...AN BAPTIST
...SOCIETY
...1880
JUL 14 1925
National Baptist Convention
4-4-1

1921

JOURNAL

OF THE

Forty-first Annual Session

OF THE

National Baptist Convention INC

HELD WITH THE

Baptist Churches

Chicago, Illinois

September 7-12, 1921

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 Association, Sunday School Convention and B. Y. P. U. and State Convention may become annual members by paying Five Dollars ($5.00) for every [illegible] 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 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 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 called sessions of the Convention, and to sign all orders 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 in the name of "The National Baptist Convention of the United States of America" all official papers or legal documents which the Convention or the Board of Directors may order, and perform such other duties as usually devolve upon a presiding officer. He shall be allowed railroad fare to and from the annual meetings, necessary office expense and such donations as the Convention may make.

VICE-PRESIDENT-AT-LARGE.

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

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 agents. He shall attest all legal documents which may be executed by the Convention or ordered by the Board of Directors. He shall countersign all orders on the Treasurer, and, in a general way, perform such usual duties of that officer, and at each annual meeting make such an annual report as the Convention or the Board of Directors may require. For his services he shall receive Four Hundred ($400.00) Dollars, and necessary office expenses.

ASSISTANT SECRETARIES.

Section 5. The Assistant Secretaries shall perform such duties as may be required to be done 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 orders signed by the President and attested by the Secretary; at each annual session, submit a written and itemized report of receipts and expenses. For his service he shall receive One Hundred ($100.00) per annum and railroad fare to and from the Convention and give bond in such amount as the Board of Directors may require.

AUDITOR.

Section 7. It shall be the duty of the Auditor to audit, annually, 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 books and accounts of the Convention and of the several Boards; in making his audit, obtain from any other officer of the Convention or of the several Boards, all books, legal papers, and such 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 wise 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 meeting and from the Convention.

STATISTICIAN.

Section 8. It shall be the duty of the Statistician to gather statistics 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 [illegible] this Constitution, shall consist of one member from each State, Territory represented in the Convention, except in the State in which the Board is located; and in that event, that Board shall have [illegible] 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 shall 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 the object 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. Each Board shall have the power to make such rules, regulations and by-laws for the management of its affairs and conduct of its officers as it may deem necessary, and such rules, regulations and by-laws must not be inconsistent with the Constitution of this Convention, but before such rules, regulations and by-laws or amendments thereto shall become operative and binding, they must be submitted to and approved of by this Convention. Each Board through its Corresponding Secretary, shall make such quarterly or annual report to the Auxiliary of the Convention as may be required, and shall organize by the election of a Chairman, or Vice-Chairman, a Recording Secretary, a Corresponding Secretary and a Treasurer. The last two offices may be filled by the 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 said officers.

RECORDING SECRETARY.

Section 11. The Recording Secretary shall keep a true and complete record of the proceedings of the Board and of the Executive Committee, and an accurate account of the receipts and expenses of the same.

CORRESPONDING SECRETARY.

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 the 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 the 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 Secretary, who shall perform the duties usually assigned to like officers. It may, if so desired, create from among its own body such 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 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 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 to speak on and discuss all questions, but not vote.

Section 14. The Board of Directors shall meet at 8 a. m. on the first day of the Convention: First, for more perfectly arranging for the business of the Convention; second, to hear any suggestions from any source in 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 herewith 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 assembled 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 has 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 [illegible] 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 and Annual.

(a) Representative. Any orthodox Missionary Baptist Church, Sunday School, Missionary Society, District and County Association, Sunday School Convention and B. Y. P. U. Convention and Auxiliary to this Convention may become annual members by paying Five (5) Dollars for every messenger representing such organization. The money to be paid for representation by the above named bodies must be paid to one of the Corresponding Secretaries of any of the Boards or 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 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 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 full 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, a Vice-President from each State and Territory, a Secretary and one or more Assistant Secretaries, a Treasurer, an Auditor, an Assistant Auditor, 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 and a Women's Auxiliary Board, and a Board of Directors, all of whom shall be elected annually by ballot or determination of the Convention.

ARTICLE VI.—TREASURER.

Section 1. The Treasurer of this Convention shall receipt for all moneys turned over to him and shall pay out the same only upon orders 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 moneys coming into his hands. He shall keep a regular entry of 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 office, the Treasurer shall be required to give to the Chairman of the Board or to 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 or the Convention. He shall 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 agencies rendered 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 of the denomination as represented by this Convention by procuring statistics from churches, district associations, and state conventions participating in this Convention, and from denominational schools and domains of this Convention as will contribute to this end.

ARTICLE X.—QUALIFICATIONS OF BOARD MEMBERS.

Missionaries and Agents.—All Board Members, Missionaries, 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.

ARTICLE XII.—MISSIONARIES.

Missionaries and other persons appointed by this Convention or any of its Boards must, previous to their appointment, furnish satisfactory evidence of genuine piety, fervent zeal in the Master's cause and such gifts 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-thirds 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.

THE NATIONAL BAPTIST YEAR BOOK

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

Cities	Years	Presidents	Secretaries
[illegible], Ala.	[illegible]	W. H. [illegible]	Rev. J. M. Armistead
[illegible], Tenn.	[illegible]	W. H. [illegible]	Rev. J. M. Armistead
[illegible], Tenn.	[illegible]	W. H. McAnally	Rev. W. R. Pettiford
[illegible], Va.	[illegible]	J. Q. A. White	[illegible]
[illegible], Miss.	[illegible]	[illegible]	Rev. D. H. Mitchell
[illegible], La.	[illegible]	W. A. Brinkley	Rev. S. T. Clanton, B. D.
[illegible], Mo.	[illegible]	W. J. Simmons, D. D.	Rev. S. T. Clanton, B. D.
[illegible], Ala.	[illegible]	W. J. Simmons, D. D.	Rev. S. T. Clanton, B. D.
[illegible], Tenn.	[illegible]	W. J. [illegible]	Rev. J. L. Cohran
[illegible], Ind.	[illegible]	W. J. Simmons, D. D.	Rev. J. L. Cohran
[illegible], Ky.	[illegible]	W. J. [illegible]	Rev. J. L. Cohran
[illegible], Texas	Rev.	[illegible]	W. H. Steward
[illegible], Ohio	[illegible]	M. Vann	W. H. Steward
[illegible], D. C.	[illegible]	M. Vann	W. H. Steward
[illegible], Ala.	[illegible]	C. Morris, D. D.	W. H. Steward
[illegible], Ga.	[illegible]	C. Morris, D. D.	W. H. Steward
[illegible], Mo.	[illegible]	C. Morris, D. D.	W. H. Steward
[illegible], Mass.	[illegible]	[illegible]	W. H. Steward
[illegible], Mo.	[illegible]	C. Morris, D. D.	W. H. Steward
[illegible], Tenn.	Rev.	C. Morris, D. D.	Prof. W. L. Cansler
[illegible], Va.	[illegible]	C. Morris, D. D.	Prof. W. L. Cansler
[illegible], Ohio	[illegible]	C. Morris, D. D.	Prof. W. L. Cansler
[illegible], Ala.	[illegible]	C. Morris, D. D.	Prof. W. L. Cansler
[illegible], Pa.	[illegible]	C. Morris, D. D.	Prof. W. L. Cansler
[illegible], Texas	[illegible]	[illegible]	Prof. W. L. Cansler
[illegible]	Rev.	C. Morris, D. D.	Prof. W. L. Cansler
[illegible], Texas	[illegible]	C. Morris, D. D.	Prof. W. L. Cansler
[illegible], D. C.	Rev.	C. Morris, D. D.	Prof. W. L. Cansler
[illegible], Ky.	[illegible]	C. Morris, D. D.	Prof. R. B. Hudson
[illegible], Ohio	[illegible]	C. Morris, D. D.	Prof. R. B. Hudson
[illegible], La.	Rev.	C. Morris, D. D.	Prof. R. B. Hudson
[illegible], Pa.	Rev.	C. Morris, D. D.	Prof. R. B. Hudson
[illegible], Texas	Rev.	C. Morris, D. D.	Prof. R. B. Hudson
[illegible], Texas	[illegible]	C. Morris, D. D.	Prof. R. B. Hudson
[illegible], Pa.	Rev.	C. Morris, D. D.	Prof. R. B. Hudson
[illegible], Pa.	Rev.	C. Morris, D. D.	Prof. R. B. Hudson
[illegible], Ga.	[illegible]	C. Morris, D. D.	Prof. R. B. Hudson
[illegible], Oklahoma	[illegible]	C. Morris, D. D.	Prof. R. B. Hudson
[illegible], Mo.	[illegible]	[illegible]	Prof. R. B. Hudson
[illegible], N. J.	Rev.	C. Morris, D. D.	Prof. R. B. Hudson
[illegible], Ind.	Rev.	C. Morris, D. D.	Prof. R. B. Hudson
[illegible]	[illegible]	Morris, D. D.	Prof. R. H. Hudson

CALL FOR A NATIONAL CONVENTION OF COLORED BAPTISTS

[illegible] April 8, [illegible] an open letter to the Baptist clergy and laymen was [illegible] Wm. J. Simmons in American Baptist, asking if we should have a National [illegible] discuss questions of interest to our beloved denomination. At that time [illegible] reasons were given:

[illegible] promote personal piety, sociability and a better knowledge of each other.

[illegible] to have an understanding as to the great ends to be reached by the [illegible].

[illegible] encourage our literary men and women, and promote the interest of Baptist [illegible].

[illegible] plans pertaining especially to the religious, educational, industrial [illegible] interests of our people.

[illegible] an opportunity for the best thinkers and writers to be heard.

[illegible] united, we may be more powerful for good and strengthen our pride in the [illegible].

[illegible] the Call by many whose names and endorsements are [illegible] the Call is hereby made by their advice and solicitations for said con- [illegible] of St Louis, Mo., August 25, [illegible] 10 o'clock a. m., in the First Baptist [illegible] the pastor thereof is hereby requested to [illegible] as a Committee of Arrange- [illegible] ver to select his associates.

[illegible] and Rev. R. H. Cole, 2609 Goode Avenue, St. [illegible] requested to serve as a Committee on Transportation.

WM. J. SIMMONS.

[illegible] in our National Baptist Minutes is hereby corrected, viz - [illegible] as they appear below were officers of the Foreign Mission or National Educa- [illegible] conventions, as were their predecessors. Said conventions merged into the Na- [illegible] Convention in 1886 or met co-jointly with it, or otherwise.

FOREIGN MISSION OR NATIONAL EDUCATIONAL CONVENTI

Yrs.	Cities.	Presidents	Secre
1886	Memphis, Tenn.	Rev. J. A. Foster	Hon. J. J. S
1887	Little Rock, Ark.	Rev. A. S. Jackson	Hon. J. J. S
1888	Nashville, Tenn.	Rev. A. S. Jackson	Hon. J. J. S
1889	Indianapolis, Ind.	Rev. E. K. Love, D. D.	Hon. J. J. S
1890	Louisville, Ky.	Rev. E. K. Love, D. D.	H
1891	Dallas, Texas	Rev. E. K. Love, D. D.	Rev. S. D. C
1892	Savannah, Ga.	Rev. A. R. Griggs, D. D.	Rev. S. D. C
1893	Washington, D. C.	Rev. E. K. Love, D. D.	Rev. S. D. C
1894	Montgomery, Ala.	Rev. A. R. Griggs, D. D.	Rev. S. D. C W. H. Steve

There was no convention of such national scope as the Nati
1886. The Foreign Mission Convention, however, having been organized
National Baptist Convention accepts that date as the starting point.

LIFE MEMBERS OF THE NATIONAL BAPTIST CONVENTION.

ARKANSAS.

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

ALABAMA.

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

CONNECTICUT.

Rev. D. S. Klugh, New Haven. — Rev. Kendall Warren, Hartford.

FLORIDA.

Rev. A. 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.
E. T. Martin, D. D., Chicago. — Rev. D. H. Harris, D. D., Chicago.
Rev. W. H. Bowen, D. D., Chicago.

PENNSYLVANIA.

Rev. J. B. Bennett, Philadelphia. — Rev. D. A. Reed, Philadelphia.
Rev. G. W. Coleman, D. D., Philadelphia. — Rev. L. Cunningham, Ardmore.
Rev. C. Cunningham, Ardmore.
Rev. D. D. Gibson, Philadelphia. — Rev. W. G. Parks, Philadelphia.

IOWA.

Rev. W. L. Griffith, Des Moines.

INDIANA.

Rev. C. H. Johnson, Indianapolis.

KANSAS.

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

KENTUCKY.

Mrs. M. E. Steward, Louisville.
William H. Steward, Louisville.
John H. Frank, D. D., Louisville.
C. H. Parrish, D. D., Louisville.
Rev. C. C. Bates, Louisville.
Rev. O. Durrett, D. D., Hickman
Rev. [illegible], Louisville.
W. H. Craighead, D. D., Louisville
H. W. Jones, Louisville.

LOUISIANA.

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

MISSISSIPPI.

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

MISSOURI.

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

NEW JERSEY.

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

NEW YORK.

Rev. C. S. Morris, D. D., New York.
Arthur D. Chandler, New York

TENNESSEE.

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

TEXAS.

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

VIRGINIA.

Rev. H. H. Harris, Newport News.
Dr. H. T. White, Clifton Forge.
Dr. W. R. Brown, Roanoke.
Mrs. A. Graham, Richmond.
Dr. W. F. Graham, Richmond.
Rev. J. C. Jackson, Lynchburg.
Rev. W. J. Hackett, D. D., Corington.
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. Parkes, 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. Sabreth, D. D. ..... Augusta, Ga.

TREASURER.

Rev. A. L. Stokes, D. D. ..... Montgomery, Ala.

STATISTICIAN.

Rev. C. H. Parrish, D. D. ..... Louisville, Ky.

AUDITOR.

Prof. E. B. Pierson, A. M. ..... Houston, Texas.

GENERAL MISSIONARY.

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

SUPERINTENDENT OF EVANGELISM.

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

STATE DIRECTORY.

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, Rev. J. H. L. Smith, Union Springs.
Meets Wednesday before the first Sunday in August.

State B. Y. P. U. Convention.

President, Prof. J. I. Kilpatrick, Selma.
Secretary, Prof. W. R. McCord, Birmingham.
Meets Wednesday before the first Sunday in Augu
Official Organ, Baptist Leader.
Editor, Rev. R. S. Hall, D. D., Birmingham.

New Era State Convention.

President, Rev. J. H. Eason, D. D., Birmingham.
Secretary, Rev. J. R. Rutledge, Birmingham.

Sunday School Convention.

President, Mr. J. Peters.
Secretary, Rev. W. H. Thomas, Birmingham.

B. Y. P. U. Convention.

President, Rev. A. C. Hendey, Enter
Secretary, Mrs. Annie Mae Williams.
Official Organ, New Era Banner.
Editor, Rev. L. H. Boyd, Birmingham.

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.

Sunday School Convention.

President, Rev. T. S. Sandefur, D. D., Camden.
Secretary, Mr. H. W. Holloway, Helena.
Meets Wednesday before the third Sunday in June.

State B. Y. P. U. Convention.

President, Mr. J. C. Johnson, Pine Bluff.
Secretary, Prof. S. D. Hildreth, Arkadelphia.
Meets Monday before the fourth Sunday in November.
Official Organ, The Baptist Vanguard.
Editor, Rev. Jos. A. Booker, D. D., Little Rock, Ark.

GEORGIA.

State Convention.

President, Rev. M. W. Reddick, D. D., Americus.
Secretary, Revs. A. S. Staley, Americus; J. H. Brown, Athens.
Meets Thursday after the second Sunday in November.

State Sunday School Convention.

President, Rev. L. [illegible] Pinckney, D. D., Augusta.
Secretary, Rev. I. P. Epps, Macon.
Meets Tuesday before the fourth Sunday in July.

State B. Y. P. U. Convention.

President, Rev. P. J. Bryant, D. D., Atlanta.
Secretary, Rev. H. [illegible] Taylor, Brunswick.
Meets Tuesday before the fourth Sunday in July.
Official Organ, The Georgia Baptist.
Editor, Rev. R. J. Johnson, Augusta.

INDIANA.

State Convention.

President, Rev. G. W. Ward, D. D., Indianapolis, 1818 Boul. Place.
Secretary, Rev. M. M. Porter, D. D., Bloomington, 931 W. 7th St.
Meets Tuesday before the fourth Sunday in July.

State Sunday School Convention.

President, Rev. Joseph Stone, Indianapolis.
Secretary, Mrs. Hattie Nelson.
Meets Tuesday before the fourth Sunday in July.

State B. Y. P. U. Convention.

President, Rev. C. H. Johnson, D. D., Indianapolis, 1912 N. Capitol.
Secretary, Mrs. Lida Smith, Indianapolis.
Meets Tuesday before the fourth Sunday in July.
Official Organ, National Baptist Voice.
Editor Prof. J. D. Crenshaw, Nashville, Tenn.

KENTUCKY.

State Convention.

President, Rev. John E. Wood, Danville.
Secretary, Prof. Wm. H. Stewart, 825 S. 8th St., Louisville.
Meets Saturday before the second Sunday in August.

State Sunday School Convention.

President, Prof. Wm. H. Stewart, Louisville.
Secretary, Miss Hattie Harris, Richmond.
Meets last week in May.

State B. Y. P. U. Convention.

President, Mr. C. P. M. Bigby, Russellville.
Secretary, Miss Hattie Harris, Richmond.
Meets last week in May.
Official Organ, The American Baptist.
Editor, Prof. William Stewart, Louisville.

LOUISIANA.

State Convention.

President, Rev. W. M. Taylor, D. D., Baton Rouge.
Secretary, Rev. A. L. Carpenter, Ouachita.

State Sunday School Convention.

President, Prof. R. P. Player, Shreveport.
Secretary, Prof. R. T. Jacobs, Grandcane.

State B. Y. P. U. Convention.

President, Rev. D. N. Harden, Shreveport.
Secretary, Mrs. L. A. Strode, New Orleans.
Official Organ, Baptist Advocate.
Editor, Rev. M. J. Foster, A. B., Monroe.

MASSACHUSETTS.

President, Rev. D. S. Klugh, D. D., Boston, 43 Rutland Sq.
Secretary, Rev. E. E. Thompson, Medford, 46 Marion St.
Meets Wednesday before the second Sunday in May.

Sunday School Convention.

President, W. C. W. Evans, Boston, 118 Camden St.
Meets Tuesday before the second Sunday in May.

State B. Y. P. U. Convention.

President, Mr. M. J. Minor, Roxbury, 2 Mills St.
Meets Tuesday before the second Sunday in May.
Official Organ, The Boston Guardian.
Editor, Mr. Wm. Trotter, Boston, 34 Cornhill St.

MISSISSIPPI.

State Convention.

President, Rev. E. B. Topp, D. D., Water Valley.
Secretary, Rev. A. A. Cosey, D. D., Mound Bayou.
Meets Tuesday after the 3rd Sunday in July.

State Sunday School Convention.

President, Rev. D. W. Higgins, Greenwood.
Meets Wednesday after the first Sunday in October.

State B. Y. P. U. Convention.

President, Rev. J. W. Gayden, Belzoni.
Meets Wednesday after the first Sunday in October.
Official Organ, Advance Dispatch.
Editor, Rev. A. A. Cosey, D. D., Mound Bayou.

General Missionary and Educational State Convention.

President, Rev. A. B. Bolden, D. D., Greenville.
Secretary, Rev. B. J. Perkins, D. D., Memphis, Tenn.
Meets Tuesday after the second Sunday in July.

State Sunday School Convention.

President, Rev. L. J. Jordan, Greenville.
Secretary, Rev. L. B. Harris, Hampton.
Meets Thursday before the third Sunday in October.

State B. Y. P. U. Convention.

President, Rev. C. H. Payne, Clarksdale.
Secretary, Mr. C. L. Pickens, Gasia.
Meets Thursday before the third Sunday in October.
Official Organ, Gazette.
Editor, Prof. R. M. Clark, Mound Bayou.

State Convention.

President, Rev. L. S. Lee, D. D., Meridian.
Secretary, Rev. M. J. Barlow, Shubuta.
Meets Thursday before the first Sunday in November.

NEW JERSEY.

State Convention.

President, Rev. T. C. Love, Verona, Pompton Ave.
Secretary, Rev. W. B. Scott, Roselle.
Meets Thursday after the first Sunday in October.

State Sunday School Convention.

President, Rev. T. C. Woody, Roselle.
Secretary, Miss E. Thomas, Jersey City.
Meets Tuesday after the first Sunday in October.

State B. Y. P. U. Convention.

President, Rev. W. T. Watkins, Orange.
Secretary, Miss E. Bruce, Newark.

NORTH CAROLINA.

State Convention.

President, Rev. O. S. Bullock, D. D., Raleigh.
Secretary, Rev. W. H. Moore, D. D., Williamton.
Meets Tuesday before the fourth Sunday in November.

State Sunday School Convention.

President, Dr. A. M. Moore, Durham.
Secretary, Rev. O. S. Bullock, D. D., Raleigh.
Meets Tuesday after the first Sunday in August.

State B. Y. P. U. Convention.

OHIO.

State Convention.

President, Rev. J. Franklin Walker, D. D., Cincinnati, 3240 Beresford Avenue.
Secretary, Rev. J. W. Shaw, D. D., Springfield, 435 Catherine St.

General State Association.

President, Rev. B. F. McWilliams, Toledo, 634 Pinehurst Ave.
Secretary, Rev. H. S. Merrill, Bainbridge.
Meets Tuesday before the third Sunday in October.

State Sunday School Convention.

President, Mr. Jas. R. Davis, Sandusky.
Secretary, Miss Bessie Anderson, Frostory.
Meets Tuesday before the fourth Sunday in July.

State B. Y. P. U. Convention.

President, Mr. Frank Reynolds, Columbus.
Secretary, Miss Cuelly Grandbury, Columbus.
Meets Friday before the fourth Sunday in July.
Official Organ, The Ohio State Monitor.
Editor, J. Westley Carter, Columbus, 705 E. Long St.

OKLAHOMA.

State Convention.

President, Rev. E. W. Perry, D. D., Oklahoma City, 511 E. 3rd St.
Secretary, Rev. S. A. Clark, D. D., Guthrie.
Meets Thursday before the 4th Sunday in October.

State Sunday School Convention.

President, Rev. J. F. Kersh, D. D., Boynton.
Secretary, Miss Ruth Middleton, Tulsa.
Meets Thursday before the first Sunday in June.

State B. Y. P. U. Convention.

President, Rev. D. D. Jones, Chickasha.
Secretary, Miss Bertha Jackson, Eufaula.
Meets Thursday before the first Sunday in June.

PENNSYLVANIA.

State Convention.

President, Rev. S. J. Jones, D. D., Philadelphia, 2118 S. 71st St.
Meets Wednesday before the fourth Sunday in October.
Mr. Wm. Brothers, President of State Sunday School Convention.

Mr. G. H. Newman, President State P. Y. P. U. Convention.
Official Organ, Baptist Defender.
Editor, Rev. W. F. Graham, D. D., Philadelphia, 701 S. 19th St.

TEXAS.

State Convention.

President, Rev. A. L. Boone, D. D., 1020 Humboldt St.
Meets Wednesday before the third Sunday in October.

State Sunday School Convention.

President, Dr. J. E. Knox, Austin, 602 E. 14th St.
Secretary, Prof. W. L. Davis, Houston.
Meets Thursday before the fourth Sunday in August.

State B. Y. P. U. Convention.

President, Rev. L. A. Weaver, Henderson.
Secretary, Prof. E. D. Pierson Houston.
Meets Thursday before the fourth Sunday in August.
Official Organ, Western Star, Box 1185, Houston.

Foreign Mission Convention.

President, Rev. F. L. Lights, D. D., Houston, 918 Andrews St.
Secretary, Mrs. L. A. Brigance, Navasoto.

VIRGINIA.

State Convention.

President, Rev. T. J. King, D. D., Richmond, 212 2nd St.
Secretary, Rev. W. H. R. Powell, Pittsburgh, Pa.
Meets second Wednesday in May.

Sunday School State Convention.

President, Rev. J. S. Lee, Newport News.
Secretary, Dr. A. L. Winslow, Danville.
Meets Thursday before the fourth Sunday in August.

State B. Y. P. U. Convention.

President, Mr. R. C. Mitchell, Richmond.
Meets Tuesday before the fourth Sunday in August.
Official Organ, Christian Appeal.
Editor, Prof. R. C. Woods, Lynchburg.

STATE VICE-PRESIDENTS.

Alabama—Rev. D. V. Jemison, D. D. ---------- Selma.
Alabama—Rev. E. W. DeYampert, D. D. ---------- Birmingham
Arkansas—Rev. J. W. McCrary, D. D. ---------- Pine Bluff.
California—Rev. R. N. Holt, D. D. ---------- Los Angeles.

Connecticut—Rev. H. H. Cooper, D. D. ---------- Norwalk
Colorado—Rev. G. W. Henry, D. D. ---------- Denver.
District of Columbia—Rev. J. B. Green, D. D. ---------- Washington.
Florida—Rev. W. C. Brown, D. D., ---------- Jacksonville.
Georgia—Rev. M. H. Reddick, D. D. ---------- Americus.
Illinois—Rev. L. K. Williams, D. D. ---------- Chicago.
Indiana—Rev. Chas. H. Johnson, D. D. ---------- Indianapolis
Iowa—Rev. S. Bates, D. D. ---------- Des Moines.
Kansas—Rev. W. A. Bowren, D. D. ---------- Kansas City.
Kentucky—Rev. W. H. Jones, D. D. ---------- Louisville.
Louisiana—Rev. W. M. Taylor, D. D. ---------- Baton Rouge.
Maryland—Rev. J. H. Taylor, D. D. ---------- Baltimore.
Massachusetts—Rev. D. S. Klugh, D. D. ---------- Boston.
Michigan—Rev. R. L. Bradby, D. D. ---------- Detroit.
Minnesota—Rev. T. J. Carr, D. D. ---------- St. Paul.
Mississippi—Rev. E. B. Topp, D. D. ---------- Water Valley.
Mississippi—Rev. A. B. Bolden, D. D. ---------- Greenville.
Mississippi—Rev. L. S. Lee, D. D. ---------- Meridian.
Missouri—Rev. J. T. Caston, D. D. ---------- St. Louis.
Nebraska—Rev. W. F. Botts, D. D. ---------- Omaha.
New Jersey—Rev. C. T. Wilcher, D. D. ---------- Newark.
New York—Rev. J. D. Bushell, D. D. ---------- New York.
North Carolina—Rev. S. N. Vass, D. D. ---------- Raleigh
Ohio—Rev. J. Franklin Walker, D. D. ---------- Cincinnati.
Ohio—Rev. R. A. Jones, D. D. ---------- Akron.
Oklahoma—Rev. E. W. Perry, D. D. ---------- Oklahoma City
Pennsylvania—Rev. J. C. Jackson, D. D. ---------- Philadelphia.
South Carolina—Rev. A. W. Brown, D. D. ---------- Newberry.
Tennessee—Rev. J. L. Campbell, D. D. ---------- Memphis
Texas—Rev. A. L. Boone, D. D. ---------- Ft. Worth.
Utah—Rev. G. W. Harts, D. D. ---------- Salt Lake City.
Virginia—Rev. T. H. White, D. D ---------- Clifton Forge

FOREIGN MISSION BOARD.

Alabama—Rev. C. S. English, D. D. ---------- Mobile.
Alabama—Rev. W. A. Davis ---------- Birmingham.
Arkansas—Rev. F. S. Sandefur ---------- Camden
California—Rev. W. H. Rozier, D. D. ---------- Los Angeles.
Colorado—Rev. G. W. Henry, D. D. ---------- Denver
Connecticut—Rev. Jno. P. Pharr, D. D. ---------- New Haven.
District of Columbia—Rev. W. A. Taylor, D. D. ---------- Washington.
Florida—Rev. G. P. McKenney, D. D. ---------- Live Oak.
Georgia—Rev. E. P. Johnson, D. D. ---------- Atlanta
Illinois—Rev. E. T. Martin, D. D. ---------- Chicago.
Indiana—Rev. H. J. Borden ---------- Indianapolis.
Iowa—Rev. G. W. Robinson, D. D. ---------- Des Moines.
Kansas—Rev. Geo. McNeal, D. D. ---------- Kansas City.
Kentucky—Rev. W. H. Williams, D. D. ---------- Owensburg.
Louisiana—Rev. I. H. Perkins, D. D. ---------- New Orleans.
Maryland—Rev. J. W. Jones, D. D. ---------- Baltimore.
Massachusetts—Rev. C. D. Douglass ---------- Cambridge.
Michigan—Rev. J. B. Glover, D. D. ---------- Detroit.
Minnesota—Rev. H. C. Parsons, D. D. ---------- Minneapolis.
Mississippi—Rev. J. H. C. Henry, D. D. ---------- Vicksburg.

