's statements for 1919	875.76
Cash in Brown & Stevens' Bank	790.92
Cash in Quaker City Bank	454.87
	\$3,883.55

Which is the difference between the reports of the auditor and that of the Board (and the Public Accountant).

This does not include \$1,208.11, the amount due Missionaries and Secretary Jordan on the trip to Africa last fall.

MINUTES

NOTES PAYABLE.

L. G. Jordan note dated 2-25-19	\$ 805.62
Florida T. Green, 7-26-20	1,827.68
Total	\$2,633.30

MORTGAGES.

1st—624 S. 18th Street	\$3,000.00
2nd—624 S. 18th Street	600.00
1st—701 S. 19th Street	2,900.00
St. Albans	475.00
Total	\$6,975.00

ON THE FINANCIAL REPORT.

The past Conventional year has been a landmark in your Foreign Mission Board's affairs. In spite of the Secretary's absence for seven months, this year's report of \$34,120.50 is \$8,675.00 beyond that of last year (\$25,445.59), an increase of almost 30 per cent.

The Deficit.

1. The Commission.—The Conventional year, 1919, ending with this session, was to be our biggest financial and spiritual period, both at home and in foreign fields. It was the purpose of the Convention that all Boards should side track their affairs, giving the main line to the National Baptist Commission. It was made up of pastors with the definite understanding that none of the secretaries of your established working agencies were to be used. Your Foreign Mission Board has ever been loyal to your orders, so we have helped your National Baptist Commission, which in a measure, accounts for our deficit.

2. Absence of the Secretary.—The Board has been at a great disadvantage this year on account of the absence of Dr. Jordan, its secretary who was away for 7 months, carrying six Missionaries and a message of faith and good cheer to Africa. His mission was invaluable in stimulating the work and workers and giving us standing with the government of Liberia.

3. Increase in Cost of Operation.—Our growing work in West Africa demanded a superintendent and an increase of six new workers, thus making an increase of \$5,500 in salary expense. Add to this the cost of equipment and transportation, as well as the cheapening of money, and you will see, of all years, we could not afford to fail our Lord.

These three contingencies will explain our deficit. But for these contingencies the year would have, doubtless brought us to the \$50,000 mark.

A THING TO BE REGRETTED.

In these days of great achievements, your Board is grieved to know there are hundreds of Baptist Associations, Sunday Schools, B. Y. P. U.'s and Women's Conventions that have no space in their letter blanks where Baptist Churches and Baptist organizations may express their loyalty for our Lord in contributions for the maintenance of Missionaries among heathen peoples of the world. What this means to the spiritual life of the churches it does not take a prophet to tell. Organizations which exist in the name of Jesus Christ and do nothing to carry out his last loving command can but be the synagogues of the Devil. In His name, for His sake, and for the spiritual life of our churches, we must solemnly, and earnestly call upon the Presidents of State Conventions, Associations and members of the Foreign Mission Boards from the various states to see to it that every organization holding annual meetings and that have annual letter blanks for reports, give a space for Foreign Missions, that the saved in all Baptist organizations may show their loving loyalty to the Christ who called us out of darkness into His marvelous light.

LET US PRAY!

Organization is a great asset, machinery is a necessary part of the missionary work, but whatever the machinery and however perfect the organization, the greatest element in the successful culmination of missionary endeavor is prayer! Without this invitation to the Father to enter into our plannings and the execution of them there can be no real success. It is Christianity which we propose to take to the heathen and Christianity without prayer is like the loaf without leaven. The very first words of the prayer taught us by Jesus are missionary words. Christ has taught us to say "Our" Father, not "My" Father. There is no limitation to the Fatherhood of God. He is the Father of all Nations and has led to the faithful children His command to "Go." "Thy Kingdom Come" is the declaration of allegiance to the Missionary Program of the Lord Jesus. It is His Kingdom and its coming has been laid upon the hearts of all true followers of Christ. Let us realize and remember, when we pray the prayer of Jesus that we are praying the greatest missionary prayer ever uttered.

Prayer is the essential; without it nothing can be accomplished. Perhaps this explains why the Bible is filled with pleas for prayer. Can we doubt its necessity and ultimate reward when we turn the pages of Holy Writ?

The Psalmist says, "Evening, and morning, and at noon,"

pray and pray aloud: and He shall hear my voice."—Psalm 55:17.
"Watch and pray that ye enter not into temptation."—Matt. 26:41.

"Men ought always to pray, and not to faint." —Luke 18:1.
"Watch ye therefore, and pray always, that ye may be accounted worthy . . . to stand before the Son of Man." —Luke 21:36.
" . . . I will pray the Father for you."—St. John 16:26.
"The Lord . . . heareth the prayer of the righteous." —Proverbs 15:29.
"Mine house shall be called a house of prayer for all people."—Isaiah 56:7.

OUR DEAD.

The Foreign Mission Board and the work suffered great loss in the death of two of its faithful and ardent workers, Rev. T. A. Smith of the Barbados, B. W. I., and Rev. T. Newton Brown who had charge of our work at Turrialba, Costa Rica, C. A.
These two workers have built up fields for the Master which are well worth cultivation.

The Secretary and members of the Board join the families in sincere sorrow at this great loss.
But we cannot see all the ways our Father leads, and to complain would be wicked and disloyal. It is now our task to find efficient and consecrated men for these fields.

The unfailing friend of our Board in Alabama, Rev. P. S. L. Hutchins, D. D., passed from us during the past year. We shall remember his interest in the Master's work.
Rev. W. M. Morton, D. D., Connecticut is now mourned by the Board. A full-sized man will be required to work in his harness.
Rev. S. A. Moses, Pennsylvania is among those absent. May the Lord of the Harvest be the Judge of his workmen, and send help anew.

MISSIONARIES LEAVE FOR POST.

Band of Fifty Sent Out by Southern Mission Board Sail for Japan, China, Africa.

Vancouver, British Columbia, Aug. 21.—Nearly 50 missionary workers sent out by the Foreign Mission Board of the Southern Baptist Convention as the advance guard of the extension of foreign missions planned for under the recent Baptist \$75,000,000 campaign in South America sail for the Orient to-day in the Canadian steamer Empress of Japan. They go to posts in Japan, China and Africa. Members of the party which sail to-day, and which constitute the largest missionary pilgrimage ever sent out by a single de-

nomination, it is said, all came from the 10 Southern and South-western states included in Southern convention territory. Among them in addition to the evangelists, are doctors, nurses, teachers, women workers and one scientific farmer.

Those aboard the ship, grouped by the states from which they came, were:

Alabama—Isaac T. Thomas, Greenville; Mrs. Annie Gary Thomas, Comer, and Miss Mary Louise Bomar, Marion, to posts in China.

Georgia—Mr. and Mrs. James W. Moore and two children, Bartwell; D. F. Stamps, Dahlonega; Miss Mattie Vie Summer Newman; Miss Avada Gunn, Crawfordsville; Miss Doris Knight, Quitman; E. E. Steele, Lexington, Mrs. Leila Burnett Steele, Gray, all assigned to China. Miss May Perry, of Talking Rock, will teach in a girl's school in Africa.

Kentucky—Robert A. Jacob, Franklin, assigned to China.

Maryland—Robert Lord Bausum, Baltimore, assigned to South China.

Mississippi—Mr. and Mrs. Ira D. Eaveson, assigned to Kaifeng, China. Rev. H. P. McCormick, Cleveland, goes to the industrial work in Africa.

North Carolina—Gordon K. Middleton, Warsaw, and Mrs. Celis Herring, Middleton, Turkey; Lucius B. Olive, Apex; Mrs. Nell Fowler Olive, Hamlet; George William Green, and Miss Valeria Green, Gaty; Dr. George N. Herring, Turkey, and Mrs. Elizabeth Belk Stamps, Morehead, all assigned to China.

Oklahoma—Miss Bettie Stephens, Norman, assigned to China.

South Carolina—Francis P. Lide, Georgetown, and Miss Rach Pettigrew, Bannockburn; Dr. and Mrs. S. C. Pruitt, Anderson, to China, Miss Neale C. Young, Timmonsville, to Africa.

Tennessee—Dr. Mary L. King, daughter Frances, and son Frank, Chattanooga, Dr. and Mrs. A. L. Thompkins, Sparta, assigned to China.

Texas—Mr. and Mrs. Joseph T. Fielder, Abilene; Miss Zimma East, Orange; Miss Laura Copeland, Longview; Miss Blanche Gross, Bridgeport; Miss Eva Sullivan, Garner, and Miss May Nettleton, Dallas, to China. Miss Cecile Lancaster, Brownwood, educational work in Japan.

Virginia—Dr. Ethel Pierre, Richmond, to China. Miss Ruth Berry, Richmond, to Africa.

This is a great blessing to the Foreign Fields of the world, and white brothers of the south have seen a great vision and have put their dreams into tangible form. If white men, filled with traditional prejudices, can go to the people of Africa, how strange it is that black men refuse to give succor to their own people to whom they should have the greatest love. Any fair-minded person

will admit that one American Negro is peculiarly adapted to the work of evangelizing and civilizing Africa and will take an unadulterated and unprejudiced message to those sorely distressed

Names of War Victims you Sent us in February, also Their Native Names:

1—Virginia Armstead Barnett	La
2—Agnes Raleigh Rogers	Karpoo
3—Hamilton Powell Liberty	Saye
4—Evelyn Blackwell Strother	Babs
5—James Bennett Smith	Sondo
6—Henderson Austin Brown	Karkau
7—Lewis Garrett Jordan	Quay
8—John Love Vaughn	Sando
9—A boy	Borki
10—Lettie Tilgman Quinn	Zoquay
11—Early Guy Johnson	Sibo
12—Pursell Coggin Smithard	Saye
13—Boone Washington Cunningham	Da
14—Sylvia Layten Smith	Sondo
15—Olivia Fox Williams	Zoe
16—Louis Robinson Parker	Dumas
17—Nannie Heien Jordan	Dee

Suchu Mission, June 28, 1920.

My dear Dr. Jordan:

I am sure that long ago you have received my letter thanking you for the money sent.

We are having quite a difficult time meeting the food situation here. A number of children had to be sent home, although I could not give my conscientious consent to their going, because I know that this people. Why do we fail the Master in this great work?

Names of War Victims You Sent Us in February. Also Their Native in their last opportunity for education. We haven't enough food to last the week out.

I have not been very well, worry has had much to do with my health.

As I am sending to Monrovia tomorrow I will close my letter. Conditions here are about the same. Food is sky high. If something isn't done soon I don't know what will become of us. We have been getting greens, corn and string beans from the garden, they have helped out wonderfully. Next season when we shall have been able to get more seed we will be better prepared to meet the crisis.

Oh how I wish you were here to see my children, you wouldn't believe that they just came out of heathendom a few months ago.

I shall be sending my quarterly report in a few days. I distributed the money as I was ordered to do and the recipients will send their thanks. However, I had to spend 29 pounds of my part

to furnish food for the Mission and then board myself. I have had a dreadful time getting money, as the people at the bank only pay in currency and no one with whom one deals wants to take currency and out here in the bush the natives will not take it.

The rainy season has set in now and I like it much better than the dry season, because it is cooler. It has rained all day today, but that makes no difference to me and my children. As I write to you I can hear their merry laughter as they play on the piazza. There are nine of these baby ones, all under five years old, but two. They are happy and I am in my element. Every now and then they stop in their play to call to "Mother," and when I answer they are satisfied and go on playing. They are learning to sing a little morning song and I have them race every morning and evening to develop their little limbs. You should see their "potato race." Now if I get in this strain I will forget that you are a busy man and will write page after page about them. I shall send the photos of some as soon as I get a little ease. I am in sore need of some films. Did you send me any from England? I did not receive any.

Now, praying that all is well with you and asking you for continual prayer, I am yours for the Salvation of Africa,

D. E. HARRIS

Help in the Drive.

During October, 1919, the Interchurch Movement asked for experienced Missionaries to help in the Drive. It was decided to have Miss DeLany, and Rev. Horton, West Africa, Rev. East of South Africa and Rev. Brown, Central America, to take part. Then we understood the drive would end in June. The latter two were to be in the country and workers sent to relieve Miss DeLany and Brother Horton. Brother Horton could not leave the work, so in his judgment our Secretary drafted Prof. John D. Clark, who with Miss DeLany reached America in April. But they were not used. The Interchurch Movement was ending its campaign and our own commission did not see its way.

These workers are available and are the best asset the cause of the Mission has, and should be used by District and State meetings as the greatest Missions, Educational factors obtainable:

Foreign Mission Board.

Rev. P. S. I. Hutchins, D. D., Foreign Mission Board, Alabama; Rev. A. C. Morris, D. D., Alabama; Rev. A. Lacy, Arkansas; Rev. W. M. Morton, D. D., Connecticut; Rev. M. W. D. Norman, D. D., District of Columbia; Rev. A. J. Brown, Florida; (G. R. C.) Rev. Wm. H. Benford, Florida; (Fla.) Rev. E. P. Johnson, D. D., Georgia; Rev. E. T. Martin, Illinois; Rev. N. E. Joseph, Indiana; Rev. B. F. Woodard, Iowa;

Geo. McNeal, D. D., Kansas; Rev. H. W. Jones, D. D., Kentucky; Rev. C. S. Shelton, Louisiana; Rev. J. W. Jones, D. D., Maryland; Rev. D. H. Fester, D. D., Michigan; Mrs. Fannie D. Scars, Minnesota; Rev. J. J. Totten, D. D., Mississippi; (G. B. S. C.) Rev. W. R. Bolden, Mississippi; (G. M. B.) Rev. A. L. Perkins, D. D., Mississippi; B. M. S. C.) Rev. O. F. Nelson, Missouri; Rev. M. P. Hucless, D. D., New York; Hon. J. P. Cheatham, North Carolina; Rev. C. G. Fishback, D. D., Ohio; Rev. H. T. Bordus, Oklahoma; Rev. C. T. Wilcher, D. D., New Jersey; Rev. J. C. Jackson, D. D., Pennsylvania; Rev. J. R. Bennett, D. D., Pennsylvania; Rev. Chas. Blackwell, Pennsylvania; Rev. W. F. Graham, D. D., LL. D., Pennsylvania; Rev. W. G. Parks, D. D., LL. D., Pennsylvania; Rev. E. W. Johnson, D. D., Pennsylvania; Rev. J. T. Smith, Pennsylvania; Rev. J. M. Moses, D. D., Pennsylvania; Rev. J. B. Brandon, B. D., Pennsylvania; Rev. F. B. Johnson, South Carolina; Rev. H. C. Anderson, D. D., South Carolina; Rev. F. J. Fielder, South Carolina; Rev. F. L. Lights, D. D., Texas; Rev. F. A. Seymour, Tennessee; Rev. S. A. Moses, D. D., Virginia; Rev. C. H. Graves, Washington; Rev. A. R. Robinson, D. D., LL. D., Chairman, Rev. L. C. Jordan, D. D., Corresponding Secretary, 701 South 19th Street, Philadelphia, Pennsylvania.

Dr. Jordan is a seasoned Christian statesman, a veteran in the field of missions and his address was touching and effective. An African girl sang.

The recommendations of the President were read by Rev. D. S. Klugh, D. D., Massachusetts which were referred. The collection for Foreign Missions was \$137.00. Benediction.

Second day—Thursday.

The Convention was called to order Thursday morning by Rev. J. C. Jackson, D. D., Pennsylvania. Singing was by the chorus. Rev. L. B. Brown, New York, read the 62nd chapter of Isaiah, and Rev. H. K. Hill, D. D., Florida, led in prayer. "Blessed Assurance" was sung.

A resolution was offered by Rev. A. T. Stewart, D. D., Texas. On motion the resolution was referred to the Executive Board.

A song service was conducted by Prof. Nix. The report of the Committee on Boards of the Convention, their charters, etc. was submitted by Prof. M. M. Rodgers.

REPORT OF THE COMMITTEE ON CHARTERS AND BY-LAWS OF THE NATIONAL BAPTIST CONVENTION OF THE UNITED STATES OF AMERICA AND ITS VARIOUS BOARDS

Indianapolis, Ind., Sept., 8, 1920.

To the President, the officers and messengers of the National Baptist Convention of the United States of America:

We, your committee appointed to examine the charter of the National Baptist Convention of the United States of America, and the charters

of several incorporated boards and to have the same amended so as to place the nomination and the election of the members of the said Board in the National Baptist Convention of the United States of America, and to test the title of the property of the said Board in the National Baptist Convention of the United States of America, beg to submit the following report and recommendation:

Charter of the National Baptist Convention of the United States of America.

1st. We find that the charter of the National Baptist Convention of the United States of America, dated May the seventeenth, 1915, has been properly filed and recorded May 27, 1915 in the office of Recorder of the District of Columbia. We recommend therefore that the said charter be ratified or adopted by the convention.

Home Mission, Sunday-school, Benefit and Woman's Board.

2nd. Your committee finds that the Home Mission Board, located at Little Rock, Ark., the Sunday School Publishing Board, located at Nashville, Tenn., the Benefit Board, located at Helena, Ark., and the Women's Board, located in Washington, D. C., are unincorporated.

In view of the fact that the charter of the National Baptist Convention of the United States of America is to be adopted, your committee is of the opinion that the incorporation of the above named Boards is unnecessary, and that they should not be incorporated; and we so recommend.

Charters of the Home Mission and Educational Boards.

3rd. Upon investigation, we find that the charter of the Foreign Mission Board, taken out under the laws of the State of Kentucky, August 22, 1900; and the charter of the Educational Board, taken out under the laws of the District of Columbia, May 3, 1902, do not place these Boards under the management or control of the National Baptist Convention of the United States of America. Your Committee recommends, therefore, that neither charter be revised or amended; and that the said Boards be and are hereby requested, after due notice, to transfer within sixty days, any and all property to the National Baptist Convention of the United States of America, and to file the said transfer papers with the chairman of the committee, for their inspection and approval.

Charters of the B. Y. P. U. and Church Extension Boards.

4th. We find the charter of the National Baptist Young People's Union Board, taken out under the laws of the State of Tennessee, May 13th, 1910, and the charter of the Church Extension Board of

the National Baptist Convention of the United States of America, taken out under the laws of the State of Tennessee, Sept. 29th, 1917, defective.

The officials of the Baptist Young People's Union Board have had the defect in the charter pointed out to them and they have promptly, unanimously and completely cured or removed that defect by amending the charter of the said Board, as per House Bill 1090, chapter 46 of the act of Tennessee, 1915. That act vests in the National Baptist Convention of the United States of America, the power and the authority to elect the members of the Baptist Young People's Union Board. As the said amendment has been properly filed and officially signed, June 3, 1920 by the Secretary of the State of Tennessee, we recommend the adoption of the amendment and the ratification of the same as amended; and when so ratified, to remain in full force and effect.

Church Extension Board.

With the exception of that part of the charter which provides for the purpose or rent of printing presses, types and material, the charter of the Church Extension Board has cured the defect in that charter by amending it as per House Bill 1090, chapter 46 of the act of Tennessee, 1915. That amendment vests in the National Baptist Convention of the United States of America the power and the authority to elect members of the Church Extension Board.

As said amendment has been properly filed and officially signed, August 21, 1920 by the Secretary of the State of Tennessee, we recommend the adoption of the amendment and the ratification of the charter as amended; and, when so amended to remain in full force and effect.

Charter of the National Training School for Women and Girls.

5th. Your committee finds that this institution was chartered under the laws of the District of Columbia, January 10, 1907. Your committee further finds that this charter is wholly defective, in that it fails to put the school under the management and control of the Women's Convention Auxiliary to the National Baptist Convention of the United States of America, nor does it put the management and control under the National Baptist Convention, nor does the charter vest in the Woman's Convention nor the National Baptist Convention either the authority nor power to elect the trustees of the said National Training School for women and girls.

Repeated attempts, since 1915, have been made by the National Baptist Convention of the United States of America to have the incorporators cure the defect in this charter but are in vain. In support of the above, we produce the following letter of request:

Newark, N. J., Sept. 10, 1919.

To the Executive Board of the Women's Convention, Auxiliary to the National Baptist Convention in the United States of America
FOR THE SPECIAL ATTENTION OF MISS NANNIE H. BURROUGHS, MRS. JULIA M. LAYTEN AND REV. L. G. JORDAN,
 incorporators of the National Training School for women and girls.

Dear Co-workers:

During the month of December 1918, Dr E. C. Morris, President of the National Baptist Convention of the United States of America, appointed M. M. Rodgers, T. G. Ewing and Thomas L. Jones as a committee to examine the charters of the several incorporated boards, and the charter of the National Training School for women and girls, and to make such recommendations or amendments thereto, as the committee may find necessary or deem best.

The committee, has therefore, examined and passed upon the charter of the several incorporate boards, and the charter of the National Training School for women and girls, and through its chairman, and upon notice by the President of your Board respectfully appear before you and ask that you give this instrument prompt attention and an immediate answer.

The records show that, under the date of January 18, 1907, Miss Nannie H. Burroughs, Mrs. Julia M. Layten and Rev. L. G. Jordan procured, under the laws of the District of Columbia, articles of incorporation, for the National Training School for women and girls; and the three incorporators named and recited in the articles of incorporation, eighty (80) unnamed and unknown trustees who are reported to have authorized this incorporation by the three persons, Miss Nannie H. Burroughs, Mrs. Julia M. Layten and Rev. L. G. Jordan. You will please give the names and reveal the identity of those eighty trustees whom they designated in the certificate of incorporation to have the control and management of the incorporation of the school.

The committee asks that you furnish the names and the post-office address of each and all of the present trustees of the National Training School for women and girls.

Thanking you in advance for your prompt attention and immediate answer, I beg to remain,

Yours truly,

M. M. Rodgers, Chairman of the committee.

The above communication was delivered in person, but it has not been answered nor has any reason been assigned for the failure.

In June 1920, your committee held another meeting and authorized attorney Thomas L. Jones to mail to Miss Nannie H. Burroughs,

Julia M. Layten and Rev. L. G. Jordan, the following notice and request.

SECOND LETTER.

Washington, D. C., January 25, 1920.

Rev. L. G. Jordan,

Dear Sir:

As chairman of the committee appointed by the National Baptist Convention at its last session to affect some amicable adjustment of the difference of opinion now existing between the trustees of the National Training School for Women and girls, of the District of Columbia, and the officers of the National Baptist Convention of the United States of America, affecting the title of the property now held by the trustees of the National Training School for women and girls. 11 A. M. to take up the matter in hope of adjustment. I have been directed to call a meeting of the committee to convene in my office 614 D Street N. W., Tuesday morning, June 23, 1920 at 11 A. M. It is sincerely hoped that you will arrange to be present with your co-trustees if possible.

Yours very respectfully,

THOS. L. JONES Chairman.

In response to this notice, only one of the incorporators appeared, Mrs. Julia M. Layten. She stated that the trustees had chartered the school and further information must be obtained from Miss Nannie H. Burroughs. In view of the above, your committee regards the convention's request as being ignored, and that further efforts alone this time is but time and energy thrown away, and we recommend, therefore, that "Quo Warranto Proceedings" be instituted. By such a procedure the incorporators would be required to appear in court and there determine by what right and by what authority and under whose jurisdiction the National Training School for women and girls is operating in the District of Columbia, and under and by whose authority Mrs. Julia M. Layten and Miss Nannie H. Burroughs hold title to this property.

What financial interests have they in the property? What is the amount of their expenditures? How came they to be thus selected as trustees? To whom are they responsible? What is their home of office as stated in their certificate of trustees? What is the use and purpose for which the property is held by the persons named as Trustees and in whose names the title vest?

The Laws of the Incorporated Boards.

Since the laws become a part of the organic law of a corporation it is quite necessary and very essential that the Convention

should not only know and retain a copy of the by-laws of the several Boards; but such instruments should be read to and approved by the National Baptist Convention of the United States of America before said by-laws become operative and effective. We would recommend therefore, that a certified copy of the present by-laws of the several incorporated Boards be filed with the committee "Charters," for their inspection and approval. We also recommend that the constitution of the National Baptist Convention of the U. S. A. be so amended as to make the by-laws of any Board ineffective and of no force unless same has been approved by the Convention and signed by President and attested by the Secretary of the National Baptist Convention of the U. S. A. And that no Board be permitted to sell or transfer its real estate without the permission of the Convention.

Your Committee has had prepared, at your expense, certified copies of the several Boards and is in possession of each and all said copies for your inspection.

In view of the fact that the charter of the Boards give them the right to sell real estate, we recommend that that part of the constitution as offered herein by your committee which prohibits the sale of real property be sworn to by the President and Secretary of the Convention and filed in the several counties where the Boards have property.

Respectfully submitted,
M. M. RODGERS, Chairman.
CHAS. M. ROBERSON,
THOMAS L. JONES.

Committee.

The consideration of the report followed. Rev. P. W. Wesley moved the adoption of the report as read. Rev. C. W. Graham P. D. Pennsylvania, moved to amend that the report be adopted by sections, accepted.

1. Thereupon the charter of the Convention issued by the District of Columbia and of record in Book 31, page 312, of the Incorporation Record Books of said District heretofore ordered to be applied for by the Convention, was read by Attorney Robinson accepted, adopted and ratified by the Convention as its charter of incorporation by an overwhelming majority, there being only a few votes against it. It was next moved that the persons named for said charter on behalf of the Convention be recognized as the first Board of Directors of the Incorporated Convention and hold office until the next annual meeting of the Convention. The motion carried with the exception of the name of W. Bishop

son, who had died since the charter was applied for, and the name of President E. C. Morris was substituted by order of the Convention on the Board of Directors for the name of Rev. W. Bishop Johnson. The full Board of seven directors for the first year being: E. C. Morris, M. M. Rodgers, Sinton E. Griggs, C. H. Parrish, A. Wilbanks, H. Powell and M. W. D. Norman, to-wit:

The Board of Directors therefore announced their election of the following persons as officers of the Incorporated Convention for the first year, to-wit:

REV. E. C. MORRIS, President.
REV. W. G. PARKS, Vice-President at Large.
PROF. R. B. HUDSON, Secretary.
REV. A. J. STOKES, Treasurer.

which action the Convention by vote ratified and approved.

2. Recommend that the Home Mission, Benefit and Women's Boards not be incorporated. Dr. S. N. Vass, North Carolina, stated that all charters should be surrendered. A point of order was raised by Prof. Rodgers, that the chartered Boards were not under consideration. Sustained. The second recommendation was adopted by unanimous vote.

3. That the charters of the Foreign Mission and the Educational Board do not place the management and control under the Convention. That sixty days be given in which to cure this defect. Dr. S. N. Vass moved to amend by adding, that all incorporated Boards be requested to surrender their charters. Rev. I. K. Williams, D. D., Illinois, stated that the Educational Board had a national charter that would not work well with the Convention Charter, which is national. Opinions differed as to the nature of the Charter of the Educational Board. The vote for adoption was taken which was unanimous, carrying the amendment by Dr. Vass.

4. The charters of the B. Y. B. U. Board and the Church Extension Board were found defective. The defect of the B. Y. P. U. Board Charter was promptly removed and cured when it was pointed out to the Board, giving the Convention the power to elect members of that Board. A motion for adoption was made. Dr. Vass moved to amend by requiring the B. Y. P. U. Board to surrender its Charter. Dr. Vass withdrew his amendment and the recommendation of the committee as to approval of the B. Y. P. U. Board Charter was adopted. The Extension Board as requested has surrendered its charter and the Committee recommended the approval of the same.

The amendment amend as follows, That all local charters be abrogated and the National Convention Charter be the law governing the Boards. The amendment was ruled out of order by Rev. J. C.

Jackson, D. D., presiding, for the reason that it would effect a reconsideration of a vote previously taken. The Amended Charter of the Church Extension Board was read by Attorney Robinson, which gives the Convention the power to elect the members of the Board and to have general control in the management of the same.

Dr. L. K. Williams made and supported his contention that with our National charter, let the Boards have their local domestic charters for business reasons; so as to move all semblance of partiality or favoritism. He moved as a substitute for the whole, "That all the Boards be allowed to have their local domestic charters subject to the National Charter of the Convention. The substitute was adopted unanimously and therefore reversed the previous action on the Vass Amendment requiring that the Foreign Mission and Educational Boards surrender their charters.

Rev. E. C. Morris, D. D., announced the appointment of a committee of 200 to go to Marion, Ohio, to wait on Hon. Warren G. Harding:

Committee To Visit Senator Warren G. Harding.

E. C. Morris, Arkansas; R. B. Hudson, Alabama; A. R. Robinson, Pennsylvania; A. L. Jones, Pennsylvania; S. A. Moseley, Missouri; E. A. Morris, Arkansas; E. P. Topp, Mississippi; A. J. Green, Alabama; H. Hudson, Arkansas; A. L. Woodfolk, Arkansas; W. W. Barker, Arkansas; G. W. Harrison, Georgia; G. P. Green, Mississippi; G. W. Prosser, Arkansas; George W. Simmonds, Arkansas; H. R. Cooper, New Jersey; D. V. Jamison, Alabama; W. H. Jordan, Alabama; W. S. Stratman, Alabama; J. E. Douglass, Oklahoma; C. A. Hamilton, Oklahoma; S. H. Ravize, Alabama; G. W. Sanford, Arkansas; J. A. Marshall, Mississippi; G. Green, Mississippi; J. W. Gavden, Mississippi; A. S. Jackson, Tennessee; A. J. Mahone, Mississippi; J. A. Anderson, Oklahoma; R. N. Gann, Pennsylvania; A. Barbour, Texas; E. S. Calloway, Pennsylvania; S. I. Eldridge, Virginia; A. Wilbanks, District of Columbia; S. D. Minor, Mississippi; H. H. Lowe, Mississippi; W. M. Farley, Louisiana; A. B. Bolden, Mississippi; J. W. Whittaker, Texas; J. H. Harrington, Texas; W. S. Hucker, Mississippi; Mrs. Adaline McKinnie, Mississippi; J. A. Martin, Alabama; A. M. Johnson, Oklahoma; G. T. Moffitt, Missouri; D. A. Holmes, Kansas; A. W. Ross, Kansas; W. B. Brownlee, Arkansas; Chas. M. Robinson, Louisiana; J. C. Jackson, Pennsylvania; B. J. F. Westbrooks, Indiana; J. P. Gregory, New Jersey; M. C. Simmons, Louisiana; M. M. Rodgers, Texas; C. H. Bond, Georgia; J. W. White, Louisiana; Joseph Morris, Louisiana; T. F. Columbus, Louisiana; Wm. Taylor, Louisiana; M. C. Cleveland, Alabama; T. B. Goldsby, Alabama; C. W. Wilson, Alabama; T. S. English, Alabama; R. T. Pollard, Alabama; E. M. Morton, Alabama.

Geo. W. Fountain, W. Virginia; H. Holman, Florida; J. H. Mastin, Michigan; J. H. Vanlen, Kansas; W. F. Bledsoe, Texas; S. J. Williams, Texas; H. K. Hill, Florida; J. H. Graves, Louisiana; G. D. Griffin, Florida; J. H. Freeman, Alabama; E. H. Hampton, Mississippi; A. B. Washington, Mississippi; Jno. Borders, Mississippi; R. A. Broyles, Iowa; R. S. Buckner, Mississippi; T. B. Jackson, Kansas; E. B. Young, Mississippi; J. B. Glover, Michigan; Jas. Hampton, Alabama; B. N. Murrel, Illinois; S. W. Bacote, Missouri; E. H. Dial, Tennessee; C. R. Carrington, Arkansas; A. L. E. Meeks, North Carolina; J. S. Brown, North Carolina; B. W. Byron, Mississippi; W. E. Wilson, Louisiana; N. J. Odneal, Tennessee; Z. E. McGehee, Arkansas; Harrison Green, Tennessee; R. C. Crouch, Georgia; J. M. McClelland, Mississippi; T. M. Barnes, Arkansas; C. T. Stamps, Mississippi; G. W. Dudley, Arkansas; W. A. Bowen, Kansas; W. P. King, Michigan; D. L. Griffin, Michigan; G. L. Thornton, Alabama; G. H. Kennedy, Georgia; J. K. Parker, Missouri.

5. We recommend that quo warranto proceedings be instituted calling Dr. L. G. Jordan, Miss Nannie H. Burroughs and Mrs. Julia M. Layten into court and there determine the right, authority and jurisdiction under which the Training School is operating in the District of Columbia, the status and ownership of the property in relation to Miss Burroughs and Mrs. Layten—Carried.

6. That the By Laws of all the Boards shall be filed and read before the Convention (certified copies of the same to be filed with this committee) and passed upon by the Convention and shall not be effective until signed by the President and Secretary of the Convention. That no Board shall be allowed to sell the property held by them without the approval of this Convention. Adopted by unanimous vote.

Rev. A. T. Stewart, D. D., Texas, offered resolution: "Resolve that a committee be here and now appointed to ascertain the equity of this Convention in the National Baptist Publishing Board located at Nashville, Tenn.", which was adopted.

A resolution by Secretary R. B. Hudson and seconded by Prof. S. P. Harris that the Executive Board of the National Baptist Convention be authorized to appoint a committee to purchase or build a suitable home for the Sunlay School Publishing Board of the National Baptist Convention of U. S. A., adopted.

RESOLUTION ON PURCHASING OR BUILDING PERMANENT HOME FOR SUNDAY SCHOOL PUBLISHING BOARD OF THE NATIONAL BAPTIST CONVENTION U. S. A.

Whereas, the National Baptist Convention of U. S. A., has accepted and adopted the Washington charter, taken out by authority of its Commission duly appointed by the convention and

Whereas, there is a great demand and necessity for a home for the Sunday School Publishing Board of the National Baptist Convention of the U. S. A.

Therefore, be it resolved that the Executive Board of said convention is hereby authorized and empowered to appoint a committee with plenary power to purchase or build a home for said Sunday School Publishing Board.

Respectfully submitted,
R. B. HUDSON,

On motion of Rev. C. H. Parrish, D. D., Kentucky, the Convention adjourned at 12:30 until 2:00. Dr. P. James Bryant, Georgia, pronounced the benediction.

Afternoon Session.

The Convention was called together for the afternoon session at 2:00 o'clock by Rev. Thos. H. White, D. D., Virginia. "He leadeth me" was sung by the congregation. The scripture was read by Rev. W. W. Hicks, D. D., Virginia, Rom. 3rd chapter. Dr. Elkins led in prayer, after which "Just over in the Glory land" was sung.

President Morris announced the presence of Dr. O. L. Hailey, of the Southern Baptist Convention and asked that he be heard. Dr. Thos. H. White, the presiding officer presented Dr. Hailey who addressed the Convention on the Theological Seminary, saying: "The ground is purchased; the money is subscribed for the buildings and is being collected. Give time for the development of the plans. As to the so-called race problem, there is no problem but sin."

The report of the Home Mission Board was the next in order. Dr. Joseph A. Booker, Secretary, was presented by Dr. White in the absence of Dr. W. F. Lovelace, the Chairman. This is the 25th annual report of our Board," said Dr. Booker. The present corresponding secretary has had charge of the work for six years and has been signally successful in the prosecution of the work. Secretary Booker states his prospective retirement from the position of Secretary but that he had perfected arrangements for the continued co-operation with the Home Board of the Southern Baptist Convention. Dr. Booker has shown himself to be a consistent

member of eminent ability, whose services have been invaluable to the denomination. He submitted the following report, which was well received by the Convention.

TO THE PRESIDENT AND MESSENGERS OF THE NATIONAL BAPTIST CONVENTION.

Indianapolis, Indiana, September 9, 1920.

Your board of the National Baptist Home Mission begs to submit the following report for your consideration and adoption:

THE WORK THIS YEAR.

The work this year has not been satisfactory in every way. We have not been able to secure all the money necessary to pay the men and aid the churches calling on us for help. Our office work has been done this year under very embarrassing circumstances. Our office, as usual for the past six years, has been located at Arkansas Baptist College, in the Baptist Vanguard office. The poor room then furnished both the Baptist Vanguard and the Home Mission Board was anything but enthusiastic and encouraging. But the Vanguard has moved into new quarters, and our Board has moved into new quarters with it. But the disadvantage derived from these poor quarters will quite well account for the difficult manner in which we carried on our correspondence and bookkeeping.

Our field men have doubtless had a better time this year than usual, but their condition is far from perfection. The missionary is still everywhere misunderstood, and often misrepresented. Sometimes he gets a good collection, but in most cases he scarcely gets enough to go from one place to another without walking, and going hungry. Many do not think this; but it is so. This is one reason why so little is done in the larger sense, for missions; our people think when they have given the missionary a small starvation collection, they have done enough for Home Missions that whole year. When they get our appeals through the mail, they turn such away with their ears, because they remember that they helped the missionary get away once from their community. The missionary spirit is lacking among us. We need to "lift up our eyes and look for the harvest," for they are already white to harvest."

THE LACK OF CO-OPERATION.

It is a strange thing that our success with our white brethren and also with our own churches depends so much upon co-operation, and that we get so little of it from our churches, and from our pastors. It is expected that our own leaders will put us on their

calendar, and once a month or once a quarter or once a year, so regularly as the time rolls around. they will make such remittances to this Board as they are well able to give, and such as will doubtless put our Board on easy street in the early long run. But so far, we have been unable to boast of our thousands from them. Even Home Mission Rally day has been neglected from year to year, so that now it is hardly a byword. But such men as Felix Jones of Texas, H. K. Hill of Florida, C. I. Fisher Home Missions. Such districts as P.L.M. and D. Baptist Association of Connecticut, have set a fine example in making contributions to tions of Arkansas would put your board in good business if enough of that sort would join the number of free will contributors. But co-operation like this is lacking everywhere, and those who withhold their appropriations do not only cripple the work of your Board, so far as they are concerned, but they make it many times harder to hold our own with our white brethren who want to continue to divide their Home Mission money with us.

Not only so, but many of our missionaries have a hard time getting about the country in the conduct of their work. Their collections in many places are too small to get them out of the community without walking and without going hungry. Some of our state members of the Board do not seem to know that they are members, for we have been unable to secure their active co-operation in promoting the interests of the Board.

THE REAL WORK BEFORE US.

Your Board fears that the various leaders and churches do not realize the work that is before us. It is a work indispensable, when once we know where to place it, and how to do it. First of all, when you elect a Board to work without means, it is the same as making brick without straw. The only money your Board has had for general missionary work was the money given it by the Home Mission Board of the Southern Baptist Convention, and the few dollars we could pick up through mail through the state members of the Board, and through the sale of literature of its own making. We should be able to aid a thousand churches in this country in setting off their debts. We should be able to help pay the salaries of hundreds of pastors some of whom are in the North, and some in the South. Their members have been so effectively divided between the North and the South under the influence of the migration spirit, that many churches have just set up housekeeping in the North, and many more have not quite gone out of business in the South. A little aid for the former, would put them well on their feet. A little aid to the latter would enable them to hold on

crisis is past. Your Board feels that it should be able to minister in a large measure such aid to thousands of churches in the North and in the South, and the logical source from which we should be able to draw these means is the Negro church in the South. Besides these points of substantial aid, the institute plan should not be allowed to trail. The idea of the institute is to carry a school on wheels, for the benefit of the needy pastor, young minister, deacon, and Sunday School teacher. But we must have means to promote these institutes throughout the South.

To carry out the foregoing plans we must have closer organization with our State Boards, and with men on the field. There ought to be the closest sort of relationship, and the most frequent correspondence between this Board and the various State Boards. The reports which the various State Missionaries hand their State Boards, should be duplicated and handed to this Board, if close co-operation is kept up. But up to this good time, that sort of condition does not obtain.

SECRETARY DECLINES RE-ELECTION.

Our present incumbent, Secretary Joseph A. Booker, declines reelection to this position, which he has filled to the satisfaction of the Board for the past six years. His school work is growing larger and exacting more of his time and energies. It would not be difficult to secure the services of another, who can give all his time to the work, and thus close up many a gap that now stands open.

OPERATION IN NORTHERN TERRITORY.

This Board has been unduly and not unfrequently criticized for doing its work in its immediate territory. Those who engage in such criticism know full well that strong efforts have been put forth by this Board to formulate plans whereby the corporation would be effective between this Board and the American Baptist Home Mission Society. They know how hard these efforts were set forth in 1918 with futile results. Furthermore, the money which we have handled from the Home Mission Board of the Southern Baptist Convention, amounting to five or six thousand dollars a year, has been designated by them for the Southern field; and we dared not turn one dollar of that money into any other direction.

As a remedy for the failure to co-operate with the Home Mission Society in the North, we have endeavored to co-operate with a few State Boards in the North, representing Negro Baptist State Conventions in those states. The result was we reached agreement to enter into equal relations with the State Board of Illinois, the Board of the Wes-

tern Convention. But our means from our Southern fields came in so scantily that we have not been able to meet our engagements with these State boards in the North. At this time we are in debt to Rev. S. M. Duke in the sum of three hundred dollars, and we are still behind with Rev. W. D. Carter in the sum of one hundred fifty dollars. Some few churches in the North have sent small contributions, but not enough to pay any one missionary. It ought to be an easy matter for our Southern churches to send to this Board money to give liberal support in the North, to such missionaries as may be appointed by the Negro Baptist State Boards in the Northern states. But these churches championing the cause of Home Missions on the Northern fields will have to do a great deal better than they have done to accomplish this. The best way to do this, perhaps, would be for these Southern churches of ours to designate just where each one wants her contribution spent. We would in that way be better prepared to make accurate use of their gifts, and there would be some undue stimulation and rivalry in these contributions.

The Fields and Missionaries.

Your Board has been interested in the work of missionaries in the following fields:

ALABAMA:

Rev. W. L. Jeffries, Selma.
Rev. N. N. Nealy, Montgomery.

ARKANSAS:

Rev. R. N. Davis, Tillar.
Rev. T. P. Hillard, Texarkana.

FLORIDA:

Rev. G. P. McKinney, Live Oak.

GEORGIA:

Rev. A. B. Murden, Athens.
Rev. J. W. Jackson, Atlanta.

ILLINOIS:

Rev. S. M. Duke, Chicago.

KENTUCKY:

Rev. G. W. Hampton, Anchorage.
Rev. J. W. M. Price, Winchester.

LOUISIANA:

Rev. G. D. McGruder, Union.

MISSISSIPPI:

Rev. E. B. Topp, Jackson.

OKLAHOMA:

Rev. J. W. Perkins, Muskogee.
Rev. William Howard, Darlington.

SOUTH CAROLINA:

TENNESSEE:

Rev. A. D. Hurt, Nashville.
Rev. William Collier, Memphis.

TEXAS:

Rev. J. E. Knox, Dallas.

Collection by States.

It is interesting to note the various collections in the various states, and compare their credits. It is noteworthy also that these figures would stand much higher in this annual report if the missionaries would be prompt and accurate in sending in these figures, and if the various State Boards would cheerfully co-operate with this office in securing these reports. One missionary told our Corresponding Secretary confidentially, that his State Board did not want him to turn in a full account of his field collections. Why this should be done and call it co-operation, your Board has never been able to learn or even guess. Note the following:

Alabama	\$ 1,019.74
Arkansas	1,033.05
Connecticut	40.00
District of Columbia	90.00
Florida	1,746.35
Georgia	2,954.75
Illinois	10.00
Indiana	7.00
Kansas	14.50
Kentucky	979.11
Louisiana	501.41
Massachusetts	2.00
Mississippi	571.51
Missouri	15.55
Oklahoma	5.10
Pennsylvania	36.00
South Carolina	1,618.20
Texas	1,461.08
Tennessee	3,576.82
Miscellaneous	477.11
Home Mission Board, Southern Baptist Convention	5,525.00
Brought forward	1,302.10

Total collected and spent \$22,583.24

A careful analysis of the ledger accounts upon which this tabulation is based will reveal the following facts. (1) Very little of the above

figures is cash money coming through the hands of the Secretary. (2) It is next to impossible to get full credits for each state as to its financial efficiency because of the lack of full and accurate reports of the missionaries' field collections. (3) Scarcely ten per cent of the field collections is used for office salaries and expense.

Somehow, our state brethren in some of the states object to sending these reports in full, into the office. One or two missionaries informed the Secretary that their State Boards instructed them not to turn into this office full and complete accounts of their field collections. This is not only a failure and refusal to support the plan of co-operation which they themselves helped to adopt, and by which plan they are receiving thousands of dollars from this Board, but utterly defeats the plans of Home Missions, and keeps the outside world and other denominations from seeing us as we are.

Aiding the Local Church.

Although your Board does not tackle the problem of church extension as it should be tackled, for good and sufficient reasons, yet our missionaries are doing a power of work in that direction as our field account will subsequently show. For instance, many a church has been paid out of debt by our missionaries; new pews have been put in; pastors' salaries have been raised; successful revivals have been organized, and many other things done by the missionaries for which they do not get proper credit when their value and usefulness are taken into account. They are also doing a great work in helping our people settle their economic troubles, and in developing a peaceful situation between the two races.

The Migratory Spirit.

It is useless to call your attention to the fact that there is a great migratory spirit upon the people at this time. It simply calls attention to it as an element in our Home Mission problem. Not only are the churches in one part of the country greatly unsettled and sometimes completely broken up, but the churches in the new homes are naturally and necessarily weakened thereby. Your Board believes that the stable churches everywhere, whether North or South, should be willing and anxious to help those churches that are in unsettled conditions, and help to bring them upon their feet again. A specially designated fund sent to this Board for that purpose would almost work miracles of money and missions for the good of our people and for the glory of God.

Field Work Actually Done by the Missionaries.

Days of actual service by all Missionaries.....
Days lost by all Missionaries

Sermons delivered by all Missionaries.....	5,000
Addresses delivered at Sunday Schools, prayer meetings, etc.....	1,500
Total addresses and sermons by all Missionaries.....	6,500
Homes visited	4,000
Homes found without Bibles	500
Religious services conducted in homes	1,500
Churches visited	2,500
Conversions witnessed and aided	500
Baptisms performed	400
Additions to churches by letter	400
Old members restored	400
Total additions	1,800
Churches organized	300
Number of charter members in same	1,200
Sunday Schools organized	500
Meeting houses built or supervised	100
Meeting houses repaired	200
Amounts collected in helping repair church houses	\$2,500
Missionary and Bible Conferences held	250
Number of preachers attending same	1,000
Number of other people attending these conferences	15,000
District Associations attended	2,500
Bibles and New Testaments distributed	1,500

Respectfully submitted,
HOME MISSION BOARD OF THE NATIONAL
BAPTIST CONVENTION,
W. F. LOVELACE, D. D., Chairman.
JOS. A. BOOKER, Secretary-Treasurer.

The report of the Educational Board was the next in order. Rev. A. R. Griggs, D. D., Corresponding Secretary, was recognized and submitted the following interesting report.

THE ANNUAL REPORT OF THE CORRESPONDING SECRETARY OF THE NATIONAL BAPTIST EDUCATIONAL BOARD FOR THE YEAR ENDING JULY 31st, 1920.

Encouraging Points Concerning The Seminary At Nashville.
The long cherished idea of having a National Baptist Theological Seminary and Bible Training School was inspired and kept alive by the Holy Spirit.
The organization of this school of the prophets on October

2nd, 1916, with Dr. T. J. Searcy as its first president, with an enrollment of one hundred Bible students encouraged the whole country to work on for the Seminary.

3. The fourth session was closed at Nashville, Tennessee last May in connection with Roger Williams University, led by Rev. S. L. McDowell, A. B., B. D.

4. The next session opens on the campus of the University, where the Seminary has been domiciled for two years. Rev. S. L. McDowell was elected recently as Dean of the National Baptist Theological Seminary and Bible Training School, and the date for the opening was fixed at Monday, October 4th, 1920 at 10:00 a. m. with a faculty of ten instructors.

The Dean is a highly educated Christian gentleman and is well prepared from a literary and theological standpoint to train preachers and Christian workers. He comes to this exalted position not only as a full fledged graduate from a first class Theological Seminary, but a pastor of several years experience.

THE FACULTY OF THE SEMINARY.

S. L. MCDOWELL, A. B. B. D., Dean

Church History, Public Reading and Speaking.

EDWARD W. D. ISAAC, A. B., B. D.

New Testament History.

A. DANIEL HURT, D. D.

Interpretation.

EMANUEL M. LAWRENCE, D. D.

Old Testament History.

W. S. ELLINGTON, D. D.

Sociology.

VIRGINIA WALKER BROUGHTON, A. M.

English Bible.

WILLIAM HAYNES, D. D.

Church Government and Sermonizing.

ASA O. KENNY, D. D.

Biblical Geography.

SUTTON E. GRIGGS, A. M., D. D.

Christian Civics.

O. L. HAILEY, A. M., D. D.

Department of Practical Theology and Church Government.

A. R. GRIGGS,

Corresponding Secretary National Baptist Educational Board

1724 Hall Street, Dallas, Texas.

5. Mrs. V. W. Broughton, the Dean of the Women's Seminary Department is a full fledged Theological graduate and will give special attention to the teaching of the English Bible for

preachers, and Sunday School teachers, B. Y. P. U. workers and missionaries for the home and foreign field. She teaches people how to teach the Bible.

6. The citizens of Nashville have secured for the National Baptist Convention forty-three acres of land adjoining the Roger Williams University, upon which the Southern Baptist Convention will put up two hundred thousand dollars worth of buildings as a starter.

7. Dr. O. L. Hailey, the representative of the Southern Baptist Convention said to our Board the other day that one of the buildings is to cost at least seventy-five thousand dollars and will probably be ready for the students to occupy next fall. Keep on praying the Lord will hear prayer.

8. A broad minded, liberal hearted, earnest working white Christian gentleman of the First Baptist Church of Dallas, pledged us at Hot Springs that he would give us five thousand dollars to help furnish the Seminary.

9. Last but not least, the Seminary needs two thousand dollars as a supplement to enable us to pay the teachers for this year. We want it now, cash down so as to demand good service for cash. With two thousand dollars from this session we can tide over this school year.

REPORT ON CAMPUS DRIVE.

TO THE EDUCATIONAL BOARD OF THE NATIONAL BAPTIST CONVENTION:

Rev. S. E. Griggs, Chairman.

Rev. A. R. Griggs, Secretary.

GREETINGS:

DEAR BRETHREN:

It affords me great pleasure to make the following report. We assumed responsibilities of the Local Drive for the plot of land for the Theological Seminary and Training School of the National Baptist Convention of America, forty-three acres of land adjacent to Roger Williams University, last June a year ago. We organized our local brethren as a committee of the whole, placing your humble servant chairman of the committee. We worked arduously in the city of Nashville by coupling ourselves by two's, and took it street by street holding means for the above mentioned plot of land.

We were asked by the white citizens of the city to work only among our own people, and that they would form a similar committee as named above and work among their people by solicitation, and that they would raise \$20,000 as their part of the money that is to be paid on the plot of land leaving us to raise \$10,000 as our part.

It sufficeth us to say that we were successful in raising \$21,000 by subscriptions and cash. We have kept a systematic account of each individual, church, society, association, convention and in fact all organizations that have pledged and contributed to this fund. We appointed a financial committee to handle the same, viz., Rev. P. J. Coleman, S. P. Harris, Secretary, E. M. Lawrence, Chairman.

All moneys were placed in the two colored banks of Nashville. The amount being, fifty-fifty. We wish to say further that the colored people of Nashville responded without any hesitancy.

The white people are elated over the fact that many of the best colored people of the United States would be present nine months in the year, attending the above named Theological Seminary.

The following is our report:

Pledges	\$11,359.15
Cash	3,142.81
Turned over to Committee	2,956.19
For other expenses	

E. M. LAWRENCE,
Chairman of Campus Drive.

THE NEED OF THEOLOGICALLY TRAINED MINISTERS

That the Negro Baptists of America need more prepared ministers for the pulpit is beyond question. The situation is simply alarming, there are thousands of churches today in America without pastors and scores and hundreds of feeble mission stations needing strong preachers who are able to cope with the local situation.

Your Board admits freely that there are a great number of ministers of the Gospel without churches, because the churches are becoming so intelligently informed as regards to what real preaching is, they are absolutely refusing to call these whooping, hallowing and gravy preachers, who are making noise with groans and shrieks to get a crowd but who cannot hold the crowd successfully, for our experience is that the preachers who have most gravy are almost perpetually on the go from church to church.

Hence, there are thousands of these gravy preachers both licensed and ordained who should go to the Seminary for systematic Bible instruction that they may be taught to give the people sound doctrine.

For these and other reasons, churches, associations and conventions should create a ministerial beneficiary fund to aid in the education of preachers.

The Union Church at Hartford, Conn., is one of the most systematic churches in her benevolent work in the National Baptist Convention. She is contributing for the education of ministers quarterly.

Receipts From August 1, 1919 to July 31, 1920.

Brought forward \$1.76: M. J. Johnson, \$1.00; Cyprus B. Y. P. U. \$10.00; Cyprus Sunday School Convention, \$21.25; Friendship B. Y. P. U., \$5.00.
Texas Foreign Mission Convention, \$10.00; East Texas B. Y. P. U. \$10.00.

Texas Baptist Union, \$5.00, Texas Sunday School Convention, \$25.00; G. W. Jackson, \$1.00.

J. E. Knox, \$1.00, O. A. Fuller, Northwestern Association, \$35.00. Atlanta Meeting, \$77.14, A. M. Lister, \$0.25, Union Church \$15.00, east \$100; Central Church, \$10.00 C. C. Harper, \$10.00, cash \$3.93. S. N. Vass, \$10.00.

G. W. Dudley, \$5.00, W. H. Jernagan, \$5.00, N. A. Cark, \$5.00, G. A. Ward, S. Bates.

Mt. Zion Sunday School Convention, \$7.50, Salem Church, Ill. Union District Association, \$2.00.

W. Missionary Society, \$5.00, U. S. Keeling, \$2.50, R. H. Littleton, \$3.00, I. Mission, \$15.00.

P. H. Hughes, 50, E. M. Griggs, \$2.20; Texas and La. Association, 2.00, W. L. Huntington, 1.00; Wheat Street Church 5.00; Bethlehem, 5.00; R. Cooksey, \$2.00; North E. Texas Association, 5.00; North E. Texas Women's Convention, \$5.00, W. L. Davis, \$2.00, Texas Baptist and Educational Convention, \$50.00, Oklahoma Convention, \$50.00, M. Sharkie, \$5.00, Zion Hill, Woman's Convention, \$5.00, Vinie Smith, \$2.25, Friendship Association, \$25.00, New Hope, Alto 2.50, C. N. Pryor, \$1.00, Tabernacle, \$5.00, New Prospect, \$7.59, Nashville Rally (Seminary), \$58.70, A. R. Griggs, \$10.00 Macedonia Missionary Society, \$2.55, M. K. Curry, \$0.85, B. F. White \$1.00, Mt. Zion, Ft. Worth, \$20.00, N. W. Sunday School Board, \$5.00, North Western B. Y. P. U. Board, \$5.00, Hopewell, S. S., \$5.00, Union Baptist Church, Hartford, \$10.00, Tennessee Baptist State Convention, \$10.00, Union Baptist Church, Hartford, \$10.00, M. M. Rodgers, \$5.00, G. W. Jones, \$5.00, Union Baptist Church, Hartford, \$10.00, Mt. Moriah Sunday School, \$0.95, Texas Foreign Mission Convention, \$15.00, Old Land Mark Association, \$10.00, Friendship Sunday School, \$10.00, Union Baptist Church, Hartford, \$10.00, Pleasant Grove, W. M. S., \$10.00, A. R. Griggs, \$50.00, Mt. Abline Church, \$2.00.

Collected from various sources	\$ 731.14
From citizens of Nashville, through Dr. Lawrence—cash	3,142.81
Reliable pledges	8,215.34
Reliable pledges and cash from white citizens	20,000.00

This makes a total of\$32,089.29

This amount of money in cash and pledges has come in since our last session and should be put in this report so as to keep up with all money raised, and in sight of all pledges made.

Of the above money, your Secretary has spent \$982.53 as follows:

General expense	\$154.12
Clerical work	54.55
Traveling expenses	199.87
Printing and advertising	82.95
Seminary and field work	461.71
Total disbursements	\$982.53

This leaves a deficit of \$251.11 furnished by your Secretary to keep the work going, or in other words overdrawn. The service necessary to produce the results of this year's work has been performed by him free of charge.

The money for the campus has been managed by Dr. Lawrence, and the two hundred thousand dollars for the first buildings are forth coming, being looked after by Dr. O. L. Hailey. Thirty thousand dollars of the building fund is already in hand, but the purpose is not to start the first building until at least seventy-five thousand dollars are in hand. It is being planned to start the first building early next spring so as to be able to open the Seminary in its own building next fall, 1921.

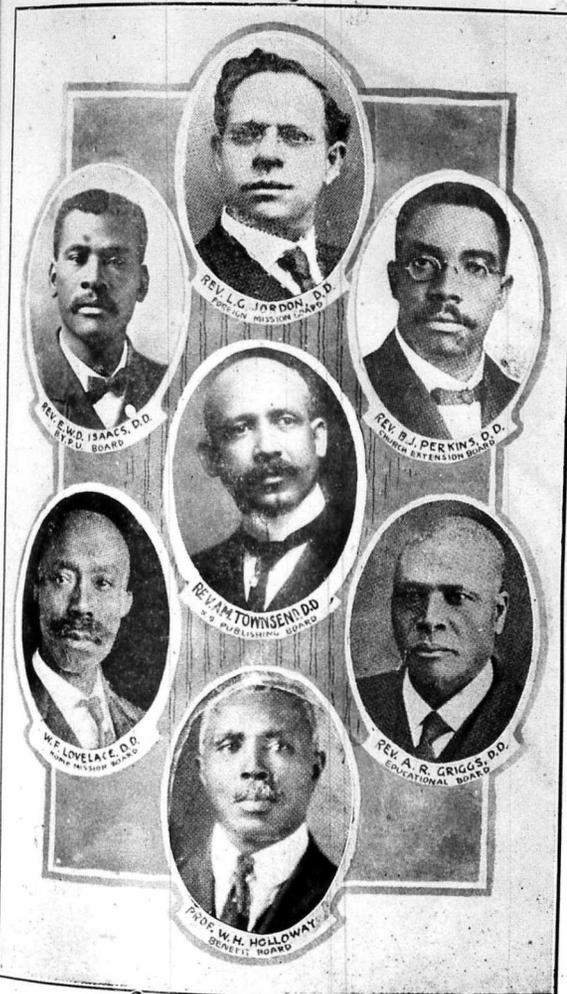
LOCAL EXECUTIVE BOARD MEMBERS.

1. Rev. Mack T. Williams—Rockwood.
2. Rev. J. W. Ribbins, 94 Illinois Street.—Memphis.
3. Rev. A. L. Bartlett, 783 Alaska St.—Memphis.
4. Rev. G. P. Woodson—Paris.
5. Rev. S. E. Griggs, 591 E. Georgia St.—Memphis.
6. Rev. T. O. Fuller Howe Institute—Memphis.
7. Rev. J. A. Mitchell—Ripley.
8. Rev. W. S. Ellington, 915 17th Ave., North—Nashville.
9. Rev. S. L. McDowell, 1033 12th Ave., North—Nashville.

A. R. GRIGGS
Corresponding Secretary
N. E. E. Board 1724 Hall St.,
Dallas, Texas.

S. E. GRIGGS,
Chairman,
569 E. Ga. Ave.
Memphis, Tenn.

Corresponding Secretaries of the National Baptist Convention.



BY LAWS AND REGULATIONS GOVERNING THE NATIONAL
BAPTIST EDUCATIONAL BOARD OF THE NATIONAL
BAPTIST CONVENTION OF THE UNITED
STATES OF AMERICA.

Section 1. Name: This Corporation shall be known as the National Baptist Educational Board of the National Baptist Convention of the United States of America.

Section 2. Membership: The members of this Board shall be elected by the National Baptist Convention under such rules and regulations as the Convention may prescribe from time to time. No person shall be eligible to membership on this Board unless he is in harmony with the National Baptist Convention and is affiliated with the said Convention, as a member thereof.

Section 3. Function: The members of this Board are trustees of the National Baptist Convention and its agents for the purpose of holding in trust for said Convention the property that may be acquired by it, the Board, and of carrying out the purpose of the Corporation as set forth in its charter and in the constitution of the National Baptist Convention.

Section 4. Method of Election: The members of the Board shall be nominated or elected by the National Baptist Convention in accordance with the rules, usages and customs of that body, and shall hold membership at the pleasure of said Convention. This corporation shall approve such nominations or confirm the election of such members as the Convention shall designate. There shall be ten members, residents of the State of Tennessee, five of whom shall constitute a quorum for the transaction of the business of the Board. At intervals of the Convention this Board or its Executive Committee shall have the power to fill vacancies caused by the death or removal of any of its members.

Section 5. Meetings: This Board shall hold monthly meetings, at its headquarters on the second Tuesday of each month at which time such business shall be disposed of as may claim its attention.

Section 6. The Executive Committee shall, when necessary hold quarterly meetings in January, April, July and October, at which time financial reports shall be made for review by the Board. The October meeting shall be regarded as the Annual Meeting at which shall be considered the recommendations, suggestions, elections, or nominations coming from the National Baptist Convention.

Section 7. Seal and Signature: This Board shall have a seal with the following inscription: "THE NATIONAL BAPTIST EDUCATIONAL BOARD," which shall be attached to all legal, or business documents. These documents shall be signed also by the Chairman and Corresponding Secretary of the Board.

Section 8. Employees: All contracts with employees or agents of this Board shall be made by the Corresponding Secretary or general manager of the Board. All agents, or missionaries for this Board shall be employed by him subject to the approval of the Board.

Section 9. Assistants: The Board shall elect an Auditor to pass upon its accounts, at such times and in such manner as may be required by the National Baptist Convention. In case the Convention has an Auditor, the books and vouchers of the Board shall be turned over to him for inspection, examination and checking as often as the rules and regulations of the National Baptist Convention require.

This Board may employ an Attorney-at-Law; but said attorney shall be required to work in harmony and co-operation with the recognized attorney of the National Baptist Convention in all matters that effect the property, rights or interests of the convention arising out of this trust.

Section 10. Salaries: The Board shall fix the salary and expense allowances of the Corresponding Secretary and other salaried officers whom it may elect.

Section 11. Reports: The officers and agents of the Board shall submit reports to the Board or the convention as often as is required by the constitution, rules and regulations of the National Baptist Convention.

Rev. A. S. Jackson, Texas, Rev. Geo. McNeal D. D., Kansas, and Rev. L. Crosby, Arkansas lifted an offering of \$69.20 for the National Seminary.

Rev. E. W. D. Isaac, D. D., Corresponding Secretary of the B. Y. P. U. Board was introduced by the Chairman, Rev. P. James Bryant, D. D., and submitted a glowing report.

TWENTY-FIRST ANNUAL REPORT OF THE NATIONAL B. Y. P. U. BOARD OF THE NATIONAL BAPTIST CONVENTION.

To the Officers and Members of the National Baptist Convention.
Your Board submits its twenty-first annual report with a marked degree of encouragement. This has been, in every respect, the best year through which we have passed since the Board was created. This department of the work continues to increase in popularity and in favor with our constituents throughout the country. It is no longer necessary to spend time trying to convince the pastors that the young people's Unions are a substantial help to the churches. On the contrary where there is not a Union in

pastor feels that some sort of explanation or apology is due every intelligent Baptist that passes his way.

There is a live, energetic B. Y. P. U. Convention in every State where Baptists are operating through organized channels. These State Conventions are contributing regularly, systematically and liberally to every phase of the work that is being done by the parent Convention. They are also training thousands of young people in the duties and responsibilities of trusted leaders and recognized teachers. Signs of improvement, general in its character, are seen wherever these State organizations are permitted to do the work for which they were organized.

Generous Contributions.

There is marked improvement in the manner in which Baptist State Conventions and other Baptist organizations contribute to the work of this Board. Many of them make generous contributions without the presence of the Corresponding Secretary to constrain them to the performance of their duty. There are just a few such organizations that feel that they are not called upon to contribute unless the Secretary appears in person and makes the usual insistent "jinging appeal." No such appeal should be necessary to get contributions for the work of any Convention Board.

Field Work.

The field work has been done in a very systematic and successful manner by the Field Secretary, Rev. Wm. L. Craft. As usual, he has taken care of the interests of the Publishing Board whenever the occasion demanded, made many friends and secured much patronage for that Board. According to advice from his physician he spent the winter months in a Western city in order to find the benefit of a more favorable climate; and, despite the fact that both the doctor and the Chairman and Corresponding Secretary of this Board instructed him to keep quiet in the interest of his health, he did some splendid work to the credit of the Home Mission Board of this Convention. He found the Baptist Church in Las Alamos, New Mexico affiliating with the irregular and dissident division of the Baptist family and about to be embarrassed on account of a debt past due. He secured the co-operation of the Mexican Baptists, who put TWO HUNDRED DOLLARS in the project, raised the remainder of this debt by his own efforts, saved the property and landed the church in the regular and orderly National Baptist Convention. He has been ably assisted by Rev. H. Hamilton who, in like manner, has been faithful and zealous in the discharge of his duties. His services are also of a very satisfactory and commendable character.

A Handicap.

Our progress has been hindered somewhat by the marvellously increased and increasing cost of print paper and merchandise such as we carry in our paraphernalia department. Paper has advanced in price from fifty to three hundred and sixty per cent. Material for badges, banners, pennants, arm bands, buttons, caps, etc., etc., has advanced rapidly making our margin of profit unacceptably small. Moreover, it has been impossible to get either paper or material from manufacturers or dealers with any degree of certainty or promptness. Most of our orders have been accepted by dealers subject to increase in price, and without guarantee of delivery within any given time. Such indefinite procedure has caused much delay in filling orders. In a few such cases, some of our customers have become very impatient, unmindful of the significant fact that these are matters over which we have no control. These high prices still exist, and freight deliveries are still amazingly uncertain; we are therefore, constrained to beseech our patrons to have patience with us if delays should give annoyance in the future.

Our Trust Sacred.

Your Board regards the trust which you tender it as a sacred possession. We are your servants, trustees of your estate, custodians of your property, managers of your business. In that capacity, we have always safeguarded the interests of this Convention from every viewpoint, and labored to get the very best results for the denomination. We have obeyed unhesitatingly and uncompromisingly, every order given us by this Convention. Some of these orders have worked hardships for the Board, but they were given by the Convention, whose appointees and trustees we are, and we have felt that it was not ours to make reply, ours not to reason why, ours but to do or die. It should be said to the credit and commendation of the Corresponding Secretary that we have always had his hearty co-operation in our efforts to conduct the affairs of this Board in a painstaking, legitimate, honorable and scrupulously honest manner. He has always recognized the fact that the Board is the creature of the Convention, and that he is the servant of the Board. As a rule he submits his plans and purposes to the Chairman of the Board before he recommends them to the Executive Committee. When these plans are submitted he always shows a perfect willingness to forego or modify them if the Committee thinks it wise and proper to do so. He has the genuine spirit of co-operation, and the disposition to do the kind of team work that is essential to success.

Stimulating for Service.

At the Milwaukee Convention, when the B. Y. P. U. movement was launched, a magnificent chorus, under the able leadership of Prof. D. Prather sang with stirring effect a welcome song which contained the following stanzas:

"With joy in the service of Him you adore,
O youthful and loyal, you gather once more,
And hear us, O brothers, or come from afar,
Our hearts bid you welcome, God's workers you are.

"Oh Spirit most holy, let this be the hour
When hearts now before Thee, know the fulness of power
And service above which the glorified know,
Be easy to enter from service below."

There is no thing better than a soul saved; it is a saved soul plus a life of Christian service. The B. Y. P. U. is a place for the use of the talents God has intrusted to us. Some young people have a talent for public speaking, or public praying; for planning and executing; for singing the gospel; for teaching; for showing hospitality; for carrying sunshine into the shadow of the sick room and places of distress; for winning souls to Christ. The Union furnishes opportunity for development along all these lines, and for training in all these departments of religious service. The Union discovers and develops leaders. The old fallacy that leaders are born, not made, should be done away with. Thousands of leaders are developed to one that is born. In every case efficient leadership is the result of development. A church needs a training ground, where 'born' leaders and workers may be developed; where the capabilities of each may be discovered. The B. Y. P. U. is this training ground; it offers a field for the exercise and development of every faculty; it meets the inevitable need of man's nature.

1. The **SPIRITUAL NEED** is met in the Bible Study Course and the devotional meeting to which this course leads and upon which it is based.

2. The **INTELLECTUAL NEED** is met in the study of Bible Doctrines and world-wide missions with the history and development of our several mission fields.

3. The **SOCIAL NEED** is met in the social features of the B. Y. P. U. work, which afford not only clean, helpful pleasure and entertainment, but also valuable experience and training in dealing with men.

In the effort to enlarge possibilities of usefulness the young people have a notable objective. Personal religious development, Christian growth, is to fit them to help others become Christians. Before them are opened doors of entrance into co-operation with the pastor and his helpers in evangelism, and in building up Christian character. The natures of regular and of special services will become clearer and the possibility, the duty of one's own participation in these services will be recognized. Several phases of activity should be repeatedly emphasized as affording opportunity for growth and for service on the part of young Christians.

Morning service of worship, with preaching adapted to the edification of church members; evening prayer and praise; with a message directed to win people to confession of Christ; evangelistic meetings appointed at certain seasons; the after-meetings of closer personal touch between Christians and inquirers; open-air services in the summertime, on the church lawn, or in some other advantageous spot where the people who do not attend church may be brought within hearing of gospel preaching and songs.

It is encouraging to note that the young people are enlisted for service in all the departments of church work. They are active members of the Sunday Schools, the Woman's Missionary Societies, the Sunshine Groups, the Bible Bands, the Temperance Clubs, the Pastor's Aid, the Decoration Committees, the Church Building Groups, the Sick Committees, and all other forms of church activity. The B. Y. P. U. Society is generally regarded as a helpful agency and is called upon to do its share of all the work which the church or parent body undertakes.

For the purpose of illustrating the extent to which the young people have been inspired for service, we have gathered and published each year, as best we could, statistics of the contributions made through the B. Y. P. U. channels to the various claims of the denomination since this Board was organized.

These statistics for the present year are as follows:

Given to Christian Education	\$32,246.69
Given to Home Missions	73,129.78
Given to Foreign Missions	30,515.41
Given to Church Repairs	98,212.61
Total to Denominational Work	\$344,098.50

These statistics are gathered in the usual way from reports of local B. Y. P. U. Societies, from minutes of City, County, District and State B. Y. P. U. Conventions; and are, therefore, incomplete.

but they approximate the contributions that have been made to our denominational work through this particular channel, and furnish conclusive evidence that they are a great stimulus to service of the most valuable and helpful character.

Young People's Congress.

The Sunday School and B. Y. P. U. Congress, which is under the direct auspices of this Convention, is an inspiring and helpful agency in the development of Baptist young people. The President of the Congress is in hearty accord with the National Baptist Convention, as is evidenced by the unhesitating and uncompromising manner in which he commits the Congress to the principles and policies advocated by the Convention. He is thoroughly educated, has large vision, a right heart, a liberal spirit; and is, therefore, fully competent to lead the young Baptists to higher heights and to nobler accomplishments. The officials of the Convention are urgently invited to participate in the work and deliberations of the Congress, and their counsel sought in all matters that pertain to its growth and expansion. The last meeting, held in Washington, D. C., was a record breaker in attendance. The educational work and the inspirational features of that session will accomplish much for the Sunday Schools and Unions that availed themselves of its benefits. This is veritably a people's Congress; recognizing, at all times, its relations and obligations to the National Baptist Convention which brought it into being. In addition to the educational work which it does that Congress contributes to the work of all the Boards of the Convention. At its last session it made the following appropriations:

Church Extension Board, \$8.60; Benefit Board, \$9.00; Educational Board, \$35.01; Woman's Board, \$12.40 Home Mission Board, \$29.15; Woman's Training School, \$47.00; Sunday School Publishing Board, \$452.50; B. Y. P. U. Board, \$468.25.

This makes a total of \$1,358.16 contributed to the organized work of the denomination through this channel. The President of the Congress is sent each year to represent it in the National Baptist Convention, and to take active part in the deliberations of that body. In our opinion the Congress is entitled to the hearty endorsement and liberal support of all denominational organizations, agencies and enterprises.

Spiritual Development.

The perplexing problem of the proper development of the spiritual life is still before us, calling as loudly as ever for effective solution. The steadily increasing intelligence among us demands a

serious, unbiased consideration of the problem and the application of both the qualities of mercy and justice. We are called upon daily to remind our constituents that, in matters religious, as well as secular, new wine cannot be put into old bottles. The best of Christ's disciples pass through a stage of infancy; all the trees in Christ's garden are not of a growth, nor all his scholars in the same form; there are babes in Christ and grown men. In the enjoining of religious exercises, the weaknesses and infirmity of young Christians ought to be considered; as the food provided for them must be such as is proper for their age (1 Cor. 3:2; Heb. 5:12), so must the work be that is cut out for them.

It is sound pedagogy and psychology and practical reasoning that all efforts to help the young people must, to succeed be adapted to the needs and capacities of young people. Christ had regard for what the pedagogic calls "accommodated receptivity." He would not speak to His disciples that which they could not bear (Jno. 16:12). Such was God's method of dealing with Israel; when He brought them out of Egypt, He would not lead them by the way of the Philistines (Exod. 13:17, 18). Jacob took pains not to overdrive his children and cattle (Gen. 32:13). Such is Christ's care of the little ones of his family, and the lambs of his flock that He gently leads. Increasing spirituality of the young people is both our aim and object. This spiritual progress is manifest when they are growing in love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance. Jesus furnished striking evidence of the need of this spiritual endowment. When he was baptized, the Spirit of God descended upon Him and sustained Him during the fierce assault of the tempter. He urged His disciples to tarry at Jerusalem until the spiritual endowment had come upon them.

The spiritual man is humanity's crown and honor, revealing to his fellows the heart of justice and benevolent goodness which beats at the center of the universe, lighting it to its inmost recesses and proclaiming as an apostle of the infinite, the excellent glory of God. His entire being is surrendered to the pursuit of truth and goodness, his highest faculties have been pervaded and illumined by the Spirit of God; he stands in a distant and an authoritative relation to the whole drama of life. He has tasted the powers of the world to come, he is alive to the identities whose ruled monarchy governs all development; he can measure and weigh with standards and balances more accurate than the world may own. In the instinct of his fellowship with the supreme, he is neither afraid of the proud, nor boastful of his own assurance. In meekness and confidence he finds strength, and because he lives by the will of God, he lives forever.