Mississippi—Rev. W. A. Robinson ---------- Greenville
Mississippi—Rev. R. T. Sims, D. D. ---------- Canton.
Missouri—Rev. O. F. Nelson, D. D. ---------- Louisiana.
Nebraska—Rev. Wm Franklin ---------- Omaha
New Jersey—Rev. T. W. Means, D. D. ---------- Jersey City.
New York—Rev. A. W. Nix, D. D. ---------- New York.
North Carolina—Rev. C. S. Brown, D. D. ---------- Winston.
Ohio—Rev. S. M. Hall, D. D ---------- Akron.
Ohio—Rev. C. C. Fishback, D. D. ---------- Cleveland.
Oklahoma—Rev. J. D. Provo, D. D. ---------- Omaha City.
Pennsylvania—Revs. J. C. Austin, Pittsburg, A. R. Robinson, L. G. Jordan, W. F. Graham, J. T. Smith, J. M. Moses, Philadelphia, J. R. Bennett, Chester, Chas. Blackwell, Philadelphia.
South Carolina—Rev. H. C. Anderson ---------- Anderson.
Tennessee—Rev. E. L. Bowden ---------- Memphis.
Texas—Rev. F. L. Lights, D. D. ---------- Houston.
Utah—Rev. G. W. Harts, D. D ---------- Salt Lake City.
Virginia—Rev. S. H. Brown, D. D. ---------- Petersburg.

HOME MISSION BOARD.

Alabama—Rev. M. Thornton ---------- Birmingham
Alabama—Rev. W. H. Thomas ---------- Birmingham.
Arkansas—Revs. S. S. Odom, J. H. Simmons, W. F. Lovelace, J. N. Taylor, K. W. Patterson, J. T. Clark, W. E. Watson, J. W. Stout, G. W. Sanders.
California—Rev. F. W. Cooper ---------- Riverside
Connecticut—Rev. J. E. Felton ---------- Norwalk
District of Columbia—Rev. Geo. W. Brent, D. D. ---- Washington
Florida—Rev. H. K. Hill, D. D. ---------- Orlando
Georgia—Rev. W. R. Forbes, D. D. ---------- Macon
Illinois—Rev. W. B. M. Scott, D. D. ---------- Alton
Iowa—Rev. J. H. Reynolds, D. D. ---------- Des Moines
Kansas—Rev. G. N. Jackson, D. D. ---------- Kansas City
Kentucky—Rev. Wm. Johnson, D. D. ---------- Louisville
Maryland—Rev. Albert J. Greene, D. D. ---------- Baltimore
Massachusetts—Rev. S. M. Carrington ---------- Malden
Michigan—Rev. G. S. Richards, D. D. ---------- Port Huron
Minnesota—Rev. M. W. Winters ---------- Fergus Falls
Mississippi—Rev. C. A. Grier, D. D. ---------- Jackson.
Mississippi—Rev. G. W. Williams ---------- Greenville
Mississippi—Rev. J. J. Overstreet ---------- Meridian.
Missouri—Rev. G. W. Clemmons, D. D. ---------- St. Louis.
Nebraska—Rev. H. W. Botts ---------- Lincoln
New Jersey—Rev. E. A. P Cheek, D. D. ---------- Newark.
New York—Rev. J. E. Yansee, D. D. ---------- New Rochelle
North Carolina—Rev. A. W. Pegues, D. D. ---------- Raleigh.
Ohio—Rev. C. C. Aller, D. D. ---------- Cleveland.
Ohio—Rev. S. S. Sissen, D. D. ---------- Cincinnati.
Oklahoma—A. C. Capers, D. D. ---------- Sapulpa
Pennsylvania—Rev. W. R. Brown, D. D. ---------- Pittsburgh
South Carolina—Rev. W. M. Howard, D. D. ---------- Darlington
Tennessee—Rev. E. M. Gooch ---------- Chattanooga.
Texas—Rev. Felix Jones, D. D. ---------- Texarkana
Utah—Rev. A. R. Keller ---------- Pocatello, Idaho.
Virginia—Rev. Z. D. Lewis, D. D. ---------- Richmond.

SUNDAY SCHOOL PUBLISHING BOARD.

Alabama—Rev. R. N. Hall, D. D. ..... Birmingham.
Alabama—Rev. J. H. Wood ..... Birmingham.
Arkansas—Rev. R. A. Adams, D. D. ..... Baxter.
California—Rev. P. Dunbar ..... Los Angeles.
Colorado—Rev. G. W. Henry, D. D. ..... Denver.
Connecticut—Rev. W. B. Reed, D. D. ..... Hartford.
District of Columbia—Rev. W. A. Taylor, D. D. ..... Washington.
Florida—Rev. J. H. Green, D. D. ..... Jacksonville.
Georgia—Rev. L. P. Pinckney, D. D. ..... Augusta.
Illinois—Rev. L. K. Williams, D. D. ..... Chicago.
Indiana—Rev. G. W. Ward, D. D. ..... Indianapolis.
Iowa—Rev. F. K. Nicholson ..... Davenport.
Kansas—Rev. W. H. Young, D. D. ..... Topeka.
Kentucky—Rev. C. H. Parrish, D. D. ..... Louisville.
Louisiana—Rev. H. C. Ross ..... Crowley.
Maryland—Rev. W. J. Winston, D. D. ..... Baltimore.
Massachusetts—Rev. J. Francis Robinson, D. D. ..... Cambridge.
Michigan—Rev. J. C. Matthews ..... Adrian.
Minnesota—Rev. T. J. Carr, D. D. ..... St. Paul.
Mississippi—Rev. W. L. Varnado, D. D. ..... Jackson.
Mississippi—Rev. A. R. Washington ..... Greenville.
Mississippi—Rev. C. T. Slamps, D. D. ..... Biloxi.
Missouri—Rev. J. M. Booker, D. D. ..... Kansas City.
Nebraska—Rev. W. F. Botts, D. D. ..... Omaha.
New York—Rev. J. D. Bashell, D. D. ..... New York.
North Carolina—Rev. S. N. Cross, D. D. ..... Raleigh.
Ohio—Rev. J. W. Shaw ..... Springfield.
Ohio—Rev. J. B. Pius, D. D. ..... Columbus.
Oklahoma—Rev. A. M. Johnson ..... Oklahoma City
Pennsylvania—Rev. W. H. Moses, D. D. ..... Philadelphia.
South Carolina—Rev. H. M. Moore ..... Columbia.
Tennessee—Revs. Wm. Haynes, Nashville, W. W. Whitton, Memphis, A. M. Townsend, E. M. Lawrence, S. P. Harris, A. L. Bartlett, A. D. Hurt, R. T. Smith, E. M. Seymour, Nashville.
Texas—Rev. J. E. Knox, D. D. ..... Austin.
Utah—Rev. G. W. Harts, D. D. ..... Salt Lake City.
Virginia—Rev. B. Tyrell, D. D. ..... Lynchburg.

EDUCATIONAL BOARD.

Alabama—Rev. R. T. Pollard, D. D. ..... Selma.
Alabama—Rev. L. Neal ..... Birmingham.
Arkansas—Rev. J. I. Johnson ..... Brinkley.
California—Mrs. Mabel Gray ..... Los Angeles.
Connecticut—Rev. J. N. Williams ..... Melford.
District of Columbia—Rev. Shoriah Lampkin ..... Washington.
Florida—Rev. W. M. Tate ..... Titusville.
Georgia—Rev. S. S. Broadnax ..... Thomasville.
Illinois—Rev. M. M. Fisher ..... Chicago.
Indiana—Rev. B. J. F. Westbrook, D. D. ..... Indianapolis.
Iowa—Prof. C. W. Rogers ..... Des Moines.
Kansas—Rev. J. W. Hayes, B. D. ..... Leavenworth.
Kentucky—Rev. W. P. Offutt, D. D. ..... Louisville.
Louisiana—Rev. J. A. Benjamin ..... New Orleans.

Maryland—Rev. R. D. Johnson ..... Baltimore.
Massachusetts—Rev. C. A. Ward, D. D. ..... Boston.
Michigan—Rev. R. M. Gilbert ..... Ann Arbor.
Minnesota—Rev. M. W. Withers ..... Fergus Falls, N. D.
Mississippi—Prof. Geo. W. Reese ..... Meridian.
Mississippi—Prof. T. W. Thompson ..... Marks
Missouri—Rev. D. A. Holmes ..... Kansas City.
Nebraska—Rev. H. R. McMillan ..... Omaha.
New Jersey—Rev. W. A. Epps, D. D. ..... Jersey City.
New York—Rev. B. W. Wicks ..... Poughkeepsie.
North Carolina—Rev. W. H. Moore, D. D. ..... Wilmington.
Ohio—Rev. A. Hawkins ..... Cleveland.
Ohio—Rev. E. N. Williams ..... Cleveland.
Oklahoma—Rev. T. T. Love ..... Wagoner
Pennsylvania—Rev. Philip F. King ..... Williamsport.
South Carolina—Rev. C. D. Hubert ..... Darlington
Tennessee—Revs. S. E. Griggs, Memphis, Wm. G. Blevins, F. W. Williams, Memphis, I. C. Sherron, Knoxville, C. P. Woodson, J. T. Martin, Wm. McDowell, Memphis, E. T. Brown, Nashville.
Texas—Rev. H. S. Keeling ..... Beaumont.
Utah—Rev. C. O. Smith ..... Ogden
Virginia—Rev. C. E. Miller ..... Roanoke.

B. Y. P. U. BOARD.

Alabama—Rev. Jno. W. Goodgame, D. D. ..... Birmingham.
Alabama—Rev. P. J. Nicks, D. D. ..... Birmingham.
Arkansas—Rev. J. W. Neal ..... Little Rock.
Connecticut—Rev. W. O. Harris ..... Stanford.
Colorado—Rev. W. S. Staley ..... Denver.
District of Columbia—Rev. J. J. Porter ..... Washington.
Florida—Rev. W. M. Poe ..... Eustis.
Georgia—Rev. P. Jas. Bryant, D. D. ..... Atlanta.
Illinois—Rev. W. L. Petty, D. D. ..... Joliet.
Indiana—Rev. C. E. Hawkins, D. D. ..... Gary.
Iowa—Rev. F. C. Balling ..... Buxton.
Kansas—Rev. A. W. Ross ..... Coffeyville.
Kentucky—Rev. J. E. Williams ..... Harrodsburg.
Louisiana—Rev. D. W. Burden .....
Maryland—Rev. M. D. Willis, D. D. ..... Baltimore
Massachusetts—Rev. M. A. N. Shaw, D. D. ..... Boston.
Michigan—Rev. W. M. Terrell, Jr. ..... Detroit.
Minnesota—Mrs. Fannie B. Sears ..... St. Paul.
Mississippi—Rev. J. W. Gavdon, D. D. ..... Belzoni.
Mississippi—Rev. R. S. Buckner ..... Whiteville.
Mississippi—Rev. Jas. A. Brown ..... Meridian.
Missouri—Rev. L. M. Curtis ..... Springfield.
Nebraska—Rev. H. L. Anderson ..... Omaha.
New Jersey—Rev. W. T. Watkins, D. D. ..... Orange.
New York—Rev. A. W. Nix, D. D. ..... New York.
North Carolina—Rev. J. S. Brown ..... Rocky Mound.
Ohio—Rev. E. Wm. Wright ..... Cleveland
Ohio—Rev. Chas. H. Crable ..... Cleveland.
Oklahoma—Rev. D. D. Jones ..... Chickasha.
Pennsylvania—Rev. D. R. Russell ..... Pittsburgh.

South Carolina—Rev. D. F. Thompson, D. D. ---------- Columbia
Tennessee—Revs. H. W. D. Isaac, Nashville, J. L. Lewis, R. R. Branch, D. C. Patterson, Memphis, J. B. Singleton, Nashville, J. S. Swift, Clarksdale, A. Bennett, H. C. Swayne, Wm. Matlock.
Texas—Rev. J. W. Whitaker ---------- Texarkana.
Virginia—Mr. Roscoe Mitchell ---------- Richmond.

BENEFIT BOARD.

Alabama—Rev. S. R. W. Smith ---------- Montgomery.
Alabama—Rev. M. H. Oden ---------- Bessemer
Arkansas—Revs. D. S. Shadd, Helena, S. H. McKinsie, D. B. Cleveland, S. S. Fairley, H. R. Stevenson, R. M. Rideout, L. C. Cullivar, G. W. Simmons, H. W. Holloway.
Connecticut—Rev. N. C. Cobbs ---------- Greenwich
District of Columbia—Rev. A. Wilbanks, D. D. ---------- Washington.
Florida—Rev. J. R. Tally ---------- Fernandina.
Georgia—Rev. C. D. Young ---------- Atlanta.
Illinois—Rev. W. R. Thomas ---------- Melrose.
Indiana—Rev. N. E. Joseph, D. D. ---------- Indianapolis.
Iowa—Rev. G. W. Kamble ---------- Buxton.
Kansas—Rev. D. R. Jackson, D. D. ---------- Kansas City.
Kentucky—Rev. J. P. Spivey ---------- Henderson.
Louisiana—Rev. J. S. Morgan ---------- New Orleans.
Maryland—Rev. J. H. Greene, D. D. ---------- Baltimore.
Massachusetts—Rev. J. E. Pendelton ---------- Brookline.
Michigan—Rev. G. S. Guinn ---------- Detroit.
Minnesota—Rev. H. C. Parsons ---------- Minneapolis.
Mississippi—Rev. E. G. Mason, D. D. ---------- Greenville.
Mississippi—Rev. E. H. Hampton ---------- Greenville.
Mississippi—Rev. J. C. Armstrong ---------- Meridian.
Missouri—Rev. J. A. Shields ---------- St. Louis.
Nebraska—Rev. T. A. Taggart ---------- Omaha.
New Jersey—Rev. J. A. Pullins ---------- Orange.
New York—Rev. W. A. Campbell ---------- New York.
North Carolina ----------
Ohio—Rev. P. L. Herod ---------- Youngstown.
Ohio—Rev. G. T. Speaks ---------- Canton.
Oklahoma—Rev. J. A. Anderson ---------- Okmulgee.
Pennsylvania—Rev. P. H. Hughes, D. D. ---------- Germantown.
South Carolina—Rev. B. G. Dawson ---------- Lowndesville.
Tennessee—Rev. S. M. Jackson ---------- Paris.
Texas—Rev. F. B. Williams ---------- McGregor.
Virginia—Rev. W. W. Hicks, D. D. ---------- Roanoke.

CHURCH EXTENSION BOARD.

Alabama—Rev. G. L. Thornton, D. D. ---------- Birmingham.
Alabama—Rev. R. H. Thomas ---------- Birmingham
Arkansas—Rev. W. M. Walker ---------- Pine Bluff
Connecticut—Rev. E. E. Jackson ---------- Norwich.
District of Columbia—Rev. Jos. P. Green ---------- Washington.
Florida—Rev. J. A. Finlayson ---------- Madison
Georgia—Rev. N. H. Whitmire ---------- Savannah.
Illinois—Rev. H. B. Hawkins ---------- Chicago.

Indiana—Rev. J. D. Rouse ---------- Evansville.
Iowa—Rev. G. W. Smith ---------- Mason City.
Kansas—Rev. Moses Williams ---------- Kansas City.
Kentucky—Rev. A. H. Shumack ---------- Louisville.
Louisiana—Rev. L. Allen, D. D. ---------- Shreveport.
Maryland—Rev. S. J. Edwards ---------- Arlington.
Massachusetts—Rev. J. H. Randolph ---------- Portsmouth, N. H.
Michigan—Rev. S. D. Middleton ---------- Kalamazoo.
Minnesota—Rev. M. W. Withers ---------- Fergus Falls, N. D.
Mississippi—Rev. J. J. Bell, D. D. ---------- Natchez.
Mississippi—J. H. Hubanks ---------- Clarksdale.
Mississippi—Rev. N. W. Wallace ---------- Meridian.
Missouri—Rev. J. W. L. Underwood ---------- Macon.
Nebraska—Rev. J. Castello, D. D. ---------- Omaha.
New Jersey—Rev. P. C. James, D. D. ---------- Jersey City.
New York—Rev. D. Robinson ---------- Buffalo
Ohio—Rev. R. Coles Lowe ---------- Columbus.
Ohio—Rev. W. M. Vanpelt ---------- Cleveland.
Oklahoma—Rev. W. M. Drake ---------- Briston.
Pennsylvania—Rev. J. H. Burks ---------- Braddock.
South Carolina—Rev. J. F. Marshall ---------- McCormick.
Tennessee—Revs. R. B. Roberts, Memphis, Wm. S. McCutcheon, L. S. Strong, H. Green, R. B. Hayes, R. J. Perkins, M. H. House, Wm. Thomas, B. J. Wilson.
Texas—Rev. B. J. Brown ---------- Gainesville.
Virginia—Rev. A. L. James, D. D. ---------- Roanoke.

PROGRAM OF THE FORTY-FIRST ANNUAL SESSION OF THE NATIONAL BAPTIST CONVENTION, HELD WITH THE OLIVET BAPTIST CHURCH, CHICAGO, ILL., SEPTEMBER 7-12, 1921.

Wednesday Morning.

10:00 Call to order by President.
10:15 Devotions conducted by Revs. G. W. Williams, D. D., Mississippi; C. Toal, D. D., Missouri, D. W. Robinson, D. D., Iowa.
10:15 Reading and approving program and announcing committees.
11:00 Welcome Address:— Rev. L. W. Williams, Master of Ceremonies.
1. Address of Welcome for the State of Illinois, His Excellency, Gov. Len Small.
2. On Behalf of Chicago, Hon. William Hale Thompson, Mayor.
3.—Citizens at Large, Major R. R. Jackson.
4.—For the Press, Hon. R. S. Abbott.
5. Other Denominations, Rev. G. R. Bryant, D. D.; Rev. S. L. Birt.
6. For Baptists, White Baptists, Supt. Bend. Otto, D. D., Chicago; Baptist General State Convention, Rev. J. J. Olive, Cairo; Baptist Ministers' Conference, Rev. D. H. Harris, D. D.; Baptists of Chicago, Rev. J. H. Branham.
12:00 Response to Welcome, Prof. W. F. Bledsoe, Sr., Texas.

Afternoon.

2:30 Devotions by Revs. J. H. Martin, D. D., Michigan; J. D. Provo, D. D., Oklahoma; R. A. Jones, D. D., Ohio.
3:00 Report of Enrollment Committee.
3:30 Annual Address by President E. C. Morris.
Report of officers and election of same.
4:30 Business Session.

Evening.

7:30 Devotions by Revs. J. H. Evans, D. D., Georgia; Charles Douglas, D. D., Massachusetts; W. A. Taylor, D. D., District of Columbia.
8:00 Sermon, Rev. J. C. Austin, D. D., Pennsylvania; Alternate Rev. A. A. Casey, D. D., Mississippi.
10:00 Collection and Benediction.

Second Day—Thursday Morning.

9:00 Devotions by Revs. A. Hawkins, D. D., Ohio; C. L. Schattien, D. D., Arkansas; G. L. Daniel, D. D., Missouri.
9:30 Report of Sunday School Publishing Board.
10:30 Report of Home Mission Board.
11:30 Report of B. Y. P. U. Board.
12:30 Recess.

Afternoon.

2:00 Devotions by Revs. J. C. Roberts, D. D., Illinois; W. M. Franklin, D. D., Nebraska; C. C. Adams, D. D., Georgia.
2:30 Report of Benefit Board.
3:30 Report of Church Extension Board.
4:00 Report of Education Board.
Address, Prof. M. S. Stewart.

Evening.

7:30 Devotions by Revs. J. W. Gibson, D. D., Kentucky; J. S. Simmons, D. D., Texas; J. S. Brooklins, D. D., Mississippi.
8:00 Sermon by Rev. W. S. Ellington, D. D., Tennessee; Alternate, Rev. W. H. Young, D. D., Kansas.
Report of Foreign Mission Board.
Collection and Benediction.

Third Day—Friday Morning.

Devotions, Revs. L. K. Warren, D. D., New York; R. Holman, D. D., Florida; G. W. Harris, D. D., Utah.
Presentation of the Department of Evangelism
Rev. J. W. Bailey, D. D.
Report of Commission.
Consideration and adoption of the reports of the several Boards. Thirty minutes given to each board.
12:30 Recess.

Afternoon.

2:00 Devotions, Revs. H. C. Anderson, D. D., South Carolina; W. H. Moore, D. D., North Carolina; F. H. White, D. D., Virginia.
Introduction of visitors.
Consideration of new business.
Report of Commission on Denominational Cooperation.
5:00 Recess.

Evening.

7:30 Address by Rev. W. E. Bradford, D. D., Mississippi.
Report of Committee on Inter-Racial Relation.
Address, Rev. P. James Bryant, D. D., Georgia.
Introduction by Rev. James M. Nabrift, D. D., Georgia.

Fourth Day—Saturday Morning.

Devotions by Revs. J. W. Robinson, D. D., West Virginia; Junius W. Gray, D. D., Maryland; J. P. Spivey, D. D., North Carolina.
Announcement of Committees, Board Members and Vice-Presidents as nominated by the State delegations.
Report of National S. S. and B. Y. P. U. Congress.
Business Session.

Afternoon.

2:00 Devotions by Revs. E. S. Dozier, D. D., Alabama; W. P. Lewis, D. D., Iowa; J. W. Williams, D. D., South Carolina.
2:15 Report of Auditor, Prof. E. D. Pearson.
3:30 Introduction of Fraternal Messengers.

Evening.

7:30 Devotions, Revs. J. E. Evans, D. D., Louisana; R. E. Lewis, D. D., Arizona; J. A. Meyers, D. D., Minnesota.
7:45 Sermon by Rev. A. L. Allen, D. D., Louisiana;
Alternate, Rev. J. W. Doykin, D. D., South Carolina.
Collection and Benediction.

Fifth Day—Sunday Morning.

9:30 Sunday School conducted by the Sunday School Publishing Board.
11:00 Devotions by Revs. R. N. Holt, D. D., California; H. A. Rogers, D. D., Louisiana; G. H. Connor, D. D., Alabama.
11:30 Annual Sermon by President E. C. Morris, D. D.,
Alternate, Rev. G. W. Reed, D. D., California.
12:30 Collection and Benediction.

Afternoon.

FOREIGN MISSION MASS MEETING—Sunday, 3:00

Rev. A. R. Robinson, D. D., LL. D., Chairman, Presiding.
Devotions, Rev. Junius Gray, D. D., Maryland; Rev. W. E. Perry, D. D., Oklahoma.
Solo, Professor H. B. Britt.
Paper, "Foreign Missions in West Virginia's Five-Years' Program," Rev. J. F. Hubbard, B. D.
Introduction of Home Base Workers, Secretary Jordan, Miss E. E. Joshua, Texas; Miss Josephine Straugh, Georgetown, B. G.; Mrs. M. F. Butler, New York; Rev. H. M. Jackson, A. B., Pa.
"Plans I. II or III. in every church if we are to do worth while work in Africa." Rev. M. H. Jackson, A. B.
"The Pastor and Foreign Missions," Rev. J. F. Love, D. D., Sec'y So. Bapt., F. M. B.
Solo, Mrs. Georgia Harvey.
Introduction of workers at home on furlough, Rev. F. J. Bunthorne, West Indies; Rev. Joseph Garner, B. D., South America; Mrs. D. R. Horton, West Africa; Rev. D. R. Horton, West Africa.
Farewell words from outgoing workers, Rev. D. Tysel and wife, Africa; Rev. Timpson and wife, Central America.
Solo, Prof. Smiley.
Fifteen minutes' Testimonial Meeting, Delegates.
"We are answering Africa's appeal, though in a small way," Miss D. H. Burroughs, A. M.
Offering.
Adjournment.

6:00 B. Y. P. U. Mass Meeting.

Evening.

7:30 Devotions by Revs. G. L. Thornton, D. D., Alabama; H. R. Cooper, D. D., New Jersey; R. J. Brown, D. D., New York.
7:50 Sermon by Rev. J. W. Goodgame, D. D., Alabama.
Alternate, Rev. Z. D. Lewis, D. D., Virginia.
Collection and Benediction.

Sixth Day—Morning Session.

9:30 Devotions by Revs. J. J. Olive, D. D., Illinois; M. C. Pittman, D. D., Connecticut; Y. C. Terrell, D. D., Indiana.
10:00 Report of Committees.
10:45 Report of Women's Auxiliary.
11:30 Memorial Services Conducted by Rev. E. A. Wilson, D. D., Texas;
Assistant, Rev. J. H. Henderson, D. D., Tennessee.

Afternoon.

2:30 Devotions by Revs. S. A. Clark, D. D., Oklahoma; J. A. Brown, D. D., Florida; I. C. Sherron, D. D., Tennessee.
3:30 Business Session.

Evening.

7:30 Devotions by Revs. W. T. Winn, D. D., Maryland; H. J. Herlu, D. D., Missouri; J. A. J. Cockrell, D. D., Pennsylvania.
8:00 Sermon by Rev. E. A. P. Cheek, D. D., New Jersey.
Alternate, Rev. W. A. Robinson, D. D., Mississippi.
Final Adjournment.

COMMITTEES.

Finance Committee

Rev. F. L. Lights, D. D. ---------- Texas
Rev. W. F. Graham, D. D. ---------- Pennsylvania
Rev. W. W. Whitton, D. D. ---------- Tennessee
Rev. M. F. Washington, D. D. ---------- Alabama
Rev. D. W. Cannon, D. D. ---------- Georgia
Rev. P. A. McCue ---------- Illinois

Enrollment Committee.

Prof. Wm. H. Steward, A. M. ---------- Kentucky
Rev. A. A. Casey, D. D. ---------- Mississippi
Rev. H. B. Hawkins ---------- Illinois
Rev. U. S. Keeling ---------- Texas
J. M. Harris, D. D. ---------- Arkansas
Rev. C. T. Wilcher, D. D. ---------- New Jersey

Ushers.

Rev. J. Francis Wilson ---------- Kentucky
Rev. J. Francis Robinson ---------- Massachusetts
Rev. A. W. DeYampert ---------- Alabama
Rev. H. H. Harris ---------- Missouri
Rev. George McNeil ---------- Kansas
Rev. E. B. Young ---------- Mississippi
Rev. E. C. Canady ---------- Arkansas
Rev. J. F. Kerah ---------- Oklahoma
Rev. C. W. Graham ---------- Tennessee

Note.

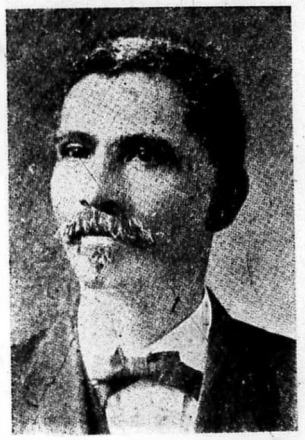
Each State delegation is urged to meet as soon after arrival in Chicago as possible and nominate one member for each of the following Boards and Committees and hand in the same to the Secretary of the Convention.

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.



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

Proceedings.

Chicago, Ill., Sept. 7, 1921.

The National Baptist Convention met in its forty-first session in the Eighth Regiment Armory under the auspices of the Olivet Baptist Church, Rev. L. K. Williams, D. D., pastor, Wednesday morning at 10 o'clock. Rev. E. C. Morris, D. D., the president, was in the chair. The Convention chorus led by Prof. R. A. Austin sang several inspiring selections. Among them were "Just Over in the Glory Land," "I Must Tell Jesus" and "Calvary."

"It gives me pleasure" said the President, "to call this Convention to order in its forty-first annual session. Problems are confronting us that are serious and perplexing. Since we met last the government has changed hands and there is a man in the White House who is a Christian statesman, whose heart is right and we are praying for him." The devotions were conducted by Rev. D. W. Robinson, D. D., Iowa, and Rev. G. W. Williams, Mississippi. "Take your burden to the Lord and leave it there," was sung by the chorus. The Rev. Williams read the Scripture, Acts 13:1-12. Subject, Missions. The chorus sang. The Convention stood and sang, "All Hail the Power of Jesus' Name." Prayer was offered by Rev. Robinson. The program was read by Assistant Secretary J. M. Nabritt. It was voted that collections be taken before the sermons each day. On motion by Rev. A. T. Stewart, D. D., the time for the Memorial service was changed from Monday to Thursday afternoon. The program was now adopted, Rev. and Mrs. J. E. East being added to the program for Sunday afternoon.