We find it necessary to differentiate, by precept and example, between spirituality and emotion. Tradition on the one hand and wrong conceptions on the other make it necessary that young and old be taught technically this difference. All spiritual demonstrations are not evidences of spiritual growth, any more than all emotions are symptoms of frenzy and hallucination. Both have their proper, legitimate and essential place in the economy of religious endeavor. The truly spiritual man has the spirit of a sound mind, the spirit of wisdom and understanding, the spirit of knowledge, the spirit of grace and prayer. These graces and virtues exercised with a deep sense of responsibility and a great degree of enthusiasm, constitute that which is generally characterized as emotion. Such emotion expressed in an intelligent, orderly, consecrated manner cannot fail to bring results. Our contention is that the spiritual life should necessarily be more operative than demonstrative. There should always be a healthy, vigorous exercise of the Christian principle in dealing with our fellowman. The following story is an apt illustration of the principles which actuate and govern the spirit-filled life:

Very recently a body of mill workers in Wheeling, W. Va., were on the eve of going out on a strike. The managers of the plant listened to a homily on the love of God and the necessity of returning to His teaching by John J. Walsh, Conciliation Commissioner of the United States Department of Labor. The speaker said, "We must get back to God's teachings and must have brotherly love in our hearts to make the world's great undertakings go forward. Take your troubles to the Lord, he's your Big Boss." The workmen took their troubles to the Lord and discovered that the teachings of Christ were a platform on which both capital and labor can meet and agree. In other words, as many as are led by the Spirit of God, realize that, as "sons of God," their problems and their progress are all spiritual, and dependent upon spiritual discernment and spiritual guidance for their rightful solution.

Social Department.

Some of the hindrances to the proper development of the spiritual life are found in the false conceptions of pleasure and amusement entertained by the young people. To indulge in wholesale abuse and denunciation because of these erroneous views will do very little in the correction of the evils of which complaint is made. The social nature must be cultivated; the social life must be regulated. Young people will not automatically and spontaneously become old, neither will they readily adopt the habits and customs of older people. If changes are to be wrought in the social pro-

gram of the young, they must be wrought by education and moral suasion, not by abuse and coercion. They must be dealt with as young people. Intelligent Christians will study the processes of winning young people to Christ through the social nature. The world once made people believe that religion banished and shut out joyousness; that fun was sinful; that wild oats must be sown if a good time was secured. Robust and gingerly young fellows found no place for their energy. Happily that day has passed. Paul enumerated "life" as among the "all things" that belonged to believers. Young people hunger for happy fellowships. Happiness is as vital in religion as laughter in the healthy child. We must demonstrate this fact. The fisherman uses the bait that the fish will bite. The business man employs the advertisements that will draw the customers and keep them coming. The soul-saving church will reach after the young people with devices that draw. A happy social life will do this as will nothing else. All the work of the church must culminate in winning people to open discipleship. Our problem in this connection is to regulate the social amusements among our young people so that they will be instructive, entertaining and consistent with the Christianity which they profess. To this end we are recommending the circulation and study of the following books: "Bright Ideas for Entertaining," "Social Plans for Young People," and "The Social Teachings of Jesus." A careful study of these books will enable one to plan wisely and effectively for orderly and helpful social festivities; to convince the most skeptical that fun for young people is not necessarily wickedness and worldliness. There is a spiritual law in the natural world and the triumph of this law must be secured. The higher conquest is the triumph of the spiritual over the material; this cannot be achieved by the annihilation of material things because there is evil in them. We must "overcome evil with good." Praying for sanctification, unity and preservation of His disciples, Jesus said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." On the theory that whatever contains the element of evil contains also the element of good, and that Christianity, working for the highest good of all, will bring good out of evil, earnest, thoughtful teachers and leaders are making bold experiments to regulate and subordinate the forces and agencies which contribute to the tranquility and happiness of the youthful element in the social body. In this connection they are making discoveries that call for mature reflection and deliberation on the part of those Christians who are defiant in their opposition to any and all forms of social amusement. The moving picture is being characterized as

a "hand-maid of religion," and under the impetus given it by a number of leading demonstrations, the animated screen seems likely to be instituted as a part of the religious services by the church at large, both in this country and in England. The American public is picture hungry, and the clergy, long aware of this increasing appetite, defeat it in the belief that film-sermons now play an important role in the propagation of every-day religion. In England the established Church is beginning to take practical steps toward the employing of this unexampled means of providing rational amusement for her people, and in two London churches pictures have been flashed on a screen hung in the chancel. In this country it is estimated that there are two thousand churches using the motion picture in pulpit, parish-house or community hall, and the appeal and power of the screen has been officially recognized by several denominations and social welfare organizations. From widely separated districts announcements come that "ecclesiastical movies" are proving to be successful in drawing large crowds, who come to watch the pictures and remain to pray and sing a hymn. In Spencer, Mass., Rev. R. G. Armstrong recently purchased a motor-driven motion-picture outfit at an expense of \$300.00, to be used especially for a Saturday afternoon hour for children to counteract harmful tendencies of commercial motion picture exhibitions. Films of travel, animal life, and fairy stories, supplemented with story telling and games amuse and instruct younger children, and for those of high school age illustrations from history and literature are shown. A series of twenty reels based on "Les Miserables" have been exhibited Sunday evenings. Whatever its character or omission, the movie picture is here: that is one of the biggest facts in contemporary life. The problem for the churches and schools and government is how can we give the right direction to this new and cumulative force in our modern life. Shall we treat it as a menace and a risk, or a moral opportunity? The Churchman (Episcopal) says: "The motion picture can and must be an instrument for Christ's teachings. Its power for good is just as great as its power for harm. That its first use was the exploitation of human weaknesses in thousands of movie dramas should not bind us to its use in the extension of the kingdom. Guided and directed by Christian minds, the motion picture is destined to become a powerful influence in the cause of Christianity and righteousness. The question of social amusements is, therefore, one of regulation rather than elimination: alert Christians everywhere are making that discovery."

Scriptural Edification.

Your Board has labored faithfully to "edify the young people in a knowledge of the Scriptures." We conduct Bible Conferences regularly in different sections of the country, which instruction is given in simple, easy and delightful methods of Bible study. Through these Conferences thousands are enrolled as members of our "SYSTEMATIC BIBLE READERS' COURSE," and pledged to read a portion of the Scriptures daily. A competent faculty is secured for this work, the services of which have been of a very helpful and satisfactory character. We receive many testimonials, from various sources, of the good that has been accomplished by these Conferences and many requests to hold them in communities which we have not yet been able to reach. These Conferences are expensive propositions; for that reason we never consent to hold one unless the invitation comes from a Baptist Ministers' Conference or a Baptist Pastor's Association. The DAILY BIBLE READERS' COURSE" is carried in the Senior B. Y. P. U. Quarterly. It is selected with great care; we, therefore, insist upon the most careful study of it in accordance with the plan suggested by the Editor of that periodical. We are firm in the opinion that the most intelligent and most progressive church membership is that which is composed of the most faithful students of the Holy Writ. In our opinion the most thoroughly educated people are those who have most accurate knowledge of the Bible. Like the heavens, the Grand Old Book declares the glory of God; like the firmament, it showeth forth his handiwork. It has pressed into its service the animals of the forest, the flowers of the field, the stars of heaven, all the elements of nature. The lion sporting the sands of the desert; the wild roe leaping over the mountains; the lamb led in silence to the slaughter; the goat speaking to the wilderness; the rose blossoming in Sharon; the fig drooping in the valley; the apple tree bowing under its fruit; the great rock shadowing a weary land; the river gladdening the dry place; the moon and the morning star; the rain upon the mown grass; the rainbow encompassing the landscape; the light, God's shadow; the thunder, His voice; the wind and the earthquake, His footsteps; all such varied objects are made as if naturally designed from their creation to represent Him to whom the book and all its emblems point. Thus the quick spirit of the book has ransacked creation to lay its treasures on Jehovah's altar, united the innumerable rays of a far-streaming glory on the little hill Calvary, and woven a garland for the bleeding cross of Immanuel, the flowers of which have been called from the garden of the universe.

Moreover, all the great movements for the good of mankind have had their origin in the Word of God. One illustration suffices: There were many causes that contributed to the Reformation Movement but beyond question the all-determining factor was the Christian Scriptures, which were found in the hands of men. To understand this movement, to know the real beginnings of democracy, we must know how it came about that the Scriptures were placed in the hands of the people. Since the time of Constantine the power of the Roman Catholic Church had grown by leaps and bounds until by the time of Boniface VIII it claimed dominion over all human affairs. During this time the church has diverged more and ever more widely from the Apostolic form, until it lost nearly all of its original character; of one thing, the Church became more and more formal and institutional and gave less and less attention to Scriptural instruction and spiritual functions. Not only so, but the Church became allied with civil powers and aided and abetted them in their tyrannous treatment of the people. It is not surprising, therefore, that various revolts against the corrupt doctrines and oppressive measures of Church and state should appear with ever-growing frequency and ever-increasing boldness. It is significant, however, that nearly all of these revolts had their source and inspiration in the Scriptures which men insisted on reading. A splendid roll of heroes are the leaders of these revolts, from Peter of Bruys and Arnold da Brescia, with Peter Waldo and John Huss, to John Wycliff and Jerome of Prague. Through the zeal of Peter Waldo, one of the morning stars of the new day, the Gospels were translated into the language of the common people, and the long-lost words of Holy Writ were studied with a wonderful avidity. The people listened to Waldo and his teachers, and turned away from the Church in disgust and despair. The Church of Rome, through its alliance with the State, made a determined effort to exterminate this new movement. And the story of that persecution is one of the blackest pages of all history. So thoroughly was this work done, that Sismondi says: "Simon stamped out not only a people but a literature." But though the fire was put out in the Canton of Vaud, yet many smouldering brands remained, and these were scattered all over Central Europe. The forbidden Book made its silent way everywhere, and everywhere men were inspired by its truths to new ideas of religion and social life. Evermore has the Bible been the panacea for all ills, the cordial for all wounds, the little leaven that leaveneth the whole lump. For the promotion of Bible study we carry a Biblical Department in both Quarterlies, give regular lectures on methods of Bible study, and recommend the use of the following books: "The Young Christian and His Bible," "Old

Testament Studies," "Heart of the Old Testament," "New Testament Studies," "Popular Lectures on the New Testament," and "How to Teach the Bible," by Hovey.

Indoctrinating the Young.

A correct knowledge of the doctrine held and advocated by Baptists is essential to the permanent growth and security of Baptist churches and is one significant feature of the work that this Board never overlooks nor neglects. Doctrinal subjects are discussed monthly in the B. Y. P. U. Quarterly, lectures delivered on Baptist Doctrines at the Bible Conferences and Christian Workers' Institutes conducted by this Board. Like Luke, it is the indispensable duty of all loyal Baptists to make a declaration of those things which are most surely believed among us. Like Jude, every Baptist of passable intelligence should believe, "It was needful for me . . . to exhort you that ye should earnestly contend for the faith which was once delivered to the saints." Baptist principles are called distinctive and Baptist doctrines peculiar. These distinctive principles and peculiar doctrines distinguish us from other Christian denominations. Baptists hold unlike other folks:

1. That the New Testament is the only law of Christianity.
2. That the sole responsibility of decision and action rests directly on the individual soul.
3. That if one be responsible for himself, there must be no restraint or constraint of his conscience.
4. That salvation is essential to baptism and church membership.
5. That the church is a spiritual body and none but the regenerate should belong to it.
6. That the church is a particular congregation and not an organized denomination.
7. That the church is a pure democracy and the supreme court in Christ's kingdom.
8. That the ordinances of the church are but two, baptism and the Lord's Supper, neither as a means of grace, but both purely figurative and commemorative.
9. That immersion is the only Scriptural mode of baptism.
10. That the Lord's Supper should be given to those only who have been immersed by authority of a Baptist church.
11. That Baptist churches sustain both independent and interdependent relations, the proper exercise of which promotes the spirit of fellowship.

If the Baptist churches would preserve themselves these distinctive doctrines must be taught the young people of every generation diligently, without compromise or apology. This is a prominent feature of the work of your Board to which it addresses itself with much seriousness. We are sometimes discouraged when we

note that some of our prominent Baptist churches are operating Christian Endeavor Societies instead of Baptist Young People's Unions, and undertaking to justify such inconsistent procedure. We allege once more that the Baptist pastor, who for any reason tolerates a Christian Endeavor Society, pledges himself inferentially to see to it that his young people do not study distinctive denominational literature. One positive requirement of the Christian Endeavor Movement is expressed in the Constitution and By-Laws of the Christian Endeavor Society as follows: "This society, while owing allegiance only to its own church and denomination, is united by ties of spiritual fellowship with other Endeavor Societies the world around. This fellowship is based upon a common love to Christ, the principles of a common covenant and common methods of work, and is guaranteed by a common name, "Christian Endeavor," used either alone or in connection with some denominational name.

"This fellowship is that of an inter-denominational, not an undenominational organization." A regular orthodox Baptist minister cannot make such a concession, either by expression or implication, and attempt to justify himself in the maintenance of a position so evasive.

It will be observed that there is a Doctrinal Department in the quarterly and that a lesson on doctrine appears therein in each month. In addition to this, we recommend the study of the following books: "Baptist Principles," by Folk; "Restatement of Baptist Principles" by Johnson; "Baptist Principles," by Wayman; "The People Called Baptists," by McDaniel; "Baptists and their cannot make such a concession, either by expression or implication. In view of the inevitable necessity of this work of indoctrination, we urge our pastors and religious leaders to encourage and assist us in our effort to instruct the young people in the doctrines, polity and history of the denomination.

Department of Missions.

Teach the young people that all Baptists should be KINGDOM BAPTIST. There should be nothing sectional, nothing provincial about them; they should not know any geographical limitations: standing on the highest peak, they behold the world before them. theirs are the vision, the consciousness, the conscience, the activity of members of the kingdom of God. Riding over division lines with ease, they make for the Kingdom always. An intelligent Baptist must be intelligent regarding movements of the Kingdom and the part his denomination is taking in them. If so, he will readily concede that Christianity has been a highly important

factor in the marvelous progress of the world. Beginning with India, we find that Christianity has been greatly hindered by the conduct and attitude of those British Christians who were in India for purposes other than leading India into the kingdom of God; and that Christianity had to contend against these and their influence. It has been necessary also to Christianize the conduct and attitude of the British Government toward her Indian subjects: this was a difficult undertaking which required long and patient effort. This task has progressed far and its effects are widely evident. Sordid greed for gain, ambition for empire, organized selfishness and corporate oppression have been checked, and the material forces turned to use in the furtherance of the social and civil evolution of the Hindus. Christianity has here won its place and its right to make conquest of India for Christ. Conditions in India would be serious, and relations between India and England hazardous, but for the influences and results of the Church to Christianize first England's attitude to India and her operations in India, and then the India people themselves. These influences were stubbornly opposed for a long time; the chaplains whom a Christian government compelled the East India Company to provide, were hindered from attempting to give the Gospel to the natives, till Henry Matyn gave up his captaincy that he might be free to give the Gospel to those who most needed it. British protection of commercial interest necessarily involved British control. But this was stubbornly resisted until the great mutiny gave imperative occasion for terminating the East India Company's occupation of India, when the country passed under direct control of the crown and was included in the empire. Then it was that the Christian right of mission received the distinct and final recognition from the Queen, who wrote with her own hand into the proclamation of empire that was to be read throughout India, that Britain's hope and power rest on the Bible. Many social and moral reforms were wrought subsequently in India, which are the product of the Christian Spirit over the commercial. The cult of Juggernaut has ceased to crush its devoted victims; sati has long been outlawed and occurs no more; human sacrifices are confined only in symbol, the horrors of thugism and worse forms of self-torture are now seldom practiced; continuous widowhood is enforced only by the slowly waning social demand and against every legal discouragement. Child marriage has been modified by raising the "age of consent" to twelve. The chief reason for these now generally lauded reforms is that the religious conscience of these people was stirred and enlightened by the interest in Christian Missions.

Observe the situation in China. Protestant missions celebrated their centennial in Shanghai in 1907. A hundred years with

the change from a hermit nation, with little knowledge of the rest of the world and next to no intercourse with any people and with no desire to know aught of the outside, to a mighty people struggling into a new world-consciousness and eagerness for recognition in the sisterhood of nations. Shortly before the Boxer Movement China was looked upon as a moribund nation, the legitimate prey of the strong peoples who thought they were responsible for the world and were willing to defray the expenses of its administration with resources acquired by the unchecked exploiting of the peoples for whose guidance they assumed responsibility. We read everywhere of "spheres of influence" in China, of "the interests" of this nation and that. Russia, Great Britain and France calmly appropriated all the harbors of the Empire. Having already nearly completed the partition of Africa, China was the next continental victim for the nations; and they took up their positions like birds of prey, waiting for the death, when, behold, the monster opened his eyes, stirred, groaned, convulsed and arose in might. The dreams of partition have been supplanted by dread of the "Yellow Peril," the talk of "spheres of influence" has passed out of the vocabulary of the international diplomacy, and far-seeing statesmen are maneuvering for the advantages of China's friendship in the dawning day of her power.

Educational methods have been revolutionized. Instead of delving mechanically into the past, China's youths face the future and grapple with the problems of the present. Ruskin is studied alongside Mencius in the provincial universities, and modern science takes the place of the mysterious symbols of the Book of Changes.

The Christian elements and influences in Western civilization, in its impact on this mightiest of Eastern peoples, are the forces that have conspired to awaken China to her own strength and possibilities, and they have contributed directly to China's active interest and effort at advance in the course of her new era. Thus it was easy to see that Christian missions have been the greatest source of China's national redemption.

Ninety years have Christian missionaries labored, as they might, within the Turkish Empire, where they were merely tolerated under the most restricted limitations. Now the influences of these missions offer to the students of missionary science one of the finest fields for the study of methods to be found in the whole range of the spread of Christianity, in this or any other age. The influence of the educational missions, centering in the Roberts College in Constantinople and the Syrian Protestant College at Beirut, with their systems of schools of every grade, from kindergarten to the university course, medical, scientific and academic, is confessed freely by leaders of the Young Turk Party and recognized by all students of the Tur-

lish situation. The education of the women in missions schools has given to Turkey a host of intelligent and Christian mothers, and forced the authorities to the adoption of the unheard of course of providing for the education of girls. Individualism, freedom, fraternity, humanity and progress were seeds sown and cultivated inevitably where Christian teaching was given, and their harvest meant the control of the government by the people. The work of preparing Turkey for the new order in a large measure was the product of general influences that came from the association of Turkish subjects with Christian ideals in the various Christian countries of Europe, where they went for education, trade, diplomatic service and safe asylum from persecution at home when they found the fires of modernism burning in their souls. Christianity has in Turkey today an equipment in established institutions and a force in trained natives for every class of missionary service that gives it a most remarkable preparation for grappling with the opportunities and the difficulties of the situation which it has so largely contributed to bring about and which is so full of promise for one of the most remarkable triumphs of Christian history. Let us turn, for one more striking and convincing illustration, to Africa. Here we find again that Christianity is playing a part of the foremost significance in the making of a continent. Africa is the continent of tragedy, in the condition of its native population and the history of the treatment of its people by other civilized nations. The way of progress, on the Dark Continent lies along a highway of tragedy unless the missionary, and the spirit that sends the missionary, shall temper and sanctify the spirit of conquest and hold back the spirit of greed that rush impetuously upon a helpless people. For hundred of years Europeans stole the Africans from Africa, and then turned to steal Africa from the Africans. The spirit of Christianity that was sending missionaries at length made the slave traffic impossible by Christian peoples, and that same spirit is this moment acting powerfully to restrain those who would exploit the weakness and impose upon the deficiencies of the backward races of the Dark Continent. In the modern opening up of Africa, the two names that stand at the head of an honorable list of intrepid explorers are those of Livingston and Stanley. Livingston was first of all a missionary, and became an explorer for the sake of the kingdom of God in Africa. He accounted himself, and the world accounts him, in all his work, the missionary statesman. The conception that moved and nerved him for suffering and success was, "The end of the work of geography has become the beginning of missionary enterprise." His heart, buried in Africa, where he died on his knees, is no mere sentimental something with which to play upon the emotions of the unscientific and unthinking. On

contrary, it is a true expression of the love of Christianity for the lowest and most needy, of the heroism of Christianity where duty is coupled with the deadliest danger and direst difficulties, and of the method of Christianity in winning the world by the way of the cross of atoning suffering. The Christian puts his heart into the center of the world's deepest need, even as God put his heart in Jesus Christ, into the center of the needy race. It is very evident that the way of success in this benighted region lies along the line of devotion to higher ideals. There are problems of race, education, of government and material development that will baffle all the skill of imperial imagination and imperial purpose unless the imperialism of Christ and His spiritual kingdom shall control and inspire the imperialism of men. Since Africa is our fatherland, our duty in this connection is imperative. To us the call comes ringing more loudly than to other people. It is the Macedonian cry repeated, "Come over into Africa and help us." In what manner are we responding to the call? What churches or other Baptist organizations are systematically training missionaries for work on foreign fields? From what sources are contributions coming regularly and systematically for the reinforcement of missionaries abroad? These must come from the youth in Baptist churches: they must, therefore, have systematic training in missionary endeavor. This is the largest and most essential task of the churches which delight to call themselves "MISSIONARY BAPTISTS." Baptists can neither shift the responsibility nor give tangible reason for failure to perform the task.

Property Holdings.

Our report last year showed that there was six hundred dollars (\$600) due on the mortgage debt, which was not payable until February 11, 1922. We made an appeal to the Convention for this amount with assurance that if it were given to us we would discharge this obligation immediately. The Convention gave us the money in response to this appeal; and true to our promise, we have canceled the mortgage and brought it to this session of the Convention to be burned. This property is rated by the insurance appraisers at sixteen thousand dollars (\$16,000); evidenced by the fact that they are carrying a concurrent Fire Insurance of Eight Thousand Dollars (\$8,000) on it. In addition to this insurance of loss against fire, we are also carrying a Tornado Risk of three thousand five hundred dollars (\$3,500).

Pursuant to an order from the Convention at its last session at Newark, N. J., we have had the Charter of this Board amended under the special Act of April 1, 1915, by the Tennessee Legislature, and

thereby given the Convention the statutory right to elect members of this Board. This right is also conceded by the By-Laws of the Board. These two documents make assurance doubly sure. We congratulate ourselves that notwithstanding this is the smallest Board of the Convention and the hardest to carry, we have, nevertheless, brought to the Convention the first unincumbered piece of real estate that the Convention owns. This property is in first-class condition, presenting a neat, cosy, comfortable business-like appearance. And now, in accordance with plans which we have long desired to execute we present the Convention with this mortgage, asking only the privilege to apply the torch which, to our heart's delight, passes this mortgage into history.

Balance brought forward from 1919	\$134.14
General Fund, undesignated	9,427.65
Literature and Merchandise	11,493.28
Missions, undesignated	260.26
Foreign Missions .....	.10
Advertising in B. Y. P. U. Quarterly	67.47
B. Y. P. U. missionary work by city, county and state organizers	6,226.20
Total receipts	\$27,772.74

Disbursements.

Salaries—Secretary and office force	\$ 6,283.58
Traveling	1,162.73
Literature and merchandise	2,316.73
Printing	1,747.11
Postage	976.64
Freight	100.00
Advertising	112.00
Telegrams	1.00
Missions, special work, grants, etc.	1,507.84
Foreign Missions	20.00
Miscellaneous, paper, insurance, repairs, furniture, fuel, lights, water, borrowed money, telephone, mortgage debt, interest etc.	6,392.15
B. Y. P. U. missionary work by city, county, district and state organizers	4,226.20
Total disbursements	\$47,046.64

Balance to the credit of the Board

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

President Morris announced the time for special train to Marion, Ohio, to call on Senator Harding.

Rev. Wm. Haynes, Corresponding Secretary of the Sunday School Publishing Board submitted a report showing the glorious achievements of the Board.

REPORT.

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

GREETINGS:

We beg to submit for your consideration, the fifth annual report of your Corresponding Secretary, and the twenty-third annual report of your Publishing Board with many complex anxieties mixed with confusion.

Your board has done what it could to satisfy all of our constituency. The discouragements and hardships touching this work, cannot always be expressed in this annual report; but a few facts must be given about this work. Many of the discouraging features have been removed.

As you know, we had no machinery to begin with; after two or three years of hard struggles, we have bought machinery, and yet we find ourselves in great need of room to do even one third of the printing that must be done. Having added more machinery, we are attempting, for the first time, to try to do all of our printing ourselves.

This requires more room and a larger number of skilled laborers than ever before. The cost of which will require a great deal of money to accomplish the desired end. This will require time and thought to bring about the success that our denomination needs.

Some Signs Of Permanent Progress.

The progress of this board is to some extent, more encouraging to the members of our publishing board, and should be more encouraging to the members of the National Baptist Convention. Our orders for Sunday school literature are increasing more and more every quarter as time goes on, and would increase ten-fold greater, if we could get our own convention to unite in giving all their orders to their own Publishing House.

We have issued the following number of periodicals:

Fourth Quarter 1919—300,000.
First Quarter 1920—275,000.
Second Quarter 1920—359,800.
Third Quarter 1920—381,000.
Total Number of Quarterlies issued—1,315,800.

Editorial Department.

This department has been managed by Dr. C. H. Parrish, who is Editorial Secretary, assisted by Rev. J. T. Brown. These gentlemen have given satisfaction in their line of work; but it must be understood, that if the denomination wishes the publishing board to furnish literature for the special days that are observed by our Sunday Schools and Churches, there must be a man stationed at Nashville, Tenn., to prepare literature for the following days:

"Go-To-Sunday-School" Day—First Sunday in November.

"Bible" Day—Second Sunday in December.

"Mother's" Day—Second Sunday in May.

Exercises in honor of mother's love; the wearing of white flower significant of purity, denoting that the mother is at rest; the wearing of a red flower significant of life, showing that mother is still living.

"Children's" Day—Second Sunday in June.

Children's Day Programs must be prepared on time.

Friendly Co-operation.

A great deal might be said about other publishing houses in Nashville, and especially The American Baptist Publication Society, and the Baptist Sunday School Board, of the Southern Baptist Convention.

We have established a credit with the above named society, and the Baptist Sunday School Board, that we are not ashamed of by no means. When we need books they never refuse us; we always take a delight in paying our debts, when we have money on hand; this is why we are allowed to buy on time. The Sunday School Union, through its secretary has always stood ready to assist us in getting out our literature on time.

Mr. E. T. Brown, superintendent of our mechanical department thinks that this department is doing as well as could be expected under present conditions. He thinks that one more new linotype machine would enable us to do all the printing for the denomination with ease.

Our Board is still hoping this convention will rise to the height of its strength and power, and furnish this board with the need room for machinery to do the great work of our denomination.

Some of the hindrances of last year have been removed. Our field work has been greatly improved, under our new Field Secretary, Dr. S. N. Vass. He has made rapid progress in our field work, enabling many of our conventions to combat with our enemies. It is generally known that Dr. Vass is a strong denominational

and is prepared for any emergency. He has been a great help to our board, but the field is large; and if he had an assistant field man, under his direction, the cause of the Convention would be helped in many ways. There are Associations and Conventions being held all over this country; and no one man can attend and do all this work. The Corresponding Secretary and the Chairman of our board do as much of this work as they possibly can. The work is great and the laborers are few; money and men are needed.

Colportage Work.

We simply repeat what was said in our last report. Many requests have come to us from different states, asking that we assist in doing missionary and colportage work. This board cannot meet these demands on account of deficiency in means and number of men to do this work.

May we hope for and expect better things in the future.

The National Baptist Voice.

The National Baptist Voice, the mouth-piece of the denomination, has been printed and mailed weekly to its subscribers and it has not failed to inform the people concerning the interests of the Baptists; but we regret to say that it works a hardship on our board, because of the need of paper, room and experienced hands to do its work.

We have the same that all manufacturers and publishers have all over the country: Experienced hands are not satisfied with their wages; this causes an unrest among our employees as among others in the country. Any establishment must run its business and safe-guard its interests considering the income and the out-go. As to the National Baptist Voice, it is a most valuable and essential asset to the protection of the interests of the National Baptist Convention. However, the paper costs a great deal more than it brings in. The expense of publication and circulation is more than \$850.00 per month, while the receipts average about \$95.13 per month. Your Corresponding Secretary is not prepared at present, to recommend a remedy that would improve this situation of the Convention.

We think that there should be an arrangement made by the Convention to pay all traveling expenses of the Editor, this kind of co-operation of the Convention would help this board in getting out this paper promptly and on time.

Our Book And Merchandise Department.

It has been the purpose of our Board to enlarge our Book and Merchandise Department. We hope to be able to supply our customers with all standards of denominational books, Pastoral Helps, and Sunday School Requisites. Our stock at present, is not as large as we would like to have it. We are kept busy supplying our churches and Sunday Schools with Bibles, Song Books, Minute Books, Commentaries, Church Records, Charts, Call-Bells, Banners, Buttons, Money Barrels, Gleaners, etc.

We make it a rule to try and accomodate all of our customers in furnishing them with the required paraphernalia, for all of our churches and Sunday Schools.

We can never reach your ideal as long as you spend your money with other publishing houses, waiting for your own to grow strong and prosperous. It will only be what you make it.

We desire your sympathy and patronage. This must be done, if we would succeed in the Publishing House business.

A MARVELOUS GROWTH.

Wonderful Progress of the Sunday School Publishing Board of the National Baptist Convention.

FROM 1915 UP TO THE PRESENT TIME—1920.

I am glad to call the attention of the many loyal Baptists to the wonderful progress of the Sunday School Publishing Board, which was elected in Chicago, Ill., when the National Baptist Publishing Board bolted and went to the Salem Baptist Church and there was organized another convention, to which all their reports were made and plans devised for getting the brethren together. But they have failed to accomplish their much desired purpose and the brethren have refused to come together under such leadership, and have krally supported the Sunday School Publishing Board, with a determination to build them a publishing house that will truly be their own. Here is proof:

In 1915, the proceeds of the Sunday School Publishing Board were \$300 per quarter or for the first quarter, and now they are over \$20,000 per quarter. What wonderful progress we are making under adverse circumstances! We have had three lawsuits on our hands, fighting a Board that has been financed by the constituency of the whole National Baptist Convention, and because of their loyalty to the National Baptist Publishing Board, they had stored up treat-

ures for the Rev. Mr. Boyd with which to fight the regular Baptist Convention when he withdrew from the convention with a heart full of malice and defying the whole army of God.

Nevertheless, the Sunday School Publishing Board has made wonderful progress, at this time we are able to employ thirty-five girls, boys, women and men in the mechanical and clerical departments. We began in 1915 with five. We had no machinery in 1915, now we have three large Optimus self-feeding presses; one Oswego electric paper cutter; one Dexter self-feeding folder; two Boston wire stitchers; two linotype machines, and three job presses.

The Sunday School Publishing Board began its work in the B. Y. P. U. Building, located at 409 Gay Street, Rev. E. W. D. Isaac, Secretary. These quarters became too small for the volume of business and the management was forced to take new quarters at the Masonic building, 418-120 Fourth Avenue, North. Since that time we have grown and it has been necessary to take off another building for office work at 412-414 Fourth Avenue, North. It is our hope that ere long we may be installed in a modern publishing building owned by the National Baptist Convention.

Credit for this marvelous success must be shared with my co-workers who in every way have contributed their quota in their relative positions namely: Rev. E. M. Lawrence, Chairman; Prof. S. F. Harris, Assistant Secretary; Dr. C. H. Parrish, Editorial Secretary; Rev. S. N. Vass, Field Secretary, Mr. E. T. Brown, Mechanical Manager, and Rev. Ambrose Bennett, Superintendent of the Book Department.

We have stood the battle within the enemy's gates, at their very fort in the city of Nashville, Tennessee. We have been bruised and wounded, yet we have gained ground and have been victorious. And now it is rumored that the Publishing House should be moved from Nashville to some other city. This should not be done. We should never give up the ground won at the enemy's stronghold, after succeeding every step of the way since 1915. We should never fold our tents and move away, thereby displaying defeat, and bring to naught the hard work done by those who have carried the burdens in Nashville. I say it should not be moved. But you should encamp on and on building not only a Publishing House by the enemy's side but a GREATER Publishing business than either friend or foe has ever conceived, and build it in the Athens of the South; the City of Omnipotency—Nashville, Tennessee.

ADDEMELECH AND DEBBORA CLASSES.

During the year our Board decided to select new names for our organized adult classes instead of the Metoka and Galeda classes which are no longer recommended by our Board.

After mature deliberation the Board selected the name, Abdimlech as a suitable name for the men's class and Debbora as a suitable name for the women's class. Abdimlech is another form of the name Ebed-Melech who was the Ethiopian eunuch, and therefore, a Negro, who rescued Jeremiah from the dungeon, and is especially suitable. Debbora is only another form of Deborah and a most worthy example for our women.

Our Board requests that our schools substitute these two names for the old ones, and write to our Publishing House for supplies.

In conclusion, I am pleased to say that the wonderful progress made by the Sunday School Publishing Board in five years is without a parallel and will continue with your loyalty, support and prayers.

The volume of business for the fiscal year ending July 31, 1920, far exceeds that for the fiscal year ending July 31, 1919. To indicate, the grand total receipts for the year ending July 31, 1919, \$49,911.85, as against \$94,951.86, the grand total receipts for the year ending July 31, 1920. In other words, the dollars in round numbers.

Respectfully submitted,
E. M. LAWRENCE, Chairman.
WM. HAYNES, Secretary.

FIELD SECRETARY'S REPORT.

August 1, 1920.

Dr. Wm. Haynes, Corresponding Secretary,
Sunday School Publishing Board
National Baptist Convention,
Nashville, Tenn.,

Dear Brother:

Through you as Corresponding Secretary, I submit herewith to the Sunday School Publishing Board of the National Baptist Convention my report covering seven months beginning in January and ending with the fiscal year, July 31st. When elected to the position as Field Secretary by this Board, it was with the understanding that I would give the American Baptist Publication Society three months notice according to the usual Baptist custom and their special agreement, and three months after my election to this position at Newark, N. J., at the last session of the National Baptist Convention, I entered upon my new work, i. e. January 1, 1920.

I have greatly enjoyed this very close relationship with our organized work, and the people of our denomination in the

ent States have made it very pleasant for me as your secretary and have given my work the heartiest support. I felt that the time had fully come when I ought to work under directions of my own people and the people seemed to think the same thing, as indicated by the very hearty and unanimous call extended me by the Board to enter upon this service. I wish to say that my relations with Dr. Haynes have been very satisfactory, and I have found him fraternal and sympathetic and ready to help me to help others. In fact my relations to our chairman and indeed to all the officers and others connected with our work at Nashville has been very pleasant, for which I desire to thank them, one and all.

As indicated to me when elected to this position our Board desired that I should not in any way lower the standard of work that I had been already doing for our people for many years, and I have sought to carry out their wishes in the matter, and I am glad to report that I find a ready response on the part of our Sunday Schools to my efforts to raise the standard of Sunday School work. But what I regard still more gratifying is the fact that the pastors are manifesting a very lively interest in the progressive program that I am bringing to the churches, and they are beginning to study the Sunday School problem as never before, and are intent upon raising the standard of the schools. Unless the pastors take hold we can not expect great results. I note a very high appreciation on the part of the people of the interest our Board is showing in the real progress of the people in our field work. It is a significant fact that never before has a special and experienced worker been supported on the field to look after the growth and cultivation of our Sunday Schools. Although the National Baptist Publishing Board received thousands of dollars from the people, still no one was paid and supported to do expert Sunday School and Bible work among the churches and schools. But although our receipts are not what they ought to be and what they will be, still the interest of our Board in the people is so genuine that we are not waiting to make returns to the people in appreciation of the help they are giving us in building up our new publishing interest. Nothing has happened in some time that so informed the people of our way as this one effort to help the people.

My work in the main has been constructive by means of institutes among the people, but at the same time I have not hesitated to do the less pleasant part of the work in exposing the gross misrepresentations scattered far and wide by those who oppose the organized work of the denomination. This is very unpleasant but very necessary work. I am doing all in my power to turn on the light so that those who oppose us may not be ignorant of the facts in our favor.

Our Board has desired that I should spend much time in the territory to the North because so many of our people have settled in those parts recently that we feel called upon to render all help possible in organizing the work of the churches and schools upon a high plane, and our people in the North appreciate our desire to be of service to them. This is shown by the fact that the Illinois Baptist State Convention, and also the Northern Illinois Sunday School Convention and the Western Union Sunday School Conventions of Ohio made appropriations of from seventy-five to more than a hundred dollars to our Board on account of their appreciation of the class of service your Field Secretary has rendered them. I am hoping that at least all our State Sunday School Conventions will place such emphasis upon expert Sunday School work in our annual gatherings that they will make liberal appropriations so as to fully cover the expense of sending a competent man to work along expert lines. During the past quarter of a century that I have worked among our people, such States as North Carolina, Alabama, Texas, South Carolina, and Virginia have invited me for such work, and in most cases provided liberally for my expense. This ought to be more general. I realize very thoroughly that the best way to win our people over to our support is to render a character of service on a high order, and actually help the work of the local church and school and the district. The people will take care of such work, and help our Board to get the funds to carry it on.

I submit below a summary of my monthly reports covering the seven months of my actual service as Field Secretary:

WORK.

Days of service	210
Miles traveled	16,838
States visited	21
Conventions attended	21
Churches visited	78
Sunday schools visited	97
Institutes conducted	20
Days in Institutes	63
Chautauqua Certificates awarded	106
Sermons preached	20
Addresses and lectures	20
Articles written	50
Collected for The Voice	\$54.00
Collections for seven months	\$1,271.82
Total collected from all sources	\$1,325.82

CONTRIBUTIONS.

Alabama Baptist State Convention	\$100.00
Bacone Baptist Church, Hot Springs, Arkansas	100.00
Bible and Sunday School Institute, Helena, Arkansas	100.00
New Light Baptist Church, Helena, Arkansas	10.00
Mt. Vernon Baptist Church, Durham, N. C.	50.00
Bible and Sunday School Institute, Texarkana, Tex.-Ark.	100.00
Sunset Baptist Church, Texarkana, Texas	8.34
Arkansas Baptist Pastors' Conference, Brinkley, Arkansas	7.00
Holy Trinity Baptist Church, Philadelphia, Pa.	25.00
Union Baptist Church, Philadelphia, Pa.	33.03
Philadelphia Baptist Ministers' Conference	22.70
Nazareth Baptist Church, Washington, Pa.	10.00
First Baptist Church, Nashville, Tenn.	5.00
First Baptist Church, Duquesne, Pa.	16.08
First Baptist Church Donora, Pa.	75.00
First Baptist Church, Ardmore, Okla.	80.00
Mt. Gilead Baptist Church, Fort Worth, Texas	10.00
Bible and Sunday School Institute, Memphis, Tenn.	138.50
Sunday School and B. Y. P. U. Congress, Washington, D. C.	50.54
Florida Ave. Baptist Church, Washington, D. C.	10.00
Third Baptist Church, Washington, D. C.	6.00
Union Baptist Church, Hartford, Connecticut	20.21
Abyssinia Baptist Church, New York, N. Y.	31.30
Union Baptist Church, New York City, N. Y.	16.52
Northern Illinois S. S. Convention, Chicago, Ill.	100.00
Western States and Territories Convention, Kansas City, Kan. ..	30.00
Pleasant Green Baptist Church, Kansas City, Mo.	6.10
Second Baptist Church, Kansas City, Mo.	10.00
Western Union Baptist Sunday School Convention, Madisonville, Ohio	75.00
Penn. State B. Y. P. U. Convention, Pittsburg, Pa.	10.00
Bible Institute and State School of Methods, Louisville, Ky.	50.00
Collected for the Voice	84.90
Total	\$1,456.32

Additional Field Workers and Recommendations.

The field which includes the entire United States is entirely too large for any one person to visit all the conventions and associations and churches. For the sake of unity and efficiency of our field work a Field Secretary is indispensable. But he should have others working in different states and districts under his direction, and as

far as possible, these men should be supported jointly by our own Board and the state Board, if such co-operation can be secured and the expenses shared equally. But even if we are not fully prepared to carry out such a plan at present we should work to that end, and it will greatly help our own Board as well as the State work.

Already a beginning has been made in North Carolina where Rev. Geo. W. Moore, D. D., one of the most experienced field men in that state has accepted appointment under our Board and I hope soon we may be able to secure co-operation with the State Convention and our Board in his support. Dr. Moore carries a commission from our Board and is well received everywhere in North Carolina.

There are one or two other persons who claim to represent our Board in other states and who collect money and do not turn it over nor properly account for it.

1.—I recommend that our Board will hereafter issue a printed form of commission to all our field workers properly signed by Corresponding Secretary and Chairman and Field Secretary of our Board.

2.—I also recommend that the National Baptist Voice will carry the names of all our field workers in each issue.

3.—I further recommend and urge that our churches and associations and conventions do not receive any other persons to represent our Sunday School Publishing Board except those bearing our special printed and signed commission.

Respectfully submitted,
S. N. VASS.

REPORT OF EDITOR OF VOICE.

The National Baptist Voice.

The best report and the most authentic is the National Baptist Voice itself. It has been in the field of denominational service, and under both favorable and adverse conditions or circumstances has been doing the best it could during this year to fulfill its mission as a denominational journal.

Dr. E. M. Lawrence, Chairman of the Sunday School Publishing Board, is business manager of the Voice, and as such has stuck to his post, performing the duties thereof faithfully.

The editor, without a cent of allowance of appropriation from any source whatsoever, has traveled thousands of miles during this conventional year gathering first hand information about denominational work being done by leaders of their people, and all of such

information has appeared from time to time on the front page or in the news columns of the Voice.

Now, out of the following donations made by various Baptist organizations and churches the editor's expenses were paid, and what was lacking in any particular instance he furnished from his own money.

To Baptist State Convention (by invitation), Little Rock, in November, 1919, donation, \$25.00; expenses, fare both ways, \$14.74 and five day's board there, intransit and at Memphis, \$10.00.

To the organization meeting of the Five Million Dollar Campaign Commission (by invitation), in Chicago, Ill., in October. All others invited received expense but the editor. He gave to the denomination a write-up of the meeting, but paid his own railroad fare, room and board and street car fare, amounting to \$24.68.

To the pastoral inauguration of Rev. J. S. Drew (by invitation), at Canton, Miss., in March, 1920, donation \$25.00; expenses, railroad fare, \$26.44. Turned in by personal check, \$13.10 to Publishing Board.

To Helena, Ark., early in the year, in the interest of the policy of the paper (without invitation), donation at station on fare, \$25.00; expenses, railroad fare \$24.17. Two other trips to Helena, (by invitations), writing up occasions at Centennial, donations were \$25.00, and \$15.00; expenses, railroad fare, \$43.34, and stop over intransit \$25.00.

To Brinkley, Ark., occasion Baptist State Mission Convention (by invitations) with promised donation of \$100 for the Voice, but the influenza ban on which the editor had no notification was on the first trip and the second trip (by invitation), donation, \$3.25; expenses, two round-trip fares, \$49.44.

To Helena, Ark., occasion Sunday School Baptist State Convention and Woman's Auxiliary Convention (by invitation) donations by these two bodies, respectively, \$20.25 and \$15.00; expenses, railroad fare, \$24.72.

To Talladega, Ala., in July, occasion Baptist Sunday School and B. P. U. State Convention, donation, \$25.00; expenses, railroad fare, round trip, \$21.88, room and board, \$3.25.

Turned in by personal check, \$34.75, to the Sunday School Publishing Board.

To Olivet Baptist Church in Chicago, Ill., (standing invitation from Mr. L. K. Williams.) donation, \$25.00; expenses, railroad fare, round trip, \$28.06, and board and room \$8.00.

To Chicago, given by the Baptist General Convention of Illinois, in June donation, \$25.00. Invitation for this trip came from Director-

General of the Great Drive, and every one invited received \$35.00 expense money, save the editor of the Voice.

To Memphis, Tenn., August 22-29, occasion, Riverside Baptist Union Association; donation, \$35.00; expenses, railroad fare, \$15.44; incidentals, \$12.25.

Summarized Totals.

Total donations received	\$251.00
Total expenditures	314.96
Total expenditures over donations	83.96
Total received by the editor in donations, subscriptions and sales of Voice up to August 31	793.50
Total expenditures	314.96
Total in cash turned into the Sunday School Publishing Board August 31, 1920	478.54

The editor thought, and conscientiously acted with and upon that thought, that the efficiency of the service of the Voice would be enhanced if the editor would bestir himself and get out among the constituency, visiting their churches, conventions, and associations and other auxiliaries, and report first-hand their proceedings and achievements to the denomination and the world.

Do the columns of the Voice during this conventional year, as every year since the editor named it, and proceeded to try to carry out its assigned task and mission, bear out the truth of the statement in the above paragraph? Have not write-up after write-up followed every visit he has made to any place? If these live associations and auxiliaries were not worth his going to and reporting to the denomination, he missed his estimation of those whom he tried to serve, and willingly subject himself to abide their judgment.

This report is submitted to the denomination, showing the activity of the editor who toiled day and night, in season and out, conscientiously, if not wisely if there be those who do not so think, to serve the denomination faithfully in his assigned position.

Your brother in service,

J. D. Crenshaw—Editor National Baptist Voice.

DONATIONS TO SUNDAY-SCHOOL PUBLISHING BOARD. AUGUST 1, 1919, to JULY 31, 1920.

August, 1919.—From J. F. Bruce, Box 6, Durant, Miss.	\$10.00
August 30, 1919.—From Alabama State Convention by Hudson	25.00

Field Workers.



MINUTES

August 30, 1919.—First Baptist Church, by Rev. C. L. Fisher, S. S. and D. Y. P. U., Hartford, Conn.	10.00
September 10, 1919.—East Park Association, by Rev. Wm. Haynes	17.50
September 10, 1919.—Miss G. H. Harrison, Orangeburg, S. C., C. D. Donation	4.00
November 20, 1919.—Arkansas Baptist State Convention (Sunday School)	20.00
November 20, 1919.—Georgia Baptist State Convention	15.00
January 21, 1920.—Georgia Baptist State Convention	85.00
May 1920.—Florida Baptist State Convention	37.50
July 27, 1920.—From S. J. Neal of State B. Y. P. U. Convention, Memphis, Tenn.	5.00

The following donations were received at Newark, N. J., from the names below:

First Baptist Church, Birmingham, Alabama, by Rev. C. L. Thornton	\$ 10.00
General Missionary and Educational Convention of Mississippi	2.00
11th Street Baptist Sunday School, Texarkana, Texas	2.00
First Baptist Church, Indianapolis, Indiana, by Rev. Westbrook	10.00
Wheat Street Baptist Church, Atlanta Georgia, by Rev. P. J. Bryant	5.00
Fourth Street Sunday School, Detroit, Michigan, by Miss Ida B. Shaw	5.00
Iowa Association, G. W. Robinson, Secretary	5.00
First Baptist Church, Buffalo, N. Y., by Rev. E. J. Echols	5.00
Campana, Illinois, by Rev. S. M. McCall	5.00
North District Association of Indiana	3.00
First African Baptist Church, Savannah, Georgia, by Rev. T. J. Goodall	5.00
First Baptist Church, Philadelphia, Pa., by Rev. A. B. Robin-	25.00
	<hr/>
	\$285.00

\$6,091.15

RECEIPTS

Balance brought forward Aug. 1, 1919

Month	Printing	Credit	Books		Voice	Sundries	
			Periodicals	Quartermly		Mdise.	
Aug., 1919	\$ 94.72	\$ 291.03	\$ 14.10	\$ 161.86	\$ 388.16		
Sept., 1919	697.94	3,394.23	17.50	7,943.90	64.88		
Oct., 1919	795.35	1,053.87	24.14	2,601.45	197.99		
Nov., 1919	442.76	262.58	33.04	236.01	242.92		
Dec., 1919	184.84	3,867.42	22.40	7,288.57	215.70		
Jan., 1920	291.27	1,994.93	99.78	2,930.98	138.65		
Feb., 1920	256.70	891.13	77.95	668.01	315.34		
March, 1920	228.18	5,085.34	329.73	12,626.15	311.13		
April, 1920	529.73	1,283.05	130.95	2,013.80	575.74		
May, 1920	94.15	223.42	131.95	628.85	782.80		
June, 1920	7.55	136.86	220.15	16,943.19	358.92		
July, 1920	199.75	608.55	40.40	2,770.60	1,262.85		
Total	\$ 301.45	\$ 4,006.80	\$ 21,742.42	\$ 1,141.55	\$ 56,813.37	\$ 4,855.02	\$ 88,860.71

Grand Total Receipts

\$94,951.86

1 MINUTES.

MINUTES.

Acct. Salaries.

EXPENSES.

Month	Sundries	Payable	Gen. Exp.	Pay Roll
Aug., 1919	\$ 83.31	\$ 3,610.28	\$ 206.77	\$ 1,955.63
Sept., 1919	575.49	3,630.48	733.82	1,480.89
Oct., 1919	287.98	2,576.51	305.14	1,988.08
Nov., 1919	122.40	3,022.88	367.44	2,111.05
Dec., 1919	477.73	3,150.00	274.95	2,226.74
Jan., 1920	390.94	4,116.14	425.94	2,020.02
Feb., 1920	121.45	3,050.86	357.90	2,158.35
March, 1920	684.47	2,513.65	390.81	2,122.00
April, 1920	332.61	9,312.71	1,418.77	2,386.97
May, 1920	753.00	4,319.98	347.80	2,467.83
June, 1920	638.86	2,035.42	656.30	2,086.77
July, 1920	805.12	7,532.21	974.11	2,428.83
Total	\$ 5,274.36	\$ 48,871.07	\$ 6,459.75	\$ 25,427.16

Balance on hand August 1, 1920 \$8,919.52

The report of the National Baptist Voice was made to the delight of the Convention by Prof. J. D. Crenshaw.

Rev. S. J. Edwards, D. D., Maryland, offered resolution which was made a special order.

On motion of Rev. R. T. Pellard, D. D., the resolution was adopted. On motion of Rev. C. L. Lindsay, Alabama, it was voted that the Sunday School and B. Y. P. U. Congress hereafter make annual reports to the Convention.

The Jenkins' Orphans' Band, Charleston, S. C., rendered several selections managed by Rev. J. J. Walker. Dr. Morris announced that the band would be present tonight and give a band concert. A collection was taken for the African girl supplementary to the amount previously raised. Benediction.

Thursday Night.

The devotions were conducted by Rev. P. E. Frisby and Rev. C. T. Stamps, Mississippi. The opening hymn, "Come Holy Spirit, Heavenly Love," was led by Rev. Frisby, after which Dr. Stamps led in prayer. The song service which was conducted was an inspiration to all present.

Among the special features of the evening session was the address of Rev. M. W. Johnson on behalf of the National Association for the Advancement of Colored People. The speech of Rev. Johnson was an able and effective plea for the manhood rights of the race as outlined for by the association. Editor Knox, of the Indianapolis Freeman, was presented and was cordially received by the Convention.

"My Home is Over Jordan," was sung to the delight of the vast throng. Rev. W. G. Parks, D. D., Pennsylvania, presented the speaker of the hour, Rev. S. T. Eldridge, D. D., Virginia. "I will Overcome Someday," was sung. Dr. Eldridge announced as his text, John 10:10, "I am come that they might have life and that they may have it more abundantly."—Subject, "The Abundant Life." "Where there is life there is prosperity." Life is a big thing and a mysterious thing. Life is one struggle. Man's life has a judicial element, an intellectual element and a spiritual element. Man has climbed from one height to another with the hope of reaching the limit of his possibilities. Service is the highest expression and the best evidence of the real life. God wants us to give him a little care that's first. The Christian world needs the more abundant life, that comes through faith and consecration. If you want power over the evils of the world, power to do great things for God and humanity, you must have life, the abundant life." The sermon was enjoyed.

Rev. Nix favored the Convention with a solo. After several announcements the session adjourned.

FRIDAY—Third Day.

The Convention was called to order by Rev. W. G. Parks, D. D., vice-president, at 9:30 a. m. "Come Thou Fount of Every Blessing," was sung. The Scriptures were read by Rev. J. H. C. Henry, D. D., Mississippi. "On Christ The Solid Rock I Stand," was sung when Rev. J. B. Mullins, Tennessee, led in prayer.

The journals of all the previous sessions were read and approved.

Rev. R. B. Roberts D. D., chairman of the Church Extension Board, fittingly presented Rev. P. J. Perkins, D. D., the corresponding secretary, who ably presented the annual report of this board. In speaking of the Prayer Meeting Quarterly, the Rev. Perkins thrilled the Convention with his remarkable personality. The following is the report submitted:

REPORT OF CHURCH EXTENSION BOARD OF THE NATIONAL BAPTIST CONVENTION.

Mr. President, Officers, Members, Delegates and Friends of the National Baptist Convention of the United States of America:

It is with unbounded pleasure and a heart full of inexpressible gratitude that I appear upon the scene to deliver to you this, my Fourth Annual Report as Corresponding Secretary of the Church

Extension Board of the National Baptist Convention of the U. S. A.

As a servant of thine for the last twelve months I have experienced many things, some of which have been to me very encouraging, while others have been discouraging, but in spite of the great disadvantage I have been able by the help of God to confront and overcome every obstacle and count failures as postponed success.

A Triple Vision.

Taking a retrospective view of the work of the Church Extension Board, we are reminded first, of the object of this Board, which is to raise funds to aid churches of the denomination in their financial weakness, assist in building Churches, advance the cause of the Church, spread the gospel of Christ, publish and disseminate literature for the extension of the Church. We all must admit that this Board is much needed by the Baptists throughout the length and breadth of this country, yet in viewing the past we see, first, that the Church Extension Board has endeavored to carry out its objects to the letter, but has not been able to do so because of the lack of denominational support.

Secondly, we see a vision of the present similar to that of Paul's vision of Macedonia, and we are constantly receiving letters and verbal requests from various parts of the country asking for a donation or loan to help them build an edifice for worship; they are ordering Church furniture of various kinds, but for reasons just stated the Board is unable to respond to their requests.

Thirdly and last, but not least, we see a vision of the future, the weaker Churches, suffering because of the spirit of respectability and individuality that is practiced by the stronger Churches of our denomination by failing to do their duty toward the weaker Churches as set forth in Paul's letter to the Christian Church at Rome, which says, "We then that are stronger ought to bear the infirmities of the weak." (Rom. 15:1.)

Weaker Churches of other denominations, regardless of how small they are numerically, are proud of their connection, and they are more loyal and true to their executive bodies, both local and national, because the spirit of respectability and individuality has been eliminated and the spirit of organization and co-operation has taken pre-eminence among them. Thus we find quite a number of unstable and changeable Christians among us, and such conditions will forever exist until Christ's prayer for universal Christian unity is properly considered and complied with. When this shall have been answered by County and District Associations, State and National Baptist Conventions, National Baptist Sunday School and B. Y. P. U. Congress

will be stronger intellectually, morally, numerically, financially and spiritually, because Churches helped today mean Churches helping tomorrow.

Therefore let us pray that Christ, the head of the Church, will enable us to catch the triple vision and come to the rescue of the neglected Churches of our denomination by responding to the request of our own Board, to the cries of which a deaf ear has been turned from its organization at Savannah, Ga., up until our present session here at Indianapolis, Ind.

Christianity as a Uniting Force.

The word Christian means Christ-like. The word Christ contains six letters, while the word Christian contains nine, which reminds us of the fact that a Christian is one-third human and two-thirds divine, one-third natural and two-thirds super-natural, one-third temporal and two-thirds spiritual, or one-third mortal and two-thirds immortal, and therefore the Christian or Baptist Church is purely democratic in its government and principles, thus the Apostle Paul says, "The love of Christ constraineth us."

Christianity is the religion of Christianity or the system of doctrine and precepts taught by Christ Himself, and recorded by the evangelists and apostles, therefore, Christianity is not a divisive power, but a uniting force, and there is nothing contemptible in its holy and benevolent spirit that deserves scorn or disdain.

No man is excluded or exempted from its hospitality because of his littleness, his frailty nor because of his poverty.

All Christians constitute one great family on earth, and we are not Christians if we have not the Spirit of Christ, which is an all-inclusive benevolent spirit, a spirit that cannot be satisfied as long as one soul is lacking in the family.

By mutual encouragement and mutual inspiration we can do good individually and collectively unconscious of ourselves.

Because the light of a smile may fall upon the hearts that are suffering for the social gospel, and a word of praise or commendation may be borne by the winds of universal goodness, directed by the hand of Providence until it descends upon the lives that are withering and perishing for the want of refreshment.

Christianity is a great humanizing and consolidating power, it makes the whole world one sphere of beneficent labor and constitutes all mankind into one trustful and beneficent society. Therefore we are not Christians in the full sense of the word until we lend a helping hand to the unfortunate, financially weak and struggling Churches of the our Baptist family, and then, and then only, can we truthfully sing

Best be the tie that binds,
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart
And hope to meet again.

The Church Should Be Extended Because Of Her Opportunity.

Christian believers should learn anew the secret of the Lord, especially the authorized teachings and standards of Christianity, which will have to be faithfully learned and transmitted by us to the outside world.

The Church as a whole needs to ponder afresh the evangel entrusted to her to deliver to the world, because she is surrounded by a bewildering array of cults, such as Spiritualism, Theosophy, Christian Science, Mental Healing and the New Thought all of which claim to be the true divinity, the genuine explanation of life. Philosophically and religiously, they are the surplusage of the revulsion and against a cold forbidding materialistic interpretation of the universe. Even though they afford no happy reconciliation of knowledge and faith as they profess, yet their idealistic side saves them from speedy extinction. Their extraordinary attraction for certain types of mind is due to their unified and bold attack and expression of their belief in the unseen and also their dabbings in supernatural phenomena, a process which has an intoxicating affinity for people who are prodigal of marvels and disdainful of realities.

The Baptist Church has also to encounter with a revival of superstition and strange credulities in apparently educated men and women, boys and girls, who have rejected Christianity which shows clearly

that those who have forsaken the truth are led astray by their own delusion or by their phantasies imposed upon them.

Further, the Church has to guard against the unlicensed pieties of zealots who regard no historical restraints and raise the dust of error in their tracks. The Church must contend with faithless children, disloyal members, incompetent agents, resolute enemies and circumstances weighed with gravest issues. Outlawed fanaticisms, blind demands, blows from without and within assail her. Yet despite these drawbacks, infirmities, betrayals and oppositions, the Baptist Church is the one eternal institution, founded by Christ Himself, processed by men of God on earth, in the world, but not of the world.

The prime duty of the Baptist Church is to understand and unify and proclaim the gospel of redemption and relate it to every law of righteousness. She overcomes greed, insolence, self-exaltation, not by force of arms, but by regenerative power, expelling error and evil by the superior life of goodness and truth. Now that a great hour has struck for humanity, let us as Churchmen not turn pale and run away because some criticise the right of the Church to interfere, because the Church established democracy, tamed the heathen, taught obedience to the undisciplined, gave light to the benighted and brought salvation to the sinner.

The advent on which we enter the Church gives her glory and around her spreads the aurora of heavenly dispensation—the incarnation of the living word of God.

This is indeed a day for the Church to come forth and introduce the plan and specification for the reconstruction of this entire continent.

The great bloody struggle which has just ended in Europe has taught the world the following lesson that will never be forgotten—that it is not by might, nor by power, but My Spirit, saith the Lord of hosts.

Military powers have been thoroughly tried and have proven a failure. In war, Babylon with its Nebuchadnezzar; Persia with its Cyrus; Greece with its Alexander; Rome with its Caesars; France with her Napoleon; and also Germany with its forty years of careful, elaborate and expensive preparations, under the leadership of its Kaiser, utterly failed. By every advance of military science the Huns should have won the war, yet they did not, and the collapse of Germany upon the bloody battle-scarred fields of Europe was a staggering blow to militarism, and it is also proof to the world that force will never make ^{humanity} ~~humanity~~. The question may be asked, why did they fail? ^{their King} ~~their King~~ great description of the failure of Napoleon at Waterloo will furnish the answer. "It was God." Therefore, while the world is passing time, waiting for the adoption and rendition of a program ^{for the} ~~for the~~

reconstruction of the entire world, the Church has a great opportunity to catch the world that righteousness and justice are the foundation of God's throne; and kings may devise and rulers of the earth may conspire together, but righteousness exalteth a nation, and sin is a reproach to any people.

The Church Should Be Extended Because Of Its Power.

Why do the heathens rage and the people imagine a vain thing? Heathens rage because they are heathens, and the explanation of an action is to be found in character. Thus by the term heathen we mean all lawless and unorganized communities, or communities uninspired by the spirit of reverence and justice, and are without religious intelligence, sobriety, self-control; therefore they "rage," literally speaking; they bluster and they foolishly suppose that noise is power. Thus the explanation of all things of a human kind is to be found in the quality of human character. No solidity of character means excitement, restlessness, fury, aimless striking and irrational procedure together. From these conditions we can readily see the vital necessity of extending the Church.

Humanely speaking, never was there a world enterprise that had a less auspicious beginning. Think of a carpenter of Nazareth aspiring to universal reign!

Think of a teacher crucified in Jerusalem, having His birthday celebrated in every capital country and continent! But the plant that unfolds beneath the leaves on the edge of the snowdrift at the moment when the March wind is shaking the forest and threatening nature with the return of winter, tells us that life is always lord over death. Wherever there is life there is power. Since the Church is built of lively stones, it is filled with life, and thus the Church is God's power-house on earth, and it should and must be extended everywhere.

What! The Church weak? No, it is never weak. Pilate, the Roman governor, and Annas, the high priest, thought it was weak, but the things they thought were strong were too weak to exist. For an instant, think of Jerusalem, the Jewish capital, which is now in a heap; Ephesus, which was a city of broad reputation, now a wilderness; Athens, which was a city of unusual standing, is now a blackened shell, and as for the so-called Eternal City, that supposed the supposed feeble Church, it has gone down in shame, and today excavators are constantly digging around its foundations in hope of discovering the place where stood the palace of Caesar Augustus, while the Church is standing with a re-inforcing ability to stand.

Yes, empires have dissolved like mist. Cities and states have

fallen like fading leaves, but as for the Church of Christ, with its story of God's love, we can but say of her that the hosts of demons bursting forth from the gates of hell have not, could not and shall not prevail against. Today millions would gladly die a thousand times for that radiant Teacher of Nazareth, the principles that He taught and the kingdom of righteousness that He hath set up. And now all things that represent power and influence have become instruments in His service.

Architecture is a monument to His work; music is a voice for His method; art is an illustration of His achievements; law safeguards His followers and liberty makes the atmosphere pleasant and refreshing for the laborers in His vineyard. And the spirit of the disciple is expressed by Heke, who said:

I will not cease from mental strife,
Nor shall the sword sleep in mine hand,
Till I have built Jerusalem
In this our fair and happy land.

THE PRAYER MEETING IS AN INDISPENSABLE ASSET IN EXTENDING THE CHURCH.

In the last session of the National Baptist Convention of the U. S. A., held at Newark, N. J., we adopted the Prayer Meeting Quarterly as a piece of our denominational literature. Since that we have spared no pains in trying to get them in the hands of our various pastors and members. I think we are succeeding very well; we have some very encouraging letters from some of the pastors that have used them, telling us of the great results they are having in building up their Prayer Meeting and renewing their orders.

Our Prayer Meeting should not be neglected, because Prayer is the spiritual thermometer of the Church, by which its temperature is measured.

A Church without any weekly Prayer service is always in danger of getting the stream of its spiritual life chilled and sometimes frozen. Prayer is the Christian's vital breath, muttered or expressed, and when the soul ceases to breathe the breath of Prayer, it dies, and a Church that is spiritually dead is also financially dammed.

Therefore, a great many of our churches are dead spiritually and financially. Christ says the cause of this is, "And ye will not come to Me, that ye may have life." St. John 5:40. The Prayer Meeting Quarterly is not a Prayer Book, but a guide to the correct notion of life, and the "more excellent way" of conducting or scripturally conducting the exercises of the Prayer Meeting, which

is the strongest auxiliary in the Church. Nothing great can be accomplished for God without Prayer.

Christ, as our example, characterized or seasoned every occasion with Prayer, and by so doing every event of His life made time memorable. On the same night in which he was betrayed, even though His soul was exceedingly sorrowful, even unto death, yet the tragedy simply revealed His majesty, and He founded a sacrament—the simplest of feasts, a memorial banquet, and said, "Do this in remembrance of Me," and by so doing we are taken away back over the stormy road of our yesterdays, and reminded us of our sin and folly, and then it points out the future road we have to travel the unstained, unsullied path, through the road of sunbeams and flowers, without a footprint but His own. This shows that in such a sad hour Christ Jesus was not overwhelmed, but he was prophetic, poetic, victorious—a quiet, noble, royal heart in the midst of gathering gloom.

When He took the bread He "gave thanks." He looked up where He was always looking. It is the upward look that saves you; the upward look is the cure for dizziness and shows the vastness of things.

Therefore, before we can pray successfully we must learn

First—The meaning and mission of Prayer.

- (a) That Prayer is the greatest outlet of power.
- (b) Prayer is the deciding factor in a spiritual conflict.

Second—The hindrance to Prayer.

- (a) Why the results of Prayer fail.
- (b) Why the results of Prayer are delayed.
- (c) The great outside hindrance to Prayer.

Third—How to Pray.

- (a) The "How" of relationship to Prayer.
- (b) The "How" of method to Prayer.
- (c) The listening side of Prayer.

(d) There is something about God's will in connection with Prayer.

So then the object of the Prayer Meeting Quarterly is to stimulate the proper life and give order, organization and plan to the Prayer meeting, which is an indispensable asset in extending the Church. Therefore, send us your orders at once.

Receipt.

Brought forward from August 15, 1919—

Cash in bank	\$522.25
October 14, 1919—	
By cash from Prayer Meeting Quarterlies	12.42
October 14, 1919—	
By cash from Baptist Convention from Tennessee	5.00
November 25, 1919—	
From S. S. and B. Y. P. U. Congress, by check	10.00
April 6, 1920—	
From Prayer Meeting Quarterlies	12.80
April 26, 1920—	
By cash from State Encampment of Mississippi	4.77
May 5, 1920—	
From Prayer Meeting Quarterlies	13.25
July 19, 1920—	
From the Educational State Convention of Mississippi, by Dr. A. B. Bollen, President	25.00
July 23, 1920—	
From General Missionary Baptist Convention of Mississippi	9.18
Loan to the Church Extension Board for the year's expense ...	386.21
Brought forward from August 15, 1919, for loan on factory ...	42.00
Total	\$1,120.56

Disbursements.

Office Rent	\$ 88.00
Miscellaneous expense	531.57
Office Help	316.00
Electrical expenses	15.00
Gas expenses	21.00
Brought forward from Aug. 15, 1919, loan on factory, in bank	42.00
Cash on hand in bank	41.95
Total	\$1,120.56

Respectfully submitted,
BENJAMIN J. PERKINS,
 Corresponding Secretary.

"Just Pray Through" was sung by Dr. Nix.

The report of the Benefit Board was next in order, and the Chairman, Rev. D. S. Shadd, D. D., presented Rev. F. G. Mason, D. D., the corresponding secretary, whose report was exceedingly interesting and suggestive as follows:

ANNUAL REPORT OF BENEFIT BOARD.

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

Under many adverse circumstances we are here to report to you for our stewardship for the year ending July the thirty-first. We may as well tell you to begin with, that when we begun our work for the year that we are making report for now, it was under a very dark cloud. The recommendations of the Auditor which were intended for the best interest of our Board and for the Convention, were misunderstood and misinterpreted by most of the brethren who heard them, because it was freely stated that the Auditor had recommended that the Benefit Board go out of business, and it was further reported that the Convention adopted that recommendation. When we went to our Headquarters we were besieged with letters from the members of the Board asking that we explain that part of the recommendations of the Auditor with reference to our Board. Some of the members of the Benefit Board who had been with it from organization refused to pay any more because they understood that we had no right to collect any more. We explained as best we could and referred all such persons to the President of the Convention and to the Auditor for substantiation of our statements to them. Notwithstanding this, we were not able to convince many that they understood the Auditor wrong, and therefore lost many members that had been giving their hearty support to the Board. But, we determined to struggle on until we could make it back to you once more with the hope that you would in some way give us relief from the burden under which we labor in this department.

Unfortunately for our Board, we have been misunderstood and misrepresented each year that we have had charge of the work, but all of that to the contrary, notwithstanding, we have made progress with the work. It is quite difficult, however, for one to see the progress of something that has gotten so far behind unless you stop and look back carefully over the distance that you have gone, and view all that has been done along this line; this is true of the Benefit Association, for we are sure that even the Auditor of the Convention was not able to see that we were making progress until he came to our Headquarters and spent two days there going over the books and vouchers and other papers of the Board, and discussing with the management the condition of affairs. But we feel sure that he will be able to tell you in his report of us, something different to what he has told you before. His reports of our Board in the

past were made up at long distance, and certainly it was not possible for him to get the information by looking over the cold records of our Board as he could by going over the records in the presence of the one who made them and having him to explain every seeming peculiarity that appeared to him, and that was done on this audit, and we plead with you, my dear brethren, to give us that encouragement that we rightly deserve, and we assure you that if you will, we will be able to make a showing at our next Convention that will not be surpassed by any other Board reporting here.

We have been striving to build a foundation on which to erect the Board and feel sure that we are making success along that line. The method that has been pursued in the past was a failure, that is receiving members here and there and leaving them alone. This was the idea of the managers of the Board in the past. But, experience has taught us, that even though we might be able to make the Board a success under such manner of dealing with the membership, it will be seen quite easily that such a method would be too expensive to begin with. Suppose we had the one hundred thousand members that we ought to have in this department and had to notify each one each quarter about his quarterly dues and then had to send one hundred thousand individual receipts out each quarter, you will see at a glance that such a method would prove too expensive in stationery, postage and clerical service. This method would cost at least fifty per cent to collect and receipt for, but we have adopted the plan of organizing the members into local associations in the churches, the same as the other auxiliaries of the churches, with its officers, and have also adopted a plan whereby a local treasury is to be built up in the local association wherefrom members may receive benefits in the case of disability from sickness and accidents, thereby relieving the church of the responsibility to care for those of its members that may be in need of help, for we also have a department of charity that will help those who may be in need of assistance even though they do not hold a membership certificate with the Board, provided that they are members of the Baptist Church.

In this way it will be easy to reach one hundred thousand members. We can do so by writing to the secretary of the local association, if we have one hundred local associations with an average membership of five thousand, we can reach them by writing to one hundred secretaries, otherwise we would have to address five thousand individuals, and some of those individuals may not go to the post-office, and in that case it would be returned to us unclaimed. It is just as impossible to make the Benefit Board a success by going from place to place writing up members and leaving them as it is for a church to succeed by an evangelist going from place

to place holding revivals and getting large numbers of people to confess Christ, and going on leaving them to themselves. It would not be long before every one who confessed would be back in the same condition he was in before confessing, but if after the evangelist has preached and persuaded the people to confess Christ, he should organize them into churches and put someone in charge of them, they will not only continue in the faith, but others will join in with them and thereby make a strong church. The very same thing must be done for the Benefit Board in order to make it grow. Just as B. Y. P. U.'s, Sunday Schools and Woman's Missionary Unions must be organized and put in charge of someone to guide them, so must the Benefit Association.

The Benefit Association will do much to redeem that good name of the church that has been ridiculed on account of the members having to take membership in organizations that are not controlled by the church in order to get needed protection, if the people in the church will give it their support. All the surplus money of the Negro race is held by secret societies, this would not be true if the church would wake up and take hold of the things that have to do the same work that the secret societies are doing. No complaint should be made of the secret societies doing this work, but complaint should be made of the church for not doing it. The church has sent the people away to get that which it has, or should have to give.

When Christ was preaching to the five thousand men, women and children in the wilderness and they became hungry and tired, the disciples told him to send them away that they might get something to refresh and sustain themselves. Christ said no, you feed them. They complained that they had nothing with which to feed them, he ordered them to bring what they had to him, and then organized the folks in companies, when that was done it was found that the folks were fed and refreshed and there was a great surplus left.

The church has sent the people away to be cared for by the secret societies, and in many cases they won't come back. Such would have been true of the people if Christ had permitted his disciples to send them away, they would not have come back. You have the same power now that was evidenced by Christ on the Mountain. You organize the folks and you will be able to care for them and have a large surplus left. But you must organize them. Organize members of your churches into the Benefit Association with one man, head and you too will have a large surplus of money left, from which you will be able to draw for other departments of the Church. Suppose the church had in this department one hundred thousand dollars surplus. It could be loaned to the congregations to build churches, it could be loaned to build schools, and would still

belong to the Denomination. You have an interest in the Millions of Dollars surplus of secret societies, but you can't get a cent of it for religious purpose. Organize your folks for church work. Organize them to take care of themselves, let them be cared for from the church, and the often heard expression "I have to look out for myself, the church doesn't give me anything" will cease. When members can get two hundred dollars death benefit from a church organization on account of a relative who held membership in the Benefit Association at his death, and get it now, it will certainly change sentiment for the church. The church will cease to be looked down on by those who hold the money. The thing the church must do is to get hold of the money or it will ever be an object of Charity for the world. It was not so intended from the beginning. Christ the head of our church did not set one example that teaches his church to beg. He had everything. If some one was sick he did not have to send out a begging list to get money to pay a doctor for them, he simply cured them. If some one was hungry he fed them, if money was needed he told them where to get it. He did not do one thing that would indicate that the church was an object of charity, but everything he did was to teach that the church was to dispense charity. We can do it if we will back up our organizations.

Brethren before submitting the figures of our work for the year we want to appeal to you to give us your support, your membership is what we want. We want you to pay in this the same as in other organizations to which you belong. It will take the cash to run the same as it takes it to run the other organizations that you are a member of. You are responsible for the failure of this Board, the same as you will claim the success of it, if it succeeds. Line up with us, help us make it what it should be, don't knock us any more, but give us your hearty support.

Our Financial Statement for the Year is as follows:

By Membership Dues, Quarterly Dues and Donations	\$ 1,563.05
" Discount	2,518.22
" Deficit	313.75
Total Receipts for the Year	\$4,386.02

Disbursements.

To Death Claims New	\$ 193.00
Deficit	313.75
Commission	212.62
Operating Expense	944.82

Death Claims, Old	2,518.22	
Total	\$4,181.29	
Cash Balance on hand July 31st	\$213.11	
Balance due on death claims		\$1,397.28
By Cash Balance on hand July 31st	\$213.11	
By Value of Office Fixtures Etc.	300.00	
By Assessment unpaid and due	750.00	
Total	\$1,213.11	
Balance	181.17	
		\$1,397.28 1,397.28

Respectfully submitted,

Executive Committee Benefit Board of the Nat. Bapt. Con. of A.,
 D. S. SHADD, Chairman,
 S. H. McKinzie, Vice-Chairman,
 G. MASON, Corresponding Secretary,
 H. W. HOLLOWAY, Business Manager.

Rev. J. W. Bailey, D. D., superintendent of Department of Evangelism was recognized for the submission of his report, in the absence of any fixed time on the program. The report was full of interest and was well received.

THE RIGHT KIND OF EVANGELISM THE SUPREME NEED OF THE HOUR.

Text: Acts 1. 5-8: "But ye shall be baptized with the Holy Ghost not many days hence; Ye shall receive power, after the Holy Ghost is come upon you."

PART I.

The N. T. Church Born in a Revival.

Those days came John the Baptist, preaching in the wilderness of Judea, saying, repent ye for the Kingdom of Heaven is at hand. They went out to him Jerusalem, and all Judea, and all the region around about Jordan, and were baptized of him in Jordan, confessing their sins."

John the Baptist was the God appointed forerunner of Jesus. He came to "prepare the way of the Lord and make His path straight." There was a man sent from God whose name was John. John 1:6. John the Baptist was the first N. T. Evangelist and like all other true Evangelists, he got his message from God. The people heard John preach the gospel of the Son of God and many were pricked in their hearts, repented of their sins, and were baptized by him in the river of Jordan.

Those who claimed the right to be baptized on the ground of their kinship with Abraham were rejected by John. The first test of John the Baptist, Jesus and Peter, was: "Repent." Matt. 3:2. John said to the non-repenting Jews: "O generation of vipers who hath warned you to flee from the wrath to come? Bring forth therefore fruits, meet for repentance." Matt. 3:7-8. Hence the material out of which the church was organized was prepared during this first great N. T. revival conducted by John the Baptist.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, 'I have need to be baptized of thee, and comest thou to me?' And Jesus answering said unto him, 'Suffer it to be so now; for thus it becometh us to fulfill all righteousness.' Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and lo, the Heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon him; And lo, a voice from the Heaven, saying: 'This is my beloved Son in whom I am well pleased.'—Matt. 3:14-17.

"The N. T. Church Organized by Jesus Christ Himself in Person."

Jesus at the age of 30, before he organized the church in person received baptism Himself at the hand of John the Baptist. He walked from Galilee to Jordan, a distance of 60 or more miles, to be baptized of John in the river of Jordan. Then if Jesus would not organize the first N. T. church until He Himself had been baptized, it follows logically, that He would not organize it out of material that had not been baptized. This righteous act of baptism must be applied to believers only, or it could not be a righteous act, but must be mockery on its face. Hence, John's solemn prerequisite: "Bring therefore fruits, meet for repentance." Therefore it is reasonably certain that Jesus organized the first N. T. church out of material prepared and baptized by John the Baptist. Otherwise John could not be His forerunner nor could he prepare the way before him. John the Baptist preached repentance and faith in Christ Jesus who was to come, and we—Christ who has come. Acts 19:4: "John verily bap-

tized with baptism of repentance, saying unto the people, that they should believe on Him which should come after him that is, on Christ Jesus."

So Christ found and used the material John had previously prepared out of which he built his church. Men who had been to John's great revival, heard him preach Christ, repented of their sins, believed on Jesus that had been immersed by John. They left the number of those who had left their places of business—fishing, tax collecting and other occupations and with the great crowd that came from Judea, Jerusalem and the region 'round about Jordan, and after repentance, faith and baptism, had returned like members to their places of business.

I quote two passages of Scripture to justify the above paragraph. Peter, knowing that they had first learned of Christ through John, His forerunner, and had been baptized by John the Baptist, when Judas betrayed the Son of God and hanged himself and another disciple was to be chosen in his stead, the church had to select one who had known Christ and had received baptism at the hands of John, and had companied with them all the time since then. Acts 1:21-22. "Wherefore these men which have companied with us all the time that the Lord Jesus Christ went in and out amongst us, beginning from the baptism of John, unto that same day he was taken up from us, must one be ordained to be a witness with us of his resurrection."

Jesus said, Matt. 16:18: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." It is reasonably certain that Jesus is here talking about the local church. Matt. 16:19: "I will give unto thee the keys of the Kingdom" or "The general assembly of the first born." So he spoke in the future tense: "I will build my church." This sentence shows two things: That He had not built it; but that He would build it. Now if it can be shown that He did not do it, then He was not true to His promise. Will anybody dare say that Christ falsified His word?

Jesus said, Matt. 18:17: "And if he shall neglect to hear them—, tell it unto the church; but if he neglect to hear the church let him be unto thee as an heathen man and a publican." It is therefore reasonably certain that Jesus constituted the local church at some time, and at some time, between the statement: "I will build my church," in the 16th verse of the 16th chapter of Matthew, and the statement: "Tell it unto the church," in the 18th chapter and 17th verse.

It is impossible for a member of a local church to bring a charge against another member of the same local church if the local church does not exist. Nor could a citizen of the U. S. A.

bring a charge of misdemeanor against another citizen, if the count did not exist, had not been already established.

The Descent of the Holy Spirit on the Day of Pentecost.

Christ was not only the organizer of the first N. T. Church at Jerusalem but was its pastor—its shepherd—to the day of His death. He trained them and prepared them to do the great work they accomplished after the coming of the Holy Spirit. He led them along by the still waters. He taught them. He wrought miracles before their eyes. He cultivated their faith, their patience their love. He sent them out two by two and gave them practical experience in service in His absence. He desired them to get acquainted with His divine presence while He was personally away from them in the flesh. He taught them utter dependence on Him. He stated to them that they were helpless without Him and could do nothing.

Oh! Pastor of pastors. "The Good Shepherd giveth His life for the sheep." John 19:11. This He did, and for forty days after His resurrection He gave the church its marching orders: "Go ye." Matt. 28:19-20. He also set the two, and only two, ordinances in the N. T. Church. Baptism and the Lord's Supper. Then leading them out as far as to Bethany: "While they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:9.

Jesus had promised the church, the Holy Spirit to abide with it forever: "The church, therefore, was asked to not depart from Jerusalem but tarry till ye be endowed with power from on high." The N. T. church now numbered 120. Not all that had been converted and baptized, but just the number out of which the church was built.

The church engaged in a ten days' prayer meeting in an upper room in Jerusalem. On the tenth day after Jesus had ascended, the Holy Spirit came in fulfillment of the promise of Jesus. They were all filled with the Holy Spirit. It was a time of great rejoicing. Great boldness. Great Christian liberty, and a Christian activity, Christian influence and power. There was also a gathering of souls. "There were added unto them, that is the church, about 3,000 souls." Acts 2:41. As the law came by Moses on Mt. Sinai with the severity and loss of 3,000 souls, grace and truth came by Jesus Christ on the day of Pentecost and there were saved 3,000 lost souls.

Absolutely nothing said here about the organization of the N. T. Church. Why? Because it had already been organized by Christ in person at least one year before, A. D. 32. The church

was just waiting here for the fulfillment of the double promise of the text. The baptism of the Holy Spirit and power from on high. The 3,000 were added unto them—the 120—the church.

Like the steam engine, complete in its entirety, ready in every particular so far as the mechanical work is concerned, but only needs the water, fire and steam to make it go and the guiding hand of the engineer. Like the aerial flying birds, one of man's greatest inventions of the twentieth century, completed and adjusted in every way, mechanically, only needs the water, the gasoline and the other power-giving substances, with the pilot to guide it safely and the result is a flying trip across the ocean, 3,600 miles, within a little over four days, flying at the rate of nearly 900 miles per day. So the N. T. Church, being already organized by Jesus Christ in person, waited at Pentecost to receive the motive power. The Holy Spirit came to make His abode with the church till Jesus comes again. He came to fill and thrill, charge and surcharge the already established church for life and Christian activity.

On the Part of the Church.

I mention ten:

1. The faithful preaching of the true gospel of Jesus found in the Bible.
2. Waiting before God in earnest prayer.
3. Renunciation of all known sins.
4. Of one accord.
5. Exercising great faith in God.
6. Holy Spirit in fillment.

On the Part of the Sinners.

1. They will be drawn into the services.
2. The consciousness of sin—the awakening of the sinner.
3. Repentance and faith.
4. Church membership.

Essentials of a Genuine Evangelist.

There are ten essentials I would mention to fit one to be a successful evangelist in this department.

1. Converted and baptized into a regular N. T. Baptist church.
2. Called of God to preach the gospel.
3. Properly ordained by the local church.

4. Continued membership in the local church.
5. Consistent Christian living.
6. Well educated and Theologically prepared to preach the gospel.
7. A God-called Evangelist.
8. A successful Evangelist.
9. One who has more invitations than he can fill.
10. One who can raise his own salary and expenses, either depending on the Department of Evangelism for either.

The Origin of the Department of Evangelism.

PART II.

It was born during a session of prayer and fasting. I was conducting a meeting in El Paso, Texas. While I had worked for nearly seven years in such a Department of the S. B. C., it had not occurred to me the urgent need of such a Department in the N. B. C. But during this season of prayer and fasting, God put it into my heart. I gave the matter weeks and months of prayer and serious consideration. I then took the matter up with Dr. E. C. Morris by correspondence. He seriously considered it and finally decided to present the matter to the N. B. C. at Muskogee, Oklahoma, in September, 1918. He did so and recommended the organization. A committee was appointed on the President's message and recommendations, but never reported at that session.

In the St. Louis convention, last September 1919, Dr. Morris ordered that committee to report on the recommendation made one year before. Dr. T. W. Chism of Arkansas read the resolution which resulted into being this Department which was adopted by the convention.

My Acceptance of the Responsible Position.

The resolution also recommended that I be elected Superintendent of the Department of Evangelism. After one more year, in which I have been considering the matter, I have decided to accept the position to which I was elected last year in the St. Louis convention.

The Urgent Need of Such Department of the N. B. C.

The urgent need of such Department may be seen from the following brief considerations:

1. The N. B. C. now numbers about 3,000,000 Baptists in America alone. These thousands of churches and pastors desire

well prepared Evangelists to conduct their meetings. Men whose hands the denomination is safe. Men who are able to cope with the evils of the times. Men who can, under God, bring a whole city under the benign influence of the Holy Spirit.

2. The Department of Evangelism has been created to help at this point. All America needs a great spiritual awakening. As the N. T. churches were born in a revival, they must be kept warm by the Holy Fires of Evangelism or else they will die. This accounts for so many dead and powerless churches of today. They have lost their growing and saving power because the Evangelistic efforts are burning low.

Many unprepared men have gone out into the world from us, and they are not of us. Various, spurious, and unwholesome doctrines are being preached all over America and in many of our Baptist churches. This, largely accounts for the many "isms" and "isms" among the Baptists of to-day.

3. The N. B. C. of America needs a Department of Evangelism and will run this class of harmful and hurtful evangelists down, and put them out of business. A Department whose superintendent will appoint and indorse those and only those Evangelists who stand the acid test of the ten essential qualifications mentioned above.

PART III.

Plans of Operation.

1. A Committee of Evangelism. I would commend for the next few years that this department have, like S. B. C., a Committee of Evangelism. They will join the Superintendent in studying the work and will thus be able to recommend through the Superintendent from time to time, such changes as may be necessary. They will also stand by the Department and help the Superintendent and those employed by the Department to do the best work of which they are capable. One of the members of this commission will act as chairman each year during the session of the convention.

2. Without expense to the convention. Inasmuch as the convention is now in debt and has been for a number of years, we propose to start this Department and operate it, without debt to the convention. We hope to engage and recommend such strong Evangelists who will be able to collect, on the field, their salary and expenses. We will be able to collect, on the field, their salary and expenses. We will be able to get salary and expenses but to co-operate with the N. B. C. through the created channel of the denomination Evangelistic work.

We also ask and urge our pastors and churches to use as far as possible and practical, the Evangelists recommended by this department. That you open your doors to them and give them your most liberal and hearty co-operation and support. We ask and urge further that you keep them busy.

3. We recommend two classes of Evangelists: Pastor Evangelists and Regular Evangelists. Let us differentiate between the two classes. Pastor Evangelists are those pastors who have also the gift of Evangelism. They are able pastors but at the same time hold many meetings during the year.

The Regular Evangelists do not pastor churches, but give their time to the work of Evangelism. We desire to engage both of these classes in our Department. We hope to secure at least one first class Evangelist in each state who will be endorsed by our Department, also by the State Boards. A Commission—or Certificate of Appointment, will be given everyone endorsed by this Department. They will be requested to make report of each month's work to this Department at headquarters.

Great city-wide and state-wide campaign Evangelistic drives for thousands of souls and the quickening of God's people will be put on by this department from time to time.

Our Regular and Pastor Evangelists may be asked to come and join us in these meetings.

4. Office and Office Holders. The office of this Department cannot be maintained without expense. The office and secretarial help will cost something like \$300.00 per year. The stationery, other literature, and publications have been quite an item of expense to our new Superintendent already, but this office will not hold the convention responsible for office rents, stenographer's help, stationery, or for publication, while I am in charge.

We shall appeal to the convention for public collections each year to help with the expenses. We shall appeal to individuals, state conventions and other philanthropic bodies to co-operate with us in defraying the expenses of this Department.

This Department does not seek to have any property holdings of our other Boards, and therefore will not need a charter soon, if ever. It is a purely Evangelistic Department, doing Evangelistic work, and does not wish to have any financial rating. Some of our State Boards have given the N. B. C. much trouble already, yet our Department belongs to the N. B. C., and craves your encouragement and help in every way as we start out on an untried Evangelistic work.

I name in conclusion, Rev. T. W. Chism, D. D., Plumerville, Mo. and Rev. E. M. Griggs, D. D., Palestine, Texas and A. D. Williams, D. D.,

Atlanta, Ga., as the Evangelistic Commission for the next ensuing conventional year.

REV. J. W. BAILEY, D. D., B. Th.,
Superintendent.

205 West Grand Avenue, Marshall, Texas.

PAUL THE GREATEST EVANGELIST OF HIS DAY AND GENERATION.

Text: Acts 17:6: "These that have turned the world upside down, are come hither also."

Paul Had Seen Jesus in Person.

Paul was late being inducted into the ministry. He was the last of the apostles selected. He was the best educated of them all. It is plainly seen in the Scriptures, both in the Old and New Testaments, that God does not put a premium on ignorant and untrained preachers.

The whole center of Christian activity in the Old Testament revolves around Moses. "Moses was learned in all the wisdom of the Egyptians." The whole center of Christian activity in the New Testament revolves around Paul. Paul was the greatest educator of his day. He sat at the feet of Gamaliel and learned from the greatest scholar of the Jews. Jesus all along has put his stamp of approval on education. The great Commission inculcates the same truth when it says: "Teaching them," "Train them."

Jesus laid hands on Saul of Tarsus on His way to Damascus. Jesus returned from Heaven in His glorified state and stood before him, unhorsed him, blinded his eyes, and weakened his nerves, and stumbled his heart. Jesus made him cry out from the depth of his soul: "Who art thou," and when the answer came: "I am Jesus, whom thou persecutest." He said: "Lord, what wilt thou have me to do." Having made this complete and unconditional surrender to Jesus, three days later, he was baptized by immersion by a Baptist preacher and entered immediately upon his evangelistic work.

Paul, like all true Evangelists, was called of God to the work of evangelism. "I have chosen thee to bear my name before the Gentiles." Paul ever thereafter regarded himself as a "bond servant of Jesus Christ." He said: "Woe is me if I preach not the Gospel." "I am set for the defense of the Gospel." The Gospel is the power of God unto

salvation to everyone that believeth." "I am determined to do nothing among you save Jesus and Him crucified—the power of God. None of these things move me." "This one thing I do."

After his own conversion, Paul's heart ran out for the good of his own people. Paul never was able to forgive himself for his own people astray, to not accept Jesus as their savior. Thousands perhaps millions had been led by Paul away from Jesus. While he came to light, his brethren, his kinsmen in the flesh, were still in darkness. Christ. Paul rightly charged himself with this great blunder, and sought to correct it. In Romans 10:1-4, he said: Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I hear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth."

Then he cries out from the depths of his soul in 8:13: "I say the truth in Christ, I lie not, my conscience also bearing me as witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Paul set himself assiduously to the task to redeem Israel. He began preaching to them at Damascus right where he saw the light. They rejected him as they had his Lord and made up their minds to kill him. He was let down on the outside of the walls of the city in a basket by his friends who saved his life. He went to Jerusalem, joined the apostles there and preached the Gospel of the resurrection of the dead. He knew Christ had risen for he had seen him. The Jews rejected him there, and everywhere he went. They whipped him. They stoned him. They maltreated him everywhere. He finally reached the conclusion that he could make better headway preaching to the Gentiles. In Acts 13:16, he said: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judging yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Paul's Foreign Mission Work.

From this time on to the day of his death, Paul gave himself to doing evangelistic work on the foreign fields. "He went everywhere preaching the word." Thousands were saved. But everywhere he went the enemy was on his trail. At the close of nearly every revival on the foreign field, which he conducted, his enemies would follow him and turn the Gentiles against him. Paul said: "None of these things move me neither count I my life dear unto myself." Paul had a clear

of the responsibility resting upon him as an evangelist. He had a clear vision of his divine call to the ministry. Paul had a clear vision of what it is to be lost. He knew that the greatest blessing that can come to the human soul is salvation. He knew that the greatest tragedy that can come to the human soul was eternal damnation. Any man with a vision like that could not stop from going everywhere preaching: "Ye must be born again."

Paul's Co-Workers and Companions.

Paul saw the whole world in sin and darkness. He undertook to preach the unsearchable riches of God's goodness to the whole world. He could not do by himself. With this high and exalted idea of evangelistic work he selected a number of competent evangelists, like Timothy, Sunday, and others of our day, to travel with him and help him preach the Gospel. He sought to find true men whom he could trust. Men who were loyal to him. Men who would suffer with him and die, if need be with him. Men who would contend for: "One Lord, one faith, and one baptism." He ordained a number of these men himself. He could send them anywhere to preach the Gospel. Yet this was all voluntary. Paul compelled no one to go with him. He was not a boss, but lovingly co-operated with his companions in spreading the gospel throughout the world. A blessed company. Paul was a great organizer. He knew how to harness the forces for God. The names of most of his evangelists are given in Acts 20:4. Read them. Timothy in number and Luke and Titus, and others are not here given. It is safe to say, he had a large company of evangelists on his staff or bureau of evangelism.

These went everywhere telling the old, old, story with such wonderful effect until the enemies cried out in the language of the text: "These that have turned the world upside down are come hither also." It was an acknowledgement of the power of the Gospel to overturn evil and set the world right side up.

Department of Evangelism, N. B. C.

The text expresses the purpose of this bureau of Evangelism. Like Paul and his force, it proposes to preach the Gospel to every creature in America. It has as its marching orders, that given by Christ to his disciples: "Go, ye into all the world and preach the Gospel to every creature."

This Department was launched one year ago at the Newark Convention of the great National Baptist Convention. The superintendent of which was turned over to me. We had no office or office furniture. We had no stationery, no literature. We did not have ink or

pen. All these things have been secured this year and we are on to success. We have a competent office secretary in the person of Mrs. J. W. Bailey. We have handled some splendid literature Department. We have sent a number of articles about the work to the Voice, the American Baptist and the Western Star. We have a roll top desk, a good typewriter, and everything that goes to make up a well furnished office. Our supplies have cost us quite heavily but we are going on. The hire of the secretary at \$15.00 per month, and the office rent at \$10.00 per month would be \$300 per year. This does not include fixtures, literature, stationery, cost of articles to the papers, railroad transportation, nor salary of the Superintendent. The printing bill alone this year is \$

The Staff of National Workers.

General Evangelists and Pastor Evangelists have come to our call. We have thirty-five or forty preachers on the field preaching the whole Gospel of Jesus Christ. You will see from the report of our first year that we have not left a stone unturned. We have gone forth with power divine and it may well be said of us as was said of the apostles of Jesus in the cities where we have held meetings, from Maine to California and from the Lakes to the Gulf, Acts 5:28: "Behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

You will find the names and addresses of our National Staff for the first year in this report. In selecting your evangelist to conduct your meetings write them.

We would urge in this connection that all the evangelists on our Staff report your work promptly at the close of each quarter as you agreed to do when the Commission was issued. We have only heard during the fiscal year from about one-fourth of our evangelists. If those of us who have reported, make such a good showing, what would the results have been if all had reported according to contract.

This is the National Bureau of Evangelism of America, and we desire all the evangelistic activities of America reported through this bureau. We are not ashamed to present the work of the first year to you for your kind consideration and endorsement.

The Work Accomplished.

The Annual Fiscal Report of the Superintendent for the year beginning August 1, 1919, and closing July 31, 1920, is as follows:

Months labored	285
Days labored	265
Services conducted	281
Sermons preached	281

Addresses delivered	110
Meetings conducted	9
States	4
Received for baptism	263
Received by relation	277
Professions by faith	1,106
Grand total received	1,646

Money Raised and Expended During the Year.

	Raised	Expenses	Salary
1. August	\$305.75	\$69.67	\$236.47
2. September	275.00	136.53	139.27
3. October	135.20	30.47	104.73
4. November	210.87	16.25	194.62
5. December	143.00	17.53	125.47
6. January	124.77	14.30	108.47
7. February	253.25	36.77	216.48
8. March	249.50	30.31	219.16
9. April	182.09	35.69	146.40
10. May	233.34	71.58	161.76
11. June	219.01	114.79	104.22
12. July	250.32	38.11	212.21
Total	\$2,591.33	\$511.83	\$2,069.46
Total miles traveled			13,088

The reports of the other National Evangelist are as follows:

1. Rev. T. A. Ballou, D. D., Georgia:			
Total members received	111		
Sermons preached	22		
Services conducted	22		
Addresses delivered	2		
Meetings conducted	1		
States	1		
2. Rev. F. K. White, D. D., Texas:			
Services conducted	305		
Sermons preached	165		
Addresses delivered	17		
Received by Baptism	718		
Received by relation	912		
Confessions of faith	19		
Number of meetings conducted	29		
States	5		
Total number received	1,749		

MINUTES.

- 3. Rev. T. T. Addison, D. D., Texas:
 - Services conducted
 - Sermons preached
 - Addresses delivered
 - Received by Baptism
 - Received by relation
 - Confessions of faith
 - Total number received
 - Meetings conducted
 - States
- 4. Mrs. A. B. Reed, Washington, D. C.:
 - Services conducted
 - Evangelistic talks
 - Total number of additions
 - Meetings held
 - States
- 5. Rev. A. Wilbanks, D. D., Washington, D. C.:
 - Number of meetings conducted
 - States
 - Addresses delivered
 - Received by Baptism
 - Received by relation
 - Confessions of faith
 - Total in all
- 6. Rev. M. B. Bilbrew, D. D., Texas:
 - Services conducted
 - Sermons preached
 - Addresses delivered
 - Received by Baptism
 - Received by relation
 - Meetings conducted
 - States
 - Total
- 7. Rev. R. A. Whitaker, D. D., Oklahoma:
 - Services conducted
 - Sermons preached
 - Addresses delivered
 - Received by Baptism
 - Received by relation
 - Confessions of faith
 - Total
 - Meetings conducted
 - States
- 8. Rev. John A. H. Elridge, D. D., California:
 - Services conducted

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Sermons preached	14
Addresses delivered	5
Received by baptism	15
Received by relation	1
Total	16
Number of meetings conducted	1
States	1

Recapitulation.

It will be seen by examining the reports of all our National Evangelists who have reported during the year, that there have been brought to Christ and our Baptist Zion:

Number of souls, more than	5,979
Services conducted	488
Sermons preached	629
Addresses delivered	173
Meetings conducted	59
States	15

A great number of prayer meetings held. Several were convinced of their call to the ministry. Several others felt their call to the Home and Foreign Fields. This means calling out the called. We baptize before only in calling out those, and only those, whom God has already called.

Miles traveled	55,980
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The Future Outlook.

The future outlook for this National Bureau of Evangelism is as bright as the promise of God. Little did I think, when this great Department was revealed to me in El Paso, Texas, three years ago, that it would be doing such a great work the first year of its existence. It was revealed to me during a season of prayer and fasting. "God works in a mysterious way His wonders to perform. He plants His footsteps in the sea and rides upon the clouds." We are looking forward to the time when all our Evangelists will be reporting to the Department Quarterly. We are expecting our Department to grow by leaps and bounds every year. We expect to enroll 100 able ministers of the gospel on our staff where it is five years old. The Superintendent will be given a good salary and 25 on his staff and they will take America for Christ and the Baptists.

Recommendations.

1. The Superintendent recommends that the President of the National Baptist Convention, Dr. E. C. Morris, be hereby empowered and requested to name twelve good men from twelve different states to join the three already appointed, making an evangelistic commission of 15, from that many states. These to co-operate with the Superintendent in making the Department a howling success.
2. I recommend that Saturday night of each conventional year the only dull night of the convention, be given to the Department of Evangelism so that our whole convention may become a soul-saving agency, each year.
3. I recommend that all who willfully refuse to report to the Bureau of Evangelism quarterly, after pledging themselves to do so, on receiving the commission of appointment, that their names be dropped after the first year, unless they have good reasons why they do not report.
4. That all who do not live consistent Christian lives be dropped from the staff of Evangelists when the same is proved to be true before the Commission of Fifteen, including the superintendent, which have a meeting each year in connection with the sessions of the N. B. C.
5. I recommend last, but not least, that our Bureau conduct some city-wide, county, association, and state-wide evangelistic campaigns this conventional year, beginning with Arkansas, the President's state.

J. W. BAILEY, Superintendent,
735 West Grand Ave., Marshall, Texas
REV. C. LEROY BUTLER, D.D., Associate Superintendent, 211 W. 130th St.,
New York City, N. Y.

We close with a full list of our Staff of National Evangelists with the hope that these splendid men and women and singers, may be called upon to conduct meetings all over America.

Their Names Follow:

1. Rev. E. E. Strong, 1929 Oak Street, Texarkana, Tex.
2. Rev. A. Wilbanks, 931 S Street, Washington, D. C.
3. Rev. E. D. Robinson, 14 E. 47th Street, Apt. 1, Chicago Ill.
4. Rev. L. J. Vanpelt, Texarkana, Texas.
5. Rev. F. K. White, 2500 Warren Street, Dallas, Texas.
6. Mrs. A. B. Reed, 1800 13th Street N. W., Washington, D. C.
7. Rev. J. W. White, Box 15, Bunkley, La.
8. Rev. Wm. Nix, Columbia, S. C., Drawer 340.
9. Rev. W. D. King, Madison, Ga., Box 221.



Rev. Wm. Haynes, D. D.
Treasurer Sunday School Publishing Board

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1911

10. Rev. B. J. F. Westbrook, 713 N. W., Indianapolis, Ind.
11. Rev. B. J. Harper, Temple, Texas.
12. Rev. T. J. Ballou, 315 N. Butler Street, Atlanta, Ga.
13. Rev. Wm. S. McCutcheon, 206 Williams Street, Chattanooga, Tenn.
14. Rev. J. W. Shaw, 135 Catherine Street, Springfield, Ill.
15. Rev. J. C. Michel, Parsons, Kansas.
16. Rev. Wm. Madison, Montgomery, Ala.
17. Miss S. J. Sparks, Route 5, Box ----, Texarkana, Texas.
18. Miss Francis B. Watson, Liberia, Monrovia, West Coast Africa.
19. Rev. T. L. Jones, Voorhies College, Denmark, S. C.
20. Rev. L. H. Herbey, Denison, Texas.
21. Rev. E. H. Winston, Box 131, Greenville, Texas.
22. Rev. H. A. J. Bryant, Colorado Springs, Col., No. 530, Casilla, Colo.
23. Rev. John A. H. Eldridge, 1335 West 35th Street, Los Angeles Calif.
24. Rev. W. H. Shipwith, 413 W. Marshall Street, Richmond, Va.
25. Rev. M. B. Billrew, Marshall, Texas.
26. Rev. T. T. Adison, 301 E. Third Street, Hillsboro, Texas.
27. Rev. A. A. Gordon, 3101 Stonewall Street, Houston Texas.
28. Rev. E. L. Harrison, Box 311, Ennis, Texas.
29. Rev. L. Allen, Jr., Box 319, Shreveport, La.
30. Rev. W. Boliver Davis, Palestine, Box 228, Palestine, Texas.
31. Rev. R. A. Whitaker, 417 N. Elgin St., Tulsa, Okla.
32. Rev. Wm. Anderson, 1218 N. Oliver Street, San Antonio, Texas.
33. Rev. G. B. Williams, Denison, Texas.
34. Rev. T. W. Daily, Palestine, Texas.
35. Rev. A. L. Wright, Wichita Falls, Texas.
36. Rev. A. L. Morre, Corsicana, Texas.
37. Rev. J. B. Warren, Box 26, Vandale, Ark.
38. Rev. J. H. Smith, 521 Third Ave., Columbus, Ga.

Rev. C. H. Parrish, D. D., was recognized. He made a statement
 in our mission work in Africa and offered a resolution with reference
 to the African Steamship Company of which Dr. L. G. Jordan is
 president. The resolution was referred to the Committee on Resolu-

Rev. S. N. Yass, D. D., North Carolina, presented Rev. John Rich-
 of Washington, D. C., who responded with fitting remarks. The
 Rev. A. B. Franklin was presented. He was maltreated in the
 South, in his home county because he sold the Crisis. He made an
 impressive statement of his experiences in the hands of the mob. The
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rules were suspended and an offering was taken to the amount of \$107.85.

The doxology was sung and the Convention took a recess until 2:40 p. m. Rev. A. J. Stokes, Alabama, pronounced the benediction.

Afternoon Session.

The Convention met in its afternoon session with the Rev. J. H. Henderson, D. D., Tennessee, and Rev. A. T. Stewart, D. D., Texas in charge of the devotions. "I am bound for the Promised Land" was sung, led by Rev. Nix.

The order of the day was a Memorial Service for those who left for heaven since our last session. Dr. Henderson read a list of the deceased brethren subject to correction as follows: Ohio—Rev. N. P. Anderson; New York, Dr. Grandville Hunt; Alabama, Rev. W. B. Hesse, Rev. P. S. L. Hutchins, D. D., Rev. J. H. Kelly, D. D., Tennessee, Rev. M. W. Moore, Father L. Patterson; Maryland, Rev. Samuel Ward, D. D.; Pennsylvania, Rev. W. B. Webb, Dr. Carter Virginia, Rev. S. A. Moses, D. D., Georgia, Rev. W. H. Ballard, Rev. L. Sims, Texas, W. H. Bendly, Rev. R. Curry, Rev. H. R. Wilson Louisiana, Rev. E. Jefferson; Missouri, Rev. T. S. Mollison, Rev. I. A. Monroe; Iowa, Rev. T. B. Woodson; There were 18 unnamed brethren who died in the state of Kentucky.

The Scriptures were read by Dr. A. T. Stewart preceded by singing, "A Few More Years Shall Roll." The Scripture lesson—Hebrews 11th chapter: II Tim. 4:4-8, was read. "Nearer my God to Thee," was sung by the congregation. The Rev. R. A. Adams, D. D., Arkansas, led in a fervent and soul stirring prayer. "When the storm of life is raging" was sung by Rev. Nix.

The first speaker of the memorial service was Rev. J. A. Brown, Texas, who was very impressive in his deliverance. Rev. Luke Allen, Jr., Louisiana, spoke. "If You Need a Friend to Help You—Here I Am," was sung with pathos and power by Dr. Brown. Rev. Nix sang a solo, "What Are They Doing in Heaven Today?" Rev. T. L. Ballou, D. D., Georgia, was presented as the next speaker. He began with "Blest Be the Tie That Binds." Five counsils were suggested by Dr. Ballou: 1. Pray all the time. 2. Be a student all the time. 3. Unshaken faith in God. 4. Live clean lives every day. Preach the gospel in season and out of season.

Miss S. I. Spikes, of Texas, sang, "The Royal Telephone." Rev. W. F. Graham, D. D., Pennsylvania, was the last Memorial speaker. "When I die don't forget me. Stop a moment and say I lived. As I preached, say I laid my life down for the cause," said Graham whose earnest words inspired the audience. Dr. Nix sang, "Put your burden to the Lord and leave it there." Thus ended the memorial services.

The visitors were presented at this point. Miss Elizabeth E. Spikes

recently returned from the Holy Land, made an earnest plea for the money left by the war. Dr. C. O. Booth, an eminent Baptist minister and theologian, was presented, but having lost his power of speech he submitted a strong message as follows, read by Rev. E. W. D. Isaac, D. D., "Brethren: I, as you see, am almost fully in the act of passing out of your company on earth. I submit the following for your serious thought, namely, the importance of faithfully and wisely facing life's fundamental facts, first, and then in a clear vision of these to move forth to action. The following facts are fundamental, namely: 1. Time or duration. Time is the space in which is to be found the opportunity for personal enlargement and for achievements which glorify God and also benefit man. Time is not for waste. Time gives us a chain of to-morrows so that if we fail today, a tomorrow comes with the kind encouragement "Get up and try again." Then another to-morrow comes and says "try again." Time gives us the chance to improve ourselves and time to improve our work. 2. The teaching institution: After the blessing of time comes the blessing of teaching. Jesus said, "I have much to say unto you, but you can not hear it now." God set up the institution of teaching with the baby angels, and then set it up in Eden at the birth of man. Brethren, I pray you heed the heavenly teachings. 3. A third fundamental blessing is that, humanity is endowed with power to escape from ignorance into wisdom and to break from the shackles of sin into the holy image of our Father in Heaven. Brethren, as for my last breath I pray you to please God in the right use of time, of teaching and the growing power God has given us."

Rev. John Artist who had been preaching forty years, was presented. On motion the admission for the session Friday night was fixed at 25 cents. Benediction.

Evening Session.

The Auditorium was filled at an early hour by an anxious throng. An interesting song service was held. The Scriptures were read by Rev. J. T. Elias, D. D., 146 Psalm. Prayer was offered by Rev. W. H. Young, D. D., Kansas.

The presiding officer presented Mr. E. L. Tulle, Cincinnati, Ohio, who delivered an earnest and interesting address, urging a closer co-operation and a constructive program for the Baptists of the country. He urged a grand National Baptist Laymen's Movement. "We will understand it better by and by," was sung.

Rev. E. W. D. Isaac, D. D., spoke of the B. Y. P. U. Mass Meeting and the burning for Sunday afternoon at 6:00. The property was clear of debt, said Dr. Isaac. Dr. S. N. Vass spoke of the increase

in the receipts of the Publishing Board during the past year and urged all Sunday Schools to use the literature, which is the best published by Negroes in the world. Miss Minnie Albritton, Los Angeles, Cal., sang a delightful solo. Miss Albritton is from the Dallas Conservatory and is highly accomplished. Mrs. Hawkins, Dallas, Texas, sang charmingly, accompanying herself skillfully.

The escort of honor entered with the distinguished speaker of the evening. The waiting thousands stood while the strains of "America" rang through the hall. Vice-President, W. G. Parks, presented Rev. D. S. Klugh, D. D., Boston, Mass., to introduce the speaker. The introduction of Dr. Klugh bristled with wit, wisdom and eloquence. He was introducing a man who had faith in his race and in the possibilities, faith in the white man, having a thorough grasp of the situation and looks from the stand point of a philosopher. He also has the deepest faith in God, without which there can be no successful leadership. An author, a scholar, an orator and a philosopher I take pleasure in presenting Dr. Sutton E. Griggs, the speaker of the hour."

"I assure you that I have an appreciation of the great honor conferred upon me", was the opening expression of Dr. Griggs. "We represent 65 per cent of all the Negro Christians in the world. The Methodists represent about 23 per cent. The Negro Christians of America constitute the flower of the Negro Christians of the world. Last year I appeared in the role of an interpreter, this year I come in the role of a prophet. I have faith in my race that nothing on earth can shake. I have faith in humanity; I have faith in God. There is a cosmic plan. Things are not simply happening. The Jewish mind and the Syrian mind giving themselves over to the contemplation of the starry firmament gave birth of the two great religions that control the world, Mohammedanism and Christianity. The era of world democracy had an humble beginning but has gradually forced itself upon the statesmanship of the world. By division of tasks, the nations like Greece, Rome, Germany, France and England have been steadily developing the civilization of the world as we have today. Each working along some carefully chosen line of thought and activity. The white and darker races are occupying their respective territory and the question of adjustment and readjustment is the paramount issue of the world."

The speaker gave the position of Japan, the brown race, and the Negro as expressed by Dr. DuBois. Reference was made to the position of the Red man, whose place in the affairs of the world seemed already fixed. "What of the future? How shall the readjustment come about? There must come a change said the speaker. "There is a new psychology that must be reckoned with in the consideration of the Negro Question, which some of our neighbors seem

not to realize. It was not by accident that Japan promulgated the doctrine of racial equality before the Peace Conference at Versailles. What would be the plight of the American Negro should there be a world conflict between the dark and white races when deciding whether to be a traitor or a loyalist in the greatest conflict the world could contemplate. The situation under such conditions is not at all attractive.

Yes, I believe in God, who said, "My peace I leave with you." The ideal of the gospel is peace on earth, good will to men. They tell us that it took a hundred million years to produce the human species and yet emerging from horrors of a world war, the white race trembles at the fearful possibility of destruction. But nature wants a family and is struggling to perpetuate the life of the race. The process of evolution is preferred by nature to the process of revolution. England's dealings with Canada and Australia were cited as illustrations of peaceable adjustments. Notions of superiority have played an important part in the great world questions. Had we been awake in 1620, like we are now we never would have been brought to America. They found us asleep in Africa, but when brought into the breezes of this new country we aroused from the stupor and it is said our progress has challenged the admiration of the world. If we are the lowest element of a despised race, by church and school and science and philosophy we shall improve ourselves until the world will be brought to acknowledge that God has made of one blood all the nations of the earth, and I feel the divine spark in me tonight."

"Paraphrasing a quotation from one of the greatest writers of all time the eloquent speaker said, "The Negro has an unconquerable soul. His head is bloody, but unbowed. But what part must we play? We must meet all of our social and economic obligations and become the pilot in this readjustment. The white man needs information which we should delight to give. We need to send our statesmen and missionaries to all parts of the world. To establish colleges to spread our ideals to the darker people of the earth. The foolish war talk should cease. It is hurtful rather than helpful at this particular time. We are standing in the garden of Gethsemane. Some Peter would draw the sword and cut off the ear of the High Priest. But, wait until the Pentecost and there preach a gospel that shall convert its three thousand souls to the righteousness of our cause. It is the gospel of Jesus Christ, preached by a consecrated ministry which will guarantee the peace of the world." Thus in part said the speaker.

A resolution by Dr. Moses, providing for a department of publicity to mould Christian sentiment throughout the country. The resolution was adopted. The following persons were appointed:

Rev. W. H. Moses, M. W. Johnson, T. O. Fuller, A. F. Owens and J. D. Crenshaw.

Rev. A. R. Robinson, D. D., Pennsylvania, reported on the trip to Marion, Ohio, one hundred and six men were in the party. The reception was cordial and sincere. The address of President Morris was an able one, and the address of Senator Harding was entirely whole-souled and encouraging.

Benediction Rev. D. S. Klugh, D. D., Massachusetts.

FOURTH DAY.—Saturday.

The Convention assembled at the usual hour. The devotions were conducted.

The minutes of the previous day's session were read and approved. On motion by Rev. S. N. Vaas, D. D., the Convention having been chartered, that an hour be fixed for the taking of subscriptions for the establishing of a great Publishing House. Adopted. The fifth Sunday in June, 1921, was fixed as the day for taking collections for the Publishing Board by J. D. Kent, Ohio.

The Secretary announced the Committee on Recommendations in the President's address, as follows: Drs. R. A. Pollard, R. A. Adams, E. H. Topp, E. P. Johnson, Wm. Taylor, J. R. Bennett, J. D. Kent, H. K. Hill, W. H. Rozier, W. H. Jones and A. D. Hurt.

A telegram was read from Mrs. W. D. Carter and Reed, of Spokane, Wash., expressing regrets as being unable to attend this session of the Convention.

The lists of vice-presidents, Board members and Committees handed in by the state delegations were read by Assistant Secretary Rev. E. H. McDonald, D. D., which were adopted with the exceptions of the lists for Michigan and New Jersey, which were returned for correction.

Rev. E. W. D. Isaac, D. D., Tennessee, was recognized. He presented a resolution for the appointment and naming of three members to take the places on the National Baptist Publishing Board of those members whose terms expire with the present fiscal year, in pursuance to the decrees of the courts of competent jurisdiction in the State of Tennessee. The resolution was adopted.

The following persons were selected: E. M. Lawrence, Wm. Haynes and A. M. Townsend. The question having been discussed and decided that the three members be selected from the Sunday School Publishing Board, the resolution was offered: Resolved that E. M. Lawrence, Wm. Haynes and A. M. Townsend be and are hereby selected as members of the National Baptist Publishing Board to succeed the three members of that Board whose terms expire with the present fiscal year. Adopted.

Rev. Geo. W. Harts, of Utah, the first representative from this State, was introduced and made interesting remarks. He said, "We have \$20,000 worth of property paid for in Salt Lake City."

Auditor M. M. Rodgers was recognized to submit his annual report.

ANNUAL REPORT OF THE AUDITOR.

To the President, the Officers and the Representatives of the National Baptist Convention of the United States of America:

Dear Co-workers: It is with pleasure and a grateful heart that I present to you this, my sixth annual report, for the fiscal year beginning August 1, 1919 and ending July 31, 1920.

OFFICES VISITED AND BOOKS AUDITED, AS OF JULY 31, 1920.

President, Dr. E. C. Morris, Helena, Ark.

Debit.

September, 1919, Cash	\$ 1,396.15
Balance due, 1920	1,447.00
Total	\$ 2,543.15

Credit.

Balance, 1919	\$ 1,396.15
Clerk Hire	620.00
Traveling Expense	289.15
Postage and Stationery	99.50
Miscellaneous	138.35
Total	\$ 2,543.15

Secretary, Prof. R. B. Hudson, Selma, Ala.

Debit.

September, 1919, Cash	1,535.94
Sale of minutes and Auditor's Report	23.40
From Benefit Board	115.00
Balance	1,421.18
Total	\$3,100.52

MINUTES.

Credit.

Balance, 1919	\$ 1,204.00
Account from 1919	191.40
Salary, 1920	400.00
Office help and supplies	973.18
Total	\$3,168.52

Treasurer, Dr. A. J. Stokes, Montgomery, Alabama.

Debit.

September, 1919, Cash from Secretary	\$11,154.99
Balance, 1920	145.57
Total	\$11,299.96

Credit.

Balance, Forward	\$ 104.34
Checks	11,185.82
Total	\$11,299.96

BALANCE SHEET.

Assets.

Accounts receivable	\$ 1,000.00
Liabilities over assets	1,051.00
Total	\$2,051.00

Liabilities.

Accounts payable	\$ 137.00
Balance due Treas., 1920	145.57
Balance due President, 1920	1,147.00
Balance due Treas., 1920	145.57
Total	\$2,575.14

MINUTES.

ANALYSIS.

"Accounts Receivable" are items due the Convention by the following named Boards:

Home Mission Board—\$300.00.

B. Y. P. U. Board—\$200.00.

Education Board—\$100.00.

Church Extension Board—\$100.00.

The Women's Board, Auxiliary to the Convention—\$300.00.

"Accounts Payable" is a balance which the Convention is due the Sunday School Publishing Board, for printing minutes. All of the above account should be adjusted and closed.

STATEMENT.

The expenses of the President are the regular and legitimate allowances and cover items hereon stated, for the year.

The increase of expense in the Secretary's office is due to the printing and mailing out of a large and unusual number of circular letters and other Conventional documents, which relate to the present session.

To meet the demands of the Convention, the Secretary has had prepared the necessary receipt books and the same will be in service at this sitting.

The duties of the Secretary are assuming larger and greater proportions and he is putting forth faithful efforts to meet them.

His books are in balance and clearly reveal the financial conditions of his office and of the organization.

The Treasurer's books are properly kept and are in harmony with the records of the Secretary.

CHURCH EXTENSION BOARD.

Rev. B. J. Perkins, Corresponding Secretary, Memphis, Tenn.

Receipts.

Balance, 1919	\$ 564.23
Collections	170.12
Balance	302.22
Total	\$1,036.57

MINUTES.

Expenses.

Office rent	\$ 88.00
Salaries	391.00
Operating	567.57
Total	\$1,046.57

BALANCE SHEET.

Assets.

Cash brought forward	\$ 25.41
Cash in bank	42.00
Accounts receivable	852.43
Office furniture	273.95
Liabilities over assets	3,352.57
Total	\$4,547.29

Liabilities.

Due Secretary, 1918	\$ 241.88
Due Secretary, 1919	640.65
Due Secretary, 1920	302.22
Due R. B. Roberts, 1919	1.50
Accounts payable	3,255.00
Total	\$4,547.29

ANALYSIS.

Two Hundred and Eighty-eight dollars and Sixty-eight cents (\$288.68) of the Eight Hundred and Fifty-two dollars and Forty-three cents, (\$852.43) "Accounts Receivable," seem to arise from a loan, by the Board. The remainder—Five Hundred and Sixty-three dollars and Seventy-five cents, (\$563.75), is due by a Church, constructed by the Board.

The Three Thousand Three Hundred and Fifty-five dollars (\$3,355) Accounts Payable—is the sum or aggregation of advance payments made to the Board on churches to be constructed for various churches or organizations; but, for some reason, the churches have not been built nor completed.

Balance brought forward for 1918-1920 are office expenses of the

MINUTES.

Corresponding Secretary. Notes should be executed to cover the above amount and thus close out the account.

As per the records of 1919, the former Treasurer had in his hands a balance of \$1,091.01. The records of 1920 fail to show the transfer or payment of that sum, from the former Treasurer to the present Treasurer; and, from reliable information, the above amount is still in the hands of the former Treasurer of the Board. He should be called upon to turn over this amount or to protect the Board by the necessary promissory note.

STATEMENT.

In the management of the financial affairs of this Board, a loose-ness obtained which should not be permitted to continue; and, if not prevented by well defined and legal limitations, this Board will remain insolvent.

It appears that the former Treasurer secured money on the promise that the Board would build church houses for certain amount. The houses were not built and the parties are demanding a refund of their money.

No member of the Board should be permitted to solicit and receive advance payment on churches and church supplies when the Board has no means to construct the building nor to fill the orders.

I am reliably informed that the present Corresponding Secretary is in no way responsible for the present and unhealthy financial conditions of the Board, and I take this method to so state it.

The Board should be instructed to close out all of their legitimate debts, due churches and other organizations, by long term interest bearing notes and make a special effort to pay off those notes as rapidly as possible.

The records of this office are in fair shape, but no stub receipts are retained, nor duplicate receipts issued. In the absence of which the cash book cannot be properly checked.

BENEFIT BOARD.

Dr. E. G. Mason, Corresponding Secretary, Helena, Ark.

Receipts.

Premiums and Collections	\$ 1,563.05
Charged off to Profit and Loss	313.75
Death Claims rejected	2,518.22
Total	\$4,395.02

MINUTES.

Expenses.

Death Claims brought forward, 1919	\$2,518.22
Profit and Loss	313.75
Death Claims paid, 1920	193.00
Commissions	212.62
Operating	944.32
Cash on hand	213.11
Total	\$4,395.02

BALANCE SHEET.

Assets.

Cash on hand	\$ 213.11
Office Supplies	300.00
Liabilities over Assets	884.17
Total	\$1,397.28

Liabilities.

Death Claims brought forward, adjusted and unpaid, 1919 ...	\$ 891.78
Death Claims unpaid, 1920	505.50
Total	\$1,397.28

STATEMENT.

This Board has reduced its outstanding "Death Claim" of 1919 from Two Thousand Five Hundred and Eighteen dollars and Twenty-two cents, (\$2,518.22), to Eight Hundred and Ninety-one dollars and Seventy-eight cents, (\$891.78)—a splendid effort.

The matured and unpaid claims for 1920 amount to Five Hundred Five Dollars and Fifty Cents, (\$505.50); but, according to the terms of the policy, all of that sum is not now due or payable.

In other words, the face of the policy is for Two Hundred dollars, (\$200.00); but, as above indicated, the payments are stretched out over a period of three years. Such terms, with proper and economical management, of the finances of the Board will, at all times, enable the Board to meet its obligations.

With the exception of duplicate receipts, records of the office are well kept and in balance.

HOME MISSION BOARD.

Dr. J. A. Booker, Corresponding Secretary, Little Rock, Ark.

Receipts.

Balance brought forward	\$ 1,202.10
From Home Mission Board of Southern Baptist Convention	5,525.00
Collections from Field	15,756.14
Total	\$22,583.24

Expenses.

Missionaries	\$20,725.45
Salary	782.70
Office expense	191.18
Balance	883.91
Total	\$22,583.24

BALANCE SHEET.

Assets.

Balance	\$ 150.00
One Typewriter	75.00
One Corono	50.00
Stock on hand	894.00
Liabilities over Assets	2.39
Total	\$2,055.30

Liabilities.

Due Secretary, 1916 and 1917	\$ 1,638.00
Balance due Secretary, 1918	300.00
Due Secretary, 1920	117.30
Total	\$2,055.30

STATEMENT.

This office has a complete system of duplicate receipts and voucher records. The books are neatly kept and are in balance.

A careful analysis or examination of the expenses of this office will establish the fact that more than 90 per cent. of the entire collections was applied to Missions and to the salary of Missionaries, which speaks much for the good management of the Board.

EDUCATION BOARD.

Dr. A. R. Griggs, Corresponding Secretary, Dallas, Texas.

Receipts.

Balance brought forward	\$ 132.60
Collections from the Field	722.17
Balance	353.77

Total \$1,208.54

Expenses.

To Seminary and Field Workers	\$ 461.74
Traveling	199.67
General	647.13

Total \$1,208.54

STATEMENT.

As the records are silent as to the balance due the Corresponding Secretary, on salary and other probable obligations of the Board, no Balance Sheet, showing assets and liabilities, except the above, is submitted.

With the exception of the above, the books are properly posted and are accompanied by duplicate receipts for moneys collected; and, with vouchers for moneys expended.

The Corresponding Secretary informs me that the Board has purchased 43 acres of land, adjacent to Roger Williams University, for the Seminary, at a cost of \$32,000.00 one-third of which, has been paid; but, because of the unsettled legal status of the Convention and the Educational Board, the transfer has not been perfected but would be as soon as the above has been settled.

The Secretary further stated that thirty thousand dollars out of the two hundred thousands dollars, pledged by the Southern Baptist Convention for the Seminary, is now available; and, it is expected to begin the construction of the building during the spring of 1921, and have same ready for service the following fall.

B. Y. P. U. BOARD.

Dr. E. W. D. Isaac, Secretary, Nashville, Tenn.

Receipts.

Balance brought forward	\$ 195.80
Collections and sale of literature	21,355.31
Missionaries	6,226.59
Total	\$27,777.70

Expenses.

Missionary Workers	\$ 6,226.59
Salaries	4,547.29
Debts, Repairs and Insurance	2,035.00
Operating expense	14,560.53
Cash on hand	408.29
Total	\$27,777.70

BALANCE SHEET.

Assets.

Cash brought forward	408.29
Accounts receivable	210.24
Furniture and Fixtures	1,800.72
Stock on hand	800.00
Land and Building	10,500.00
Total	\$16,933.75

Liabilities.

Accounts payable	\$ 1,171.02
Notes payable	59.32
Balance due Secretary for 1918	2,193.70
Assets over Liabilities	13,509.71
Total	\$16,933.75

MINUTES.
STATEMENT.

The balance sheet is self explanatory and no further analysis is necessary.

This Board, like most all the other Boards, has greatly increased its volume of business; and, to its credit, has economically handled and wisely supplied the proceeds for the year.

The last dollar on the "Land and Building" has been paid, and a proper lease obtained and placed on record. The Board should be complimented for this sane and business-like act; and, for presenting to the Convention the first and only piece of property, out of debt.

The entire building, at a cost of more than twelve hundred dollars, is being overhauled, renovated and re-painted. When completed, the building will take high rank in neatness and in comfort.

The building is well insured against loss by fire and tornado; and, the Board has taken the precaution to carry insurance on employees and thereby protecting the Convention against liability, in case of accident.

The records of the office are well and properly posted and duplicate receipts are issued for money received.

SUNDAY SCHOOL PUBLISHING BOARD.

Dr. Wm. Haynes, Corresponding Secretary, Nashville, Tenn.

Receipts.

Amount brought forward	\$ 6,091.15
National Baptist Voice	1,000.25
Sale of Supplies	87,817.61
Total	\$94,909.01

Expenses.

Salaries	\$25,420.11
Rents	720.00
Machinery	3,607.57
Operating expense	56,271.47
Cash on hand	8,306.88
Total	\$94,928.75

MINUTES.
BALANCE SHEET.

Assets.

Balance brought forward	\$ 8,906.89
Accounts receivable	1,407.43
Notes receivable	100.00
Fixtures and Furniture	1,950.45
Books and stock on hand	3,047.37
Machinery	22,516.61
Total	\$37,928.75

Liabilities.

Accounts payable	\$11,301.21
Notes payable	9,410.00
Assets over Liabilities	17,217.54
Total	\$37,928.75

ANALYSIS.

"Accounts Receivable" is an amount due (for supplies) by individuals and Sunday Schools; and, with the exception of Two Hundred Twenty Dollars and Eighty cents (\$220.80), the same is regarded as "Bad Debts." This account should be collected or charged off to "Profit and Loss."

"Notes Receivable" is a promissory note to cover money lent by the Board. The note is long since overdue, and the Board should be required to collect the same.

"Accounts Payable" represent the amount due for goods and other supplies.

"Notes Payable" are unpaid promissory notes, properly executed by the Board to cover balance due on the machinery and other supplies.

STATEMENT.

The volume of business of the plant is steadily on the increase and the management is to be complimented for the same. The profits, however, are not in keeping with the income, which plainly indicates the existence of a leakage. The leakage may be traced or attributed to one or all of the following sources—credits, over-

head expense or inactivity of the productive forces—labor and machinery.

CREDITS.

The extension of credit to schools and individuals should be discouraged and discontinued. All supplies should be sold for cash, and, if sold upon any other terms, the Secretary should be held responsible for the amount; and, if not collected, the same should be charged to his account.

OVERHEAD EXPENSE.

A glance at the item of expense will reveal the fact that at least 90 per cent. of the total income was paid for salaries and operating expense. The expense or salary may be reduced by the employment of less, but more efficient and experienced help.

Buying, too, is an item which no doubt has contributed a large per cent. of the expense; and, evidently, has reduced the profit. Since the stock paper, books and the like are bought for cash, or on short time payments; a discount is expected; and, usually allowed. If obtained, the same should be passed to the credit of the Board.

INACTIVITY OF THE PRODUCTIVE FORCES.

The productive forces of the plant are labor and machinery; and, when either or both are idle the output is small and the profit smaller. Besides, whatever is produced is usually delayed in shipment and does not bring the best results.

The employees should be kept busy; required to put in full time and to render efficient and satisfactory service.

The machinery should be constantly in motion, in order that the output may be the largest; the expense, the smallest; and the profit, on money invested the greatest.

With the above conditions complied with, shipments will be made on time, the deliveries prompt, and the customers will be pleased and their support increased.

With the exception of the ledger, the books are well kept and in balance. In the absence of stub or duplicate receipts, there is no way to check the "Cash Book" with cash received.

You ordered this and other Boards to use duplicate receipts for all moneys coming into the office, but this Board declined to install such a receipt and assigned as the reason the startling information that your order is "Inpracticable."

The Board carries some insurance on the machinery but the amount should be increased. It has exercised good judgment in protecting the Convention against loss, by carrying accident policies on all employees.

THE WOMEN'S CONVENTION, AUXILIARY TO THE NATIONAL BAPTIST CONVENTION.

Receipts.

Balance brought forward	\$ 113.03
Collections from the Field	2,039.68
Balance	1,324.74

\$3,477.45

Expenses.

Cheeks	\$3,477.45
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\$3,477.45

BALANCE SHEET.

Assets.

Accounts receivable	11.65
Office furniture and fixtures	101.22
Supplies and cuts	1,170.65
Liabilities over assets	10,501.64

\$11,785.16

Liabilities.

Balance brought forward	\$ 33.64
Accounts payable	11,751.52

\$11,785.16

ANALYSIS.

Out of the Eleven Thousand Seven Hundred Fifty-one dollars and fifty-two cents (\$11,751.52)—"Accounts Payable"—the Women's Convention is due Miss Nannie Burroughs, Six Thousand Seven Hundred

Forty-Five dollars and Ninety-six cents (\$6,745.96); and, to the National Training School for Women and Girls, Four Thousand Seven Hundred and Seventy-three dollars and Sixty cents (\$4,773.60). The remainder are sundry items, due different parties.

STATEMENT.

It appears that the amount due Miss Burroughs has been accumulating for a number of years; and, evidently, the same holds good, touching the amount due the National Training School for Women and Girls.

The Convention should close out the account, either by cash payment or the execution of proper notes.

There is a slight discrepancy between the total footings of the checks and vouchers and the Cash Book Expenses; which, no doubt, is due to an expenditure of petty cash.

I was not permitted to see the bank book and compare the "Bank Balance" with the book balance; and, for that reason, cannot report the actual bank balance, nor can I state in whose name the deposits are made.

NATIONAL TRAINING SCHOOL FOR WOMEN AND GIRLS.

Receipts.

Balance brought forward	\$ 2,660.00
From Field and other sources	15,954.60
Community shop or store	10,020.90
Building fund	6,740.27
Board and tuition	15,282.90

\$50,668.55

Expenses.

Community shop or store	\$9,600.00
Salaries	9,661.89
Building fund	6,740.27
Boarding department	6,780.70
General or operating expense	16,602.73
Balance on hand, General fund	1,276.09

\$50,668.55

BALANCE SHEET.

Cash, General funds	\$ 1,276.09
Cash, Building fund	6,740.27
Accounts receivable	5,214.18
Furniture and fixtures	7,752.80
Sundries	9,118.16
Land and building	63,304.32
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	\$93,405.82

Liabilities.

Accounts payable	\$ 3,198.40
Notes payable	7,064.41
Mortgages	6,000.00
Building fund	6,740.27
Assets over liabilities	70,382.74
	<hr/>
	\$93,405.82

ANALYSIS.

Out of the Five Thousand Two Hundred Fourteen dollars and Eighteen cents—Accounts Receivable—Four Thousand Seven Hundred and Seventy-three dollars and Sixty cents, as previously stated, is due to the school by the Women's Convention. The balance is an aggregation of other accounts.

Accounts payable—Three Thousand One Hundred Ninety-eight dollars and Forty cents—Three Hundred Sixty-nine dollars and Eighteen cents of it is an open account, due Miss Burroughs.

Notes payable include a note of Four Hundred and Ninety-six dollars and Forty-one cents, payable to Miss Nannie H. Burroughs. The other notes are executed to cover supplies for the Institution.

The mortgages then, no doubt, is the same which was given on the original purchase of the land and reported to you in my report in 1915. An improved system of bookkeeping has been installed and the books and records are a model for exactness and accuracy.

FOREIGN MISSION BOARD.

Dr. L. G. Jordan, Secretary, Philadelphia, Pa.

Receipts.

Balance brought forward	\$ 2,417.68
Balance brought forward, 1919	368.60

Rents, 1920	1,220.00
Earnest money	150.00
Collections from Field	34,120.53
	35,490.53
	438,281.4
	473,771.93

Expenses.

Office help	\$ 4,731.72
Salary Secretary	2,040.50
Interest	316.00
Repairs on rent property	250.00
Miscellaneous	2,659.54
Rents, balance due	1,094.57
Balance due	3,077.29
Missionaries	23,851.89
	38,281.4

BALANCE SHEET.

Assets.

Brought forward, balance	\$ 3,077.29
Balance from rents	1,094.57
Bills receivable	1,245.46
Printing plant	7,548.00
Office furniture and fixtures	950.00
Building & Loan Ass'n.	741.90
Books and periodicals	300.00
Stratton estate	5,000.00
Ewen estate	9,000.00
Lands and buildings in United States	5,600.00
Lands and buildings in foreign Fields	40,000.00
	\$74,748.84

Liabilities.

Accounts payable	\$ 2,300.00
Notes payable	2,140.00
Mortgages	3,000.00
Balance due Secretary, 1920	1,000.00
Assets over liabilities	47,348.84
	\$74,748.84

ANALYSIS.

Out of the One Thousand Two Hundred Forty-five dollars and five cents—Bills Receivable—the African Steamship and Saw Mill Company is due Four Hundred and Eighty dollars and the Foreign Mission Board One Hundred Fourteen dollars and Twenty cents. The former should be paid or protected by proper notes; and since the Board owns the printing plant, the amount due the Board should be charged off "Profit and Loss." The remainder are amounts due from various parties.

The mortgage item—Three Thousand Four Hundred dollars—consists of a mortgage of Two Thousand Eight Hundred dollars on a piece of property known as 701 S. 19th St., Philadelphia; and, the remainder—Six Hundred dollars—in favor of a local insurance company, on the 624 S. 18th St. property.

STATEMENT.

It will be observed that the property valuation in the United States is less than was reported last year. The difference is accounted for in this way. The Board has contracted to sell the property known as 624 S. 18th St., Philadelphia, and has received earnest money to the amount of One Hundred Fifty dollars. The consideration, I am informed, is Four Thousand Three Hundred dollars; and, for that reason, it is not listed with the assets.

The mortgage on the 19th St. property should be taken up and the Board instructed to apply the proceeds of the 18th St. property to the payment of the balance due on the 19th St. property; and, thus free that piece of property from debt.

There is yet to be executed necessary deeds to two hundred acres of land in Suehn, Africa, known as the Suehn Mission, and one hundred acres of land of the same tract. The cost of the two hundred acres is Four Hundred dollars, and one hundred and fifty acres given to the government and Mr. Solomon Hill.

The records of this office are in fair shape and the duplicate receipts have been installed. An experienced and competent bookkeeper should be employed and placed in charge of the books and records; and the Board should be so advised.

SUMMARY, RECAPITULATION OF COLLECTIONS OF THE YEAR AND VALUATION OF PROPERTY.

Work session	Collections.
Secretary	\$ 11,154.09
	143.40

Educational Board	722.11
Church Extension Board	724.25
Benefit Board	1,563.25
Woman's Board	2,029.62
Home Mission Board	21,221.14
B. Y. P. U. Board	27,581.00
Foreign Mission Board	34,120.50
National Training School for Women and Girls	48,006.73
S. S. Publishing Board	88,847.53

\$236,196.53

Valuations.

B. Y. P. U. Board—Land and buildings	\$ 10,500.00
S. S. Publishing Board—Machinery	22,516.61
Foreign Mission Board—Land and buildings in United State	5,800.00
Foreign Mission Board—Land and buildings in Foreign Fields	40,000.00
National Training School for Women and Girls	63,204.22
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	\$142,130.83

GENERAL STATEMENT AND RECOMMENDATIONS

The affairs of the Convention and the business of the Boards are on a constant increase, of a substantial growth; and it is quite evident that the time which is now being consumed for the audit must give way to a longer period; and, a more extensive audit.

The credit of the Board should neither be dependent nor be built upon the financial standing of any one member of the Board; but, upon the business reputation and financial rating of the Boards themselves. In other words, the affairs of the Boards should be so managed that they, at all times, will be commercially solvent and wholly trustworthy; and, in that way, build and hold a commercial rating in the business world.

During the primitive stages of the Boards, the Corresponding Secretaries were, in a way, unrestricted in latitude and authority; and, because of which, assumed and exercised duties which belonged to the Board or the Convention; and, some now take upon themselves such power and liberties.

Not because they meant harm, but because they loved the work in which they were engaged; and, so to speak, "Wanted to put it over." In other words, they would, without the consent or knowledge of the Board, draw on their private funds or borrow from some other source, in order to make their work go. Such a course is not only dan-

gerous and unbusinesslike, but oftentimes subjects the Secretary to adverse and unjust criticism. The Convention is and no doubt should be very grateful for such service; but, as above stated, such a course is contrary to business principles and is calculated to breed much trouble for all parties concerned. If money is needed to operate the business of the Board, it should be notified to that effect, and, by vote make ample provision for the money and protect the same by proper notes, of the Board.

RECOMMENDATIONS.

1. That all deposits be made in the name of the Board by which the moneys were collected; and, that the withdrawal of the same be subject to the order of the official signature of the Corresponding Secretary of the Board.
2. That the "Bank Book" of the Board be balanced on the first day of each month; and, like the other books and records of the Board, be subject, at all times, to the demands and inspection of the Auditor.
3. That no Corresponding Secretary nor any member of the Board apply his personal or individual money to the expense or debt of the Board.
4. That the Corresponding Secretaries and Treasurer of the several Boards, be required to furnish a good and sufficient bond in such a sum as the Board of Directors of the Convention may require.

Respectfully submitted,

M. M. RODGERS, Auditor.

Rev. P. W. Wesley, D. D., moved the adoption of the report, after discussion participated in by several brethren the vote was taken and the report adopted.

Rev. L. G. Jordan, D. D., Pennsylvania, presented a resolution with reference to The Thirty Day Conference held in New York from which radical propaganda was sent forth that is calculated to misrepresent our race in this country as follows: "The National Baptist Convention, composed of its pastors and leaders of more than three million of the twelve million Negroes in the United States view with alarm the attitude of the Thirty Day Convention just closed in New York and reported to represent the American Negro. Our racial group has never furnished a rebel against the government nor an anarchist who attempted the life of an executive in a State or Nation. Therefore, be it resolved that we believe the American Negro is still loyal to the Government of the United States and is unitedly opposed to being placed in the light of having any part in the election of a provisional president of any other country while we owe allegiance to the United States.

Resolved, further we do condemn with all the power in us the conduct of some of its members as reported in the New York paper.

Resolved, further, that a commission of nine be appointed by this convention to get in touch with at least three selected men from the A. M. E., the A. M. E. Z., and three from the smaller denominations jointly with power to properly interpret the views of our people on all matters set out by the above mentioned "Thirty Day Convention."

A motion by Rev. W. L. Craft, D. D., Tennessee, that the rules be suspended, failed of adoption and the resolution was referred to the Committee on Resolutions.

The following was announced as the Evangelistic Committee, Rev. S. E. J. Watson, Illinois, E. B. Topp, Mississippi, M. W. D. Norman, District of Columbia, W. C. Brown, Florida, Wm. Taylor, Louisiana, P. W. Dunavant, Missouri, D. V. Jemison, Alabama, G. Wm. Ward, Indiana, W. F. Botts, Nebraska, C. T. Wilcher, New Jersey, W. B. Young, Kansas, A. M. Townsend, Tennessee.

Attorney Chas. M. Roberson offered resolution as follows: To the President, Officers and members of the National Baptist Convention now assembled: Whereas this Convention has adopted and confirmed the charter filed in Washington and whereas it appears that it is the desire and wishes of the Convention that certain articles of said charter be amended, therefore be it resolved, that the Board of Directors be and they are hereby authorized and empowered to alter, change or amend such articles of the charter as they may deem best or such articles as may be pointed out by the delegates of this Convention and said alteration or amendment shall be filed in the record office in the District of Columbia, which was referred to the Committee on Resolutions.

Rev. Smiley sang a solo, "Waiting for me." Rev. A. T. Stewart, D. D., Texas, offered resolutions, "President and Members of the National Baptist Convention in session in the city of Indianapolis, Indiana, Resolve, that we the members of the National Baptist Convention in intervening circumstances govern our further tentative action in the Inter Church World Movement." The same was referred to the Committee on Resolutions.

President E. C. Morris asked the indulgence of the Convention to introduce Dr. J. Williams, of Canton, Miss., one of the oldest ministers of the Convention.

Rev. A. J. Stokes, D. D., Treasurer, submitted his report which was adopted.

Secretary R. B. Hudson made report and the same was adopted. Rev. A. C. Morris, Mississippi, offered the following resolution which was referred to the Committee on Resolutions: "Resolution of Division of Five Million Dollar Drive. 1. Expense of collecting and

sending money to the proper officers fifteen per cent. This fifteen per cent is the allowance for the agents collecting monies and shall not apply to pastors nor captains who are expected to aid District Directors in the work of collecting monies.

2. The National Commission, who shall have a treasurer, shall be allowed fifteen per cent for themselves and their State aids; and to defray expenses of printing circulars, tracts and all the publicity matter for State and District direction. 3. For Church Extension fifteen per cent. The National Board of Directors shall have power distribute this fund to such churches applying for aid as may be approved by moderators and Extension Boards of the district of said church. 4. Aid for Superannuated Ministers seventeen per cent. This fund shall be given to the aid of our needy ministers and to be given to such old and needy ministers as the National Benefit Board sees fit, on the request from the district associations or State Conventions, where the membership of such applicants are known. (Note: This department shall be under the National Baptist Benefit Board.

5. For Christian Education, thirteen per cent, shall be given to such Baptist schools as are educating the young people in the doctrines of the Baptist church.

6. Foreign Mission, fifteen percent, to the Foreign Mission Board.

7. Home Missions, ten per cent. The missionaries to be chosen from among our fully qualified ministers in sufficient numbers to cover the entire field. They shall give their entire time to the work and shall be given a sufficient support for themselves and families. They shall not look to the people for any part of their support, yet should the people give the money, it shall be sent to the treasurer of the National Baptist Commission." The same was referred to the Committee on Resolutions.

Adjourn until evening.

Evening Session

An inspiring song service was the opening feature; the scriptures were read, the chorus sang and Rev. W. H. Young, D. D., Kansas, led in prayer. "Will the circle be unbroken by and by," was sung by Brother Lewis. The President of the Woman's Convention, Mrs. S. W. Layten was presented by Rev. A. D. Williams, Georgia, who was presiding. She in turn introduced Mrs. Casely Hayford, of Freetown Africa. She said that she was delighted to be present. Christian women are the greatest women in the world. Where the women are physically, intellectually and morally clever, the race is correspondingly clever. Where the women are morally low the race is correspondingly low. The African woman is kept at home and has not been brought into helpful contact with the higher civilization. She is therefore backward and un-

developed. We believe in the dignity of labor and in trained minds. We are here to ask you to help us in the work of establishing an institute in our country." Miss Katherine Eastman, of Freetown was also present. Miss Eastman is an associate in the Royal College of Education in London, among the things she said, "Before the white man came to Africa, the natives were highly developed in art. Our costumes were produced without any instruction from the white man. Both talks were highly appreciated.

Rev. I. A. Thomas, D. D., Director General of our Five Million Dollar Drive, spoke of the relation of the Evangelistic Department to the development of our denominational work. Dr. Williams called Dr. Isaac, who presented in well chosen remarks Rev. M. W. D. Norman, D. D., Washington, D. C., the preacher of the evening.

THE MATCHLESS MAGNET THE REAL SOURCE OF EVANGELISM.

"And I, if I be lifted up from the earth, will draw all men unto me." Job 12:32.

Brother President, Delegates of our great National Baptist Convention, and Friends:

There have been many extraordinary characters during the ages of the world—not superhuman but exceptionally rare—whose influences have spread throughout centuries changing the customs, laws, constitutions, and conditions of the nations and laying the foundations of great governments and of the mighty peoples. Their names are legions and are familiar to students of history; but these forceful characters have lived for one country and, as a rule, for one race. Certain remarkable men made Greece, Rome, England and America, yea, all of the countries and kingdoms of the world what they were and are; but they confined their labors to the sphere of their peculiar times and peoples, and, whenever they have united with other nations it has been in their opinion, for the betterment of their own.

Men, notwithstanding their distinction, mental acumen, extraordinary ability and force of character have seldom come to the place that humanity in general shared their interests. Even now, when Christianity is being accepted by vast multitudes throughout the world, as the only force that is to bring about universal peace, men seldom look beyond their own interests and this is too true of the Church and of religious denominations as well. The philanthropists, reformers, sages and instructors have been, for the most part, so possessed with racial concernment that unfortunately obscured their vision of the needs of humanity, that their most urgent appeals have not generally struck a responsiveness outside of their own country, to which these appeals were justly made.

World thinking and world planning have not abounded. The spheres of their influence have been infinitesimally small when compared to the needs of the world. This has been, and is now in the main, true of the greatest minds and of the most unselfish workers.

Notwithstanding the fact that in very recent times some of our men and religious reformers have greatly advanced in our service, and many of our own great leaders have planned for

universal peace or democracy, Jesus Christ, the world's Redeemer, and I say it with all reverence, easily surpasses all of the reformers, teachers, rulers, and philanthropists, throughout the ages, in that He labored for all nations and for all times. It is no egotism for Jesus then to assert his importance to the world. Just think, if you please, of such sayings as these: "I am the light of the world;" "I am the bread of life;" "I am the door;" "A greater than Solomon is here;" "In this place is one greater than the Temple."

Ordinarily, we do not attach much importance to men's estimate of themselves, and grow tired very quickly of their boasting of themselves and of their labors and usually repudiate their gigantic claims; but the significant thing about Christ's loftiest assertions of His universal power, personal sinlessness and righteous character, is they provoke no contradiction, and Christians everywhere take Him at His own valuation. Doubtless there is no more startling utterance of this extraordinary self-consciousness of Jesus Christ than the words of the text—"And I, if I be lifted up from the earth, will draw all men unto me." Herein lies the secret of His power and indeed we also discover His inmost thoughts of Himself which He seldom expressed or intimated, even to His beloved apostles.

In the context the Father justifies His prediction of triumph over the devil as well as His prophecy of world redemption. For Jesus says, "This voice came not because of me, but for your sakes"—referring to God's audible answer to His prayer. "Then came there a voice from heaven, saying, I have both glorified it and will glorify it again."

The Lord God pledges in the hearing of the people—"The people, therefore, that stood by, and heard it, said it thundered; others said an angel spake to him to stand by His only begotten Son in the discharge of His duty as the Savior of man, and Jesus, showing what His mission involved, refers to the manner of His death as seen in the text.

1. Notice in the first place that our text suggests the state of fallen man in his estranged relation to Christ."

(a) Although man was made in the image and likeness of God, and in the truest sense, God's child, he became estranged by the fall, for which there was no necessity, absolutely no necessity; God having placed him in the most delightful surroundings, in the beautiful Garden of Eden, free from all contaminating and seductive influences. Everything necessary on the other hand to obedience to His Maker, to the pronouncement of genuine praise to God, His Father, who had created all things for man's highest enjoyment, prohibiting only the Tree of Knowledge of Good and Evil.