Rev. L. K. Williams, D. D., pastor of the Olivet Baptist Church was presented to serve as Master of Ceremonies during the Welcome service. Welcome on behalf of the city of Chicago, representing His Honor the Mayor was made by Atty. Alfred O. Erickson who was presented by Atty. W. E. King of the Olivet Baptist Church. The Mayor sent a letter expressing his regret and introducing his representative. Mr. Erickson made a fitting address which was earnest and eloquent. "The colored people stand in the foremost ranks of those who gave the fullest measure of service in the great World War, as well as those who served in the various departments of our city and country government," said Mr. Erickson.

Welcome for the press by Editor R. S. Abbott, whose address thrilled the Convention with the story of the development of his great printing plant. Welcome for other denominations by Rev. T. L. Burt, D. D., pastor of Bethel A. M. E. Church. "It is well to speak different languages but if the church will go back to Pentecost, no body can keep us down." I believe that the gospel of the Son of God should have only one voice like that of John the Baptist." Welcome for the white Baptists was made by Supt. Bevy Gray of the Chicago Baptist Association. Dr. Otto spoke of the co-

(3)

operative work of white and Negro Baptists in Chicago and referred to the contribution made by the Negro pastors and the churches to the work of race conciliation. Welcome for the Baptist General State Convention of Illinois, by Rev. J. J. Olive, of Cairo, whose address was able and well expressed. Welcome for the Baptist Ministers' Conference, by Dr. D. H. Harris. There are 60 churches of record and more than thirty-five thousand Baptists enrolled in them, said the venerable speaker.

"Since Jesus Came Into My Heart," was sung, led by the chorus, while the Convention stood. Response to the Addresses of Welcome was made by Prof. W. F. Bledsoe, of Texas. His address was an eloquent soul-inspiring message that held the vast audience spellbound. Benediction and adjournment.

WEDNESDAY AFTERNOON.

The Convention was called to order for the afternoon session by Dr. Thos. H. White, of Virginia. The Scriptures were read by Rev. Dr. R. A. Jones, Ohio. Rev. J. D. Provo, of Oklahoma, led in prayer. After selection from the chorus, Rev. Dr. Jones led the congregation in singing "Shine On Me." Rev. Brother Copeland, Mississippi, again petitioned the throne of grace.

A season of song service thrilled the Convention. A telegram was read from the Tabernacle Baptist Church of Augusta, Ga., lamenting the death of their beloved pastor, Dr. C. T. Walker. On motion of Dr. A. R. Griggs the letter was received, suitable response to be made to the church by special committee.

The Committee on Enrollment submitted partial report which was adopted.

The chorus rendered "Gloria" and other selections. The special committee to answer the communication of the Tabernacle Baptist Church of Augusta, Ga., on the death of their late pastor, Dr. Walker, was named as follows: Drs. A. R. Griggs, Texas, D. S. Klugh, Mass., E. W. D. Isaac, Tenn.

A resolution offered by Dr. Willis J. Winston, Maryland, was referred to proper committee.

Chicago, Ill., September 7, 1921.

Whereas, for many years the Annual Address of the President was sold, also the Annual Reports of the Corresponding Secretaries of the several Boards, and the Minutes, the Annual Record and doings of the National Baptist Convention of the United States of America, and,

Whereas, at the last Annual Session of this Convention in Indianapolis, Ind., a resolution was offered and adopted, prohibiting the sale of the President's Address, the reports of the several Boards including the Minutes, and,

Whereas, this printing is done by the Sunday School Publishing Board of the National Baptist Convention, thus entailing a large outlay of printing paper, much painstaking, time, talent and money, thereby working a very great hardship upon the Sunday School Publishing Board, which at this time needs all our moral and financial support in aid of the accomplishment of the worthy ends which its Corresponding Secretary and his colleagues have outlined and heralded to the country; and since the delegates are sent here by their churches and associations and are supplied with necessary

funds to meet the demands of the Convention, and to defray their expenses and what not, Be it therefore,

Resolved, That inasmuch as the President's Annual Address, the annual reports of the Corresponding Secretaries of the several Boards, including the Minutes, have been sold for years, with little or no complaint on the part of the majority of delegates and visitors, and in order to lift some of the burden from the Sunday School Publishing Board, that the above mentioned articles be allowed to be sold at a nominal price, sufficient and adequate to cover the cost of printing.

2. **Resolved,** That the resolution which was adopted at our last Annual Session in Indianapolis, Ind., prohibiting the sale of the President's Annual Address, the Secretaries' reports and the Minutes during the session of the Convention be hereby rescinded and repealed.

3. **Resolved, further,** That no sale will be carried on during the delivery of the President's Address or the reading of Secretaries' Reports.

WILLIS J. WINSTON, Baltimore, Md.

Vice-President Dr. W. G. Parks in a few befitting words, presented Dr. E. C. Morris to deliver his 27th Annual Address. Dr. Morris was given an ovation as he arose. He at once entered into his address peculiarly characteristic of himself, with a keen foresight of the work of the Convention. In a masterly manner, he outlined the policy of the Convention, reviewing in a practical way every detail of the work of Negro Baptists.

Brethren of the Convention, Ladies and Gentlemen:

Six years ago when we met in this great city, without previous warning, a mighty cyclone of well organized opposition to the work of this Convention swept upon us, and for awhile it seemed that we would be forced to give up the ship, but the God of our fathers did not leave us, and we were made to fully realize the full force of the words of our Lord and Master who said of the church; "The gates of hell shall not prevail against it."

While I do not mean to justify the act of that opposition, at the same time it appears to me, that the result of the upheaval was among the same as would follow in the wake of a destructive windstorm. Though many houses and trees and other valuable property might be leveled to the ground, at the same time, the driving out of the poisonous gases, and the bringing in of sufficient oxygen and brightness to make for healthier conditions, would be sufficient to pay for the losses sustained.

I have not one word of censure for my brethren who led off in that unhallowed direction, for to do so would be in opposition to the words of the Master who said, "Do good to them which despitefully use you" and would wound the hearts of many of our brethren who believe that the things said and published were right things, and therefore followed them until they became convinced that the Convention as here constituted was right.

We do not anticipate a recurrence of the troubles of the past, but we feel sure that with the clear minded, progressive young men, who have taken a firm hold on religious affairs as represented by the Baptist denomination, that the future has great things in store for the National Baptist Convention. But while we felicitate upon the encouraging future, we should not forget those splendid men who

stood like a stone wall against every assault which has been made against the Convention. Many of them are still with us, and are deserving of every consideration which we can give them.

We are now face to face with the most critical times in the history of our race in this country. Not since the landing of slaves at Jamestown, Virginia, three hundred years ago, has racial antipathy assumed greater proportion than at this time, and we may say that these conditions are not particularly directed at the Negro, but they include nearly all the racial groups. However, we are most concerned about our own race, and we must meet these conditions like men and like true Americans.

Unlike other racial groups, the American Negro is not seeking the denomination of any other racial group, but is seeking to obtain his rights as an American citizen and all those privileges which any country can give to its loyal patriots. These he has a right to contend for, within the law, until every man among us shall feel that he is as free as any other man. The black man is not responsible for the mob spirit which has spread all over our country, and which threatens the very existence of civilized government, and which, if not checked, will undermine the foundation on which stands all that is good and great in our country. In the matter of checking the mob spirit, our race has little to do, for mobs are almost wholly composed of men of the dominant race, but there is much that we can do in the matter of checking crime, and which we must do, not only for the purpose of removing the excuse of the mob, but for the future welfare of our race, nor should we be driven to the perpetration of unlawful acts by the unlawful deeds of others.

It is out of the question to brand the entire white race as a race, with the crimes of those who have taken the law in their own hands and are bringing everlasting disgrace upon this government. For it must be admitted as a truth, beyond any suspicion whatever, that there are many good and great men in the white race, who are as much opposed to mob rule as it is possible for any black man to be. And these are anxious that law and order shall be restored in every section of the country, and are laboring to that end. I find that some of our people are inclined to blame what they call the better class of white people for not putting a stop to mob rule. My answer to this is, what man or set of men can stand in the path of a mighty cyclone without being blown down?

I think I am sufficiently informed as to the spirit and purpose of the great religious leaders in the white race, to say of them, that they have a burning desire in their hearts to see that justice is done to every class of the heterogeneous mass of our population, and they are laying their plans deep and wide to bring the whole people to an acceptance of the teachings of the man of Galilee.

Before proceeding further with this address, I pause to ask; Shall we have a National Baptist Convention? This question at first thought may appear to be out of place, since we already have such an organization. But when I tell you that an effort is being made to divide the Negro Baptists of this country into regional organizations, such as our white brethren have, you will understand why it is asked, and will also conclude that it calls for cool, dispassionate consideration if the scheme is to be defeated.

For more than seventy-five years, the whole Baptists of the country have been divided into two great factions known as the Northern and Southern Baptist Organizations. The division among them came over the question of slavery, but to the gratification of both sections the cause of the divisions was removed more than fifty years ago. There have been some good and great men in each of these sections who felt that since the cause of their separation had been removed, that the Master's Kingdom would be greatly promoted if they could again unite in one great Convention, but that sentiment has not yet met with sufficient support to be officially considered by either of their Conventions, and the nearest approach to such an end was the organization of the General Convention of North America.

When the organization for an Association of Negro Baptists was proposed, there was no reason for any sectional Convention, hence men like Conley, Dixon, Perry, McAlpine, Simmons and others founded an organization which should know no North, no South, no East, no West, but should be as boundless as the great commission handed down by our Lord and Master at Olivet nearly nineteen hundred years ago.

The National Baptist Convention bears no ill will to either the Northern or Southern Baptist Convention, and is now and has ever been anxious to co-operate with both in Missionary and Educational work, and I may say that the National Baptist Convention is co-operating with the Southern Baptist Convention in missionary work and will soon take up the educational feature. The Southern Baptist Convention recognizes the National Baptist Convention and its Home Mission Board as the medium through which the co-operative work is to be done, and so far as I know has never sought any disintegration of the National Baptist Convention in order to extend its benevolences. It is to be hoped that our Northern white brethren will find a way to co-operate with us, without causing a division in our Convention. For we are hoping and praying that the time may never come when the Negro Baptists will be known as Northern and Southern Baptists. It is claimed that there are (800 (800) eight hundred thousand Negroes in the North, and that one of this number are Baptists, and that the Northern white Baptists owe a duty to these thousands of people, and in order to perform that duty, a Negro Northern Baptist Convention should be organized. We do not think that such an erroneous opinion could have originated in the minds of the great and liberal hearted men of the Northern Baptist Convention, hence there can be but one conclusion, and that is, that designing men in our own ranks, for selfish motives, have created such an agitation for such a Convention.

The charge that the National Baptist Convention is dominated by Southern sentiment, is not, and never has been true. The Boards of the Convention through which the work of the Convention is done, are composed of one member from each state, which gives the Baptists of the North a majority on all Boards, and yet no complaint has ever been raised by the members of the South where three-fourths of the Baptists live.

Personally, I am unalterably opposed to any division in the Convention for any consideration whatever. If there be any who would withhold help from the needy Negro Baptists of the North, because forsooth, those Negro Baptists believe in the solidarity of their Convention, and the race as well, we can but commend them to Him who said, "I would that they all be one as we are" and

finally on this point let me say, that though we be poor and need the help of our stronger brethren, that we will not throw away the opportunity to be an example to our white brethren in the one thing of keeping the lines among Negro Baptists unbroken.

Our Baptist Schools.

The attention of the churches is called to the importance of more liberally supporting our Baptist Schools wherever established. In most of the states and in all of the states of the South, we have Baptist Schools, and it may be that in some states we have too many. But that condition can be overcome by having some of the smaller schools merge their interest, thereby making more efficient the larger ones, but the one thing which I wish particularly to urge is a proper support of Baptist institutions, both with means and students. Why should Baptist people send their sons and daughters to pedo-baptist schools? Surely it is not because they think that our schools are inferior, for that is not true. But they should be taught the danger of their children being proselyted in pedo-baptist schools.

In 1875 at Des Moines, Iowa, President U. S. Grant in what was said to be the longest address he ever made used these words "Leave the matter of religion to the family circle, church and the private schools, supported entirely by private contributions, keep church and state forever separate." I am sure that you will agree that the words of the then president constituted good Baptist doctrine and may be used to emphasize our duty to liberally maintain first class church schools.

Here are some of the schools deserving the unqualified support of the denomination.

American Baptist Home Mission Society Schools.

Virginia Union University, Richmond, Va.; Hartshorn Memorial College, Richmond, Va.; Shaw University, Raleigh, N. C.; Benedict College, Columbia, S. C.; Morehouse College, Atlanta, Ga.; Spellman Seminary, Atlanta, Ga.; Jackson College, Jackson, Miss. Bishop College, Marshall, Texas.

Our own schools are as follows: Arkansas Baptist College, Little Rock, Ark.; Houston College, Houston, Tex.; Live Oak College, Live Oak, Fla.; Central City College, Macon, Ga.; Natchez College, Natchez, Miss.; Baton Rouge College, Baton Rouge, La.; Morris College, Sumter, S. C.; Simmons University, Louisville, Ky.; Western College, Kansas City, Mo.; Roger Williams University, Nashville, Tenn.; Oklahoma Baptist College, Muskogee, Okla.; Virginia Seminary and College, Lynchburg, Va; Selma University, Selma, Ala.

For a number of years this Convention has had under consideration the establishment of a National Baptist Theological Seminary and much advertising has been done to lay the importance of such a school on the hearts of our people, and in my opinion the time is fully ripe to commence the ground breaking for such a school. It is true that aid has been offered, and we should be in a position to cheerfully accept it, but following the old adage that "God helps those who help themselves," we must for the sake of prosperity do the principal part in building this institution. The Southern Baptist Convention proposes to put two hundred thousand dollars into buildings for such a purpose, but the National Baptist Convention must put Five Hundred Thousand Dollars into it at the earliest possible moment.

There is not the slightest suspicion in my mind as to the sincerity of our white brethren of the south, and I believe that they will cheerfully carry out every promise they have made, but they should not and must not be permitted to do more than help us in such an undertaking for with the millions of Negro Baptists which we have in this country, we can easily raise two dollars for every one which they so generously offer to put into the project.

You are familiar with the fact that we have a Commission composed of white and colored men representing the two conventions. A very satisfactory meeting of the commission was held at Chattanooga, Tennessee, last May. The report of which will be made at this meeting.

A subsequent meeting of this commission was held on the 27th of July. I have not up to the time of preparing this address been officially informed of the action of the latter movement, but presume that it will also be brought to your attention.

Our Denominational Papers.

I have heretofore called attention to our denominational organ, the National Baptist Voice, and by grouping our Baptist papers, I do not mean to minimize the importance of the VOICE as a denominational asset, but rather for the purpose of giving special emphasis to the urgent necessity of supporting at least one state paper by the Baptists of each state.

The importance of sustaining a Baptist paper in each of the states, has not been given the prominence which should be given to such enterprises. Our Baptist papers should be formed into a correlation in such a manner as to form a news service Bureau so that the Baptists in one state may know what the Baptists in another state are doing. At every annual meeting of the state conventions, at least one hour should be given on the program for laying before the Baptists the very great importance, first, of getting the state paper into every Baptist home. Second, of the great advantages to be gained by the dissemination of the truths to be conveyed to the rank and file by reading the denominational papers. Here are the names of some of our papers: American Baptist, Louisville, Ky.; Baptist Trumpet, Nashville, Tenn.; Baptist Defender, Philadelphia.; Georgia Baptist, Augusta, Ga.; Florida Baptist, Jacksonville, Fla.; Western Star, [illegible], Tex; Baptist Advocate, Monroe, La.; Baptist Advance Dispatch, Mound Bayou, Miss.; Baptist Vanguard, Little Rock, Ark.; National Baptist Voice, Nashville, Tenn., and there may be others which I know not of.

Experience has taught us that the Baptist Voice is indispensable to our National work and must be maintained if we are to [illegible] together as a great National Convention. The burden of sustaining it should be however, largely borne by the Convention, [illegible]ally so while the Sunday School Publishing Board is building up the Publishing Plant.

Our Relation to Other Organizations.

The racial feeling in this country has been greatly ameliorated by our official relation to other great religious organizations, insofar as that feeling refers to our particular race group. That the matter is a tender one must be admitted, and should be handled in a conservative and painstaking way. Our relation to the Southern Baptist Convention is a cooperative one, and so far as I have been able to observe is entirely satisfactory. We hold membership in the Federal Council of Churches of Christ in America, which organization is made up of thirty-one denominations. That our connection with these organizations has been helpful to us cannot be doubted by any intelligent Baptist who knows the facts. I may state, however, that under no circumstances would we consent to take a subordinate position in any great organization which is based on the principles of Christianity. Even though we are poor and far behind others in the matter of training and experience we will not consent to minimize the words used in the intercessory prayer of the Lord and Master which says, "Neither pray I for these alone, but for them also which believe on me through their word. That they all may be one in us, that the world may believe that thou hast sent me." The latter clause of that statement is sufficient to unite the entire Christian world without regard to race, color or condition.

I bring no charge against my brethren of any other racial group but earnestly desire the most cordial relation with them in all the work of the kingdom, and would say that before the Gospel which they preach and which we preach will be accepted by the world as a panacea for all ills, Philip must get in the chariot with the Ethiopian and not be ashamed of such association because one is black and the other is white.

The present indications are that many of us are beginning to see that we are delaying the coming of the kingdom by the intense lines of race antipathy which has assumed such great prominence in this beloved land, and some of the wisest men in all the races are setting their faces like a flint against such folly.

As stated above we hold official relation with the Federal Council of Churches of Christ in America, and we have held such relations for twelve years. Our assessment for the present year was $1000. While that of other denominations among our people was equally as much, notwithstanding the fact that ours outnumbered all the others combined. During the year I have made an appeal to a number of our brethren to send to me five ($5.00) dollars each to meet our part of the assessment, and I am glad to report the amount and names of each sent in; $175.00 of which has been remitted to the treasurer of the Federal Council, and our treasurer holds receipts for the same, and the little balance is here to be reported to the Convention. I am sure it will be gratifying to the Council if the entire amount can be paid from this meeting.

Racial Advancement.

For centuries the black or African race has been very, very far behind other racial groups, this fact has been very painful to the American black man since the days of his emancipation from slavery, and he has striven hard to improve his conditions here, that he might dispense the light of intelligence and civilization as

rapidly as it comes to him, to others of his race in other parts of the world. Our efforts have been directed largely through missionary operation, and yet there has been such an awakening among the dark races that it begins to look as if our people are to be redeemed from the awful thraldom into which they have suffered so long. It will not be out of place for me to call attention to the fact that a company has been formed to run an excursion to the Republic of Liberia, Africa, and that the plans include a conference with the leaders of that country and hundreds of African Chiefs, with leaders from our own country. That such a conference will result in great good, and the further awakening of the African people, I have not the slightest doubt. The very fact that African Chiefs are willing to confer with their brothers in black from this side of the ocean is reassuring.

The Work of the Boards.

We are glad to say that there has been no friction between the officers of your Convention and the several Boards during the year, and so far as I have been advised, harmony has prevailed. There has been only one meeting of the Executive Board of the Convention the past year, and at that meeting several items were presented by the Sunday School Board and approved, which will be brought before the Convention for its approval. It was the unanimous opinion of the Executive Board that all property purchased by any of the Boards shall be deeded to the National Baptist Convention, and that property previously held by any of the Boards, have their charters so amended as to make the Convention the owner of all property. I understand that some, if not all the Boards have made the changes ordered at the last meeting of the Convention. I am sure you will be pleased at the reports of the several Boards, notwithstanding the fact that they have been face to face with the most stringent times in their history.

Back to the Old Paths.

It will be noted with regret, that the tendency among church people is to drift towards materialism rather than towards spiritualism, and so alarming has become that disposition, that some of the wisest and best men in all the denominations are calling the people back to the old paths. Our own great country is rapidly moving towards the same gulf which has been the receptacle of the downfall of that Empire—Germany. The matter of the divinity of Jesus Christ has become a debatable question in some of our greatest schools, and these same questions are carried into some of the great Conventions among Christian people. If God situated Israel after she emerged from bondage so that she might become the religious teacher of all other races who knows but that he has so situated the black man that he may save our country from drifting away from God. Present day revelations are such as to cause Negro Baptists to guard well the class of men who are to be the teachers and preachers in our schools as well as in our churches. The old spiritual doctrine of a heaven and a hell, of a true God; of the fall of man and his redemption through Jesus Christ, God's only Son should be taught as never before, and only such men as believe in such doctrine should be permitted to teach in our schools.

My friends, I have now come to the saddest part of this address. It is to call to mind the passing away of some of our faithful com-

rades, who have so often sweetened our gatherings with their presence and with their words of cheer which would bring comfort to our very hearts.

Early in the Conventional year, I was notified that our friend and brother, Dr. J. J. Durham of Columbia, S. C., had folded his tent and left the battlefield to join the saints above. For many years he has been the directing force among many of the Baptists of his state and for a long time was a conspicuous figure in our National meetings, but his stalwart form will be seen no more.

Closely following the announcement of the death of Dr. Durham came the sad news of the death of Rev. J. D. Zuber, of West Point, Miss., Rev. G. W. Lowe, Holly Grove, Arkansas, Rev. W. O. Davis, Argenta, Arkansas, and all of these men were loyal, lovable and faithful gospel ministers who wrought well in their day. Each of them was faithful, devout adherents of our great Convention, and crossed the mystic river in peace.

Rev. P. H. Kennedy, one of Kentucky's most valiant servants who for many years served his state as General Missionary, and in other important positions, wore himself out in the Master's cause and laid down to rest, only to be with us again on the morning of the resurrection.

My hand almost fails me to record the death of Prof. M. M. Rodgers of Dallas, Texas, who was perhaps the most prominent layman in our ranks. For several years he filled with honor and satisfaction the position of Auditor of our Convention. He was well informed on all the workings of the Convention, and labored hard that it might occupy higher ground each year.

Dr. William A. Credit, of Philadelphia, was among the brightest stars in our ministerial galaxy. For many years he was a faithful follower of this Convention, and was honored and loved by it. At the time of his death, he was president of the Downingtown School of Philadelphia. His death was a distinct shock to his brethren throughout the country.

Death is no respecter of persons, and entered the home of our beloved Vice-President and took from his side his lovable and charming wife and companion, Sister W. G. Parks of Philadelphia. Dr. Park's position among us entitles Mrs. Parks to a place on our memorial page.

The Rev. W. H. Higgins of Clarksdale, Miss., and Rev. J. J. Totten of Memphis, Tenn., each wound up their earthly affairs and went to be with Jesus. These brethren were always present at our annual meetings, and were staunch supporters of the work of this Convention.

The President's office was a place of mourning after the sad news of the death of Dr. C. T. Walker reached it. It can hardly seem true, even now that Dr. Walker is dead. For fully thirty years he had been the foremost and most conspicuous figure in our Convention. He was a man that was loved by all, and a leader of unquestioned ability. Oh how we will miss his stately form and charming voice in our future deliberations. But he too has gone to join the spirits of just men made perfect.

I am sure that you will not object to my making mention of a man of another race, whom I regarded as one of the greatest men who lived in the present century. I refer to the Rev. J. B. Gambrell, the president of the Southern Baptist Convention, a true and tried friend to our race and a worthy Christian statesman. Among

his closing words to the Southern Baptist Convention were, "Do right and go ahead, my doctor won't let me come."

Among the saddest telegrams which came to my office was the following:

"Dr. Barbour died this P. M., Funeral Friday. Come if possible." Signed by Rev. J. B. Pius, R. C. Barbour.

When we received this telegram we were preparing this address to the Convention, and you can better imagine how it affected us, than we can explain in words. Dr. Barbour was perhaps the most unique character that went to make up the membership of this great Convention. A man of positive conviction who could not be made to swerve one hair's breadth from what he believed to be right. No truer friend to the principles of the Convention ever buckled on the habiliments of the Christian warfare. He joined the ranks above on the 15th of last month.

As I close this, the 27th year of my official connection with your great Convention, you will indulge me in a few brief remarks, more of a recapitulation of your splendid achievements than of any personal pride.

Just why God has been so kind as to permit me to outlive most of my fellows, I cannot understand, but such is the case. For forty-one years I have been in close touch with this organization and am in a position to give a review of its notable achievements during these many years.

Forty-one years ago there were many Negro Baptists in this country but they were in such a disorganized state as to not know their strength nor their ability to do great things for God. Whatever touch we had with our people in missionary work on foreign fields has been brought about through other agencies than our own. But the thought of taking up the burden of giving the Gospel to Africa by the Negro Baptists of the United States was born in the mind of Rev. W. W. Colley of Virginia who had served as a Foreign Missionary under the Southern Baptist Convention.

The launching of the Foreign Mission Convention in 1880 did not make an effectual organization of the Negro Baptists of the United States, but it did lay the foundation for such, and the efforts put forth for the first six years led the Rev. Dr. William J. Simmons to call a meeting at St. Louis, Mo., in 1886 to organize a Convention for the purpose of gathering statistics, both as to the church and school life of the Negro Baptists of the United States. Dr. Simmons, during the four years he lived after the organization of the American National Baptist Convention, wrought wonders in the way of stirring our denominational forces in every part of the country to know themselves, not only along denominational lines, but upon all civic and economic questions, which would in the future affect the well being of the entire race. In 1893, a third Convention was organized under the name of the Educational Convention of the United States, but only lived for two years, as in 1895, the three Conventions united under one name to be known as the National Baptist Convention. In 1895, there was no cooperation or other relations existing between the National organization of Negro Baptists and organizations of white Baptists of the country. There was however, cooperation between several of the state organizations among the Negro Baptists and Northern Baptist Societies, and the latter was doing a splendid work for the former.

The National Baptist Convention as constituted in 1895 was not fully understood by members of our own race and considerable opposition to the plans as Jamarie I. met with stern opposition from within, but it was not long before all could see the wisdom of such an organization, if we were to be in a position to deal with other great organizations among our white brethren.)

In 1900 you succeeded in forming an alliance with the Southern Baptist Convention whereby that organization agreed to cooperate with ours in the matter of home mission work on the Southern field, which cooperation has been kept up since.

In 1905, by reason of this organization the Negro Baptists of the United States were enabled to get official recognition in the Baptist World Alliance, the first meeting of which was held at London, England, July, 1905, and we have maintained that relation ever since.

By reason of your splendid organization you were permitted to take part in the organization of the General Convention of North America, and you are officially represented in it at this time.

In 1908, your Convention became a member of the Federal Council of Churches of Christ in America, which put you into associational relation with most of the evangelical churches in America, which has proven to be very helpful to you, especially during the World War. You also voted to cooperate with the Interchurch World Movement, but that organization went out of existence.

Every Board of our Convention has come into existence since 1895, and the great accomplishment through these Boards has attracted the attention of the whole world, in so much that our government in compiling the religious census of the country, recognizes your Convention as the one organization representing the entire Negro Baptist family in the United States.

Brethren, your association has been sweet, and to say that I have enjoyed your fellowship and confidence is the mildest way of expressing my feelings towards you. While we have lived on this side of the river of death in love and in peace, and while it would be grievous to be separated from such association, yet when we recall that innumerable host who once lived with us here and who were agreeable yoke-fellows in the work of this Convention, we would not shrink from a call to go hence to join them on the other side.

If I should pause to call the roll of those who once went with us from city to city, from continent to continent and sacrificed so much that we might unitedly advance the Kingdom of God, you would tire of listening to their names. But they have gone from us and are now amid the plaudits of that bright and glorious world, where the wicked cease from troubling, and the weary are at rest. Hence, we can fully realize the force of the words of Paul, who said, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better."

My connection with this organization though covering a long period seems to be the least in the matter of achievement of any of my predecessors, and yet I can truly say, that no selfish motive at any time prompted my actions, but out of a heart of love for my race and denomination I have done my best to put our great Convention in the forefront of the great religious organizations among the people of our race throughout the world and am now ready and willing to retire.

Very tenderly yours,
E. C. MORRIS,
President National Baptist Convention.

THOSE WHO ANSWERED THE APPEAL FOR FUNDS TO MEET THE QUOTA OF THE NATIONAL BAPTIST CONVENTION IN THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA.