Man, however, fell from this sinless state and being our representative head, we, too, fell, thus making a chasm between us and our Creator, which no one was able to cross or bridge. Instead of that holy disposition, total depravity became man's state after he shifted from God to the devil. Man became a foe to the commonwealth of Israel; totally depraved, not as bad as he might become, not too bad to improve himself of his condition; not as deep as he might sink in sin and iniquity and transgression as he might fall, but too deep to will himself of himself. Not as far from God as perhaps he might stray in the hardness of heart and wayward tendencies that led him far away to get back of himself. All men were doomed to eternal death, and unable to emancipate themselves from the condemnation and ruin of sin.

So, then, in character, the sinner is as far from Christ as hell

is from heaven; hence the necessity of drawing him. Christ Jesus is pure, wise, true, gracious—made even higher than the heavens. He justly charges his angel with folly, while man on the other hand is at best ignorant, sinful, given to crime and prone to sin. There are evidences of this fact all around us. The condition of the world today is due to this sinful disposition in man. Racial antipathies and discriminations are due to this sinful and perverted nature and so long as men are thus actuated, so long will these things remain.

(b) Again in service Jesus Christ was unselfish, labored for others, not for self; denying Himself of the praises and acclamations of the angels who dared to honor Him and to pronounce praises upon Him; denying himself of the glory He had with the Father before the creation, due as much to Him as to the Father, yet came to this sin-cursed world of ours and, not only labored but died for the saving of men.

Those who questioned and criticized Him cared for no country but their own, not that they were ignorant of other countries, for they went to live in them but they still kept in communication and close touch with Jerusalem. The Jew liked to make money out of the Gentile, then as now. So he would go and live in Gentile countries but it never seemed to strike him that the God of the Jew was the God also of the Gentile, and that the Christ for whom they waited was needed by the Gentile just as much. But Jesus, being himself the Christ, longed inexpressedly for the hour when he should begin to draw all men to Himself. Even in the days of His flesh, He began to draw the Gentiles. For, even as the Jews want to dwell in Gentile land, so the Gentiles came to dwell in the Jewish land and when Jesus went about doing good, humanity in all of its pressing needs, from every nationality, came to Him for aid and received succor.

Christ's labors and service were prompted by his boundless interest in, and matchless love for man.

"For ye know," says Paul, "the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.

Blessed truth! Our Saviour was rich in eternity which had elapsed before his advent to our world, in vast possessions He declared, "If I were a hungered, I would not tell thee, for the cattle on a thousand hills are mine."

The hidden treasure of gold in the bowels of the earth, the pearls even below the reach of the most expert diver were in His own right. Yea, the whole of this world and the worlds that glitter and twinkle in far off space were his very own. What is more, the holy angels—the created intelligences of light and grandeur, stood in reverence waiting His summons and when He commanded them, there was love in their countenances and joy in their hearts. Indeed He was rich in creative power. He spake and it was done. He commanded and it stood fast. Behold the crown on his brow and note that this creating power was one of his brightest jewels! And, too, Jesus was rich in honor—honor for which men and nations have madly contended throughout all the centuries; but when the blessed Redeemer occupied the throne before he gave up the glorious mantle of his sovereignty to become a poor despised one, all the earth was filled with His glory—all honor His.

The Prophet Isaiah saw Him sitting as a King upon His throne, actually governing and judging—His train, the symbol of strength and glory, filled the holy place, while around him stood attendants

seraphims, each one having six wings, spirits of purity, zeal and love, chanting in alternate choirs the holiness of their Lord. But this vision, as sublime as it was, was but a partial revelation of Him—simply glimpses of the skirts of Jehovah's majesty, tastes of a "burning" bliss which in its fullness could not be endured. Do not forget that the boundless love of Jesus, amazingly enhanced His worth. He did not seek our love to make him happy. His happiness and joy and honor did not in any sense depend upon my love and yours, for he was rich enough in love without us.

Bless His Holy name, He became poor that we through His poverty might become rich! Poor in the truest sense of the term. Never was there a poorer man than Jesus Christ in the flesh. His dress was a garment of the poor. He even hungered. He was dependent upon others for relief of His wants. The fishes were his clearing house, through which He paid His taxes. In the words of an eloquent divine, "He who scattered the harvest over the broad acres of the world, had not sometimes wherewithal to stay the pangs of hunger. He who digged the springs of the ocean, sat upon a well and said to the Samaritan woman, 'Give me to drink!' He rode in no chariot, He walked His weary way, foot sore, o'er the fints of Galilee! He had not where to lay His head. He looked upon the foxes as they hurried to lay His head. He looked as they went to their resting places to their burrough, and the fowls as they went to their resting places and said: 'The foxes have holes and the birds of the air have nests; but I, the Son of man, have not where to lay My head.'"

"He who had once been waited on by angels, becomes the servant of servants, takes a towel, girds Himself, and washes His disciples' feet. He who was once honored with hallelujahs of the angels, is now spit upon and despised."

So then, my brethren, if men and women were prompted by the unselfish spirit of the Christ of God in the conduct of the affairs of the nations and even in the work of the church, there would be a radical change both in State and Church. But so long as the old order prompted by sin remains, so long will these conditions and discriminations and racial antipathies remain. Under this old system, the old order of things, prompted by sin, each nation is vying with the other in armaments, in maintaining huge armies and navies, preparing young men for war and yet talking about League of Nations guaranteeing peace forever. The whole trouble, then, is the old order, burning in the hearts of men, producing the passions for greed and war, and keeping ready all the machinery by which these passions can function; and that same spirit is doing business here in America, the "boasted land of the free and the home of the brave."

(c) Again in spiritual insight the unaided intellect is unable to understand God and has no power with God. For one to have power with God, he must have spiritual communication with Him. No power with God unless you have the Spirit of God; no connection with Jesus unless you have the Spirit of Jesus within you.

The Lord Jesus came to this world not only to make reconciliation and to remove obstacles so you could get to God, but to introduce the nature and character of His Father to man. Man having forgotten this fact and thinking of God only as a great power. That impression was made in Adam in the Garden of Eden immediately after the fall, upon God's visitation to him; Adam, hearing the coming of the Master, was afraid that fear was transmitted to coming generations so that man looked upon God as an avenger, whose coming was to destroy; but Jesus came

In the Spirit of the Father, which He revealed unto man and so He says, "If you have seen me, you have seen the Father; he that saith thou then, show us the Father?" The Father, therefore, justified Him at His baptism. When Jesus was baptized by John in the River Jordan, not only did the Spirit like a dove descend but God the Father spake out of Heaven saying: "This is my beloved Son in Whom I am well pleased."

And on the Mount of Transfiguration the Father also manifested His approval of His Son, for there came Moses, the celebrated law giver, who led the people out of Egypt, and Elijah, the mystic of Mt Carmel fame, whose prayer called fire from heaven to consume the bullock and the altar, who made their report to Jesus on this mountain top, surrendering unto Him all law and all prophet and acknowledging Him in the presence of His followers as Lord of lords and King of kings.

But the Father bids the world to hear Him, saying, "This is my beloved Son, hear ye Him." The resurrection of Jesus Christ itself, was the real climax of the Father's appropriation of the work of His Son; for had He not finally discharged his duty as Redeemer of man, in answering the great demand of the law and divine justice, the Father would not have sent or commissioned the angels of Heaven to have come to the sepulchre to roll away the stone and proclaim His resurrection. So that we may conclude that Jesus Christ, the world's Redeemer, having the approval of the Father and the endorsement of the Holy Ghost in the performance of His duty as the Saviour of mankind, is equal to the task of saving men from perdition and that when He said, "And I, if I be lifted up from the earth, will draw all men unto me." It was no idle boast. However far men have strayed away from God, however wide the chasm between Him and His God, however far down in sin man has sunk, whatever iniquity and transgression and sin and wickedness may be in his heart, Jesus is capable, fully capable of drawing him.

In the 63rd chapter of the Prophecy of Isaiah, we find these words:

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save."

Of course this Scripture evidently refers to our Blessed Lord who is from the beginning equal and co-eternal with God the Father, possessing in an infinite degree all the attributes of the Father. He took part with God in all acts of His might; He was concerned in all the eternal decrees, from everlasting to everlasting He is the Lord. When He became man He was still God. Thus the God-man is mighty to save. We must not consider Him as a god deluded into divided manhood or as a mere man officially exalted to the Godhead, but as being two distinct natures in one person; not God made into man nor man made into God but man and God, taken in the union together, a union making Him an efficient and powerful umpire between God the Father and man the sinner—capable of dying yet possessing unlimited power over death; subject to death but the author of eternal life.

11. Notice in the second place that this lifting was a significant event in the career of Christ. "And I, if I be lifted up from the earth." The evangelist interprets our text, "This he said, signifying what death He should die. The people who heard the evangelist seemingly understood that he meant the death on the cross."

Officers of Sunday School Publishing Board.



They could not comprehend the import of it, for they answered him: "We have heard out of the law that Christ abideth forever: and how canst thou, the Son of man, be lifted up? Who is the Son of man?"

They did not understand the blessed fact that Jesus came to this sin-ridden world to make atonement for the sins of man and to make the way possible for their ultimate triumph over death and hell. You will recall that when the Lord uttered these words He was within a few days of His tragic death standing, as it were, in the very shadow of the cross. Events had so evolved that it seemed no prophetic to see that there could only be one end to the path which He had deliberately brought about between Himself and the rulers of Israel. He had so talked, so labored, so lived and so exposed shame, greed and hypocrisy of Jewish rulers that there was nothing else to do, nothing else could have been expected but the prophesied end -- death upon the cross. You remember, however, that following the celebrated interview between the Lord Jesus Christ and Nicodemus we have a similar expression for we find in the Gospel of John, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." And that that was no mere passing thought is obvious from the fact that later on in His ministry, perhaps, about midway, of His startling career, we have these words from His own lips: "Then said Jesus unto them, when ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of myself; but as my Father hath taught Me, I speak these things." John 8:28.

And so at the beginning, in the middle and at the end of His career, the same idea is cast into the same words, and witnesses of the whole that had been a continual presence of it in His conscience. Every word He uttered, every miracle He wrought, every good deed He set performed, focused his atoning death. Whether he was descending at the grave of Lazarus to comfort the crying sisters, looking at them through His own tear-stained eyes, assuring them of the Resurrection and of the life and that of their brother's living again and a vindication of His assertion called him forth from the grave; or whether in the house of the loving parents, He exclaims, "The child is not dead, but sleepeth; or when pressed by the throng and a woman touched the hem of His garment and He exclaimed that "Virtue goeth out;" or in the waters of the Jordan, when He heard the approval of His Father; or when in the garden of Gethsemane with His hands spread upon the damp ground of the Garden He exclaimed, "My soul is exceeding sorrowful, even unto death;" His image rises before Him, for Jesus came not to be ministered unto, but to minister and likewise for this end to give his life a ransom for many.

(1) Victory, furthermore, is assured by this method, as seen in the case in answer to this prayer.

"Father, glorify thy name." Then came there a voice from heaven, "I have both glorified it and will glorify it again." John 12:28.

The cross of Jesus Christ, the only way to victory; the only way to eternal freedom. Brethren, there is no everlasting life, no eternal freedom without Christ. For those whom the Lord sets free, and only those are free indeed.

(2) Our Saviour did not regard the cross as one of shame only, but as elevation, the lifting up. The text, in my opinion, does not need a complete explanation in the inches of elevation above the surface of the ground to which the crucified victims were us-

ually raised. Of course the physical raising was a fact but there was something far deeper and more wonderful in the spiritual and it is this, in part at least, that the cross manifests in its double aspect. I am not trying to minimize the physical or the eternal ignominy of the crucifixion. No one familiar with those horrors would think of such a thing. Pause for a brief moment and think of the horrors associated with the lifting up.

"He was stripped," says Farrar, in his Life of Christ, "of all His clothes, and then followed the most awful moment of all. He was laid down upon the implement of torture. His arms were stretched along the cross beams and at the center of the cross the point of a huge iron nail was placed, which, by the blow of a mallet was driven home into the wood. Then through either foot separately, or possibly through both together as they were placed both one over the other, another huge nail tore its way through the quivering flesh. Whether the body was also brought to the cross we do not know; but, to prevent the hands and feet from being torn away by the weight of the body, which could rest upon nothing but four great wounds, there was about the center of the cross, a wooden projection strong enough to support at least in part, a human body which soon became a weight of agony. And then the accursed tree—with its living human burden hanging upon it in helpless agony and suffering fresh tortures as every movement irritated the fresh rents in the hands and feet—was slowly hoisted up by strong arms and at the end of it fixed firmly in a hole dug deep in the ground for that purpose.

"An awful death; a death which was a happy-relief to the sufferer. But there is another side to it, for our Lord says: 'Now the hour is come when the Son of man shall be glorified.' Do you see that it was not only shame to Jesus but glory, not only a cross but a throne. The reason for enduring it makes it a very climax and flaming summit of his life. Therefore he is lifted, not simply because the cross is lifted above the ground on the little elevation of Calvary, but that cross is His throne, because in a higher and sovereign fashion are set forth His glories, the glories of His love and of His grace, of which He abounded. Thus Jesus looks beyond the temporary humiliation and external shame of the cross and sinful mockers, far beyond these to glorification not only of Himself, but of His followers.

So that in the death of Christ on the cross, He gets out of the crucifixion not humiliation but glorification; not shame but joy—the lifting up! It was meant for mockery but mockery veiled an expecting truth. They twined around His pale brow the crown of thorns, thereby setting forth unconsciously the everlasting truth that sovereignty is won by suffering. And placed in His unwearying hand the sceptre of reed, thereby setting forth the great truth of His kingdom, that dominion is exercised in a gentleness, mightier than all rods of iron, or sharp swords which conquerors wield and more lustrous and splendid than Tiaras of gold glittering with diamonds are the sceptre of reed in His hands and crown of thorns on the head of the Exalted, because crucified Man of Sorrows.

(3) There is still another idea it seems to me in this lifting upon the cross: "And I, if I be lifted up from the earth, will draw all men unto me." The lifting up of Jesus Christ on the cross draws the kingdom. The lifting up of the dominion of Heaven. When you lift up Christ you lift up Christ's government; you lift up the name of the Father. The apostle says, "He became obedient even unto the death of the cross." So that we infer from the text Christ's own conception of His atoning death.

First, it was evident that it had to come. No way to save man without it and Christ admitted this in His prayer in the Garden of Gethsemane, when He said: "O my Father, if this cup may not be passed away from me, except I drink it, thy will be done." Matt. 23 He had to do it. He had promised to meet justice on the tree of the cross, ere the morning stars leaped from the womb of nothing or the angels shouted at the birth of the world. It had to be done or Christ's kingdom would have perished. It had to be done or hell would have outdone Heaven. It had to be done or the devil would have outwitted Jesus and thus beat the Father and robbed the world of its greatest blessing—free salvation.

He was lifted up and because He was lifted up, he carried our mankind into the place of glory, and so as He sitteth on the right hand of the Majesty on high, he makes it absolutely certain that you and I and every one who shall honor him shall be exalted. No cross, no salvation. Both public, the cross and salvation. Nothing done in a corner. Public to the world; public to everybody. At that time the city was full of men and women, it being the Passover season. So that they could behold the cross upon which the Lord Jesus Christ was crucified for the sins of man. "Ought not Christ to have suffered these things and to enter into His glory?" Luke 24:26.

Said Jesus in His conversation with the men on their way to Emmaus on the day of the resurrection, "when their hearts burned within them as they talked with Him on the way." As I have said it did not diminish his glory, the atonement of Jesus Christ, but gave to the world an opportunity to obtain glory. It did not bring any personal disgrace upon our Lord, but gave us an opportunity to escape eternal disgrace. It did not diminish His power over death, but, thank His Holy Name, places us in a position to escape eternal death. "Whosoever believeth in Him should not perish, but have everlasting life."

The thing that places our Lord's death on the cross beyond and above the death of Abraham, or Moses, or any other of the prophets or any of the most noted characters of the ages, was that He died voluntarily as a sacrifice for the sins of the whole world, actuated only by His surpassing love.

The enemies of Jesus, thinking they were humiliating the Savior by this lifting up, were but hastening the day for the exhibition of His power. From that very moment every obstacle was removed; every hindrance to free salvation destroyed, and the angel, with a flaming sword in his hand, guarding the entrance to the tree of life, was forever discharged from the job and the tree of life became man's bread again.

I repeat, my brethren, that the lifting up of Jesus was the most crucial event in His career. Men and women hear the story of the cross so often, perhaps, it has somewhat lost its effect, but to the Christian, to the man who loves Jesus, it will never grow old or worthless.

Great calamity! But a marvelous blessing; without controversy, a bottomless mystery, yet a sure foundation of faith. Jesus on the cross dying for you and for me—wifful sinners, enemies of the Commonwealth of Israel, justly deserving eternal death.

(5) The commission of the Lord Jesus Christ to the world was to draw men to Him. The Apostle Paul says, (1 Tim. 1:15) "Jesus is a faithful saying and worthy of acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

The miracles and sermons made Him popular and enabled Him to stamp His unique personality upon men, the like of which no other

teacher had ever done. Many people were drawn to Him, hence "uneasiness on the part of His enemies." That caused the trouble in the camp of the Pharisees; so many were drawn to Jesus because of His simple life, His power over nature and over the elements, His lashing of the winds into silence by the word of His mouth, His "peace be stills", quieting the storms; His mastery over seas, and even disease and death.

In Genesis 49:10 we read, "The scepter shall not depart from Judah, nor the law-giver from between His feet until Shiloh come; and unto Him shall the gathering of the people be." Crowds followed Him, and He taught them by precept and example. Christ's personal being, offering the greatest sacrifice possible—the sacrifice was infinite, perfect, matchless, and at the same time a manifestation of the greatest love. Divine love for the salvation and happiness of fallen man. Tongues of men and angels together could not set forth the greatness of the divine love so eloquently as the divine sacrifice offered on Calvary. If any one should ask, how great is God's love for fallen man, the most expressive answer is in the words of the evangelist, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Not the world as God made it is its beauty, sinlessness, without any imperfection anywhere, but as it is now, full of sin and corruption. God so loved man, so loved the sinner—yea, He wants that every man shall come to Him and live.

(b) By the death on the cross, souls are comforted and desires are cast out. The influences emanating from the cross are both prospective and retrospective. It saves backward and forward. Back to the Fall and on to the end of time. Made salvation possible for the first man who fell, makes it possible for the last. Makes it possible for the Jew and Gentile, every kindred and every tribe on this terrestrial ball. This is to be accomplished by the grace of Jesus Christ. The grace of Jesus Christ is an object of such incomparable brightness that it spreads glory to all nations of the earth, and to all the corners of the universe.

"And I, if I be lifted up from the earth, will draw all men unto me." By the "if" it seems to be a condition, but there is no condition. It simply means Christ and His cross drawing the world unto Him. Not dragging, but drawing unto Him. Drawing upward and holding.

I saw a picture once and it represented a man standing upon a rock, around which surged huge billows of the sea, which had no apparent effect upon the rock that was as firm as a mountain itself. Upward were certain hands holding to this image on the rock and beneath it were these words: "I hold and am held." In this drawing influence and in this holding power, of Jesus Christ, I am standing on the rock of eternal ages and upheld by His everlasting arms and I can truthfully say I hold and am held.

The purpose of the Gospel then, my brethren, based upon this uplifting, is to win men to Christ.

He reckoned His suffering as an honor: "I will draw all men unto me." They are being drawn. Jesus Christ is magic. He is the sum and substance of the Gospel. The cross is a burden of the Gospel and the blood of Jesus Christ brings vital force to the message. Christ and Him crucified is a mighty theme, in fact, the only theme of the Gospel of Jesus Christ. Yea, this Gospel is new power emanating from God, filling with His spirit and life the soul that is open to receive His personal influence. It is this saving power which distinguishes it from any other system.

The Gospel not only saves men from the curse of sin but from the possibilities of eternal destruction. The power of Jesus Christ over death gives His Gospel the right-of-way. A few years ago Professor Elliott of Harvard University, discovered a sufficient number of books for all needful information here and hereafter, leaving out the Book of books. Some minister referring to the omission of the Bible, denominated this new discovery as Professor Elliott's religion and admitted that if the professor died for his religion and lived again, then his religion would have serious consideration but no religion is entitled to consideration of men unless its author shall die for it and live again. Not only die, for we find many a crank who will die for a cause, but I mean die and live again. This is what Jesus did. He lives.

Romans 8:34.

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

The Gospel makes a new creature. It generates fire in the soul that burns out sin and makes a sinner alive in Christ. Sin is an inward malady and the Gospel of Jesus Christ is an inward remedy. Confucius blamed the sinner; Brahma justifies him and leaves him in his sinful condition; Buddha bids him forget his sins; Mohammed assigns his condition to fate: Jesus draws him from his sinful condition to life everlasting.

It is the work of an evangelist, my brethren, to keep this view that Jesus Christ having been lifted on the cross and having been lifted out of the grave and out of the world, prominently before the world, while others hold forth the terrors of hell and the joys of heaven, give men the cross of Christ, for this is the only lever that has turned the world upside down and which will make men forget their sins. Let every pastor, every preacher, ever evangelist who would honor the ministry, preach the whole Gospel, remembering that God honors those who honor His Son.

Y. Notice finally, the essential duty of the Church of Christ in view of this glorious lifting up. "And I, if I be lifted up from the earth, will draw all men unto me." As potential as is this drawing process, God has established His Church in the world and commanded His ministers to go therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost—go make disciples; go evangelize the world and if there ever was a time that the Church needed spiritual evangelical ministers, now is the time. For my brethren, these are not only trying times with the peoples of the earth and governments of men, but also with the Church of Jesus Christ. For after the close of the greatest conflict in which the nations of the world have ever engaged, we find strange and peculiar problems exceedingly difficult of solution, confronting both State and Church, and so far as I can observe, there is no let up. Times are peculiar; conditions are exceptional and the opinions of men are at great variance on most any and all vital issues. But so long as there are consecrated men and women, self sacrificing ministers of the Gospel willing to suffer for the cause of Christ, there is hope, hope for a better day; hope of solving the problems which are the result of wickedness. For the war, in my opinion notwithstanding the benefits accruing therefrom, was the direct sequel of unrighteousness.

After the close of the great wars, awful crimes and various lames seem to take possession of men; sinners are hardened, rather than becoming more susceptible to the influence of the Church; Gospel

rebukers seem to spring up as the grass, and fortune tellers, clair-vants, ouija boards and what-not, rather than the teachings of Christ appeal to many. So the work of the evangelist is more necessary and the Church of Jesus Christ should get down to real business, for the world must be brought back to God and His Christ.

Does it not seem that the people of the world have experienced a spiritual slump as a natural reaction from the frenzy of the World War? They are, it appears, incapable of reaching to any high commercial or spiritual demand. They are not even in a mood to stand for any great moral issue. Drives have lost their power to appeal. Moral influences are no longer impressive. The people generally are in a state of commercial, moral and spiritual stupor as a result of the high tension so long held during the war and it is absolutely certain that the Church, however well organized or financed, that adopts the plans of the world that in any way caters to the whims of this old world, will lose out.

The slogan of the Church of Jesus Christ today should be "Back to God; back to Christ; back to the Cross." The activities that characterized the early Churches should be renewed and the members of this great convention coming from every section of this country, representing every phase of religious activities, should forget the things of the past and press forward to the mark of a higher calling which is in Christ Jesus our Lord."

There should be no question as to our loyalty to the Church of God or our interests in our own denomination and above all in our obedience to the Christ of God, to whom we are obligated for what we are and for what we enjoy.

The Church of Jesus Christ was established for a working institution and not an institution for idleness and parasites and boasters, pussy footing, soft peddling but workers, real, earnest co-operated workers. This, my brethren, was God's plan that the followers of Christ who had been with Him for three years of His public ministry, who had observed His life and His miracles and who had been inspired by His utterances should, after His departure, carry in Jerusalem until the baptism of fire. Acts 1: 8. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost parts of the earth."

They could have no adequate conception of their mission until enlightened by the Holy Ghost and what was true of them is true of the minister today. A ministry without the Holy Ghost is a lifeless ministry. A church without the Holy Ghost is a dead church. An evangelist without the Holy Ghost is a lifeless evangelist.

(a) World-wide evangelism is the mission of the Church. Get a lesson from the early church. They that were scattered abroad went everywhere preaching the Word. Not the generals only, but the soldiers as well. Preacher and layman are responsible for the saving of men; for in this service there is no select standing army, but all Christians are to labor, there is no do service. If a layman can not do this service on a large scale, he is duty bound to tell the story of Jesus to those around him; so that all Christian soldiers are to do service in the Master's vineyard. Every man who has learned about Jesus should be willing to tell about Him; should be anxious to tell about Him and bring his pal. Andrew findeth his own brother Simon; Philip bringeth Nathaniel and saith unto him, "We have found Him of whom Moses in the Law and Prophets did write: 'Jesus of Nazareth, the Son of Joseph.'" So that it is an indispensable duty of every

man to bring others to God. At it all the time; at it everywhere, should characterize the service of every member of the Church of the living God.

There are those who plead ignorance but that is no excuse. Do your best, that is all that is required. No exemptions; all should report for duty. The educated and uneducated alike. Those who have special talent in evangelistic work and those who have not must do their best. You may not be called to preach in a professional sense of the word, but if you know Jesus Christ, you are called to make Jesus known. Moses was not eloquent—in fact, he pleaded his slowness of speech as an excuse for his not accepting the ambassadorship to the court of the Pharaohs; but God used him to great advantage. He became the great Law Giver, a great force in Jewish life and stands out today as an example of worthy leadership. If we will but let Jesus lead us, great will be the result.

Women are certainly included in this work of saving, for we read in Acts 8: 3: "As for Saul, he made havoc of the Church and entering into every house and hailing men and women, committed them to prison." Therefore, they that were scattered abroad went everywhere preaching the Word, both men and women proclaiming the story of Christ and extolling, amid favorable as well as unfavorable circumstances, His blessed name.

Christian men and women are capable of doing great work in the church of Christ. You can hardly overestimate the tremendous responsibility of Christian mothers and sisters appointed of God to go among the men and women and lead them to the Lord Jesus Christ. Christianity has greatly exalted woman, for, before the rise of Christianity she was either treated as a doll or a slave. Places of honor were denied her and even the good Apostle Paul, in his day said that women should keep quiet in the Church; that if they wanted to know anything, ask their husbands." But Jesus exalted woman as He comes from the tomb, telling her to tell the brethren to meet him in Galilee. So that God has placed upon the woman the duty of helping to evangelize the world and thus I commend her activities in the Church of God. The Deborahs, the Ruths, and Naomik of the Old; and the Marys, the Marthas, the Lydias, Dorcas and the Phebes of the New Testament Scriptures stand out prominently and should be great inspiration to the women of this day and generation.

My dear friends, make the most of your influences, for God has given you an influence for good. If you but think of the soul as your own body and strive hard to keep the soul pure as the body attractive, you will do worthy work in the spread of the gospel of Jesus Christ. In the New Testament Scripture, however, you will find also that no special class is exempted—Stephen and Phillip both engaged. Stephen is taken and commissioned first to bear testimony. Deacons, then, should be active not only on Sunday morning, but in prayer meetings, and in revival services and in every place proclaiming the glad tidings of peace. If a man be in a position in the church of God and can not do his full duty, he should stand back for willing workers. It is said that on the eve of one of the battles of the Civil War, the flag was given to a Negro sergeant and he said to his commander: "Sir, I will bring back this flag in honor or report to God the reason why." Should not soldiers of the Cross do as well? We are commanded of God as His special ambassadors in this sin cursed

world, and it is our imperative duty to bring souls to Him or to report the reason why.

(b) How this is to be accomplished. "And I, if I be lifted up from the earth, will draw all men unto me." Here is the real source of evangelism—lifting up Christ. We have His promise to draw all men. Then let us strive to lift Him up—

(1) By our lives. Jesus said: "Let your light so shine before men that they may see your good works and glorify your Father in Heaven." Matt. 15:16. The shining of the light consists in good works. No ostentation of good works, no brag and bluster, but a meek, active and consecrated Christian life. The most eloquent sermon in behalf of the Gospel is a uniform, active piety. The best version of a written truth that has been made is a consecrated religious example. We should so regulate and chauffeur our desires that our lives shall be exemplary and those about us not in fellowship with Christ will be prepared to receive the Gospel. Gospel preaching must be supported by Gospel living—straight forward, above board, strictly upright action, come what may, nothing else becomes the Children of God; most especially the ministers—Heaven's Minister Plenipotentiary, Envoy Extraordinary to this sinful world.

(2) Finally, lift Him up by the Gospel Message. "We may feel sure," says Rust, in his "Practical Ideals in Evangelism," "the essential message of the twentieth century evangelism is the Gospel. Not hell fire but hot fire. Not sadness, but glad tidings; not condemnation, but deliverance; not eternal woe, but salvation.

There is no new message, brethren, but the same old Gospel that our fathers preached. It is good for any age and any people. The old Gospel of Jesus Christ may be compared in its origin and glory to an angel standing in the sun; as to the territorial range of His commission, it may be compared to an angel flying in the midst of Heaven; as to the gracious mysteries of salvation to which it points, it may be compared to the angels looking into the mystery of the covenant; as to the pure and holy worship which it exalts and from which it proceeds, it may be compared to the angel standing beside the altar of incense; as to the hopes and inspirations which it warrants and sustains, it may be compared to an angel at Heaven's gate, saying to us poor dusty wayfarers, come up hither. But looking at the relation of this Gospel to men in the business of every day life, we may regard it still as an angel. (Loving and of His ethereal beauty and celestial brightness), but then it is an angel full of condescension and brotherly compassion; as an angel recognizing our earthly wants, and sympathizing with us in our earthly trials, like the angel who came to Abraham in the trees of Mamre, and to Lot in his home at Sodom; like the angel who appeared to Zachariah in the shop of the four carpenters; like the angel who touched Elijah asleep, and showed him a lake "baken on the coal and a cruse of water at his head;" and like the angel who came to Peter in prison and took off his chains and set him free. If all things else fail, the preaching of the Gospel of Jesus Christ in its simplicity, the minister himself full of God's love and depending upon that Spirit is sure to succeed in evangelizing men and women; for to evangelize is to gospelize and to gospelize is to Christize.

Prior to the Civil War there was held in the City of Boston a pro-slavery mass meeting in which noted orators both from the North and South defended slavery as a divinely appointed institution—good for both master and slave. Arguments apparently con-

vincing, were advanced in advocacy of the wicked institution by earnest but biggilded speakers. Wendell Phillips, who had discussed with a few friends on dry goods boxes and street corners the evils of slavery, attended this meeting in company with his pals. Of course Mr. Phillips was unknown but his intimate friends had confidence in him and wanted him to have a hearing and thus they whispered, "Phillips!" "Phillips!" why don't you speak? He said, "No! No! I can't speak." They insisted—Speak out! "Answer those fellows! You can do it!" They yelled: "Phillips!" "Phillips!" "Phillips!" His friends urged him to go on. Phillips finally ascended the platform and he made one of the most eloquent appeals for the abolition of slavery ever heard in America; and there and the Anti-slavery Abolition Society was organized; the influence together with which and similar agencies, increased until four men and women shouted, "Free! Free! Free! All Free! Thank God, from the cruelties of slavery. Was it not providential that Wendell Phillips should have been given a hearing?

Oh, my friends, my brethren, my sisters, do not cease your activities, do not be quiet until Jesus the Christ of God, shall get a hearing in every nation, kindred and tribe and the nations of the world shall cry out, "Free! Free! Free! from the thralldom of sin, ruin and superstition." "And I, if I be lifted up from the earth, will draw all men unto me."

The text was taken from John 12:32, And I, if I be lifted up from the earth will draw all men unto me." Jesus Christ has surpassed all sages, philosophers and philanthropists the world has ever known because his universal powers were exerted for the uplift of all the people of the world," said the speaker. The speaker discussed the fallen condition of man in relation to the uplifting power of Jesus Christ, saying "The fall of man put a chasm between himself and God, so far away that he could not get back by his own power. He was as far from God as Heaven is from Hell. It was the love of Jesus Christ alone that bridged the chasm and lifted fallen man to the plain of redemption. Isaiah saw Him sitting as a king upon a throne with attending angels chanting his praises. He was rich without us and for us the rich became poor that we through His poverty might become rich. He, who had angels as his servants became a servant and washed the disciples' feet. The Speaker touched the mountain peaks of our Master's divinity from the mount of the Transfiguration to the tragic heights of Calvary and trained the power of his matchless eloquence upon the glorious significance of an empty tomb. "This, said the speaker, "became the flaming climax and the summit of His life. To lift up Jesus is to lift up his church through the preaching of his word and the salvation of men. The death of Jesus Christ was his voluntary sacrifice for the world's redemption. The essential duty of the church of Christ is, 1. The saving of souls; baptizing them in the name of the Father, the Son, and the Holy Spirit. Let the great work of salvation go forward until the time of sin, of sor-

row, of disease, of strife, of discrimination, of persecution and death and funerals shall be no more." The sermon was profound in thought, charming in eloquent expression, scholarly in gospel conception, thrilling in the sweep of its spiritual power, and marked the gifted speaker as one of the ablest pulpit orators of our time.

Rev. A. Wilbanks, D. D., lifted the assemblage with spiritual power in a soul stirring prayer. A collection of \$79.80 was taken.

"Blest be the tie that binds" was sung. Rev. W. F. Graham, D. D., Pennsylvania, pronounced benediction.

SUNDAY—Fifth Day.

The Sunday School was called to order in Tomlinson Hall at 9.30, Sunday morning. Rev. S. N. Vass, D. D., Field Secretary of the Sunday School Publishing Board was superintendent. The usual order of service was observed. After remarks by Dr. Vass the States separated in classes for the study of the lesson. The lesson was thoroughly taught, when the report of the classes were made as follows:

Alabama, Rev. D. V. Jemison, D. D.	\$ 40.01
Arkansas, Rev. R. A. Adams, D. D.	152.00
Florida, Rev. A. J. Brown, D. D.	5.00
Georgia, Rev. L. P. Pinckney, D. D.	4.05
Illinois, Rev. E. T. Martin, D. D.	27.28
Indiana, Rev. N. W. Bolden	6.49
Kansas, Rev. Geo. McNeal, D. D.	6.40
Kentucky, Rev. A. E. Fox	4.18
Louisiana, Rev. C. M. Robinson, D. D.	7.07
Michigan, Rev. J. B. Glover, D. D.	4.75
Mississippi, Rev. W. L. Varnardo	21.65
Missouri, Rev. Geo. E. Stevens, D. D.	20.15
Ohio, Rev. J. H. Smiley	3.05
Oklahoma, Rev. J. C. Nelson	26.07
Pennsylvania, Rev. A. Lewis	2.78
Tennessee, Rev. A. Bennett, D. D.	13.10
Texas, Rev. S. G. Tillman	8.23
Utah, Rev. G. W. Harts	2.00
New York, Rev. J. E. Rose, D. D.	21.25
District of Columbia	3.00
Extra	4.45
Total	\$383.34

Prizes being awarded to Arkansas, Alabama and Illinois. Representatives of the Publishing Board were selected to receive

the above reports from the classes, as follows, Dr. E. M. Lawrence, Rev. Wm. Haynes, D. D., and Mr. E. T. Brown.

Rev. C. H. Parrish, D. D., Editorial Secretary, conducted the review of the lesson. He presented Rev. T. O. Fuller, one of the contributors to the Sunday School Teacher and he introduced Mrs. T. O. Fuller, who reviewed the lesson briefly. Dr. Parrish explained the special features of the Teacher with emphasis upon the doctrinal features essential to the life and strength of our churches. Dr. Vass called attention to the importance of using the literature of our own Publishing Board.

"I Could't Hear Nobody Pray," was sung. The Superintendent stated that the prizes would be presented at the close of the preaching service. "All Hail the Power of Jesus' Name," was sung. Sunday School closed with a prayer by Dr. S. N. Vass.

11:00 A. M. SERVICE.

The hour for preaching was announced by Rev. W. G. Parke, D. D., Vice-President. "Steal Away" was sung by the chorus. Following the singing of "Calvary," the Rev. E. J. Echols, D. D., New York, read the 24th Psalm. Rev. A. F. Owen, D. D., Alabama, led in prayer. Mrs. Essie Frye-Hurt, Buffalo, N. Y. sang, "I'm a Pilgrim and a Stranger," and Rev. Nix sang, "I Know of a Savior, Don't You." Vice-President Parks presented President E. C. Morris, who arose to preach the Conventional Sermon.

The sermon fell from the lips of a veteran Christian leader, a consecrated minister of the Gospel richly endowed with natural gifts and liberally educated as to the needs of his people. The assembled thousands heard him with pleasure and profit and received his lovely message into their hearts.

"My Home is over Jordan," a solo, was sung by Madam Hawkins, the niece of the president. Rev. J. C. Jackson, D. D., Pennsylvania, led in prayer.

Prof. R. B. Hudson, Alabama, offered resolution which was adopted. "Whereas, there appears in the St. Louis Clarion, of September 11th, a false statement that an attempt was made to drag the Convention in politics, and that intense excitement prevailed as the result of such attempt,

Be it Resolved; that we go on record as denouncing in the strongest terms this unfair, false and malicious report emanating from a prejudicial and irresponsible press agency." The urgency of the situation demanded the adoption.

A poem on the work of the Convention was read. A collection of \$17.94 was taken for Rev. S. M. Dawson, a blind minister. Benediction.

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Missionary Mass Meeting.

At 3:00 p. m., Rev. A. R. Robinson, D. D., Chairman of the Foreign Mission Board called the Mass Meeting to order. "Hear us, we There." The scriptures were read by Rev. Geo. E. Stevens, D. D. pray" was sung by the chorus. Miss Lucy E. Campbell, Memphis, and Mr. E. W. D. Isaac, Jr., Nashville, Tenn., sang, "Meet Me Missouri, the 72nd Psalm. Rev. E. T. Eldridge, D. D., Virginia, led in prayer. "The Judgment Day" was sung by the chorus.

Secretary L. G. Jordan, D. D., of the Foreign Mission Board, introduced the speakers as follows: Miss E. E. Joshua, who said, "The call to us from Africa is the call of God and of blood, as a race, we too, are learning the call of blood. The next presented us Miss Josephine Strangham, of Georgetown, Demarara, among the things she said was, "A new hour has struck in the history of this Foreign Mission Board. New opportunities and responsibilities facing us, and God is calling us to marshal our forces and move on to transcendent achievements." We must not only pray, but go after the things we have prayed for." Miss Easman and Mrs. Hayford, of Georgetown, Africa, were presented. Mrs. Hayford said: "I stand before you as an evidence of bygone missionary enterprise." Mrs. Hayford is the wife of an eminent lawyer of West Coast Africa. "The great spread of prejudice has put our people quite out of touch with the white missionaries of the present day. Some of these missionaries endeavor to discredit the interpretation that God made of "one blood all nations of the earth." I am a theologian, but I am not of the opinion that more stress should be placed upon the word "one" than upon the word "blood. Whatever God took to make man, He used one material to make us all."

Miss Harvey, returned from Russia and Japan, sang, "Jerusalem" to the delight of the audience an encore brought another charming selection, "Goodbye Summer." Dr. M. H. Jackson, Dallas, Texas, was presented. He is the son of Rev. A. S. Jackson of Texas. "I have given up my profession because I have a vision. A new day has dawned in missionary work" said the speaker. Three students from the National Training School for Women and Girls, Washington, D. C., sang, "Were You There When They Crucified My Lord?" An offering of \$1915.75 was taken for missions.

Rev. J. A. Dingwall, Liberia, West Africa and J. D. Barber, Abyssinia were presented. The Ladies' Quartette of the Second Baptist Church, Indianapolis, sang, "Rosary." Miss Nannie Burroughs, Secretary of the Woman's Convention, was presented and said, "We are exceedingly fortunate in that we are asked to assist in the great work of giving the gospel to the world."

those who come from Africa highly refined and cultured, have dispelled every doubt of the possibilities of African women. Our day of opportunity is before us and God grant that we shall measure up to the possibilities of the hour. If necessary, I shall work for my own plans in day time and at night I shall work for the plans of these African visitors. "Here it is, let's go to it." The meeting closed with a selection by Jenkins Band.

B Y. P. U. MASS MEETING.

At 6:00 p. m., the B. Y. P. U. was called to order by Rev. P. James Bryant, D. D., Chairman of the Board. Rev. E. W. D. Isaac, D. D., Corresponding Secretary presented Miss Geneva Sumtonza, native African missionary trained at the National Training School, who gave a beautiful farewell address. The congregation stood and repeated the 2nd Psalm, led by Dr. Bryant. Rev. S. N. Vass, D. D., led in prayer.

The Executive Committee of the B. Y. P. U. Congress voted an honor medal to Rev. W. H. Jernigan, Washington, D. C., as a token of the appreciation for loyal and devoted service. The medal was presented in an appropriate address by Dr. J. T. Brown of the Congress Faculty. In accepting the medal Dr. Jernigan made fitting response.

Secretary Isaac presented Dr. Bryant, the Chairman of the Board, among other things he said: "I have had less to say in this session of the National Baptist Convention than I have in many years. The reason for this is I am like a bird, trying to fly with one wing, and I realize that I have lost. The very heart of sacrifice is the consciousness that you have parted with that which you have very much needed. It is the people's attitude when handling little things that reveal their character." Chairman Bryant presented Dr. A. J. Stokes, Treasurer of the Convention, who commended the B. Y. P. U. Board for setting an example by presenting the denomination the first piece properly out of debt.

Rev. E. B. Topp, D. D., President Mississippi State Convention, was introduced. "I heartily acquiesce in the compliments heaped upon Dr. Isaac and Dr. Bryant for the splendid achievements in the work in which they engage. Every member of our Baptist churches would be a member of the B. Y. P. U., if not as a teacher be there as an example to others and to give financial support to the work." Dr. W. L. Taylor, Louisiana, was introduced. Dr. Taylor expressed his appreciation of the fact that we have one piece of property paid for, this side of the house not made with hands." Dr. E. C. Morris was presented by the Chairman as the noblest Roman of them all. He

was cordially received and spoke in terms of praise of the B. Y. P. U. work.

Rev. D. W. Cannon, D. D., Georgia, President of the B. Y. P. U. and S. S. Congress, was presented. He, too, paid tribute to the work of Drs. Isaac and Bryant and the B. Y. P. U. work. "As President of the Congress, I am not only urging our young people to study and learn, but to make such sentiment as will bring our people into our National Baptist Convention," Rev. D. V. Johnson, D. D., President Alabama State Convention, was presented, and paid tribute to the work. Rev. W. P. Wesley, Texas, was the next presented. Br. Wesley has been a loyal friend to the work which was warmly expressed in his remarks. The early record of Dr. Isaac was delightfully reviewed by Dr. Wesley, a boyhood friend, which clearly showed that honesty was an inborn trait of his character. Dr. T. O. Fuller, spoke of his work in compiling the thought of our great scholars into a little volume, "Flashes and Gems," which will be used in the young people's organizations of many States.

Rev. E. W. D. Isaac, D. D., explained how he secured the property. It was a story of self sacrifice and mental anxiety that was thrilling to relate and to listen to. At the close of his statement, he presented to Dr. Morris, President of the Convention, a certified copy of the mortgage, a match was applied and the troublesome instrument was up in smoke amid shouts of rejoicing.

A collection of \$182.11 was taken. Miss Walker of Cincinnati, sang a solo as the closing number of this interesting program.

Evening Session.

"Steal away" was sung as the opening number of the Convention chorous. Rev. D. V. Jemison, D. D., Alabama, presiding, called upon Rev. George F. Stevens, D. D., Missouri, who spoke of the fine impression made by the messages heard during the day. The scriptures were read by Rev. Bennett. III. 63rd chapter of Isaiah. Rev. C. S. English, Ala., led in prayer. Mrs. D. A. Holmes, Kansas City, Kan., sang "The voice of one crying in the wilderness."

Rev. W. F. Offutt, D. D., Kentucky, presented the speaker of the evening, Rev. E. Arlington Wilson, D. D., Texas, whose church, the Macedonia, has 1,269 members with two assistant pastors. "Amazing Grace" was sung. Dr. Wilson took for his text: "Who is this that cometh from Edom with dyed garments from Bozrah," Isa. 63. The white plumed Captian of Calvary, was the theme. The scene heant fully laid in the anxieties of ancient and anxious Israel awaiting the coming of a deliverer. The prophetic eye from the heights of inspiration saw the battle scarred warrior wrapped in glorious apparel, traveling in the greatness of his strength and sustained

blood of a victorious battle. He had trodden the wine press alone. He was glorious in his kingly apparel. He was glorious in his conversion for the redemption of the world. Glorious in the mystery of his birth. He grew in stature through the silent years of his matchless life and at the age of thirty he walked the dusty road along the Jordan and stood in the presence of John the Baptist, who cried, "Behold the Lamb of God, who taketh away the sin of the world." The philosophers of the world found needs in human hearts that they could not solve, but here cometh one who says with authority, "I am the way, the truth and the light."

The disciples and prophets had seen Him in His glorious apparel. They had not seen Him in the greatness of His strength, but on the storm tossed sea, while the vessel was reeling and rocking the baffled disciples aroused Jesus from His restful sleep and stood astonished while He held the winds and storms in His grasp, crying, "Peace be unto you." The woman weakened from twelve years of annoying affliction, touched the hem of the garment of Him who was traveling in the greatness of his strength. She was healed of her infirmity. There is no medicine in the hem of His garment than there is in all the healing waters of Palestine. As a warrior, Jesus Christ is incomparable. He alone of Wellington must lay down his sword and lay the trophies of war at his feet, while the heights of Calvary take rank as the greatest battle field of all time. While Jesus Christ cried, "I thirst," He was not conquered. He was thirsting for the souls of lost men, that He might lift them from the gates of hell to the gates of Paradise—, "The work is finished."

The sermon lifted the great Convention to the lofty heights of heavenly glory. It showed how death had thrust his shining lance into the hearts of the disciple, prophet, priest and young missionary. He alone who walked with God, and Elijah, who escaped in a chariot of fire. With the speaker we saw the King of Glory, the Mighty Warrior, the White Plumed Captian of Adversary, sweeping through the swinging gates of eternal glory. "Take your burden to the Lord and leave it there," was sung by Rev. Nix. A collection of \$18.57 was taken. Benediction.

Monday—Sixth Day.

The Convention was called to order by President Morris. Devotions were conducted by Rev. George W. Hampton, Kentucky, Rev. R. A. D. D. Arkansas, and Rev. S. H. McKenzie. "Am I a soldier in the cross" was sung. Rev. Adams read the 103rd Psalm as the morning lesson. "There is a fountain filled with blood" was sung. Rev. S. H. McKenzie led in prayer.

The minutes of the previous session were read and approved. The report of the Five Million Dollar Commission was called for. The recording secretary, Rev. T. O. Fuller, D. D., made a preliminary statement which was a survey of the organization, plans and methods of the campaign.

THE COMMISSION REPORT

To the President and members of the National Baptist Convention Greetings:

At the last session of this Convention, held in the city of Newark, N. J., we were appointed as a commission to conduct a campaign to raise Five Million Dollars in a five year drive that would extend to all parts of our country, and that include as co-operative agencies all of the available organizations whether local, district, state or national. It was clearly understood that our drive would be synchronized with the drive of the Inter-church World Movement, made up of co-operating denominations with fixed objectives of promoting the restoration of the family altar, evangelism, enlistment, stewardship and financial ingathering.

It was clearly understood that there would be no deviation from church policy or surrender of doctrine, but rather a gigantic work of simultaneous effort for the advancement of the Kingdom.

Your Commission formed its temporary organization before leaving the city of Newark, by the selection of Dr. L. K. Williams, Chicago, as its first chairman and Dr. I. A. Thomas, of the same city, as first secretary. A committee on ways and means was designated to give time and study in working out tentative outlines to be submitted at a later meeting which was held in the city of Chicago.

The Convention was not able to place a single dollar in our hands for the work, a serious handicap to your Commission, but with loyalty to our denomination and with faith in God, we went forward. At our first regular meeting held in the city of Chicago in 1919, there was a large attendance and much interest. We could not see our way but we desired to go forward and long seasons of prayer were held and on benediction the Commission asked the guidance of the Holy Spirit.

To our regret it was found that Dr. L. K. Williams could not continue as our chairman and Dr. George E. Stevens, of St. Louis, Missouri, as vice chairman was made permanent chairman of the Campaign and Dr. I. A. Thomas, the Secretary, was made Director of the Campaign and T. O. Fuller was chosen Secretary. Dr. P. J. Bryant, D. D. of Atlanta, was made Treasurer.

A plan of organization was carefully worked out and a kind of constitution and by-laws for the operation of the Campaign in Chicago was made the permanent headquarters of the Commission. Committees were sent to New York to confer with the

the Inter Church World Movement, for a better understanding of their plans and methods and to take up the matter of financial assistance. None of the co-operating denominations had made any request for financial help from the Movement, but owing to the magnitude of our task, being the largest of the operating bodies and covering as a territory all sections of this Country and in the absence of any funds for operation provided by this Convention, we felt the necessity to make such arrangements for financial assistance as were deemed wise and proper. The final decision was that the Movement would contribute \$30,000 toward the expenses of our drive to be made available in convenient installments as the campaign proceeded provided that we could furnish satisfactory evidence that we had put a like amount in our own drive. In making this showing we were allowed to count and take credit for all money spent for traveling expenses, salaries and publicity, not only by our National Commission but by the organizations in all the states. This fund was not a loan and was not to be refunded. The Movement was to get its funds through their drive using the names and influence of the co-operating denominations.

These denominations were asked to lend their credit through a system of underwriting by which the finances of the Country were to extend such financial credit as the Movement found necessary. We attempted to underwrite but the unsettled question of our charter and the independence of every denominational unit among Negro Baptists rendered our underwriting practically ineffective. However, the Movement contributed to the expenses of our campaign a report of which will be submitted by Dr. I. A. Thomas, Director General.

In the prosecution of our drive it was found necessary to form an extension committee, smaller than the full Commission, and later a Board of Promotion, still smaller to increase the efficiency of the work. It was also found necessary to enlarge the scope of the Campaign and plans were made to include the Lott Carey Convention, New England Convention, the Western Convention and proper recognition was given the Women's Auxiliary Convention. The Inter Church Movement decided that it would only recognize the National Baptist Convention as the proper representative of the work among Negro Baptists, which greatly facilitate our efforts to bring these bodies into helpful co-operation.

Your Commission held meetings in St. Louis, Washington and Philadelphia, and held one conference of pastors and leaders for the purpose of information and inspiration. A plan of co-operation with the states was arranged, state directors appointed and headquarters established in the several states in co-operation with the State organizations. An assistant director general was named in the person of Dr. A. M. Townsend, Tennessee, and a department of publicity formed

under the direction of Dr. W. H. Moses. Temporary headquarters were established at Philadelphia and Atlanta with the hope of keeping in vital touch with all sections.

The first year of the drive is now ended. The stimulus given our denominational life cannot be measured in dollars and cents. The spirit of co-operation abroad and with the experiences of the past as an asset, there is no reason why full success should not crown our efforts. There have been oppositions and misunderstandings which are natural and should be expected in great movements like this. No one man can make a full report of the results accomplished, but our Director General will submit his statement from the records in his office.

The Future.

The objectives of the Inter Church World Movement were great. They were corrective, directive and constructive. They exposed weaknesses and exploded fallacies and by their surveys the world was astonished at the hypocrisy, the corruption and oppression existing under the guise of freedom and religion.

Embarrassment came and the great plans of the Movement were halted. The Fatherhood of God and the brotherhood of man were given such an impetus as will live through the centuries. They have sounded forth the trumpet of human brotherhood that shall never call retreat. Systematic misrepresentation from the enemies of the equality of man and triumph of the promptness of applied Christianity caught and paralyzed many a hand that should have helped.

1. But, we have recorded our approval of their objectives and regret the apparent failure of their plans.

2. We urge a continuation of our Campaign, however, under the National Baptist Convention only and our auxiliary bodies in co-operation.

3. We suggest such enlargement and reorganization of the Commission as will give representation to our Boards and the leaders of State Conventions.

4. That a Baptist Budget of expenses be arranged using the experiences and information of the past year as a basis and that the Convention co-operate in providing the finances.

5. We commend the faithful efforts of our Director General and assistants, handicapped for its lack of sufficient funds and proper assistance and co-operation.

T. O. FULLER.

Rev. I. A. Thomas, D. D., Director General, submitted the financial statement.

Discussion ensued. Rev. T. O. Fuller presented a resolution amending the recommendations by continuing our present status for one year, pending the investigation by a special committee of our moral or financial obligations, existing on account of our underwritings, as follows:

"That in view of existing conditions we continue our present status with the Interchurch World Movement for one year pending the effort of a special committee to ascertain the nature and effect of any moral or financial obligation resting upon the Convention or any of its Boards by virtue of our underwriting with the distinct understanding that from this date no increased obligation shall be incurred, by virtue of the extended period of investigation, and that said committee when appointed shall make its report to the Executive Committee of the Convention and by the Executive Committee to the Convention."

Dr. Bryant, Stewart, Jernigan, Martin, Griggs, Lewis, Morris and Weiss spoke. The vote was taken, the chair was in doubt and a division was called for with an overwhelming majority for the resolution. Rev. A. T. Stewart, D. D., Texas, asked to be recorded as voting against the resolution. The Director General submitted recommendations:

The Committee on Constitution submitted its report through Prof. S. P. Harris. Prof. M. M. Rodgers moved the report be adopted by sessions (carried). The preamble was read, adopted. Article I, read and adopted. Article II, objected; Article II in old constitution, giving the object of the Constitution, was submitted for that of the proposed amendment. Article III was read and after discussion, the old Article III was adopted instead of the new. Article IV was read and the old Article IV was adopted instead of the new. Article V was read and the old Article V instead of the amendment proposed, which took us down to Article VII. Article VII was read and adopted as read. Article VIII was read and adopted as read. Article IX was read and adopted after adding "auxiliaries" and "agencies," along with the officers that are subject to audit. Article X was read and adopted. Article XI was read and adopted. Article XII read, substitute the word "Baptist" for religious societies, where it appears and the article was adopted. Article XIII, read and adopted, adding "other persons after the word, "missionaries." Article XIV, read and adopted.

On motion, the Constitution was adopted as a whole as amended.

A tentative form of by-laws was then read and approved and ordered to be considered as the by-laws of the Incorporation Convention, but the same were referred to a committee of three, S. P. Harris, E. M. Lawrence and L. K. Williams, who were directed to take the said by-laws under consideration and report to the next

annual meeting for the incorporated Convention such amendments and changes therein as were deemed proper. All of the foregoing was done and approved both by the Board of Directors of the corporation and ratified and approved by the Convention. The President ruled that such parts of the old constitution not specifically amended or repealed remain in full force and effect.

Rev. P. W. Wesley offered the following resolution, which was adopted: "Resolve, that it be the sense of this body that the selling of books, reports and such other material as is sold from time to time on the floor of this Convention is a nuisance and tends to claim the attention of the messengers who make up this body to the extent that one cannot hear or give attention to the real business of this body.

Resolve second, That the ushers employed and paid by the National Baptist Convention, be prohibited from selling books, papers or reports while in the employ of this body, but that their time and service be strictly given to the Convention as may be outlined by the President and his cabinet.

Resolve, third, That each stand or table be required to observe order and teach others who may be his trademan the same.

Resolve fourth, That no stand or table be allowed to operate except passed on by the President and his cabinet."

On motion by Rev. C. H. Farrish, D. D., Kentucky, that all official reports, documents and minutes of the Convention be furnished the registered members free of charge. (adopted).

The Finance Committee reported through Rev. J. W. Goodgame D. D., as follows:

Indianapolis, Ind., Sept. 13, 1920.

Mr. President and members of the National Baptist Convention of America:

Number of badges turned over to Convention 130
 Number of badges returned 10
 Number of badges broken, returned and replaced 1

Moneys Collected:

Enrollment of annual members 1,000.00
 Door receipts, lecture, September 10th 250.00
 Churches, Associations and Conventions 100.00
 Public Collections 100.00

W. W. WHITTON, Chairman.
 J. W. GOODGAME, Secretary.

Designated Money.

Theological Seminary	69.20
A. B. Franklin	107.86
Mr. W. M. Trotter	8.00
Rev. S. M. Dawson, blind minister	17.04
Home Mission Board	139.16
Foreign Mission Board	3,886.63
B. Y. P. U. Board	310.00
Educational Board	125.00
Benefit Board	78.30
Sunday School Publishing Board	751.47

Total \$5,483.65

Grand total collected during session of Convention—13,692.27

A motion to adopt the report was made. The motion was adopted.

It was moved by Rev. W. H. Jernigan, Washington, D. C., that the published report of the Finance Committee shall include all money collected by the Boards, Auxiliaries and Agencies and by the Convention itself during the year and that the Secretary of the Convention be instructed to secure such information before publication.

A motion by Rev. C. T. Stamps, D. D., Mississippi, provided that all the Boards be required to submit reports of the money collected during the session before the Convention closed. He offered the following resolution which was adopted: "Whereas, the National Baptist Convention is strictly a business concern, therefore, Be it resolved, That each Board of the Convention report the amount of money collected during the session of the Convention."

The report of the Committee on the Recommendations of the Finance Committee was read by Dr. H. T. Pollard, Alabama. They recommended that all the recommendations of the President be adopted, except number 5 relative to the Inter Church World Movement which had already been passed upon by the Convention.

The President and members:
 The Finance Committee on President's Recommendations submits the following:
 After due and careful consideration of the respective recommendations: with the exceptions of 5 and 7.

Recommendations.

I recommend for the THIRD time, that the Convention require the Corresponding Secretary of each of the Boards of the Convention to give his entire time to the work of his Board, and that the Boards allow each Corresponding Secretary a salary sufficient to support him in giving his entire time.

2nd. That the Convention adopt the Washington Charter, to be immediately into effect, and that a committee of three persons be appointed to examine and suggest such amendments to the charter as will make it conform to the Constitution of the Convention.

3rd. That all the Boards of the Convention (which have not done so) amend their charters, so as to vest all the property rights held by them, in the National Baptist Convention.

4th. That a committee to be composed of one person from each state represented in the Convention, be appointed to take under consideration the course to be pursued in respect to the property held by the National Baptist Publishing Board, in which the courts decided that the convention had equity.

6th. That a commission be created to consider the proposal to purchase and operate a school at Chicago, for the training of Women and Girls for Missionary work, and the Industrial and Missionary training of both sex.

7th. That the Convention renew its efforts to raise the Five Million Dollars for the general work of the denomination, whether in co-operation with the Inter Church World Movement or without it, and that the same or a new commission be appointed to superintend the raising of the fund.

8th. That the Convention appoint a minister to visit South America to study conditions among the people of that country, and report back to the Convention next September.

9th. That a Commission (not to exceed two in number), be appointed to visit the Bermuda Island, the Philippines, Jamaica, Barbadoes, Liberia and intervening countries, said commission to start not later than January, 1921, and return August, 1921, to make a thorough survey of the conditions among the dark peoples in those countries.

10th. That the Convention renew its co-operation with the Federal Council of the Churches of Christ in America, and the Baptist World Alliance, and that an appropriation be made to pay the expenses of the Convention's representative on the Executive Board, to attend the meeting to be held at London in April, 1921.

R. T. POLLARD, Chairman.
E. P. JOHNSON,
J. R. BENNETT,
J. D. KENT,
W. H. ROZIER,
A. D. HURT,
H. W. JONES, Secretary.

The report of the Committee on Time and Place read by Dr. L. Perkins, D. D., Tennessee, Los Angeles, Little Rock and Chicago with a vote of the committee in favor of Los Angeles.

speakers were limited to ten minutes, Rev. G. W. Harts, D. D., spoke for Los Angeles; Rev. R. M. Caver, D. D., spoke for Little Rock; Rev. J. H. Brammon, D. D., Illinois, spoke for Chicago. Dr. Morris seconded the nominating of Little Rock. Rev. Williams, D. D., Illinois, spoke for Chicago and Dr. Harts spoke for Los Angeles in favor of Chicago. The vote for Chicago was overwhelming and on motion of Dr. E. C. Morris, the vote was made unanimous.

On the adoption of the President's Recommendations the following named as a commission to consider the proposal to purchase and operate in Chicago, for the training of girls and women for factory work, and the industrial and missionary training of both

W. Williams, Illinois; F. A. MacCoo, Illinois; I. A. Thomas, Ohio; C. G. Fishback, Ohio; R. L. Bradby, Michigan; G. W. Robbins, Iowa; W. F. Botts, Nebraska; H. J. F. Westbrooks, Indiana; Griggs, Texas; T. O. Fuller, Tennessee; R. T. Pollard, Ala.; J. A. Booker, Arkansas.

Wm. Monroe Trotter, of the Equal Rights League presented an able address in the defense of the manhood rights of the race. "Christian Democracy," said the speaker, "means equality of rights and privileges without discrimination on account of race or color. We have played our part in every crisis of the race and if anything else is necessary to qualify us for manhood's share of equal opportunity in the race of life, if it is only pointed out to us we will do that." The address of Dr. Morris in the presence of Governor Warren G. Harding, at Marion, Ohio, was the strongest and best plea for the race made by any of the representatives." A motion was made that Mr. Trotter be given further introduction at the next session.

The Convention took a recess following the benediction by Rev. W. F. Botts, D. D.

Evening Session.

The devotion were conducted by singing several songs and spirituals.

Wm. Trotter presented in an excellent manner Mr. W. Monroe Trotter made an able address, speaking of the work of the Equal Rights League and the Race. The audience was electrified.

Dr. Morris presented an excuse from Rev. W. F. Botts, which the Convention failed to accept. Mrs. Holloway rendered a solo which was of rare ability.

W. F. Botts, D. D., Nebraska, was presented by President

Morris to preach the closing sermon. He took his seat, 12:38. The Convention was lifted to lofty heights and swept heavens by this spiritual and scholarly sermon.

A collection of \$8.00 was taken for Mr. Trotter. Rev. Lovelace, Wynne, Arkansas, moved that the Convention meet in Chicago on Wednesday before the second Sunday in September, 1921.

Benediction by Rev. W. F. Botts, D. D.

E. C. MORRIS, D. D., President,
R. B. HUDSON, Secretary,
T. O. FULLER, D. D.,
E. H. McDONALD, D. D.,
J. M. NABRITT, D. D.,
E. ARLINGTON WILSON, D. D.,
Assistant Secretary

Indianapolis, Ind., Sept. 13, 1921

The Executive Board met according to the call of the president in the upstairs of Tomlinson Hall. The meeting was called to order by President E. C. Morris, who requested the Rev. Dr. J. H. Hurt, Tennessee, to preside. The Secretary announced the order of business to be election of Chairman and Secretary.

By motion, Rev. E. C. Morris was re-elected Chairman of the Board and R. B. Hudson, Secretary of the Board.

The Secretary submitted the report of the Finance Committee showing the receipts to be \$8,208.72. The disbursements for the Convention were then submitted by the Secretary. (See Minutes)

By motion the same was approved.

By motion \$1,000 was voted to be donated to the American Board of Christian Missions, to be paid cash and the balance to be raised by special appeal. A claim of \$200.00 for the Foreign Mission Board was presented by Dr. L. G. Jordan and by motion the same was approved. Dr. J. Francis Robinson presented a request to the Board for the services rendered in the past and by motion \$100.00 was voted to him.

The matter of purchasing a building or a site for suitable buildings for the Publishing Board as referred to in the minutes of the Convention was taken up and discussed.

By motion it was decided that the Chairman of the Executive Board, E. M. Lawrence, the Secretary, A. T. H. Jones, and the Auditor, M. M. Rodgers be and hereby named as a committee with plenary power to purchase a building or buildings and build suitable buildings for the Sunday School of the National Baptist Convention, U. S. A. and be authorized to proceed at once to carry out this order.

RESOLVED: That A. M. Townsend, C. H. Parrish, J. T. Brown, S. N. Brown, E. T. Brown, E. C. Morris, and W. S. Ellington compose the Executive School Lesson Committee of the of the National Baptist Convention U. S. A., with full power to act in all matters pertaining thereto.

Rev. C. T. Stamps presented a bill of \$33.50 for services rendered in investigating the accounts of the old National Baptist Publishing Board.

By motion this amount was allowed. The Board adjourned with prayer by Rev. W. A. Bowren, Kansas.

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

Disbursements.

Barst, Bank Account	\$ 50.00
Morris, Expense for year	1250.00
Hudson, Secretary, salary, back account and expense	1621.18
Stokes, Treasurer, back account	145.87
Griggs, lecturer and expense	175.00
Stokes, Treasurer, expense	100.00
Parks, Vice-President	100.00
Committee	82.50
Committee, Life and Annual Membership	65.00
Committee, Church, Association and Convention	90.00
Stewart, Reporter	125.00
Erving, Legal service	400.00
Auditor's Report	102.00
Rodgers, Auditor	239.89
Parrish, Statistician	349.50
Checks, back account	7.50
Crenshaw, Editor	100.00
Griffin, back account	18.00
Printing Minutes	500.00
Printer	100.00
Printing	40.00
Witherspoon, back account	7.50
Travel and expense of Convention	22.40
Robinson, member committee	88.00
Assistant Secretaries	120.00
Cover, Elaine Sufferers	314.00
P. U. Board	250.00
	79.80

Foreign Mission Board	.....
Home Mission Board	.....
Sunday School Publishing Board	.....
Benefit Board	.....
Church Extension Board	.....
Educational Board	.....
Foreign Mission Board, minutes and loan 1917	.....
Dr. O. L. Hailey	.....
People's Bank and Trust Company, Ewing Note	.....
J. Francis Robinson, Expense	.....
Thos. J. Jones, Legal Service	.....
Wm. Haynes, note due by T. G. Ewing	.....
Wm. Haynes, Dr. Hailey's expense to Newark	.....
A. J. Stokes, Treasurer	.....
Federal Council	.....

Total

ANNUAL MEMBERSHIP ENROLLMENT.

ALABAMA.

Rev. G. W. Baldwin, Birmingham.	Rev. W. M. Smith, Birmingham.
Rev. W. M. Atmore, Bessemer.	Rev. J. C. Herring, Bessemer.
Rev. L. H. Mays, Benoit.	Rev. B. J. Nicks, Birmingham.
Rev. D. C. Woods, Birmingham.	Rev. J. H. Shackelford, Birmingham.
Rev. R. Z. DeYampert, Augustine.	Rev. J. W. Wheeler, Bay Minors.
Rev. P. W. White, Birmingham.	Rev. T. B. Goldsby, D. D., Bessemer.
Rev. Wm. Love, Birmingham.	Rev. Wm. Williams, Birmingham.
Rev. F. L. Sanders, D. D., Birmingham.	Rev. J. A. Swenny, Birmingham.
Rev. W. H. Thomas, Birmingham.	Rev. F. J. Herron, Birmingham.
Rev. J. H. Hall, Anniston.	Rev. J. P. Cain, Birmingham.
Rev. Wm. Winters, Birmingham.	Rev. D. V. Foreman, Ardmore.
Rev. I. M. Yancey, Birmingham.	Rev. A. Simmonds, Bessemer.
Rev. Geo. Littleton, Birmingham.	Rev. J. B. Bruce, Birmingham.
Rev. J. M. Meritt, Creighton.	Rev. R. H. German, Clayton.
Rev. J. W. Wiley, Calvert.	Rev. S. Berry, Cardiff.
Rev. Wm. Hinton, Felix.	

Music.

Rev. A. C. Collins, Hazen.	Rev. O. L. Freeman, Cardiff.
Rev. J. A. Owens, Greenville.	Rev. J. H. Penn, Eufaula.
Rev. I. S. H. Allen, Girard.	Rev. W. M. Burrus, Greenville.
Rev. D. C. Drain, Gadsden.	Rev. W. C. Cosby, Greenville.
Rev. S. N. Reid, D. D., Gadsden.	Rev. D. L. Griffin, Girard.
Rev. H. Smith, Lapine.	Rev. C. L. Hollins, Gasport.
Rev. I. S. Fountain, Montgomery.	Rev. S. L. Moss, Loachapoka.
Rev. Matthew Johnson, Mt. Vernon.	Rev. J. H. Freeman, Moulton.
Rev. A. Nettles, Mobile.	Rev. G. W. Williams, Montgomery.
Rev. J. F. Boyd, Montgomery.	Rev. E. B. Tyson, Montgomery.
Rev. R. L. Fortner, Mobile.	Rev. J. H. Smith, Milledge.
Rev. I. Thomas, Pratt City.	Rev. W. L. Lewis, Montgomery.
Rev. P. D. Hopkins, Plateau.	Rev. J. T. Smiley, Pratt City.
Rev. H. C. Copeland, Troy.	Rev. J. F. Kenby, Plateau.
Rev. G. W. Smiley, Union Springs.	Rev. J. J. Washington, Opelika.
Rev. K. H. Robinson, Quinton.	Rev. R. W. Williams, Troy.
Rev. J. N. Green, Hugo.	Rev. M. C. Cleveland, Thomasville.
	Rev. W. S. Stratman, D. D., Selma.

ARKANSAS.

Rev. G. W. Sandefur, Fordyce.	Rev. A. B. Johnson, Texarkana.
Rev. M. F. Witherspoon, El Cen- tral.	Rev. D. W. Settles, Snow Lake.
Rev. L. C. Nall, Feuter.	Rev. L. C. Culliver, Pine Bluff.
Rev. R. F. Huckenbill, Ferda.	Rev. J. H. Ledbetter, Alexander.
Rev. A. L. Guy, Edmondson.	Rev. H. W. Williams, Ashdown.
Rev. J. W. Harmon, Cottonplant.	Rev. R. A. Adams, Baxter.
Rev. A. R. Allen, Forest City.	Rev. B. F. Loden, Brinkley.
Rev. F. M. Mays, Forest City.	Rev. J. L. Bradley, Brinkley.
Rev. A. G. Doxy, Forest City.	Rev. J. H. Neasley, Altheimer.
Rev. L. C. Smith, Dermott.	Rev. I. P. Powell, Brinkley.
Rev. J. H. Horton, Earle.	Rev. J. B. Bentley, Bricekeys.
Rev. W. O. Brawley, England.	Rev. J. C. Kitchen, Bricekeys.
Rev. W. M. Booker, Wilmot.	Rev. C. R. Carrington, Blythe- ville.
Rev. M. W. Willingham, Tucker.	Rev. H. G. Dunlap, Arkinda.
Rev. E. H. Hilson, Texarkana.	Rev. D. T. Wilson, Brinkley.
Rev. L. W. Washington, Rysdell.	Rev. E. N. Glover, Brinkley.
Rev. W. H. Henderson, Woodson.	Rev. S. S. Orton, D. D., Brinkley.
Rev. A. R. Johnson, Texarkana.	Rev. J. T. Brooks, Blockton.
Rev. A. D. Donaldson, Devall's Bluff.	Rev. J. A. Spencer, Allport.
Rev. D. W. Settles, Snow Lake.	Rev. S. L. Woolfolk, Altheimer.
Rev. Dewitt Williams, Cotton Bluff.	Rev. H. B. Bledsae, Brinkley.
	Rev. P. B. Blackman, Colt.
	Rev. F. I. Jones, Dermott.

Rev. L. C. Culliver, Pine Bluff.
 Rev. R. M. Caver, D. D., Little Rock.
 Rev. J. W. Rucker, Little Rock.
 Rev. G. W. Sanders, Little Rock.
 Rev. G. W. Pitts, LePanto.
 Rev. M. B. Brisco, Lovesue.
 Rev. H. Estell, Marvel.
 Rev. W. L. Smith, Marked Tree.
 Rev. J. J. Ford, Marianna.
 Rev. G. L. M. Phillips, Marcon.
 Rev. R. S. Shorty, Malvern.
 Rev. S. H. McKenzie, Marianna.
 Rev. J. I. Johnson, Montrose.
 Rev. W. H. Hill, Ivan.
 Rev. E. Troupe, Marianna.
 Rev. R. D. Drenning, Marianna.
 Rev. H. C. Pettis, Marianna.
 Rev. J. R. Jamison, Mennifree.
 Rev. J. M. Thompson, Palestine.
 Rev. J. H. Wilson, Pine Bluff.
 Rev. J. F. Clark, Pine Bluff.
 Rev. W. S. Terrell, D. D., Pine Bluff.
 Rev. C. B. Brewer, Pine Bluff.
 Rev. W. H. Polk, Pine Bluff.
 Rev. W. M. Walker, Pine Bluff.
 Rev. W. B. Brownlee, Pine Bluff.
 Rev. J. W. McCrary, D. D., Pine Bluff.
 Rev. G. A. Anderson, Pine Bluff.
 Rev. A. D. Rowan, Pine Bluff.
 Rev. D. L. Lindsay, Pine Bluff.
 Rev. W. E. Watson, Pine Bluff.
 Rev. H. Williams, Prescott.
 Rev. R. H. McMillian, Newport.
 Rev. A. L. Higgins, Pine Bluff.
 Rev. J. A. Oliver, Pine Bluff.
 Rev. D. Frank Smith, Ogden.
 Rev. J. J. Jones, Paties.
 Rev. H. I. Lawson, Pine Bluff.
 Rev. Lee James, Texarkana.
 Rev. J. L. Vanpelt, Texarkana.
 Rev. S. D. Dupree, Dermott.
 Rev. E. W. Davis, Dumas.
 Rev. J. D. Burnett, Clarendon.
 Rev. W. H. Hill, Forest City.
 Rev. W. A. Meas, Forest City.
 Rev. J. W. Harmon, Cottor Plant.
 Rev. M. V. Ferguson, Deridale.
 Rev. M. L. Scott, Dermott.
 Rev. T. S. Sunderlin, Camden.
 Rev. W. M. Jones, Ft. Smith.
 Rev. J. C. Price, Ft. Smith.
 Rev. Geo. W. Simmons, Helena.
 Rev. M. E. Goodwin, D. D., Hot Springs.
 Rev. S. L. Thomas, Humphrey.
 Rev. J. S. Anderson, Herasie.
 Rev. H. Weston, Garham City.
 Rev. H. R. Dixon, Helena.
 Rev. D. S. Shadd, D. D., Helena.
 Rev. J. I. Locke, Helena.
 Rev. J. M. Washington, Helena.
 Rev. H. J. Jones, Helena.
 Rev. L. W. Stewart, Helena.
 Rev. E. L. Moseley, Helena.
 Rev. W. S. Hays, Hazen.
 Rev. Henry Hudson, Helena.
 Rev. G. W. Prosser, Helena.
 Rev. J. W. Hines, Helena.
 Rev. E. J. Jackson, Helena.
 Rev. D. B. Cleveland, D. D., Helena.
 Rev. S. S. Fairly, Helena.
 Rev. J. J. Chavers, Helena.
 Rev. Jas. T. Hill, Hot Springs.
 Rev. H. E. Brown, Grand Lake.
 Rev. L. R. Bynum, Humphrey.
 Rev. C. P. McEwen, Hughes.
 Rev. P. T. Davis, Manchester.
 Rev. J. S. Williams, Marianna.
 Rev. Richard Morris, Morrill.
 Rev. H. R. Stepherson, Morrill Tree.
 Rev. A. H. Howard, Marianna.
 Rev. W. M. Erby, Magnolia.
 Rev. Geo. Williams, Homan.

Rev. W. M. Davis, Stuttgart.
 Rev. J. J. Delaney, Texarkana.
 Rev. G. Kendall, Rison.
 Rev. W. P. Mitchell, Texarkana.
 Rev. P. H. Lewis, Texarkana.
 Rev. L. D. Davis, Tiller.
 Rev. D. W. Moore, Sherrill.
 Rev. R. L. Johnson, Wynn.
 Rev. J. W. Hubbard, Walker.
 Rev. J. W. Stout, D. D., Scotts.
 Rev. M. L. Johnson, Wabbeseka.
 Rev. R. N. Davis, Tiller.
 Rev. L. W. Dudley, Wabbeseka.
 Rev. M. Paude, Vincent.
 Rev. F. O. Bryant, Tucker.
 Rev. A. J. Lacy, Texarkana.
 Rev. R. B. Green, Red Bluff.
 Rev. J. H. Johnson, Warren.
 Rev. W. H. Henderson, Woodson.
 Rev. A. D. Donaldson, Devalls Bluff.
 Rev. W. Williams, Cotton Plant.
 Rev. M. W. Willingham, Tucker.
 Rev. I. W. Washington, Reynolds.
 Rev. S. J. Woledge, Homan.
 Rev. Jas. Lee, Helena.
 Rev. M. C. Bohanan, Forest City.
 Rev. J. H. Hammond, Little Rock.
 Rev. J. Gathright, Little Rock.
 Prof. N. F. Jackson, Little Rock.
 Rev. J. L. Brown, Luxola.
 Rev. J. N. Taylor, Little Rock.
 Rev. T. J. Pettigrew, Little Rock.
 Rev. A. Sanders, N. Little Rock.
 Rev. P. S. Scott, Little Rock.
 Rev. R. W. Patterson, Little Rock.
 Rev. J. S. Scott, Jennie.
 Rev. C. S. Booker, Little Rock.
 Rev. M. B. Brisco, Lovesue.
 Rev. S. Sims, Keo.
 Rev. I. S. Powell, Little Rock.
 Rev. W. M. Booker, Wilmot.
 Rev. E. H. Hilson, Texarkana.
 Rev. A. B. Johnson, Texarkana.
 Rev. D. W. Settles, Snow Lake.
 Rev. L. C. Culliver, Pine Bluff.
 Rev. J. R. Talley, Ferdinandina.

COLORADO.

C. A. Miller, D. D., Denver.

CONNECTICUT.

J. Thomas, Hartford. Rev. G. S. Clark, D. D., Hartford.

DISTRICT OF COLUMBIA.

Thos. H. Atkinson, Washington.
 L. Reed, Washington.
 Abigail B. Reed, Washington.
 Rev. Frank Washington, Washington.
 Rev. J. Holmes, Washington.
 Rev. L. S. Nichols, Washington.
 Rev. S. G. Larkins, Washington.
 Rev. J. P. Nichols, Washington.

FLORIDA.

Rev. F. D. James, Deland.
 Rev. H. R. McDonald, Ft. Pierce.
 Rev. R. W. Lawrence, Daytona.
 Rev. S. A. Owens, Daytona.

Rev. J. P. Murry, Warrington.
 Rev. W. H. Pelham, Hawthorne.
 Rev. L. T. Thompson, Romeo.
 Rev. H. W. Williams, Sanford.
 Rev. E. M. Reddick, Samateo.
 Rev. H. K. Hill, D. D., Orlando.
 Rev. F. Little, Palatka.
 Rev. D. F. Gammons, Tampa.
 Rev. R. E. Edwards, Satsuma.
 Rev. A. W. Tucker, Ocala.
 Rev. P. R. James, Tampa.
 Rev. G. D. Griffin, D. D., Tampa.
 Rev. J. M. Coleman, West Palm Beach.
 Rev. F. J. Rutland, Reddick.
 Rev. H. L. Stephens, Lakeland.

Rev. A. J. Brown, D. D., Arcadia.
 Rev. W. M. Poe, Eustis.
 Rev. H. Holman, Daytona.

Don. T. N. Norwood, Arcadia.
 Rev. J. H. Grant, Deerfield.
 Rev. J. C. Lagree, Citra.
 Rev. W. C. Brown, D. D., Jacksonville.
 Rev. J. R. Green, D. D., Jacksonville.
 Rev. W. T. Cowan, Jacksonville.
 Rev. W. J. Strong, Lawley.
 Rev. S. Brown, Martin.
 Rev. J. A. Finleyson, Madison.
 Rev. J. R. Evans, Miami.
 Rev. T. G. Godson, Madison.
 Rev. G. E. O. Whitehurst, Mantee.
 Rev. C. C. Shine, Limestone.
 Rev. Jas. Coleman, Malbourne.

GEORGIA.

Dr. C. F. Thompson, Boston.
 Rev. J. T. Simpson, Columbus.
 Rev. M. T. Laster, Milledgeville.
 Rev. E. H. Harris, Macon.
 Rev. C. H. Harris, Godfrey.
 Prof. Wm. Howard, Madison.
 Rev. J. H. Hayes, Lumpkin.
 Rev. M. Mercheson, Savannah.
 Rev. B. A. F. Teasley, Gainsville.
 Rev. J. J. Strickland, Thomasville.
 Rev. C. F. Neal, Pelham.
 Rev. J. P. Brown, Savannah.
 Rev. G. J. Lane, Ty Ty.
 Rev. S. M. Holton, Thomasville.
 Rev. W. James, Thomasville.
 Rev. W. H. Brown, Thomasville.

Rev. Hall Oneal, Atlanta.
 Rev. R. M. Marshall, Augusta.
 Rev. W. W. Weaver, Augusta.
 Rev. A. B. Murden, Athens.
 Rev. A. B. Freeman, Atlanta.
 Dr. J. W. Jackson, Atlanta.
 Dr. H. D. Martin, Atlanta.
 Rev. M. L. Glenn, Atlanta.
 Rev. J. L. Fambro, Atlanta.
 Rev. T. M. Harrison, Atlanta.
 Rev. S. J. L. Whitham, Augusta.
 Rev. W. B. Bell, Atlanta.
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Dexter Avenue, Montgomery, Rev. P. A. Callahan, D. D.,	6.00
Lily, Mobile, Rev. A. Mettles,	6.00
Jones Chapel, Mobile, Rev. E. Bizzell,	5.00
Aimwell, Mobile, Rev. E. Bizell,	5.00
Mt. Sinia, Mobile, Rev. Chas. A. Jackson,	5.00
Rocky Mount, Montgomery, Rev. N. N. Neeley, D. D.,	5.00
N. Montgomery, Montgomery, Rev. L. H. Hendricks,	5.00
St. James, Montgomery, Rev. L. H. Hendricks,	5.00
Yorktown, Mobile, Rev. H. D. Parker,	5.00
Union, Mobile, Rev. H. D. Parker,	5.00
Center Ridge, Mt. Andrew, Rev. C. J. Davis, D. D. Montgomery,	5.00
Mt. Pleasant, Mobile, Rev. S. H. Powe,	5.00
Stone Street, Mobile, Rev. Wm. Banks,	5.00
Antioch, Mt. Meigs, Rev. S. D. Johnson,	5.00
Antioch, Montgomery, Rev. C. W. Willis,	5.00
Bay Street, Montgomery, Rev. Wm. Madison, D. D.,	5.00
Hopewell, Marion, Rev. W. H. Reddick,	5.00
Mt. Pisgah, Mobile, Rev. E. D. Rhodes,	5.00
Berean, Marion, Rev. E. N. DeYampert,	5.00
Galilee, Newnash, Birmingham, Rev. G. S. Smith,	5.00
Village Springs, Neanly, Rev. J. R. Rutledge,	5.00
Mountain, Newalla, Rev. N. C. Shepherd,	5.00
First, Northport, Rev. J. F. Brooks,	5.00
Mt. Sinia, Newville, Rev. Thos. Bellinger, D. D., Bessemer,	5.00
Perryville, Perryville, Rev. P. H. Brown,	5.00
Cedar Grove, Prichard, Rev. C. W. Wilson,	5.00
Pike Road, Pike Road, Rev. S. D. Johnson,	5.00
Hopewell, Rev. G. A. Ravizee, Plateau,	5.00
St. Luke, Pratt City, Rev. P. A. Beale,	5.00
Mt. Olive, Oak Grove, Rev. John W. Smith,	5.00
Shiloh, Selma, Rev. W. L. King,	6.50
Pilgrim Home, Sayraton, Rev. Wm. Parker,	5.00
Third, Prichard, Rev. E. Bizzell, Mobile,	5.00
Green Street, Selma, Rev. J. A. Martin, D. D.,	5.00
Tabernacle, Selma, Rev. D. V. Jemison, D. D.,	5.00
Bethlehem, Rock Springs, Rev. C. A. J. Mallory, Glencoe	5.00
Pleasant Grove, Quinton, Rev. J. M. Harris,	5.00
West Trinity, Selma, Rev. L. J. Benson,	5.00
Mt. Pilgrim, Talladega, Rev. R. H. Bailey,	5.00
Mt. Cannon, Talladega, Rev. R. H. Bailey,	5.00
Mt. Hebron, Thomas, Rev. S. L. Jackson, Birmingham,	5.00
Gilfield, Wetumpka, Rev. J. R. Roberts,	5.00
Cothanaffie, Wetumpka, Rev. W. R. Irvin,	5.00
Mt. Ararat, Selma, Rev. A. J. Fisher,	5.00

First, Union Springs, Rev. R. B. Ford,	5.00
Elizabeth, Tuscaloosa, Rev. W. P. Cook,	5.00
1st. African, Tuscaloosa, Rev. I. T. Simpson, D. D.,	5.00
St. James, Wylam, Rev. A. T. Allen, Ensley,	6.00
First, Troy, Rev. H. Smith, Lapine,	5.00
First, Uniontown, Rev. E. S. Dozier,	5.00
First, Thomasville, Rev. M. G. Cleveland,	5.00
Mt. Olive, Waverly, Rev. C. J. Davis, Montgomery	5.00
Pleasant Grove, Watley, Rev. S. A. Adamson,	5.00
St. James, Waugh, Rev. M. Davis,	5.00
Third, Whistler, Rev. E. Brizzell, Mobile,	5.00
St. John, Waugh, Rev. M. Davis,	5.00
Liberty, Tuscaloosa, Rev. A. Bishop,	5.00
Tyronza, Rev. G. B. Washington,	10.00

ARIZONA.

First, Flagstaff, Rev. R. E. Lewis,	5.00
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ARKANSAS.

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St. Marion Ass'n., Rev. W. M. Walker, Pine Bluff,	10.00
Watson District Ass'n., Rev. H. H. Franklin, Pine Bluff,	10.00
S. E. District Ass'n., Rev. W. W. Booker, Wilmot,	10.00
S. W. District Ass'n. Rev. A. J. Jackson, Arkadelphia	10.00
St. Marion S. S. Convention, Rev. M. D. Davis, Pine Bluff,	10.00
P. L. M. & D. D. S. Convention, Rev. T. F. Newsome, Marianna	10.00
N. Arkansas District Ass'n., Rev. J. N. Thompson,	10.00
Valley District, Rev. C. B. McEwen, Hughes,	10.00
Central District, Rev. W. L. Grant, Pine Bluff,	10.00
Valley District S. S. Convention, Rev. J. W. Fort, Council,	10.00
Bethlehem, Bisco, Rev. W. M. Clark,	5.00
St. Matthew No. 3, Blackwell, Rev. W. G. Hollis,	5.00
White Chapel, Conway, Rev. H. Goods,	5.00
St. Paul, Beulah, Rev. B. W. Woody,	5.00
Locust Grove, Driver, Rev. A. C. Cowans,	5.00
First, Edmonson, Rev. F. W. Wilson,	5.00
Mt. Zion, Dermott, Rev. R. L. Lyons,	5.00
First, Eudora, Rev. G. W. Owens,	5.00
Mt. Zion, Beasley, Rev. W. M. Bonner,	5.00
St. Andrew, Arkansas City, Rev. G. H. Mitchell,	5.00
New Hope, Blytheville, Rev. J. W. Williams,	5.00
Pleasant Ridge, Blytheville, Rev. C. R. Bell,	5.00

Shepherd Grove, Council, Rev. A. L. Anderson,	5.00
Taylor's Chapel, Dansby, Rev. J. H. Dansby,	5.00
Buchanan, Hope, Rev. P. R. Neil, Stamps,	5.00
Mt. Canaan, Hot Springs, Rev. B. H. Evans,	5.00
Centennial, Helena, Rev. G. W. Prosser,	5.00
Shady Grove, Forest City, Rev. A. J. Doxy,	5.00
St. John, Forest City, Rev. A. J. Doxy,	5.00
Bethlehem, Forest City, Rev. A. J. Doxy,	5.00
First, Ft. Smith, Rev. C. A. Washington,	5.00
Macedonia, Furrell, Rev. J. R. Randall,	5.00
King Solomon, Ft. Smith, Rev. C. H. Whittington,	5.00
Holly Grove, Fitzhugh, Dea. Z. A. Egester,	5.00
Roanoke, Hot Springs, Rev. J. T. Hill,	5.00
Summerfield, Forest City, Rev. J. S. Bunton,	5.00
New Hope, Helena, Rev. D. S. Shadd, D. D.,	5.00
Pleasant Grove, Forest City, Rev. W. A. Moss,	5.00
Peter's Rock, Forest City, Rev. W. A. Moss,	5.00
Bethlehem, Fry's Mill, Rev. G. W. Pitts,	5.00
St. James, Ft. Smith, Rev. J. C. Price,	6.00
First, Ft. Smith, Rev. C. A. Washington,	5.00
Union, Gilmore, Rev. J. D. Duffing,	5.00
St. Paul, Jonesboro, Rev. W. M. Green,	5.00
First, Holly Grove, Rev. E. Y. Davis,	5.00
Chicot Dist. S. S. Convention, Rev. H. E. Brown, Grand Lake.	10.00
Mt. Canaan, Gordon, Rev. F. W. Wilson,	5.00
True Vine, McGehee, Rev. Geo. A. Anderson,	5.00
Oak Grove, Kinton, Rev. R. J. Johnson,	5.00
Pleasant Grove, Rev. C. R. Carrington, Marie,	5.00
Mt. Olive, Malvern, Rev. C. S. Booker,	5.00
Joiner Chapel, Joiner, Rev. S. A. Williams,	5.00
Union, Morrilltown, Rev. T. W. Chism,	5.00
New Bethel, Marianna, Rev. S. H. McKenzie,	5.00
Union Grove, Marked Tree, Rev. W. L. Smith,	5.00
Bethlehem S. S., Mr. J. A. Cannon, Marvel,	5.00
Mound City, Mound City, Rev. D. G. Farmer,	5.00
Asberry, Marvel, Rev. A. L. Taylor,	5.00
St. Paul, Lonoke, Rev. J. A. Keeble, Stuttgart	5.00
St. John, Marked Tree, Rev. H. R. Stevenson,	5.00
Pleasant Grove, Osceola, Rev. A. T. Abbott,	5.00
Morning Star, Newport, Rev. D. J. Johnson,	5.00
Centennial, Pine Bluff, Rev. F. O. Bryant,	5.00
New Bethel, Pinckney, Rev. W. A. Grayson,	5.00
First, Pine Bluff, Rev. W. S. Terrell, D. D.	5.00
St. Paul, Pine Bluff, Rev. J. F. Clark,	5.00
First, Vandale, Rev. C. H. Flowers,	5.00

Unity, Rev. M. B. Bilbrew,	10.00
Bethlehem, Osceola, Rev. C. R. Carrington, D. D.,	5.00
Eleventh Street, Texarkana, Rev. J. M. Harris,	5.00
Mt. Olive, Snow Lake, Rev. D. S. Shadd, D. D.,	5.00
New Hope, Vandale, Rev. E. D. Warren,	5.00
Allen, VanBuren, Rev. J. N. Nance,	5.00
Allen Temple, Stuttgart, Rev. Jno. Lewis,	5.00
Zion Chapel, Snow Lake, Rev. H. J. Jones,	5.00
Antioch, Rev. D. F. Mays,	5.00
Prince of Peace, Rev. G. Phillips,	5.00
Aladison, Terrell, Rev. J. R. Randall,	5.00
First, Wynne, Rev. W. F. Lovelace, D. D.,	5.00
Mt. Pleasant, Waverly, Rev. B. J. Perkins, D. D., Memphis, Tenn.	5.00
Mt. Zion, Little Rock, Rev. R. M. Caver, D. D.,	5.00
Union District Association, Rev. R. M. Caver, D. D., Little Rock	10.00
St. Paul, Beulah, Rev. B. W. Woody,	5.00

CALIFORNIA.

Western Association, Rev. R. N. Holt, D. D., Los Angeles,	\$15.00
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COLORADO.

Bethlehem, Pueblo, Rev. G. W. Henry, D. D.,	10.00
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Mt. Calvary, Hartford, Rev. M. C. Pittman,	5.00
Union, Hartford, Rev. C. L. Fisher, D. D.,	10.00
Conn. Missionary Convention, Rev. C. L. Fisher, D. D.,	10.00

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Vermont Avenue, Washington, Rev. J. E. Willis,	15.00
Salem, Washington, Rev. R. D. Grimes,	5.00
Mt. Jeyrell, Washington, Rev. J. R. Green,	5.00
19th. Street, Washington, Rev. Walter H. Brooks, D. D.,	5.00
Bethlehem Men's S. S. Class, Washington,	5.00
Bethlehem, Washington, Rev. S. F. Lewis,	5.00
Metropolitan, Washington, Rev. M. W. D. Norman, D. D.,	5.00
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Whitesville, Atlanta, Rev. B. J. Jackson,	5.00

Mt. Zion, 2nd., Atlanta, Rev. J. T. Dorsey,	5.00
St. Paul, Apalacha, Rev. R. G. Cash, D. D.,	5.00
Tenth St., Washington, Rev. A. Wilbanks, D. D.,	5.00
Mt. Pleasant, Washington, Rev. D. Washington,	5.00
Mt. Bethel, Washington, Rev. M. W. D. Norman, D. D.,	10.00
Florida Ave., Washington, Rev. W. A. Taylor,	5.00
Mt. Carmel, Washington, Rev. W. H. Jeraign, D. D.,	5.00
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Bethlehem, Anasostia, Rev. Marshall,	10.00
Liberty, Washington, Rev. H. Powell,	5.00
Mt. Bethel Association, Washington,	10.00

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Elizabeth, Arcadia, Rev. A. J. Brown, D. D.,	5.00
Mt. Carmel, Inverness, Rev. L. P. Thompson,	10.00
Bethel, Tampa, Rev. G. D. Griffin, D. D.,	5.00
St. Paul, Sanford, Deacon H. W. Williams,	5.00

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Windsor Street, Atlanta, Rev. W. F. Strickland,	5.00
Bethesda, Americus,	5.00
Second Mt. Olive, Atlanta, Rev. G. W. Jordan,	5.00
Zion Hill, Atlanta, Rev. C. H. Robinson,	5.00
Arcadia, Albany, Rev. R. C. Couch,	5.00
Robolstown, Atlanta, Rev. Lewis Foster,	5.00
Springfield, Augusta, Rev. J. M. Nabritt, D. D.,	10.00
Bethlehem, Atlanta, Rev. P. L. Scruggs,	5.00
Hosanna, Augusta, Rev. I. L. Deroy,	5.00
Mt. Moriah, Atlanta, Rev. T. T. Gholston,	5.00
Mt. Calvary, Atlanta, Rev. J. M. Gates,	5.00
Reed Street, Atlanta, Rev. E. P. Johnson, D. D.,	5.00
Tabernacle, Atlanta, Rev. C. H. Young, D. D.,	5.00
Mt. Zion, Augusta, Rev. J. H. Lindsay,	5.00
Tabernacle, Augusta, Rev. C. Walker, D. D.,	5.00
Beulah, Atlanta, Rev. H. H. Coleman,	5.00
Salem, Atlanta,	5.00
Butler Street, Atlanta, Rev. R. R. Smith,	5.00
Springfield, Atlanta, Rev. Wm. Phillips,	5.00
Antioch, Augusta, Rev. J. W. Whitehead,	5.00
Needwell, Brunswick,	5.00
Zion, Brunswick, Rev. J. W. Thompson,	5.00
First, Bainbridge, Rev. E. G. Thomas,	5.00
Mt. Perry, Bishop, Rev. J. H. Allen,	5.00
Bolly Springs, Bowman, Rev. A. R. McKennie,	5.00

Little Zion, Broxton, Rev. J. H. Mc Davis	1.00
Rose Hill Memorial, Rev. J. B. Miller, D. D., Columbus	1.00
Shady Grove, Crawfordville, Rev. T. J. Roberts	1.00
Locust Hill, Columbus, Rev. S. M. Johnson	1.00
First, Columbus, Rev. R. H. Hogan, D. D.	1.00
Friendship, Columbus, Rev. R. K. Paschal, D. D.	1.00
Friendship, Crawford, Rev. H. M. Smith	1.00
Shady Grove, Columbus, Rev. J. H. Smith	1.00
Springfield, Comer, Rev. J. R. Barnett, D. D.	1.00
Antioch, Columbus, Rev. Jas. H. Carter	1.00
New Providence, Columbus	1.00
Metropolitan, Columbus, Rev. N. P. Pierson, D. D.	1.00
Bethlehem, Covington, Rev. G. W. Woodson	1.00
Mt. Calvary, Calvary, Rev. J. H. Barnes, Bainbridge	1.00
Mt. Nebo, Columbus, Rev. J. B. Miller	1.00
Friendship, Calhoun, Rev. H. D. Martin	1.00
Shiloh, Rev. P. J. Thomas, Henderson	1.00
Antioch, Greensboro, Rev. M. L. Farmbro	1.00
Damascus, Emerson	1.00
St. John, Darien, Rev. I. A. Clark	1.00
Zion, Hampton, Rev. D. L. Love	1.00
Zion, Greensboro, Rev. B. B. Dunn	1.00
Friendship, Hamilton	1.00
New Holt, Harlem, Rev. G. W. Harrison	1.00
Hillsboro, High Shoal, Rev. R. G. Cash	1.00
Mt. Olive, Fitzgerald, Rev. J. H. Mc Davis	1.00
Ebenezer, Rev. B. Williams, Eatonton	1.00
Springfield, Greenville, Rev. H. D. Martin	1.00
Ebenezer, Ft. Valley, Rev. J. F. Franklin	1.00
Holly Leaf, Fullerton, Rev. Wm. Roguemoire	1.00
Springfield, Hawkinsville, Rev. A. G. Davis	1.00
Springfield, Greensboro, Rev. L. P. Pinckney, D. D.	1.00
Watery Branch, Grovetown, Rev. J. W. Whitehead	1.00
Ebenezer, Ellenville, Rev. J. F. Franklin	1.00
Shiloh, Kingston, Rev. C. R. Weldon	1.00
First, Jeffersonville, Rev. J. G. Thomas	1.00
Ft. Bethel, Lexington, Rev. J. W. Ward	1.00
Mt. Zion, Leathersville, Rev. G. W. Harrison	1.00
Friendship, Macon, Rev. H. H. Daniels	1.00
Zion Hill, Monroe, Rev. W. M. Jenkins	1.00
First, Macon, Rev. H. A. Spivey, D. D.	1.00
Mt. Moriah, Macon, Rev. N. B. Wright, D. D.	1.00
Tremont Temple, Macon, Rev. W. R. Forbes, D. D.	1.00
Mt. Olive, Macon, Rev. J. H. Evans	1.00
Shiloh, McDonough	1.00

Lizzieboro, Macon, Rev. E. D. Cummings	5.00
Antioch, Macon, Rev. E. W. Hoyt	5.00
St. Luke, Macon, Rev. Wm. Phillips	5.00
Vineville, Macon, Rev. Wm. Phillips	5.00
Salem, Sterling	5.00
Mt. Tabor, Savannah, Rev. N. H. Whitmire	5.00
Summer, Hill, Pelham	5.00
Greenwood, Shady Dale, Rev. J. D. Williams	5.00
Thankful, Rome, Rev. J. H. Gadson, D. D.	5.00
Lovejoy, Rome, Rev. J. L. Vaughn	5.00
First African, Savannah, Rev. T. J. Goodall, D. D.	5.00
St. James, Swainsboro, Rev. N. C. Connor	5.00
Mt. Zion, Savannah, Rev. J. Q. Adams	5.00
Carter Hill, Stone Mountain, Rev. H. H. Woodson	5.00
First Bryan, Savannah, Rev. Daniel Wright	5.00
Beth Eden, Savannah, Rev. W. M. Clark	5.00
Second, Savannah, Rev. P. W. Wrenn	5.00
Evergreen, Savannah, Rev. C. L. Hayes	5.00
Thankful, Savannah, Rev. J. H. Edwards	5.00
Poplar Springs, Thomaston, Rev. W. R. Baldwin	5.00
Macedonia, Valdosta, Rev. L. L. Roberts	5.00
Antioch, Waycross, Rev. A. R. Sterling	5.00
Macedonia, Thomaston, Rev. I. S. Mack	5.00
Mt. Calvary, Valdosta, Rev. J. T. Saunders	5.00
Thankful, Waynesboro, Rev. R. L. Johnson	5.00
Green Branch, Thomaston	5.00
Mt. Camel, Winfield, Rev. G. W. Harrison	5.00
New Salem, Washington, Rev. E. H. Harris	5.00
First, Thomasville, Rev. G. H. Kennedy	5.00
Springfield, Thomaston, Rev. J. W. Whitehead	5.00

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Bethesda, Chicago, Rev. E. T. Martin, D. D.	5.00
Mt. Zion, Chicago, Rev. E. J. Jarrell	5.00
Little Zion, Chicago, Rev. Jas. M. Foster	5.00
Wayfield, Chicago, Rev. J. H. McCoy	5.00
Roth, Chicago, Rev. F. J. Jordan	5.00
Chicago, Rev. J. H. Gibson	5.00
Chicago, Rev. G. W. Morris	5.00
Mt. Zion, Rev. L. R. Sternis, Chicago	5.00
St. Luke, Chicago, Rev. W. M. Franklin	5.00
Zion, Chicago, Rev. T. C. Taylor	5.00

Pilgrim, Chicago, Rev. S. E. J. Watson, D. D.	5.00
Liberty, Chicago, Rev. D. W. Bowen	5.00
Mt. Gilead, Chicago, Rev. L. McBurden	5.00
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King Solomon, Chicago, Rev. S. M. Duke	5.00
Mt. Moriah, Chicago, Rev. T. L. Polk	5.00
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Good Way, Chicago, Rev. C. P. Harrison	5.00
St. John, Chicago, Rev. F. A. McCoo, D. D.	5.00
Calvary, Chicago, Rev. J. B. Odom	5.00
Moody Mission, Rev. R. G. Moody, Chicago	5.00
Illinois State Convention, Rev. L. K. Williams, D. D., Chicago	25.00
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Zion Association, Rev. J. J. Olive, Cairo	10.00
First Cairo, Rev. J. J. Olive	5.00
Mt. Moriah, Cairo, Rev. T. L. Polk	5.00
First, Cairo, Rev. Rev. E. L. Todd, D. D.	10.00
Central, Cairo, Rev. W. T. Mill	5.00
Mt. Olive, East St. Louis Rev. A. B. Collins	5.00
Second, Evanston, Rev. I. A. Thomas, D. D.	10.00
Salem, Champlaign, Rev. R. A. Hayden	5.00
Shiloh, Kankakee, Rev. D. G. Shelton	5.00
First, Duquoin, Rev. E. Z. Hunt	5.00
St. Paul, Freeport, Rev. J. H. Starkes	5.00
First Corinthian, Lovejoy, Rev. Jas. W. Gains	5.00
New Bethel, Centralia, Rev. R. A. McKee	5.00
Mt. Pleasant, Harrisburg, Rev. Wm. Graves	5.00
Pilgrim Rest, Mounds, Rev. G. W. Hill	5.00
Tabernacle, Macon, Rev. H. Bryant	5.00
Pilgrim, Rockford, Rev. Geo. W. Dudley	5.00
St. Eden, Quincy, Rev. B. N. Murrell	5.00
Mt. Zion, Peoria, Rev. F. W. Penick, D. D.	5.00
Second, Paris, Rev. T. C. Taylor	5.00
St. Paul, Peoria, Rev. W. M. Hayes	5.00
Bethlehem, Morgan Park, Rev. E. C. Rayborn	5.00
Mt. Zion, Mt. Vernon, Rev. R. L. Bowens	5.00
8th Elm St., Quincy, Rev. B. N. Murrell	5.00

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Independence, Evansville, Rev. P. D. Gordon	5.00
Second, Franklin, Rev. W. R. Payne	5.00
Macedonia, Gary, Rev. I. C. Ball	5.00
Trinity, Gary, Rev. M. Coleman	5.00
Antioch, Indianapolis, Rev. N. E. Joseph, D. D.	5.00
Friendship, Indianapolis, Rev. N. E. Joseph	5.00
First, Indianapolis, West, Rev. J. L. Adams	5.00
Macedonia, Indianapolis, Rev. D. D. Griffin	5.00
Pleasant Hill, Indianapolis, Rev. A. L. Gardner	5.00
Mt. Zion, Indianapolis, Rev. G. W. Ward, D. D.	5.00
Mt. Olive, Indianapolis, Rev. W. P. King	5.00
Second, Rev. Y. C. Terrell, Lafayette	5.00
Mt. Zion, Mt. Vernon, Rev. R. L. Bowens	5.00
Calvary, Muncie, Rev. G. W. H. Gibson	5.00
First, West Baden Rev. John Crittenden	5.00
Second New Albany Rev. O. A. Nelson, D. D.	5.00
Union Baptist Association	10.00

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Third, Davenport, Rev. F. K. Nicholson	5.00
Corinthian, Des Moines, Rev. G. W. Robinson	5.00
Mt. Zion, Davenport, Rev. Jordan W. Tutt	5.00
Mt. Zion, Buxton, Rev. W. P. Lewis	5.00
Iowa Association, Rev. S. Bates, Des Moines	10.00
State Sunday School Convention, Mrs. A. R. Graves, Des Moines	10.00

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Calvary, Coffeyville, Rev. A. W. Ross	5.00
Sardis, Coffeyville, Rev. P. D. Skinner	5.00
Pilgrim Rest Arkansas City, Rev. C. E. Woods	5.00
First, Bonner Springs, Rev. A. C. Kyles	5.00
Second, Hiawatha, Rev. George Alexander	5.00
Maple Street, Independence, Rev. C. Teal	5.00
Friendship, Kansas City, Rev. S. E. Doyle	5.00
Pleasant Green, Kansas City, Rev. G. A. McNeal, D. D.	5.00
Tabernacle, Kansas City, Rev. J. C. Patton	5.00
8th Tabernacle, Kansas City, Rev. D. B. Jackson	5.00

Highland, Kansas City, Rev. U. C. Craig	100
Kansas State Convention, Rev. W. A. Bowren, D. D., Kansas City	100
Metropolitan, Kansas City, Rev. D. A. Holmes	100
Morning Star, Kansas City, Rev. G. H. Daniel	100
First, Kansas City, Rev. M. C. Lewis	100
Mt. Zion, Kansas City, Rev. Moses Williams	100
Southeastern District Convention, Pittsburg, Rev. W. Adams	100
Quindora Highland, Quindora, Rev. J. S. Thornton	100
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Mt. Vernon, Memphis, Rev. W. W. Whitton	
N. w. Hope, Memphis, Rev. L. E. Nibler	
Annistale, Memphis, Rev. B. J. Hall	
Mt. Moriah, Memphis, Rev. H. B. Brunson	
Hills Chapel, Mullin, Rev. J. P. Peoples	
New Salem, Memphis, Rev. J. B. Whitaker	
Mt. Moriah, Memphis, Rev. A. D. Bell	
St. Stephens, Rev. J. L. Campbell, Memphis	
Mt. Nebo, Memphis, Rev. A. H. Henderson	
New Hope, Milan, Rev. J. N. Washington	
Pilgrim Rest, Memphis, Rev. R. W. Guy	
Holly Grove Association, Memphis, Rev. Jas. A. Mitchell	
Ebenezer, Memphis, Rev. R. T. Scott	
Vincent Grove, Memphis, Rev. J. C. Bridgeman	
White Haven Association, Memphis, Rev. S. M. Moses	
N. Chatt. Association, Rev. H. J. Johnson, Chattanooga	
Blackfield, Memphis, Rev. R. B. Hayes	
New Prospect, Memphis, Rev. L. J. Perkins, D. D.	
Lebanon, Memphis, Rev. R. J. Petty	
Friendship, Memphis, Rev. I. S. Strong	
Rising Sun, Memphis, Rev. I. Tyler	
Mt. Zion, Memphis, Rev. M. H. Hawse	
Friendship Association, Memphis	
West Tennessee Central Association, Memphis	
Gilfield, Memphis	
Pleasant Hill, Number 2, Memphis	
Jackson Avenue, Memphis	
Rock of Ages	
Metropolitan, Memphis	
Shady Grove, Memphis	
Central, Memphis	
Central, Memphis	
Bethlehem, Memphis	
Salem, Memphis	
St. Paul, Memphis	
St. John, Memphis	
First, Nashville, Rev. W. S. Ellington, D. D., R. N. B.	
First, Nashville, Rev. S. L. McDowell, D. D.	
New Bethel Neshoba, Rev. L. B. Nabors	
Spruce St., Nashville, Rev. M. S. Richardson	

New Bethel, Nashville	5.00
Riverside Association, Nashville	5.00
Kayne Ave., Nashville, Rev. E. M. Lawrence	5.00
Sylvan St., Nashville, Rev. Wm. Haynes	5.00
West Oak Grove, McKenzie	5.00
Holly Grove, Ripley	5.00
Spring Hill, Ripley, Rev. R. L. Reed	5.00
Mt. Zion, Paris, Rev. G. P. Wodson	5.00
Mt. Bethlehem, South Pittsburg, Rev. W. C. Matthews	5.00

TEXAS.

First, Independence, Corsicana, Rev. A. L. Moore, D. D.	5.00
Mt. Zion, Beaumont, Rev. U. S. Keeling, D. D.	5.00
New Hope, Dallas, Rev. A. S. Jackson	5.00
Lane Chapel, Hughes Spring, Rev. E. W. Johnson	6.00
P. V. Association, Rev. W. M. Harris, Beaumont	10.00
Salem, Dallas, Rev. L. B. Skinner	5.00
El Bethel, Dallas, Rev. A. L. Gardner	5.00
Hopewell, Denison, Rev. A. R. Griggs, D. D.	5.00
Mt. Zion, Amarillo, Rev. A. G. Menogan	5.00
Bethlehem, Dallas, Rev. A. L. Gardner	5.00
Friendship Sunday School Convention, Corsicana, Rev. A. L. Moore, D. D.	10.00
Mt. Zion, Abilene, Rev. Wm. Gray	5.00
First, Austin, Rev. J. E. Knox, D. D.	5.00
Lights Chapel, Cameron, Rev. R. H. Littleton	5.00
True Light, Dallas, Rev. Geo. Washington	5.00
Mt. Zion, Cleburne, Rev. J. W. Hawkins	5.00
Macdonia, Dallas, Rev. E. Arlington Wilson, D. D.	10.00
New Hope, Dallas, Rev. A. S. Jackson	5.00
Trinity Valley Association, Beaumont, Rev. W. M. Harris	10.00
Men Association, Detroit, Rev. E. L. Harrison	5.00
Mt. Gilead, Ft. Worth, Rev. A. B. Lenox	5.00
Central Association, Houston, Rev. John Jones	10.00
Antioch, Houston, Rev. F. L. Lights, D. D.	5.00
Galveston, Galveston, Rev. A. Barbour, D. D.	3.00
Pleasant Hill, Henrietta, Rev. A. L. Gordon	5.00
Mt. W. Association, Gainesville, Rev. B. J. Brown	10.00
Central Missionary and Educational Convention, Rev. A. L. Boone, Ft. Worth	10.00
Friendship Association, Rev. A. L. Boone, D. D., Ft. Worth	10.00
Bethel Houston, Rev. J. R. Burdett	5.00
Friendship Association, Giddings, Rev. F. R. Ruffin	10.00
New Zion, Jefferson, Rev. Felix Jones	5.00
Paul, Ennis, Rev. E. L. Harrison	5.00

MINUTES.

Lagrange B. Y. P. U. Convention, Lagrange, Rev. S. A. Tillmar	
N. E. Texas Association, Jefferson, Rev. F. C. Johnson	10.00
Bethel, Longview, Rev. A. P. Cooksey	10.00
Cypress Sunday School Convention, Rev. W. T. Bolden, Mt. Pleasant	10.00
Old Border, Jonesville, Rev. S. H. Howard	10.00
Jerusalem, Marshall, Rev. L. D. Franklin	10.00
Texas and Louisiana Association, Rev. A. M. Moore, D. D. Marshall	10.00
Bethesda, Marshall, Rev. J. H. May	10.00
St. John, Marshall, Rev. J. E. Campbell	10.00
St. Paul, Jonesboro, Rev. Wm. Green	10.00
First, Mineral Wells, Rev. W. T. Talley	10.00
Galilee, Marshall, Rev. J. W. Whittaker	10.00
Unity Association, Marshall, Rev. M. B. Bibrew	10.00
True Vine, Tyler, Rev. H. C. Alexander	10.00
Love Chapel, Pittsburg, Rev. E. W. Johnson	10.00
Samaria, Waxahachie, Rev. Wm. Harris	10.00
Tyronsia Association, Rev. C. R. Truss	10.00
Texas, Louisiana Association, Rev. A. M. Moore, D. D.	10.00
Macedonia, Weirgate, Mrs. Lena Langston	10.00
First, Tyler, Rev. A. T. Stewart, D. D.	10.00
Union Chapel, Waskon, Rev. A. S. Webb	10.00
Zion Hill, Palestine, Rev. J. D. Tubbs	10.00
Sixth St., Port Arthur, Rev. H. H. Williams	10.00
Zion Hill Association, Rev. S. W. Williamson, Palestine	10.00
Western Association, Wichita Falls, Rev. A. L. Wright	10.00
N. W. B. Y. P. U. Convention, Rev. W. H. Varner, Pilot Point	10.00
Cypress B. Y. P. U. Convention, Wolf City, Rev. W. J. Cobb	10.00
Friendship B. Y. P. U. Convention, Rev. D. A. Butler, Terrell	10.00
State B. Y. P. U. Convention, Rev. L. A. Weaver, D. D. Waco	10.00
Cypress B. Y. P. U. Convention, Wolf City, Rev. W. J. Cobb	10.00
St. John, Wichita Falls, Rev. A. L. Wright	10.00
Pleasant Green, Tyler, Rev. R. B. Francis	10.00
Pine Bluff, Pittsburgh, Rev. Felix Jones	10.00
VIRGINIA.	
High Street, Roanoke, Rev. W. E. Lee	10.00
First, Clifton Forge, Rev. Thos. H. White, D. D.	10.00
Second, Richmond, Rev. Z. D. Lewis, D. D.	10.00
Mt. Zion, Roanoke, Rev. W. W. Hicks, D. D.	10.00
First, Roanoke, Rev. A. L. James, D. D.	10.00
Diamond Hill, Lynchburg, Rev. B. Tyrrell, D. D.	10.00
First, Petersburg, Rev. S. T. Eldridge, D. D.	10.00
First, Stanton, Rev. R. C. Pounell, D. D.	10.00

MINUTES

WASHINGTON.

Bethlehem, Tacoma, Rev. A. D. Williams, D. D.	5.00
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WEST VIRGINIA.

First, Sulphur Springs, Rev. E. M. Jackson	5.00
Mt. Hermon, Morgantown, Rev. Geo. E. Fountain	5.00
Mt. Moriah Sunday School, Mico, Rev. J. H. Lemons, Supt.	5.00

WISCONSIN.

Mt. Zion, Milwaukee, Rev. I. A. Coppage, D. D.	5.00
Galilee, Milwaukee, Rev. James Moore	5.00

JOURNAL

OF THE

Twentieth Annual Session

OF THE

**Woman's Convention
Auxiliary**

TO THE

National Baptist Convention

HELD WITH THE

**Second Baptist Church
Indianapolis, Indiana**

REV. B. J. F. WESTBROOK, pastor

SEPTEMBER 8-13, 1920

CONSTITUTION.

PREAMBLE.

We, the women of the churches connected with the National Baptist Convention, desirous of stimulating and transmitting a missionary spirit and grace of giving among the women and children of the churches and aiding in collecting funds for missions to be disbursed as ordered by the Convention, organize and adopt the following:

ARTICLE I.—NAME.

This organization shall be known as "The Woman's Convention, Auxiliary to the National Baptist Convention.

ARTICLE II.—OBJECT.

The two-fold object of said Convention shall be to distribute information and stimulate effort through women's local, district and state organizations where they exist, and, where they do not, to encourage the organization of societies; to secure the earnest systematic 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 Twenty Dollars to the work, District Associations that have paid Ten Dollars, local societies that have paid Five Dollars, and Children's Bands that have paid Two Dollars and Fifty Cents, shall be allowed two delegates for each Five Dollars 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 One Dollar. 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 meeting of the Executive Committee when in her judgment needful, or at the request of five members of the Executive Committee. In her absence the Vice-President from the State where the committee may be located shall take her place. The Vice-President shall represent the interest of the Convention and Boards in their respective States and 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 socie-

ties where there is no State organizations, 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 the 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-Presidents, shall be elected by ballot on Thursday afternoon 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 Board of the National Baptist Convention and with the State organizations.

Article 10. The Executive Committee shall report, through its officers of 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, unless permission to leave is given by the President.

OFFICIAL DIRECTORY.

Mrs. S. Willie Layten, Pennsylvania	President
Mrs. Edna Strickland, Texas	Vice President
Mrs. M. V. Parrish, Kentucky	Treasurer
Mrs. V. W. Broughton, Tennessee	Recording Secretary
Mrs. M. E. Goins, Missouri	Ass't. Recording Secretary
Mrs. E. Arlington Wilson, Texas	Historian
Miss Nannie H. Burroughs, District of Columbia	Cor. Secretary

STATE DIRECTORY.

Mrs. R. E. Pitts,	Uniontown, Ala.
Mrs. Alice Fawkes,	Ala.
Mrs. S. C. Shanks,	Pine Bluff, Ark.
Mrs. Mary E. Hite,	D. C.
Mrs. L. E. Jones,	Fla.
Mrs. S. F. Brown,	Newman, Ga.
Mrs. E. T. Dean,	Champaign, Ill.
Mrs. A. D. Winstead,	Indianapolis, Ind.
Mrs. Emma Gaines,	Topeka, Kan.
Mrs. M. V. Parrish,	Louisville, Ky.
Mrs. Octavia Pugh,	Leesville, La.
Mrs. Lula Richardson,	Md.
Mrs. Anna B. Brown,	St. Louis, Mo.
Mrs. A. A. Cosey,	Mound Bayou, Miss.
Mrs. Gussie Allen,	Neb.
Mrs. F. E. Mason,	Okla.
Mrs. Lillie Thomas,	Ohio
Mrs. Amanda East,	Williamsport, Pa.
Mrs. Fannie P. Cooper,	388 S. Lauderdale St., Memphis, Tenn.
Mrs. Edna Strickland,	Texas
Mrs. Fannie Carter,	Va.
Mrs. L. W. Terrell,	W. Va.
Mrs. W. D. Carter,	Seattle, Wash.

EXECUTIVE BOARD.

Mrs. M. F. Edwards	Ala.
Mrs. N. L. Barnes	Ala.
Mrs. S. E. Bailey	Dermott, Ark.
Mrs. Anna C. Williams	D. C.
Mrs. A. J. Brown	Fla.
Miss Bessie Foster	Savannah, Ga.
Miss C. D. Trice	Chicago, Ill.
Miss Ella Peters	Indianapolis, Ind.
Miss J. P. Harden	La.
Miss M. J. Walker	Miss.
Miss C. R. McDowell	Hannibal, Mo.
Miss S. A. Botts	Neb.
Miss M. J. Brockway	Oklahoma City, Okla.
Miss Graham	Pa.
Mrs. M. H. Flowers	Nashville, Tenn.
Miss J. N. Moss	Dallas, Tex.
Miss M. M. W. Arter	Va.
Miss Z. D. Lewis	W. Va.

SUPERINTENDENTS OF CHILDREN'S BANDS.

Mrs. V. R. Pearson	Auburn, Ala.
Mrs. Jessie Jenkins	Ala.
Mrs. Lula Childress	Ark.
Mrs. Sarah F. Lewis	D. C.
Mrs. Nancy Lewis	Fla.
Mrs. Hattie Harris	Atlanta, Ga.
Mrs. Lizzie Smith	Ill.
Mrs. A. B. Hill,	Mo.
Mrs. Ada Woodson	Neb.
Mrs. Ella Kent	Tenn.
Mrs. M. S. Jones	Tex.

OFFICIAL PROGRAM OF THE TWENTIETH ANNUAL SESSION
OF THE WOMAN'S CONVENTION, AUXILIARY TO THE
NATIONAL BAPTIST CONVENTION, WITH THE
SECOND BAPTIST CHURCH, REV. B. J. F.
WESTBROOK, PASTOR. INDIAN-
APOLIS, INDIANA.

- REPRESENTING THE--

West Virginia Sunday School Association,
Prof. Byrd Prillerman.

National Urban League,
Mr. E. Kinckle Jones.

American Red Cross,
Miss Mae Irwin.

Savings Division, War Loan Organizations,
United States Treasury Department,
Mr. W. E. Richards.

Woman's American Baptist Home Mission
Society, Mrs. Frederick Osgood.

WEDNESDAY AFTERNOON.

2:00 Formal Opening of the Woman's Convention, Second Baptist
Church, Rev. B. J. F. Westbrook, Pastor, Mrs. S. Willie Layten,
President, presiding.

2:10 Devotional Services—Led by Mrs. C. D. Trice, Illinois.

2:40 Memorial—Tribute to Mrs. Sylvia Cecil Jenkins Bryant,
Late Vice President.

Selection—Music by Representatives of the National Train-
ing School (Representing the Trustee Board.)

Tributes—1. "Her Worth to the State of Georgia," Mrs. M.
W. Reddick, Georgia (Representing Georgia Baptists.)

2. "Her Worth to the Women at Large," Mrs.
Mary V. Parrish, Kentucky, (Representing the
Woman's Convention, Auxiliary to the National
Baptist Convention.)

Selection—Music by Representatives of the National Train-
ing School (Representing the Trustee Board.)

ENROLLMENT.

3:20 Opening Sermon—Rev. C. G. Fishback, D. D., Ohio.
Seating of delegates by States.

Offering—Announcements—Adjournment.

WEDNESDAY EVENING.

8:00 Song Service.

Devotional Services—Led by Mrs. M. M. Stuckney, Ga.
Mrs. Mary J. Johnson, Ill.

PLATFORM MEETING.

Welcome Addresses.

On Behalf of the Churches—Mrs. Eula Westbrook.

On Behalf of the City—Mrs. Anna D. Winstead, Cor-
responding Secretary, Indiana State Convention.

Music.

Welcome Address—On Behalf of the State—Mrs. Ella Peters,
President, Indiana State Convention.

Response—Mrs. A. A. Cosey, Mississippi.

Report of Committee on Enrollment.

Address—"History of the Woman's Convention, Auxiliary to
the National Baptist Convention."— Mrs. E.
Arlington Wilson, Historian.

Offering—Announcements—Adjournment.

THURSDAY MORNING.

9:30 Devotional Services.

Led by Mrs. J. E. Givens, Kentucky.

Mrs. Ida Frazier Bates, Kansas.

10:00 Workers' Conference.

Conducted by Rev. Mordecai Johnson, West Virginia.

Theme—"Stewardship and Life Enlistment."

10:20 Music.

10:30 Mrs. C. H. Parrish, Presiding.

Annual Address—Mrs. S. Willie Layten, President.

Music.

Offering—Announcements—Adjournment.

THURSDAY AFTERNOON.

2:30 Song and Devotional Services.

Led by the Representatives of the National Training
School.

2:45 Health Talk—Miss Mae Irwin, Head Nurse Freedmen's Hos-
pital, Washington, D. C. (Representing the American Red
Cross.)

3:15 Music.

- 3:20 Report of the Corresponding Secretary—Miss Nannie Helen Burroughs, D. C.
Music.
Offering—Announcements—Adjournment.

THURSDAY EVENING.

- 8:00 Devotional Services.
Led by Mrs. Celia Tillerman, Kansas.
Mrs. S. C. Williams, Louisiana.

PLATFORM MEETING

Religious, Social and Economic Welfare.

Chorus—Children Representing the Sunday Schools of Indianapolis.

Address—"Why Negro Migration Continues," Mrs. Myrtle Foster Cook, Missouri.

Address—"What the Urban League is Doing for the Social and Economic Betterment of the Race."

Mr. E. Kinckle Jones, Executive Secretary, N. Y.

Addresses—"The Wise Use of Earnings and Liberty Bond:"—Mrs. Maggie L. Walker, President St. Luke Penny Savings Bank, Richmond, Virginia.

Mr. W. E. Richards, Representing the Savings Division, War Loan Organization, U. S. Treasury Department.

Music.

Offering—Announcements—Adjournment.

FRIDAY MORNING.

- 9:30 Devotional Services.
Led by Mrs. Lucy Faulkner, Mississippi, Mrs. Ida B Taylor, Ohio.
- 10:00 Address—"Christ's Whole Program, Our Resources for Carrying it Out"—Mrs. V. W. Broughton, Tennessee.
Music.
- 10:20 Address—"How to Increase the Efficiency and Usefulness of the Local Church"—Miss Pearl Norwood, Florida.
- 10:40 Address—"The Religious Education of Our Children"—Prof. Byrd Prillerman, Supt. Work Among Negroes, West Virginia Sunday School Association.
Music.
- 11:10 Address—Mrs. Fredrick Osgood, Illinois, representing the American Baptist Home Mission Society.
- 11:40 Address—Mrs. E. E. Whitfield, Field Secretary.
Offering—Announcements—Adjournment.

FRIDAY AFTERNOON.

- 2:30 Devotional Services.
Led by Mrs. Fannie White, Michigan.
Mrs. W. L. Petty, Missouri.

SOCIAL WELFARE.

- 2:45 Address—"Some Problems of the City—How to Meet Them Through a Social Service Program"—Mrs. C. E. Jones, Virginia.
- 3:00 Address—"Living Conditions—What Can be Done to Promote Good Housing"—Mrs. Hattie E. Harris, Georgia.
- 3:15 Address—"Needs of the Women in the Rural Communities—How to Meet Them"—Mrs. H. L. Jamerson, Arkansas.
- 3:30 Address—"How to Wage Effective Warfare Against Lynching, Disfranchisement, Jim-Crowism and Segregation"—Mrs. J. T. Brown, Illinois.
- 3:45 Address—"What the Ballot Will do for Our Women"—Mrs. Lula F. Smith, Indiana.
- 4:00 Address—"The Educational Value of Suffrage Clubs"—Mrs. Lena Trent Gordon, Pennsylvania.
Music.
- 4:30 Health Talk—Miss Mae Irwin, Head Nurse Freedmen's Hospital Washington, D. C. (Representing the American Red Cross.)
Music.
Offering—Announcements—Adjournment.

FRIDAY EVENING.

- 8:00 Devotional Services.
Led by Mrs. M. M. W. Arter, West Virginia.
Mrs. S. F. Lewis, District of Columbia.

PLATFORM MEETING.

- 8:15 Address—"Stewardship"—Rev. Mordecai W. Johnson, W. Va.
Music.
- 8:50 Address—"New Phases of the Foreign Mission Problem—How to Cope with Them"—Mrs. J. M. C. Amos, Texas.
- 9:05 Address—Rev. L. G. Jordan, Secretary, Foreign Mission Board, Pennsylvania.
- 10:00 Presentation of Returned Missionaries.
(A Special Invitation has been extended to Miss E. B. Delancy to be present.)
Music.
Offering—Announcements—Adjournment
Call for Recruits.

SATURDAY MORNING.

- 9:30 Devotional Services.
Led by Mrs. A. M. Townsend, Tennesseer.
Mrs. Lula Richardson, Maryland.
- 9:50 CHILD WELFARE.
Mrs. Mary V. Parrish, Chairman, Child Welfare Committee, presiding.
Chorus—Children representing the Sunday Schools of Indianapolis.
Address—"The Home Atmosphere— Building Character on What They See, Do and Eat"—Mrs. Fannie Cobb Carter, West, Va.
- 10:15 Open Forum—Fifteen Minutes.
Subject—"Important Factors—Where Children Study, Play and Sleep." (Speakers limited to 3 minutes).
- 10:35 Address—"How to Make the Sunday School Room Attractive"—Miss Josie Turner, Mississippi.
Music.
- 10:50 Address—"How to Enlist the Community in a Social Service Program"—Mrs. Bessie Bowser, Del.
- 11:05 Report of the Treasurer—Mrs. Mary V. Parrish.
Reports of Committees—Election of Officers.
Music.
Offering—Announcements—Adjournment.

SATURDAY AFTERNOON.

- 2:30 MEETING FOR WOMEN ONLY.
This meeting will last one hour.
Addresses—Miss Mac Irwin, Head Nurse Freedmen's Hospital, Washington, D. C. (Representing American Red Cross.)
Mrs. Willie S. Layten, Pennsylvania.
Mrs. Mary V. Parrish, Kentucky.
All Women Engaged in Social Service Work are Urged to Attend.
- 3:30 An opportunity to see Indianapolis is extended by the Executive Board of the Woman's Home and Foreign Missionary and Educational Convention of Indiana, Mrs. Ella Peters, President, to the Officers of the Woman's Convention, Special Guests and Presidents of State Conventions.
- 5:30 Reception given in honor of the guests, by the State Federation of Women's Clubs.

SATURDAY EVENING.

8:00 GRAND CONCERT.

DO NOT MISS THIS—THE TREAT OF THE WHOLE CONVENTION. HEAR MISS GEORGIA HARVEY.

SUNDAY MORNING.

- 9:30 CONVENTION SUNDAY SCHOOL.
Conducted by the Woman's Convention, Auxiliary to The National Baptist Convention.
MODERN METHODS—ALL GRADES.
SPIRITUAL ATMOSPHERE.
- 11:00 Devotional Services.
Led by Rev. Warner Brown, Pennsylvania,
Rev. E. M. Griggs, Texas.
Sermon—Rev. William P. Hayes, D. D., New York.
Music.
Offering—Announcements—Adjournment.

SUNDAY AFTERNOON.

Attend Missionary Mass Meeting.

SUNDAY EVENING.

- 8:00 Devotional Services.
Led by Rev. E. T. Martin, Illinois.
Rev. Junius Gray, Maryland.
Sermon—Rev. G. W. Robinson, D. D., Iowa.
Music.
Offering—Announcements.

SUNDAY SCHOOL OFFICERS.

Mrs. Mattie D. Anderson, Ohio—Superintendent,
Miss Geneva L. Stultz, Louisiana—Secretary,
Mrs. W. F. McKinney, Georgia—Pianist.

TEACHERS.

FLORIDA Mrs. Laura E. Jones
GEORGIA Miss Flora Bedingsfeld

MINUTES.

ILLINOIS.....	Mrs. E. T. Martin
INDIANA.....	Mrs. Delia Stone
IOWA.....	Mrs. W. A. Brown
MISSISSIPPI.....	Mrs. L. L. Nesby
MISSOURI.....	Mrs. Mamie Thompson
OKLAHOMA.....	Mrs. Anna M. Smith
OHIO.....	Miss Clementine Hedges
TENNESSEE.....	Mrs. A. M. Townsend
TEXAS.....	Mrs. Ida L. Boone
VIRGINIA.....	Mrs. C. E. Jones

LESSON STORY.

Miss Etta J. Versa, Texas,
Miss I. Orontes Wood, Kentucky.

CONVENTION OFFICERS.

President—Mrs. S. Willie Layten, Pennsylvania
Recording Secretary— Mrs. M. V. Broughton, Tennessee.
Cor. Sec'y—Miss Nannie H. Burroughs, Dist. of Columbia
Assistant Sec'y—Mrs. M. E. Goins, Missouri
Historian—Mrs. E. A. Wilson, Texas
Field Secretary—Mrs. E. E. Whitfield
Treasurer—Mrs. M. V. Parrish, Kentucky

Proceedings

Indianapolis, Ind., Sept. 8, 1920.

The Woman's Convention, Auxiliary to the National Baptist Convention, held its Twentieth Annual Session in the Second Baptist Church, Rev. B. J. F. Westbrook, pastor, Wednesday afternoon, 2 p.m.

The Convention was called to order by Mrs. S. Willie Layten, president. She expressed her joy to be present at this session and declared the Convention open and ready for business:

Devotional Services were conducted by Mrs. M. Bledsoe, Ill. Song "Praise God I'm Satisfied." Congregation repeated Psalms 23. Remarks by Mrs. Bledsoe. Scripture reading, Romans 12, by Mrs. C. R. McDowell, Mo. Songs, "Close to Thee," "Mountain Railroad." Prayers by Mesdames Bettie Lacy, Maryland, and C. M. Wells, Ala.

The program was read by the Secretary and adopted with necessary changes. President Layten called the officers to the platform and proceeded to make suggestive and appropriate remarks, relative to the memorial services, as tribute to our late Vice President, Mrs. S. C. J. Bryant. Music was sweetly rendered by representatives of the National Training School. Song, "No Tears up Yonder. Officers contemporary with Mrs. Bryant were Mrs. V. W. Broughton and Miss Nannie H. Burroughs. They stood and were presented to the Convention by President Layten, as two of the three, herself being the third, who had labored continuously together, pleasantly and untiringly with Mrs. Bryant for the past nineteen years. We grieved over the departure of our sister, but we mourned not as those without hope. She had outrun us and had made the port whither we all are journeying, there to meet Sister Bryant and all our loved ones who have gone before us. Sister Bryant's chair was vacant. As a reminder of her absence, the Corresponding Secretary had seen to that chair being beautifully decorated with rare and beautiful flowers, highly typical of the life of our departed Vice President. Dr. Bryant was present, an although still lonely without his beloved companion, was pleased to note the love and appreciation manifested for her in the memorial

Mrs. Reddick, of Georgia, spoke of the remarkable life of Mrs. Bryant. She said that Mrs. Bryant was ambitious to a high degree. She finished her education after marriage, and added to her literary training the course of Theology, being the first woman to receive the degree of S. T. D. She was a true leader of the Baptist women's service.

of Georgia; the founder of the Bryant Preparatory School, to give women a second chance. She was progressive in her methods, and was ever on the alert to give the women and young people of Georgia the benefit of all her store of wisdom and experience.

Mrs. M. V. Parrish also spoke in memory of the deceased. She said that the light that shineth brightest at home shines farthest away. Mrs. Bryant was considered a wise counsellor. The announcement of her death came as a thunderbolt to the Baptist women of America. To know her was to love her. She was ever ready to serve or sacrifice; was always on the right side. She was a broad minded woman, being interested in all that pertained to our race's uplift, its education, its civic reforms, and above all, its denominational interests as fostered by our Convention. Our sorrow is inexpressible! We commit ourselves and all we are to our dear Heavenly Father who alone can enable us to endure this deep sorrow.

Song, by the National Training School, "When We All Get to Heaven." Solo, by Prof. Britt, "A Place in Heaven for Me." These songs were rendered sweetly and impressively, giving comfort to all. Final word by President Layten. She bade us emulate the example of our worthy sister; and when we, too, shall be summoned to depart, may we wrap the drapery of our couch about us and lie down to pleasant dreams.

Song, "Onward Christian Soldiers." President Layten with timely and appropriate words presented Rev. C. G. Fishback, Ohio, to preach. Subject: Woman's Part in the Reconstruction of the World. Text: 2nd. Cor. 4:26. Introduction. Reference made to the late world war; its destruction, its sacrifice, its cost; then the armistice and the work of reconstruction begun. League of Nations called; the men sat down to eat and arose to play, neglecting the laws of the great Judge of the earth. Nothing worth while was done.

1. The home is the place to begin reconstruction; no home without a woman. God gave woman to man as a companion.

Question—"Is it well with thee? Have you made the best use of your talents? Have you been trained for service? Opportunities offered National Training School referred to most encouragingly. Domestic science urged. Have you given special study and care of the body? Will you make a good wife?

2. Is it well with your husband? Has he a sound body and mind? Marriage a great responsibility and should not be entered upon thoughtlessly. When entered into, should be studied and each party so labor as to add to the comfort and well being of the other, as to wealth, health and happiness. Sympathize with each other in sorrow and rejoice with each other in success.

3. Is it well with the child? Training should begin before child's birth. Every child has a right to be well born. Mother has a unique place in the reproduction of the race; a strategic point in the re-

construction of this old world; the preserver of morals, the builders of society. No race can rise higher than its women.

Our progress has been marvelous; what wonders God hath wrought. This assembly of the Baptist Womanhood, of the race representing education, morality and Christianity, is the best answer as to what God hath wrought in the development of our race.

Women were urged to enter the new fields of politics. What is good for the white woman in this country is also good for us. When we have done our best along all lines, a glorious welcome will be extended us to mansions in the skies.

Song, "Higher Ground."

Comments on sermon by President Layten. She emphasized the 19th Amendment to the Constitution of the United States and urged the women to use the ballot. Mrs. C. R. McDowell also commented on the sermon and considered it the best she ever heard. Delegates were seated by states.

Benediction by Rev. C. H. Parrish, Kentucky.

WEDNESDAY EVENING SESSION.

Devotional Services conducted by Mesdames M. M. Stuckney, Ga., and Julia Lee, Ill. Songs, "Glory to His Name," "On Christ the Solid Rock I Stand." Prayer. Song, "Stand up for Jesus." Scripture Reading, Matt. 22:9-10. Subject, "Finding the Lost." Words of welcome were extended on behalf of the churches by Mrs. Eula Westbrook. She welcomed the Woman's Convention because it represented the largest organized effort of the women of our race on earth. We had wrought well and done much toward the development of our women. She highly complimented the staff of officers, specifying their excellent qualities individually. Most of all she welcomed us because we represented our Lord Jesus Christ in our ministry to this lost world.

Mrs. Anna Winstead spoke hearty words of welcome on behalf of the city. She gave us a brief history of Indianapolis; spoke of its population, its railways, its good streets, its public buildings, its factories, stores, hospitals, doctors, lawyers, undertakers, educational institutions, churches. Indeed she gave all that Indianapolis affords. Mrs. Hill was called upon to represent the Club Women of Indianapolis.

Song by the choir, "Praising My Savior, All the Day Long." Response to welcome addresses, Mrs. A. A. Cosey, Mississippi. She accepted the cordial words of welcome in the names of the officers and Directors of the Convention. They are all fine women doing a great work for their race. The officers were complimented as to their several positions and placed high in the roll of dignitaries. The National Training School was referred to in most glowing terms of praise. The Directors of the several States were referred to suggestively. To them a large degree of success is due. All were

urged to do their best. Give the world the best and the best will come back to you.

Committees were appointed as follows: Enrollment—Mesdames Ruth L. Bennett, Chairman; Anna C. Williams, D. C., Julia B. Wilkerson, W. Va., Birdie Scott, Texas. Finance: Mesdames L. J. McNorton, Chairman; Violet Johnson, N. Y., Alice Tucker, Pa., V. Javis, La.

Enrollment Committee made a partial report. Upon motion, the partial report was adopted and the Committee continued. Address: "History of the Woman's Convention, Auxiliary to the National Baptist Convention." Mrs. E. A. Wilson, historian. This address was pointed, concise and educational. Showed much care and time had been given in its preparation. Read the report as printed. Comments were made upon the excellence of the report by Dr. A. R. Griggs and Mrs. Abington, Mo. A motion prevailed to adopt report and have it printed in pamphlet form. An amendment to extend thanks to the Historian was carried.

Mrs. Ella Peters, president Indiana State Convention, was happy to bid us welcome, as she regarded us the greatest body of Christian women in the world. Indiana was called the Hoosier State because of an incident that happened between an Indian and a white man. Indian knocking and asking three times, "whose's here?" White man responded, "whose here," instead of I'm here. She was pleased to welcome us to one of the best states in the Union. There were many opportunities for advancement in Indiana. A Training School for our girls in building one of the features of great interest. We were made welcome to all the attractions, the advantages and comforts that the Hoosier State afforded.

Words from Dr. Moore, complimentary of President Layten and Secretary Burroughs. He urged co-operation, racial adjustment, law and order as great movements in which we should be especially interested. New industrial opportunities should be safe guarded. We should go on record as indorsing the 18th Amendment or the enforcement of prohibition. Urged that we must use the ballot intellectually and help advance the civil interests of our race in this country.

Collection taken. Amount \$16.04. Solo, Miss Geneva Staultz, "Take me and make me, Fill me and Use me," sweetly rendered. Benediction by Rev. Moore.

THURSDAY MORNING SESSION.

Devotional services led by Mrs. Ida Frazier Bates, Kansas, and Mrs. Sharkie, Texas. Songs, "Every Day, Every Hour," "Trust and Obey." Scripture reading, Acts, 4:34-37. Subject, "Power of Prayer." Results—Place shaken; disciples unified. Power given to testify and to give. Prayer by Mrs. Sharkie. Song, "Savior More than Life

to Me. Prayer, Mrs. Mamie Johnson, Mo. Song, "In the Cross of Christ I Glory." Prayer, Mrs. Collins, Detroit, Mich. Song, "You Better Mind." Workers' Conference conducted by Rev. Mordecai Johnson, W. Va. Subject, "Stewardship and Life Enlistment." Music, "Draw Me Nearer." Remarks of introduction by Mrs. M. V. Parrish, Ky, who was presiding at this session. Rev. Johnson said that he came as a messenger of Jesus, to have us dedicate or rededicate our lives to Jesus. Stewardship and Life Enlistment were the same—persistent, whole hearted service to Jesus. He was happy to come to us at this time. Men and women were ready to accept Jesus as the Savior of all men, in all conditions, under all circumstances.

Before the late world war, men were confident upon what man's wealth and knowledge could accomplish. (Enlarged this thought by happy historical references.) Religion was relegated to private life. In spite of the world's confidence in science, industry, commerce, law and wealth, the most awful war the world has ever known came. Although peace has been declared, there is no peace and nations are still against nations. Special reference made. Constructive good will, righteousness and justice the demand of humanity. Science has given us a long arm man; a long eared man; a long tongue and a long leg man, but what can any of them do without a great good soul? The world's greatest need at this hour is soul spirit; not only the Orient, but our own land is disturbed and ill at ease, as to its executive leadership. Jesus, the Captain of our salvation, the need of the world. Labor leaders want democracy in labor as well as in politics. Men in the church who see the conditions have entered into an Inter-Church World Movement. The church of Christ is against the wall fighting the world as never before. One of every nine professes Christianity generally. Special reference was made where one of every six prefers Christianity. God is calling for men and women to give up things for Christ. He called Peter and others upon a mountain and taught them what He would have them do to save men. One-tenth of the Christians in America are Negroes. They are the great spiritual force working for righteousness, justice and goodwill in this country. God is calling for all men and women who love Him to dedicate themselves anew to His service, and whatever they can do, do it heartily and unreservedly as unto the Lord. A blessed timely message fearlessly and earnestly given.

The minutes of previous sessions were read, and upon motion they were adopted. Song, "Work for the night is coming." Remarks by Mrs. M. V. Parrish, the presiding officer. She spoke as to our worth and standing in the National Associations of Colored Women's Clubs, recently held in Tuskegee, Ala., with special reference to the excellent manner in which our President represented us. Amidst a storm of applause, state after state vying with each other in their cheering. Then by request of Miss Somtunzi, the audience arose and sang, "Praise God, I'm Satisfied." President Layten came forward

and delivered the annual address. Glad to be permitted to be present, strains of "Far, Away" opened the message, and she proceeded as follows:

DEAR CO-WORKERS:

Referring to the scourge of influenza last year, I opened my message with these beautiful lines from that old favorite, "Far Away".

"Some have gone from us forever,
Longer here they might not stay;
They have reached a fairer region,
Far away, far away.

.....
Ere this closes, many may be far, far away."

Little did I think how near the prophecy would be to us. It is not generally credited to women to be world known or famous through some singular achievement, although through the ages they have accomplished as much as men—nay, more—all this time, I am thinking of the mothers whose function it has been to face death, to go down into its valley and shadow and give the world its geniuses, as well as do the things which made them famous. Woman's greatest fame, however, will be recorded mightiest as the benefactor of the human race, as the patient helpmate and unselfish encourager of those who have struggled and achieved. "And it does seem to be true that the brightest lights that have ever shown in the service of God and the most beautiful characters that have ever graced the pure, spotless Christianity of Christ have been those who have been least conscious of their excellence and felt themselves the least of all Saints"—so with our departed sister. It is remarkable that our official roster, which so long included four of the original officers, remained unbroken or uninterrupted for 19 years. I cannot think of any such coincidence. Mrs. S. C. J. Bryant for nearly nineteen years has served as vice-president of this body. To describe her here, I am unable; we can always refer to her Christian character and wifely virtue; I cannot measure what she represented from her state, nor compliment her culture and qualifications as an officer of this convention. She was a parliamentarian, a forceful speaker and a shining light in debate, also as an instructor. She was one of the well made, self-made women, having struggled and forced her way through school and other achievements. She succored those who needed a friend, a home and encouragement. The many young people whose lives she has touched and gladdened and helped through school "rise up and call her blessed." The school she founded "praises her within the gates." This is a better world because of the life and work of Sylvia Cecil J. Bryant—we miss thee today. "Sister, thou wast

mild and lovely." Thy monument is thy life's work. Your president was unable to attend Sister Bryant's funeral, but sent a message of condolence and ordered a floral tribute in the name of the Women's Convention (auxiliary to N. B. C.). Mrs. McKinney satisfactorily carried out your president's request. Our Recording Secretary, Mrs. Broughton, was present and represented officially our Convention.

VICTORY DRIVE.

Co-operation between the religious denominations of the world, for world Christian evangelization, has been in the minds of Christians for a long time, but somehow the war brought it into action, "either as a product or by-product." The Inter-Church movement was formed and was indorsed by eighty denominations and inter-denominational agencies. This movement became a sort of centralized bureau or agency through which these denominations might co-operate, in enlarging and carrying out their home and foreign missionary, educational and other benevolent programs. Though this co-operative plan did not succeed in its entirety as an Inter-Church organization, its educational work, its conceptions and possibilities in bringing Christians of all faiths closer together, cannot be lost. The great truth of the one body, the Church of our Lord and Saviour will yet triumph in the world and break down the sectarian lines which retard the gospel's progress. The N. B. C. indorsed the co-operative plan and the lessons to us in the "budget making." Business methods and value of surveys, will result in more value to our people than the intrinsic value of the amounts underwritten. After many communications and several conferences with the "commission" and its sub-committees, your president did not deem it advisable to make a personal decision for this Convention as to how it would ~~have~~ co-operate with the Inter-Church. There were some financial obligations (the proposition coming to us as late as March), I deemed inexpedient to sign your obligation thereto. I directed our Corresponding Secretary to issue a call for an Executive Board meeting to consider this matter, and by a suggestion of Corresponding Secretary, the auxiliary of the Lott Carey Convention was invited to a joint session in reconsideration of the campaign. In conference with representatives of these organizations were Rev. I. A. Thomas, director of the N. B. C. Commission, and Mr. Adolphus Lewis, representing the Inter-Church. After careful consideration, we decided that at so late a time we could not "underwrite" the proposition of expense allotted to us and therefore would not ask the Inter-Church to finance our plans, but that we do commend that spirit of the movement and would co-operate, make reports, etc., by using our own and former methods, except that we would enlarge and push out

efforts with more vigor. (See budget as sent to states and probably same may be included in Corresponding Secretary's report.) Mrs. J. H. Randolph, president of the Lott Carey Auxiliary, was chosen by her executive board as director of the Lott Carey Campaign, and we appointed Miss Burroughs as director of our campaign. Your president was elected chairman of the joint movement.

THE FIELD.