Name	State	Amount.
Rev. A. D. Scott,	Texas	$ 1 00
Rev. U. S. Keeling,	Texas	5 00
Rev. A. M. Johnson,	Oklahoma	5 00
Rev. C. H. Parrish,	Kentucky	5 00
Rev. D. H. Harris,	Illinois	5 00
Rev. J. E. Knox,	Texas	5 00
Rev. Wm. Brewster,	Arkansas	5 00
Rev. J. M. Booker,	Missouri	5 00
Mr. W. M. Webb,	Arkansas	5 00
Rev. C. T. Stamps,	Mississippi	5 00
Rev. E. W. Perry,	Oklahoma	5 00
Rev. L. K. Williams,	Illinois	5 00
Rev. J. H. Mays,	Texas	5 00
Mr. M. M. Rodgers,	Texas	5 00
Rev. S. B. Butler,	Kansas	5 00
Mr. R. D. Hudson,	Alabama	5 00
Rev. C. T. Wilcher,	New Jersey	5 00
Rev. R. J. Petty,	Tennessee	5 00
Rev. B. H. Evans,	Arkansas	5 00
Rev. S. A. Mosley,	Missouri	5 00
Rev. A. M. Townsend,	Tennessee	5 00
Rev. J. A. Anderson,	Oklahoma	5 00
Rev. W. H. Brooks,	District of Columbia	5 00
Rev. J. Francis Robinson,	Massachusetts	5 00
Rev. W. W. Whitton,	Tennesssee	5 00
Rev. E. M. Griggs,	Texas	5 00
Rev. H. D. Parker,	Alabama	5 00
Rev. I. A. Thomas,	Illinois	5 00
Rev. T. P. Hilliard,	Arkansas	5 00
Rev. R. N. Green,	Arkansas	5 00
Rev. W. F. Lovelace,	Arkansas	5 00
Rev. H. B. Roberts,	Tennessee	5 00
Rev. Thos. Bellinger,	Georgia	5 00
Rev. J. R. Jamison,	Arkansas	5 00
Rev. W. F. Bledsoe,	Texas	5 00
Rev. E. M. Lawrence,	Tennessee	5 00
Rev. D. W. Cannon,	Georgia	5 00
Rev. E. T. Martin,	Illinois	5 00
Rev. J. H. C. Henry,	Mississippi	5 00
Rev. [illegible] Jones,	Kentucky	5 00
Rev. W. M. Taylor,	Louisiana	5 00
Rev. P. W. Wesley,	Arkansas	5 00
Rev. G. W. Dudley,	Arkansas	5 00
Rev. E. J. Echols,	New York	5 00
Rev. [illegible] Davis,	Arkansas	5 00
Rev. A. D. Hurt,	Tennessee	5 00
Rev. C. W. Parks,	Pennsylvania	5 00
Rev. [illegible] Isaac,	Tennessee	5 00
Rev. T. L. Ballou,	Pennsylvania	5 00

The document was an able one and the great audience sat spell bound under the logic and eloquence of the matchless leader, executive and prince of preachers. At the conclusion of this perhaps the most powerful address ever delivered by Dr. Morris, Dr. E. H. Topp, of Mississippi offered a motion that the address be adopted as the sentiment of the Convention. The motion was unanimously adopted.

Dr. Wm. Taylor, Baton Rouge, La., in a most eloquent speech captivated the Convention and offered a motion for the suspension of the rules and the re-election of Dr. Morris. Dr. D. S. Klugh, Boston, Mass., seconded the motion. The vote was unanimously carried under the suspension of the rules. Rev. W. G. Parks, D. D. was elected Vice-President; Prof. R. B. Hudson was elected Secretary Rev. A. J. Stokes, D. D., was elected Treasurer and Rev. E. Arlington Wilson, D. D., Drs. J. M. Nabritt, T. O. Fuller, and E. H. McDonald, were elected Assistant Secretaries. On motion Rev. C. H. Parrish, D. D., was elected Statistician. On motion Prof. E. D. Pierson was elected Auditor. Question was raised by Dr. A. T. Stewart and others as to the irregularity of the procedure of electing the officers before their reports had been submitted and before the Enrollment Committee had been made; and it was understood that the reports of the Officers would immediately follow. This was agreed to and the action confirmed by a vote of the Convention. "O for a Closer Walk With God" was sung. Dr. A. J. Stokes, treasurer, arose to submit his Annual Report which went over until Thursday morning by unanimous consent. The Convention adjourned for the afternoon session with the benediction by Dr. King, of Pennsylvania.

WEDNESDAY NIGHT.

The Convention reassembled at an early hour for the evening session. The Rev. J. H. Evans read the Scripture, John 14:1-19, and prayer was offered by Rev. W. M. Taylor, D. D., of Washigton, D. C. Rev. Lewis sang by request the "Unclouded Day." He was followed by Bro. J. H. Smiley, who charmed the Convention with a selection from the New Convention song book.

The hour for preaching was announced and Dr. W. G. Parks, Vice-president-at-large, presented Dr. J. C. Austin, Pennsylvania, the one chosen to preach. The speaker, after a fitting preliminary announced as his subject "Our Possibilities as Mirrored in God's Command and Promise to Abraham." Text, Gen. 12:2. The speaker found Abraham after an historic mental travel over the ruins of ancient empires, and along the sinuous paths of world famed rivers and among the fallen tombs of the mighty heroes of the past. From the feet of helpless and powerless idols that were the shrines of ancient worshipers, the speaker mounted the chariot of prophecy and rode along the speedway of divine purpose unto the presence of the True God where Abraham received his orders to "Get thee out of thy country unto a land that I will show thee." Our weakness is not in our numbers but in our faith. Abraham's future greatness was not in Ur but in far off yonder where God would direct him. As a race we are too much in love with Ur. God is with us but we must do the marching. We come to this country for the torch of gospel light; let us take it back to the benighted millions

across the sea. Abraham was a man with a vision and a program. (2) He had absolute confidence in God. (3) He had courage, but he was humble. (4) God continued to bless him and God's resources were unlimited. (5) God does not give homes and land, he gives sense. (6) We must get right on the inside. (7) Our principal likeness to God is our service. God made the resources of the Universe for the happiness of his children. He didn't need them himself. Jesus, the Son of God came to serve. No outline would do justice to this brilliant word painter, this resourceful commemorative gospel preacher whose sermon will linger long in the minds of the vast audience that heard it. Some announcements were made and the Convention adjourned.

GENESIS 12: 1 and 2.— Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

OUR POSSIBILITIES AS REVEALED IN GOD'S COMMAND AND PROMISE TO ABRAHAM.

Nothing is more evident than the fact that we live in a new day, confronted by problems most intricate and opportunities most sublime. Every race on earth with any degree of intelligence is taking an inventory of itself so as to ascertain its own strength, eradicate its weakness, develop its powers, quicken its spirit, and enter the great race of life with the determination of winning and holding a national place on the world's program.

Nobody is asleep now. The slumbering world has been awakened from the terrific shock of falling kingdoms, falling crowns, falling feet of marching armies, and rising groans from dying soldiers. Each race, conscious of an unusual opportunity, as the horizon brightens from the smiling face of a new advancing day, is making preparation to come into its own. Some are going to be disappointed for they have figured the first cause out of their equation. They have a false conception of truth. They have adopted the wrong course of procedure. They are adherents to idol religious principles. They espouse and practice a corrupted code of ethics and thereby must fail.

I come to you today having carefully viewed the defected program of human ingenuity to beg you to see OUR POSSIBILITIES AS REVEALED IN GOD'S COMMAND AND PROMISE TO ABRAHAM.

I am convinced today that God is not against us and that our greatest handicaps are within ourselves. The tribulations through which we are passing, the afflictions we bear at the hands of those who should administer justice, the hounding voices and fires of hatred which seem to be kindled on every side, are but the voice of our God calling to us as it did to Abraham of old, **demanding closer communion with himself; demanding moving out from the dead past, out from shallow waters of ease and contentment into deep channels of new adventures,** where faith alone is the chart and compass by which we

Our efforts to be a people other than ourselves have and will ever fail and the voice of God, as it called to Abraham, is demanding of us to put away from the contaminating vices with which we are environed, cease to struggle to be like those whose civilization is staggering with drunkenness of sin and whose inevitable grave has already opened its jaws to lay her glory in the dust with those cities and nations who once bore the banner of great distinction, and be a people, conspicuous because of our abstinence from the idol worship of our day.

Before entering into the study of God's command and promise to Abraham, come let us kindle our interest in the matter by visiting his home.

Without burdening ourselves with the responsibility of securing a pass for foreign lands and without shouldering the expense of transportation for these sluggish bodies, let us fling our imagination across the turbulent waters of the great Atlantic; let us sail up the Persian Gulf to the Tigris River and from the Tigris to the Euphrates, and then let us cast anchor and step off on the marshy ground, out of which rises the multifarious ruins of Ur. These monuments of ancient glory covered with many inscriptions, demand of us a question and in answer to our same inquiry we are told that this was for ages the burial place of the Assyrian kings. That this was at one time the capital city of the Chaldeans and not only the capital, but the holy city. In its northern quarters there once stood high above th esurrounding buildings the successive stages of the temples of the moon god, culminating a a platform from which the priests could observe the motions of the stars and hold their night watches in honor of their god.

When we inquire after her hall of fame and most revered man, the name of Abraham rings out, for it was here his father, the richest man of Ur, gathered his wealth from the sculptor's craft of making gods. It was here that Abraham heard the magnificent enchantments to the lord of Ur, the invoking fervor of which was not unworthy of the living God. It was here that Abraham saw the first-born of many families led to the altar and the fruit of the body sacrificed to atone for the sin of the soul. It was here that Abraham by careful study and earnest devotion, lifted himself to heights of distinction by standing alone in denunciation of idol worship and crying aloud for a new and better city government, whose builder and maker was the true God.

His philosophy and monotheistic idea were not in keeping with the religionists of his day, nor the culture of his time, and thus it became miserable for him among his kin and countrymen. With his soul stirred by enactments of Chaldean law and his heart pricked by thorns of race hatred, he turned his spirit in harmony with the Infinite, he submitted his will to the sceptre of the first cause, he prized his ears to receive divine orders, and welcome in his soul the whisperings of the still small voice.

It was nothing strange for restless people to be seen leaving Ur and the regions of Mesopotamia, for history proves that wave upon wave of warriors, shepherds and colonists left the productive plains of Mesopotamia. Swarm after swarm left that busy hive, pushing one another further and further west and east, but all of these were urged by natural impulses, by hunger, commerce, love of adventure and conquest. The multitudinous tribes of men were finding their place in the world. The weak were driven to the hills and scrabble there by

hard living until their descendants came down and conquered their conquerors.

All this went on without any higher motive than mere existence and livelihood. As with the Goths, who invaded Italy for her wealth, and as it is now with the peoples of the world who plunder, rob and ruin poor, bleeding Africa for her land and wealth, so the restless Asiatic world shiftlessly moved.

With Abraham, this was not the cause of his restlessness. It was not a matter of conquest, no greed for gain, not a matter of curious adventure; but rather a deep rooted principle and a thirst for greater knowledge of the true God, whom to know is life eternal.

God knowing the depth of his conviction and the inflexibleness of his adherence to truth, ordered him to move, in the language of the text: "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee."

And while Abraham yet listened on bended knees, God quickly whispered this inspiring promise: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."

The very ring of these promises seems to be in answer to some timely questions in Abraham's mind. It is nothing more than natural that he did not desire to go out and spend his days in loneliness and seclusion, die and be buried with no one to perpetuate the ambitions of his heart, and thus God said to him, "I will make of you a great nation."

You may think you are a part of a nation now which boasts of greatness, but I will make you a great nation. Great because it is chosen of Me—great, because of My election; great because of their righteous laws which I write. Great because of their executors of law whom I will ordain. Great because of their conquests, whose enemies I will tread down under My own eternal march. Great because of their spirit of worship, which will be unto the Omnipotent, Omniscient, Omnipresent and Immutable God. Great, because out of their loins shall come the sanctified body in which shall be wrapped the Second Person in the adorable Trinity, through His death and suffering the world shall be redeemed.

Note, if you please, the wonderful possibility wrapped up in one man, when he moves in obedience to divine orders. God forbid that we complain any longer as to our weakness in numbers, for our weakness is not in our numerical strength; **our weakness is in our faith.** It is true today, as it was yesterday, that one can chase a thousand, and two can put ten thousand to flight. God can take one man and run the world.

With God, the diamonic dewdrop sparkling upon the lip of a lily is a fathomless ocean. With God, the buried acorn gradually decaying through the winter is a waving forest with a million song birds doing Him honor, while the well-strung harps of her countless branches, played by the fingers of sweeping winds accompany the singers. With God the little molecule, the infinitesimal atom is a mountain range, whose altitudinous brow baffle the power of a telescope and weary an eagle in its flight.

With God one man can subdue the king of an ancient dynasty, stop the mouths of lions, quench the violence of fire, slay an army of three thousand with a jawbone of an ass. Yes, with God, one man is a nation.

Abraham's national strength was predicted upon his interest being focused on the far-off yonder. Excuse the expression for I mean to

say that Abraham could not become a nation in Ur. He had to pass through Mesopotamia and push on to the distant fields of Mórah in the land of Canaan.

Here is where the faith of the old man is well measured with a wife of sixty hanging on his arm of seventy years, hair frosted by the chill of many winters and the burdens of a rugged life they go forth childless and barren to be a great nation.

Like Abraham, our hope of being a great nation is in the far-off yonder. We have it on the old man in some respects in that our children are already physically born, but are in travail to be spiritually born. We cannot hope to be a nation within a nation, but we can be a great nation if we fulfill the purpose of our coming to this land. We owe it to Africa, we owe it to ourselves. We owe it to Jesus Christ who commissioned us, to let our interest and strength move out from here, sweep over our fatherland, wake up our sleeping brother and become a great nation.

Our opportunities as mirrored in the life of Abraham enrich us with the thought that Abraham was a man of vision and program. He fully realized that he could not come into his own in a day, nor in his generation; thus he put into his program that his persevering children should bind the command and promise of God upon their fingers, write it upon their forcheads and in their hearts, and tell it to their children and their children's children.

How encouraged Abraham must have been to hear God say, "I will bless thee."

Truly, he could expect nothing but someting big, for the God in the palm of whose hand creation nestles, the God about whose throne angels fly and sing, the God whose glory is declared beyond the nebulistic regions in the planetary universe, the One and Eternal God, promised him a blessing.

The blessing Abraham received was essential to the development of any people. He was not blessed without. He was blessed within, and the outer things came as a by-product. (1) Faith. (2) Courage. (3) Obedience.

Notice how unselfish God's blessing is. "I will bless thee, and thou shalt be a blessing."

In other words, I am going to equipt you for service. This is like God. He himself is a servant. All the children of creation serve. The entire God-head serves. **The Church must serve.**

Notice, if you please, the endurableness, yea, the eternity of God's blessing—"I will make thy name great." Your work shall perpetuate your memory. Abraham is known today in three worlds.

You servants of the living God, let us in the spirit of Abraham be men of more faith. Men of unselfish service and service will enshrine us into monuments of eternal fame.

It may be in death and it may be after your death, but the world will call you blessed, if you serve.

THURSDAY MORNING.

The Convention was called to order by Dr. W. G. Parks, the vice-president-at-large. "Come ye that love the Lord," was sung. Dr. C. T. Stamps read the Scripture, 1 Cor. 2. Prayer, E. W. Hampert, of Ala. "If Jesus Goes With Me I'll Go," was sung. The asst. secretary, T. O. Fuller read the minutes of the previous day's

meeting which were approved without objection. The treasurer, Dr. [illegible] Stokes submitted his report, giving the amount received as $11,692.27 and the amount paid out $13,985.60. Report adopted.

Secretary Hudson read his report and clearly set forth the business of his office covering every detail of the work of our connection. Receipts, $13,702.27. Disbursements, $13,803.93 Report adopted.

Dr. E. M. Lawrence, Chairman of the Publishing Board was recognized. He presented Dr. A. M. Townsend, Corresponding Secretary of the Sunday School Publishing Board, who proceeded to submit his first annual report.

TWENTY-FOURTH ANNUAL REPORT OF THE SUNDAY SCHOOL PUBLISHING BOARD
National Baptist Convention, U. S. A.

To the Convention at Chicago, Ill., September, 1921.

When at Indianapolis in September, 1920, we were honored to be elected as the Executive officer of the Sunday School Publishing Board, of the National Baptist Convention, U. S. A., and while appreciative, we were not unmindful of the great responsibility placed upon us. With us, it was an occasion, not of rejoicing, but of prayer.

When under the impulse of the call we realize that—

> "New occasions make new duties,
> Times make ancient good uncouth";

and that

> "They must upward still and onward
> Who would keep abreast of truth".

We entered upon our task with the assurance that "God is not unrighteous, to forget our work and labor of love."

As we finish our first year's work we do so with a renewed vision of the new day which has dawned upon us, and of the service which we can render. The dominant chord, therefore, of this report is to the forward look, and "on to victory," rather than a resting or satisfaction with the past.

Board Members.

At the meeting of the National Baptist Convention, U. S. A., in Indianapolis, September, 1920, the following were elected as members of the Sunday School Publishing Board:

Rev. J. A. Martin	Alabama
Rev. J. W. Weston, (New Era, Convention)	Alabama
Rev. S. E. Newell	Arizona
Rev. R. A. Adams	Arkansas
Rev. W. H. Tillman	California
Rev. G. W. Henry	Colorado
Rev. M. S. Caver	District of Columbia
Rev. J. H. Green	Florida
Rev. L. P. Pinckney	Georgia

Rev. L. K. Williams ---------- Illinois
Rev. G. W. Ward ---------- Indiana
Rev. P. K. Nicholson ---------- Iowa
Rev. W. H. Young ---------- Kansas
Rev. C. H. Parrish ---------- Kentucky
Rev. A. L. Carpenter ---------- Louisiana
Rev. W. J. Winston ---------- Maryland
Rev. J. F. Robinson ---------- Massachusetts
Rev. J. H. Jones ---------- Michigan
Rev. T. J. Carr ---------- Minnesota
Rev. C. T. Stamps ---------- Mississippi
Rev. W. L. Varnado ---------- Mississippi
Rev. A. B. Washington ---------- Mississippi
Rev. C. R. McDowell ---------- Missouri
Rev. M. H. Wilkerson ---------- Nebraska
Rev. L. B. Brooks ---------- New Jersey
Rev. H. A. Rogers ---------- New York
Rev. [illegible] ---------- North Carolina
Rev. [illegible] ---------- Ohio
Rev. J. D. Kent (General Association) ---------- Ohio
Rev. J. F. Kersch ---------- Oklahoma
Rev. W. H. Moses ---------- Pennsylvania
Rev. H. M. [illegible] ---------- South Carolina
Rev. Wm. Haynes ---------- Tennessee
Rev. A. M. Townsend ---------- Tennessee
Rev. E. M. Lawrence ---------- Tennessee
Rev. A. D. Hurt ---------- Tennessee
Rev. S. P. Harris ---------- Tennessee
Mr. E. T. Brown ---------- Tennessee
Rev. W. W. Whitton ---------- Tennessee
Rev. I. C. Sherron ---------- Tennessee
Rev. E. M. Seymour ---------- Tennessee
Rev. A. L. Boone ---------- Texas
Rev. Geo. W. Harts ---------- Utah
Rev. B. Terrill ---------- Virginia

Officers.

The following were elected officers of the Board:
E. M. Lawrence—Chairman.
R. A. Adams—Vice Chairman.
C. T. Stamps—Recording Secretary.
A. M. Townsend—Corresponding Secretary.
S. P. Harris—Ass't. Corresponding Sec'y.
Wm. Haynes—Treasurer.

Executive Committee.

The work for the year was entrusted to the following Executive Committee:

E. M. Lawrence, A. D. Hurt, A. M. Townsend, E. T. Brown, Wm. Haynes, C. H. Parrish and S. P. Harris.

When we entered upon our work we had to submit ourselves to the task of working out a more systematic and effective organization. Not very much can be accomplished in anything without systematic organization.

A Tribute.

We wish to pause here just long enough to pay tribute to the splendid, unselfish, and unstinted work done by Revs. Wm. Haynes, E. M. Lawrence, Mr. S. P. Harris, and Mr. E. T. Brown and their associates for the first five years of the existence of this Board. When we consider the progress made amidst the ravages of the lawsuit and the discouragements and impediments otherwise thrown in their way, it is marvelous. They could not have done the things they did, had not God been with them. While some stood by and looked on with derision, and others mocked, yet even with their motives impugned, Haynes and Lawrence, and Harris, and their associates said, "We can do it and we will, God helping us." Too much words of praise cannot be given these men who blazed out the way for our own publishing house.

I believe in casting flowers at the feet of men while they yet live, for the intonation of the voice, the tremor of the lips, the sparkle of the eye, the flush of the cheeks, the quiver of the muscles, will let you know that they are appreciated.

The Battle Waged Hot. Crenshaw with his trenchant pen and the Voxe, and Morris, and Haynes, and Lawrence and Harris, and Bonner, and Bryant, and Barbour, and Taylor, and Rodgers, and Robinson, and L. K. Williams, and Booker, and Parrish, and Stewart, and others in the forum, in the thickest and bloodiest of the fray resounded a listening universe that—

"Right is right since God is God
And right the day will win
To doubt would be disloyalty,
To falter would be sin."

The Warfare Is Ended. Muffled drums are beating retreat, Hear the tramp of the funeral cortege, and it remains only for the obsequies now to be said to the funeral dirge, "Another soldier gone to get his just reward."

The war tactics that were used to win the fight have changed—the old tactics are no longer needed. The grim determination of the Sunday School Publishing Board now is to make permanent victory by "delivering the goods."

The November Board Meeting.

After our election we spent two months in studying the conditions of the Sunday School Publishing Board. Believing that a conference of the Board would be helpful in many ways, the Board was called to meet in the Headquarters of the Sunday School Publishing Board, Nashville, Tenn., on November 10, 1920.

The object of this meeting was to outline the policy of the Board and so on for the year. President Morris was present and most of the members of the Board. This was the first meeting of this kind of the Board.

Away from the noise and clamor and excitement of the Convention, the Board was able to get down to business, and many important things were done. So helpful was the meeting that it was decided to make this an annual meeting for the Board, and the date was as the second Wednesday in November of each year.

Harmony Prevails.

There has been complete harmony this year both among officers, the members of the Executive Committee and the entire working force. The ambition of every person connected with the Publishing Board seems to be to render conscientious and faithful service to the end that we may soon build up the greatest publishing concern among Negroes. I wish here to express my heartappreciation of the splendid cooperation and respect given me by all members of the Board, by the Editorial Staff, by the field workers, by the entire working force in all the departments, and especially do I wish to mention Lawrence and Brown, and Haynes and Hurt and Parrish, members of the Executive Committee, who have stood hard by me in every effort we have put forth for progress and efficiency. With such a loyal force, with the cooperative backing of the rank and file, with the official endorsement of Morris and Hudson, and with God in front, nothing can hinder us from "putting over" the great program of the denomination.

New Phases of our Organization.

First.—At the Convention in Indianapolis the following were elected as members of the Sunday School Lesson Committee of the National Baptist Convention, U. S. A.—A. M. Townsend, C. H. Parrish, J. T. Brown, S. N. Vass, E. T. Brown, W. S. Ellington, and E. C. Morris.

The Sunday School Lesson Committee is the Curriculum Committee, and its function is to study the Sunday School problem for our denomination.

Second.—We sought and readily obtained membership in the Sunday School Council of Evangelistic Denominations. This Council was organized out of the "recognition of the common objectives of religious education, the consciousness of the need for an adequate opportunity for conference and consultation, and the belief that through these, the purpose of religious education in the church, school, and the community can be strengthened, conserved, extended and made effective."

This Council is composed of (a) The general executive, and departmental secretaries or superintendents of denominational Sunday School organizations; (b) Editors of denominational Sunday School literature and their editorial assistants; (c) Denominational publishing agents and their assistants; (d) One additional representative may be appointed by any of the cooperating boards or bodies; and (e) Denominational representatives on the International Committee.

The object of this Council is "to advance the Sunday School interests of the cooperating denominations: (1) By conferring together in matters of common interest; (2) By giving expression to common views and decisions; and (3) By cooperative action on matters concerning educational, editorial, missionary and publishing activities.

OUR REPRESENTATIVES in the Sunday School Council of Evangelical Denominations are as follows:

A. A. Bennett, Superintendent Book Dept.
J. A. Booker, Editor.
E. T. Brown, Business Manager.

J. T. Brown, Assistant Editorial Secretary
J. D. Crenshaw, Editor "The Voice."
W. S. Ellington, Editor.
T. O. Fuller, Editor.
S. P. Harris, Assistant Secretary.
Wm. Haynes, Treasurer.
E. M. Lawrence, Chairman Board of Publications.
W. P. Offutt, Editor.
C. H. Parrish, Editorial Secretary.
A. M. Townsend, Corresponding Secretary.
S. N. Vass, Field Secretary.
E. Arlington Wilson, Editor.

When—Having been admitted into membership in the Sunday School Council of Evangelical Denominations and having a Sunday School Lesson Committee, we became entitled to membership on the International Sunday School Lesson Committee.

Dr. C. H. Parrish, our Editor-in-Chief, has been duly elected as our representative on the International Sunday School Lesson Committee, and is qualified to meet that body in its next meeting in Boston, Sept. 14, 1924.

It is this committee that constructs the lesson courses in series of years in advance, for use in the Sunday Schools, subject however to such revision and modification as each denomination may desire to make in order to adapt the courses, to its own denominational needs.

To have a part in the arrangement and construction of the Sunday School Lessons to be used by people everywhere is quite an honor and privilege for our Board.

Our Editorial Staff.

The policy of our Board is to secure as the Editors of its periodicals, such persons as are qualified both from a literary and religious standpoint, and withal, sound in the tenets, principles and practices of the Baptist faith. We think we have a qualified group of Editors at present whose ambition is to give to the denomination the very best that can be given it in the way of religious literature.

Our Editorial Staff at present is as follows:

Rev. C. H. Parrish, D. D., F. R. G. S.,—Editor-in-Chief.
Rev. J. T. Brown, A. M., S. T. D.—Editor Junior and Senior Quarterlies.
Rev. W. S. Ellington, A. B., D. D.—Editor Abdemelech and Aurora Magazine.
Mrs. Mary V. Parrish—Editor Home Department Quarterly.
Miss L. C. Chambers—Editor Primary Quarterly.
Mrs. R. T. Sims—Editor Cradle Roll.
Mrs. A. M. Townsend—Music Editor.
Mrs. C. M. Davis—Blackboard Review.
Prof. Robt. E. Bell—Artist.

Contributors:
Rev. T. O. Fuller, D. D.
Rev. W. P. Offutt, D. D.
Rev. Jos. A. Booker, D. D.
Rev. E. Arlington Wilson, D. D.

Our Music Committee.

For some years we have wanted to see a song book published which in our opinion would be adaptable, and meet the demands of our Sunday School, Churches, Conventions, Evangelistic meetings and so on.

To this end therefore, a Music Committee with Mrs A. M. Townsend as Director, was appointed to edit and compile our first song book, "Gospel Pearls," which is just off the press. We deem ourselves very fortunate to secure the unstinted services of those who make up this committee—persons of meritorious musical ability and who have had broad experience in the musical field.

The Music Committee is as follows:
Mrs. Willa A. Townsend, Director.
Mrs. Carrie Booker Person.
Mrs. Geneva Bender Williams.
Miss Lucie E. Campbell.
Prof. John W. Work.
Prof. Fred J. Work.
Prof. John H. Smiley.
Prof. W. M. Nix.
Prof. Robt. A. Austin.
Prof. E. W. D. Isaac, Jr.
Rev. J. D. Bushell.

"Gospel Pearls," our new song book, has a blessed message which it pours forth in every song. It contains more than half a hundred familiar hymns and tunes that cling so closely to the heart that try as you may, you cannot get away from them; then comes a collection of Standard Old Songs, gathered with great care and especially adapted for soul-winning as well as the very latest and popular works of the very best composers of sacred song; and finally a collection of Jubilee songs known as Spirituals—the rarest and prime favorites—the result of long hours of research and hard work collecting, and making popular throughout the land by Mrs. A. M. Townsend, Professor John Work, Prof. F. J. Work, Rev. J. D. Bushell, and others of musical ability and experience.

"Gospel Pearls" is a boon to gospel singers, for it contains the songs that have been sung most effectively by Prof. Britt, Mrs. J. D. Bushell, Prof. Smiley, Prof. Nix, Mrs. Geneva Bender Williams, and other prominent singers—telling of His wondrous love through song. It may enjoy the widest possible circulation and use, inspire the believer, convict the sinner, and cheer many a weary traveler.

This Music Committee will turn its attention next to the "gathering up" of a "Baptist Hymnal," which is so much needed for our churches today. It is the plan, also, to get out a "Book of Anthems," and a book of "Songs" suitable for the little children in the Sunday school.

Suitable programs, exercises, and services for Children's Day, Thanksgiving and Christmas will be arranged for each year.

Our Improved Literature.

We realize that in many respects our Board was behind other publishers of religious literature, especially in graded literature. To educate our people and train them up to modern methods of Sunday School work is the duty of the Sunday School Publishing

Board. Recognizing this need, our Sunday School Lesson Committee, after careful study of the situation, decided upon the Departmental form of grading as being the most adaptable as well as the most practical for the Sunday schools generally among our people. That is the pupils in the Sunday school are classified in groups of years instead of single years. This did not call for any radical changes in our literature only a few additions.

Our Board then set about to publish literature suitable for the various departments of the Sunday school according to groups of years.

The departments of a well organized Sunday school according to the plan of our Sunday School Publishing Board are as follows:
Cradle Roll Department—Ages 1, 2 and 3.
Beginner's Department—Ages 4 and 5.
Primary Department—Ages 6, 7 and 8.
Junior Department—Ages 9, 10 and 11.
Intermediate Department—Ages 12, 13 and 14.
Senior Department—Ages 15, 16 and 17.
Young People's Department—Ages 18, 19 and 20.
Adult Department—Ages 21 and up.
Home Department.

We are very much gratified with the spirit in which the Sunday schools are taking hold of the improved plans of the Sunday School Publishing Board. It seems that our improved literature plan comes in to fill a long needed place in the Sunday schools. A commendable feature about our literature is that it can be used by all Sunday schools, the smaller schools as well as the larger ones. Every Sunday school can therefore be a "Standard Sunday School."

Our Periodicals.

THE BEGINNER'S QUARTERLY.—For use of children four and five years of age. This quarterly is illustrated with Negro pictures, drawn by our own artist, Prof. Robt. E. Bell. It carries also "Hand Work" as a feature for the children. This quarterly may be used with or without the picture cards. We recommend the use of the picture cards with the quarterly.

THE PRIMARY QUARTERLY.—Edited by Miss L. U. Chambers. For children 6, 7 and 8 years of age. This quarterly will also be illustrated with Negro pictures, drawn by our own artist.

THE JUNIOR QUARTERLY.—Edited by Rev. J. T. Brown, A. M., S. T. D. For the use of children 9, 10 and 11 years of age.

THE ADVANCED QUARTERLY.—Edited by Rev. C. H. Parrish, D. D., F. R. G. S. For use in the Intermediate Department for pupils 12, 13 and 14 years of age.

THE SENIOR QUARTERLY.—Edited By Rev. J. T. Brown, A. M., S. T. D. For pupils 15, 16 and 17 years of age. This quarterly may also be used for the Bible classes.

THE ABDEMELECH AND DEBBORA MAGAZINE.—Edited by Rev. W. S. Ellington, A. B., D. D., with Blackboard Review by Mrs. C. M. Davis. For young men and women 18 years of age and up. This magazine is published monthly, contains current matter and may be also used for the Adult Department.

THE TEACHER.—Edited by Rev. C. H. Parrish, D. D., F. R. G. S. For teachers of all departments. Published monthly, contains current matter, and helpful illustrations, suggestions, and so on.

THE HOME DEPARTMENT QUARTERLY.—Edited by Mrs Mary V. Parrish. Really an interesting Home Department Quarterly with the Sunday school lesson, and practical helpful articles treated in such a way that those who attend Sunday school may have pleasure and benefit in Bible study at home. For use in the Home Department.

THE CRADLE ROLL.—Under the direction of Mrs R T Sh... will be ready for the First Quarter, 1922.

Now these quarterlies are intended to supply the needs of the different departments and note that the names of the quarterlies correspond exactly with the names of the departments except in two cases as follows: The Advanced Quarterly is for the Intermediate Department; and the Abdemelech and Debbora Magazine is used for both the Young People's Department and the Adult Department.

The Young People's Classes.

The young men's class in the Sunday school, made up of young men 18 years of age and up, is known as the Abdemelech Class. The young women's class, made up of young women 18 years of age and up, is known as the Debbora Class. These are two separate and distinct classes, each one having its own officers, and so on. The rivalry between these two classes will bring about quite an interest in the Sunday school. In Sunday schools that have now the old Metoka and Galeda classes, the Abdemelech and Debbora Classes are to take their place.

Our Lesson Committee adopted the name Abdemelech and Debbora for these classes, because of the interesting history connected with them as Biblical characters.

Abdemelech is the Greek form of the name Ebedmelech who was the Ethiopian eunuch mentioned in the first thirteen verses of the 38th chapter of Jeremiah as having rescued the sainted prophet from an awful dungeon to which his enemies had committed him because of his loyalty to God and truth. This Negro, Abdemelech, seems to have been the only person who pitied Jeremiah, and he took it upon himself to report the shameful treatment of the prophet to King Zedekiah, who was indifferent at first, but finally yielded to the earnest entreaties of this prominent Negro of high standing and finally ordered Abdemelech to get thirty men and rescue the old preacher from this slow death, thus making it possible for Jeremiah to live to receive that profound revelation from God as found in the 31st, 32nd and 33rd chapters of his Prophecy.

In grateful acknowledgement for the signal help rendered him, Jeremiah prayed for Abdemelech, and in the 39th chapter, 16th and 17th verses, we find that Jehovah sent Jeremiah to assure this humble servant of God that although terrible things were about to happen to Jerusalem, that he himself would be delivered. It can be readily seen that Abdemelech is an excellent name for the Young Men's Class.

Debbora is the Greek form of the Bible name Deborah just as Abdemelech is the Greek form of Ebedmelech. Debbora had the distinction of having placed herself behind a man whose position made him the logical defender and leader of his people during the days when Israel was oppressed by the Canaanites. The full account is found in Judges, chapters 4 and 5. Deborah is known as a prophetess, but she was content to use her office to inspire the right man to leadership rather than assume that leadership herself.

There are many things most commendable in Debbora, and on the whole her life is worthy of emulation on the part of such a group of young women as should compose a Debbora Class.

First Sunday School to Charter.

The credit goes to the Metropolitan Baptist Sunday School, Memphis, Tennessee, Prof. U. J. Neal, superintendent, as being the first Sunday school to send in its order clamping its Metoka and Galeda Charters to the Abdemelech and Debbora Charters. The Metropolitan Sunday School had adopted, and is operating the entire new Grading System according to the plans of the Sunday School Publishing Board.

How to Grade the Sunday School According to the Plans of the Sunday School Publishing Board.

We do not think it out of place to take time here to tell you how to grade a Sunday school according to the plans of the Sunday School Publishing Board. Many of the leaders of our Sunday schools do not adopt the plan because they do not understand it. Others are trying to adopt it, make it hard, and soon become discouraged. Now let us note how easy it is.

Pupils in day schools are usually graded and those of same age are generally placed in the same class. In the day schools grading is based on knowledge rather than age, but usually the knowledge tallies with the age. Sunday school teachers should visit public schools and acquaint themselves with the grades of the pupils. Usually a pupil enters day school at six years, and enters the first grade, and in our Sunday schools we classify the six year old child as a Primary and we also put pupils seven and eight years of age in the same class and call the entire group the Primary Department, but they all will use the Primary Quarterly.

Pupils of fourth, fifth and sixth grades in public schools are placed in the Junior Department in the Sunday school and will use the Junior Quarterly and all may be in the same class, that is, pupils nine, ten and eleven years. Or, if class is too large there may be two or more classes but all of the same department.

Pupils in the public schools in the seventh, eighth and ninth grades, i. e., twelve, thirteen and fourteen years of age, are placed in the Intermediate Department in the Sunday school and will use the Advanced Quarterly. This is the quarterly which we publish for use in the Intermediate Department. All the Intermediate pupils will use the Advanced Quarterly, and they are all in the same class. The class may, however, be divided where the number is too large.

Pupils of fifteen, sixteen, and seventeen years of age will use the Senior Quarterly, and all may be in the same class. In case there are enough pupils in any one department to form three classes of males and three classes of females, then put same year of age in each one of the classes, but they will all use the same quarterly. If there are not enough to make up three classes of same age in a department, then mix all the ages of a Department in a single class, or one class for each sex.

Pupils from eighteen years of age up will have the opportunity to choose between entering a regular teacher training class and

an Abdemelech or Debbora class. Pupils who wish to receive the regular diploma of the Sunday School at twenty-one years of age will be required to enter the teacher-training class at eighteen and study three years, and also take practice work in the school as supply teachers.

The lowest grade in our Sunday school corresponds to the kindergarten age in day schools, that is, pupils who are too young to enter the regular public school, four and five years of age. We take pupils four and five years of age into the regular grades in the Sunday school, and we call them Beginners and use the Beginners' Quarterly, with or without Picture Cards.

Thus the grades are as follows:

1. Beginners—4 and 5 years—use Beginner's Quarterly with or without the Picture Cards.
2. Primaries—6, 7 and 8 years—use Primary Quarterly.
3. Juniors—9, 10 and 11 years—use Junior Quarterly.
4. Intermediates—12, 13 and 14 years—use Advanced Quarterly.
5. Seniors—15, 16 and 17 years—use Senior Quarterly.
6. Young People—18, 19 and 20 years—Teacher Training, Abdemelech and Debbora Magazine.
7. Adults—21 up—may use Abdemelech and Debbora Magazine or Senior Quarterly.

No radical changes in Sunday school organization are contemplated in grading the school according to the above plan. The fact is that our schools are already supposed to be organized into department and classes, but in some cases the ages are not properly grouped as above and the right quarterly used. It should be easy to see to it that the ages in each department correspond to the suggestion and plan of the Sunday School Publishing Board.

Our Educational Department.

The watchword among all progressive Sunday school people for the past decade has been Teacher-training, but on account of many difficulties encountered by the new publishing house of the denomination as represented by the Sunday School Publishing Board of the National Baptist Convention, our Board has just reached the point through the generous support of our churches and schools and the blessings of Almighty God, where it is becoming possible to look after the educational interests and the claims of the schools for help in bringing up the standard of the local school.

We will not stop to comment upon the cause of the failure thus far to come to the help of the schools and the field, but the fact is outstanding that nothing has been done by our denomination in the past. But times are now changed, and from now on the best interest of the Sunday Schools themselves shall be uttermost in the program.

The Teacher Training book by our Board covers more ground than any one such book now used representing the first years Standard Course, and that is why we will issue diplomas upon its completion.

A Postgraduate Course.

Will be recommended, and seals will be affixed to the diplomas for such work successfully prosecuted with final examination.

How to Take the Course.

Three methods are open to those taking the course:

1. Those already teachers and officers in active service should take the course, and they will organize themselves into a class to meet with the regular Teachers' Meeting.

2. All pupils reaching the 18th year of age will be separated into a Teacher Training Department and take the course, and will receive the diploma after one year of active service, and if the study is continued through the 19th and 20th year as provided in the plan, and final examination is passed: then such persons will have all the seals affixed to the Teacher Training Diploma, and in addition shall receive a diploma of graduation from the entire school issued by our Board jointly with the local school.

3. The third method of taking the course will be by correspondence directed from Nashville by the Educational Department of the Board.

All Teacher Training classes and departments are organized with a full set of officers and a committee to supervise each phase of work undertaken by the class or department. All members of all classes are expected to do some definite teaching service while pursuing the course, as otherwise one year of active service will be prerequisite to a diploma.

Teacher Training Plans.

Teacher Training work will be directed from the headquarters of the Sunday School Publishing Board at Nashville, Tenn., Dr. A. D. Townsend, Corresponding Secretary.

The course of the study necessary to receive the diploma of the Educational Department of the Board shall be that laid down in the Teacher Training book of the Board, entitled "How to Study and Teach the Bible," written by Dr. S. N. Vass, who is in charge of the Educational work of the Board, and who has had a quarter of a century of experience as a Bible and Sunday school specialist under critical supervision.

The price of this book will be $1.50 and it will be ready December 1st. Pupils completing this book, and passing a successful examination upon the same, and filing examination papers with the Board at Nashville will receive the Board's regular Teacher Training Diploma, and all graduates will be permanently enrolled.

Postgraduate Work.

The splendid Teacher Training course recommended jointly by the Sunday School Council of Evangelical Denominations and the International Sunday School Association, with both of which bodies our Board is affiliated, requires a study running through three years.

The first year the studies are the Life of Christ, the Teacher, the Pupil and the School; the second year the principal study is what is called Teaching Values in the New and Old Testaments; the third year is given over to Departmental Specialization Study. Our own course, as really found in our Teacher Training book, covers principally the same ground, as the first two years of the Standard Course, and that is why we allow as much credit as is given for two years of the Standard.

We are providing that after Dr. Vass' book is finished, those receiving diplomas will take a Postgraduate course in Departmental Specialization and the Bible. The Board reserves the right to issue the Diploma upon no other condition than the statement of the purpose on the part of the graduate to complete his Postgraduate work of one year; and upon the completion of that Postgraduate work, seals will be added to his Diploma for each book of the course.

We shall not name the book to be studied in this department course, but as fast as the teachers graduate, they can secure the information by correspondence with the Sunday School Publishing Board, A. M. Townsend, Secretary, 412-420 Fourth Ave., North, Nashville, Tenn.

Children's Day.

In the general "Stir-up" after the 1915 Chicago meeting the interest in "Children's Day" waned. But our Board, realizing the great loss sustained by the failure to maintain "Children's Day" decided to re-instate it this year as a part of the work of the Board. The old day, the second Sunday in June, is maintained as "Children's Day."

President Morris in his letter on the observance of Children's Day says: "The reinstatement of Children's Day will do two important things: (1) It will create an interest among the young people for work of the Board and give them first handed information of the difference between a Board operated for the people of the people, and by the people, and one operated for the benefit of a few. (2) The day will prove to be a great financial benefit to the Board in building up a great Publishing House which is so much needed at this time."

Since there was in anticipation to buy a site and build a home for the Sunday School Publishing Board, the plan was to make Children's Day this year a rally day for the New Building Fund. We felt that every Sunday school would want to take advantage of this opportunity to make a contribution toward our New Building—a building that would belong not to any Board or individual, but belong to the National Baptist Convention, U. S. A., Dr. E. C. Morris, President.

The response to our appeal for Children's Day far exceeded our expectations for the first year. While the response for the most part came from the smaller schools, yet to us that is an encouraging and helpful sign. These contributions were reported in the National Baptist Voice, but for inspiration and encouragement we are printing in the supplement to this report the names of the Sunday Schools with their superintendents, that sent in contributions from Children's Day. Is your Sunday school in the list? Why not? (See report in detail in Appendix "E" to this report.)

Children's Day in 1922 will be observed, and we shall expect even greater returns and we shall hope that our largest Sunday schools will prove their interest in this denominational effort as well.

Our Thanksgiving Program.

Mrs. A. M. Townsend, the musical director of our Board, is arranging a very simple, yet attractive Thanksgiving program for use in your Thanksgiving Services. The music is appropriate and beautiful. The play is entitled "Our First Thanksgiving." The price is six cents each. Be sure you order early. They will be ready not later than October 1st.

Our 1922 Sunday School Commentary.

For 1922 we are to have our own Commentary, edited by our own editors, Dr. J. T. Brown, A. M., S. T. D., and Dr. C. H. Parrish, D. D., F. R. G. S., and set up on our own machines and printed on our own presses. This Commentary is to represent all that is to be found in Commentaries. It will be ready for distribution not later than December 1st. Be sure you get one.

Our Missionary Department.

This department is far from what we would like to have it. Is far, on account of lack of funds, we are able to do very little along this line. But this work should not be neglected.

If the denomination will soon give us the new, modern, and well equipped building which we have in vision and anticipation, so that we will be in position to do the work of the denomination, we see already where all departments of our work can be amply provided for out of the surplus from the operations of the Sunday School Board each year. It is being done by other Boards and we can do the same.

More and more do we realize that there should be greatly increased attention given to the Sunday school as an agency for religious training and education. Better Sunday schools, better teachers, better organizations are needed everywhere—in the city as well as in the rural districts.

To this end we hope soon to be able to place in each state zealous and well informed men and women who can show our people what ought to be done. Our plan further is to hold Sectional Conferences and conduct Bible Institutes each year so as to educate our people up to modern and progressive standards of Sunday school work. The people are hungry to know how to do things, and it is a part of the duty of the Sunday School Board to go to them and show them how to do. This is the time of all times to press vigorously our Sunday school work.

Rev. S. N. Vass, D. D., is our General Field Secretary. Rev. J. Francis Robinson, D. D., is one of our District Field Secretaries and his territory includes the New England and the Middle Atlantic States.

Rev. J. B. Green is another District Field Secretary, and his territory is the State of Florida. The report of the work done by these secretaries is given in Appendix "C" of this report.

Our plan is to put workers in other needed territories as soon as conditions will permit. We are not unmindful of the fact that almost the entire territory west of the Mississippi River has been neglected. Especially is this true of that portion beyond the "Rockies" and around Arizona and New Mexico. They may be few in number but they too need help and encouragement. We intend to turn our attention in that direction. Brethren of the West—"Hold the fort, for we are coming."

Our Internal Organization and Working Force.

The heads of the departments are persons of experience and ability and qualified from every standpoint, and withal they are well thought of and respected by those who work under them. This

accounts for the beautiful spirit of harmony that prevails among the working force in our plant.

The following are the heads of departments:

E. T. Brown—Mechanical.
J. T. Shelby—Foreman Mailing.
A. A. Bennett—Book and Merchandise.
Robert Haynes—Linotype.
T. T. Shaw—Composing Room.
F. Davidson—Press Room.
Ed House—Bindery.
A. P. Wofford—Bookkeeping.
Miss Ida M. White—Proof-reading.
Mrs. Mary L. Craft—Order.
Miss L. M. Anthony—Stenographic.
Mrs. A. M. Townsend—Music.
Mrs. Hettie King—Cashier.

The Employees.

Our employees number now about seventy-five. They are loyal, courteous and withal respectful of authority.

Our New Machinery.

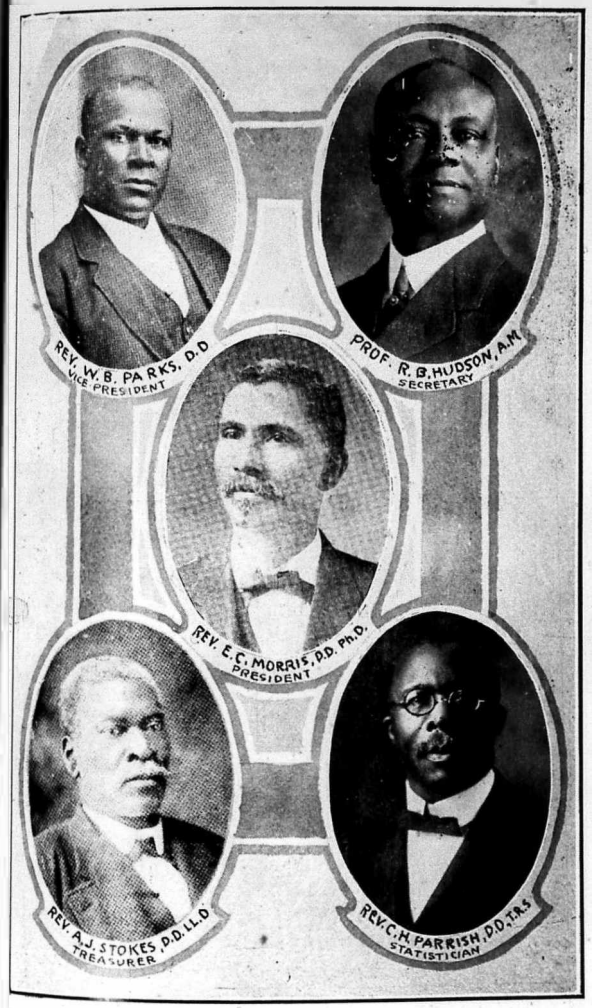
We have just installed one new No. 10 Optimus Cylinder Press, with Cross Continuous Automatic Feeder, 1 new Model 8 Linotype Machine, 1 new Boston Self-Adjusting Wire Stitcher; 1 new No. 90 Liberty Junior Folding Machine, etc., with motor equipment, at a cost of about $20,000. Our object in installing this new and up-to-date machinery is that we will be in position to do more and better mechanical work, and to facilitate our getting out our periodicals and work on time. Our policy is to give our patrons the very best literature, prompt service and satisfaction in every way. With this additional equipment, we hope, though in "awfully" crowded quarters, to do all our work until the denomination gives us the anticipated four-story building, which will be a credit and pride to the denomination.

Our Mechanical Department.

During the fall of 1916 while Dr. William Haynes was Secretary, the Sunday School Board felt that the time had come when it should begin the production of its own periodicals. To do this meant a great undertaking, and the assuming of a large debt for machinery and equipment at a time when the funds of the Board were being drawn upon heavily for the carrying on of the lawsuit.

The Board was able to secure the services of a young man who had had many years of experience in this particular line, and he proved a valuable asset to the institution at this crucial period.

The first purchase of a No. 10 Babcock Optimus Cylinder Press; a 10x15 Chandler and Price Job Press, and a few fonts of body and job type was made, and the Board began to print the National Baptist Voice and its own job work, such as letterheads, billheads, envelopes, labels and receipts. This was done at a great saving to the Board, and served as an impetus to its members to add more machinery as far as means would permit. The National Minutes were printed, and several State and District Minutes, which adver-



Officers of the National Baptist Convention.

tized the plant, and it worked wonderfully, proving beyond a reasonable doubt to friend and foe that the Board had the material, both as to skilled workmen and modern machinery, who were able to turn out with neatness and dispatch "First Class" printing. This brought to the Board immediate aid and support from many in our own denomination, as well as friends both within and without the city, who had thought that there had been simply established an agency for some white publishers, and were doing business on a commission basis.

The next purchase, consisting of a 38-inch Oswego Cutting Machine, a number 7 Boston Wire Stitcher, several fonts of type, composing stones and chases, was an eye-opener for we had even come beyond our own expectations. These purchases enabled the Board to print in addition to the articles mentioned above, "The Sunday School Teacher, and much outside work.

Having outgrown its quarters the Board had to seek more room. This forced the Board to move to its present quarters where the mechanical department alone occupies more than 8,000 square feet of space, and even with this we are as crowded as sardines in a box. We call aloud to our great denomination to enlarge the place of our tent and stretch forth the curtains of our habitation; spare not, lengthen our cords, and strengthen our stakes by giving to us a NEW, MODERN, EQUIPPED BUILDING.

With a corps of about 75 male and female skilled workers in every branch of the allied printing trade, and the battery of printing machinery consisting of (3) No. 10 Babcock Optimus Cylinder Presses; (1) No. 6 Babcock Optimus Cylinder press; (1) 38-inch Oswego Automatic Cutting Machine; (3) Boston Wire Stitchers; (3) Linotype Machines (Models 1, 8 and 14); (3) Chandler and Price Job Presses, (Sizes 8x12, 10x15, and 12x18); (2) Automatic Press-feeders, (1) 38x50 Dexter Folding Machine with a pile self-feeder attached; (1) large melting pot, and several hundred fonts of job and body type, and (1) Liberty Junior Folding Machine all told, we are in a position to not only turn out our own literature which is about a half million copies per quarter in a first class way, but to do any class of printing from a postal card to a sheet the size of a [illegible] from one to four colors that can not be excelled or surpassed by any printing plant south of the Mason and Dixon line regardless of race or creed.

A False Rumor.

It has come to our attention several times that some ill-designing persons have been going about circulating propaganda that the Sunday School Publishing Board is not printing its literature but that our printing is being done by "white folks" and "Methodist folks". This report is rather lengthy and fuller than it would otherwise have been, and it is illustrated with pictures showing the various departments of our plant, for the purpose of "off-setting" such malicious untruths. We hope every member of the National Baptist Convention will get one of these illustrated reports, and when you come across anybody who is spreading the "tale" that we are not doing our own printing, brand him as a "falsifier" and be able to prove it then and there. Tell him that all the work on our periodicals from the rude manuscript to the finished quarterly

is done by Negroes. The editors are Negroes, the expositions the lessons are written by Negroes; the contributed articles written by Negroes; the blackboard illustration is drawn by a gro; the matter is set by Negroes on our own Linotype Machi Negroes read the proof sheets and see that they are free fr errors; the "boss" is a Negro, all our periodicals are printed on own presses, and all the pressmen are Negroes; they are stitched our own stitchers by Negroes; trimmed and wrapped for mail by Negroes; and delivered to the Post Office in our own "De truck driven by a Negro. If you will look through this report do not think you will have any trouble to establish very rea the identity of most of those who work in our plant.

Our Own Artist.

Further than that, we secured the services of Prof. Robert Bell, a Negro artist, who will illustrate our Periodicals, and pecially the Beginner's and Primary Quarterlies with Negro pictu and outlines. Prof. Bell is the greatest Negro artist in the Coun and more than that, he is a Baptist.

Our Book Department.

We have just reached the point where we can begin the publi tion of some books. We have been forced to "turn down" requests to publish books; but we were inadequately equipped to it. About all our time is taken up in getting out our own peri cals. We carry however, in our Book Department a good line of ligious books of all kinds. Our plan is to publish as many of books as we can There is little profit to us in handling the bo of others. We are in position, however, to get for our patrons book they want.

Our Clerical Department.

No human beings are infallible. Yet in our Clerical Depa ment every effort is made to reduce to the minimum errors and takes. With a well organized and well equipped stenographic for we endeavor to answer every complaint, and try to satisfy every tomer. Our policy is to be prompt in service and to try to give every patron satisfaction, matters not how small the order.

We realize how very important it is to have the literature to re the Sunday Schools "on time," and so, "before the close of the we endeavor to have your order on the way," except perhaps at period in the quarter when the influx of orders is at high t We are not always to blame—although we get the "cussing" the same for the delay in orders.

Complaints.

Every quarter we have received order blanks partly filled Sometimes the Post Office, or the State is left off, but in the majo of the cases where patrons live on rural free deliveries, they neg giving the route and box number. Others in large cities fail to their street and house number. In both cases, the package sent General Delivery and after being held a few days by the Office are destroyed. Some people write so poorly that no can read the name and address. The order for literature through the superintendent or the secretary. This per

changed and the account is never settled. Sometimes the Sunday hool gives the money to the superintendent or the secretary and ey neglect to send it in, or they carry the order in their pockets r weeks; they fail sometimes to sign their names to the orders. Sometimes they will enclose a money order in an envelope with not thing else—they suppose that we know just what they want. We have even now numbers of orders for the past year where the people did not give their names, did not give their Post Office address, and there is no way in the world for us to know from whom the money came. If you do not receive your literature within a reasonable time you should write us. We will be glad to make adjustments and our desire is to satisfy every patron. We will not make adjustments however, after the quarter is out, that is, in one quarter for another. We have had complaints to come in a year after the order is made.

We begin mailing out orders for the new quarter on the first of the month preceding. For example: We began mailing the fourth quarter literature on September the first—one month before the next quarter began. Some wait until the last day of the month and then send us a special delivery letter, or telegram, with request that we fill their order and get it back to them the same day. This is unreasonable and impossible.

If your order is not all in one package, remember that according to Postal Regulations, the quarterlies and cards are wrapped in one package, while the Bible Lesson Rolls go in another, and banners, Records, Books and so on, are wrapped in still another and these are not likely to reach you at the same time because they are different classes of mail.

Should conditions necessitate your making a complaint about an order, please always give the name of the person who sent the order, when it was sent and how much money was sent, and if possible, your order number.

Be sure that you make out your order for just what you want. Do not make out your order on an old order blank. If at any time you do not have an order blank, write us and we will be glad to send you one at once. See to it that the amount of money you send corresponds exactly with the amount of literature you order. We will only send literature to the amount of money you send. Many orders intended for us never reach us because the envelopes are addressed wrong. Be sure that all checks and money orders are made out and sent to A. W. Townsend, Secretary, and address all your letters to A. W. Townsend, Secy., 412-420 4th Ave., North, Nashville, Tenn. If patrons will do this their orders will not be delayed or misdirected.

The Voice.

In my survey of the conditions of the Sunday School Publishing Board, in the first months of my administration, I ran across information in connection with the National Baptist Voice that I did not understand. The relationship of the Voice to the Publishing Board was not clear to me. I noted that the entire expense of running the Voice was borne by the Sunday School Board, and that there was a marked disparity between the receipts and the expenses.

Upon my inquiry as to the relationship between the Voice and the Publishing Board, I was authoritatively informed that—"the National Baptist Voice is the ORGAN of the National Baptist Convention and includes the work of all the Boards. The editor and

manager are elected by the National Baptist Convention and are responsible to the Convention for the conduct of the paper.

Then I felt that if the Voice includes the work of all the Boards that all of the Boards should share the expense of the operation of the paper. As it was, the salary account of the Voice and the expense account for its running was covered up by the Sunday School Board. This, in my judgment, was not justice to the Sunday School Board, for the Board was liable to censor for what appeared to be an inflated salary list, and a stupendous operating expense account.