The past year, by invitations, it has been my privilege to attend three state meetings and see much of our field of opportunity. Mrs. Eva Dean, president Illinois Baptist State Woman's Convention, invited me to that state meeting, which convened in Chicago, June 9 to 13. This earnest group of Christian workers, led by Dr. L. K. Williams, president, who has a vision of the responsibilities and opportunities given the colored people of that section to espouse through the Church. Mrs. Dean has the confidence of her co-workers and is working earnestly to get her state well organized. She planned a tour of the state for me. The Louisiana State Convention convened July 20 to 25, at Opelousas. An invitation to this meeting came through their faithful state missionary and our representative, Mrs. Jarvis. That meeting was impressive and a great gathering of Baptists, the church filled to overflowing, windows full, churchyard crowded with people earnestly gathered to know what the colored Baptists of Louisiana may do to extend the Kingdom of Christ and uplift the masses in that state. Rev. W. A. Taylor, president, has the confidence of his convention and has laid upon him great responsibility to lead that host aright. Truly, the harvest is great. The state meeting at Natchez, Miss., I cannot soon forget, nor the meeting of that Woman's Auxiliary, presided over by Mrs. Cosey. There were over 400 enrolled delegates who filled the church. Mrs. Cosey is an able leader, her work is developing in system which shows results. The women reported over \$4,000 for missions, education and our national work. This convention supports a state college for the higher education of Negroes in Mississippi. Its work is a credit to the denomination. Professor Owen and his capable wife are impressing and shaping for usefulness the lives of many young people of that state. About \$20,000 was reported from this meeting. Mrs. Cosey works through a county plan—in which a director is appointed to organize societies in her county, and a voluntary county missionary devises plans for money-raising. I did not meet the Georgia convention, but you might have thought so had you been present with me and saw what Mrs. McKinney and Dr. Bryant arranged, aided by Dr. Williams and other pastors. We had a wonderful meeting, in which were pastors and representatives from the

city churches and out of town churches. Mrs. McKinney knows how to organize and preside over such a meeting. At Montgomery, Alabama, Mrs. C. M. Wells arranged a conference with representatives from the missionary societies, at which time many phases of the work and local conditions were discussed. I went to Selma, and saw Selma University through the interest of our Mrs. Pollard. This institution which is the work and pride of the Alabama Baptists was a revelation to me; it is doing remarkable service in education for our people in that state. To be rightly appreciated Dr. and Mrs. Pollard must be seen in their field of labor. I am informed that so well prepared are the students of this school that their work has attracted the attention of the Alabama State Board of Education in such a way that will prove helpful to the University. At Mobile, our state director, Mrs. Pitts, met me. (She had arranged other appointments, but time would not permit me to fill.) Here she co-operated with Dr. and Mrs. C. First Johnson, and there meetings of much value were held. The influence of Dr. Johnson is very far-reaching for the good of our cause and also the race. At Tuskegee, I met Mrs. Edwards, state president of Alabama, and others of our workers. Among them, Mrs. Cooper and Recording Secretary Broughton, who would not take "no" for Tennessee, and at Memphis another inspiring meeting was held with the faithful ones of that state, whose loyalty to our work is known. Through Mrs. McIlwain, an opportunity was given to meet workers in Missouri. At St. Louis, a fine meeting was arranged at Lenord Street Church, Rev. P. W. Dunnavant, pastor. The result was two delegates were appointed to represent in this Convention. Miss Violet Johnson made appointments in Jersey during the summer and fall. These Jersey Baptists are a unit in their work. Colorado has also been visited, but the work needs reviving there. God bless these consecrated leaders and their co-workers. These meetings have been very inspiring and helpful to your president, affording opportunity to see the field and its needs. "Let us pray the Master to give us workers for His vineyard."

After this privilege of going over our field comes the question: What is our definite responsibility and definite authority as Christian workers? Responsibility is always two-fold when it refers to the relation of individuals to each other. Firstly, it requires understanding and a practical course of action by those to whom authority is given; (I refer to our Church and its missionary societies: Christ gave to His servants authority to reclaim the world, and He gave to every man his work. Mark 13:34; on the other hand, it demands co-operation from them over whom (the masses) this authority is placed. God has established authority for His Church in definite principles. "Love ye one another." "The strong must bear the infirmities of the weak." The authority to undertake this social service now is given the Church and the agencies

developed from it. God works through human instrumentality as well as directly by His Spirit.

Leadership—leadership—teachers—consecrated, trained leadership, is what the whole situation needs. The South needs more schools, and workers, and better support for the few institutions named and others not mentioned. Leadership is the particular need of the north and western places, where the migration has so suddenly increased Negro population that it has been impossible to properly house these people, overcrowding and bad sanitary conditions is jeopardizing health conditions. It is almost impossible to have good moral standards where such conditions abound. Many of our people are crude and ignorant and need the speedy uplifting remedies of the present Commission of Education and how to live right.

Let us through our Churches and missionary societies hurry the saving and uplifting power. Through intelligent, upright and unselfish ministers and workers. Good ministers, not great ones, are now in demand. If our women in their organizations are in earnest about soul-saving and character building and want to work, now is the time. Put Social Service work in your program. Help and urge your church to have an employed, well-trained missionary to enlist in the work of the adjustment of Negroes in towns and cities. Many need instruction on how to behave when traveling, how to be quiet and self-respecting. I regret to have observed in many instances what little courtesy men showed women; they even scrouged and pushed women with children from their rightful turn entering trains. I also regret to note in some instances these men were pastors of churches.

Our societies should have periods devoted to instructing mothers how to raise their boys to have respect for women. Instruct women and girls particularly when entering a strange city, if information is needed, to ask in the station for a Traveler's Aid agent. Should some station not have such an agent, ask the railroad ticket agent or a policeman for direction. It is most unsafe to make friends with and ask advice of strange men and women. Be sure and get correct addresses of friends before leaving home, or of some reliable persons to whom they may go upon arrival. Give these new comers information about clothing, climatic conditions, about disreputable sections of the city, of questional recreation places, inform them about housekeeping, about schools, educational and community provisions, of churches, of employment, of hospital clinics for children and adults and all the good institutions provided for betterment and improvement. We must revise our program of missionary work to meet the need of this new period in which we live.

Our new schedule is practical Christian social service. The great field of our responsibility and opportunity lies in the duplication of good homes and well-reared children. Our race needs more real homes with trained parents in them. Herbert Spencer wrote years ago, "The management of a family and training of children. This topic

should occupy the highest and last place in the course of instruction passed through by each man and woman." The first duty of a people is to take care of the children for the nation's sake as well as the children's. This sacred labor must include in its program, obedience and religious instruction. Froebel says, "Religious training should begin in the cradle with mothers' pals, caresses and hugs." What a precious thought, that mother's face and voice and hand may carry love and religion to a child. How much time is devoted to the religious education of our children. The Bible has been taken from the public school, often no Bible reading is had in homes, and the only place for such training is the Sunday school; often there the teachers are unqualified spiritually and educationally, for duty. Some one has estimated that the Sunday school affords only about twenty-four hours a year. How much time is devoted to the religious education of Roman Catholic children? About two hundred hours a year. The Catholic child receives on an average nearly nine times as much religious education or instruction as the Protestant child. Is it any wonder the Catholic child believes in the Church that so carefully taught him all his life? Is it not a wonder that so many children do become Protestants, when so little time is given to their religious education?

The Catholics are right in some things. They are right in the contention that children need to be taught in religious schools, or else they will become full of unbelief. If the child passes through the common schools and then through high school without thorough and constant instruction in religious matters and also lacks home instruction in the truth, he will come out rather weak in faith in the Christian religion. He will not have many clear-cut religious convictions.

His religion will be a sort of the accomodative kind that will suit one class as well as another."

I have a suggestion here for men: the way in which some men carry and shift their religious duties on their wives. They want their children raised religiously, and they are glad to have their wives go to church, but how hard it is to get them to be leaders in Christian service! It is certainly unworthy of a true man to leave all Christian work and Christian training of his children to his wife, sister, mother or daughter. Fathers must do their part.

Another need is, more Christian schools, well supported and equipped, and better support and equipment for our own Training School at Lincoln Heights; more and larger contributions from individuals and organizations toward the liquidation of our obligations and for buildings. To carry on the business and industry of the nation, our young women are being called daily into new fields of employment, and it is highly important that they be properly equipped to meet the demands, and it is vital to choose for them the right kind of school at this crisis. To aid in such decision, our Training School has come into the kingdom at the right time.

Our demand is not that churches and societies supply all the funds but that Christian people who have money do their service by giving. The Sunday schools and B. Y. P. U.'s can help them out with the work of Christian education. By all and every means our youth must be speedily taught the truth of racial development as it is in Christ, or our race will be less Christian than it is to-day, and therefore will not be able to advance as we desire it.

No better way of imparting such instruction and making it attractive alike to child and parent can be recommended than the Fireside school plan. These lessons are simple and beautiful. For Bible readings which correspond with the regular Sunday school lessons, there is Hope.

WHERE CHRISTIAN STEWARTSHIP WILL COUNT.

The South is restless and disturbed. There are indications that its conscience is awakening to its unfair treatment of its most dependable laborers and loyal citizens—Negroes. (A people whose environment is unfavorable for good living conditions—educational advantages, protection of life, citizenship, if they remain will retrograde, if they move into other sections where environment will permit competition and development, are progressive.) In Atlanta, Ga., and other places co-operative conferences between leaders of both races are being held, in order to secure a better understanding between the races and make better conditions for Negroes to live under. This is an opportunity of the white Christian church. To the white Christian church is given to labor to secure, if it be granted any agency to help secure a mutual understanding and confidence between different races, it is the religion of Jesus and the work is for His church. Let the white church be not insensible of the high privilege given to it to serve this day and generation.

Dr. Tompkins, in a recent Sunday school lesson, "Christian living," says: "St. Peter knew the weakness of our moral nature—admonishes Christian living and as we read them we know how practical they are. How all men should love the Brotherhood, fear God, honor the King. First, there is the respect for humanity when we remember that we are all the children of God. He created us in His own likeness and image, and when the day of redemption came, His Son became man, took upon Himself the human form and so making it once more worthy of honor. It is a sad thing to despise men, and yet it is a sin into which some so easily fall. God is perfect and we revere Him because He is perfect love. But men are horribly imperfect. Some of the best of us are so full of faults, the most of us so miserably vile that we at once begin to make distinctions. It is a modern danger—psychology shows a moral fiber which is deformed and low—we find ourselves so easily led astray—yet mod-

ern brotherhood has a universal claim which will not be set aside. And we know well enough that he is only worthy of honor who honors his fellows, regardless of language or skin or color, and we know well enough that the nation only is worthy of honor that leaps from hermit boundaries and hears and answers a call for help. Ah, a man can only follow Christ who came to save the world, when he knows and feels and acts upon the truth of human brotherhood. He can only reverence himself who reverences mankind and recognizes the needs of others as his own needs. Of one thing we are sure and that is this, the essential condition of the working out of the magic of peace and prosperity, so necessary to preserve America, as the savior of civilization is that the white people and the colored people shall sail forth and in mutual understanding and respect, may God help the white Christian church to see its duty and privilege in this hour of the nation's peril. May we as colored people strive to make friends with our white neighbors. There is generally an easy approach between the ministers and church workers of both races. Try this method.

OTHER DANGERS AHEAD.

The shadow of a superstition as old as human history and as deep as the woes of humanity hangs over us in the doctrine and communion of spirits as preached by Sir Oliver Lodge and his followers. These offer a religion of hope to the millions of bereaved throughout the world, especially those bleeding from the wounds of the war. Spiritualism is beguiling so many of our people who allow themselves to be fooled. The law and testimony teaches that the dead can not return, they forget the God-breathed words of the Bible, "Beloved, believe not every spirit, but try the spirits whether they are of God." Read Isa. 8:19-20. Remember the devil can imitate and impersonate the dead, to turn our trust and communications from God. We must also through Christian instruction check the tendency toward unbelief, higher criticism and materialism gaining headway among our young people—check these ends before they gain more headway.

I desire to emphasize a recommendation presented in 1916. As America is now enthusiastic in its education of immigrants for citizenship—let us not overlook but include in our Home Missionary work, Colored aliens. By such, I mean Chinese, Japanese, Filipinos, Mexicans, Cubans, West Indians, etc. Let us give them the blessed message of Christ, teach God's Fatherhood and man's brotherhood and win the friendship of these Colored aliens. This is one of our best ways to do Americanization work.

SUFFRAGE.

This year great labor is being spent to citizenize women. We should be able to discern the great opportunity through this medium

to open the doors of citizenship to our whole race, to open industry and every educational movement and to give the various kinds of protection emanating therefrom to our own boys and girls. Would that our pastors and churches could see their duty and way to direct the political advantages gained in many states through the migration.

TWENTIETH ANNIVERSARY.

When this session of our Convention closes, we will enter our twentieth year. I hope we will plan here for a special year's work and an appropriate anniversary program.

Frequently it is said, "We live in a new day or the dawn of a new day"—true, but it is not the Perfect nor the Peaceful day predicted during the dark period of the war. This is a new day facing heavy and stern responsibilities, a day in which we cannot forecast the future by any measure of the past. This period calls for new things, new service, we may even say new people with new ideas. Prof. Lightner Witmer of U. P. says, "The human mind takes the old and combines it into new patterns." A new world is created every day and it is the old world, too. There are ever new children, new parents, new teachers and to them the old truths appear new. Absolutely new thoughts and things after all, are rare."

There is so much restlessness and a sense of injustice—extravagance. "We have been on a splendid rampage and the brake must be applied." The worst fact of this profiteering period is that it tends to center too much thought on the material side of life and leaves us so little time and brain power for thinking about things that really count. The trend of things for the past few years has been away from the Spiritual. We have been drifting into a sort of habit of selling our soul's birthright for a mess of pottage, but this will not pay. Women, we must awake and work while it is day. There was a time when this wondering world for a moment stopped its busy wheel of life, that it might smite and jeer at Negro womanhood, but at last the world is learning that wherever heroic conduct is based upon duty rather than impulse and wherever the art of persuasive eloquence is demanded and wherever in opening the sacred doors for the benefit of human suffering is concerned, the Colored woman is making her contribution. She is being called into service with the great workers of the age. The Woman's Convention is encouraged and ready to gather a few lessons: 1. God will deliver His people if they call upon Him and trust Him. 2. Evil may seem to have great power, but Christ is more powerful and He will conquer. The only question for us to decide is whether we will be on His side in the conflict. 3. God will raise up men and women to lead, but we must hold up their hands and do our part. 4. The song of triumph may be sung even now, though we see not yet the end. Faith does not wait for heaven to sing her Te Deum. She sings it now, even while the battle rages, for she re-

members her Master's cry, "I have overcome the world." 5. Christ is with us in our personal struggles and in the world conflict. He goes forth "conquering and to conquer" and bids us follow after.

In the presence of what women have accomplished for the race, who shall say that the colored woman, noble in humanity, strong in gentleness, rising above all selfishness, gathering up her varied gifts and accomplishments to consecrate to God and humanity—such as these are not in a position to do that for which the world will no longer rank her other than among the first work of human redemption.

(Mrs. Willie S. Layten's address: 2225 Madison Square, Philadelphia, Pennsylvania.)

Every live question of the day was touched upon in this excellent, instructive address. Song, "Glory! Glory! Hallelujah."

A motion prevailed that the President's Address be adopted, and per recommendations referred to the Committee on Recommendations. Mrs. Abington, (Missouri) complimented the President's Address, and said that a happy thought had been born in the heart of Mrs. Clark, of Illinois to give our President an automobile, whereupon an offering was taken to the amount of \$125.75. Benediction by Rev. Mordecai Johnson.

Thursday Afternoon.

Devotional service was led by Mrs. C. R. McDowell, (Missouri). Song: "Trust and Obey." Scripture Lesson, Prov. 14:11, Prayer by Rev. Coran, (Missouri). Song, "When the Roll is Called up Yonder."

Sister Nellie Seay, (Tennessee), was introduced by Secretary Broughton, as one of the oldest active Christian women of the race, who has given fifty of the best years of her life to the Master's service, and still attending Sunday School at ninety years of age. Song, "Praise God, I'm satisfied." Prayer by Rev. Ballou, Ga. Song, "Am I a Soldier of the Cross."

Health Talk—Miss Mae Irwin, Head Nurse Freedman's Hospital, Washington, D. C. The essential things in every sick room, are water, sunlight and clean linens. The kitchen is the most important room in the house, and should have plenty sunlight and air. The sink and ice box should be well kept. The living room, next in importance, should be always kept in a sanitary condition. The care of the body should ever be considered. Frequent baths, proper diet, comfortable clothing necessary to health of body. Diseases often communicated from one to another in various ways. References were given; tendencies of certain diseases inherited from parents with proper care may be overcome.

Music—Representatives of the National Training School, "Step Anywhere," effectively rendered.

Report of Miss Nannie H. Burroughs, Corresponding Secretary.

An appeal to step in anywhere—there's work all along the line. Labors incessant. Many calls are not filled. A glowing tribute paid to our lamented Sister S. C. J. Bryant. Literature had been scattered generally. Work greatly increased. A summary from the world's survey given ministers urged to make needed preparation for service. Appearance of church houses referred to Foreign Mission work given due consideration, special reference made to the last group of missionaries sent out. Our Field Secretary, a sound business woman, makes her plans, and works them. Note Mrs. Whitfield's report as printed in Secretary's report. Read the entire report as printed and get the helpful information and instructions so carefully recorded by our own efficient Corresponding Secretary.

TWENTIETH ANNUAL REPORT.

Madam President, Co-Workers and Friends:

It is with great pleasure that we submit the report of Corresponding Secretary and the Executive Board. It is a record of work done, observations made, needs that should be met, problems that should be solved.

After you read the report, just "step anywhere." There is work all along the line.

'For Christians, brave and true,
There is all kinds of work to do,
Just step in anywhere.'

"Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong. Fear not. If they turn from sin, God will uphold them with the right hand of His righteousness.

THE HOME-GOING OF OUR VICE-PRESIDENT.

There is a vacant chair on this platform today. The wreath of flowers is our mute tribute to our lamented Vice President, Sylvia Cecil Jenkins Bryant, who went home January eleventh from Atlanta Georgia—after sixty-five days of illness. The Corresponding Secretary sent two floral tributes, one for the Woman's Convention and the other for the Trustee Board of the National Training School.

When the "Book of Golden Deeds of Women Who Dared" is written, the record of achievements of Sylvia Cecil Jenkins Bryant will have a place and will be one of the most interesting and inspiring chapters therein.

When the Woman's Convention Auxiliary to the National Baptist Convention was organized, in Richmond, September, 1900, she was there and took an active part. From that day forward, the whole denomination has watched with increasing interest her devotion and enthusiasm. As Vice President of our National Organization, she was not only able but she lent grace and dignity to the office.

Her contribution to the achievements of Negro Womanhood is highly appraised and her death was a shock and a source of grief to her associates here assembled and to thousands of women throughout the country. At the high noon of her life she was taken.

"A star of the first magnitude went down

To rise upon a fairer shore,
And, bright in Heaven's jewelled crown,
She'll shine forevermore."

The women of Georgia have said to us, "The banner she held shall not trail in the dust. Count on us to show our appreciation for her in deeds.

LITERATURE, CORRESPONDENCE AND ENGAGEMENTS.

More literature is sent out by this Convention than by any other organization of Colored women in the world. The local societies are supplied with Study Books, Guides, Song Books, Charts, Topic Cards, and Leaflets on various subjects. The Worker is sent to Six Thousand Readers a month. Aside from this, we send out, daily, information in response to letters coming from every section asking for light on every subject in which Christian women are interested.

It is with regret that we are not ready to present our own Study Book and a new Play and a Pageant at this meeting. But these much needed helps are in the making.

Whether your Corresponding Secretary has gotten satisfactory results or not, she leaves that for you to decide, but this has been the fullest and busiest year of her life. The work has grown and more women are seeking help and helps than ever before. The Secretary has had to plan more, work more, write more, and travel more than ever before. Like any other big work, you cannot see all of the results now, but you will as the plans develop and unfold.

We receive an average of thirty first class letters a day, which means over ten thousand first-class letters a year.

Since July, 1919, invitations have been extended by Three Hundred One (301) organizations and individuals in thirty-one (31) states, to speak for every conceivable cause. It would take four women to fill these engagements satisfactorily.

The Corresponding Secretary has a "Main Job" and she must attend to it so that she can say, with Paul, "This one thing I do," and then add, "And I will do as many others as I can without neglecting this One."

YEAR BEGUN WITH PRAYER.

In response to Doctor Powell's clarion call to prayer in his sermon at Newark, the Executive Board planned Ten Days of prayer, November 20th-30th.

The Call was sent broadcast to women in cities, towns and villages. Meetings were held in homes and churches. We sum up the result in one sentence found in a letter received from a pastor. He said, "We went to God on our knees, morning, noon, and evening; the whole church felt the effect; we are refreshed."

The Swarthmore News published by a splendid white woman printed the call, looked with favor upon it, and urged the white people to pray for the things mentioned therein.

The most interesting comment was found in a Florida Daily Paper. It referred to the Call as "a clever and mischievous piece of propaganda, intended to make the Negroes feel that they are mistreated and to make them dissatisfied." It further suggested that it was "simply a chance to tell the Lord many things they would not dare speak out to their white neighbors."

How true! That is why all Christians pray. Their neighbors can or will not help them. God can and will. The Negro is praying because his case must go before the highest court. A just judge presides over it.

Your Board recommends that the Fourth Week in November be PRAYER WEEK. Because of conditions within the race and the strength of the foes outside the race, there are breakers ahead. We therefore call upon our people to "pray for the power to set our faces like flint to meet and overcome whatever comes." We call them "to a stronger faith and a deeper prayer life."

GLIMPSES OF THE FIELD.

The Master's voice is clearer to-day than it was Two Thousand years ago when, in the midst of the Judean and Galilean sin and perdition and wickedness in high places, He turned from the woman at the well and rebukingly said to His disciples who marveled that He talked with her, "Lift up your eyes and look on the fields, for they are white already to harvest."

He speaks to the Twenty-five Million Protestants in America and says to them, "Look at the condition of the Fifty-eight Million un-churched Protestants in your own land, and apply my religious and social program to their needs, sufferings and appeals. Build up the waste places of the nations."

We wish to call your attention to a summary of the findings after a study of conditions among Negro Americans. Note this fact about our religious life: "Five out of every eleven Negroes in the United States are church members." This should mean a high spiritual and religious life, but it does not. We are wont to substitute shouting for service.

There has been an eternal conflict between dollars and human souls. We must raise money, but raising money is secondary to raising the moral standard. In proportion to their ability, the masses of our

people have not only dealt kindly, but generously, with their preachers and leaders. Often, in their blindness and credulity they have lavished upon them money for the finest livery and greatest comforts, while they themselves go half fed, almost barefooted, and live in an outhouse shack. For these sacrifices, the people should receive spiritual, moral and social benefits that lift to higher planes of living.

We might as well be frank and face the truth. While we have hundreds of superior men in the pulpits, North and South, East and West, the majority of our religious leaders have preached too much heaven and too little practical Christian living. They have added glory and shame by practicing too much selfishness. In many, the spirit of greed, like the horse-leech, is ever crying, "Give me, give me, give me." Does the absorbing task of supplying their personal needs bind leaders to the moral, social and spiritual needs of our people. The servant is worthy of his hire but our poor people are being taxed to the limit for hire, and then for clothes, vacation, money, holiday gifts, houses, and automobiles thrown in for good measure. To such leaders we can simply say, "Get automobiles, get homes, get vacation money, etc., but, with all your getting, get on your job and get our people out of the present dangerous passes of ignorance, on the highway of clean Christian living. Teach them how to make their religion a real, potent factor in race regeneration."

The next fact prominent in the study of the Survey is the inadequate mental equipment of the men who are trying to lead the people from spiritual darkness into the knowledge of God's word. The statement that, "His activity is usually confined to preaching with homely, natural eloquence and emotional fervor," is too true. The day for such leaders is past. The laymen are taking advantage of opportunities for education and are demanding men in the pulpits who are mentally, morally, and spiritually equipped. Jesus pointed out the danger when He reminded His disciples that, "If the blind lead the blind, both shall fall in the ditch." The blind cannot lead the blind, and those who have sight will not allow the blind to lead them. An educated pew will not be led by an ignorant pulpit. Noise might attract people, but noise alone will not hold them nor will it mold character.

Attention is called to the physical appearance of our churches—the type of buildings and equipment. Here is a regrettable fact: We have allowed white people to unload too many of their old church buildings on us. In some cases the congregations have been able to secure comparatively modern buildings, but the majority of such structures were made because the buildings were old, antiquated, and without conveniences. In order to make of them up-to-date houses of worship, enormous expense is entailed. The locations are usually undesirable. Often the noise from trains and traction cars makes it impossible for half the minister's sermon to be heard. How we are

gripped by habit! We used to buy old clothes and other undesirable plunder, therefore it was not difficult to get us into the habit of buying old churches. The moral effect of these transactions tends to substantiate Anglo-Saxon claim to innate superiority. Did you ever know it to happen, or have you heard anybody tell of a white congregation purchasing a Negro church and worshipping in it? When they reach the state of spiritual excellence, they will be ready for the New Jerusalem.

Two-thirds of the churches built by us show lack of business judgment and vision. They are too often square boxes with few, if any, rooms for meetings and classes outside of the Auditoriums.

Hundreds of so called Pastor's Studies are little two-by-four boxes noted for their disorder and lack of cleanliness. Fortunate for the members that the sign on the doors tell the purpose for which the rooms are used. In many studies there are only a few dust-laden books.

The toilets in most churches are stenchy and neglected. Many of them are so situated that, to enter them, men and women are brought into embarrassing contact with each other. As far as the East is from the West, so far should the rest room and conveniences provided for the women be put from those provided for the men. In planning for them, the entrances to these rooms should not be directly from the Auditorium.

The basements and lecture rooms of many of our churches are first-class dumps and scrap heaps. Instead of discarding the broken benches and chairs, they are piled up in the corners.

The Sunday School rooms are often decorated with broken benches and chairs and discarded decorations that were used at May Fairs and Bazaars. Should we wonder why our children do not enjoy the Sunday School hour under such conditions? Many of the rooms are dark and damp. The rooms in which the children of the church meet, should be the lightest, brightest, and most attractive. The children come out of these dark, dingy basements with the "Gospel Blues."

In passing, attention should be called to the pulpit furniture and decorations. The day for furniture upholstered in red and green plush is past. Every pulpit should have large, comfortable oak chairs or oak upholstered in leather. The simple beauty of hundreds of pulpits is spoiled by setting around two or more little tables with white doilies or towels on them. Again and again, we have seen old lace curtains spread over the pulpit stand. And what shall we say of the churches that use artificial flowers with which to adorn the pulpit, and what of the variegated colors of tissue paper streamers, reminding one of a grand stand ready for a Fourth-of-July Celebration? There are thousands of churches thus adorned.

Women would do a big piece of Home Mission work if they would remove the dust-laden artificial roses, carnations, lilies-of-the-valley,

palms, ferns, and adorn the pulpits with living plants or fresh cut flowers. Artificial flowers are an evidence of an artificial, lazy, thoughtless leadership. Members of the Women's Missionary Society should grow plants and flowers for the pulpit. One woman could be responsible for two large palms. They should be potted periodically and given the necessary water and air during the week. A number of women who like flowers could form a Flower Club and cultivate in their parlors—back or front—or in window boxes, enough flowers to supply a half dozen pulpits. Flower Clubs would save money, put a few women of aesthetic taste to work, and cheer the pastor and people, Sabbath after Sabbath.

Another needed service that can be rendered by them, is the keeping of the ladies' room in order. It should be a clean and inviting place. The women should see that the lavatories are kept in perfect condition.

In the study of churches and church management, we are pained to see churches abused and allowed to run down. It means that people must be taxed to pay for improvements, when constant attention to the building, exterior and interior, would reduce the cost of upkeep fifty per cent. It is cheaper to keep church buildings in repair than it is to let them get all run-down and "drive" the people to death for money with which to clean them up. The people have responded willingly to appeals to provide churches for themselves. The supreme duty of the leaders is, therefore, to bring the churches up to the modern standard of efficiency and order.

FOREIGN MISSIONS.

The visit of Secretary Jordan to the Field, and the going of more missionaries to the various stations, was the first big event, following the Newark Convention, in our field of Foreign Mission endeavor. Our workers sailed last October. Of their trials and tribulations you have heard, and many contributed in response to the appeal for money to get our stranded representatives out of Liverpool.

We had special interest in the outgoing workers because among them were two graduates of the Training School, our own Miss Della Harris and Mrs. Delia Rudolph Sisusa, the latter an African girl who was educated by us. Miss Harris is in charge of the Sahn Mission at Monrovia. We give, herein a letter and an appeal and urge the delegates of this Convention to help us get the things she needs and forward them to her speedily. She is one of the most capable women ever sent out by the Foreign Mission Board. We must stand by her.

Monrovia, Liberia, W. A., May 24, 1920.

To the Many Friends and Supporters of Foreign Missions:
Just a little over one year ago, I sent out an "Appeal for Equipment" which was responded to most liberally, and were it not for your response, I should have been much hindered in my work here; as it is,

we have been able to carry on our work with a marked degree of success. We are situated back in the interior 40 miles from Monrovia and the only means of transportation is on foot, hence it is quite a difficult task to get our supplies to our Mission even after we get them and to be able to bring them along with us when we came was a help that you cannot well imagine.

Yet, with all the inconvenience in reaching us, our school is crowded out and we have had to send large numbers away, promising boys and girls, because we had no room for them. As my heart ached to see them turned away, I thought of the cheerful response made to my appeal last year and again I come to you asking that you help us in this matter of getting a building large enough to house the children who come to us seeking knowledge, both temporal and spiritual.

So anxious are the children that we have received, to help make a way for others to come, that they have started a fund out of their meager allowances, and some of them have no allowance, to raise money for the building of another house. The first Sunday in each month has been set apart for this offering and, to date, they have raised 33 shillings and 6 pence, or \$8.04, since the first Sunday in May. The children are striving to raise \$100.00 themselves and are asking that their friends in America, through 100 churches and other organizations, will raise at least \$50.00 each in this great effort to further the Kingdom interest in this part of the world.

Will you do it? If so let us know the name of your organization or Church so we can list you. Do not delay. Do it to-day. You have until December first to make the contribution that we may receive it in time for a New Year's offering to the Lord.

Do not fail these children who have faith in their brothers and sisters across the waters.

Hoping for you all the success that civilization affords, we are,

Yours in the Master's Service,

(Miss) D. E. Harris, Sec'y-Treas., Suchu Industrial Mission.

Rev. D. S. Nichols, Supt. Buildings.

Mrs. L. E. Clark, Matron.

We have always been interested and have contributed to the work being done by Rev. John Ntlahla. Here is a letter recently received from him.

Xueili, Bityi Rail, So. Africa, 7th July, 1929.

Miss N. H. Burroughs, Lincoln Heights, Washington, D. C.

Dear Miss Burroughs: I received your letter with a cheque of \$50.00 which I am thanking you for it. I do not know how can I express my thanks. It came at a time when I was in need of money. Yes, I have written Mrs. Flowers about the same.

The only sad thing we have here is the starvation of the people.

Crops were very, very poor indeed this year. They are paying now \$12.00 to \$15.00 per bag of corn. Our work is still moving on although we have to climb hills to carry. Your words have given encouragement.

I have opened two new mission schools amongst Pongos. We baptised last month 32 souls. I can say we have been blessed although we had some hard-ship.

We are pleased if our people there send us even the old clothes. Our people here are naked more than ever. Kindly remember us in your prayers.

I have some nice girls which I can send. The trouble is the money. The people have no money at present to pay their way. If I am able, I will send my own daughter.

With best wishes, Yours in His Name,

Jno. Ntlahla.

The education of foreign students in American schools is a part of our definite work. There are two African girls in the Training School now. Two foreign girls, Misses Christina Francois and Clarice Gooding, are to sail this fall and will work under the Lott Carey Board, one in Africa and the other in Haiti.

There are at least six African girls waiting in their native land for transportation to come here to attend school. Dr. Amiger and Miss Harris say that these girls are well worth investing in. Please urge your organization to contribute to the fund now being raised to get them to America.

What is your Missionary Society doing toward the education of foreign girls?

What are you doing?

The Young People's Society of the Nineteenth Street Baptist Church of Washington, D. C., is contributing toward the education of one of the African girls, and Dr. A. C. Powell of New York is helping toward the education of another.

Miss Sontunzi will soon return to Africa. She spent the winter at the Training School, where she gained practical knowledge of how to manage dormitories and how to manage students. She was also learning how to manage a school, but she was a valuable worker. In her native land she will erect a Training School for Girls, modeled after her own Alma Mater.

Several friends are contributing toward the education of African girls in their own country. This is a splendid plan, provided we can secure capable teachers and religious leaders to take charge of the stations and to do high grade school work. With the right kind of personal leadership, we can get quicker and better results by training on their native soil.

Delany has returned home and is at work in New Jersey.

We invited her to be present at this Convention and we trust that we shall have the pleasure of seeing and hearing her during the session.

OUR FIELD SECRETARY.

Our field secretary is a super-woman. Her 1920 report is a record of achievement unparalleled in the history of the Convention; her experience in handling the field work, her wide experience and personal magnetism make it possible for her to do with ease what to others, seems either difficult or impossible. Mrs. Whitfield is a sound business woman. She plans her work and works her plans. At the close of the Newark Convention, we discussed the general plan for the Victory Drive. She set her own goal and moved rapidly toward it. Her first-hand knowledge of the field and its needs are invaluable. She is a post graduate in Race Psychology; she knows the race; she knows how to work with us and for us; she has handled more impossible problems and situations than any other Negro woman in the country. Her Diary presents a clear and interesting study of every phase of Negro life. The information gathered by her will be used in our Study Book now in the making.

We present a summary of her work.

Report of Mrs. E. E. Whitfield, September, 1919 to August, 1920	417
Conferences held with Leaders and Individuals	361
Addresses Delivered	270
Homes Visited for Counsel with Housekeepers and Girls	230
Churches Visited	124
Mothers' Meetings Held	\$6,290.99

States visited: Connecticut, New York, New Jersey, Pennsylvania, Delaware, Louisiana, Texas, California, Washington, Oregon, Wyoming.

To the pastors and missionary workers throughout the country who opened wide their doors for her, we extend our heartiest thanks. Without their co-operation and generous spirit, even a super-woman could not succeed. Would that we could call the names of the many pastors who threw open their doors, and laymen who rallied to her call, but a detailed report is given in **The Worker** month by month.

The following State Directors have reported for the year, as follows:

Arkansas—Mrs. S. C. Shanks, Foreign Missions, \$20.00.
District of Columbia—Miss Emma B. Hall, Education, \$106.75.
Florida—Mrs. Viola T. Hill, Foreign Missions, \$25.00; Education, \$25.00.
Total, \$25.25.
Georgia—Mrs. Sarah F. Brown, Home Missions, \$16.00; Foreign Missions, \$118.50; Education, \$17.75; Total, \$152.25.
Indiana—Mrs. Anna D. Winstead, Foreign Missions, \$17.50; Education, \$38.30; Total \$95.80.

Kentucky—Mrs. Mary V. Parrish, Education, \$0.00.
Louisiana—Mrs. Emma Gaines, Education, \$0.25.
Mississippi—Mrs. A. A. Cosey, \$100.00.
Oklahoma—Mrs. F. E. Mason, Foreign Missions, \$20.00.
New Jersey—Mrs. Emma S. Vaughan, Foreign Missions, \$20.00; Education, \$65.73; Total, \$85.73.
Pennsylvania—Mrs. Amanda East, Home Missions, \$1.25; Foreign Missions, \$34.50; Education, \$135.37; Total, \$171.12.
South Carolina—Mrs. M. M. Gilmore, Foreign Missions, \$162.00; Education \$1.75; Total, \$162.75.
Tennessee—Mrs. M. H. Flowers, Foreign Missions, \$185.00; Education, \$137.75; Total \$322.75.
West Virginia—Mrs. M. M. W. Arter, Education, \$120.21.

The following Directors have not yet reported: Alabama—Messdames R. C. Birdwell and R. E. Pitts; Connecticut—Messdames C. Harris and R. Diggs; Illinois—Mrs. Eva T. Dean; Missouri—Mrs. Anna B. Brown; Texas—Mrs. Edna Strickland; Iowa—Mrs. J. B. Bush; Washington—Mrs. W. D. Carter; Virginia—Mrs. L. W. Tyrrell. The medal of Honor goes to the Tennessee State Director, Mrs. Mary H. Flowers. She reported \$322.75.

ORGANIZATIONS REPRESENTED.

ALABAMA—Woman's Missionary Baptist Educational Convention, \$35.00; Mrs. Alberta A. Elliott, Cor. Sec'y.
The Woman's Auxiliary to G. S. T. C. Ass'n. per Mrs. Nannie DeLoach, Delegates, Messdames Nannie DeLoach, M. L. Barnes and R. L. Smith.
Missionary Society, Beulah Baptist Church 5.00
Mrs. Classie Amerison, President; Mrs. Lee Mack, Secretary.
ARKANSAS—The Arkansas Woman's Ass'n. \$20.00
Mrs. S. C. Shanks, President; Mrs. E. B. Bown, Secretary.
Delegates: Messdames S. C. Shanks, E. J. Wheeler, J. E. Lindsley, and Miss A. Gatlin.
The Phillips, Lee, Monroe and Desha District Association, per Mrs. T. Baines \$38.15
Designated: Foreign Missions, \$28.15; Home Missions, \$2.50; Education Foreign Student, \$2.50; National Training School, \$2.50; General Expenses, \$2.50.
Delegates: Messdames Tisha Baines, Ella Busby, Laura Walton and Lola Childress.
FLORIDA—Woman's Baptist State Convention, Auxiliary to the General Baptist State Convention, per Mrs. Viola T. Hill, \$25.00
GEORGIA—Tremont Temple, Woman's Mission Society \$5.00
Mrs. Charity Hickland, Pres., Miss Elizabeth J. Lee, Secretary.
Designated: Foreign Missions, \$1.00; Home Missions, \$1.00; Education Foreign Student, \$1.00; National Training School, \$1.00; General Expenses, \$1.00.

- Delegate, Mrs. L. J. Washington.
Mt. Olive Missionary Society, \$10.00
Mrs. M. M. Stuckey, President
- Designated: Foreign Missions, \$2.25; Home Missions, \$2.25; Education Foreign Student, \$2.25; National Training School, \$2.25
General Expenses, \$1.00.
- Delegates: Mesdames M. M. Stuckey, L. J. Davis, and E. F. Babin.
- Woman's Missionary Society, per Mrs. Janie Echols \$5.00
Home and Foreign Mission Society, per Mrs. Adeline Bates \$10.00
Designated: Foreign Missions, \$2.00; Home Missions, \$0.50; Education Foreign Student, \$2.00; National Training School, \$3.00;
Expenses Convention, \$0.50.
- Delegates: Rev. W. F. Pasha, Mesdames Alice Russell and Louis Garlington.
- Covota Co. Convention, per Mrs. S. F. Brown \$5.00
Designated: Foreign Missions, \$1.00; Home Missions, \$2.00; General Expenses, \$2.00.
- Delegates: Mrs. S. F. Brown.
- Woman's Mission Society, Bethesda Baptist Church \$10.00
Miss B. E. Battle, President.
Designated: Foreign Missions, \$2.00; Education Foreign Student, \$1.00; National Training School, \$1.00; General Expenses, \$1.00.
- Delegate, Mrs. M. W. Reddick.
- Woman's State Convention, per Mrs. Sarah Fisher Brown \$115.00
Designated: Foreign Missions, \$80.00; Home Missions, \$10.00;
Education Foreign Student, \$5.00; National Training School, \$10.00; Expenses, \$10.00.
- Delegates: Mesdames S. F. Brown, Idella Gadson, W. F. McKinney, H. E. Harris, Sarah Fluker, Hannah Reddick, Cara Lee Glenn, A. D. Williams, Julia Woodruff, Flora Bedingfield, M. E. Walker, Miss Bessie Foster.
- ILLINOIS—Missionary Society, Beth Eden Baptist Church \$5.50
Mrs. Mary J. Robinson, President; Mrs. Mary Wilson, Secretary.
Delegates: Mesdames Mary J. Robinson and Alice Johnson.
- Good Samaritan Missionary Society, Mt. Zion Baptist Church, per Mrs. Eliza Gardner \$5.00
Delegates: Mesdames J. M. Shaw and Eliza Gardner.
- INDIANA—Women's Home, Foreign Missionary and Educational Convention \$1.00
Mrs. Anna D. Winstead, Corresponding Secretary.
Designated: Foreign Missions, \$27.50; National Training School, \$6.00; General Expenses, \$20.00.
- Delegates: Mesdames Ella Peters, Delia Stone, Ella Winstead,

- Glennie Johnson, Gertrude McDonald, Lou Robinson, Louise Wallace, Anna D. Winstead.
- Missionary Society, Liberty Baptist Church, per Mrs. E. A. Roach \$5.00
Designated: Foreign Missions, \$1.00; Home Missions, \$1.00; Education Foreign Student, \$1.00; National Training School, \$1.00; General Expenses, \$1.00.
- Delegates: Mrs. Blanche Easley and Mrs. E. A. Roach.
- KANSAS—Women's Missionary Society, New Hope Baptist Ch. \$5.00
Mrs. Celia Tillman, President, Mrs. Hiram Parks, Secretary.
Delegates: Rev. E. T. Fishback and Mrs. Celia Tillman.
- Valley Missionary Society, per Mrs. G. C. Young \$5.00
- KENTUCKY—Woman's Home and Foreign Mission Society, Mt. Zion Baptist Church \$5.00
Mrs. E. M. Barton, President; Mrs. Jessie M. Green, Secretary.
Designated: Foreign Missions, \$1.00; Education Foreign Student, \$1.00; National Training School, \$1.00; General Expenses, \$2.00.
- Woman's Missionary Society, Pleasant Run Bapt. Church .. \$5.00
Mrs. Maria Porter, President; Mrs. Julia Harvey, Secretary.
Designated: Foreign Missions, \$1.00; Education Foreign Student, \$1.50; National Training School, \$1.50; Expenses, \$1.00.
- LOUISIANA—Missionary Society, Mt. Olive Baptist Church \$5.00
Mrs. Sarah Allen, President; Mrs. Rosie Kirkes, Secretary.
Designated: Foreign Missions.
- Missionary Society, Avenue Baptist Church \$8.00
Mrs. Anna Marshall, Secretary.
Designated: National Training School, \$3.00; Expenses, \$5.00.
- Delegate, Mrs. S. U. Williams.
- MICHIGAN—Woman's Missionary Circle, Spring Hill Bapt. Ch. \$5.00
Mrs. Ella Collins, President; Mrs. Louise Brown, Secretary.
- Missionary Society, Second Baptist Church \$5.00
Mrs. Fannie White, President.
Delegate, Mrs. Fannie White.
- MISSISSIPPI—Missionary Society, Second Baptist Church ... \$5.00
Mrs. Lucy Falkner, President; Mrs. Isabella Jones, Secretary.
Designated: Foreign Missions, \$2.00; Education Foreign Student, \$1.00; National Training School, \$1.00; General Expenses, \$2.00.
- Delegates: Mesdames Lucy Falkner, and Maggie Jordan.
- Second New Hope Meridian District Convention \$15.00
Mrs. Eliza Armstrong, Corresponding Secretary.
Designated: Foreign Missions.
- Woman's Missionary Society, New Canaan Baptist Church \$5.00
Mrs. L. E. Webber, Secretary.
Designated: Foreign Missions, \$2.50; Home Missions, \$2.50.
- Woman's Missionary Society, Pleasant Valley Baptist Church... \$5.00

- Mrs. Carrie Brown, President; Mrs. Dorothen Jones, Secretary,
per Mrs. Maggie Jordan.
- Designated: Foreign Missions, \$2.00; Home Missions, \$0.50; National Training School, \$2.00; General Expenses, \$0.50; ~~Days~~ Missionary Society, per Mrs. L. A. K. Johnson.
- MISSOURI—Mission Circle, Pleasant Green Baptist Church \$10.00
Mrs. Mamie Thompson, President; Miss Lillian Duncan, Secretary.
- Designated: Foreign Missions, \$6.00; National Training School \$1.00
- Delegates: Mesdames Mamie Thompson, Amanda Jackson and Miss Elaine Sydnor.
- Missionary Circle, Washington Avenue Baptist Church \$12.50
Mrs. W. L. Petty, President; Mrs. Leon R. Thornton, Secretary.
- Designated: Foreign Missions, \$7.50; General Expenses, \$5.00.
- Delegates: Mesdames W. L. Petty, Leon R. Thornton and Fannie Long.
- Missionary Circle, Leonard Avenue Baptist Church, per Mrs. Anna B. Hill \$5.00
Delegate, Mrs. Anna B. Hill.
- NEW JERSEY—The Woman's Missionary Society, Fountain Baptist Church \$10.00
Miss V. A. Johnson, President; Miss E. A. Bowers, Secretary.
- Designated: Foreign Missions, \$1.00; Education Foreign Student, \$2.00; National Training School, \$7.00.
- OHIO—The Woman's Home and Foreign Missionary Society, First Walnut Hills Baptist Church \$5.00
Mrs. Ida B. Taylor, President.
- Designated: General Expenses.
- Delegates: Mesdames Lizzie Branch and Gulla Maddox.
- Little Light Bearers Band, First Walnut Hills Baptist Church,
Mrs. Ida B. Taylor, Superintendent \$2.50
Delegate, Mrs. Ida B. Taylor.
- OKLAHOMA—Woman's State Convention \$20.00
Mrs. F. E. Mason, President.
- Calvary Missionary Society, per Mrs. M. J. Brockway \$5.00
Delegates: Mesdames M. J. Brockway and Lizzie Cauley.
- Tabernacle Missionary Society \$5.00
Mrs. Della Rogers, President; Mrs. Lucy Mack, Secretary.
Delegate: Mrs. Annie M. Smyth.
- PENNSYLVANIA—Home Mission Society, Calvary Bap. Church, \$5.00
Mrs. Rosa Wood, President; Mrs. Lucretia Colston, Secretary.
- Missionary Society, Holy Trinity Baptist Church \$1.00

- Mrs. J. A. Graham, President; Mrs. Sarah J. Ashe, Secretary.
Women's State Convention, per Mrs. A. East \$20.00
- SOUTH CAROLINA—Woman's Baptist Educational and Missionary Convention, per Mrs. M. M. Gilmore \$162.00
Designated: Foreign Missions.
- TENNESSEE—Missionary Society, Monumental Baptist Church \$10.00
Mrs. Julia Wafford, President; Mrs. Lillian H. Clark, Secretary
- Designated: National Training School, \$5.00; General Expenses, \$5.00.
- TEXAS—Woman's Missionary Society, New Hope Baptist Church, \$5.00
Mrs. Vanilla Hall, President; Mrs. B. E. Jackson, Secretary.
- WEST VIRGINIA—Woman's Missionary Society, Pleasant Hill Baptist Church \$2.00
Mrs. Katie Bates, Secretary.
- Designated: Foreign Missions.
- Woman's Home and Foreign Mission Society, Bethlehem Baptist Church, per Mrs. F. B. Gray \$5.00
Designated: General Expenses.
- Woman's Missionary Society, Curtia Baptist Church, per Mrs. J. M. Arter, President \$5.00
Designated: National Training School, \$3.00; General Expenses \$2.00
Delegates: Mrs. J. M. Arter.
- WASHINGTON—Woman's Convention, Auxiliary to the North-west Coast Baptist Association, Mrs. S. G. Wilson, Secretary .. \$15.00
Designated: Foreign Missions, \$10.00.
- WESTERN STATES—Western Woman's Missionary and Educational Convention of the Western States \$20.00
Mrs. Ida Frazier Bates, President; Mrs. Susie Hazel, Secretary.
- Designated: Foreign Missions, \$5.00; Home Missions, \$2.00; Education Foreign Students, \$3.00; National Training School, \$5.00; General Expenses, \$5.00.
- Delegates: Mesdames Ida Frazier Bates, Eva T. Dean, W. A. Brown, Mary E. Goins, Gussie Allen.
- STEWARDSHIP AND LIFE ENLISTMENT.
- During the Inter-Church Drive, you heard much of Stewardship and Life Enlistment. Nearly all of the denominations are making an appeal to Christians to realize that we are God's stewards and that we are to give liberally of our income and earnings. Reverend Mordecai W. Johnson has been invited here to give several talks on these important subjects.
- The great need for religious leaders makes it necessary for us to visit the schools and colleges and call the attention of our young people to their opportunity and duty in the field of Christian ser-

vice. Now is the time to get them to join the International Order of the Helpers of Men. Young people are asked to give their lives a ransom for the great unreached, unburchd, unsocialized masses.

The Executive Board recommends that the months of January and February be set apart to present to our women and young people the three great movements in which we wish them to take an active part: First—Stewardship; Second—Life Enlistment; Third—Thrift.

The first week in January should be Thrift Week. It will give the right start. The second week in February, including Lincoln's birthday should be Life Enlistment Week. The fourth week in February, including Washington's birthday, should be Stewardship Week. Literature showing how to carry on the Campaigns will be sent to workers and special representatives in every state.

In connection with the Life Enlistment work, the schools will be asked to give one Missionary program a month. The special aim is to call the attention of our young people to the needs and opportunities on Foreign Fields. The Board is calling for trained recruits. Missionary Education alone will furnish the supply. The home field is calling young people into Christian service. A deeper infusion of the Christian spirit in education will give us a new leadership that is morally sound and spiritually effective.

MIGRATION.

The stream of migration from the South keeps up. Lynching, low wages, Jim-Crow cars, lack of educational opportunities, and other conditions that cause the Negro to be restless and flee from the land he loves have not improved. Southern papers are still breeding bad feeling and justification for the northward movement. The Jacksonville Times Union, a Southern Daily, is urging the organization of Ku Klux Klans and sets down "the maintenance of white supremacy as its supreme object. The Negro is fleeing because the South gives him "too much rope" and coal oil.

As long as the South thinks of humanity in terms of pale faces, and refuses to share the earth and the fulness thereof with dark-skinned people, there is nothing left for the Negro to do but to take up his bed and walk. A young race with its future before it should not and will not be robbed of its birth-right, nor blighted by prejudice, nor used as a mudsill for the Anglo-Saxon. The Negro is fleeing in order to escape the barbarism in America that would prove a greater bane to his soul than the African heathenism from which he was snatched by slave raiders over three hundred years ago.

The only remedy for the evils from which Negroes are fleeing is a square deal and even-handed justice. We have friends in the South. Their influence will some day be felt. They tell us to be patient. They beg us to try to understand the other elements

and to sympathize with those who are sincerely trying to civilize them. The Negro is a human being. He is one of the most sensitive and sympathetic of the races. He feels the sting of Southern hatred and injustice. Conditions in the South are unbearable. The Negro is speaking out and running out.

The South reminds us of Johnny. Johnny and his little brother, Henry, were playing in the kitchen. His mother was upstairs repairing their little coats and trousers. She heard screams and then a rush up the steps. Johnny, with sleeves rolled up and a big baseball bat in hand, ran into the room and excitedly exclaimed, "Mamma, mamma, make Henry keep still until I get through knocking him in the head with this bat. Every time I hit him, he hollers."

The Negro is asked to keep still until the Lynchocrats and Terrorists of the South finish their deadly work. Unless the lawless element in the South is stopped, the Negro will continue to leave. Some day, the decent element will get sufficient moral courage to rise up and elect a new brand of legislators and real statesmen to represent them in state and national government. A new regime will usher in a new day. No other scheme for better conditions and better understanding will be effective. It might be slave, but the South needs the balm of Gilead.

White Christians of the South are planning to build colleges and secondary schools. Such schools are needed, but humane treatment is worth more to the Negro than a dozen million-dollar institutions. What the Negro race needs most is men, not money. If we are to be only the passive recipients of such gifts, the initiative with us will die and our race will be set back one hundred years.

Enroute to Atlantic City, a white churchman sat opposite us. He discussed the Negro and the South. His most notable utterance was entered in your Corresponding Secretary's Diary. In the heat of the discussion, he said with emphasis, "The Negro must assume the position of an inferior man, when it comes to the South, or else he must get out and hustle for himself." There is the challenge to a nut shell.

Jelly-fish leaders, seeking bread and butter, will accept the new philanthropy on terms pleasing to the South, but before the Negro with red blood in his veins will accept such an ignoble place, he will sit on one end of a log in the woods, and put the young Negro student who wants to get wisdom, coupled with manhood, on the other, and prepare him to gird himself and live his full life.

The Negro is fighting a moral battle in the South and a material response will not satisfy. What manner of men can we produce in an atmosphere pregnated by a cent's worth of justice inclosed in a million dollars' worth of bricks? If our Southern friends would direct their millions in organized effort to abolish Jim-Crow cars

and to wipe out class legislation, the Negroes of the South would match this gift by building their own institutions.

NEED OF THE NEWCOMERS TO THE NORTH.

The churches and social agencies of the North have a tremendous task to safeguard the moral, social, economic and religious interests of the millions of people who have left the South. Conditions and standards in the North are entirely different. To administer to the newcomers an adequate, simple program—intensive and extensive—will be the leaven that will leaven the whole lump. The newcomers are either dazed or excited when they discover that they are free. This is natural. Any man who has been shut up in a dark room or fettered for a long time, is similarly affected. It is the work of social and religious agencies to get hold of him and help him to understand and appreciate what he sees, what he earns, and what he buys.

How to walk, how to work, how to spend, how to save, how to live, are the fundamental lessons. Their ramifications and connections will be easily understood when the foundation is properly laid.

The first year the newcomers spend in the North, they squander much of their money. They have never had so much money. They have never seen so many things for which to spend it. Like the children that many of them are, they satisfy their Wants and forget their Needs. The newcomers are too packed in to foster home-life and decent living. There must be improvement in housing conditions in order to safeguard their morals and health.

They spend too much time on the streets. This is due to two facts: First—They have never had an opportunity to see so many wonderful things.

Second—They live in small quarters and have no place to invite their friends. They meet them on the streets instead of in stuffy quarters.

Social workers, who know the demoralizing effect of street meetings and perpetual promenading, look with alarm at the crowds on such streets as Wylie Avenue in Pittsburg, Lombard and South Streets in Philadelphia, Lenox and Seventh Avenues in New York, Central Avenue in Cleveland and Dearborn Street in Chicago. The needs of the wanderers is the call to the church and social workers to combine and send them where they can be instructed, entertained and amused.

Public recreational facilities are inadequate. More parks are needed for outdoor sports for men and women. Then, too, people must be taught how to play and the value of wholesome sports. If the great mass is to be saved, physically and morally, they must take more interest in tennis, croquet, basket ball, golf, swimming, rowing, camping, hiking, etc., Participation in wholesome sports will

add years to their lives and put zest into the spirits of millions who have lived in an atmosphere that has sapped out of them an appreciation for the finest and the best. Teach the people to play as well as to work. Play will break up loafing and the demoralizing habit of hanging out. It will put spirit and poise into the lives of millions of men and women who now sit around stuffy rooms and get fat because they are too lazy to exercise.

Moving pictures are playing an important part in the education of the people. It is very necessary that we take advantage of the educational value of this opportunity to show Negro life and ideals.

Our people are throwing away millions of dollars trying to have a good time. It does not cost much to have the time that is good for us. "Work, Play, and Save" should be the 1921 slogan. We must organize Thrift Clubs all over the country. Our distinguished leader, Mrs. Maggie L. Walker, will discuss this subject and present some practical suggestions during this Convention. We also requested the United States Treasury Department to send a special representative from their Savings Division.

The whole world will be interested to see how we meet the opportunity and the challenge under the changing and changed conditions in America. The masses of our people are intoxicated now, but when they sober up they will rebuke and repudiate the leaders of their day if they fail them in this hour when they should be eyes for the blind, feet for the lame, ears for the deaf, and a tower of strength for the weak.

THE WOMAN IN THE RURAL DISTRICTS.

If you had the privilege of sitting in the Waiting Rooms of any of the great cities into which Negroes are migrating, you have observed that thousands of the women come from the rural sections—from the country districts. They have come because life in the rural or country districts, particularly for Negro women, is unbearable and almost hopeless. The rural community is a field untouched by social agencies. The rural church and the rural people need help.

In our Five year Program, we are asking for Thirty Thousand Dollars (\$30,000.00) with which to train special workers and to establish agencies to meet the particular needs of the women in the country and backwood districts. The Colored women living in such districts are the loneliest and most neglected women in America. That is why many of them fled to the great cities. A host remains. To them we must go with the message of hope and good cheer and with instruments and agencies for their betterment.

The country church, now so crude, must be made an instrument for enriching the whole community life. The country people need magazines, newspapers, movies, and clear spots for out-door sports. The

country woman needs every modern convenience that will relieve her of drudgery.

The movement for better rural schools is under way. It must be pushed.

FOUNDATIONS.

The friends of Negro Education, as well as those who contribute to the Social and Economic betterment of the race, are herein thanked for not retrenching in this day when there are calls many for causes many. Such Foundations as the General Education, Rockefeller, Sage, Stokes-Phelps, Myrtila Miner, and others, realize that the Negro is passing through the most trying period. This is truly the crisis in our history. Our friends must help to steady us and see us safely on the right road.

All the institution agencies need more money with which to expand and supply adequate equipment to meet the change in standards and in general conditions. Supplementing the princely gifts from these Foundations, we have scores of individual friends who are making large contributions to the social and spiritual needs of the people. Julius Rosenwald is one of these princely givers.

There are hundreds of individuals contributing to causes and agencies that are not as well known, but they help a most needy group at a most strategic place.

We have in mind one friend whose gifts and influence have made it possible to employ a College President to organize and develop the Sunday School work of the state. What a valuable contribution! He feels that the Sunday School teachers should be as well qualified as the Public School teachers and that they should take as much pride in their work. Time alone will tell the value of the great contribution he is making to develop trained Christian leaders for every community in that state. The plan, if studied, would be followed by many other states.

We often refer to those who have the right attitude on the race question, as our friends. They are not only our friends, but they are friends to Jesus Christ and the best friends America has. They are the salt of the earth and the backbone of our civilization.

THE DOMESTIC WORKER.

There are acute industrial problems that require the attention of clear-visioned leaders to guide our women through the tangle. Women voters will be put on the statute books of the states, many new laws affecting women and children in industries. Among them will be the Minimum Wage Law. The reasons for such a law are obvious and the step inevitable. The wage law will take into

consideration all unskilled labor outside of Domestic Service. It will demand a decent living wage for all women in the unskilled and semi-skilled industries. Domestic Workers, sixty-five per cent of whom are Colored women, will then be the largest unprotected labor group in America.

The women voters will be keen to see that laws are passed that will give eight hours a day and insure a square deal and human treatment to women in other industries, but they will oppose any movement that will, in the end, prevent them from keeping their cooks and house servants in the kitchen twelve or fifteen hours a day and storing them away in cellars, up over garages, or in attics, to sleep. The only possible way for the Domestic Workers to get what others will demand and finally get, is to organize their own unions and make demands (reasonable) like other labor groups. Domestic servants are working twice as long as other day laborers; their work is less desirable. America has practically declared an eight-hour day law for all laborers. If the women who work in the stores, factories, and offices find it physically impossible to stay on their job fourteen hours to the day, how can the women who do the heaviest work in the dark, damp basements, get to their work earlier, and go on working five or six hours longer than other women, stand the strain or grind without hours for recreation, rest and personal improvement?

The average employer never thinks of planting attractive surroundings nor arranging for a comfortable place for servants to relax and enjoy their hours off duty. The factories and firms are giving special attention to this matter. Women are fleeing from the kitchen because they are tired of service, with its many disadvantages, under employers who are not thinking and planning as their men in the factories are thinking and planning for the health and comfort of their workers.

The conditions under which servants have longed worked are about to break down. Last year, this Convention placed its stamp of approval upon the organization of Wage Earners. The interest of the Domestic will be one of the main objects of the new organization. Steps have already been taken for its formation and launching during the fall. The Domestic worker will demand shorter hours and a quiet corner, outside of the kitchen, in which to eat and receive company. She will also demand sleeping quarters with bath. These quarters should be outside the basement, garage, or attic.

Employers are justly complaining because of the exorbitant and unreliable wages they are paying the most ignorant and unreliable Domestic Workers, but good wages without attractive surroundings and congenial diversion will only attract the migratory, restless, unreliable type whose habit it is to work long enough to get what they want and take many vacations or days off between.

In order to attract and hold the best element of Domestic Workers,

employers must institute radical changes in the management of their homes.

SUFFRAGE.

Ratification of the Susan B. Anthony Amendment, enfranchising women, sends Twenty-seven Million more American citizens to the polls in the coming Presidential election. The historic document was signed by Secretary of State, Bainbridge Colby, in his home, Washington, D. C., August 26th, 8 A. M. None of the leaders of the Suffrage Movement were present when the proclamation was signed. This was a source of disappointment to them.

For political reasons, parties and sections are claiming the credit for the victory achieved by American women after a fight lasting more than seventy-five years. Senator Harding in commenting on the ratification of the Suffrage Amendment by the Tennessee Legislature, did not fail to recognize two facts:

First—That politicians would attempt to use the victory as a Campaign asset.

Second—That the dramatic fight was won by the dogged determination of millions of women.

He said, "However much some of us may be pleased with the congratulations which to-day assure us that we helped bring about this result, the fact remains that the women won their own victory, which, as an organized, continuing movement, has covered three-quarters of a century. Their victory comes as a reward of a great, final drive."

It has already been predicted that, after the novelty wears off, few women will avail themselves of the right to vote. Millions of American women have no interest in politics. To this group, suffrage is heritage for which they did not have to fight. Millions fought for the privilege. The battle was not a charge of the Light-Brigade. They contended for every inch of the ground in a Seventy-five-Year Drive. Do not underestimate the moral value of such a struggle.

For industrial and economic reasons, the ballot will be a sure defense for women in industries who should demand equal pay for equal service. A Campaign of Education must be launched. Women of the type and calibre of the stalwart braves who, under the inspiring leadership of Susan B. Anthony, Dr. Anna Howard Shaw, Carrie Chapman Catt, and Alice Paul, kept up the fight, recruited, reinforced and rallied the army, will now turn their attention to the education of women in the use of the ballot. We shall hear much of Educational Campaigns.

Men are now discussing the intricacies of Municipal problems and fear, or hope, that women will be lost in the mazes thereof. But the women who worked for freedom know the value of it and will instruct and lead others. Clubs will be formed, divisions and wards will be organized. Men and measures, parties and principles will

be examined, analyzed, discussed, and accepted or rejected for their intrinsic worth.

This is truly an hour of triumph for the American woman! Few Negro women have taken active part in the fight. There are four reasons:

First—Many white women felt that to thrust Colored women into the struggle would be to prejudice their case and deprive them of the support of the "Lily-white" element.

Second—Colored men have had a bad political record. They sold their race for less than thirty pieces of silver. Suffragists were afraid of a ballot-bartering, vote-selling group.

Third—Even the most sagacious prophet and statesman did not see the tremendous, economic and industrial changes that have taken place within the last five years, which changes have swept women into the arena of competition with men every place from section-hand on the railroad to a seat in the United States Senate.

Fourth—Because of the moral effect of the bad political record of our men, thousands of educated Negro women, who are not only active but keenly alive and aggressive in every other phase of uplift work, deemed it wise not to rock the boat during the struggle for the enfranchisement of their sex. Their silence helped the cause.

Our failure to participate in a struggle comparable to the struggle for Independence and the Emancipation of Negro Slaves, must not be considered ignorance as to the value of Suffrage, nor our intention not to participate in the affairs of local, state, and national government.

Your Corresponding Secretary has been privileged to address at least a third of the women of the country on the important questions of our times. Whenever Suffrage has been discussed, our women have shown not only a lively interest but a grim determination to use the ballot to redeem the race from political bondage—to re-enfranchise the manhood of the race—to teach them the intrinsic worth of the sacred instrument. To these three lofty purposes the Negro women of America will dedicate their lives. They will not be a tool for white women; they will not sell out to white men; they will not undervalue their only weapon of self defense.

WHY WOMEN WILL BE OF VALUE IN THE AFFAIRS OF GOVERNMENT.

There are seven (7) reasons why men should welcome women into the affairs of government.

First—Because God has educated women's hearts. They are, therefore, better educated than men.

Second—Because they have the rare quality of patient courage needed in public life.

Third—There will be more God-fearing men in public service because there will be more public-spirited women to watch them.

Fourth—Because no man ever did a good job unless some woman had a part in it.

Fifth—Because sufferings and sacrifices have trained women for a high civilization. They will properly interpret and direct a new civilization.

Sixth—Because she is the world's unceremonious HERO. She has guided homes through poverty, toil, and often shame, from the cradle to the grave. She has pushed back love to support her aged parents and save them from toil; she has trained broods of orphans up to worthy citizenship; she kept the home fires burning through a hundred wars.

Seventh—For her sufferings, she deserves suffrage.

SUFFRAGE CLUBS.

Women must organize and educate. We would suggest that a Suffrage Club be organized in every church, or that the women of three or four churches form a union organization. There will be a protest against "Politics in the Church." "Teaching them to observe all things," is broad enough to include the affairs of state. This is part of the new educational work that cannot be overlooked nor undervalued. This is a new movement that will require schooling to prepare women to appreciate their opportunity and use it to make the world safe for Christianity. It is better to have politics in the church than ignorance.

To make headway, women must know how to use the ballot. They must organize to oppose parties and candidates opposed to equal citizenship; they must organize to fight discrimination and class legislation; in fact, Negro women must go a step further and organize to re-enfranchise Negro men. Above all, keep it before our women that we shall be terribly humiliated if we hear of any vote selling scandals. Every woman is expected to vote as a matter of principle and not from coercion nor gratitude.

THRIFT CLUBS.

Thrift is common sense applied to spending.

Our people have the spending fever, the clothes fever, and the automobile fever. Many families living in the middle of the cotton fields and occupying Hundred Dollar shacks, buy Two Thousand Dollar cars and because they have no garages—in fact have never heard

about them—they lack their cars in the cotton patch. In many sections, automobile agents have found fertile fields in which to unload cars of unknown or unpopular makes. People in rural communities are giving away their crops and other things of value and investing their money in cars to run up and down the road like wild people.

We are not entering a protest against ownership of cars by those who need them and are able to buy them; but we do solemnly warn our people against depriving themselves of decent shelter and sensible, every-day clothes in order to buy a car in which to joy ride.

We are making more money now and we should save more. The stamp is coming. During the transition period necessary to put the country on a Peace Time basis, our group will be the first to feel the effect of industrial changes and the last to get its rightful place on the new program. Those who are making money should not go into all of the wild-cat, gold-brick, get-rich-quick schemes, but should seek the advice of reliable bankers and make safe investments. Now is the time; today is our day of harvest, and we shall starve if we save not.

We are making another serious blunder. The Liberty Bond profiteer is abroad in the land. He is getting Government Bonds from our people, far below the par value. Urge the people to hold on to their Liberty Bonds. They are worth every cent of their face value. They should make a sacrifice if necessary and keep them. What matters it if we do not live until they mature? The world has to run after we are gone. We have enjoyed the fruits of the labor of the generations that preceded us. We owe the next generation something because what comes to one generation as bud should be passed on by that generation to the next as blossom. Those who feel that their relatives and friends will not use wisely the money when the Bonds mature, should arrange at once to give them to some worthy institution. Schools must live. They live on endowments. By giving them to worthy institutions, we can bless the world when we are gone.

The women in every community should organize Thrift Clubs and teach people how to save and how to invest.

THE VICTORY DRIVE.

Soon after the Newark Convention, we made out our Five Year Program and the Budget to cover the cost of putting it through. We present our Budget herein, with this one statement—It was made after a most careful study of the needs in the particular fields in which we propose to operate. It is not guess work. What we need now is a working staff backed by the unselfish, faith-filled and

faithful people in our churches, who are only waiting to see if we can present a solid front in any great movement.

The following is our Summary of needs:

First—Foreign Missions.

- A. Education of Foreign Students, \$12,000.00
- B. Salaries of three missionaries in Africa and one in Haiti, \$9,600.00.
- C. Operation of three schools in Africa and one in Haiti, \$18,000.00.

Second—Home Missions and Social Service.

- A. Center efforts on improvement of Rural Community Life by intensive work among women and children, \$30,000.00.
- B. Improved conditions for women engaged in Domestic Service, \$25,000.00.
- C. Scholarships for American students, \$6,000.00.

Third—Education.

A. Administration	\$ 87,500.00
B. Building	110,000.00
C. Equipment	10,000.00
D. Up-Keep	45,000.00
E. Endowment	150,000.00

TOTAL

All churches are urged to help our women go Over the Top. When we began the Victory Drive in May, we made it clear that our women would finance their own Campaign. The wisdom of our position has been seen by many and will be seen by many more. It is not always the easiest and quickest way to get results, but if we ever increase in confidence and self-respect we will be helped toward that goal by doing all we can to help ourselves; by never extending our hands for help until we have reached the limit of our ability to carry the load alone.

The Drive was begun in Washington—at Jerusalem. Washington is the only city in the country asked to give as much as a state. The Quota for the District was Five Thousand Dollars. Elsewhere in this report, we will tell how we did the job. It was not a Drive. The time limit was ten days. The response was hearty and prompt. The District Quota was raised. Quite a dozen churches have promised to contribute in the fall. When their gifts come in, the District will be far beyond the goal set.

The work in Pennsylvania was directed by Mrs. Alice Tucker, the State President. We put Mrs. Mary S. Tribbitt on the field for three months. Both women plunged into the campaign with enthusiasm. The women of the State Convention, Sunday School and B. Y. C. and the State Federation, together with the ministers of the state, are

determined to raise their Quota of Ten Thousand Dollars. They have One Thousand Six Hundred Forty-one Dollars and Eighty-five Cents (\$1,641.85) to their credit. Mrs. W. F. Graham is the State Treasurer.

The women of California entered enthusiastically upon their Drive for Five Thousand Dollars. They have raised One Thousand of the amount.

Mississippi, led by Mrs. A. A. Cosey, is enthusiastic over the Victory Hall Campaign. The State Quota is One Thousand Dollars. Their initial contribution of One Hundred Dollars (\$100.00) has been sent in. Mrs. M. J. Walker writes that they are going to raise every cent of their apportionment.

Our plan is to organize, secure efficient workers, and raise the apportionment in three or four states each month during the next eight or ten months. If we can secure the staff we need—women of sterling worth, platform ability, magnetic power—we can raise all the money in three months. We have the material and the machinery; all we need is the operators. We are not hunting for "Globe Trotters." They usually return empty. We need and must have "Result Getters."

HOW TO CARRY THE FIVE YEAR PROGRAM.

The five year program calls for an expenditure of Five Hundred Three Thousand Six Hundred Dollars (\$503,600.00). Every individual member, every Church, Association, and Convention is asked to pledge the amount they purpose to contribute to the work during the next five years. The pledges should present real sacrifices. It is impossible to carry forward this work unless each individual realizes the importance of giving until he feels it, until he knows it, until he becomes interested in the cause to which he gives. You are not asked to pledge large amounts unless you are reasonably certain that you can pay your pledge. Pledge what you can pay and pay what you pledge. As a race, we have not established a good reputation for pledge paying. This is a good time to redeem ourselves. If you can give Twenty-five Dollars to the work in the next five years, you can pay one-fifth of it each year.

Take an interest in the work and know what is being done with the money. It is bad business to contribute to schools or other institutions that do not show growth, improvement, and wise management, in proportion to the support given them.

Get a Pledge Blank, decide how much you can give during the next five years, fill out the blank, and send it to the Washington Headquarters.

TRAINING SCHOOL.

June marked the close of the most successful year in the history of the Training School. Students and teachers did real team work. The institution is now facing a future bright with prospects. The

raising the age entrance from thirteen to fifteen, the small increase in board and tuition, and, above all the raising of the curriculum, did not affect the enrollment. The dormitories and dining hall were crowded the entire year. There were only three (3) withdrawals after December, and their places were soon filled by those who had already enrolled for the Winter Term.

Our Force consists of ten (10) teachers and five (5) other helpers. Three (3) women are employed in the office. Because of the great amount of correspondence necessary to carry on the work of the school and the Convention, the students in the Business Department are pressed into service and get practical experience in handling every phase of detail office work. They, therefore, go out into the business world better equipped.

You are interested in the organizations in the school. We are pleased to give a brief summary of the work done by them.

The Sunday School is always held before breakfast—8:00 to 9:00. The average attendance was One Hundred Twenty (120). The offering for the eight months was One Hundred Ninety-one Dollars and Twenty-three Cents (\$191.23). The money is given to Foreign Missions, to the Associated Charities and to present Christmas baskets to the less fortunate.

Another live organization is the Y. W. C. A. They have a paid-up membership of Sixty (60). The offering for the school year was Two Hundred Twenty-three Dollars and Sixty-eight Cents. (\$223.68). The girls sent one of their number to the Student Conference at Des Moines, last January. In the City Y. W. C. A. Drive, they helped the President of the Training School raise nearly Five Hundred Dollars toward the Twenty-five Thousand Dollars asked for.

In the Victory Hall Drive, the students organized four (4) teams of seven (7) members each. Two (2) teachers worked with each team. These teams joined enthusiastically in the local Campaign for Five Thousand Dollars. The students went a step further and made personal appeals to their friends in the states. From that source, they received Four Hundred Twenty-four Dollars and Ninety-six Cents (\$424.96). This was credited to the states in which the donors reside.

To this unusual record of good works, they rallied on Field Day and gave, as their 1920 Legacy, a handsome oak set for the platform.

The Alumnae Association took special interest in the 1920 reunion and many of the former students and graduates came back to the Commencement. Their slogan was—"Get Together." The Association made a gift to the Victory Hall Fund. The loyalty of the Alumnae is demonstrated, from time to time, in a very practical way.

A number of girls came to this Convention at a great sacrifice. They should do it. They are the future leaders in the work of the Woman's Convention.

Pardon the diversion—Every local Society or Convention that sends

more than one representative to the National, should select one or more young women who are active in the church. If only one delegate is sent from the organization, a senior member should be sent to represent the organization one year, and a junior member the next year. Alternate—First a senior, then a junior member. Get the young women in line for service.

Back to the subject—At the Training School, we teach the Bible. Last year the entire school was given the benefit of general Bible instruction. The students expressed great appreciation for the benefit they derived therefrom. Aside from daily Bible instruction, they were greatly benefitted by the visits of great Bible teachers.

Your Trustee Board, in its Annual Meeting, expressed its satisfaction with the growth of the school, the management, and the high moral and spiritual atmosphere. The Chairman of the Board, Mrs. Mary V. Parrish, spent a great deal of time at the school during Commencement week. She will give her impressions.

Again, we present a clean bill of health, clean dormitories, and a well-kept campus. Many of you know that we built a little pool on the grounds. You might be interested to know how we use it. It serves several purposes. Last winter, water was run into it every time the thermometer dropped to freezing, and we cut ice from it, put it into the ice house, and used it this summer. Now and during the summer months, it is used as a swimming pool. In this report, is a picture of a few happy swimmers. If any of the churches in the community wish to baptize, our pool is open to them. It is only a crude arrangement but, as crude as it is, the pool affords health, fun and utility.

People are just beginning to learn to play and to know the value of play. Play will have a high place on the educational programs of the future. The congestion at the Training School makes it impossible for us to provide as much room as we need for recreation, but we are always made it a rule to make the most of what we have. A large Recreation Room is nearing completion. Only those who have lived on the campus during the winter can realize how many dollars, in health and happiness, this room will be worth to us. Heretofore, too many girls have been confined to their dormitories or to the very small reception rooms on the first floors. The space is so limited that not half of the students can be accommodated. A place to play will reduce the necessity for discipline and enforcement of special regulations in the dormitories fifty per cent.

The outlook for the school year 1920-21 is very bright. We have said again and again, that we want only the best type of students and we are getting the type we want. Every student entering the Training School now is required to have good health, a clean record, and a purpose-filled life. We have neither time, money, nor room to work on unpromising, purposeless girls. The standard in the

Academic department has been raised. What we offer is too good for swine. The Trustees voted an increase in the tuition, room, and board, from \$13.60 to \$17.50. We do not accept students under fifteen years of age, nor below the Sixth Grade. Each applicant is required to send a certificate from her doctor, dentist, and the school last attended. With a higher standard and an increase in board and tuition, we still have all the students we can accommodate.