With an idea to change this situation, and prompted purely from a business motive, I recommended to the manager, Rev. E. M. Lawrence, and the editor, Mr. J. D. Crenshaw, that the Voice be placed upon its own responsibility, as to its management and operation and so on, but that the Sunday School Publishing Board would 'back it up' financially. This was readily agreed to by Manager Lawrence and Editor Crenshaw, and March 1, 1921, the Voice began keeping its own accounts and records, and the report submitted by Manager Lawrence appears in Appendix "D" of this report. The Sunday School Publishing Board is not inclined, nor does it want to assume or usurp any control or authority of the Voice, but we do think that it is not fair to the business complexion of the Sunday School Publishing Board to have to carry alone the Voice as a liability.

We are willing to share our part of the expense. And as evidence of that fact we have paid to the Voice $1,040.00, our pro rata for space during the year. We think the Convention should be responsible for, and pay the deficit made in the running expense of the Voice, and this we plead especially since the Sunday School Board is "hard up" against the proposition to build the publishing house.

The record shows, that the expense of the Sunday School Publishing Board for running the Voice this year amounts to $8,747.76. On this account we have received in Cash $1,083.61, and given credit for space allotment, $1,040.00, making a total of $2,123.61. This leaves a balance due us on account of the Voice for the year $6,624.15.

We are expecting and hoping that the Convention will pay this deficit at this meeting. We would not assume to dictate to the Convention but it appears to us that there should be an organization within the Voice which would be responsible for its operation and management, and so on.

Complaints.

Many complaints have come to the Board about not receiving the Voice regularly, and so on. We wish to say that the Board is not responsible for these complaints. The Board prints the paper regularly each week, and does everything that is demanded of it by the manager of the Voice. Irregularities and so on should be taken up directly with Rev. E. M. Lawrence, the Business Manager of the Voice, and the Sunday School Board relieved of its charges.

Our Legal Relations—Charter and By-laws.

At the last meeting of the National Baptist Convention in Indianapolis the Sunday School Publishing Board was granted permission to incorporate in the State of Tennessee, provided that the existing acts of the State of Tennessee, would place the Board under the control of the Convention, and that the Convention's property rights would be protected.

For fear that the existing enabling acts of the State of Tennessee might not be sufficient or specific enough, we joined in with the representatives of the Southern Baptist Convention to secure the passage by the Tennessee legislature of an entirely new bill, defining the relation of religious publishing Boards of the Convention, or parent body.

The Southern Baptist brethren found themselves in about the same fix we were, and trying to safeguard their Convention in the same way we were trying to safeguard our Convention. The bill finally passed on April 2, 1921, and is known as Senate Bill No. 870, Chapter No. 96, Tennessee Acts, 1921.

A BILL entitled: An Act to amend Chapter 142 of the Acts of the General Assembly of the State of Tennessee of 1875, entitled, "An Act to provide for the organization of Corporations," so as to provide for the organization and incorporation of Sunday School Boards for the propagation of the Gospel, the establishing and support of Sunday Schools, the printing and dissemination of religious literature, and the advancement and spread of the religious faith of certain churches or religious associations, and to fix the rights and powers of the said Sunday School Boards. And to provide that such Board or Boards may be affiliated with, or controlled by a convention, or conventions, or an association or associations, whether voluntary and unincorporated or incorporated under the laws of this State or any other State, and composed of members, delegates, representatives or messengers of or from any church or religious association organized and conducted under the congregational form of church government.

We are not printing this Act in this report, but it is embodied in our Charter which appears herein.

After the passage of this enabling act by the Tennessee Legislature, our Board then proceeded to incorporate under this Act.

We believe we have now just what the Convention has been clamoring for, in this charter and that the full rights of the Convention are provided for and safeguarded in every way. While perhaps it may not be a criterion for us, yet the action taken by the Southern Baptist Convention in its last session in May in Chattanooga is significant, and should have our most careful study.

It is noticed, that the title to the property of the Southern Baptist Convention is vested in incorporated Boards. An effort has been made for several years to have these Boards place the title in the Convention itself. A committee composed of able and reputable lawyers, has been working on this problem for three or four years. At its session in 1920 the Convention passed an order that the several Boards transfer the property to the Convention. Something caused the delay and this had not been done.

The committee on the Legal status of the Boards of the Southern Baptist Convention, when it submitted its report to the Convention in Chattanooga in May, 1921, made the following recommendations, which the Convention unanimously adopted, reversing itself, and which action is at least significant:

1.—That the previous action of the Convention, directing all the Boards of the Convention to transfer the title to all property held by the Boards be rescinded.

2.—That the committee be directed to secure an amendment to the charter of the Convention, based on an enabling act of the legislature of Georgia, both clearly defining the Convention authority to function as now constituted.

3.—That the Convention carry on its business ad-interim through the agency of the Boards as now constituted and through any other Board that may hereafter be created by the Convention.

4.—That all the Boards secure a charter, based upon enabling acts of the legislatures of their respective states, defining their relations to the Convention, and provided that all members of these Boards shall be elected annually by the Convention.

5—That the Sunday School Board having already secured such an enabling act which defines said Board as acting as agent of the Convention, and under the direction and control of the Convention, be directed to re-incorporate under the terms of this enabling act.

The following is the Charter of the Sunday School Publishing Board, obtained under Chapter 96, Acts of Tennessee, 1921, which is to be approved by this Convention. The Boyd Charter is printed alongside of it for comparison:

THE TWO CHARTERS.

The Boyd Charter and the Charter of the Sunday School Publishing Board Compared.

THE BOYD CHARTER.

Be it known That we, R. H. Boyd, E. C. Morris, C. H. Clark, J. P. Robinson, G. M. Moore, E. J. Fisher, J. E. Knox, and G. W. D. Gaines and their successors chosen under the rules and regulations of the NATIONAL BAPTIST CONVENTION of the United States, and holding office under the rules, usages and regulations of the said Convention, are hereby constituted a body politic and corporate by the name and style of THE NATIONAL BAPTIST PUBLISHING BOARD of said Convention of the Baptist Church or denomination.

"This corporation is organized for the purpose of establishment, support and maintenance of Sunday school undertakings on the part of said Church, and to print or purchase, disseminate by gift or sale, religious literature.

"Said corporation shall have power to establish and support religious Sunday schools, purchase, own or lease land on which to build houses, in which to conduct the business of the Board, to borrow money when necessary for conduct of the business of the corporation; to employ all necessary agents; to solicit, collect, or receive subscriptions in money or otherwise, legacies or devices, to be used in forwarding any or all of the purposes set out, or become provided for; to purchase, have printed or print, edit, conduct and carry on for Sunday school purposes and uses, a magazine, or magazines, paper or papers, books, tracts, Sunday school periodicals, together with other religious and denominational paper or papers, and doing a general missionary and charitable work, etc. To rent or purchase a room or rooms or building for office and work of the corporation, and all necessary appliances, fixtures and material for conducting business of the corporation to rent or purchase all necessary printing presses, type, material and stationery and to disseminate by sale or gift, all literature deemed necessary in carrying on the work of the corporation. But in all things be governed by the rules and regulations of the corporation of the Baptist Church or denomination so far as same are consistent with the Constitution and laws of the State of Tennessee, and of these United States.

"The general powers of the said corporation shall be to sue and be sued by the corporate name, to have and to use a common seal which it may alter at pleasure; if no common seal,

CHARTER OF THE SUNDAY SCHOOL PUBLISHING BOARD.

"BE IT KNOWN THAT, E. M. Lawrence, A. M. Townsend, S. P. Harris, William Haynes, A. D. Hurt, E. T. Brown and S. N. Vass, (composing the Executive Committee of the Sunday School Publishing Board of the National Baptist Convention of the United States of America) and their successors, chosen under the terms and provisions of this charter are hereby constituted a body politic and corporate by the name and style of the Sunday School Publishing Board of the National Baptist Convention of the United States of America (which convention was organized by the colored Baptists of the United States in Atlanta in

1895, and later was incorporated under the laws of the District of Columbia), for the purpose of the establishment, support, and maintenance of any Sunday School undertaking on the part of said Convention to print or purchase and disseminate, by gift or sale, religious literature for the purpose of the propagation of the Gospel and the advancement and spread of the religious faith which said National Baptist Convention is engaged in advancing or promulgating. Said Corporation shall have the power to establish and support religious Sunday schools; print and disseminate religious literature looking to the advancement and spread of the religious faith of churches or of religious associations organized under the congregational system of government; establish and support Sunday schools; print, buy and sell Sunday school supplies of all kinds and character, and to deal in books, stationery and general office supplies; to purchase, own or lease land on which to build houses, in which to conduct Sunday schools; to purchase, own or lease land or buildings for the conduct of the business of said Sunday School Boards; to borrow money when necessary for the conduct of the business of the corporation, and execute mortgages or deeds of trust on the property of the corporation, to secure money borrowed; to solicit, collect or receive subscriptions in money or otherwise; to receive legacies of personal property or devises or real property or interests therein, to be used in forwarding any and all of the purposes of the said corporation, and to own or hold any land or real estate, or interest therein, devised to them as may be provided under the terms of any will or devise; to purchase, have printed, or print,

then the signature of the corporation by any duly authorized officer shall be legal and binding; to purchase and hold or receive by gift, device or bequest, in addition to the personal property owned by the corporation, real estate necessary for the transaction of the corporate business; and also to purchase and to accept any real estate in payment or part payment of any debt due the corporation and to sell the same; to make by-laws and all rules and regulations not inconsistent with the Constitution of the United States of America and State of Tennessee, and not contrary to the Constitution, rules and regulations of said Convention, church or denomination deemed expedient for the management of the corporate officers, to appoint such subordinate officers in addition to a chairman and treasurer, not chosen by the governing body of said corporation, church or denomination, as the business of the corporation may require, and as one not forbidden by the rules and regulations of said Convention, and to designate the names of the officers and fix their compensation.

"The said five or more incorporators shall within a convenient time after the registration of this charter in the office of the Secretary of State, elect from their number a president, secretary and treasurer, or the two last officers may be combined into one, said officers and the other incorporators to constitute the first board of directors.

"In all elections each member to be entitled to one vote, either in person or by proxy, and the result to be determined by the majority of the votes cast. Due notice of any election must be given by advertisement in a newspaper, by personal notice to the members, or a day stated on the minutes of the Board six months preceding the election.

The Board of Directors shall keep a record of all the proceedings, which shall be at all times subject to the inspection of any member. The corporation may establish branches in any other county in the State.

"The Board of Directors may have the power to increase the number of directors of seven to ten if they deem the interest of the corporation requires such increase, and these or any subsequent Board of Directors may have the power to elect other members, who on acceptance of membership shall become corporators equally with the original corporators.

"The Board of Directors shall have the right to determine what amount of money paid into the treasury shall be a prerequisite for membership, or if necessary what amount shall be due annually paid; and a failure thus to pay shall, in the discretion of the Directors, justify the expulsion of said defaulting member.

"The term of all officers may be fixed by the by-laws, the said term not, however, to exceed three years. All officers hold over until their successors are duly elected and qualified.

"We, the undersigned, apply to the State of Tennessee, by virtue of the laws of the land, for a charter of incorporation for the purposes and with the powers, etc., disclosed in the foregoing instrument.

This 13th day of August, 1898 E. H. Boyd, E. C. Morris, J. E. Knox, J. P. Robertson, G. W. D Gaines, W. J. Fisher, C. H. Clark, G. M. Moore.

Oath of incorporators and certificates of registration omitted. See Ex. B. to O. Bill.

edit, conduct and carry on for Sunday school purposes and uses, a magazine or magazines, paper or papers, books, tracts, periodicals, etc.; to purchase or lease any and all necessary appliances, furniture and material for conducting the business of the corporation, and to rent or purchase all necessary printing presses, type and stationery; and to disseminate by sale or gift all literature deemed necessary for carrying on the work of the corporation; but in all things to be governed and controlled by the rules and regulations prescribed by the aforesaid National Baptist Convention of the United States of America with which it is affiliated and by which it is controlled so far as the same are consistent with the Constitution and laws of the State of Tennessee and those of the United States.

"That the persons named in the Charter as incorporators shall constitute the members of the first Corporate Board of the Sunday School Board, and they shall hold office as members until such time as their successors or the successors of any of them may be chosen by the aforesaid National Baptist Convention of the United States of America with which said Sunday School Board is affiliated and by which it is controlled. Said Convention is hereby authorized and empowered to prescribe the terms of office of such members, the number that may constitute the Board not exceeding fifty nor less than five, and elect the successors of the members as their terms expire, and provide for the filling of vacancies in the interim. Said convention aforesaid with which said Board is affiliated and by which it is controlled, shall have the right and power to determine what office may be necessary for the conduct of all the business of said Sunday School Board organized hereunder, and at its pleasure may fix the terms of office and elect such officers, or any, at the pleasure of said Convention delegate such power and authority to said Sunday School Board or to the members thereof.

"That the General powers of the Corporation shall be to sue and be sued by the corporate name; to have and use a common seal which it may alter at pleasure, and if no common seal is adopted or provided for, then the signature of the Corporation by any duly authorized officer shall be legal and binding, to purchase and hold or receive gift, device or bequest in addition to the personal property owned by the corporation, real estate necessary for the transaction of the corporate business, and to own and hold any real estate which may be devised to the corporation organized hereunder as may be required or provided under the terms of the will or devise; to purchase and accept any real estate in payment or part payment of any debt due the corporation and to sell the same; to make all by-laws and regulations necessary or deemed expedient for the management of the corporate affairs and not inconsistent with the laws of the United States and the State of Tennessee, and not contrary to the constitution, rules and regulations of said convention with which the said Sunday School Board is affiliated, and by which it is controlled; to appoint such subordinate officers as may not be chosen by the said Convention as the business of the corporation may require, and as are not forbidden by the said Convention, and to designate the names of the officers and to fix their

compensation. The purpose of the organization of this corporation is for the general welfare and not for profit, and any funds or income derived therefrom shall not be paid out in dividends to any persons or corporation, but shall be used for the general welfare purposes and only for the furtherance of the said Sunday School Board organized hereunder.

"We, the undersigned, apply to the State of Tennessee, by virtue of the laws of the land and especially under Chapter 96, Acts 1921, for the charter of incorporation, for the purposes and with the powers declared in the foregoing instrument.

"WITNESS OUR HANDS, this the 2nd day of June, 1921, at Nashville, Tennessee.

E. M. Lawrence,
A. M. Townsend.
S. P. Harris,
Wm. Haynes,
E. Theo. Brown.
S. N. Vass,
A. D. Hurt,

A. M. Townsend,
Attesting witness.

Oath of incorporators and certificates of registration omitted.

BY-LAWS OF SUNDAY SCHOOL PUBLISHING BOARD OF NATIONAL BAPTIST CONVENTION OF UNITED STATES OF AMERICA.

Section 1.

Principal Office.

"The principal office and place of business of the corporation shall be in Nashville, Tennessee.

Section 2.

Board of Directors.

"The board of directors shall consist of nine members, who shall be residents of the State of domicile of this corporation or become such residents prior to their induction into office and each of whom shall be entitled to one vote. The persons named above as incorporators shall constitute the first board of directors and shall hold office until the first annual meeting of the board as hereafter fixed in these by-laws.

Section 3.

Annual Meeting.

"The annual meeting of the board of directors shall be held on the first Wednesday in October 1921, and annually on the first Wednesday in October of each year thereafter at ten o'clock a. m. at the office of the corporation.

Section 4.

Monthly Meetings.

"There shall be a monthly meeting of the board on the second Wednesday in each month at the office of the corporation at ten o'clock a. m.

Section 5.

Special Meetings.

Special meetings of the board may be called at any time by the chairman, or by three members of the board, but all calls for special meetings shall be made by and through the corresponding secretary of the board. There need be no notice of the annual or monthly meetings of the board, but reasonable notice, either written or verbal, shall be given of all special meetings.

Section 6.

Quorum, etc.

"At all meetings of the board a majority of the board shall constitute a quorum for the transaction of business and a majority of such quorum is authorized to pass any measure coming before the board.

Section 7.

Directors, Number, Term, Vacancies.

"The number of members of the board of directors shall be nine and they shall serve for one year, or until such time as their successors are chosen. Any vacancy in the board of directors, or among the officers of the corporation, may be filled by the remaining directors to hold until the next annual meeting.

Section 8.

Officers.

The officers of the corporation shall be a chairman, vice chairman, recording secretary, assistant recording secretary, corresponding secretary, assistant corresponding secretary and treasurer. The chairman, corresponding secretary and treasurer must be chosen from the board of directors. Officers shall hold office for the term of one year, or until their successors shall be elected, unless sooner removed by a vote of the majority of the board of directors. One person may hold the office of both corresponding secretary and treasurer and, in addition to the duties prescribed by those by-laws, each officer shall perform all other duties which the board, from time to time may require.

Section 9.

Officers' Salaries.

"The board shall have the power to decide what officers shall be paid salaries and the amount thereof subject to the approval of the General Publishing Board of the National Baptist Convention.

Section 10.

Election of Directors & Officers, How, By Whom.

"As this corporation has no stockholders but is a corporation for general welfare and not for profit and under the control of the National Baptist Convention of the United States of America as set forth in its charter, and, as the said Convention has its annual meetings on the first Wednesday after the first Sunday in September of each year at which time said Convention elects a general Publishing Board, consisting of one member from each state except Tennessee which has eight additional members and which Publishing Board, during the session of said Convention in turn meets and elects its officers are denominated by the same names as in section 8 of these By-laws: Therefore, it is here and now provided, that the officers of the said general Publishing Board of the Convention thus elected shall be and become the corresponding officer of this corporation and it is made mandatory on this board of directors of this corporation to elect such persons its officers and for the like officers, at its annual meeting held next thereafter.

"Likewise the persons nominated at the annual sessions of the Convention either by the Convention itself or its general Publishing Board, for directors of this corporation, shall be the next board of directors of this corporation and shall be elected and confirmed in office at the next annual meeting of this board, held after the said annual session of the Convention. It being the object and purpose of this By-law and of these By-laws, as a whole, to recognize the full authority of said Convention over this corporation in the nomination and election of its directors and officers and in all respects, as set forth in the charter.

Section 12.

Duties of Vice-Chairman.

"In the event of death, disability, or absence for any cause of the chairman, his power shall be exercised and his duties performed by the vice chairman.

Section 13.

Corresponding Secretary.

"It shall be the duty of the corresponding secretary to conduct the general correspondence of the Board; and in connection with the Board have the immediate management of the corporate affairs, subject at all times to the rules, regulations and by-laws of the Board. He shall be the custodian of all legal documents of the corporation. He shall also have supervision of the workers and help employed in the mechanical, publishing, missionary, educational and commercial departments of the Board and shall fix their salaries,

assign and outline their work, subject to the approval of the Board. all accounts to be paid by the corporation must first be approved by him. When the office of corresponding secretary and treasurer are combined in one person, then shall both approve and pay all accounts taking vouchers for the same.

Section 14.

Assistant Corresponding Secretary.

"In the event of the death, disability or absence of the corresponding secretary, his duties shall be performed and powers exercised by the assistant corresponding secretary and in addition, said assistant corresponding secretary shall perform such duties as may be prescribed by the corresponding secretary.

Section 15.

Recording Secretary.

"The duty of the recording secretary shall be to make and keep a faithful record of the proceedings and minutes of the Board of Directors.

Section 16.

Treasurer.

"The treasurer shall have the custody of and be responsible for all moneys and securities of the corporation, shall receipt for the same and pay out its funds only upon checks duly signed by himself and countersigned by the corresponding secretary. He shall indorse all bills for collection or deposit all bills, notes, checks and other negotiable instruments of the company; shall pay out money as may be necessary in the transactions of the corporation, either by special or general directions of the Board of Directors, and have general supervision of the finances of the company. He shall also make a full report of the financial condition of the corporation for the annual meeting of the Board and shall make such other reports and statements as may be required of him by the Board of Directors, or by the laws of the State.

Section 17.

Bonds.

"The treasurer, corresponding secretary and such other officers holding responsible positions in this corporation, as may be required by the Board, shall give annual bonds in amounts fixed by the Board and with sureties satisfactory to the Board, for the faithful performance of their duties and for the restoration to the corporation in the event of their death, resignation, or removal from office of all books, papers, vouchers, money, and other property belonging to the corporation that may have come into his or their custody.

"The Board shall dismiss the corresponding secretary, treasurer or any other officer, required by the Board to give bond, who shall fail to furnish a satisfactory bond.

Section 18.

Bank Account.

"The funds of the corporation shall be deposited with such bank as may be selected by the Board of Directors. The funds so deposited to be drawn out only upon checks, as stated, signed by the treasurer and countersigned by the corresponding secretary and under either the general or special orders of the Board.

Section 19.

Counsel.

"The Board of Directors shall have power to employ counsel, whenever the occasion, in their opinion, demands that such shall be done. Or they may, if desired, make contract with counsel for annual retainer, which shall include the preparation of all such contracts and agreements required in the business of the corporation as may be referred to him by its officers, and he shall inspect and pass upon all such instruments presented to the corporation as may be of sufficient importance to justify such examination and advise with the officers of the corporation in all such legal matters pertaining to the affairs of the corporation as may require his consideration.

Section 20.

Order of Business.

"The following shall be the order of business at all meetings of the Board of Directors:

1. Reading and approval of the minutes of the previous meeting
2. Unfinished business.
3. Report of Chairman.
4. Report of Corresponding Secretary.
5. Report of Treasurer.
6. Report of Standing Committees.
7. Report of Special Committees.
8. New Business.

Section 21.

Reports.

"The Board of this corporation shall make full reports at the end of each quarter of the general Publishing Board of the National Baptist Convention of its business and transactions for the preceding quarter and annually a full report to the Convention [illegible]

Section 22.

Amendments.

"These By-laws may be altered, amended or added to whensoever desired or directed by the National Baptist Convention or its General Publishing Board, in regular session assembled, and such alterations, amendments or additions shall forthwith be submitted to this Board and entered by the secretary on the minutes of this corporation and become effective as part of the By-laws of this corporation."

The Year's Business—Financial Statement.

Our Receipts for the year have been $162,788.30, an advance of $73,940.22 over the preceding year.

The detailed statement is as follows:

SUMMARY.

Receipts.

1st Quarter	$31,025.64
2nd Quarter	39,403.78
3rd Quarter	45,213.95
4th Quarter	47,144.93
Total	$162,788.30

Disbursements.

1st Quarter	$34,829.59
2nd Quarter	38,202.80
3rd Quarter	40,790.65
4th Quarter	51,281.95
Total	$165,104.99

RECAPITULATION.

Receipts.

Balance forwarded Aug. 1, 1920	$ 8,919.52
Total receipts for year	162,788.30
Grand Total	$171,707.82
Total disbursements for year	165,104.99
Leaving balance	$ 6,602.83

OUR RESOURCES AND LIABILITIES.

Resources.

Cash—July 31, 1921	$ 6,602.83
Stock-paper	4,288.80
Periodicals	500.00
Books and Merchandise	6,558.70
Furniture and Fixtures	4,148.50

Accounts Receivable.

Literature, printing and sundry merchandise	$ 5,460.84
National Baptist Convention	726.13
National Baptist Voice	6,624.15
Notes Receivable	90.00

Loan—Publishing House Building Fund	2,500.00
Delivery Equipment	2,200.00
Unexpired insurance	387.30
Machinery, Equipment and Supplies	62,783.00
Total Resources	$92,871.15

Liabilities.

Open accounts payable	$ 7,502.72
Notes payable	30.05
Refund to patrons	30.05
Total Liabilities	$20,655.77
Total Resources over Liabilities	$72,215.88

Our Growth.

Our growth remains continuous and steady. The Sunday Schools patronizing us on October 1, 1920, numbered around 9,500. Today they number around 12,000. The record shows the receipts for the last year to be $88,848.08. The receipts for this year amount to $162,188.30, an advance of $73,940.22 over last year. At the close of last year, the record shows that assets over liabilities were $17,217.54. At the close of this year the record shows assets over liabilities to be $72,215.88, an increase of $54,998,34.

The prodigals are returning home. And then, too, we are breaking down the excuse offered by many for not patronizing us, that they cannot get their literature on time. We are so organizing our forces that "before the close of the day your order will be on the way." They will have to come to us or find another excuse. The rapid increase in the volume of our business carried us into a new stage of development. We now occupy a part of three buildings. We were forced to move our Executive offices to other quarters so as to make more room for our mechanical, our mailing and our book departments. To operate in three different buildings gives us great inconvenience, but we will endure it and do the best we can, hoping that the Convention will give to us as soon as possible the new building. We have also been compelled to reorganize our business methods. Our bookkeeping department and our stenographic department and our order department have been reorganized, enlarged and strengthened. Yet we are far from what we would like our business efficiency to be. We are asking for thoughtful consideration, sympathy, patronage, cooperation and prayer on the part of every loyal Baptist in order that we might put over our part of the denomination's great program.

This growth could not be, were it not for your loyalty. And I wish to give special mention to the unqualified support given us by Tennessee, Mississippi, Arkansas, Alabama, Texas, Georgia, and Louisiana coming up.

Finally:

Brethren, let us renew our determination. Ours is a tremendously great task, but "Dare to believe great things, dare to do great things," and great things shall be had by you. We can't get anywhere if we haven't faith; nor if we are servants of fear.

It seems to me that it is time for us to put into the stable the steeds of fear and slothfulness, and faithlessness, and to bring out the winged couriers, and hitch them to the chariots of our endeavor, so that we might overlap the very mountains of ignorance and sin, and scale the very heights of worldliness and drive on to the everlasting goal of righteousness.

For Jesus shall reign where'er the sun,
Does its successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

Respectfully submitted.

A. M. TOWNSEND, Secretary

APPENDIX "A"

Report of the Purchasing and Building Committee of the National Baptist Convention, U. S. A.

Submitted to the Executive Board of the National Baptist Convention at Kansas City, Mo., June 23, 1921.

Brethren:

At the National Baptist Convention, U. S. A., held in Indianapolis, Indiana, September 1920, A. M. Townsend, E. M. Lawrence and M. M. Rodgers were chosen as a committee with full power and authorized to proceed to purchase, or to buy and build a home for the Sunday School Publishing Board of the National Baptist Convention, U. S. A. This committee at once set about to perform the task placed upon it by the Convention. But our Heavenly Father who doeth all things well, and to whose will we submissively bow, saw best to take from us our co-worker and fellow laborer, Bro. M. M. Rodgers, but not until after the contract for the purchase of a piece of property had been closed. How fortunate is he whom Providence permits to witness his heart's desires turned into a joyful fruition.

We are witnesses that Brother Rodgers saw the travail of his soul and was satisfied, as expressed in his last words and in his smile of satisfaction when your committee had closed the deal for a piece of property which in truth is to be owned, operated and controlled by the Negro Baptists, as represented by the National Baptist Convention, U. S. A., Dr. E. C. Morris, president. Truly can it be said of our fellow-laborer, "Servant of God, well done."

We, your Committee, now beg to report that we have carried out your orders to the extent that there has been purchased in the city of Nashville, Tennessee, right in the very heart of the city, a piece of property on the corner of Fourth Avenue and Cedar Street, known as the old Commercial Hotel property for the consideration of $[illegible]. This property was purchased from the People's Savings Bank and Trust Company and the deed is drawn in favor of the National Baptist Convention, U. S. A., and is as follows:

The Deed.

FOR AND IN CONSIDERATION of the sum of Thirty-seven

Thousand and Five Hundred ($37,500) Dollars, paid and to be paid by the purchaser, the NATIONAL BAPTIST CONVENTION of the United States of America, a foreign corporation (but whose charter is filed with the Secretary of State of Tennessee) of which sum Seven Thousand Five Hundred Dollars ($7,500) is paid in cash, the receipt of which is hereby acknowledged, and for the remainder the purchaser assumes seven promissory notes, each for Four Thousand Two Hundred and Eighty-five Dollars and Seventy-one Cents ($4,285.71), due at one, two, three, four, five, six, and seven years respectively and each bearing interest at the rate of six per cent per annum, from January 1, 1921, payable semi-annually until paid, which notes were executed by the PEOPLE'S SAVINGS BANK AND TRUST COMPANY, a Corporation of Nashville, Tennessee, and to secure all of which a lien is expressly retained upon the property herein conveyed, the said PEOPLE'S SAVINGS BANK AND TRUST COMPANY has bargained and sold, and does hereby alien, transfer grant and convey unto the said National Baptist Convention of the United States of America, doing business in Tennessee through one of its agents, the Sunday School Publishing Board, the following described property to wit:—

> Part of the lot No. 49 on the original plan of Nashville, not of record, described as follows: Beginning at the Northeast corner of 4th Avenue, North, formerly Cherry Street; thence with the Northerly margin of Cedar Street Easterly 92 feet, more or less to what was formerly Edmund Hyde's west corner; thence with his West line Northerly through the center of said original lot 149½ feet more or less to the S. E. corner of a part of said lot No. 49 owned by the Trustees of the Masonic Temple Association; thence with their line Westerly 92 feet more or less to the Easterly margin of 4th Ave., North; thence with the Easterly margin of said Avenue, Southerly 149½ feet more of less to the beginning.

Further described as the property owned by Samuel J. Keith in his lifetime, and which under his will, which was duly probated in the County Court of Davidson County, Tennessee, and is recorded in Will Book 37, page 175 of the Register's Office of Davidson County, Tennessee, and which under item 9, was devised as parcel 2, known as the Commercial Hotel property, to his widow, Elizabeth B. Keith for life with remainder to his children, Walter Keith, Mary Belle Keith Maddin, and the Nashville Trust Company intrust for his daughter, Sammie Keith Glasgow, share and share alike equally. Said property is the same property which was conveyed to Samuel J. Keith by the deed of S. J. Henderson, Trustee, recorded in Book No. 87, page 243, of the Register's office of Davidson County, Tennessee, and which deed is dated February 12, 1885, and said property is known as the Commercial Hotel Property, lying in Nashville, Davidson County, Tennessee.

TO HAVE AND TO HOLD said property with all the improvements thereon and with all the rights and appurtenances thereunto appertaining, to the said NATIONAL BAPTIST CONVENTION of the United States of America, its successors and assigns forever.

The said PEOPLE'S SAVINGS BANK AND TRUST COMPANY does covenant with the said NATIONAL BAPTIST CONVENTION of the United States of America, that it is lawfully seized of said

property, has a good right to convey it, and that the same is unincumbered; it further covenants that it will warrant and forever defend the title thereto to the said NATIONAL BAPTIST CONVENTION, its successors and assigns against the lawful claims of all persons whoever.

THE NATIONAL BAPTIST CONVENTION of the United States of America agrees to carry fire insurance on said property to the amount of Twenty Thousand ($20,000) Dollars with such companies as are acceptable to the PEOPLE'S SAVINGS BANK AND TRUST COMPANY, and to have the loss thereon made payable to the lawful holders of said vendor's lien notes as their interest may appear, and to deposit said policies subject to the approval of the holder of said vendor's lien notes.

IN WITNESS WHEREOF, the said PEOPLE'S SAVINGS BANK AND TRUST COMPANY by its lawful and legal authorized agents, does hereunto set its hand and seal.

This 29th Day of April, 1921.

PEOPLE'S SAVINGS BANK AND TRUST COMPANY,
J. B. SINGLETON, President.
H. D. HAWKINS, Cashier.

STATE OF TENNESSEE
COUNTY OF DAVIDSON

Personally appeared before me, T. Clay Moore, a Notary Public, in and for the State and County aforesaid, J. B. Singleton and W. D. Hawkins, with whom I am personally acquainted and who state upon oath that they are president and cashier, respectively of the PEOPLE'S SAVINGS BANK AND TRUST COMPANY, the grantor in the foregoing instrument, and that they did execute said instrument on the day and date therein mentioned for the purpose set forth therein.

WITNESS MY HAND and seal this 3rd Day of June, 1921.

T. CLAY MOORE, Notary Public.

My Commission expires July 7, 1923.

ABSTRACT OF TITLE AND ATTORNEY'S OPINION THEREON.

We have in our possession the Abstract of Title on this property brought down to the time of its purchase by the People's Savings Bank and Trust Company, Nashville, and the opinion as to the validity of the title, as given by Attorney W. B. Marr, one of Nashville's most reputable lawyers, is as follows:

January 17, 1921.

Gentlemen:

In the matter of title to the property known as the Commercial Hotel property, in the city of Nashville, Davidson County, Tennessee, and which is described as follows: (Here is given the description of the property as shown above in deed).

The life estate interest of this property is owned by the widow of the late Samuel J. Keith, Elizabeth B. Keith, with remainder estate in her three children, Mrs. Mamie Keith Glasgow, Mrs. Mary Belle Keith Madden and Walter Keith. Mrs. Sammie Keith Glasgow has the Nashville Trust Company for Trustee of her in-

terest, which Company will join in the conveyance as trustee for the purpose of sale. This trusteeship has been construed by our Chancery Court in this estate, and a good title can be made by all parties in interest joining in the deed; also with the Nashville Trust Company, as Trustee, joining likewise, Walter Keith, executor of Samuel J. Keith, and P. D. Maddin, Administrator with the will annexed.

The taxes on this property for the year 1920 are still owing for the City $192.00; State and County 1920, also owing $350.00. These taxes should be paid by the vendor.

Taxes 1921 are to be paid by the purchaser, according to agreements made in the purchase of this property.

The vendors have agreed on the following new terms of sale $37,500.00, payable as follows: $7,500.00 cash, balance in five years with six per cent. interest, interest payable semi-annually

Respectfully,
Signed: W. B. MARR.

We hold, also, the deed of transfer of this property by Elizabeth B. Keith, et uls. to the People's Savings Bank and Trust Company Nashville, which is of Record in the Register's office, Davidson County, Tennessee, and recorded in Book No. 571, Page 10, and we hereby testify that all parties named in the opinion above duly subscribed to the deed.

The building which now stands on this site is wholly inadequate for our use as a Publishing plant and our plan is to tear down this old building and to erect a modern four story building which will be adequate and suitable in every way for a progressive publishing house. It is the plan of your Committee to begin the work on this building so soon as the purchase price of the property is paid, and arrangements can be made for the money with which to build. In order that your Committee may not be hampered in its work, and that its work may be facilitated, we ask the following:

(1) That you endorse the action in the purchase of the property above referred to.

(2) That a person be appointed to fill the place on the Building Committee made vacant by the death of Prof. M. M. Rodgers—our desire only being, that such person have the best interest of the denomination at heart, and who is businesslike, agreeable and not to far removed from the place of action.

(3) That the Executive Committee of the Sunday School Publishing Board be appointed as an Associate or Advisory Committee of the Building Committee.

(4) That the Building Committee and its Associate Committee—the Executive Committee of the Sunday School Publishing Board be given full power to plan and raise means for the construction and equipment of the new Publishing House, in cooperation with the President and Secretary of the Convention.

(5) That a campaign of $300,000 for construction and equipment of the new Publishing House be endorsed, the same to be in cooperation with the Campaign Commission of the National Baptist Convention.

Respectfully submitted.
A. M. TOWNSEND,
E. M. LAWRENCE,
Building Committee.

This report was tentatively endorsed by the Executive Board of the National Baptist Convention, U. S. A., in session in Kansas City, Mo., June 23, 1921.

Mr S. P. Harris was appointed on the Building Committee to take the place made vacant by the death of Prof. M. M. Rodgers.

NATIONAL BAPTIST CONVENTION CHARTER REGISTERED IN TENNESSEE.

In order that the National Baptist Convention, U. S. A., a Foreign Corporation, might hold property and do business in Tennessee, under instructions of the Executive Board of the Convention, the Charter of the Convention was filed and registered in the office of Secretary of State, on May 6, 1921, as shown by the following:

CERTIFICATE OF REGISTRATION.

State of Tennessee—Department of State.

I, Ernest N. Haston, Secretary of State of the State of Tennessee do hereby certify that the National Baptist Convention of the United States of America, a Corporation organized under the laws of the District of Columbia, did on the 6th day of May, A. D. 1921, file a certified copy of its articles of incorporation in this office as required by the foreign Corporation laws of Tennessee, certified to by the Recorder of Deeds of District of Columbia.

In Testimony whereof, I have hereunto subscribed my official signature and by order of the Governor affixed the Great Seal of the State of Tennessee at the Department of the city of Nashville, this 6th day of May, A. D. 1921.

Signed, ERNEST N. HASTON,
Secretary of State.

DEED REGISTERED.

Register's Office
State of Tennessee
Davidson County.

Received for Record the 18th Day of July, A. D. 1921, at 3:20 o'clock p. m., and recorded in Book No. 576, Page 70. Noted in notebook 31, Page 61. Fee $1.75.

JULIAN UNDERWOOD, Register.
By FRANK LOFTIN, Dep'y Register.

This closed the transaction and this property legally passed to the National Baptist Convention, U. S. A.

EXEMPT FROM TAXES.

At once we filed petition for relief from taxes on this property and it was granted.

The property is leased to January 1, 1922, and brings an income of $210.00 a month.

REPORT OF PUBLISHING HOUSE BUILDING FUND

Receipts.

Sunday School Publishing Board—Loan	$25
People's Savings Bank & Trust Company—Loan	3
Conventions, Associations & Churches	9
Sunday Schools, Children's Day Contributions	10
Rents	3
Total receipts	$107

Disbursements.

P. S. B. & Tr. Co., Nashville, cash payment on property	$75
Int. on $5000 loan— P. S. B. & Tr. Company	
Interest on Note—Commercial Hotel Property	9
W. D. Hawkins—Commission	
P. S. B. & Tr. Co.—On note due Aug. 4, 1921	20
P. S. B. & Tr. Co.—Int. on $3000 note to Nov. 4, 1921	
Total Disbursements	$10

Summary.

Total Receipts	$107
Total Disbursements	10
Leaving Balance	$ 2

THE NEW BUILDING.

The plan is to tear down the old building, and to constru four-story building, modern in every way—a building which wi adequate for the work of the Sunday School Publishing Boa a building of which all Baptists will be justly proud—the H quarters of Negro Baptists everywhere, and in truth, owned, oper and controlled by the Negro Baptists, as represented by the Nati Baptist Convention, U. S. A.

Your Committee, if authorized will begin work on this build so soon as you will give to us the money to clear the property. A ance of $30,000 is due on it. We hope this can be raised betw this and January 1, 1922, and if so the work may be begun year, and the Convention will come to Nashville in 1923 and d cate the building.

The plan further is to work in cooperation with the Nati Baptist Campaign Commission to raise the money. We are ling upon loyal Baptists everywhere to come to our rescue— Conventions, Associations, Churches Sunday Schools, and Indivi

We must have this building, or else our progress will be pled. $300,000 is the slogan for the new building, and let us scribe this amount here today.

The following State Conventions, District Associations, together with the Sunday Schools on Children's Day have way:

Conventions:

—Rev. J. H. Henderson, President	$300 00
—Rev. A. L. Boone, President	200 00
—Rev. E. C. Morris, President	100 00
—Rev. D. V. Jemison, President	50 00
—Rev. W. M. Taylor, President	30 00
State S. S. Convention, Rev. E. M. Seymour, President	5 00
B. Y. P. U. Convention Mr. L. C. Moore, President	7 00
and Minnesota Convention, By Rev. M. Toomey	12 50

Associations:

Park District—Tennessee, Rev. P. Vertrees, Moderator 17 00

Churches

Presbyterian—Memphis, Tenn., Rev. A. M. Townsend, pastor $300 00

African—Savannah, Ga., Rev. T. J. Goodall, pastor 100 00

—Topeka, Kansas, Rev. S. J. Williams, pastor 2 50

—Topeka, Kansas, Rev. W. H. Young, pastor 2 50

Baptist—Topeka, Kansas, Rev. M. J. Burton, pastor 2 50

Baptist—Topeka, Kansas, Rev. E. N. Gaines, pastor 2 50

Pledges.

Rev. L. K. Williams, pastor Olivet Baptist Church, pledges his church $250.00 per year for five years.

The following letter from Dr. I. A. Thomas, pastor Second Church, Evanston, Ill., has the right ring:

A. M. Townsend, D. D.,
Secretary Sunday School Publishing Board.
National Baptist Convention, U. S. A.
Fourth Ave., North,
Nashville, Tenn.,

Evanston, Ill., Aug. 4, 1921.—

Dear Dr Townsend:

Your favor of July 15th came duly to hand and contents were carefully noted. First, I would like to have you understand my personal interest in a denominational building. Three or four years ago as a series of articles which I wrote to the "Voice" expressed my desire that we should have at Nashville, Tennessee, or some place else was designated by the Convention a denominational building which would cost not less than three or four hundred thousand dollars, to be built, owned and controlled by the National Baptist Convention. Have an ample portion of the net profit for the use of the Publishing Board, and that one Publishing Board should do the publication of the National Baptist Convention unless it was some little necessary work allotted to such as the Foreign Mission Board and other boards far remote, and

that the denomination should house all other boards in the city in this same building.

It should have ample room for housing the departments of the National Baptist Convention with other official offices that might be rented to the state departments and still additional room that might be rented to lawyers or doctors until the departments should grow large sufficiently in their endeavors to take up the room. I stated then that our church would give $100.00 when the Convention reaches upon such a building, and $100.00 for five years. I stated that when I saw your plan for your new building in the Publishing House issue of the "Voice," we then apportioned out of the thousand dollars set aside for National work this year, one hundred dollars for the building. We will bring the $100.00 up to the National Baptist Convention in Chicago, this year. If it were not for the fact that we are doing $35,000 worth of building here this year we would pay one-half of the $500.00. That shows our personal interest and the interest the Second Baptist Church of Evanston will take at once in the building.

I want you to feel that my plans are all ready to come before the Convention and ask the entire Commission and the Convention to get behind the project and raise the necessary money at once. I have written State Presidents since I left the Congress at Kansas City, of various states urging them to urge their brethren to come to Chicago bringing the amount from $1.000 down to $100 and to specify so much for the building purposes of the Publishing Board.

Wishing you continued success in all your endeavors. I am

Yours in His name,
L. A. THOMAS.

"These loyal pastors go forth to war,
An object true to gain,
Their blood-red banners stream afar,
Who'll follow in their train?"

Respectfully submitted,
A. M. TOWNSEND,
E. M. LAWRENCE,
S. P. HARRIS,
Committee.

APPENDIX "B"

Report of the Treasurer of the Sunday School Publishing Board for the year beginning August 1, 1920, ending July 31, 1921.

Receipts.

August, 1920		$ 1,466
September, 1920		21,861
October, 1920		9,498
Total Receipts for first quarter		$ [illegible]
November, 1920		$ 1,486
December, 1920		19,216

January, 1921		18,701 47
Total Receipts for second quarter	$	39,403 78
February, 1921	$	3,224 26
March, 1921		24,621 25
April, 1921		17,368 44
Total Receipts for third quarter	$	45,213 95
May, 1921	$	1,862 15
June, 1921	$	25,403 22
July, 1921		19,879 56
Total Receipts for fourth quarter	$	47,144 93
Amount brought forward		8,860 92
Grand Total Receipts for the year	$	171,649 22

Disbursements.

August, 1920	$	7,311 06
September, 1920		13,877 92
October, 1920		13,640 61
Total Expenses for first quarter	$	34,829 59
November, 1920	$	6,005 31
December, 1920		10,846 51
January, 1921		21,351 98
Total Expenses for second quarter	$	38,202 80
February, 1921		8,170 83
March, 1921		11,685 88
April, 1921		20,933 94
Total Expenses for third quarter	$	40,790 65
May, 1921	$	12,072 82
June, 1922		14,703 02
July, 1921		24,506 11
Total Expenses for fourth quarter	$	51,281 95
Grand Total Receipts for the year	$	171,649 22
Total Expenses for the year		165,104 99
Balance on hand, Aug. 1, 1921	$	6,544 23

Respectfully submitted,
WM. HAYNES, Treasurer.

APPENDIX "C"—FIELD WORKERS.

REPORT OF S. N. VASS, D. D., FIELD SECRETARY.

Dr. A. M. Townsend, Corresponding Secretary, Sunday S
Publishing Board, National Baptist Convention, Nashville, Te

Dear Brother:

Through you as Corresponding Secretary I submit my r
as Field Secretary of the Sunday School Publishing Board o
National Baptist Convention for the year ending August 1st,

In the first place I desire to acknowledge my debt of app
tion to the Corresponding Secretary, the Executive of the S
School Publishing Board, and the entire National Baptist Conv
for the genuine sympathy and hearty support extended me in m
bors. In particular, I mention the delightful fellowship of co
ecutive Secretary, Dr. A. M. Townsend, whose spirit makes
with him a great delight.

1. PUBLICITY WORK. During the past year I have tr
more than enough to go around the globe, visiting twenty-four
in the interest of our work. I averaged two churches a Sunda
preached a little more than one sermon each Sunday in the
I lectured or delivered addresses averaging one for each of the
six days of each week in the year. I visited thirty-five conve
and associations in defense of the work and principles of our
and the National Baptist Convention. In addition, I have use
National Baptist Voice to set our work before the people, and
not failed to speak out to expose the wrong and defend the
I have used other denominational papers in the same way a
portunity offered, and have been able to practically silence the o
artillery. Meanwhile the people began to come to our supp
such a way that we decided to put our energy into organizi
work upon such a basis as will guarantee efficiency along all

2. EDUCATIONAL WORK. During the past year I
stressed the Educational side of the field work as never be
When elected to this position I was elected to do the identical
of work I had already been doing for the past quarter of a c
and was so instructed at the time. During the year I cond
forty institutes for Sunday School and Bible work, and these
tutes occupied one-third of my time actually engaged in fie
and lecturing, not to speak of the time consumed in traveling
long distances necessary to reach various points, and the la
extending over sixteen states. I want to especially thank the
gressive pastors and presidents of conventions all over the co
for unstinted support in my institute work, and efforts to lift
standard for the people. I have especially printed these nam
progresive leaders in connection with my financial report, so
the country can know our progressive leaders. My collection
eraged nearly two hundred dollars a month in spite of the
that I left the field the greater part of three months to com
headquarters to write a teacher training book for our Board
is now in press, entitled, "How to Study and Teach the Bible
is intended not only for teachers but also for all Christian wor
In addition, I wrote many pamphlets and circulars in conne
with our Educational work. I pushed the Educational work

the field and from the office, and results are beginning to appear. Townsend and the Board asked me to render this service at quarters because there was no one else to do it, and they felt experience especially fitted for it and it has been real joy to the this service. My itemized report of work, of course, does not the real work; I have done, nor do my collections report ac- the financing help our service has been to the Board for new have followed in the wake of our labors.

I regard the outlook of our Board as very encouraging, and not first side is the Educational work. The field suffers from lack of ers: workers and at the headquarters the Educational work for sufficient office space, but we are looking forward to the the near future when our churches and schools will send to erect a suitable building in Nashville to house our ing the business as well as the Educational work which is projecting upon a large scale. Below I submit tabu- report of work and collections received:

REPORT.

visited	24
traveled	26606
visited	105
schools visited	67
sermons preached	67
Lectures and Addresses	361
Institutes conducted	40
Days in Institutes	123
Teacher Training Classes organized	17
Conventions and Associations	35
Certificates awarded	424
Letters written	203

CONTRIBUTIONS RECEIVED FROM AUGUST 1, 1920, TO AUGUST 1, 1921.

Tyler Memorial Church Rev. T. R. Daelle, pastor, Raleigh, N. C.	$ 7 50
Plymouth Baptist Church Rev. John Richard, pastor, Washington, D. C.	100 00
Union Street Baptist Church Rev. S. T. Eldridge, pastor, Petersburg, Va.	88 00
Church Baptist Church Rev. H. C. Bailey, pastor, Cleveland, Ohio	8 58
Baptist Church Rev. C. G. Fishback, pastor, Cleveland, Ohio	10 00
Mt. Olivet Baptist Church Rev. C. C. Ailer, pastor, Cleveland, Ohio	13 25
Pilgrim Baptist Association Rev. W. M. Robinson, Moderator, Cleveland, Ohio	100 00

Mt. Zion Pilgrim Church Rev. S. M. Hall, pastor, Akron, Ohio	11
Mt. Olive Church Rev. ———— pastor, Akron, Ohio	1
New York Baptist State Convention Rev. G. H. Sims, Pres., New York City, N. Y.	25
Messiah Baptist Church Rev. S. W. Smith, pastor, Yonkers, N. Y.	63
Mt. Olive Baptist Church Rev. J. E. Rose, pastor, Rochester, N. Y.	10
First Shiloh Baptist Church & B. Y. P. U. Rev. S. J. Echols pastor, Buffalo, N. Y.	17
Metropolitan Baptist Church Dr. A. M. Townsend, pastor, Memphis, Tenn.	15
St. John Baptist Church Rev. W. J. McMichael, pastor, Memphis, Tenn.	8
Mt. Zion Baptist Church Rev. M. K. Curry, pastor, Fort Worth, Texas	100
Alabama Baptist State Convention Rev. D. V. Jemison, president, Mobile, Ala.	101
Mt. Zion Baptist Church Rev. J. S. Drew, pastor, Canton, Miss.	80
First Baptist Church Rev. O. C. Maxwell, pastor, St. Louis, Mo.	103
Second Baptist Church Rev. J. B. Pius, pastor, Columbus, Ohio	85
Second Baptist Church Rev. A. L. Bradey, pastor, Detroit, Mich.	20
Walker Memorial Baptist Church Rev. J. D. Bushell, pastor, New York City, N. Y.	7
Baptist Ministers' Conference Rev. H. A. Booker, president, New York, N. Y.	123
Union Baptist Church Rev. C. L. Fisher, pastor, Hartford, Conn.	76
Mt. Olive Baptist Church Rev. Wm. P. Hayes, pastor, New York City, N. Y.	17
Day Star Baptist Church Rev. J. R. Brown, pastor, New York City, N. Y.	8
Bethel Baptist Church Rev. Jno. E. Ford, pastor, Jacksonville, Fla.	6
Bethel Baptist Church Rev. J. G. Williams, pastor, White Plains, N. Y.	25
Macedonia Baptist Church Rev. Rinico Nelson, pastor, Mt. Vernon, N. Y.	25
Baptist Sunday School Union Rev. J. R. Moss, president, Washington, D. C.	100
Calvary Baptist Church Rev. J. R. Bennett, pastor, Chester, Pa.	33
Roger Williams University Rev. S. A. Owen, president, Nashville, Tenn.	13
Sylvan St. Baptist Church Rev. Wm. Haynes, pastor, Nashville, Tenn	8

Street Baptist Sunday School Mr. David Smith, Supt., Nashville, Tenn.	5 00
Florida Baptist State Convention Rev. W. C. Brown, President, Fernandina, Fla.	20 00
Rural Baptist Church Rev. H. C. Anderson, pastor, Anderson, S. C.	100 00
First Calvary Baptist Church Rev. D. F. Thompson, pastor, Columbia, S. C.	15 00
First Baptist Church and Sunday School Rev. C. D. Griffin, pastor, Tampa, Fla.	75 00
Bible Institute Rev. W. H. Young, E. J. Williams, M. J. Burton and E. N. Gaines, pastors, Topeka, Kansas	166 95
National Baptist S. S. and B. Y. P. U. Congress Rev. D. W. Cannon, president, Kansas City, Mo.	71 96
Northwestern Texas Baptist District S. S. Convention Rev. M. K. Curry, president, Forney, Texas	100 00
Second Baptist Church Rev. S. W. Bacote, pastor, Kansas City, Mo.	10 00
Western District S. S. Convention Mr. W. I. Gaines, president, Springfield, Ohio	75 00
Northern Illinois Baptist S. S. Convention Mr. James E. White, president, Chicago, Ill.	100 00
Bible Institute and School of Methods Rev. C. H. Parrish and Mr. W. P. Offutt, directors, Louisville, Ky.	50 00
Total	$2188 30
Collected on the Voice	89 00
Collected on Books	24 76
Grand Total	$2302 05

Respectfully submitted,
S. N. VASS, Field Secretary.

REPORT OF REV. J. B. GREEN, D. D., DISTRICT FIELD SECRETARY.

To the Sunday School Publishing Board,
National Baptist Convention, U. S. A.,
A. M. Townsend, D. D., Secretary.

My report from January 1, 1921 to July 31, 1921 follows:

Number of sermons preached	55
Number of lectures delivered	57
Number of sermons and lectures	112
Number of revivals conducted	20
Number of churches visited	60
Number of Sunday Schools visited	55
Number of conventions visited	8
Number of B. Y. P. Unions visited	49
Number of Associations visited	8
Number of Woman's Auxiliaries visited	7
Number of Children's Bands visited	3

Total number of visits	190
Miles traveled by rail, 2,900—Expenses for same	$103 00
Miles traveled otherwise 2,100—Expenses for same	284 50
Total amount of money paid for expenses	531 50
Total amount of money collected from all sources	838 50
Money applied to my salary	307 00
Money applied to expenses	531 50

Names and Amounts Received from Churches, etc.

Harmony Baptist Church, Jacksonville, Fla.	$ 30 00
Harmony Baptist Sunday School	10 00
Julington Baptist Church, Edisto, Fla.	15 00
Julington Baptist Sunday School	10 00
Beulah Baptist Church, Tampa, Fla.	10 00
Beulah Baptist Sunday School	5 00
First Baptist Church, W. Palm Beach, Fla.	5 00
Mt. Zion Baptist Church, Apalachicola, Fla.	5 00
First Baptist Church, Panama City, Fla.	5 00
Second Baptist Church, Sanford, Fla.	5 00
Harmony Baptist Church, Jacksonville Fla.	75 00
East Florida Convention	10 00
Mt. Pleasant Sunday School and B. Y. P. U. Convention	9 00
For the Voice (10 copies)	50
Mt. Moriah Baptist Institute, Tampa, Fla.	35 00
District B. Y. P. U. Convention	3 50
From the Sunday School, ———— Fla.	2 00
Greenland Baptist Church	10 00
Julington Baptist Church, Greenland, Fla.	15 00
First Baptist Church, Arcadia, Fla.	15 00
The Church at Zolfax, Fla.	5 00
The Church, Sunday School and B. Y. P. U., Lakeland, Fla.	10 00
Bible Institute at Dunnellon, Fla.	30 00
Palm Sunday Exercises, Jacksonville, Fla.	11 50
Progressive Baptist State Convention	10 50
Progressive Baptist Woman's Convention, Palatka, Fla.	10 00
Convention in Arcadia, Fla.	6 00
A meeting in Green Cove, Fla.	10 00
Orange Park Meeting	4 00
The Great Bible Institute in Harmony	80 00
Board Meeting in Jacksonville	10 00
Sunday School Convention in Julington	16 50
District Convention	10 00
B. Y. P. U. and Woman's Convention	6 00
Middle River Association	3 00
The Voice sold	1 00
Big Revival at Harmony, Jacksonville, Fla.	45 00
Baptist Church at ———— Fla.	10 00
Julington Baptist Church	16 50
John the Baptist, Pensacola, Fla.	10 00
Mt. Pilgrim, Milton, Fla.	10 50
District Convention	5 00
State Convention	10 00
St. John B. Y. P. U.	2 00
Sold the Voice	3 00
Baptist Church, Jacksonville, Fla.	65 00

Julington Baptist Church, Fla.	16 00
Plant City, Rev. I. C. Nammour, D. D.,	10 00
First Baptist Church, Tampa, Fla.	4 00
Revival at Sarasota, Fla.	10 00
First Baptist Church, Palmetto, Fla.	12 00
First Baptist Church, St. Petersburg	9 00
Harmony Baptist Revival, Jacksonville	40 00
Julington Baptist, Edisto, Fla.	16 00
First Baptist, Fernandina, Fla.	10 00
Baptist Convention	13 00
West Coast Association	9 00
South Florida Association	4 00

Respectfully submitted,
J. H. GREEN, District Field Secretary.

REPORT OF REV. J. FRANCIS ROBINSON, D. D., DISTRICT FIELD SECRETARY.

To the Sunday School Publishing Board,
National Baptist Convention, U. S. A.,
A. M. Townsend, D. D., Secretary.

My report from January 1, 1921 to July 31, 1921 follows:

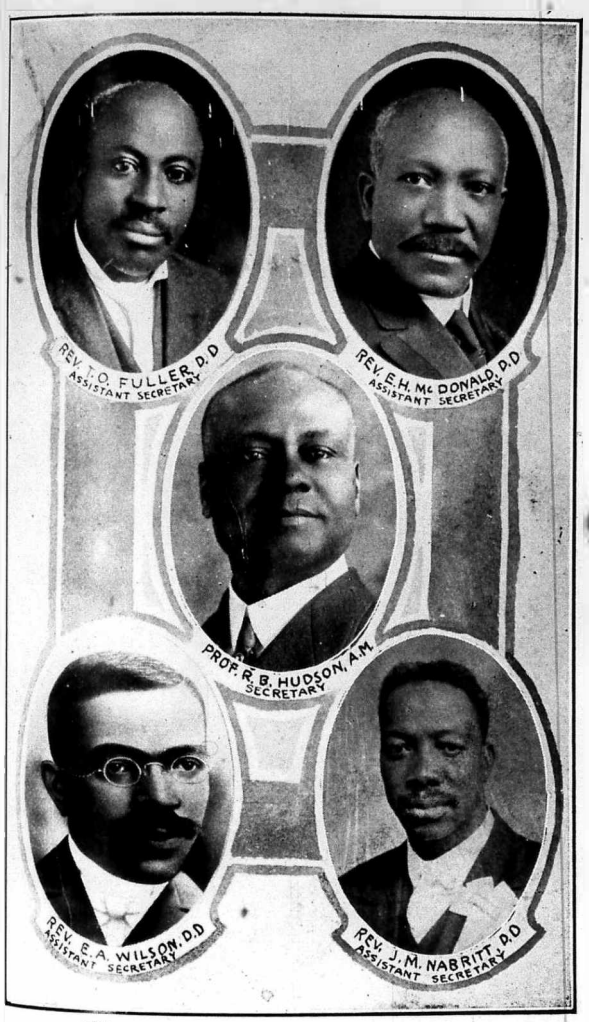
Number of sermons preached	59
Number of lectures delivered	25
Number of sermons and lectures	84
Number of churches visited	74
Number of Sunday Schools visited	79
Number of conventions visited	[illegible]
Number of B. Y. P. Unions visited	3
Number of Associations visited	
Number of Woman's Auxiliaries visited	
Number of Children's Bands visited	
Total number of visits	197
Miles traveled by rail, 8766—Expenses for same	$319 96
Miles traveled otherwise, 664—Expenses for same	96 40
Total amount of money paid for expenses	498 82
Total amount of money collected from all sources	817 32
Money applied to my salary	318 50
Money applied to my expenses	498 82

Names and Amounts Received from Churches, etc.