THE VICTORY HALL.

The original plan to build a Trades Hall will be carried out. The movement has been popularized by making it a memorial to the men who fought in the World War. It is to be a commanding brick structure and will cost about One Hundred Thousand Dollars. It will represent, in its architecture and appointments, the last word in combined Assembly Hall, Dormitories, Dining Room, and Administrative Offices.

The general response to the appeal for Victory Hall is very gratifying. The leading pastors and laymen throughout the country have expressed their hearty approval of the effort. A few cases are typical. Rev. W. J. Howard, of Washington, D. C., sent his Church Roll, containing more than two thousand names and addresses, and said, "Tell them about the work and urge them to give." In an after offering, his church gave over Two Hundred Dollars. The Nineteenth Street Baptist Church, Rev. Walter H. Brooks, Pastor, and individual members have given over Three Hundred Dollars. The First Baptist Church, pastored by Rev. James L. Pinn, decided to put a Memorial Slab in the Assembly Hall. They gave One Hundred Dollars. The great Metropolitan Baptist Church, pastored by Rev. M. W. D. Norman, is planning to out-do them all in the expression of its appreciation of the men who went from that church. Other churches in the city have given from Ten to Fifty Dollars. The District B. Y. P. U. is going to remember the men in a Three Hundred Dollar Memorial Fund.

In spite of the fact that the Union Church at Philadelphia gave Mrs. Whitfield Two Hundred Seventy Dollars (\$270.00) in an after offering, Pastor Parks united with the Holy Trinity, Rev. W. F. Graham, pastor, and the Cherry Memorial Church and, unitedly, they gave Three Hundred Forty Three Dollars and Fifty-seven Cents (\$343.57) in the Union Mass Meeting. Pastors W. Augustus Jones and J. C. Austin of Pittsburg went them one better by sending the amount they were going to give and wired us to come and get it. Central gave Two Hundred and Fifty Dollars (\$250.00) and Three Hundred Dollars (\$300.00). Harrisburg and Steelton, with the hearty co-operation of Doctors Brown and Cunningham, and the ministers of all denominations, gave One Hundred Fifty-seven

Dollars and Eighty-three Cents (\$147.83). Any number of churches gave from Five to One Hundred Dollars in response to the appeals made by Mrs. Whitfield. All of the reports of contributions have been published in *The Worker*.

It is evident that our people are willing and ready to help us lay the foundation, broad and secure, for an institution that is to send into every field of endeavor in America, Africa, Haiti and the West Indies, highly qualified women.

A NEGRO NORTHFIELD.

Lincoln Heights is an ideal summer resort.

A Northfield on Lincoln Heights in 1921 is our plan to aid Christian workers who desire to take a fundamental Bible course, Sunday School Methods, and to study Social and Industrial Problems and Missions—Home and Foreign. There is not a school in the country meeting this urgent need. The Christian workers need more knowledge each year. The women want their own institution to serve the whole race in a large way. There is no greater need than a Summer School of Religious Education.

The Faculty will be made up of the ablest teachers and lecturers in the country. Women engaged in Missionary work should begin now to plan to spend six weeks in their own Northfield. Teachers in the Public Schools who desire to equip themselves to help the people of the community in religious work, should take advantage of the summer school at Washington. Churches can make no better investment than to send one of their most active and capable workers to the Conference.

If you contemplate taking advantage of the training, pass in your name and address or write to the Training School for the Circular of Information.

WHY THE INTER-CHURCH WORLD MOVEMENT COLLAPSED.

- First—Aims were not clearly understood.
- Second—Protest against Ecclesiastical Autocracy and Overlordship.
- Third—Program too large—Overlapped denominational interests and activities.
- Fourth—Inopportune time for gathering finances—People weary of "Drives."
- Fifth—Time allotted for ingathering not sufficient for such an ambitious undertaking.
- Sixth—Radical leanings.
- Seventh—Extravagance.

Eighth—Withdrawal of Baptists (Northern) and Presbyterians.
Ninth—Failure of "Friendly Citizens" to give the Forty Millions asked of them.

Whatever may be said about the Inter-Church Movement, it certainly gave the clearest presentation of the immensity of the task of the Protestant Churches of the World they ever had. It must not be forgotten that many of the leaders stayed with the Inter-Church Movement until they got the plans and methods, the vision and the courage to apply the very same plans and methods in their own work. Therefore you should put down on the list of causes of the collapse, selfishness and ingratitude, misrepresentation and mistrust. What shall we say of those who went into the Movement to "get" and not "give."

The fairest and clearest statement touching the Inter-church Movement appears in the July number of *Missions*. The following is the Editor's "Point of View."

At this time, when criticism and dispraise are only too common, it will be well for fair-minded people to appraise some of the permanent values of the Inter-Church World Movement. It is unfortunate that the movement has been so prominently identified in the public mind with the financial campaign. While that was an important factor, it was by no means the chief or most important. It is a pity that the "friendly citizen" plan presented itself to the imagination of some of the leaders, for that was not a sound basis for financial calculations, and led to serious results. But the fact to be borne in mind is the really great and inspiring vision and motive out of which the Movement sprang.

One of the chief values lies in this broad vision, with its noble idealism. The conception of a world need and of an aroused world rising to meet the need on a new and unprecedented scale was a worthy conception, large enough to command unwonted attention. The idea of a world survey, which should furnish actual data as to conditions and the giving of life and substance requisite to meet them was one to commend itself to the people at large. These were positive contributions made by the Movement at a time when they were sorely needed. They raised the Christian churches in the estimation of the general public. Coming when the churches had been a target for post-war criticism, which left nothing untouched, it is not easy to estimate the value of this proposal to throw a united American Protestantism into a great forward campaign, with spiritual and evangelistic aims reaching around the globe. The effect of it was apparent in all lands, especially in the non-Christian countries where our missionaries are at work.

If by reason or limitations imposed or antagonisms created the noble aims of the Inter-Church World Movement have been in part thwarted, it remains true that credit is due the Movement for

originated a daring venture of faith, brought the leading denominations into co-operation, inspired a missionary program that made the indifferent open their eyes, and answered a charge that the churches of Christ were a spent force. Let us assess fairly the value of making the religion of Jesus Christ seem more real to multitudes of people outside of the churches and actually more real to many inside.

Then the Movement unquestionably had much to do with inspiring the denominations to do larger things. It put religion to the fore, even in the newspapers. By its widespread conferences it gathered together pastors who without its aid would not have caught the inspiration of personal contact as well as the remarkable presentations growing out of the Surveys. Thousands of pastors were awakened and made better fitted for their work, aside from interest aroused in the immediate campaigns. When all allowances have been made for denominational initiative and probable undertakings, it remains true that the Inter-Church World Movement created the atmosphere that made subsidiary and correlated movements bouyant and hopeful. Its plans were large enough to stir the blood in spiritually sluggish veins. If all who stood aloof and criticized had taken hold with vim and enthusiasm the figures would read differently to-day, and American Protestantism would be in a far better condition to meet the grave problems that confront it.

Whatever befall, let it not be forgotten that the Inter-Church World Movement has enlarged the world's view of Christian missions, has created new plans in co-operation, has stimulated thought and interest in spiritual things, has pointed a better way than competition in Christian effort, has shown at once the possibilities and difficulties of united undertakings, and has made its debtors all who look and long for the kingdom of God. Those who do not recognize that fact now will do so later. The lasting values of the Movement will appear more clearly as time passes.

The Christian forces of the world face the greatest challenge as well as the greatest opportunity for world conquest ever presented them in spite of the hugeness of the task, Protestant Christianity will address itself to the problems of our day. Nations, great and small, will live together and work together without regard to color or time. There are many dark places in our country—places just as dark as many in semi-civilized lands—but a new spirit is kindling and forces are being organized in America that will bring on a new day.

The picture of the coming of that day has been painted. Here is a word description of it.

I stood at the open window and looked upon an extended landscape. The summer sky was overspread with heavy clouds that caused dark shadows all around me, making nature's beauty dim. But looking not beyond I saw far ahead, the sunlight lying golden on a distant mountain. Watching with glad expectancy, I saw the clouds with

their shadows rolling back and the sunlit space widening and drawing ever nearer and nearer until, at last the whole land was filled with its radiance. The sun looked down upon me and smiled—the clouds had passed away."

The clouds of prejudice, injustice, and sin hang heavy. Dark shadows surround us, but you need no prophet to tell you that the Sun of Righteousness is rising on the world. It is our privilege and duty to hasten the dawn.

"Prepare ye the way of the Lord; make straight in the desert a highway for our God."

FINANCIAL REPORT.

HOW THE STATES RANK.

Combining the contributions for the National Training School for Women and Girls and the General Fund.)

1 District of Columbia	\$5,256.06
2. Pennsylvania	2,956.44
3. New Jersey	1,827.20
4 New York	1,461.72
5 Texas	1,198.33
6. California	979.99
7 West Virginia	881.70
8 Louisiana	584.28
9. Connecticut	371.95
10 Alabama	351.75
11 Tennessee	253.77
12 South Carolina	223.15
13 Virginia	199.27
14 Massachusetts	194.56
15 Ohio	162.00
16 Oklahoma	131.45
17 Georgia	134.57
18 Illinois	109.05
19 Mississippi	107.77
20 Rhode Island	97.64
21 Indiana	86.95
22 Missouri	80.86
23 Arkansas	73.80
24 Florida	70.79
25 Kansas	68.10
26 Michigan	56.45
27 Maryland	56.28
28 Kentucky	42.74
29. North Carolina	42.41

30 Colorado	17.65
31 Minnesota	13.65
32 Iowa	10.30
33 New Hampshire	10.00
34 Canada	7.00
35 South Dakota	5.00
36 Washington	4.61
37 Unknown	4.00
38 Nebraska	3.75
39 New Mexico	2.50
40 Delaware	1.00
North Dakota	1.00
Wisconsin	1.00
41 Oregon .....	.25

ANNUAL FINANCIAL REPORT.

GENERAL FUND.

August 1, 1919—July 27, 1920.

INCOME FROM

Alabama	293.50
Arkansas	61.05
California	13.45
Colorado	10.65
District of Columbia	4.80
Florida	35.39
Georgia	89.97
Illinois	18.41
Indiana	70.25
Iowa	3.80
Kansas	47.60
Kentucky	23.23
Louisiana	39.89
Massachusetts	7.60
Michigan .....	.40
Mississippi	24.95
Missouri	86.37
Nebraska	51.61
Nevada	3.50
New Mexico	2.50
New Jersey	93.93
New York .....	.30
North Carolina	15.85
Ohio	5.87

Oklahoma	36.17
Pennsylvania	69.88
South Carolina	190.41
Tennessee	197.27
Texas	13.40
Virginia	1.15
West Virginia	284.65

Total Income from States	\$1,797.60
Income—Sale supplies—at Convention	348.96
Miscellaneous Receipts	5.95
Total Income	\$2,152.51

EXPENSES.

Express and Drayage	\$ 22.04
Field and Travel	146.75
Foreign Missions	367.13
Miscellaneous Expenses	180.45
Office Supplies	1.70
Printing	574.15
Postage	181.94
Salary	1,631.61
Supplies and Cuts	478.82

Total Expenses	\$3,477.45
July 30, 1920—Deficit for fiscal year	1,700.75
Aug. 1, 1919—Deficit for prior years	\$9,178.90
July 30, 1919—Total Deficit	\$10,879.65

RESOURCES.

Accounts Receivable	\$ 31.80
Office Furniture	101.22
Supplies and Cuts	1,170.65
Deficit	10,076.53
Total	\$11,785.16

Accounts Payable Nat'l. Training School for women and Girls	\$4,773.60
Accounts Payable Miss Nannie H. Burroughs	6,745.96
Accounts Payable	231.86
Cash—Overdrawn	33.64
Total	\$11,785.16

ANNUAL FINANCIAL REPORT

NATIONAL TRAINING SCHOOL FOR WOMEN AND GIRLS, INC.

August 1, 1919—July 27, 1920.

INCOME FROM—

Alabama	\$ 58.25
Arkansas	12.75
California	966.47
Canada	7.00
Colorado	7.00
Connecticut	371.95
Delaware	1.00
District of Columbia	5,251.28
Florida	35.40
Georgia	41.60
Illinois	90.64
Indiana	16.70
Iowa	6.50
Kansas	20.50
Kentucky	19.51
Louisiana	544.39
Massachusetts	194.16
Maryland	56.29
Mississippi	21.40
Missouri	29.25
Minnesota	6.05
Michigan	31.50
Nebraska .....	.25
New Hampshire	10.00
North Carolina	26.59
North Dakota	1.00
New Jersey	1,433.27
New York	1,461.42
Ohio	156.13
Oklahoma	105.25
Oregon .....	.25
Pennsylvania	2,888.56
Rhode Island	97.64
South Carolina	42.74
South Dakota	5.00
Tennessee	56.50
Texas	1,184.93
Virginia	4.00
Washington	198.12
Total	4.61

MINUTES.

West Virginia	697.05
Wisconsin	1.00

Total Income from States	\$16,066.93
Less Amount Contributed for Building Fund and held in Special Fund	8,740.27
Regular Income from States	\$9,326.66

Board and Tuition	\$15,292.99
Breakage	44.01
Community Shop	10,020.99
Garden, Stock	397.65
Miscellaneous Receipts	840.45
Printing	450.78
Sewing Department	51.00
Special Gifts	3,741.72
Stationery, Books	848.00
Postage, Express, Drayage	253.75

July 27, 1920—Total Income

EXPENSES.

July 27th 1920—	
Boarding Department	\$6,784.70
Community Shop	9,603.02
Depreciation Account	3,296.63
Garden, Stock	814.95
Heating, Lights	2,836.70
Insurance	233.63
Interest	826.96
Miscellaneous Expenses	1,280.55
Postage, Express, Drayage	830.63
Printing	968.38
Real Estate Repairs	1,014.83
Salary	9,661.49
Sewing Department	12.68
Stationery, Books	1,048.23
Travel	1,263.99
"Worker"	20.06

Total Expenses

July 27, 1920—Unexpended Income

July 31, 1919—Net Worth

July 27, 1920—Net Worth

MINUTES.

RESOURCES.

July 27, 1920—	
Cash Balance	\$ 1,276.09
Cash Balance (Bldg. Fund)	6,740.27
Accounts Receivable	440.68
Accounts Receivable—Woman's Convention	4,773.60
Expense Account	16.23
Building & Improvements	63,304.32
Furniture and Fixtures	7,752.80
Liberty Bonds & W. S. S.	290.00
Library	2,394.69
Live Stock	1,538.36
Musical Instruments	1,769.82
Office Furniture	1,632.55
Printing Plant	745.33
School Equipment	731.18
	\$93,405.82

LIABILITIES.

Accounts Payable	\$3,198.40
Notes Payable	6,588.00
Note Payable (Miss Nannie H. Burroughs)	496.41
Mortgage	6,000.00
Building Fund	6,740.27
Net Worth	70,382.74
	\$93,405.82

Washington, D. C., August 17, 1920.

I hereby certify that I have made an audit of the accounts for THE NATIONAL TRAINING SCHOOL FOR WOMEN AND GIRLS, INC., and those of THE WOMAN'S CONVENTION, and find same correct.

(SIGNED) ALFRED B. DENT, Auditor.

(with the Washington Loan and Trust Company)

SUBMITTED BY THE EXECUTIVE BOARD

EMMA B. HALL, Chairman

NANNIE H. BURROUGHS, Cor. Sec'y.

Washington, D. C.

Song, "I Couldn't Hear Nobody Pray."
Upon motion, Corresponding Secretary's report was adopted—
Applause.
With appropriate remarks Miss Lillian Robinson, D. C., presented a floral tribute of love to Miss Burroughs.

Announcements made. Offering taken—Amount—\$3.54.
Songs—
Benediction—Rev. C. H. Parrish, D. D.

THURSDAY—Evening Session.

Devotional services led by H. D. Scott, Kansas, S. H. Flynn, Louisiana. Song, "A Charge to Keep I Have." Scripture reading—John 15: 1-10. Song, "Will There Be Any Stars in my Crown." Sentence prayers by several Sisters. Song, "There is Rest for the Weary." Prayer, by Sister West, Pennsylvania. Songs, "Higher Ground," "Shine on Me." Bible quotations repeated by many.

We praise God for the general knowledge of the word as manifest in the hearty response to the request to give Bible quotations. Song, "Praise God I'm Satisfied." Mrs. Williams, D. C., presiding, called the order of the day. Address, "Why Negro Migration Continues," Mrs. Myrtle Foster Cook, Missouri. To change location for improved conditions a happy idea. When the war came on large numbers moved north. 500,000 are known to have moved. The causes are economic, social and civic; Nature helped forward the exodus. Floods and hook-worms in the South and need of labor in the North, with better treatment and fairer wages were incentives that encouraged the movement. Restrictions of all rights, cruelty and injustice in the courts, and other causes. Just two privileges given Negroes in the South, pay taxes and get out of the road. Many privileges offered Negroes in the North: Educational advantages, recreation, and improved labor conditions overbalance all inconveniences such as long winters and overcrowded houses. The church has a new opportunity of service in adjusting the people who migrate North. The Urban League; The Y. M. C. A., Y. W. C. A., and other reform agencies are helping in adjusting conditions. We also can add our organized efforts to greatly help the strangers within our gates.

Address—Mr. W. E. Richards, representing the Savings Division, Treasury Department, U. S. He was introduced to the Convention by Miss Burroughs. Mr. Richards addressed us as friends and said that we have a big program to put over and must be friends to put it over. Thrift has little or no attraction to a Commercial Group or Teacher's Institute, to each of whom he had spoken last day. So he was glad to present it to a religious body.

The government has put in a saving investment to save people from crooks and prepare them for a rainy day. It desires to protect us and have us help the country. Extravagance follows war. Lessons of thrift that should have been learned were not practiced by many who received most money. He hoped to see thrift studied in our schools even as history and arithmetic. A plan of saving

be made and worked out. Examples of success in thrift—Woolworth and Andrew Carnegie.

Moving pictures being prepared to teach thrift by illustrations of those who had succeeded in saving with small means. Urged to be sincere in all our undertakings, whoever spends money foolishly will live to regret it. Urged to save at least ten per cent of earnings, urged to take out insurance; to purchase homes. Children should be taught to save pennies and buy Thrift Stamps. Bire faith in the United States, and don't spend money for non-essentials: Had not France been a saving people, they could not have succeeded as they did in the late world war. They were a very frugal people—could patch so well that Joseph's coat would be put out of business. Savings Business of U. S. still ought to encourage the children and help them save. The U. S. debt is twenty-four Billions of Dollars—Note statistics: at 25 years, 100, self-supporting; at 45 years, 36 dead; at 45 years 54 in poor houses; at 45 years, 6 comfortable; at 45 years 1 rich. Use economy, and all will be well.

Solo—Mr. Willie Lewis, "They Tell Me of An Unclouded Day." As encore, he sang, "Mother's Prayers Have Followed Me." Applause! President Layten presented Miss E. B. Delaney, our beloved returned missionary whom all delighted to honor. She expressed her great joy to be with us once again and proceeded to introduce to us two native African women, whom by chance she met on her return trip home, when she stopped at Sierra Leone, W. Africa. She had invited them to come to America, and was delighted to meet them at our convention. They were here to get new methods of Christian work, with the hope of using them for the redemption of Africa. Mrs. Haford spoke first; She had been educated in England, gave evidence of her culture and refinement in dress and general demeanor. She had come seven thousand miles to give us a message. The west coast of Africa differed greatly from ours, was once called White Man's Grave; it was none better now, but not safe yet for white man to make it his home; that gave us a better chance. "To raise the standard of womanhood," was her message to this country—to stamp out the idea of woman's inferiority—Extolled African mothers—They were perfectly healthy, tender and devoted to their children. Ever ready to suffer anything even death itself for the well being of their offspring—gave striking illustration. She was the result of the efforts of our first missionaries. Her father and mother were converted and sent their children to England where they were educated. We were most favorably impressed with Mrs. Haford's message.

Miss Eastman, the niece of Mrs. Haford, was presented. She was of a most pleasing personality; beautiful in form and feature, light brown in color, with a full suit of soft black hair, an artist

from the Royal Art School of London, England. She presented articles of brass, gold, leather and cloth the work of African manufacture. She spoke beautifully of her country, and its people, and the bright hope she entertained of its future through the education of its women. She was happy to meet so many of her sisters in our Convention, and wished to learn of our work that she might introduce it to her sisters across the sea. Pictures of our distinguished African guests were sold; amount \$16.00. General collection taken—amount—\$2.60. Benediction by Prof. John Hope.

FRIDAY—Morning Session.

Devotional services led by Mrs. M. Jordan, Mrs. Lucy Faulkner, Miss B. Taylor, Ohio. A blessed service of Praise, Prayer and Testimony. Many sisters took an active part. Songs, "I Love Thy Kingdom, Lord," "Long As I Can Feel the Spirit."

Mrs. M. H. Flowers, Tennessee, spoke of the Fireside School, and called attention to a new booklet, with a "Prayer-Calendar."

Song—"Glory to His Name." Announcement of Committees by President. Mr. Westerman was presented to tell us about "The Dickerson Bible."—A readable and understanding Bible. Complimented our great convention—saying, "Such harmony and spiritual life he had never known." The greatest leaders have ever been students of God's word.

The text was the same as others, there was no concordance, but a place therein where everything on one subject found in the Bible, is given. He showed how a great revenue could come to the convention from the sale of this Bible and promised to help us, with revenue if we would stand back of him, in selling this remarkable Bible. He expressed his delight in seeing and hearing our distinguished representatives, women from Africa.

Address—Mrs. V. W. Broughton, "Christ's Whole Program, Our Resources for Carrying It Out." Introductory—Man created pure and upright, in the image of God and given dominion over all other of God's creatures. Such exalted and honorable recognition worthy not only of man's obedience, but his worship and adoration. But Alas! he fell. Then the program began—The whole program to restore man to his state of perfection—back to the image of God. Rom. 8:29.

1st. In all the ages, God's program was presented through characters chosen to represent, by types and shadows, the Lamb slain from the foundation of the world, who in due season would come, according to the prophets, and fully set forth and perfect his wondrous redemptive scheme.

2nd. Manner of operating the program of man's restoration. (a) By new birth, restoring the soul. (b) By renewing the mind. Rom. 12: 1-2. Enabling believers to grow in grace.

and in the knowledge of our Lord and Savior Jesus Christ. (c) By giving a new body, in the resurrection. I Cor. 15:49-54.

3rd. Our Resources for carrying out program. (a) The Holy Spirit to illumine mind, to guide into the truth, give power for service. (b) The church, to organize and direct the activities. (c) All nature to furnish means to operate. Psalms 50:10—Hag. 2:8.

A remarkable address closing with a triumphant note, of the victory of Christ's Kingdom.

Most hearty were the expressions of praise and appreciation.

Music—"Love Lifted Me," by Miss Geneva Shultz. High compliment paid Mrs. V. W. Broughton by Mrs. Dean, Illinois, presiding at this time. Address—"How to Increase the Efficiency and Usefulness of the Local Church," Miss Pearl Norwood, Florida. Church defined; system of Christianity, Jesus Christ, the chief corner-stone Christian graces—Faith, virtue, hope, Godliness, temperance, knowledge, patience, efficient leaders need to encourage efficiency in members. All efforts should be used to acquire wisdom. Holy Spirit's power should be recognized and sought. Regular Bible study, and constant prayer will increase the efficiency of any church. Helping others adds to the usefulness of local churches. Through missions, charity and education, churches increase their usefulness. Preparation ever needed for any special service. We must adjust ourselves to the new conditions, and make them serve toward increasing the efficiency and usefulness of the local church.

Address—"The Religious Education of our Children," Prof. Byrd Millerman, superintendent of work among Negroes, W. Va. Sunday School Association. Public schools have done much, they are exercising a great influence upon the well being of our children.

The church is yet to awake to its duty along educational lines, and measure up to the needs of the hour. The Sunday School is a great force in religious education. The W. Va. Sunday School Convention employs a full time-paid worker to develop the religious educational life of the children; much attention is given to training both teachers and children. Special effort made to reach public school teachers through Institute work. Cooperation between white and colored Christian workers referred to as helpful in W. Va. Dr. Mary Stone, the great missionary from China, got a new vision for her work in China while attending their workers' conference. By the promulgation of righteousness in the various communities in which we live we can continue the marvelous progress we are now making. A fitting compliment was paid to the Christian mothers of our race.

Music—"Bring Them In," effectively rendered.

Address—Mrs. Frederick Osgood, Illinois, representing the American Baptist Home Mission Society. She expressed herself pleased to be present and said, "The ideal she wished to present was W. B.

M. S. Motto—"Christ in Every Home." The home was the dwelling place of the family. The work of the society was with the mothers directly and the whole family indirectly. Mothers were reached in the homes through the Fireside School, with its literature. Women were urged to read their Bibles and kindred books. A family altar should be in every home. Children our second chance: what we cannot do, they may do.

The best, in Christian Education, is what we all want for our children. We need Christian Social Workers here and for the Foreign Fields.

New opportunity, for missionary training, to be given at Shaw University this year. The Christian Center needed to do things to attract young people for the glory of God. Illustration given. A key, to a home in France, which was destroyed in the world war, was presented. To restore that home, some one would be willing to give his life; Jesus had given His life to restore all homes, and thus fulfil the motto: "Christ in Every Home." Closed with a touching story of her visit to the tomb of Jesus in Jerusalem—While some enjoyed the glory of the lights shining, as lighted by the priests, who marched around the tomb and said, "He is not here, He has risen." Others sat in darkness because some forgot to pass their lights on. Are you passing your lights on?

Solo—Miss Geneva Shultz, "Take Me, Make Me, Fill Me and Use Me." Miss Burroughs stated that by her request, Mrs. Maxwell, Chairman of the Committee on Vital Statistics, had brought her report printed, and she asked all to buy a copy.

Songs—"Since Jesus Came into My Heart," "When We All Get To Heaven." Mrs. Maxwell read the following report:

VITAL STATISTICS.

Mrs. I. B. Maxwell, Chairman,
Mrs. Hattie F. Lewis, Secretary,
Indianapolis, Ind., Sept. 8th, 1920.

To the Woman's Auxiliary to the National Baptist Convention,
Christian Comrades:

"We go our way in life too much alone,
We hold ourselves too far from all our kind;
Too often we are dead to sigh and moan,
Too often to the weak and helpless blind;
Too often where distress and want abide,

We turn and pass upon the other side."
It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;

To take the stricken sick and sore,
And bear them where a stream of blessings run;
Instead we look about,—the way is wide,—
And so we pass upon the "other side."

Health is no longer recorded as a matter of private concern to the individual. The community, state and nation now recognize that the preservation of health is one of its most important functions.

It is well that we know what diseases are the most prevalent among us and what measures may be used to protect us against them.

In 1916, the death rate per thousand of the whole registration area was whites 13.5; Colored, 20.05. In rural parts of registration states it was whites 12.5, Colored, 17.3.

In registration cities it was, white, 14.1; Colored, 25.1." Conclusion drawn from military examinations and experiences of the past few years appear to indicate that the Negro is conditionally a better physiological machine than the white man. We have this in the Journal of American Association:—"For many maladies the mortality rate is the same in both races. The nervous system of the uninfected Negro shows fewer cases of instability. Love and Thorpeport describe the uninfected Negro as having more stable nerves, better eyes and metabolizes better.

In all registration cities the record of deaths due to Typhoid fever, whites 10.2; Colored 27.7; Tuberculosis of lungs, whites 121.7; Colored 337.8; Cerebro hemorrhage and softening, whites 76.9; Colored 247.4; Pneumonia, whites 154.0; Colored 301.5; Bright's Disease, whites, 116.2, Colored 220.9—"Negro Year Book."

It has been estimated that 450,000 Negroes of the South are continually sick costing \$75,000,000 annually. It is further estimated that 600,000 Negroes will die of Tuberculosis of whom at least 150,000 could be saved by preventative measures. Bubonic Plague is an old disease, but is now showing up in a new outbreak. In Galveston, in July, there were two deaths making a total of 5 cases; in Beaumont, in July, a Negro woman died in the Isolation Hospital, making eleven cases for Beaumont. Rats are supposed to be the carriers of this disease. 20,000 rats a week have been being killed with a percentage of one-fifth of one per cent of those infected.

A conference of State and health officers was held in Galveston, August 3rd and 4th, 1920, to consider measures for eradicating this disease.

CAUSES OF DISEASES.

"There is no iron law of immortality." Length of life depends upon sanitary science and preventative measures, such as medicines. Housing conditions greatly affect health. In the South, many Negroes of

the rural districts live in one-room shanties, they cook, eat, sleep and share this one room apartment with cats and dogs. The "trundle bed of long ago has spent its day, but other conditions still confront them that menace health. There is no screening in most instances against flies and mosquitoes, and these have been considered the most active carriers of disease. Ventilation is poor—in many instances the wooden shutter is used which effectively shuts out the sunlight.

Housing in cities is different where the health department is alert to have laws enacted to remedy conditions to promote health and yet, in many instances, our people are in districts that are neglected and in many cases rents are doubled where a Negro tenant succeeds a white. This brings us face to face with an economic condition that causes them to overcrowd the home, causing a menace to health and morals. In one city where this condition exists there is an unusually high death rate from Tuberculosis. Many of these homes have leaking roofs, defective plumbing, sewage filled cellars besides being dirty and in bad repair and in the yards filth and rubbish abound. It has been found that empty cans in back yards become filled with water which stagnates and breeds mosquitoes which carry germs.

Ignorance as to sanitary requirements plays a great part in the spread of disease. Many homes, kept closed to conserve heat, become filled with foul gases in the re-breathed air. The ground underneath many homes is enclosed and remains moist which makes it a fit place for the culture of disease germs.

FOOD.

False economy of foods where proper proportions are not used thus depriving the family of proper nourishment and susceptible to disease. The following foods are proper to be chosen in winter: Cereal products and Legumans—Flour, Macaroni, Spaghetti, and other pastes. Oatmeal in bulk; hominy in bulk; grits, in bulk; farina in bulk; navy beans, rice lima beans, Mexican beans, peas, all kinds; Black-eyed peas.

HIGH PROTEIN—Milk, Eggs, Cheese, Cottage-cheese, Cheaper cuts of Beef, such as brisket, chuck pieces of stew for boiling, flank steak and round steak, cheaper cuts of pork, such as ham ends, shoulder, neck bones, etc.

FRUITS AND VEGETABLES—Potatoes, Onions, Carrots, Turnips, Rutabages, Cabbages, Beets, Parsnips, Fresh Apples, Oranges, Bananas, Dried Apples, Prunes, Raisins, Figs, Canned Tomatoes and sometimes Canned Corn and Peas.

FATS—Oleomargarines, Nutmargarines, Lard, Composition, Corn Oil, Cotton Seed Oil, Peanut Oil, Peanut Butter.

SUGARS—Sugar, Corn Syrup, Molasses.

In the spring, summer and autumn the choice of vegetables and fruits is greatly enlarged.

CLOTHING—Improper and insufficient clothing is another menace to health. Clothing must not be less than sufficient to protect the body from cold, heat and wet with sufficient garments to change and keep the body clean. Fuel should be in sufficient quantities to keep warm and still have ventilation. Ignorance is a great health hindrance, therefore, education is a great health necessity.

PREVALENT DISEASES.

SMALLPOX—was formerly classed as a disease of children. It at first killed thousands yearly. In the 18th century it is estimated that 15,000,000 died in 25 years. It is spread by contact, secretions from nose and mouth and is believed all excretions from the body of one afflicted contain the germs of Smallpox during disease and convalescence.

PRECAUTION—Isolation is the first step. Bedding underwear, towels, and other objects should not leave the sick room. Cotton cloths and other dressings should be burned. All excretions should be disinfected with Chloride of lime. Rabbits—caused by dog bites. The wound should be cauterized at once with fuming or strong nitric acid.

VENEREAL DISEASES—are now regarded as the greatest modern plague, as dangerous to public health, peril to the family, a menace to vitality. There was no serious attempt to deal with this problem until New York began in 1912, to treat it as any highly communicable and preventive infection. There are three kinds:—Syphilis, Gonorrhoea and Chancoid.

Syphilis is the most persistent showing; it is more difficult to control a disease transmitted from man to man. This disease was unknown until 1493. It was probably carried to Italy by the crews of Columbus on his first voyage from Espanola. "Syphilis and civilization have been companions. If civilization spells syphilis then write Demoralization and ultimately eradication of our race." One-fifth of all insane in asylums are cases of general paresis, Locomotor Ataxia, Chronic Nephritis, Apoplexy. Gonorrhoea not mild as generally supposed. Sterility is one result. Chancoid is a specific local. We would advise that a physician be consulted in case of any one of these diseases. In 1907 in the United States there were 167.8 per thousand. 60 per cent of men acquire the disease in life. Every boy and girl before reaching the age of puberty should have sex knowledge. Should be informed on reproduction and dangers of venereal diseases. Emphasis should be placed on rewards of virtue and strength rather than weakness and vice. The only life foundation for a healthy sex life is an indiv-

idual and social morality combined with full knowledge of sexual realities. Illness, stimulating foods, impure thoughts, evil associates and alcohol excite passion and are bed fellows of venereal diseases.

In Chicago in 1917, the City Council passed a law pronouncing venereal diseases dangerous to public health and ordered by all physicians to report cases and to report any patient who discontinued treatment; when the city health officer investigated and he still refused treatment his premises should be placarded thus:—"Venereal Disease—Keep Out." In 1918, there were in Chicago 6902 cases of this dreaded disease. There are free clinics provided in Chicago where men and women may receive treatment. Every case should be apprehended and taken from our streets.

PRECAUTION—A health certificate should be required from both man and woman of a marriage contract. Typhoid fever is purely a sanitary problem. Precaution is summed up in cleanliness physically and biologically.

TUBERCULOSIS—160,000 die annually. Of 100,000,000 now living 9,000,000 are doomed to die of it unless checked. Two sources of infection—man and cattle. Human sputum main source. Dusty atmosphere, water, dark, damp places are good mediums for this germ. Chicago has special Tuberculosis sanitarium maintained by special tax amounting to \$1,000,000 yearly. Free clinics and open air schools are also provided. Milk supply is pasteurized. War is being waged on the smoke nuisance because a great pall of smoke covering the city absorbs or cuts off the rays of sunlight thus preventing them from going their errands of mercy to mankind.

Thirty-two cases of infected fingers followed manicuring of which only 9 did their own manicuring. Some of these cases were serious.

PRECAUTION—Instruments used by manicurists and hair dressers and barbers should be sterilized.

AGENCIES AT WORK.

Mrs. Lewis, our Secretary, writes since Indianapolis has its police women, conditions are changing. Health conditions have improved; the same thing holds good where women have a voice. The trial officer has been found to be a great help. Water is chlorinated where it has become contaminated. The Governor of Illinois is being urged to call an extra session to curb exorbitant rents: Venereal diseased children are being taken into homes and the Board of Education furnishes a teacher. A trained nurse has charge.

SUGGESTIONS.

That all Christian organizations hold health programs once a year. The Bethlehem Baptist Association held a Child Welfare program and a special lecturer gave helpful thoughts. Of 25

present, she pointed out the under nourished. "Humanity is calling each and all. You can not pass guiltlessly upon the other side."

This report was very instructive and highly appreciated by the sisters who generously supplied themselves with them, as requested. Committee on Resolutions reported. (See Report).

A motion to adopt report presented. An amendment to adopt by sections carried. First and second recommendations of President Layten were adopted; third and fourth recommendations were read. Some discussion arose by way of asking questions. They were finally adopted. Fifth recommendation to give a liberal donation to the National Theological Seminary and Bible Training School. Carried. Sixth recommendation to have the work of Corresponding Secretary and President of National Training School given to two persons, rather than to one person. This brought forth much discussion pro and con. Mesdames Whitfield, Smith, Jones, of Texas, and Booker of Mo., and Miss Kimball spoke on the subject. Mrs. Abington, Mo., defended the action of the committee. Mrs. R. L. Bennett, Pennsylvania, made a motion to lay recommendation six on the table. An amendment that it should not be brought up again during this session. Motion to lay on table lost; yeas, 122; nays 137. An Executive Session, of delegates only, was suggested by Mrs. C. R. McDowell and ordered by President Layten. The President was accused of knowing about this sixth recommendation and being party to it. She declared she knew nothing of it and demanded that she be vindicated. Mrs. Pollard, Alabama, member of the committee, came to the platform and stated of her own volition, without consulting either our President or Miss Burroughs, that these were reconstruction days, and it became us as intelligent, Christian women, to do our work according to our best judgment. Other members of the committee stood to sanction the statement of Mrs. Pollard. Chairman of the committee also bore testimony to Mrs. Pollard's statement, thereby vindicating President Layten from the accusation made against her.

Miss Burroughs made a talk. She expressed regrets that all who were present a few moments ago were not in the building, as she wanted all to hear what she had to say. She said that she had worked for this Convention ever since her election in 1900, working one year without salary; thereafter at the meager salary of \$50.00 per month; most of the money that had been raised was raised by her personal effort. She had gone forward and developed the work as God had enabled her—reviewing the history from the beginning. If her work had not pleased us, we were free to select any one we wished. She had done her best. It took about \$40,000.00 a year to run the work, and we raised about \$800.00. She thanked the women for their past support, and accused them of working clandestinely against the administration.

A motion to vote without further discussion. Vote taken on the sixth recommendation. Yeas 136; nays, 154.

Song—"Praise God, I'm satisfied." Vote called for again. President Layten announced recommendation six lost. Upon motion, President Layten was declared to be vindicated from the charge against her relative to the sixth recommendation. Song—"Blest Be the Tie" Benediction.—Dr. C. H. Parrish, Kentucky.

FRIDAY—Afternoon Session.

Devotional service led by Mesdames I. B. Taylor, Ohio, and M. E. Flinn. Scripture reading, Acts 10: 11-28. Song—"Am I A Soldier of the Cross." Sentence prayers by Mesdames Mary Walker, Ind., V. A. Parker, Ky., M. D. Watkins, Ind., Bettie Withers, Ky., Lottie Ray, Louisiana, George McNeal, Kansas, J. M. Booker, Missouri, L. W. Lackey, Mo., Ethel Hopkins, Mo. Mrs. Flinn gave exposition of the lesson. Song, "Leaning On His Everlasting Arms," Mesdames M. J. Anderson, Missouri, Myrtle Cook, Missouri, L. A. Jackson, Okla., Bettie Withers, Ky., Emma Fears, Minnesota, M. Robertson, Illinois, Mattie Pelong, Indiana, J. M. Shaw, Illinois, Mary Mason, Missouri, J. B. Scott, Illinois, R. Vanhorn, Oklahoma, L. P. Lacey, Missouri, Annie Johnson, R. Battle, Ky., M. F. Edwards, Alabama, F. Bivens, Arkansas, took part in discussing the lesson. Song, "Long as I Can Feel the Spirit." L. Bryant, Illinois, M. L. Broadnax, Arkansas, J. C. Freeman, Arkansas, T. Watson, Illinois, added their testimonies.

Address—Mrs. Hattie E. Harris, Georgia, "Living Conditions, What Can Be Done to Promote Good Housing." Our people are poor and for the greater part suffer from poor housing conditions. Disease, crime and death are the result of this sad condition of housing. Personal visitation of social workers has disclosed the sad plight of those who live in crowded dilapidated, unsanitary houses. The remedy—Get the public officials informed and interested in these discarded houses inhabited by our people. We should buy homes and provide sufficient rooms for the convenience and comfort of the family. Urge cleanliness and inviting surroundings as referred to our home life.

The Urban League has proven helpful in improving living conditions. Clean-up Week was helpful in Atlanta. Our Social Service worker following up her surveys by reaching those in authority and getting their co-operation, did great good.

Address—Mrs. J. T. Brown, Illinois, "How to Wage Effective Warfare against Lynching, Disfranchisement, Jim-crowism and Segregation." Realize that we are real women, and carry with us hearts aflame against the evils mentioned. Express our disgust to our white friends with dignity and womanliness. We should express ourselves to all who will hear us. Refuse to use all Jim-crow regulations whenever possible, and influence our friends to do likewise. By word and act we can continue our protest against these evils until we get a hearing. Sue at the law whenever an opportunity is given and there is a chance of justice and fair play. The best way

to kill out these evils is to educate public sentiment that favors justice to all people. The white South is yet to learn the great lesson of the Fatherhood of God and the Brotherhood of man. Finally, commit the cause to God, who ever stands ready to help those who help themselves. A suggestive quotation closed this helpful address.

Address—"What the Ballot Can do for Our Women," Mrs. Lula F. Smith, Indiana. One of the effective ways of securing our rights is by the use of the ballot. Woman gave to earth the founder of our Divine Government, and all good government is based upon the "Golden Rule," which guarantees God-given rights to all humanity. Necessity led women into business and they should have protection and their health should be conserved. The use of the ballot will help them secure their desire along these lines. We should encourage thrift and general education among our women and discourage crime, carousing and lawlessness wherever found. Better environments can and should be secured by the ballot for our children. We should use the ballot sacredly for the uplift and betterment of all the people. A beautifully eloquent climax of convincing truth that the use of the ballot will bring us untold good. Mrs. Parrish, presiding officer, complimented this address.

Benediction, by Rev. G. W. Robinson.

FRIDAY—Afternoon Session.

Devotion led by W. L. Petty, Missouri, and Mrs. Fannie Sears, Minn. Prayer, by Rev. J. P. Crane, Alabama. Sister Sears and the congregation read the 1st Psalms. Prayer by Sister McDowell, Missouri. Song—"Leaning On The Everlasting Arm." Prayer, by Sister Mary Withers. Song—"Whosoever Will, Let him Come." Prayer by Sister J. M. Shaw. Song—"Savior More Than Life to Me." Health talk—Miss Mae Irwin—Subject, Babies—Death Rate, Care and Preparation of the baby. Physician should be engaged as soon as known. Care of baby when born. First bath—eyes, mouth, body. First water bath when seven days old, if the navel has healed. How to carry the baby. Address—Some Problems of the City—How to Meet Them Through a Social Program. First, the picture shows—The effect they have on children. Second, stories—Good stories have a good effect on them. Christian women should labor among the fallen and bring them back by love.

President Layten stated that we have retained our Chairmen of committees, but the Chairman of Temperance was absent. A motion prevailed that a new chairman be appointed. Minutes were read and adopted. A motion prevailed that Strickland remain chairman of the committee on raising money to pay Miss Burrough's salary. Vice President Strickland was excused. Resolution was read to raise money to pay the indebtedness to Miss Burroughs. The resolution was discussed.

FRIDAY—Evening Session.

Devotional Services led by Mrs. M. W. Arter. Songs, testimonies and prayers were generally engaged in by the sisters. Bringing in the Sheaves," "Hallelujah 'Tis Done," "Where shall I be at the First Trumpet Sound?" "At the Cross," "Jesus Included Me," "Steal away to Jesus" were sung. Mrs. Dean, Illinois, presiding, called for the order of the day. Address—Mrs. J. M. C. Amos, Texas, "New Phases of Afro-American Foreign Mission Work." We have established a few mission stations in Africa, erected a few school houses, and supported a few missionaries. A new endeavor; a steamship line to Africa soon to be launched. Shall we encourage it? Yes, most heartily. It will mean much to us commercially as well as religiously. Numerous illustrations given of daring deeds done by faith. With such faith we too may do a great work in the redemption of Africa. Song—"Hark, the Voice of Jesus Calling." Dr. L. E. Jordan, Secretary of the Foreign Mission Board, was presented. He told of Miss Delaney's loneliness away back in the jungles of Africa for the past few years. Needs of the Field specified. A collection of valuable articles gathered by Mrs. Kelly and the Missionary Society of Second Baptist Church, Indianapolis, was referred to graciously.

Prejudice growing more intense. Illustration given from a bit of his recent experience in Louisiana. Every nation concerned about its own, save our own. He presented a map of Africa and described it from several viewpoints. Only one-thirtieth of the whole country under control of Africans. Told of his awful experience on a ship while endeavoring to get home, barely being saved from a watery grave. American Negroes more humiliated on West Coast of Africa than any place in America. It will be difficult in the future to send our missionaries there unless we can provide for their passage. Hence, our greatest need is a steamship line. He had collected \$8,000 more this year than any previous year. We had more missionaries than ever. He had visited the field several times and had first hand information. He believed he could accomplish more by putting over his new project than he had done in all the years he had worked as our Foreign Mission Secretary. Friends were coming forward to help him and he wanted that we should invest money and take out shares and thus in a business way help him secure the ship. He planned to start the ship on her first voyage in October. Miss E. H. Delaney speaks. When you have been back more than seven years from civilization and return to friends, you can then know how I feel to-night. The distinguished African women that we heard represented the best in their country. Their fathers had educated them in England, so they did not represent the average native African. She would tell us something of the other side. She was in sympathy with everyone going to Africa who desired to work to help themselves and the natives to develop the people and the country. Woman does

not hold the same place in heathen lands as man, not even as much as in this country. She was required to pay license one year to teach the natives. Twenty-five acres of land were granted her by the government after much difficulty. She met with many super-
stitions, overcame them, built two dormitories for boys and girls and provided them with necessary comforts. Her success brought a desirable change in the attitude of the government toward her and her work. The second year she had no license to pay for land. She invited those in authority to the dedicatory exercises of her school and they were so agreeably surprised that they had the legislature grant her all the land she wanted. She had endured much suffering, in sickness, hunger and hardships of every kind. God alone saved her from death. A good Dr. Jones came to her rescue, and thus her life was saved.

God was very near her and in a marvelous way preserved her life. The story of the Tribal War and the way God preserved her, her children and the mission station, was most interesting. The government finally did everything possible to encourage, protect her and memorialize the great work she had done in the establishment of a mission station in the jungles of Africa. She left her mission station absolutely free from debt. She had done her best and her Father would do the rest. Pictures were thrown on canvass to illustrate some of the interesting African scenes. Prayer, song, "Rescue the Perishing." Remarks by Mrs. Kelly, Indiana, concerning Madame Walker's Hair work.

In connection with the Missionary Society of Second Baptist Church Mrs. Kelly made a contribution in materials, to Miss Harris' Mission in Africa through the Foreign Mission Board. General collection taken; amount, \$17.70. Miss E. B. Delaney collected from cards sold, \$54.10. Address—Miss Lena T. Gordon, Pa., "The Educational Value of Social Clubs." She said that politics was a by-product of Christianity; hence, churches should be interested in the same and help in civil governmental affairs. The work of organizing Suffrage Clubs has already begun in Pennsylvania. Women are studying the situation and we hope they will cast an intelligent vote. Our group is somewhat so sentimental. Must be made to get our women interested. She urged that we get together, register and vote for our Republican candidate for U. S. President. Announcements were made. Benediction, Rev. L. G. Jordan.

Saturday Morning Session.

General praise service of prayers and songs engaged in. Minutes read and upon motion they were adopted with suggestive songs. "Wash Me and I Shall be Whiter Than Snow." "Child Welfare"—Mrs. M. V. Parrish, presiding. She spoke of the sacredness of motherhood, and the necessity of training our young

women for home-making. Open Forum, Important Factors. Home Life discussed. Mrs. C. R. McDowell, Missouri, spoke—"Where Children Study, Play and Sleep." We should endeavor to make our children happy by giving them nourishing food and comfortable clothing. They can not study without being comfortable. Children should be given proper attention for both play and sleep. Give them clean, airy, light and attractive rooms to sleep in. Special call to our too general neglect of our boys. Urged to treat our boys better. Very timely admonition. Subject continued. Mrs. Emma Fierce, Illinois. She thanked Mrs. McDowell for her helpful suggestions and said she would endeavor to use them for the good of her children. Mrs. Mary Walker added a word to this subject. Mrs. Irene Ballard emphasized the need of giving more care to the training of our boys. Mrs. Sarah Lee, Indiana, was trying to help mothers as she had no children of her own, by teaching the children in Sunday School where she had labored for the past thirty years. Mrs. Vanhorn said that more attention should be given to the play of children. Mrs. S. F. Mings, Ill., said children should play, study and sleep at home, and should be given the best in the house or yard for their well-being, and should be kept off the streets from the danger of automobiles. Mrs. Lula Alexander said that we should emphasize the duty of training our boys. Mrs. Shanks, Arkansas, spoke from experience as the mother of ten children who had succeeded in rearing them. She urged the idea of training the boys. Mrs. Parrish closed the discussion by saying we ought to raise clean boys for clean girls. Address—"The Home Atmosphere," Mrs. P. C. Carter, W. Va. She expressed regrets to take time from the mothers who had had experience in training children, and could only claim a few moments because she had been a teacher. Is the new mother prepared to build on the foundation so well laid by our older mothers? Young mothers were urged to be beautiful in character, and be an example in word and deed worthy for their children to follow. Leave painting, chewing gum and other artificial adornment and cultivate the beauty of heart and character. Direct their eating and give them some work to do about the home, for idle hands is the devil's workshop. Address—"How To Make Sunday Schools Attractive," Miss Josie W. Turner, Miss. Different rooms should be used for different grades of children. These rooms should be furnished with seats, Bibles, charts, maps, blackboards and song books to the age and grade of children. A good library should also be provided. Buildings and furnishings are not sufficient. We should have consecrated workers who are interested in children and will work cheerfully to save them. All occupations call for trained leaders this day. Surely the Lord's workmen should be trained.

Song—"I'm Living On the Mountain." Address—Mrs. E. B. Whitfield, Field Secretary, presented in most complimentary terms by

W. V. Parrish, Ky. The congregation arose to greet her. Mrs. E. B. Whitfield spoke. She said that she thanked God for the privilege of being present after eighteen years of continued service. She had gone throughout this country and into other foreign countries to serve our Convention. She asked that we pray for our people, for their conditions were such as needed the help of God continually to enable them to endure and go forward with their development. If you have a message, doors are open throughout the country for you. She kept herself in the back-ground, and held up Jesus and the work of this Convention. She kept the friendship of all the people. She considered the world's greatest task the training of children, much of which must be done at home where women sway the sceptre. She complimented the present interest prevailing as to the education of children. All schools were crowded, both public and denominational. We were urged to live where our children would have the best advantages. Home-life was emphasized especially as it relates to the training of children. She told how she saved a boy's life from mob violence on a street car in California, also another instance was related of rescuing a girl and man from unjust punishment by close observation, as she was traveling along and noting the things happening in her presence. She urged that we note the little things happening about us, and be ever ready to defend the right, and thus we'll contribute our bit to our race's uplift. Her financial report was recorded in connection with the Corresponding Secretary's report. She had done her best and was very grateful to the churches, ministers, and individuals who had contributed so generously to her appeals. Praying God's blessing upon us all, she concluded by having the congregation sing, "Praise God From Whom All Blessings Flow."

Debt—"I Have a Home in Heaven Above," by Mrs. T. C. Terrell and Miss Gertrude McDonald. All enjoyed this sweet song. Committee on Education reported through Mrs. G. M. Reddick, Ga., chairman. See report—a most excellent report. Upon motion it was adopted; also an amendment to have it printed in some way and distributed. Amendment carried. A committee appointed to arrange for the printing. The Committee, the same as those on Committee of Education. Committee on Enrollment reported voting strength 601. Treasurer's report called for, (see report). A motion to adopt and refer to auditor presented. Discussion ensued. Questions asked, satisfactory answers given. Final vote taken. Report was adopted. Enrollment Committee reported 601 delegates. State Directors reported present 400. A motion to elect officers by acclamation presented. A motion to elect Mrs. S. Willie Layten President. Carried. Prolonged applause. A motion to elect Mrs. Reddick, Ga., Vice President at large presented. A question of privilege asked. President Layten, also Dr. P. J. Bryant explained that to elect by acclamation did not hinder nominations; so women were free to nominate whom they would. Mrs. C. H. Parrish was nominated. Mrs.

M. H. Flowers, Tennessee, was nominated. Each declined. Mrs. C. R. McDowell, Mo., was nominated. A glowing nomination speech was made by Mrs. A. E. McPherson, Texas, and proceeded to name Mrs. Edna Strickland of Texas. Mrs. Maxwell, Ill., strongly seconded Mrs. Strickland's nomination. Mrs. Hill of Fla., presented the claims of Mrs. M. W. Reddick, Ga., as a just memorial to Mrs. S. C. J. Bryant. Mrs. C. M. Wells, Alabama, enthusiastically seconded the nomination of Mrs. M. W. Reddick. A motion prevailed to close the nomination. Mrs. C. R. McDowell, one of the nominees for Vice President, made a stirring speech as to her connection with the Convention from its beginning, then declined the nomination in favor of Mrs. Edna Strickland, Texas. Mrs. Fannie Dodd Sears, Minn., spoke for Texas. Vote cast with the following result: Mrs. M. W. Reddick, Ga., 179 votes; Mrs. Edna Strickland, Texas, 232 votes. Presiding officer declared Mrs. Edna Strickland, Texas, duly elected Vice President at large. Mrs. Reddick expressed herself as satisfied with the election and made a motion that Mrs. Strickland's election be made unanimous. The motion carried. A motion prevailed to suspend rule and elect all the remaining officers by acclamation. The presiding officer declared all the remaining officers duly elected. Thus Corresponding Secretary, Recording, Assistant Recording Secretaries, Treasurer and Historian were elected. Mrs. Dean, Ill., retired from platform amid the applause of the Convention for her lovely manner of conducting the election. Mrs. Gordon in well chosen language congratulated the Convention for wisdom exercised in selection of officers. Officers selected were presented by Mrs. Layten. Announcements were made.

The Federated Clubs of Indianapolis entertained the Convention in a formal reception, Friday evening, September 10th, at Masonic Hall from 6:30 p. m. to 9 p. m. A most enjoyable and refreshing entertainment for which the Woman's Convention was very grateful and appreciative. The women of Indiana surely know how to entertain guests.

An opportunity to see Indianapolis was given by the Executive Board of the Woman's Home and Foreign Missionary and Educational Convention of Indiana Mrs. Ella Peters, President. Many of the officers and delegates embraced the opportunity and enjoyed the rare treat of auto-car rides about the beautiful, hospitable city of Indianapolis. This tour of the city was well planned and carried out to the joy and delight of all the delegates who were privileged to share in it. God bless the dear women of Indiana who did so much to make our stay pleasant while in their bounds.

Saturday Evening—Grand Concert.

Miss Georgia Harvey, aided by some of the best local talent of Indianapolis, truly gave us a musical feast. The concert was grand and was well attended by the delegates.

Sunday Morning.

Indianapolis, Indiana, September 12, 1920.—Convention Sunday School, conducted by the Woman's Convention, Auxiliary to the National Baptist Convention, held at Second Baptist Church, was opened at 9:30 o'clock with silent prayer. Song—"Come Thou, Almighty King." Prayer was offered by Brother Bryant. Song—"Jesus is all the World to Me." The lesson was read in concert, after which teachers took charge of their classes, and the offering was taken. Song—"Sunshine in My Soul." The lesson was then taught thirty minutes. The lesson passage 1st Kings 10:1-13, 23-25. Subject, "The Glory of Solomon's Reign." Golden Text: Blessed is every one that feareth the Lord; that walketh in His ways.

The lesson story was beautifully told by Miss Etta Versa, National Training School for Women and Girls. Sand Table demonstration by Miss Emma L. Booker. Song—"God Will Take Care of You."

Report by classes, as follows:

District of Columbia, Adult Class, Mrs. A. C. Williams, Teacher	\$ 1.75
Texas Class, Mrs. I. L. Boone, Teacher	11.26
Florida Class, Mrs. L. E. Jones, Teacher	4.15
Illinois Class, Mrs. Emma Fears, Teacher	3.41
Alabama Class, Dr. F. L. Sanders, Teacher	1.64
Oklahoma Class, Mrs. Annie M. Smith, Teacher	13.43
Georgia Class, Miss Flora Bedingfield, Teacher	3.15
Missouri Class, Rev. W. H. Hill, Teacher	5.41
Arkansas Class, Teacher	6.88
Adult Class, Mrs. A. M. Townsend, Teacher	5.60
Cradle Roll, Mrs. Addie Howard, Teacher	.75
Missionary Department, Mrs. A. P. Kelly, Teacher	2.50
Young Girls' Class, Mrs. E. T. Martin, Teacher	.88
Adult Class, Mrs. L. L. Nesby, Teacher	7.41
Children's Class, Mrs. W. A. Brown, Teacher	.67
Chairman Home Department, Mrs. Sarah Fisher Brown	2.00
Junior Class, Mrs. Della Stone, Teacher	1.34
A Friend	1.00
Special Class	4.25

Total Collection \$78.51

Mrs. Mattie D. Anderson, Ohio, Superintendent,
Miss Geneva L. Stultz, La., Secretary.

Even o'clock service. Opening prayer, Dr. A. M. Townsend, Tenn. Song—"Onward Christian Soldier." Congregation stood and repeated 23rd Psalm. Song—"How Firm a Foundation." Rev. J. F. Willis, D. C., sang "Savior More than Life to Me." President Layton introduced and presented Dr. Norman of Metropolitan Church, Washington, D. C., to preach at that hour. Song, by representatives

of National Training School, "The Old Rugged Cross." Dr. Norman's text, Is. 6:8. Subject, "Christian Service." According to our strength, so our responsibilities; a high compliment paid to our convention. Women deserved first rank in Christian service and activities in our churches. He expressed his delight to be present to give us a gospel message. First, special call to service was necessary to success in kingdom work. This has been true in all ages. Illustrations—Moses called to special service; Elijah likewise called to denounce idolatry. Washington called to martial forces to liberate the colonies; Lincoln to liberate the slaves, and John the Baptist to preach on the Jordan, and prepare the way of the Lord. Isaiah, though chief of the major prophets, needed preparation. A view of God must be had to do God's work. Jacob was an entirely different man after his experience at Bethel. Intellectual faith alright but we must have saving faith to please God. Every sane person believes there is a God; some unseen mighty power—that's intellectual faith. We need saving faith. Isaiah had that faith after he had seen the vision of God; Isaiah 6:1. The apostles had this saving faith after the Holy Spirit came upon them. Then were they willing to do God's bidding. The same will be true of believers in our day. Paul a learned man and mighty in intellectuality, until saved, he wanted to destroy the church. After Paul's conversion he was the strongest advocate of the gospel of Jesus, in his day. Paul and Moses' life briefly reviewed with special references to the changes which came to them after seeing their visions of God.

The gracious effect of a vision of God—Man sees his unworthiness, his weakness, his imperfections. We need a glimpse of God's righteousness, to see how sinful we are. A touch of God makes one think of others. Let H. S. ever be welcome to give light and inspire the heart to service.

Mission giving—Who will go? Whom shall I send? Fighting to be done everywhere. When the lips are touched with the live coal from God's altar we are ready to go anywhere. First, the call; second, the vision; third, the cleansing and gift of the Holy Spirit; fourth, then serve in that place in that way that God directs. When the work is done, God will send his chariot to bear us away to mansions in the skies. Song—By Miss Geneva Young, Kansas, "For I Have Been Born Again," sung very impressively. Pastor Westbrook was presented by President Layten. He spoke a few words complimenting the work of our Convention. Dr. L. G. Jordan announced Foreign Mission Mass Meeting. Offering taken, \$100.70.

Songs—"Jesus Set the Music Ringing in My Heart," "Oh He Walks With Me and He Talks With Me." Solo—By Mrs. Robinson, "He Lifted Me." Sunday School collection announced: \$7.61. Chairman's Committee on Obituary reported. See report. Upon motion, the report was adopted. Doxology. Benediction by Rev. Norman.

Sunday Evening.

Devotions conducted by Rev. S. W. Butler, Kansas. Song—"All Hail the Power of Jesus Name." Rev. Dunavant, Mo., prayed. Song—"On Christ the Solid Rock I stand." Dr. Jackson, Pa., read 1st. Cor. 13th chapter. Solo—By Prof. Britt—"Turned Away from the Beautiful Gate." President Layten presented the preacher of the evening, Rev. G. W. Robinson, D. D., Iowa. Text: 1st. Cor. 12:31. Corinthian Church urged to covet the best gifts. God of the Bible and God of nature the same, John 1:1, Psalms 10. Love is the conserving and interpreting power from the smallest atom to the highest intelligence; mother's love, the highest example of human love. God is love and love is an evidence of our Christianity. He came to our Convention to see that Christian love that has been ever manifest among us, even in times of stress and strain. In order to love, there must be faith; then follows all the Christian graces—knowledge, patience, virtue, temperance, godliness, charity. Love, the greatest of them all, speech glorious, faith essential, but without love they would all avail nothing. Women were encouraged to labor and love one another, sympathize with each other and our people in general until Jesus comes and relieves us of all our distresses and oppressions. Jesus loved us and gave his life for us even while we are sinners. May we deny ourselves, take up our cross, and follow Him. Solo—By Miss Creag, Ga., "It Pays to Serve Jesus." This solo was sweetly rendered. All enjoyed it. Remarks by president complimenting the timely sermon of the preacher, on the eve of our adjournment. Offering taken, \$37.68. Songs, by choir, "I'm Living on the Mountain." Dwelling in Beulah Land." Officers were installed by Rev. Westbrook, Pastor, Second Baptist Church, Indianapolis, Ind. Solo—Miss Goldie Polk, "I Want to Go There, Don't You?" Effectively rendered. Mrs. M. H. Flowers, Tenn., called her committee. The following named brethren were wittingly introduced by Rev. L. G. Jordan: Rev. Booker, Ark., Mr. Adolphus Lewis, Rev. H. Holman, Fla., Rev. Lacey and H. K. Hill of Fla., Rev. Norman, Oklahoma, Rev. Cannon, Ga., Rev. J. C. Jackson. Finance Committee reported. Collected at meeting, \$3,702.35. Upon motion the report was adopted. Temperance Committee was called. Dr. L. G. Jordan presented Miss Somtunzi to say her farewell. Miss Somtunzi thanked the good men and women for the kindness shown her during her stay in this country. She was glad that Dr. Jordan had finally agreed to let her return home. She wanted to go home and wished to be remembered by her friends here. Her people were anxiously awaiting her arrival. She purposed to do all in her power to help her people during the next five years; then she hoped to return to us and report her success. Offering taken for Miss Somtunzi, \$26.41. Songs—"Great Day, "Praise God, I'm Satisfied." Benediction by Rev. L. G. Jordan.

Monday, September 13th.

Executive Board meeting. Remarks by President Layten urging women to adopt some system; have definite plans of work and send out workers properly endorsed and prepared for service. Work lags from lack of system. Some states have excellent systems and are working them. All advised to systematize their work and be prepared to give statements at the next annual meeting of their work and finances raised. Mesdames S. F. Brown, Ga., and Hill, Fla., told of their plans and suggested that President Layten send greetings to each State Convention. Mrs. Terrell, Va., presented her state plans showing what organization can do. Mrs. E. Strickland had each of her twenty-five apportioned according to their several ability and thereby raised a goodly sum of money each year. Mrs. Ada F. Lewis, Va., added a word to Mrs. Terrell's plan. Mrs. Edwards, Ala., spoke of Alabama's plan. Formal opening prayer by Mrs. Gaines, Kansas. Minutes of previous sessions were read. Upon motion they were adopted. A motion to eliminate some minor features carried. A resolution presented to liquidate debt due Corresponding Secretary. Motion to adopt presented. A motion in lieu, by Mrs. Sears, Minn., that each state be requested to raise its proportion of the debt at its will. Carried. Mrs. A. A. Cosey suggested that each state give according to numerical strength. Motion to appoint a committee, one from each state, carried. Mrs. Edna Strickland, Texas, Chairman. Each state director appointed to represent her state. They all promised to do what they could. A motion to call roll of states and take pledges, carried. Mrs. McNorton, Texas, suggested that each state be asked to pay \$250.00 annually, paying quarterly. Thirty-eight states reported at this session, Convention money for liquidating debt and representing at Convention be given to Treasurer. Committee appointed to get money by a loan: Mesdames Strickland, Parrish, Broughton, McNorton, Bennett. Mrs. Parrish pledged to raise \$100.00. Directors reported paid on pledges: Conn., \$12.00; Fla., \$20.00; Ga., \$100.00; Ill., \$50.00; Kan., \$10.00; Mo., \$50.00; Miss., \$50.00; Pa., \$50.00; Texas, \$20.00; Va., \$25.00.

From the President's recommendation a Financial Secretary was nominated. Motion to suspend rule and elect Mrs. R. L. Bennett as Financial Secretary. Carried. Office said to be temporary to meet present emergency. A motion that the detail of salary and work of financial secretary be left to executive office with instructions not to touch apportionment money. Carried. A motion to pay Second Baptist Church, Indianapolis, \$40.00 upon request. Carried. A printing bill of \$400.00 presented. A motion to pay \$200.00 with request that minutes be sent out prior to convention. Carried. Mrs. Trice called for Finance Committee's report. Mrs. Bennett read the money as designated. Question arose: What goes with money sent to Corresponding Secretary before the Convention? If all money was sent to

responding Secretary before the Convention as she requests, what would we have at the Convention? Answer—nothing. Treasurer asked that representation money be sent to the proper place, that is to the treasurer; then we would have it. Mrs. Williams stated that District of Columbia sent money to Corresponding Secretary thinking they would have better recognition. A motion that corresponding secretary be asked to apply all representation money that she received before the Convention to her salary. Discussion arose. Finally the motion prevailed. Yeas, 17; nays 8. A motion that all bills allowable be paid. Carried. A motion to adjourn. Carried. Mrs. Clark, Ill., spoke of the matter of the car for President Layten. She asked that a committee be appointed to put the matter over. \$130 had been collected in this effort.

REPORT OF COMMITTEES.

Committee on Expenses.

To President Layten, service expenses	182.27
To Treasurer Parrish	73.00
To Recording Secretary Broughton	90.70
To Assistant Recording Secretary Goines	59.50
To Second Baptist Church, Indianapolis.....	140.00
To Finance and Enrollment Committees	47.00
To Ushers	12.00
To Mrs. McKinny, Pianist	39.00
To Printing Minutes	200.00
To Donation for National Theological Seminary	50.00

Total

\$893.47

FINANCE COMMITTEE.

We, your committee on Finance, submit the following report: We have collected from all sources during this session of the Woman's Convention, Auxiliary to the National Baptist Convention, \$3760.25.

Respectfully submitted,

L. J. McNorton, Texas, Chairman.

Alice Tucker, Pa.

V. Jarvis, La.

Violet Johnson, N. J.

COMMITTEE ON HOME MISSIONS.

When the Master bade His servants go into all the world and teach the Gospel to all peoples, beginning at Jerusalem, we find the natural order of missions requires us to begin at home, and spread on to the uttermost parts of the earth, Acts 1:8. The work of missions, as fostered by our denomination is of such grave importance that the various Departments of Missionary endeavor are assigned to several distinct Boards, with definite lines of work. Our Home Mission Board is located at Little Rock, Ark. Its work is to give the gospel of Jesus to the neglected people of this country, which is done by sending and supporting missionaries in the several states.

The Southern Baptist Convention (White) co-operates with our Home Mission Board in the support of our missionaries. They visit our churches, associations and conventions; hold institutes, and in a general way help in the religious training of our people, since we have women missionaries in our several states doing helpful work in organizing and fostering Woman's Missionary Society and Children's Bands. First, we recommend that our conventions co-operate more definitely with our Home Board, even as it does with the Foreign Mission Board, that our missionaries on the Home Field may be known by the denomination and be encouraged to develop themselves and the work committed to them. Second, we recommend that we endorse the Fireside School as one of the effective agencies in the Home Field for emphasizing daily Bible study in the homes of the people.

Third, that we extend a vote of thanks to W. B. H. M. S. for its support of so many of our missionaries, and its general helpfulness in the Christian training of our people, especially in their home life.

Fourth, We recommend that we encourage the Social Reform movements as operated in the social centers under the supervision of our trained Christian workers. Our young people need their help.

Committee: Respectfully,

Chair, Mrs. Mary Flowers, Tenn.
 Mrs. Kemp Jackson, Ill.
 Mrs. Lula Carter, Ind.
 Mrs. Delia Stone, Ind.
 Mrs. R. C. Birdell, Ala.
 Mrs. F. B. Hampton, Miss.
 Mrs. Lulu Cook, Mo.
 Mrs. M. S. Sharkie, Texas
 Mrs. L. C. Wilson, Ark.
 Mrs. Julia Wilkerson, W. Va.
 Mrs. M. L. Washington, Ga.
 Mrs. M. L. Banks, Ga.
 Mrs. Alice West, Pa.
 Mrs. S. H. Elynn, La.
 Mrs. Ida B. Shaw, Mich.
 Mrs. Janie Morris, Fla.
 Mrs. N. E. Pitts, Ala.
 Mrs. Vienna Parker, Ky.
 Mrs. Caroline Spraghn, Mo.
 Mrs. Ella M. Berry, Mo.
 Mrs. Maggie Johnson, Mo.
 Mrs. Lena Dallas, Neb.
 Mrs. J. J. Neal, Ala.
 Mrs. H. D. Scott, Kan.
 Mrs. G. A. Sheldon, Ark.
 Mrs. Josephine Smith, Tenn.

REPORT OF COMMITTEE ON TEMPERANCE.

Indianapolis, Ind., September 10, 1920.—Madam President, officers and messengers of the Woman's Auxiliary to the National Baptist Convention of America:—

We, your Committee on Temperance submit the following report: Realizing that one of the greatest blessings now overshadows us in the adoption and enforcement of the 18th Amendment, the Dragon, which enslaved the world by almost perpetuating the habit of tobacco using and consumption of alcohol and opiate is being put to flight, this government leading in the conflict, thus to be loyal citizens, and faithful Christians, we will not hesitate to enlist in the great law enforcing campaign and assist in every way to kill the hydra-headed monster that has done so much to demoralize the peoples of the earth. When the Crusaders began the task in the 70's, they did not realize how well they were building. Their movement cemented a religious pillar into the walls of our grand old church, for we are taught that there is no room in heaven for unrighteousness, and intemperance is fore-runner of all unrighteousness. As a part of the church we should enlist in the Woman's Christian Temperance Movement and urge every law abiding woman to do the same, for its work covers the entire staff of intemperance roll, and to be a party in the conflict against the monster, lends power and courage to the church and gives glory to our own God, for we are his and to recognize him in all things, is a part of our work.

We urge that the women in the Missionary Societies be examples as to conforming to the correct form of dress, and conduct of their lives and practices of entertainment in their homes, preparation of their foods, etc., that appetites for alcohol may be demolished, and pure living established; refrain from making, serving or drinking any stuff that is stamped alcohol, home-made or what not. Discourage the use of tobacco, especially cigarettes by our children.

Let us urge that all co-workers vote to put aside all who favor or tolerate lawlessness. Let us urge that all become self-appointed officers to enforce temperance in all forms in our lives, homes, communities and cities.

Respectfully, your committee,

Mrs. C. C. Cullars, Ill.
 Mrs. D. Thompson, Ind.
 Mrs. Catherine Gaddie, Ind.
 Mrs. F. J. Dare, Miss.
 Mrs. C. A. Rawlston, Mo.
 Miss L. B. Redmon, Mo.
 Mrs. T. Hopkins, Mo.
 Mrs. J. M. C. Amos, Texas.
 Mrs. Bell Felph, Ark.
 Mrs. Maggie L. Walker, Va.
 Mrs. S. M. Smart, Okla.

MINUTES.

Mrs. J. T. Sanders, Ga.
 Mrs. W. F. McKinney, Ga.
 Mrs. S. J. Purvis, La.
 Mrs. A. J. Brown, Fla.
 Mrs. Bettie Wethers, Ky.
 Mrs. Anna Bishop, Ala.
 Mrs. I. H. Pearson, Ala.
 Mrs. W. J. Norton, Tenn.
 Mrs. Maymie May, Ky.
 Mrs. Hattie Hill, Neb.
 Mrs. Grace Flanagan, Neb.
 Mrs. Amanda East, Pa.
 Mrs. Annie O. Jordan, Pa.
 Mrs. C. E. Dickerson, Tenn.

REPORT OF COMMITTEE ON COURTESIES.

Madam President, and members of the Convention:

We, your Committee on Courtesies have endeavored to show to visitors in our midst a most cordial and happy welcome. Some among our distinguished visitors were Mrs. Hayford and Miss Eastman of Africa, our own Miss E. B. Delaney, returned missionary, Dr. J. J. Olive, Cairo, Ill., Dr. M. W. Norman, Washington, D. C., Dr. L. G. Jordan, Philadelphia, Pa., Dr. Parrish, Ky., Dr. Graham, Philadelphia.

Respectfully submitted,
 Mrs. M. B. Newland, Ill.
 Mrs. Essie Trimble, Ala.
 Mrs. Sallie Green, Miss.
 Mrs. Wheeler, Ala.
 Mrs. M. Little, Okla.
 Mrs. Rosa Hilman, Miss.
 Mrs. R. E. Pitts, Ala.
 Mrs. T. J. Wilson, Miss.
 Mrs. C. M. Wells, Ala., Chairman

REPORT OF COMMITTEE ON OBITUARY.

Madam President and Sisters of this convention:

The Committee on Obituary is to speak of those whose labors are ended on earth, and who have crossed the stream into the great beyond, the land of peace, that is promised to the people of God. The promise is to them who prove faithful. In the Scriptures a very careful admonition is given to every one on his way to the city of God, in words like this: "Be thou faithful unto death and I will give thee a crown of life." On this side of the river is the Christian battlefield. It is here that every duty assigned us by our Heavenly Father must be zealously executed. Negligence on our part not only

MINUTES.

portrays the weakness of character but becomes a hinderance to the well laid plans for the development of our lives. There will be no trouble in the crossing of the Jordan to those who obey the commandments of our Lord.

When Moses reached the Red Sea, he found himself hemmed in from each side. Nature's barrier on his right and on his left spoke to him saying, "thou mayst go thus far and no farther. The enemy with a tremendous army approaches from the rear. The Red Sea with mysteries yet unknown to men, spreads itself before his path. From the Captain of our salvation, marching orders "to go forward" were given. Moses stepped to the water's brink and with a mystic wand from the rod in his hand, the turbulent waters divided. God said to the waters above, "stand back" and they quickly receded while to the waters below he said, "hasten on your way." Then called He the winds commanding them to blow across the pathway that His people may cross the sea in perfect order. So it is with every one who has the mark of God upon his life, and a record of loyalty and service unimpaired. The problem of the crossing of the stream is solved; the price already paid, the battle already fought; the victory already won. In order to enjoy such a triumph in our daily lives, we must be faithful right here on this terrestrial ball until we hear the "well done."

Among those of our comrades who have gone from us and have pitched their tents on the other side of the stream, is our dearly beloved vice president of this Convention, Sister Sylvia Cecil Jenkins Bryant of Atlanta, Ga. Truly a noble Christian woman. The life of service, of love and Christian integrity lives though she is sleeping today. She needs no monument of stone or marble to perpetuate her memory. They will crumble and decay. Her monument is already erected, which shall stand forever. As a summary, we are inspired to say of her:

"Since all is done, and in the oozing clay,
 We lay her cast-off hull away,
 Weep not for her, for fear that she may know,
 And sorrow too, that we should sorrow so.

Since all is done, and her last word is said,
 And we who loved her, murmur, "she is dead,"
 Say not her days are o'er, she greets the dawn,
 And not a setting sun, since all is done."

There are other co-workers who have finished their course and gone to that heavenly city. Let us cherish and strive to perpetuate their beautiful examples of love and Christian service.

Be it resolved, that a memorial page be placed in our minutes as a tribute of respect to our departed Sister Bryant.

Your committee,

Chair., Mrs. S. B. Butler, Ind.
 Mrs. M. V. Watkins, Ind.
 Mrs. M. Jackson, Ind.
 Mrs. E. Swanson, Ind.
 Mrs. M. J. Walker, Miss.
 Mrs. Mamie Johnson, Mo.
 Mrs. T. E. Y. Pollard, Texas.
 Mrs. A. F. Lewis, Va.
 Mrs. M. L. Little, Okla.
 Mrs. O. Pugh, La.
 Mrs. Springer, Mo.
 Mrs. Katie Boggs, Mo.
 Mrs. Frankie Williams, Mo.
 Mrs. Nannie Deloache, Ala.
 Mrs. Lillie Silkman, Ky.
 Mrs. Jillie A. Brent, Ky.
 Mrs. S. A. Butts, Neb.
 Mrs. Alice West, Pa.
 Mrs. Mary Smith, La.

REPORT OF COMMITTEE ON RECOMMENDATIONS.

Indianapolis, Ind., September 10, 1920.—We, your Committee on Recommendations, beg leave to submit the following report for your consideration:

For several years our uncertain business methods have confronted us. We have yearly neglected to meet our obligations. Our corresponding secretary has labored strenuously to keep the National Training School going, and has met the expense account there, but there are other expenses that accumulate that must be met.

During these years, your president has urgently planned a liberal giving from the states to meet these obligations, but so far we have failed. There must be some settled method adopted to settle this account. I therefore recommend that a financial secretary be appointed to do this special work of liquidating the National debt plans outlined; salary fixed, etc. by the Executive Board.

TWENTIETH ANNIVERSARY.

Through the providence of God, we have been permitted to work a Woman's Convention for 19 years. I recommend that a special program be arranged to celebrate the 20th anniversary. That we make it possible for its representatives—Executive Board members and trustees of Nat. Training School to attend the Trustees and

Executive Board Meeting held at Washington, D. C., in June each year or any special meeting that may be called by the president.

SUFFRAGE.

Inasmuch as the Susan B. Anthony Amendment to the constitution of the United States, which holds the record of being before the country longer than any other successful amendment to the constitution has been ratified by the states and we are cognizant of the great privilege and obligation coming to us through the 19th Federal Amendment, be it

Resolved, that we use our influence in each state to have colored women register and become qualified and appear at their respective polling places to vote.

HOW TO DO IT.

Neither resentful through racial feeling; neither covetous through personal ambition. Never let Satan take you on the high mount and tempt by the offers of the kingdoms of this world, be not hesitated through fear. Be brave; dare and do all that may become a woman, a citizen; be ever ready to serve your race, your God, your country.

A committee on suffrage.

REPORT ON EDUCATION.

Madam President:

The subject of education is so varied in its forms and so extensive in its scope that a mere outline of the subject may be had.

Public school education is the bed rock of civilization. Christian civilization is the chief corner-stone. A nation's greatest resource and asset are the children who receive the kind of education which meets the demands of a civilized life. The teacher is the public servant occupying a strategic position between the child and useful citizenship. No nation can hope to stand the test of Christian civilization unless it look after the education of all of its citizens. This being the case, we shall consider briefly educational movements, the teachers' profession, and the students' advantages.

KINDERGARTENS.

Recent innovations in kindergarten practices are bringing about changes in the methods and material of kindergarten work. The educational equipment of a modern kindergarten is replacing a limited number of small blocks in boxes with large material in bulk. Cloth and wood are taking the place of sewing cards and weaving mats. The child is left free to choose the material he wishes in carrying out his play

purposes, while at the same time he produces something useful. His equipment consists in saws, swings, balancing boards, sandpiles, and so on.

School authorities, however, are seeking a standardization of kindergarten practice in the midst of this freer tendency, and so, a committee of the International Kindergarten Union has prepared a curriculum which is published by the Bureau of Education. Last year there was an increase of maximum salaries for kindergarten teachers, many receiving the same salary as first grade teachers. Out of 27 states it was found that first grade teachers and kindergarten teachers were on an equal salary basis in most of the cities. Free kindergartens are also maintained by Kindergarten Associations, and make it possible for a number of unfortunate children to receive educational advantages very early in life.

The National Council of Primary education in its findings gives evidence of the fact that the kindergarten is so affecting the work of the first grade that changes are necessary in the curriculum of this grade.

CITY SCHOOLS.

The course of study in city schools is being gradually changed; the schools are being subjected to a closer vigilance for weaknesses than ever before with a view of strengthening them.

Since the teacher is in closer relation to the children than either board or superintendent, and his opinion relative to the adaptability of the text book to the children is more generally correct than that of the board and superintendent; and since he is in position to give the school authorities inside facts regarding the failures and success of the children, he is receiving more recognition as a part of the administrative system of city schools.

The demand for better salaries confronts every phase of education. The increased cost of living is causing the best prepared teachers to leave the profession for other positions which afford them living wages.

Adequate buildings are serious problems. The increased attendance since the war and the increased cost of building material have made it very difficult for many cities to build sufficient modern school structures. Double sessions, temporary buildings, and over crowded rooms have not kept a vast number of children off the streets.

RURAL SCHOOLS.

The Rural schools are dependent upon more or less labor in scattered communities to keep up the interest of education. The nation and the state are directing their efforts towards bringing up the educational standard. Interest is being manifested in consolidation and standardization of schools. Appropriations are given from the

state fund to encourage consolidation of and to make efficient central schools. Some states paying teachers' salaries, others transportation expenses and still others giving towards the erection of buildings. Minnesota reports nearly 7,000 consolidated schools. Georgia reported 68 new consolidated schools last year. This movement gives increased efficiency in the schools, in the quality of teachers and buildings, and better salaries.

These standardized schools form a group of junior high schools.

It is the rural schools where the teacher shortage is most pronounced. Thirty thousand teachers left the rural schools, with the result that about 3,000,000 children are either deprived of school or are left to incompetent teachers. Inadequate salaries, poor living conditions and non-appreciation of the teachers' position caused this terrible blow at education.

VOCATIONAL EDUCATION.

Our government has increased its interest in public education since the war and is seeking to have the schools serve the nation as well as the state, to the end that the future citizen may have better mental preparation, stronger bodies, and keener sense of patriotic duties than the generations past. Hence, appropriations from the nation as well as the states are made for advancing educational interests.

The Smith-Hughes Vocational Education Act and the Smith-Tower bill for \$100,000,000 for removing illiteracy are signs of our government's awakening interest. All the states last year except five made remarkable improvements regarding school betterment. Massachusetts gave a distributive school fund of \$4,000,000; Texas added \$2,000,000 more to the annual appropriation; Georgia gave one-half of the income from state taxes; and New York fixed the minimum of \$1,200 salary and a maximum of \$3,600 salary.

The Smith-Hughes Vocational Educational Act has made it possible for all the states to maintain vocational schools. Whereas there were only 867 state systems in 8 states before the act, the number reaches nearly 2,000 with an enrollment of nearly 200,000 students. Teacher-training is an important feature of this work. Forty-six states report 145 training centers federally aided with an enrollment of 6,570 prospective teachers. Returned soldiers, sailors and marines have entered more than a thousand of these schools.

AGRICULTURAL EDUCATION.

Agricultural education has made great progress and is found in one form or another from the school-directed home gardening throughout the college extension work. School gardening became important when school authorities recognized the educational value of it and the nation gave support to it as a school subject. In the rural schools

where the course of study has been too much along the same line there is a feeling for something different. A workable plan so as to relate this subject to the every-day activities of the people is the demand for agricultural education in rural schools. There are high schools and colleges established throughout the country for agricultural training.

OTHER PHASES OF EDUCATION.

A mere passing notice can be given to the increased interest in sex, physical, and civic education. The women should give more attention to and acquaint themselves with civic education that they may be prepared to use the ballot knowingly and judiciously.

SECONDARY SCHOOLS OR HIGH SCHOOLS.

On the whole there has been little done for secondary schools as compared to their relations to the colleges. They are the "supply stations" for the colleges. Two hundred fifty thousands are graduating from high schools annually; but unless greater support and equipment meet the cost of living, not only will these schools become poor, but the colleges will not keep pace with the movements of the world. A little more than a year, however, more interest in secondary schools has been shown.

COLLEGES.

Not until the late war did the people see the real necessity of college trained men and women. If they were needed then these days of "storm and stress" and the times of readjustment call for men of larger brain caliber and greater initiative than at any other time in the world's history. Being patriotic the colleges threw all their force towards winning the war, and so at the close of the war they found themselves in debt and their courses of study and discipline modified, and a somewhat depleted student body owing to the demobilization of the Student Army Training Corps. The high cost of living at this time made it a very serious problem to retain teachers. But many increased salaries of the professors last year, even before seeing their way to increased appropriations. Harvard University and Princeton University had a special campaign for \$15,000,000 and \$14,000,000 respectively to add to the endowment for the purpose of taking care of teachers' salaries.

PHILANTHROPY AND EDUCATION.

Without the generous Philanthropic educational movements there would be less far reaching, and Christian education, the hope of the people, would be less dominant.

The \$50,000,000 recently given by Mr. Rockefeller has made it possible for many institutions to enlarge their plant, improve their equipment, and increase salaries. Experiments of placing normal trained teachers in a few schools for the purpose of instructing those who go out to teach without this training have proved a success for the past year, and a large number is sought for the coming year.

With the \$100,000,000 movement of the Northern Baptist Convention, the \$75,000,000 of the Southern Baptist Convention, the \$10,000,000 of the National Baptist Convention and the several hundred million dollars of the other denominations combined, Christian education not only in this country, but also in other nations will rise to the needs and demands of Christianity.

Among the many schools for Negro education which have felt the living touch of philanthropy in a larger way are Morehouse College, Shaw University and Spelman Seminary; Morehouse received within the past year \$365,000.

Dr. Wallace Buttrick, President of General Educational Board, said, speaking to the Northern Baptist Convention in Buffalo, "How absurd it is for us to even think of limiting the work which we are doing for the higher education of the Negroes."

State schools are recognizing the cultural value in the study of religious subjects. The University of Alabama is trying out a course in Bible Literature and History, Principles and Methods of Religious Pedagogy, Sunday School Organizations, etc. This will be given full academic credit. Let us hope that this venture will prove successful and that men even in state schools in their search for culture will discover the highest culture—Christianity.

THE TEACHER.

If educational movements are to be effective the teachers' position should be scrupulously regarded. His mind should be taken up with preparation, investigation and research work for the benefit of the public. A conscientious teacher thinks little of himself till he finds that he and those dependent upon him are in need. It is the public's duty to see that the teacher is free from self-anxiety.

This has not been and is not true. Teachers have been compelled to organize themselves into unions and even threatened to strike in order to get reasonable salaries in the midst of high living conditions. The average teacher's salary last year for the whole country was \$631.00 including a raise of ten percent. May took up more remunerative positions leaving 18,279 schools without teachers and 4,380 with incompetent teachers.

The country is awakened to the fact that unless teachers are paid better salaries the profession will continue to decline. A delegation of teachers asked that a plank be put in the republican platform for

increased national support of schools, a national department of education with a member on the cabinet and equal educational opportunity for all the children in every state in the Union. All the states have increased their pay to teachers. New Jersey gives equal pay to men and women, and Mississippi promises a higher salary than any other southern state for next year.

The *Youth's Companion* says, "The teacher must be so convinced of the value and dignity of his service that he will not lightly abandon it for some occupation that offers more ease or excitement or money. And on the other hand, the public must stop being niggardly."

ATTENDANCE.

Under compulsory attendance which is now national in its scope, fifteen and one-half millions attend the public schools daily. High school enrollment is nearly 2,000,000 with a greater increase of girls while the boys are taking advantage of high wages to make money.

College attendance is estimated at 500,000. One out of every 200 persons now attend college. This rapid increase is caused by the greater increase of women attending college. Eighteen million children between 10 and 15 years live in rural districts. One and a half million of these either are kept out entirely or their school term is shortened or they attend irregularly. In 1918 in Georgia alone 1,216 white children and 4,579 Negro children between 10 and 18 years did not attend any school.

The campaign for illiteracy classes was successful. I have not been able to get the figures for the country. But 31,545 adults were caught in Georgia with 15,065 being removed from illiterates; 81,000 illiterates still remain in Georgia and an appropriation of \$15,000 has been asked for to continue the fight against illiteracy.

ALASKA AND FOREIGN EDUCATION.

There are 68 schools in Alaska with an enrollment of 3,700 students. Progress is making toward efficiency in school life. The teacher is the center of all inspiration to the Eskimos in their struggling towards civilization.

Sir Geddes says of England, "Education with us is tending to become less and less directed towards the conscious end of simply fitting a man to earn his daily bread. He has intellectual and aesthetic taste and moral principles. The aim of Education in Britain must be nothing less than a preparation for the whole of life." The Rockefeller Foundation recently gave England six and a quarter million. English women are entering Oxford or Cambridge Universities.

In France, thousands of children have left school not to return because of the absence of teachers and parents. The war having destroyed the school system, the government has a tremendous task

to restore normal educational conditions. The Frenchman does not believe in mixed schools, and his task is to get teachers to replace those who went into military service, and to meet the demands of higher salaries.

Educators in Scandinavia, it is said, are studying the school systems of other countries to see how the schools have met the recent crisis and stood the test. They are impressed with schools whose chief task is to build character.

In Germany the New Constitution clothes the teachers with state authorities. All the schools are struggling with new arrangements which have for their object a greater unity. The teacher has greater independence.

Switzerland is the only country reported with a surplus of teachers. Prof. B. G. Brawley, formerly dean of Morehouse College, was sent over to study educational conditions in Africa with a view of bettering conditions there.

NEGRO AND EDUCATION.

In the midst of educational movements the world over, the increased appropriations for public education, and a better consideration of teachers' position, where does the Negro stand?

In the south he is considered a separate and distinct group and whatever he gains from public funds in an appreciable way comes largely through his own efforts—either by agitation or contribution. It seems to be the policy of the south to keep the Negro ignorant. The public school funds are divided in such a way as to have makeshifts rather than real schools. Not only are the school funds accumulating in the states' treasuries through taxation, etc., unjustly distributed, but also Federal appropriations are so manipulated that a very small per cent ever reaches the Negro people. In most of the southern states no attempt is made at establishing a system of education for Negroes, but the whole field of educational endeavor is but a hit-or-miss process each striving in his own way to no definite aim. For example, a white child may begin the kindergarten and pass through the university at the state's expense; but no such system is found for the Negro child even though the Negro is a large per cent of the southern population. We do not deny that the south has a few good normal schools and agricultural colleges here and there for Negroes but no attempt is made to have a system of education.

In spite of this fact through the efforts of philanthropy and through his own determination may Negroes of the south begin their education in the kindergarten and finish from some of the best universities in this country.

He has established and maintains secondary schools all over the south through his churches. These schools affiliate with the col-

leges supported by philanthropy for Negro education. But because the few instead of the masses of Negroes have made such rapid progress, it seems now the policy of northern philanthropy to either withdraw or limit to a very small margin their support to Negro education in the south. They either do not know or forget that the Negro in the south gets his public school education largely by the dint of his own determination to know. And that practically no provision is made for his high school and college training except through philanthropy.

Time would fail me and you would grow weary of this report were it to tell of the numerous schools, attempts, and organizations in the south fostered by Negroes for his education. You would be interested in knowing how the schools are succeeding; how much money was raised the past year; how these organizations through appeals and memorials to the powers that be have gained recognition for us; and how these efforts have given additional school advantages.

But suffice it to say that the Negro as a race has contributed more than \$18,000,000 for his own education within the past 20 years, and has reduced his illiteracy to 20 per cent. High school and college students number hundreds of thousands while nearly 2,000,000 children attend public schools daily. The number of recognized teachers is 42,000. This is a part educational record of the Negro within a little more than a half century in the midst of adverse conditions.

If the race will dedicate this achievement to God and will follow as He leads to freer and broader avenues of life, striving heroically against ignorance everywhere, no other race will have registered his attainments within a century.

SUGGESTIONS.

Therefore, we earnestly ask the women to urge their boys to stay in school and complete their education. We also ask that our women use their influence and power of the ballot to elect officers who will give equal educational opportunities for all people.

Respectfully,

Mrs. H. A. H. Reddick, Ga., Ch.,
 Mrs. A. M. Smyth, Okla., Sec.
 Mrs. E. T. Martin, Ill.
 Mrs. Lula Smith, Ind.
 Mrs. Linie Wallace, Ind.
 Mrs. Mary Walker, Ind.
 Mrs. L. C. Ballard, Miss.
 Mrs. M. G. Brookins, Mo.
 Mrs. M. M. Arter, W. Va.
 Mrs. Eliza Wright, D. C.
 Mrs. J. E. Givens, Ky.
 Mrs. S. J. Fluker, Ga.

Mrs. D. M. Gadsen, Ga.
 Mrs. Lena Trent Gordon, Pa.
 Mrs. L. E. Jones, Fla.
 Mrs. Mary Smith, La.
 Mrs. Lula Smith, La.
 Mrs. Louise Wallace, La.
 Mrs. A. P. Cooper, Tenn.

The committee recommends that this Secretary be recommended by the President and elected by the Convention at this meeting.

20th ANNIVERSARY.

Through the Providence of God, we have been permitted to work as a Woman's Convention for 19 years. I recommend that a special program be arranged to celebrate the 20th Anniversary. Considered by committee and left to Convention for consideration. That states make it possible for their representatives—Executive Board members and Trustees of National Training School to attend the Trustees' and Executive Board Meeting held at Washington, D. C., each June or any special meeting that may be called by the President.

SUFFRAGE.

Inasmuch as the Susan B. Anthony Amendment to the Constitution of the United States which holds the record of being before the country longer than any other successful amendment to the Constitution has been ratified by the states and we are cognizant of the great privilege and obligation coming to us through the 19th Federal Amendment, that we use our influence in each state, to have Colored women register and become qualified and appear at their respective polling places to vote, and a Suffrage Committee, adopted by Convention be appointed.

RECOMMENDATIONS BY COMMITTEE.

After duly considering the heavy burdens of our corresponding secretary during the past year, and finding that the work has grown to such an extent that the office of President of the Training School and corresponding secretary cannot be carried on successfully by one person, we recommend that these two offices be separated and held by two distinct women.

Respectfully submitted,
 Committee:

Mrs. H. H. Cosey, Miss., Chairman.
 Mrs. Eddings, Ill.
 Mrs. Estella Peters, Ind.
 Mrs. Y. C. Terrell, Ind.

MINUTES.

Mrs. K. Lindsey, Ind.
 Mrs. R. B. Higgins, Miss.
 Mrs. W. F. Graham, Pa.
 Mrs. R. T. Pollard, Ala.
 Mrs. A. J. Abington, Mo.
 Mrs. M. F. Edwards, Ala.
 Mrs. Estella Diggs, Mo.
 Mrs. Goldia Pope, Mo.
 Mrs. B. P. Fowlkes, Ala.
 Mrs. S. Shanks, Ark.
 Mrs. Fannie Carter, W. Va.
 Mrs. E. W. Rankin, Okla.
 Mrs. Edna Strickland, Texas.
 Mrs. L. W. Tyrrell, Va.
 Mrs. E. W. Rankin, Okla.
 Mrs. Kittie Lindsey, Ind.
 Mrs. Ella Peters, Ind.
 Mrs. L. J. Harper, Okla.
 Mrs. Julia M. Anderson, Va.
 Mrs. R. L. Cook, Ga.
 Mrs. T. E. Frierson, Tenn.
 Mrs. L. A. Brent, Ky., Secretary.

ANNUAL MEMBERS.

Kansas: Mrs. M. M. Hunter, \$1.00; due balance of \$1.00. West Virginia: Mrs. Lizzie James, \$2.00, Mrs. Jennie Crane, \$1.00; due balance of \$1.00. Minnesota: Mr. John Hickman, \$2.00, Mrs. Annie O. Jordan, \$2.00. The Lizzie Morris Mission Circle, St. Paul, Foreign Missions, \$2.50, Home Missions, \$2.50, National Training School, \$5.00. Total, \$10.00. Delegates: Mrs. Anna O. Jordan, Mrs. Fannie Dodd Sears. Kentucky: Miss J. Wood. Ohio: Missionary Society, Second Baptist Church, Akron, delegate, Mrs. Flora S. Jones, \$5.00. Missouri: Mrs. Mattie Norman.

ANNUAL MEMBERS, STATE OF LOUISIANA.

L. R. Brown	.....	\$ 1.00
Mary E. Lewis	.....	1.00
Georgia Scott	.....	1.00
Lottie Marshall	.....	1.00
Lula T. Belton	.....	1.00
Hattie Murray	.....	1.00
Annie Johnson	.....	1.00

Kansas: Mrs. L. L. McNeal, J. C. Mitchell, Mrs. L. Russell, Mary Vinning. St. Louis: Goldie Polk. West Virginia: J. V. Wilkerson, M. H. Jones, J. Hubbard, Prof. Byrd Pitterman, Mrs. M. W. Jones.

MINUTES.

Georgia: Rev. R. R. Smith, Rev. S. J. Wooten, Prof. G. W. Hill, Rev. M. L. Glean. Illinois: Viola Brown, Maggie Brown, Eliza Gordon, Sallie Brown, Rev. R. R. Smith, Rev. S. J. Wooten, Rev. M. L. Glean, W. G. Hill, Mrs. E. Freeman, Mattie Blackson, E. J. Holloway, Rev. E. H. Harris, Miss Y. A. Malone, Mrs. Thelma Raybeun, Mrs. E. English, Mrs. M. Emery, J. W. Johnson, Lucretia Brown, L. B. Bates, Rosa Hayes, Anna Banks, E. Malone. Nebraska: Estelle Craig. Ind.: Maggie Davis, Nellie Morgan, Mary Walker. Louisiana: Lottie Ray, Ella Gay, Mary Smith, Willie Chism, S. Morgan, Lula Balton, L. R. Harrow, Mary L. Lewis, M. Scott Johnson, Maggie Harris, J. W. Sinsinger, Dollie Jones, S. Sawyer. Missouri: M. J. Andrews, Mary D. Mason, John Alexander. Michigan: Rev. J. McUnderwood, J. Collins. Kansas: L. E. Johnson, Susan Wilson. Arkansas: Eliza Phillips, Sallie Williams, C. C. Holmes, Mrs. E. H. Thompson, Mrs. Mary F. Davis, Rena Butler, L. E. Johnson, Susan Wilson. Arkansas: Eliza Phillips, Sallie Williams, Mamie Young. Alabama: Elnora Sutton. Illinois: Mary Cook, M. F. Fletcher, Bertha Hart, Susie Perry, Callie Coleman. D. C.: Mrs. L. Russell, Mrs. L. L. McNeal. Illinois: Mrs. Hamilton, Mrs. Bertha King. Maryland: Mrs. F. Adams, R. Edwards, Rev. J. S. Adams. Western States: Rev. G. W. Robinson, Rev. W. F. Botts, Rev. H. W. Watts, Rev. E. T. Fishback. Tennessee: Hattie Ewing. Missouri: Inez Wilson, Lucy Hill, Tillie Rhodes, Caroline Spraglin. Kentucky: Frankie Givins, Vilma Parker, L. A. Brent, Bertha Withers, Lillie Wilman, Lula Malayers, Mamie May, Blanche Crittendon, Ida Bullard, M. V. Parrish, I. B. Wood. Florida: Rev. J. R. Talley, Rev. J. A. Robinson, Rev. H. Hulman. Oklahoma: L. A. Jackson, Laura Hill. Texas: J. S. Simmons, C. C. Harper, M. S. Jones, Rev. J. E. Knox, Rev. John Jones. Illinois: Rev. F. W. Pennick. Maryland: M. T. Watkins. Georgia: H. E. Powell, Rebecca Finley, M. L. Williams, L. E. Williams, Bessie Cameron, Alberta Williams, Dr. A. D. Williams. Tennessee: Sarah J. Fluker, Rev. Wm. Bivins, Mrs. M. E. Walker. Florida: Sarah Murphy, Rev. McBrown. Maryland: Miss Richardson, Miss Lacey, Miss Winston. Mrs. E. J. Wheeler, membership \$1.00, Newport, Ark., 409 Laurel. Mrs. A. E. Tromwell, Ala. Annual membership \$1.00. Josephine Witherspoon, Ensley, Ala., \$1.00. E. L. Harrow, \$1.00. Alma Walton, Alabama, \$1.00, Mrs. W. S. Varnado, \$1.00; total \$6.50. Mrs. M. D. Webb, Pittsburg, Pa., \$1.00; R. S. Powell, Arkansas, \$1.00; Miss Mattie Franklin, Okla., \$1.00; Emma Watson, \$1.00; Mary Cook, \$1.00; Illinois: Mrs. J. C. Mitchell, Mrs. Parsons Kansas. Annual members of the state of La.; Lottie Ray, \$1.00; Dollie Jones, \$1.00; Ella Gay, \$1.00, S. Sawyer, \$1.00. Missouri: Miss Lily Redmond, K. C., Mrs. Ida B. Boyd, Kansas City, \$1.00. Mary Gay, Kansas City, Mrs. Lula Peoples, Illinois. Annual member, M. J. Booker, Missouri, \$1.00.

MINUTES.

MISSISSIPPI DELEGATION.

A. A. Cosey, President	\$ 1.00
M. J. Walker, 1st Vice President	1.00
M. A. Minor 2nd Vice President	1.00
J. W. Turner, Recording Secretary	1.00
R. B. Higgins, Assistant Recording Secretary	1.00
L. C. Ballard, State Missionary	1.00
M. A. Edwards, State Missionary	1.00
T. J. Wilson	1.00
L. L. Nesby	1.00
M. E. Flynn	1.00
L. C. Derring	1.00
M. C. Colliar	1.00
F. B. Hampton	1.00
Jenny Collins	1.00
M. A. Stellar	1.00
Sarah Washington	1.00
M. A. Alston	1.00
N. E. Murphy	1.00
Lou Ella Berks	1.00
Sallie Green	1.00
R. T. Sims	1.00
S. A. Davis	1.00
Martha Peterson	1.00
M. L. Lirz	1.00
Emily Jackson	2.00
C. L. Stancil	1.00
M. E. Jackson	1.00
F. J. Dove	1.00
M. E. Nelson	1.00
Florene Brown	1.00
Carrie Swanagan	1.00
J. A. Daniel	1.00
M. J. Walls	1.00
A. J. Brown	1.00
Sarah Stewart	1.00
F. A. Kelly	1.00
Alice Wilson	1.00
Mary Collins	1.00
Lydia Walston	1.00
E. A. Eskidge	1.00
Mollie E. Holmes	1.00
E. Levenson	1.00
V. A. Safford	1.00
M. E. Bradley	1.00
R. S. Right	1.00
Rosa Wheeler	1.00
W. L. Varnado	1.00

STATISTICS.

STATISTICAL TABLE—Continued.

NAME OF DELEGATES.	NAME OF ORGANIZATION.	Foreign Missions.	Home Missions.	Education Foreign Students.	Natl. Training School.	General Expenses.	Total.
AUGUSTA							
Rev. J. T. Dorsey	Mt. Zion 2nd Bapt. Church						5.00
ATLANTA							
Mrs. Nannie W. Maddox, Mrs. Lula Cook	Missionary Club of Reed Street Baptist Church	3.00	.50	.50	.50	.50	5.00
Mrs. R. L. Cook, Mrs. L. L. Craig, Mrs. W. F. McKinney, Mrs. M. M. Stuckey, Mrs. T. L. Ballou, Mrs. C. H. Robinson, Mrs. H. E. Harris, Mrs. Georgia Jones, Mrs. C. L. Davis, Mrs. Odessa Hawk	The Fulton County Missionary & Educational Convention Evergreen Baptist Church, Woman's Home Missionary	1.00	1.00	1.00	2.00	5.00	10.00
Rev. C. L. Hayes							5.00
Mrs. T. Jefferson Goodall, Mrs. Julia Ward, Savannah	First African Missionary	5.00	5.00	5.00	5.00	5.00	25.00
ATLANTA							
Mrs. Rosa G. Brown, Mrs. Lula Jones, Mrs. J. I. Robinson, Mrs. Hattie Sharper, Mrs. L. L. Craig, Mrs. W. F. McKinney, Mrs. R. E. Findley, Mrs. C. A. Williams, Mrs. Lula Watford, Dr. P. J. Bryant	Wheat Street Missionary	3.00	3.00	5.00	10.00	10.00	31.00
W. INDIANAPOLIS							
Mrs. Emma Fears, Anderson, Miss Julia	Band of Mt. Zion						2.50
Mrs. Anna Fears, J. L. Adams, Mrs.	First Baptist Church						5.00
INDIANA							
INDIANAPOLIS							
Mrs. Sarah Lee, Mrs. Mattie Anderson, Mrs. Martha Dorsey	Second Baptist Missionary	5.00	1.50	2.50		5.00	10.00
Mrs. Nara Walker, Mrs. Jennie White							
Mrs. Mattie P. Long, Mrs. Hettie S. Lewis, Mrs. Kittie Lanney, Mrs. Susie Watkins	Lat. Carey Missionary of Mt. Zion Baptist Church	2.00	2.00	2.00	2.00	11.00	21.00
Mrs. Stella Swinney, Mrs. Lulla Carter, Mrs. Beulah Taylor	Victory Missionary of Antioch Baptist Church						2.00
Mrs. Lulla F. Smith	St. John's Missionary						2.00
Mrs. C. H. Johnson, Mrs. Mary Tompkins	Emma B. Delancy of Ebenezer						2.00
Mrs. Mary Walker, Mrs. Emma Martin	St. Paul Missionary						2.00
GARY							
Mrs. Georgia Direrson, Mrs. Margaret Johnson	Second Baptist Missionary						2.00
BLOOMINGTON							
Mrs. Mary Charlie, Mrs. Catherine H. Gaddie, Indianapolis	Local Baptist Missionary						2.00
DES MOINES							
Rev. S. Bates	Maple Street Missionary						5.00
Mrs. Fred Halton, Mrs. N. C. Marshall, Mrs. J. B. Rosh, Mrs. W. A. Brown, Mrs. N. C. Marshall, Mrs. Gertrude	Iowa State Convention	5.00	5.00	5.00	5.00	5.00	30.00
	Corinthian Mission						1.00
ILLINOIS							
Mrs. M. L. Fletcher, Mrs. F. E. Cook	Wood River Association						10.00
Mrs. Emma Fears	St. Paul Missionary						10.00
PEORIA							
Mrs. Odessa Shively, Mrs. Mary El. Taylor, Mrs. Johnnie Carney, Mrs. Anna Reed, Mrs. Belle Mitchell	St. John Young Ladies' League	2.50		2.50			10.00
Mrs. Emma Fears	St. Paul Missionary	10.00					10.00
Mrs. Georgia McCoo, Mrs. Belle Mitchell, Mrs. Mary Taylor, Mrs. Maude Jackson, Rev. F. A. McCoo	St. John's Baptist Missionary	2.50		2.50			5.00

STATISTICAL TABLE—Continued.

NAME OF DELEGATES.	NAME OF ORGANIZATION.	Foreign Missions	Home Missions.	Education Foreign Students	Nat'l. Training School.	General Expenses	Total.
CHICAGO							
Mrs. E. T. Martin, Mrs. M. E. Holoway, Mrs. Leona Stewart	Bethseda Missionary						10.00
Mrs. L. H. Kemp, Jackson, Mrs. E. T. Martin, Mrs. Mary Taylor, Mrs. K. Hallie Moore, Mrs. M. G. Robinson, Mrs. F. A. McCoo, Mrs. Johnnie Carney, Mrs. Odessa Shively, Mrs. Maggie Smith, Mrs. Mary E. Holoway	Union Baptist Association						10.00
Mrs. Osborne, Mrs. M. B. Newland, Rev. S. E. J. Watson	Pilgrim Church Missionary						5.00
CHICAGO							
Mrs. Kate Moore, Mrs. Maggie Smith, Rev. D. H. Harris, Mrs. Birdie E. Johnson	Shiloh Baptist Missionary						5.00
ILLINOIS.							
Mrs. Argenta Lewis, Mrs. Termie Watson, Rev. E. L. Todd, Mrs. Mary Cook	12th Street First Baptist Church—Missionary						5.00
Mrs. C. Hollins, Mrs. Beattie Hill	Mt. Moriah Missionary						5.00
CHICAGO.							
Mrs. C. Hollins, Dean, Mrs. Irene E. Maxwell, Mrs. Harriet Chandler	New Mt. Moriah Missionary	1.00	1.00	1.00		1.00	5.00
Mrs. Julia Lee, Mrs. Anna Chandler, Mrs. Terry, Mrs. Mattie Martin, Mrs. Amanda Smith, Mrs. L. Johnson	Women's Auxiliary to the General Baptist Convention					20.00	40.00
Mrs. Josephine Franklin	Young Women's Missionary of New Mt. Moriah Church	1.00	1.00	1.00	1.00	1.00	5.00

Elizabeth Henderson, Mrs. Alice Hood, Mrs. M. E. Clark, Mrs. T. A. Peterson, Mrs. N. Rivers, Mrs. J. H. Boyd, Mrs. M. Rosa Morris, Mrs. H. Vinsco, Mrs. Frank Darden, Mrs. S. F. Ming, Mrs. L. Ada Foster, Mrs. E. Darden, Mrs. L. K. Williams, Mrs. H. B. Hawkins, Mrs. J. C. Mapp, Mrs. J. B. Scott, Miss Nancy Green, Miss Laura Bryant	Olivet Missionary	15.00	10.00	5.00	5.00	10.00	30.00	75.00
Rev. Franklin, Mrs. Johnie Bridgewater, Mrs. Florence Martin	Lilydale Missionary					5.00		5.00
Mrs. H. D. Foster, Mrs. Anna A. Davis, Mrs. C. D. Trice, Miss Mattie Miller, Mrs. M. B. Newland, Mrs. A. S. Bryant, Mrs. Mary Fortenborg, Mrs. E. M. Hams, Mrs. J. A. Peterson, Mrs. S. F. Ming, Mrs. J. B. Maxwell	Home Mission Triumph	5.00				5.00		10.00
Rev. I. A. Thomas, Mrs. Chloia, Mrs. Lucy McGill, Mrs. Rosa Blair, Mrs. Mary Collins, Mrs. E. M. Williams, Mrs. Hattie Childs, Mrs. Alice Lawton, Mrs. J. H. Blackwell	Bethlehem Baptist Association	100.00				10.00	10.00	120.00
EVANSTON.								
Mrs. Moses Williams	Mt. Zion Missionary		4.00	1.00				5.00
KANSAS CITY.								
Mrs. H. D. Scott, Mrs. W. H. Young, Mrs. D. A. Holmes	Kansas Valley District Asso.	2.00		2.00	2.00		4.00	10.00
Mrs. Lizzie Darcus, Mrs. M. V. Fritz, Rev. A. W. Ross	Southeastern Woman's Home & Foreign Mission Convention	3.00	2.00		3.00		1.00	10.00
Mrs. S. B. Butler, Mrs. J. W. Brown	Calvary Missionary							5.00
WITCHITA.								
Rev. T. J. Ellis	Mt. Hebron Missionary	3.00	1.00			1.00		5.00
PITTSBURG.								
Mrs. Emma Gaines, Mrs. H. D. Scott, Kemp, Mrs. Geo. McNeal, Mrs. M. Williams, Mrs. J. W. Bondin, Mrs. L. V. Fritz, Mrs. R. Cox, Mrs. Ida Franzler Bates, Mrs. S. R. Butler, Mrs.	Woman's Home and Foreign Mis-		5.00	5.00	10.00	10.00		50.00

STATISTICAL TABLE—Continued.

NAME OF DELEGATES.	NAME OF ORGANIZATION.	Foreign Missions.	Home Missions.	Education Foreign Students.	Nat'l. Training School.	General Expenses.	Total.
Jewel Brown, Mrs. W. H. Young	State Convention	20.00					
KENTUCKY.							
Mrs. Mamie May	Ladies' Missionary Sewing	15.00			5.00		20.00
LOUISVILLE							
Mrs. Vmie Hatch Jenkins	Elkhorn Sandy Valley Womans' Association						10.00
Mrs. M. V. Parrish, Mrs. Lillie A. Bunt, Mrs. B. Withers, Mrs. Fannie R. Givens, Mrs. Ira Ballard	Baptist Women's Missionary Convention	105.00					105.00
Mrs. Irm Ballard, Mrs. Daisy Smith, Mrs. Lizzie Davidson, Mrs. Sallie Pope,	W. Chestnut Street Missionary	20.00				5.00	25.00
NEW ORLEANS.							
LOUISIANA.							
Mrs. G. A. Hamilton, Mrs. Fannie Davis,	First African Church						5.00
Mrs. S. Sawyer, Mrs. Lucy Morgan,	Mission Band						5.00
Mrs. O. Pugh, Mrs. S. P. Mayfield, Mrs. J. P. Harden, Mrs. S. H. Flynn, Mrs. G. A. Lewis, Mrs. C. O. Winn, Mrs. S. J. Purvis, Mrs. S. C. Williams	Broadway Missionary	1.00		1.00		2.00	5.00
Mrs. Lilla Thomas	Woman's Baptist State Conv.	5.00			2.50	12.50	20.00
Mrs. S. C. Williams, Mrs. Dollie Jones	Woman's Home Missionary	1.00	1.00	1.00	1.00	1.00	5.00
ST. LOUIS	Avenue Baptist Missionary	2.00			3.00	3.00	8.00
Mrs. A. O. Mosely	Tabernacle Mission Band			1.00	1.00	2.00	4.00
Mrs. Ella Berry, Mrs. H. W. Lackey	Second Baptist Missionary	2.00				5.00	6.00
KANSAS CITY							
MISSOURI.							
Mrs. J. W. Wilson	Utah Missionary					5.00	
Mrs. Eva Washington, Mrs. J. H. McLaughlin	North & Center Sts. Missionary						5.00
Mrs. Maggie Johnson, Miss L. H. Hood	City Missionary Union	1.00	1.00	1.00	1.00	1.00	6.00
KANSAS CITY.							
Mrs. Georgia Stewart, Rev. B. J. Davis	Mt. Zion Missionary			1.00	1.00	3.00	5.00
LIBERTY							
Mrs. Anna B. Brown, Mrs. Katie B. Boggs, Mrs. Louise Springer, Mrs. Marie Thompson	Antioch Woman's District Con.	5.00			2.50	2.50	10.00
ST. LOUIS.							
Mrs. Anna B. Brown, State Director	Baptist Women's State Conv.				50.00	50.00	100.00
Mrs. I. C. Hunter, Rev. J. W. Ellington	Union Missionary	2.00			2.00	2.00	10.00
Mrs. Bertha Chilton, Mrs. Ethel Hopkins, Mrs. Ida R. Boyd, Mrs. Mary Guy, Miss Lillie Redmond	Friendship Baptist Missionary					5.00	5.00
Mrs. L. C. Hunter, Rev. J. W. Ellington	Union Baptist B. Y. P. U.	2.00	1.00	1.00	2.00	2.00	10.00
Mrs. Louise Springer, Miss Golda Polk	Leonard Ave. Missionary						5.00
Mrs. Anna B. Hill	Second Baptist Crusaders						5.00
Mrs. Della Brookins, Mrs. H. W. Lackey	Union Baptist Association	2.00	1.00	1.00	2.00	2.00	10.00
Mrs. L. C. Hunter, Rev. J. W. Ellington							
Mrs. Mary E. Golnes, Mrs. A. J. Abington, Mrs. C. R. McDowell, Mrs. Anna B. Brown, Mrs. Fannie Hughes, Mrs. Mamie Johnson, Mrs. Estella Dicks	Baptist Women's State Convention	200.00				20.00	200.00
Mrs. Myrtle Cook	The Lizzie Morris Missionary	2.50	2.50		5.00		10.00
MINNEAPOLIS.							
MISSISSIPPI.							
Mrs. Annie Jordan							
Mrs. T. J. Wilson, Mrs. M. E. Flinn, Mrs. M. A. Jordan, Mrs. L. C. Dungey, Mrs. S. A. Davis	East Miss. State Convention	4.00	2.00	3.00	5.00	6.00	20.00
Mrs. Julia A. Swanson, Mrs. L. A. Williams	Woman's District Convention						20.00
COLUMBIA.							
Mrs. R. B. Higgins, Mrs. M. Walker, Mrs. M. A. Minor, Mrs. M. A. Edwards, Mrs. L. L. Neaby, Mrs. I. C. Ballard, Mrs. J. A. Daniel, Mrs. M. J. Walla, Mrs. N. O. J. Brown, Mrs. Addie Tatum	Woman's Auxiliary Convention	50.00			35.50	20.00	106.50

STATISTICAL TABLE—Continued.

NAME OF DELEGATES.	NAME OF ORGANIZATION.	Foreign Missions	Home Missions.	Education Foreign Students.	Nat'l. Training School.	General Expenses.	Total.	
DETROIT		MICHIGAN						
Mrs. Ida B. Shaw	Missionary						10.00	
Mrs. J. H. Watson	Calvary Baptist Missionary						5.00	
Rev. James B. Glover	Mt. Oliver Missionary	2.00			1.00	2.00	5.00	
OMAHA.		NEBRASKA.						
Mrs. Ada Woodson, Mrs. Beasie Kirby	First Baptist Church						5.00	
Mrs. Guasie Allen, Mrs. S. A. Botts, Mrs. Carrie Sewel, Mrs. Mattie Hill, Mrs. Vilor Turner, Mrs. Gracie Flanagan, Mrs. L. Dallas, Mrs. Susie Trent	Nebraska Woman's Home and Foreign Mission Convention	5.00		10.00		5.00	20.00	
BUFFALO.		NEW YORK.						
Mrs. M. L. Gibson, Mrs. L. J. Jacobs, Mrs. C. T. Wilcher, Mrs. J. Miles, Rev. C. T. Wilcher	First Shiloh Missionary Bethsaida	6.00		2.00	2.00	5.00	15.00	
ASHEVILLE.		NORTH CAROLINA.						
Mrs. Lorena C. Gordon	Union						5.00	
CLEVELAND.		OHIO						
Mrs. Gertrude B. Crable, Miss Ozella Moore, Mrs. Lucy Page, Mrs. Ella Lawson, Mrs. Ross Johnson	Baptist Woman's City Mission Union						10.00	
Mrs. Flora J. Jones, Rev. R. A. Jones	Second Baptist Missionary	.50	.50	.50	.50	.50	2.50	
AKRON.								
Mrs. J. H. Burns								
TOLEDO.								
Mrs. Susan Johnson, Miss Pearl Warner, Mrs. Lizzie Branch, Miss Eva Meadows, Mrs. Burnie Howan, Miss Martha Hillier, Mrs. Lottie Morgan, Mrs. J. T. Walker	Ohio Woman's Baptist State Convention	5.00		5.00	5.00	5.00	20.00	
Mrs. S. M. Creigh, Rev. C. C. Alier	Zion BSB Baptist Church						5.00	
Mrs. C. C. Hall, Mrs. L. Stone	St. John's Chicasaw Missionary	1.00	1.00	1.00	1.00	1.00	5.00	
Rev. J. A. Anderson	Zion Bethel Home and Foreign Mission						5.00	
OKMULGEE.								
Mrs. S. E. Smart, Mrs. Emma Neasham	First Baptist Missionary						5.00	
TULSA.								
Mrs. T. E. Mason	Oklahoma State Convention					50.00	50.00	
Mrs. T. E. Mason	Creek District Association	1.00	1.00	2.00	4.00	2.00	10.00	
Mrs. Rita Vanhorn, Mrs. A. D. Love, Mrs. J. W. Perkins	Callate Women's District Con.	4.00	2.00	3.00	2.00	1.00	12.00	
Mrs. R. A. Whitaker, Mrs. C. Dallas	Mt. Zion Home Mission	2.50	1.00	1.00	1.50	4.00	10.00	
Mrs. J. R. Goff	Chicasaw District Association						5.00	
Mrs. Martha A. Jones, Mrs. Lucy J. Harper, Mrs. M. Little, Mrs. E. W. Perry	East Zion District Woman's Auxiliary						10.00	
OKLAHOMA CITY		OKLAHOMA						
Rev. C. A. Hamilton, Mrs. Cassie Rankins	Bethlehem Missionary	1.00	.50	1.50	1.00	1.00	5.00	
TENNESSEE								
Mrs. Mattie Bradley, Mrs. Nellie Williams, Mrs. Fannie Burns, Mrs. F. N. Williams, Mrs. Josephine Smith, Mrs. M. S. Eddings, Mrs. J. B. Mathews, Miss Lillian Bowles, Mrs. F. P. Cooper, Mrs. V. W. Broughton, Mrs. W. A. Townsend, Miss Lucy Campbell, Mrs. C. E. Dickerson, Mrs. E. M. Lawrence, Mrs. Johnson, Mrs. Alice West, Mrs. M. M. Young, Mrs. L. Lewis, Mrs. Leola Gooch, Mrs. M. E. Blige, Mrs. W. J. Norton, Mrs. T. O. Fuller	Woman's Auxiliary to the Tennessee Bap. State Conv.	50.00	13.00	20.00	50.00	20.00	153.00	
PENNSYLVANIA								
Mrs. Alice Tucker	Lydian Missionary	10.00		10.00		5.00	25.00	
Mrs. Bettie M. Nychkens, Mrs. A. E. West	Central Baptist Church					5.00	5.00	

STATISTICAL TABLE—Continued.

NAME OF DELEGATES.	NAME OF ORGANIZATION.	Foreign Missions.	Home Missions.	Education Foreign Students.	Nat'l. Training School.	General Expenses.	Total.
Mrs. A. C. Williams WASHINGTON.	Dorcas Missionary	3.00				5.00	8.00
Mrs. G. A. Seldon	Azusa District						10.00
Mrs. E. Wesley, Mrs. Oetha Shaw	Greater S. Marian District						10.00
Mrs. E. A. Smith	Women's Southeast District						10.00
Mrs. Lula Childress	Children's Band						6.00
MARIANNA							10.00
Mrs. Daisy Washington	Womans' Union Dist. Asso.						10.00
Mrs. S. E. Spights, Mrs. L. C. Wallis	Central Dist. Women's Work						10.00
Mrs. G. A. Seldon	Azusa District						10.00

FINANCIAL REPORT OF THE WOMAN'S CONVENTION.

Mrs. C. M. Wells, Montgomery, Ala.	Missionary Society, Dexter Avenue Baptist Church	5.00					
Mrs. L. A. Freeman, Alabama	Mt. Moriah Liberty Association	10.00		2.00	5.00		3.00
Mrs. Lucile Williams							
Mrs. H. E. Birdell, Alabama	Bethlehem Blount Springs Missionary W. Association	10.00	1.00	6.00	2.00	1.00	10.00
Mrs. Ella Roberts		10.00	1.00	2.00	6.00	2.00	10.00
Mrs. Essie Tremble							
Mrs. J. J. Neal, Montgomery, Ala.	Woman's Auxiliary Day St. Bapt. Ch.	20.00					
Mrs. J. J. Neal, Alabama, M. F. Edwards, son, Neal, E. V. Persons, A. E. Giles, Amanda Walker, R. C. Birdell, C. M. Wells	Woman's Baptist State Convention	20.00					
Mrs. R. T. Pollard, Alabama, Mrs. Rachel Natch, Mrs. R. E. Pitts, Mrs. A. E. Allison	S. W. District State W. Dept.	20.00					20.00
							10.00

Mrs. E. A. Allison, Mrs. E. T. Pollard, Mrs. E. V. Hanley, Mrs. E. J. McDonald, Mrs. J. Wilkerson, Mrs. Emma Weeks	W. District Convention, Uniontown Association, Women's Auxiliary, Peace Baptist Association	10.00					10.00
Mrs. Katie Jones, Brasemer, Ala.	Jefferson County Woman's Association	10.00		5.00	2.50	2.50	10.00
Mrs. E. T. Harris, Arkansas, Mrs. E. J. Lee, Mrs. Annie Love	W. H. District Association	10.00					10.00
Mary V. Parrish, Louisville, Ky., Lilla A. Brent, Mrs. Bettie Withers	KENTUCKY. Baptist W. Missionary Convention	125.00	L. G. Jordan	100.00		20.00	120.00
	Kings Daughters Calvary Baptist Church						5.00
ARKANSAS.							
W. S. E. District	Mrs. F. A. Smith, Mrs. G. E. Bondant, Monticello, Ark.						10.00
Union District W. Association	Mrs. V. E. Knowles, Mrs. Daisy Washington						10.00
DISTRICT OF COLUMBIA.							
Mrs. S. F. Lewis	Red Circle Girls. (Anacostia)					2.50	2.50
Mrs. M. E. Hite	Christian Endeavor Society, Bethlehem Baptist Church					2.50	2.50
Mrs. S. F. Lewis, Mrs. M. E. Hite	Missionary Society, Bethlehem Baptist Church, (Anacostia)					5.00	5.00
Mrs. Maria Bals, Mrs. M. E. Willis	H. & P. M. Society, Vermont Avenue Baptist Church, D. C.						10.00
Mrs. M. E. Hite	Bethlehem Baptist Sunday School, (Anacostia)						5.00
Bertha L. King	Metropolitan Baptist Sunday School, (Washington)					5.00	5.00
Mrs. A. C. Williams	Dorcas Missionary Society, Metropolitan Baptist Church	3.00				5.00	8.00
ALABAMA.							
Mrs. J. H. Person, Mrs. Carrie Fair	Missionary Society, New Hope, (Birmingham)						5.00
FLORIDA.							
Mrs. Della Simmons, Mrs. A. J. Brown, Mrs. Janie Morris, Mrs. W. C. Brown, Tolo McKinney, M. E. Edgewood, Pearl Norwood, Thomas, L. E. Jones, Viola T. Hill	Woman's Baptist State Convention, Auxiliary General Baptist Convention, per Mrs. Viola T. Hill, President, Orlando.						25.00

STATISTICAL TABLE—Continued.

NAME OF DELEGATES.	NAME OF ORGANIZATION.	Foreign Missions.	Home Missions.	Education Foreign Students.	May Training School.	General Expenses.	Total.
COLORADO. G. W. Henry	Missionary Circle, Bethel Baptist Church (Pueblo)						10.00
OHIO. Mrs. J. H. Burns	Missionary Society, Bethlehem Baptist Church, (Toledo)						1.00
INDIANA. Lula F. Smith	Missionary Society, St. John Baptist Church, (Indianapolis)						1.00
Mrs. Adams, Mrs. Edwards	Missionary Society of First Baptist Church, (Indianapolis)						1.00
ALABAMA.	W. District Convention of Geneva Association per, Rev. C. T. Hayes			Donation			5.00
NEBRASKA. Gussie Allen, S. A. Botts, Carrie Sowl, Hattie Hill, Viola Turner, Grace Flanagan, L. Dallas, Susie Trent Ada Woodson, Bessie Kirby	Nebraska Negro Baptist W. H. & F. Convention, (Indianapolis) Missionary Circle, Zion Baptist Church, (Omaha)	5.00			10.00	5.00	20.00 5.00
GEORGIA. Mrs. Julia Shields, Dr. C. S. Hayes Mrs. F. Wright, Rev. J. T. Dorsey	W. H. M. Society, Evergreen Baptist Church Missionary Society Mt. Zion, Second Baptist Church, (Atlanta)						5.00 5.00
KANSAS. Rev. J. T. Elias Lizzie Dorcus, M. V. Fitz, Rev. C. W. Ross	Missionary Society of Mt. Hebron Baptist Church, (Pittsburgh) South Eastern W. H. & F. M. Convention	2.00 2.00	1.00 2.00			1.00 2.00	6.00 6.00
VIRGINIA. Mrs. Tyrell, Miss I. M. Anderson	The W. R. State Educational and Missionary Convention, Virginia—\$200.00 for Miss D. Harris, and \$200.00 for J. E. East	400.00		25.00		18.00	443.00
OHIO. Gertrude Crabbe, Ozella Moore, Lucy Page, Ella Lamson, Rosa Johnson	Baptist W. City Mission Union					10.00	10.00
VIRGINIA. Ada M. Lewis, Emma J. Ware	Foreign Mission Society, Second Baptist Church, (Richmond)	80.00		50.00		20.00	150.00
TEXAS. Miss J. D. Holman	Y. W. A. Auxiliary to the B. M. and E. Convention						5.00
M. Sharkie, F. Jones	Missionary Society of Antioch Baptist Church, Houston						5.00
ILLINOIS. Mrs. M. J. Robinson, Mrs. Alice Johnson Mrs. J. M. Shaw, Mrs. E. Gardner	La Grange W. Association Beth Eden Missionary Society, per Mrs. Mary Wilson, Morgan Park Good Samaritan Missionary, Mt. Zion Baptist Church, per Mrs. E. Gardner, Peoria						10.00 5.00
Mrs. H. D. Foster, Mrs. Anna A. Davis Emma Fears	H. M. Society, Triumph Baptist Church, Chicago. St. Paul Baptist Mission, (Peoria)	34.22				5.00 5.00	5.00 34.22
INDIANA. Mrs. A. D. Winstead, Mrs. E. Peters, Mrs. D. Stone, Mrs. E. Westbrook, Mrs. G. Johnson, Mrs. G. McDonald, Mrs. L. Robinson, Mrs. L. Wallace Saran Lee, Mattie Anderson, Bertha Dorsey, Nora Walker Mrs. Blanche Easley, Mrs. E. A. Roach Louise Jones	Woman's Home, Foreign Missionary and Educational Convention, per Mrs. A. D. Winstead, Indianapolis Missionary Society, Second Baptist Church, (Indianapolis) Missionary Society, Liberty Baptist Church, per E. A. Roach, Evansville Children's Band, Educational Group, Liberty Baptist Church	27.50 1.00 1.00 1.00	1.50 1.50 1.00	6.00 2.50 1.00		20.00 5.00 1.00	63.50 10.00 6.00 6.00

STATISTICAL TABLE—Continued.

NAME OF DELEGATES.	NAME OF ORGANIZATION.	Foreign Missions.	Home Missions.	Education Foreign Students.	Nat'l. Training School.	General Expenses.	Total.
INDIANA.							
Mrs. Mary Walker, Mrs. Emma Martin	Missionary Society, Paul Baptist Church, (Gary)						5.00
Mattie P. Long, Hettie L. Lenoir, Kittie Lindsay, Susie Watkins	Lott-Cary Missionary Circle, (Indianapolis)	10.00	2.00	5.00	2.00	1.00	20.00
Mary Carlile, Catherine Gaddie	Local Baptist Missionary Union, (Indianapolis)	5.00					5.00
Georgia Duerson, Margaret Johnson	Missionary Circle, Second Baptist Church, (Bloomington)	5.00					5.00
KANSAS.							
Rev. E. T. Fishback, Mrs. E. Tillman	Women's Missionary Society, New Hope Baptist Church, per Mrs. C. Tillman, President, Wichita						5.00
None—Mrs. Geneva Young	Calvary Missionary Society, per Mrs. C. G. C. Young, Topeka						5.00
Mrs. Mossa Williams	Missionary Society, Mt. Zion Baptist Church, K. C., Kansas				1.00		5.00
KENTUCKY.							
None	Woman's H. & F. Missionary Society, Mt. Zion Baptist Church, per Mrs. J. M. Green	1.00		1.00	1.00	2.00	5.00
Mrs. Mamie May	Woman's Missionary Society, Pleasant Run Baptist Church, Mrs. M. Porter, President, Ladies' Missionary Circle, Green St. Baptist Church, (Louisville)	1.00		1.50	1.50	1.00	5.00
LOUISIANA.							
	Woman's Missionary Society, Mt. Olive Baptist Church, per Mrs. Tommie Kirk	15.00		5.00			20.00

Mrs. S. C. Williams	Missionary Society, Avenue Baptist Church, Mrs. A. Marshall, Secretary, Shreveport				2.00		2.00	5.00
Mrs. O. Pugh, Mrs. S. F. Mayfield, Mrs. J. P. Harden, Mrs. S. H. Flynn, G. A. Lewis, C. O. Winn, S. J. Purvis	Woman's Baptist State Convention	5.00		2.00			12.00	20.00
Mrs. S. C. Williams	Broadway Missionary Society, New Orleans	1.00			1.00	2.00	5.00	5.00
MISSISSIPPI.								
Mrs. L. Faulkner, Mrs. M. Jordan	Missionary Society, Second Baptist Church, Laurel	2.00		2.00	.50	.50	5.00	5.00
None	Second New Hope Meridian District Convention, per Mrs. Eliza Armstrong	15.00					15.00	15.00
None	W. Missionary Society, New Canaan Baptist Church, per Mrs. L. E. Webber, Secretary, Beverly	2.50	2.50				5.00	5.00
Mrs. L. A. K. Johnson, Mrs. E. M. Lipsey	W. Missionary Society, Pleasant Valley Church, per Mrs. M. Jordan	2.00	.50	2.00		.50	5.00	5.00
T. J. Wilson, M. E. Flynn, M. A. Jordan, L. C. Doney, S. A. Davis	Diggs Missionary Society, per Mrs. L. A. K. Johnson	4.00	2.00	2.00	3.00	6.00	20.00	20.00
L. A. Williams, Julia A. Swanson	East Missionary State Convention	4.00	2.00	2.00	3.00	6.00	20.00	20.00
MICHIGAN.								
Mrs. Fannie White	Woman's District Convention							
Ida Shaw	W. Missionary Society, Second Baptist Church, Kalamazoo						5.00	5.00
	W. Missionary Society, per Mrs. L. Brown, Detroit						5.00	5.00
	Sallie Walker Missionary Society, Ad-Hech Baptist Church, Detroit						10.00	10.00
MISSOURI.								
Mrs. A. B. Hill	Missionary Society, Leonard Avenue Baptist Church, per Mrs. Hill, St. Louis						5.00	5.00
Mrs. M. Thompson, Miss E. Sydnor	Missionary Circle, Pleasant Green Baptist Church, St. Louis	6.00		4.00			10.00	10.00
Mrs. A. Jackson	Missionary Society, Washington Avenue Baptist Church, per Mrs. W. L. Petty	7.50				5.00	12.50	12.50
Mrs. W. L. Petty, Mrs. L. Thornton, Mrs. F. Long	N. Missouri District W. Convention, Mrs. C. R. McDowell, President						10.00	10.00
	Helping Hand Missionary Circle, Mrs. C. R. McDowell, President						7.00	7.00

STATISTICAL TABLE—Continued.

NAME OF DELEGATES.	NAME OF ORGANIZATION.	Foreign Missions.	Home Missions.	Educational Expenses.	Nat'l. Training School.	General Expenses.	Total.
L. C. Hunter, Rev. J. W. Ellington	Union Baptist Association, (St. Louis).	2.00	2.00	2.00	2.00	2.00	10.00
NEW JERSEY.	W. H. Missionary Society, Fountain Baptist Church, per Miss V. A. Johnson, Summit	1.00		7.00	2.00		10.00
C. T. Wilcher, J. Miles	Bethesda Missionary Society						5.00
OHIO.	Missionary Circle Union, Baptist Table, Atlantic City						5.00
Mrs. N. L. E. Gregory	W. H. & F. Missionary Society, First Walnut Hills Baptist Church, Mrs. I. E. Taylor, Cincinnati					5.00	5.00
Mrs. L. Branch, Mrs. G. Maddox	Little Light Seavers Band, First Walnut Hills Baptist Church, per Mrs. I. E. Taylor					2.50	2.50
Mrs. I. E. Taylor	H. M. Circle, Galilee Baptist Church, Barbeton	1.00	1.00	1.00	1.00	1.00	6.00
Mrs. Lilla Thomas							
Sarah Johnson, Miss Pearl Warner, Mrs. L. Branch, Miss Eva Meadows, Mrs. Burba Bowan, Miss Martha Haines, Miss Lottie Morgan, Mrs. J. T. Walker	Ohio W. Baptist State Convention	5.00	5.00	5.00		5.00	20.00
OKLAHOMA.	W. State Convention, per Mrs. F. E. Mason, Tulsa						20.00
Mrs. M. J. Brockway, Mrs. L. Cauley	Calvary Baptist Missionary Society, per Mrs. M. J. Brockway, Oklahoma City						5.00
S. F. Smart, Emma Measham	Church, per Mrs. L. Cauley, Oklahoma City						5.00
Rev. C. A. Hamilton, Cassie Rankin	First Baptist Missionary Society, Oklahoma City	1.00	.50	1.00	1.50	1.00	5.00
Mrs. Martha A. Jones, Lucy J. Harper, M. Little, E. W. Perry	East Zion District W. Auxiliary						10.00
PENNSYLVANIA.							
Ruth L. Bennett	W. Missionary Society, Calvary Baptist Church, per Mrs. L. Colston—Chester						5.00
Mrs. J. A. Graham	Missionary Society, Holy Trinity Baptist Church, per Mrs. J. A. Graham						5.00
Miss Lena Trent Gordon	Woman's State Convention, per Mrs. A. M. East, Williamsport						20.00
Ruth L. Bennett	Union Star Missionary Circle, Zion Baptist Church						5.00
Alice Tucker	Lydia M. Burroughs' salary					2.50	2.50
E. W. Layton, A. R. Robinson	Lydia M. Burroughs' salary					2.50	2.50
SOUTH CAROLINA.							
ALABAMA.							
Miss Templeton, Mrs. M. E. Pitt	W. Baptist Educational and Missionary Convention, per Mrs. M. M. Gilmore, Rock Hill	10.00	5.00		10.00	5.00	25.00
TENNESSEE.							
Mrs. M. J. Brockway, Mrs. L. Cauley	State Director	162.00					162.00
Mrs. M. J. Brockway, Mrs. L. Cauley	Missionary Society, Monumental Baptist Church, per Mrs. J. Wofford, Chattanooga	162.00		12.00	16.00		194.00
Mrs. M. J. Brockway, Mrs. L. Cauley	Woman's Auxiliary Baptist State Convention, M. E. Blue, W. J. Norton, J. A. Fuller, M. H. Flanders, J. T. Shelby, Annie Frieson, Nellie Bess, W. O. Tata, M. W. Gilbert, Annie Hamilton, Nellie Murditt, Alice Martin, Irene Turner, Miss Lillian Bowles, Miss Lary Campbell	5.00				5.00	10.00
Mrs. M. J. Brockway, Mrs. L. Cauley		10.00	13.00	50.00	20.00	20.00	123.00

STATISTICAL TABLE—Continued.

NAME OF DELEGATES.	NAME OF ORGANIZATION.	Foreign Missions.	Home Missions.	Education Foreign Students.	Nat'l. Training School.	General Expenses.	Total.
TEXAS.							
	W. Missionary Society, New Hope Baptist Church, per Mrs. Vanilla Hell, President, Dallas						5.00
J. J. Alsbrook, L. M. Johnson, S. L. Benton	Cypress District Association						10.00
	Lincoln Southern District Convention Donation						5.00
Mrs. Orena Wilson, Mrs. Mary Robertson, Annie Derritt	Trinity District Convention						10.00
Mrs. Annie Johnson, J. W. Bailey	M. P. E. Convention—Donation						5.00
None	East Texas W. District Convention						10.00
WEST VIRGINIA.							
	W. Missionary Society, Pleasant Hill Baptist Church, per Mrs. K. Bates, Secretary	2.00					2.00
Mrs. M. M. Arter	W. H. F. Missionary Society, Bethlehem Baptist Church, per Mrs. F. E. Gary,					5.00	6.00
	Missionary Society, Curtis Baptist Church, per M. M. Arter, President, Harpers Ferry			3.00		2.00	5.00
Mrs. F. C. Carter	Chestnut Grove Missionary Society, per Mrs. Lizzie James, Gypsy	1.00	1.00	1.00	1.00	1.00	5.00
H. L. Mrs. Emma Peare	West Virginia Woman's State Convention, Mrs. F. C. Carter, President	134.40		176.75			311.15
	Missionary Circle, St. Paul, Peoria	10.00					10.00
OKLAHOMA.							
Mrs. E. W. Mason	Creek District Association	1.00	1.00	4.00	2.00	2.00	10.00
WESTERN STATES.							
Mrs. J. R. Bates, Mrs. E. T. Dean, Mrs. W. A. Brown, Mrs. M. E. Goins, Mrs. Gussie Allen, Mrs. Gertrude Rush	Western Woman's Missionary and Educational Convention, Mrs. Ida F. Bates, President, Wichita, Kansas	5.00	2.00	5.00	3.00	5.00	20.00
MISSISSIPPI.							
R. B. Higgins, M. J. Walker, M. A. Minor, M. A. Edwards, L. L. Nesby, L. C. Ballard, I. A. Danell, M. J. Walls, E. J. Brown, Lillie Tatum	Woman's Auxiliary Baptist Convention	50.00		20.00		20.00	100.00
INDIANA.							
Mrs. C. H. Johnson, Mrs. Mary Tompkins	Missionary Society Ebenezer Baptist Church, Indianapolis					5.00	5.00
ALABAMA.							
Alice Robinson	Shiloh Missionary Society, Birmingham					5.00	5.00
ILLINOIS.							
E. T. Dean, Irene B. Maxwell, Harriet Chandler, Julia Lee, Anna Chandler, Harry, Estie Martia, Amanda Smith, L. Johnson	Women's Auxiliary, General Baptist Convention, Illinois			Miss Burroughs' salary		20.00	60.00
Josephine Franklyn	Mrs. B. P. Robinson, E. Horton Young Woman's Missionary Circle, (Chicago)	1.00	1.00	1.00	1.00	1.00	5.00
C. D. Trice, Mattie Miller, M. B. Newland, A. S. Bryant, Mary Fortenberry, E. M. Williams, I. A. Peterson, Sallie F. Ming, I. B. Maxwell	Bethlehem Baptist Association, Illinois, C. Bradley, M. F. Davis, E. Simpson, Rena Butler, Mattie Williams C. Holmes	100.00	Salary	10.00	10.00		120.00
Osborn, M. B. Newland	Missionary Circle, Pilgrim Baptist Ch., Chicago					5.00	5.00
Mrs. C. Holling, Mrs. Katie Johnson	Sinal Missionary Circle	2.50	1.00	1.50		1.50	6.00
Mrs. Jennie Bridgewater, Florence Martin	Missionary Society, Lilydale Baptist Church, (Chicago)					5.00	5.00
Georgia McCoo, Belle Mitchell, Mary Taylor, Maud Jackson	Missionary Society, St. John Baptist Church, (Chicago)	2.50		2.50		5.00	10.00
J. F. Johnson, H. J. Wells	Wood River, Woman's Association						50.00
Mrs. C. C. Cutlers, Mrs. Lucy McGinn, Rosa Blair, Mary Collins, E. M. Williams, Hattie Childs, Alice Lawton, J. H. Blackwell, Rev. I. A. Thomas	Missionary Society, Second Baptist Church, (Evanston), Special Anniversary fund included, \$12.68	30.00	10.00	20.00	19.00	15.00	100.00
Mrs. Maggie Schmitt, Maggie Smith	Missionary Society Shiloh Baptist Church						5.00

STATISTICAL TABLE—Continued.

NAME OF DELEGATES.	NAME OF ORGANIZATION.	Foreign Missions.	Home Missions.	Education Foreign Students.	Nat'l. Training School.	General Expenses.	Total.
L. H. Kemp Jackson, E. T. Martin, Mary Taylor, Kate H. Moore, M. J. Robinson, F. A. McCoo, Johnnie Carney, Odessa Shinley, Maggie Schmitt, Mary E. Holloway	Woman's Auxillary to Union Baptist Association						10.00
E. T. Martin, M. E. Holloway, Leanna Stewart	Missionary Society, Bethesda Baptist Church						10.00
Arminta Lewis, Tennie Watson	Missionary Circle, 12th St. Baptist Church						5.00
Mrs. J. T. Brown, Mrs. Carrie West	Missionary Circle, Mt. Moriah Baptist Church, Cairo						5.00
MICHIGAN.							
Rev. J. B. Glover	Missionary Society, Mt. Olive, (Detroit) Church, (Detroit)	2.00		1.00		2.00	5.00
D. C. Westmoreland, Nancy Ellis	Missionary Society, Calvary Baptist Church, (Detroit)					5.00	5.00
NEW YORK.							
M. L. Gibson, L. J. Jacobs	First Shiloh Baptist Church, Buffalo	6.00		2.00	2.00	5.00	15.00
ARKANSAS.							
E. L. Bursley	Mission Band, St. James Baptist Church, (Texarkana)					5.00	5.00
E. Wesley, Oetha Shaw	Central District, Woman's work, Arkansas St. Baptist Church, (Texarkana)						10.00
E. E. Bright, L. C. Watts							10.00
A. D. Feltz, M. L. Walker, M. E. Holloway	St. Marion District Association	3.00	2.00	3.00		2.00	10.00
Lula Childress	Children's Band, (Fordyce)						5.00
Mrs. C. K. Seldom, Mrs. L. J. Lee	Ivan District Association						10.00
ALABAMA.							
Mattie A. Cockrell	Woman's Missionary Baptist Educational Convention, per Mrs. A. A. Elliot, Doctatur						35.00
Mrs. Nannie Deloach, and Mrs. M. L. Barnes	Missionary Society, New Zion, (Bessemer)	1.00	1.00	1.00	1.00	1.00	5.00
	The Woman's Auxillary G. S. T. C. Association, per Mrs. Nannie Deloach, President						10.00
	Missionary Society Beulah Baptist Church, per Mrs. Classie Amerison, President						5.00
	Mobile Woman's Convention, Sunlight District				5.00		5.00
Mrs. A. B. Gies, Mrs. Susie Ansley	Mobile Baptist Woman's Convention						10.00
Mrs. Ben P. Fowlkes, Mrs. M. L. Barnes	New Era Woman's State Convention	10.00		5.00	2.50	2.50	20.00
Mrs. K. Jones, Mrs. Josie Jenkins	Missionary Society, Galilee Baptist Church, (Birmingham)			2.00	3.00		5.00
ARKANSAS.							
Mrs. S. C. Shanks, Mrs. E. J. Wheeler, Mrs. J. E. Lindsey, Miss A. Gatlin	The Arkansas Women's Association, per Mrs. Shanks, President						20.00
Mrs. T. Baines, Mrs. Ella Busby, Mrs. L. Walton, Mrs. L. Childress	The Phillips, Lee, Monroe and Desha Company, District Association, per Mrs. T. Baines, Helena	28.15	2.50	2.50	2.50	2.50	38.15
DISTRICT OF COLUMBIA.							
	Trinity Missionary Society, per Mrs. M. E. Chew, District Col.	2.00		3.00		5.00	10.00
Mrs. C. A. Williams	Ladies' Auxillary, General Baptist Missionary Convention, per Mrs. A. C. Williams, District of Columbia					10.00	10.00
Mrs. Eliza J. Wright	Missionary Society					5.00	5.00
	Florida Avenue Baptist Church					10.00	10.00
Lula Richardson, Miss Lillian Robinson	Woman's Auxillary to the Mt. Bethel Association					10.00	5.00

STATISTICAL TABLE—Continued.

NAME OF DELEGATE	NAME OF ORGANIZATION.	Foreign Missions.	Home Missions.	Education Foreign Students.	Nat'l. Training School.	General Expenses.	Total.
Mrs. H. D. Moore, Miss A. Cappeland	Mt. Zion Missionary Society	1.00	1.00				2.00
Mrs. J. A. Williams, Mrs. Odessa Hawk	Ebenezer Missionary Society	1.00	1.00	1.00	1.00	1.00	5.00
GEORGIA.							
Women's State Convention							
Mrs. M. L. Banks, Mrs. M. M. Stuckey, Mrs. R. L. Cook, Mrs. N. W. Madden, Mrs. E. W. White, Mrs. Julia Ward, Mrs. L. L. Davis, Mrs. R. C. Debbala, Mrs. L. L. Craig, Mrs. H. L. Thomas, Mrs. E. J. Bennett, Mrs. C. A. Saunders, Mrs. L. L. Scherick, Mrs. Georgia Jones, Mrs. Sylvia Biss, Mrs. Lulu Jones, Mrs. V. W. White, Mrs. M. B. Harris, Mrs. W. F. McKinney							
MISSOURI.							
ANNUAL MEMBERS.							
	Mrs. Cynthia Adams						
	Mrs. A. B. Freeman						
	Mrs. Josie Kiser						
	Mrs. Belle Holmes						
	Mrs. Leon Thornton						
	Mrs. Florence Johnson						
	Mrs. Bettie Hall						
	Mrs. Elvora Feyerbaugh						
	Mrs. Mary Barker						
	Mrs. Pearl Price						
	Mrs. Persia Harroll						

DISTRICT OF COLUMBIA.							
	Mrs. Ethel Crittenden						
	Mrs. Essie Lewis						
	Mrs. Mary Barnett						
	Mrs. Charles Long						
	O. W. Ward, per Mrs. W. L. Petty						
GEORGIA.							
	Miss Fannie Blackburn, Miss Etta Versa, Miss I. D. Wood, Miss Geneva Staulz, Miss Ophelia Robinson						2.00
Mrs. L. L. Roberts	Macedonia Baptist Missionary Society						
	Valdosta	1.00	1.00	1.00	1.00	1.00	4.00
Jessie Turnipseed, Florence Campbell	Missionary Society of the West Hunter Baptist Church, Atlanta	1.00		2.00		1.00	3.00
PENNSYLVANIA.							
Rev. J. C. Jackson	Missionary Circle, Second Baptist Church, Nicetown, Philadelphia	1.00			1.00	5.00	20.00
FLORIDA.							
Mrs. Laura E. Jones, State Director	Missionary and Educational Convention		On salary				30.00