Haven Hill, Mass. (Calvary)	$ 6 00
Western Avenue, Cambridge	15 00
Myrtle Baptist Church, W. Newton, Mass.	10 00
Western Avenue, Cambridge, Mass.	15 00
New 12th Baptist Church, Boston, Mass.	10 00
Union Baptist Church, Hartford, Conn.	15 00
People's Baptist Church, Boston, Mass.	15 00
Eastern Avenue Baptist Church	5 00
Main Street Baptist Church, Worchester	13 00
W. I. Mission, Boston	60
Monumental Church, Jersey City, N. J.	15 00

Missions, Winchester and Lowell	5 00
Medford Baptist Church	2 90
Brockton Congregational Church	2 25
Eastern Avenue Baptist Church (Mass.)	15 00
Western Baptist Church, Ralubridge	10 00
Eastern Avenue Baptist Church, Mass.	17 03
Donation from Sunday School Publishing Board	20 00
Salem Baptist Church, Jersey City, N. J.	20 00
Bethsaida Baptist Church, Newark, N. J.	20 00
Mt. Vernon Baptist Church, Chicago, Ill.	10 00
Second Baptist Church, Evanston, Ill.	12 00
The Sunday School Publishing Board of Nashville	50 00
Western Avenue Baptist Church, Cambridge	12 50
People's Baptist Church, Boston	5 00
Monumental Baptist Church, Chicago, Ill.	2 50
Monumental Baptist Church, Chicago, Ill.	6 00
Pilgrim Baptist Church, Chicago, Ill.	19 50
Bethlehem Baptist Church, Chicago, Ill.	1 01
Second Baptist Church, Evanston, Ill.	9 55
Joliet (Second) Joliet, Ill.	5 00
Bethlehem Baptist Church, Chicago, Ill.	1 00
Union Association, Chicago, Ill.	3 00
Pilgrim Baptist Church, Chicago	25 00
Alton A. M. E. Church, Alton, Ill.	7 00
Union Baptist Church, Des Moines, Iowa	4 20
Pilgrim Baptist Church, Omaha, Neb.	16 00
Zion Baptist Church, Omaha, Neb.	8 59
3 Mission Churches, rural of Chicago, St. Louis & Kansas City	14 00
People's Community Church, Chicago, Ill.	10 00
Olivet Baptist Church, Joliet, Ill.	5 00
Chicago District Sunday School Convention, held at Olivet Baptist Church	10 00
Missouri District Sunday School, held at Kenlick, Missouri	10 00
Illinois State, held at Alton, Ill.	50 00
National Baptist Sunday School and B. Y. P. U. Congress	75 00
Nebraska New Era Association, held at Omaha, Neb.	50 00
Zion Baptist, Springfield, Ill.	7 00
Union Baptist, Springfield, Ill.	4 50
Mt. Moriah, Chicago, Ill.	6 00
Monumental Baptist Church, Chicago, Ill.	8 75
Friendship, Detroit, Mich.	7 00
Mt. Olivet, Detroit, Mich.	8 50
Inst. Baptist, Detroit, (Lecture)	14 50
Mt. Zion Baptist, Milwaukee, Wis. Inc., Lec. and Sermons	20 00
Central Baptist, Pittsburg, Penn.	25 00
Central Baptist, Pittsburg (Lecture)	12 50
Pittsburg Pastors' Conference	10 00
Good Hope, Pittsburg	10 00

Respectfully submitted.
J. FRANCIS ROBINSON, District Field Secretary.



Secretaries of the National Baptist Convention.

APPENDIX "D"

REPORT OF THE NATIONAL BAPTIST VOICE.

Mr. President and Coworkers of the National Baptist Convention, U. S. A.:

I have come before you to report my acts as manager of the National Baptist Voice, which laid the foundation of the Sunday School Publishing Board, that is now succeeding by leaps and bounds.

Had it not been for this great journal, the enemies to success, in principle, to right and fair play, would have overcome and put us to open shame; but we are very thankful to the Lord, and to our many subscribers for the help we have had, for many of our subscribers have been loyal to the Voice.

We know that the Voice has not come to you regularly, but under the circumstances that prevailed last year, the inadequate machinery with which to get the paper out on time, together with incompetent or untrained help has been a great setback to the Voice, and has caused many complaints that will never come again for the reason that the above named defects have been remedied and the Voice is destined to have smooth sailing this year.

A religious paper like the National Baptist Voice, is not to be valued by dollars and cents. It is a sentiment maker, its pages stand open ready to give knowledge to knowledge seekers. The National Baptist Voice has been the greatest asset in bringing patronage to the Sunday School Publishing Board, from the time it was in its embryotic state until now, and now is driving that old enemy out of the Lord's field back to his well bought home.

In keeping with the recommendation made by Dr. E. C. Morris, that each Board of the National Baptist Convention, U. S. A., be allowed space in the National Baptist Voice, and that a reasonable price be charged for the same, such space has been allowed and it is as follows:

To the National B. Y. P. U. Board for space 16x20, or 320 sq. inches, at 6 cents per sq. inch, per issue:

For one week	$ 20 00
For fifty-two weeks	1040 00

To the Foreign Board for Space 16x20, or 320 sq. inches, at 6 cents per sq. inch, per issue:

For one week	$ 20 00
For fifty-two weeks	1040 00

To the Sunday School Publishing Board for space 16x20, or 320 sq. inches, at 6 cents per sq. inch, per issue:

For one week	$ 20 00
For fifty-two weeks	1040 00

To the Church Extension Board, for space 16x20, or 320 sq. inches, at 6 cents per sq. inch, per issue:

For one week	$ 20 00
For fifty-two weeks	1040 00

To the Home Mission Board, for space 16x20, or 320 sq. inches, at 6 cents per sq. inch, per issue:

For one week	$ 20 00
For fifty-two weeks	1040 00

To the Educational Board for space 16x20, or 320 sq. inches, at 6 cents per sq. inch, per issue:

For one week	$ 20 00

For fifty-two weeks	$1040 00

To the Benefit Board, for space 16x20, or 320 sq. inches, at 6 cents per sq. inch, per issue:

For one week	$ 20 00
For fifty-two weeks	1040 00

To the Sunday School and B. Y. P. U. Congress for space 16x20, or 320 sq. inches, at 6 cents per sq. inch, per issue:

For one week	$ 20 00
For fifty-two weeks	1040 00

To the Woman's Auxiliary Board for space, 16x20, or 320 sq. inches, at 6 cents per sq. inch, per issue:

For one week	$ 20 00
For fifty two weeks	1040 00

Summary.

National B. Y. P. U. Board	$1040 00
Foreign Mission Board	1040 00
Sunday School Publishing Board	1040 00
Church Extension Board	1040 00
Home Mission Board	1040 00
Educational Board	1040 00
Benefit Board	1040 00
Sunday School and B. Y. P. U. Congress	1040 00
Woman's Auxiliary Board	1040 00
Total	$9,360 00

REPORT OF AGENTS.

National Baptist Voice.

	Receipts	Commission
Rev. M. Toomey, Subscriptions, March to July	$52 26	$17 33
Rev. L. Allen, Jr., papers sold	4 60	1 50
Mr. Will Hill, Carter's Creek, Tenn., papers sold	5 60	1 50
Mr. K. Curry, papers sold	33 35	11 11
Mr. L. W. Mackey, papers sold	42 76	10 50
Miss M. L. Flagg, papers sold	19 50	6 42
Mrs. P. A. Martin, papers sold	12 68	3 17
Mrs. C. M. Wells, papers sold	6 75	2 25
Mr. L. L. Liggins, Glendora, Miss. papers sold	75	25
Miss Lottie Dickinson, Foreman, Ark., papers sold	75	25
Mr. I. S. Powers, papers sold	75	25
Totals	$216 03	$67 04

ADVERTISING ACCOUNT.

Debits.

To Individuals and Corporations	$ 431 00
To National Baptist Convention Boards	9360 00
Total	$9791 00

Credits.

To Individuals and Corporations	$ 98 50
To National B. Y. P. U. Board	25 00
To Sunday School Publishing Board	1040 00
Total	$1163 50
Total Debits	$9791 00
Total Credits	1163 50
Balance Due	$8627 50

FINANCIAL STATEMENT.

Receipts.

Subscriptions	$ 811 12
Papers sold	216 03
Individuals and Corporations—Advertising	95 50
National B. Y. P. U. Board—On account space	25 00
Sunday School Publishing Board	1040 00
Total Receipts	$2190 65

Disbursements.

Agents' Commission	$ 67 04
Sunday School Publishing Board—On account	2123 61
Total	$2190 65

Balance—Nothing.

Resources.

Furniture and Fixtures	$ 300 00
Unpaid Subscriptions	3700 00
Office Supplies	25 00
Due from National Baptist Convention Boards—for space	8295 00
Due from Individuals and Corporations—advertising	332 50
Total	$12652 50

Liabilities.

To Sunday School Publishing Board—ptg., salaries, etc.	$6624 15

Summary.

Total Resources	$12652 50
Total Liabilities	6624 15
Total Resources over Liabilities	$ 6028 35

Respectfully submitted,
E. M. LAWRENCE,
Manager National Baptist Voice.

REPORT OF EDITOR OF VOICE.

In accordance with the mission of the National Baptist Voice and in obedience to the duties thereof, we, as editor, have sought during this conventional year, as in times past, or throughout its

existence as a journalistic agency of the denomination, as projected by the National Baptist Convention, to make it a reliable, informing, efficient, and effective publicity asset in assisting in the development of the work of the denomination, fostering several prime departments and their activities.

The Voice, since its birth, which was a vital necessity, has done its best, as circumstances permitted and through the extensive news-gathering and informing itineraries of the Editor, almost, always at the request and in company with the President of the National Baptist Convention, to bring back every vestige of patronage possible to the publication interests of the denomination. Some of these trips discharged the expenses and others did not, save by the assistance of President Morris. The Manager's report will cover the financial account turned in by the Editor.

Major Trips.

To Muskogee, Okla., Nov., 1920, in company with President Morris, visiting Rev. W. E. Stewart and church, special occasion—$25.00. Dr. Morris supplied the deficiency—$10.00.

To Boston, Mass., Dec., 1920, account Federal Council of the Churches of Christ in America, in company with President Morris, at his request at Arkansas Baptist State Convention in Nov., 1920, he, securing from that body one hundred dollars for the editor's expenses. The trip expenses were upward of $150.00, which balance over $100.00 was made up by subscriptions and President Morris' liberality out of collections.

To Chicago, Ill., Jan., 1921, account entrance occasion of Dr. S. E. J. Watson and church into possession of that newly purchased church edifice, Pilgrim Temple, in company with President Morris, $75.00, and $25.00 from Dr. L. K. Williams; this covered the expenses of the trip which extended from Jan. 1 to Jan. 21, 1921.

To Washington, D. C., March, 1921, account inauguration of President Harding, in company with President Morris and at his request, to give the readers of the Voice first-hand report of the occasion, full railroad fare and other expenses—$75.00. This expense was borne by the Editor, with the exception of a few dollars from a collection to President Morris from Mt. Carmel Baptist Church, Dr. W. H. Jernagin, pastor.

To Texas, on itinerary, points, Houston, Beaumont (main objective) an auspicious occasion of Pastor Keeling and church, then Port Arthur and Palestine—$75.00. Trip expenses fully covered, and no more by other smaller collections at other points in Arkansas, [illegible] of which President assisted in covering the expenses of the editor.

Coming through the mail were many subscriptions for the Voice, and these are included in the report of Manager E. M. Lawrence.

The Voice, like the good ship that stands out to sea, confident in the strength of its builders, has faced the storms and the [illegible] and rolling swells of opposition, trying ordeals, and self opinionated and conceited critics, yet it has kept on in the consciousness of performing its duty in obedience to the service of the denomination, and in accordance with the policy laid down by the National Baptist Convention.

J. D. CRENSHAW,
Editor of National Baptist Voice.

Childrens Day Contribution by States.

1.	Tennessee	$213 21
2.	Mississippi	301 87
3.	Arkansas	102 87
4.	Alabama	81 20
5.	Georgia	57 73
6.	Louisiana	37 90
7.	Oklahoma	35 70
8.	South Carolina	41 00
9.	Texas	28 10
10.	Kentucky	24 70
11.	Ohio	24 00
12.	Illinois	21 27
13.	North Carolina	23 17
14.	Florida	17 05
15.	Virginia	11 00
16.	Indiana	9 23
17.	Kansas	7 03
18.	Iowa	6 00
19.	Michigan	5 00
20.	Nebraska	5 00
21.	Washington (State)	4 51
22.	West Virginia	4 25
23.	New York	3 25
24.	Pennsylvania	2 40
25.	Delaware	1 00
26.	Arizona	
27.	California	
28.	Colorado	
29.	District of Columbia	
30.	Maryland	
31.	Massachusetts	
32.	Minnesota	
33.	Missouri	
34.	New Jersey	
35.	Utah	

The report was exhaustive and complete and showed receipts for the year $162,788.30. An increase of $73,940 22. Disbursements $165,104.99. Total resources of the Board $92,871.15; Liabilities $20,655.27; Net resources over liabilities were $72,315.88. The report both encouraged and inspired the Convention.

The music committee rendered several inspiring selections during the delivery of Secretary Townsend's report. Dr. Wm. Haynes, Treasurer, of the Publishing Board submitted his report which showed total receipts amounting to $171,649.22. Disbursements $165,104.58. Balance on hand $6,542.23.

A telegram was read by Secretary Hudson containing greetings from Dr. W. H. Jernagin, of Washington, D. C. President Morris presented Rev. S. S. Odom, of Arkansas, chairman of the Home Mission Board. The chairman introduced Rev. W. F. Lovelace, D. D., the Secretary, of the Board, who submitted his annual report.

THE 26th ANNUAL REPORT OF THE HOME MISSION BOARD OF THE NATIONAL BAPTIST CONVENTION.

September 7th, 1921.

To the President and Members of the National Baptist Convention.

As Corresponding Secretary of your Home Mission Board we come before you to make the first annual report of our stewardship, and the 26th annual report of the Home Mission Board.

On last September when we were asked to take hold of this work, we very reluctantly did so. Dr. Joseph A. Booker my predecessor was a very efficient secretary. Really, I, personally, do not believe that we have a better qualified man in the whole country.

We do not hope to excel his most excellent work but just to hold the work at the same great height to which he carried it.

Our Reception.

Allow us to say here that we have no complaint to make about the way our brethren at large have received us in their conventions, associations and churches. They made us feel more as though we were at home than a stranger.

Our missionaries have shown a spirit of co-operation from beginning to end. If we have succeeded at all it has been by means of such a reception and co-operation as just named.

The Relation of Our Home Board to Other Boards.

The relation of our Home Mission Board to the other Boards is as mother to child.

Our Board is the Board of Boards. All the others are simply offsprings of the Home Board.

Our Lord did not intend that the Foreign Mission work should precede Home work. "Begin at Jerusalem." He says and then spread out, but we seem to feel that we must spread out and then begin at home.

If we should have well trained missionaries for the Foreign fields, they must be trained by Home Mission workers

The Sunday School work as carried on by its Board is only a teaching department of the Home Mission work and all of the Sunday School teachers and officers are products of our Home Mission workers.

The B. Y. P. U. Board attends to a particular line of Home Mission training although done under another name.

The Church Extension is strictly a part of our Home Mission work as is the Evangelical Board, differing from the Home Mission Board only in this, they both have a specific line of Home Mission work from which, as you see, they derive their particular name.

In fact all of the Boards bear the same relation to the Home Mission Board as the flowing stream does to the spring.

Dry up the spring and you dry up the flowing stream. Fail to estimate your Home Mission work as a denomination and you will soon have no successful work among any of the Boards.

The Scope and Work of Our Home Board.

The Home Mission Board has for its territory the entire United States of America. As a National Baptist Convention Board we know no North and we know no South.

The brotherhood of the Negro Baptists of this Convention has been so well cemented by the trowel of love and denominational loyalty that the Mason and Dixon line has been blotted from our map.

Although it has been occasionally remarked by a few that this is a Southern Board, that was because they did not fully comprehend the manner in which the Southern Baptist Convention (white) restricted their gifts to our National Baptist Home Mission Board in favor exclusively of our colored missionaries in the South

We should remember that our white brethren have two conventions and they are distinct from each other in their operation, so with them there is still a Mason and Dixon line. But we have one great Baptist Convention and we are one and inseparably so.

Some of Our Difficulties.

1. There seems to be a state of lethargy among our churches and naturally that means that the pastors of such churches are likewise afflicted. "Like people like priest."

It was surprising to find that numbers of our churches and pastors could not be awakened toward our cause. Some that did wake up did not get up. While others responded liberally and at once.

This state of lethargy comes because pastors and churches do not feel the responsibility of helping others.

2. We could not wonder at these conditions, when we began to realize how many of our pastors are uninformed themselves about our work, and therefore not able to inform the people, hence, as the prophet said, "My people are destroyed for the lack of knowledge."

This curse of unprepared leadership must be removed if we would succeed.

Many of our pastors are good and excellent men and are doing all that they know to do but after all are unprepared for leadership.

3. We find that another of our difficulties is that there has been much dishonesty in handling public money. So that many have become discouraged because they can never trace their money to the proper cause for which they gave it.

4. We find that sometimes money is collected for Home Mission and is often withheld until an unreasonable time after date is used for another purpose.

Again we are sorry to say that quite a number of our largest and wealthiest churches with some of the leading pastors of the denomination at their head do not regard any appeal you send them as well as the small poor churches, but they give you an eternal silence.

It is quite noticeable that our honored president, Dr. E. C. Morris has responded with a donation to every appeal made by our Board during this conventional year.

There are several others who have done the same but the lack of space will not allow me to call names.

The Condition of the Field.

The field is broad and there is plenty to do, but real, efficient laborers are few.

There are many churches who are suffering for regular preaching. They have pastors, it is true, but they are "once a month" pastors and in case of rain it is very often two months between the pastor's visits. With these visits so wide apart the pastor is inclined to cater to the people and just gives them a shouting time and then while this fever heat is on takes the collection, hence, you see, giving no time to real instruction along the line of enlightenment in practical duties of life and denominational work, nor substantiating his hearers in the doctrine that we Baptists hold dear.

There are many of our preachers holding four and five churches. They seem to be weeding a wide row, but we all know that very little good is actually being done for the people in such cases.

In such cases as these just mentioned the Sunday school is only gone through with in a formal way, the B. Y. P. U. work, the Woman's work, and other denominational features of our church work are never given a place nor a hearing.

In most cases as these the church is left almost continually in the hands of the deacons, who generally, as their pastors, never attend an association or convention hence, are not prepared to instruct in any kind of denominational efforts nor in the fundamental principles of our denomination.

The people are not stubborn but ignorant of what Baptists are doing and what Baptists stand for.

Really, the mass of people is not reached.

For the lack of regular pastors many of our meeting houses are laid waste and many are deserted by the membership who seek shelter in other denominations as members, or at least as attendants.

It might be supposed that our missionaries might supply these places and make conditions better, but you must remember that our missionaries must live and for the most part support a family and in such a field a missionary finds it impossible from a financial standpoint to stay long enough in such places to bring proper results.

We have quite a number of destitute fields both North and South where there are no churches at all and no regular preachers and in many cases no opportunity for religious worship.

We are sorry to say that quite a large number of our members belong to that class of people who did not join the church on principles, but rather on account of surroundings or other circumstances, hence, when they fall into places where they do not find their own church they become an easy prey for other people.

Even the Roman Catholics decoy them with kindness and favor. Something should be done and something must be done.

Will our Baptist brotherhood sit idly by and see our brethren stolen from us when with a little effort we could save the situation?

Our Needs.

We need more missionaries. The field is too large for the number of missionaries that we have.

We need to be able to have a missionary to go to our destitute fields in both the North and South and stay there long enough to build up a church work in such a way that a missionary pastor could by the help of our Board care for the work.

Our missionaries need better salaries, so that instead of being compelled to visit the largest churches so often on account of needful financial help, they could give more attention to the weaker and uninstructed churches.

Thousands and thousands of our people have gone North, hence, as these conditions we have two problems to solve.

First by this great exodus to the North many of our congregations in the south have been so weakened that they need financial aid in securing suitable pastors and supporting same.

Second, in the North we need to furnish such missionary workers as would be able to gather our people into proper folds and hold them until somebody came.

We need at the same time money to help these distressed Christians and house them in places of worship.

Co-operation.

We are now cooperationg with the great Southern Baptist Convention (white). They have pledged themselves to give us dollar for dollar on our missionary work for the South.

They are doing their part well but we cannot tell how long they will continue to do it; because we have not carried out our part of the pledge made to them.

However, we are proud to say that, even though this has been one of the worst years financially that we ever saw, we have reason to be proud of the progress over last year's work.

Our people have contributed more freely this year by several thousand dollars. Really, our missionaries seem to have made a great pull this year.

You will notice by our financial report that our collections have about doubled themselves. The thing now that would help most is that all of our organizations should fall in line and cooperate with our Board.

If we get 500 of our wealthiest churches to regularly contribute to our Board, $5.00 per month then that would be $2500.00 per month or $30,000 per year. If we could get 1000 other churches to give each $2.00 per month that would be $24,000.00 per year.

If we could get 1,000 churches to contribute one dollar each per month there would be $12,000.00 dollars in one year. Making a total of the contributions we have $66,000.00.

Presuming that the Southern Baptist Home Mission Board (white) would give us at least $20,000 00 and including what our regular workers would raise, we would have at least $100,000.00

Now with such an amount coming into our Board we could supply every needy place with a mission worker and assist more churches to have regular pastors.

Fields and Missionaries.

Your Board is doing work in the following States by the following Missionaries:

Alabama—
Rev. W. L. Jeffries ..... Selma
Rev. N. N. Nealy ..... Montgomery

Arkansas—
Rev. R. N. Davis ..... Tiller
Rev. T. P. Hilliard ..... Texarkana

Florida—
Rev. G. P. McKinney ..... Live Oak

Georgia—
Rev. A. B. Murden ..... Athens
Rev. J. W. Jackson ..... Atlanta

Kentucky—
Rev. P. W. Hampton ..... Anchorage

Louisiana—
Rev. C. D. McGruder ..... Union

Mississippi—
Rev. E. B. Topp ..... Jackson

Oklahoma—
Rev. J. W. Perkins ..... Muskogee

South Carolina—
Rev. William Howard ..... Darlington

Tennessee—
Rev. A. D. Hurt ..... Nashville
Rev. William Collier ..... Memphis

Texas—
Rev. C. N. Hampton ..... [illegible]

Collections by states and otherwise.

Alabama	[illegible]
Arkansas	3302 00
Florida	6384 00
Georgia	4869 29
Kentucky	1305 16
Louisiana	[illegible] 79
Mississippi	448 00
Oklahoma	560 75
South Carolina	2675 14
Tennessee	2090 84
Texas	6675 00
Home Mission Board Southern Baptist Convention	
Total for 1920 and 1921	$30,482 96

This does not include money collected since August 1st, for my report as you must understand closes with July 31st.

I have received several dollars since then which would ever swell this report considerably higher.

Summary of Work Done by Our Missionaries from August 1st, 1920 to August 1st, 1921.

Days of service	5600
Days lost by all missionaries	325
Sermons preached	4500
Addresses delivered in S. S. Prayer meetings	3400
Total sermons and addresses	7900
Homes visited	4890
Homes without Bibles	350
Religious services in Homes	1697
Churches visited	2600
Conversions	1800
Baptisms performed	1500
Addition by letters	375
Members restored	2332
Total additions	2332
Churches organized	11
Sunday Schools organized	450
Meeting Houses built	125
Meeting Houses repaired	250
Amount expended helping to repair church houses	$5275
Bible Conferences	315
Number of ministers attending	1250
Number of other people attending these conferences	18000
District Associations, District Conventions and State Conventions attended	3004
Bibles and New Testaments distributed	1600

What The Home Mission Board Stands For.

1. Better paid pastors.
2. A more efficient ministry.
3. More effectual missionary work.
4. Unanimity in doctrine, discipline and practice.
5. Co-operation with every Missionary Baptist organization within the United States, white and Black, for service.

Respectfully submitted,
Home Mission Board of the National Baptist Convention,
S. S. ODOM, D. D., Chairman.
W. F. LOVELACE, Sec.-Treas.

The report showed that the Board had done excellent work during the year, aiding weak churches and doing other work through missionaries in the various states in co-operation with the Home Board of the Southern Baptist Convention. The amount collected during the year including the $6,675.00 from the Southern Board amounted to $30,482.96.

The Report of the B. Y. P. U. Board was called for, Dr. W. M. Taylor, Louisiana, introduced Dr. E. W. D. Isaac, Corresponding Secretary of the Board who arose to submit his report.

TWENTY-SECOND ANNUAL REPORT OF THE NATIONAL BAPTIST YOUNG PEOPLE'S BOARD OF THE NATIONAL BAPTIST CONVENTION.

To the Officers and Members of the National Baptist Convention:

In submitting our twenty-second annual report, we are pleased to state that our Board has met with a marked degree of progress, which is encouraging to us from almost every point of view. Pas-

tors understand our work more thoroughly and seem to be in greater sympathy with us in our efforts to advance it. B. Y. P. U. organizations have multiplied in the largest possible ratio, and contributions to this phase of the work have been more generous than in any of the years that have passed. Our young people have a more definite conception of the character and scope of the work which is entrusted to them, and seem to be delighted with efforts to increase its prestige, its importance and its worth to the denomination. Parent bodies recognize the fact that this auxiliary movement should be a substantial part of their organism, and that much more time and pains should be devoted to its development. We are very much encouraged by the fact that it is no longer necessary for the secretary to visit Baptist organizations in person in order to get appropriations for the work of the Board. On the contrary, every State and District Convention has voluntarily made liberal appropriations to our work, and their officials have expressed deep regret that these contributions could not have been larger.

Field Work.

By reason of these systematic contributions, we have been able to increase our field workers, and thereby reach a greater number of our constituents. Rev. William L. Craft, acting as field secretary, has prosecuted his work with a remarkable degree of success, especially in view of the fact that his health seems to be permanently impaired and constantly on the decline. It should be borne in mind that he has been one of the most faithful, energetic, successful and trustworthy representatives that this Board has appointed since the date of its organization. The denomination is hereby admonished to hold in grateful remembrance a public servant, who, for nearly a quarter of a century, has been loyal and faithful to all its interests as the opportunity has been afforded. His field work has been supplemented by the zealous, efficient and untiring labors of Rev. D. H. Hamilton of New Orleans, La., who manifests the proper spirit and labors diligently to give satisfaction. For the purpose of pushing our work more rapidly in the Northern section of the country, the Board selected Rev. Isaac C. Reddie of Baltimore, Md., as field secretary for the New England section. His work has been highly complimentary because of the zeal and earnestness with which he discharges his duty. As a result of his labors, we have found open doors and hearty receptions in places which have heretofore been practically closed against us. Our co-operative work in the various states has been of a very satisfactory nature. The joint representatives of our Board have not been able to devote their whole time to the work, but they have been loyal and energetic, and for that reason, have achieved splendid success. It may be seen, by reference to our statistical statement, we have done a greater amount of missionary work this year than at any previous time in the history of the Board. Despite this unusual progress, we have not succeeded in extending our co-operative processes to all of the territory which needs our attention.

Costly Negligence.

The ninth article of the Constitution for local B. Y. P. U. Societies is an agreement on the part of such organizations to send one-tenth of their public collections each month to The Board's Headquarters, to be utilized in the promotion and extension of this

department of the work. Notwithstanding the fact that this provision appeared in the Constitution more than fifteen years ago and has been kept constantly before the eyes of all B. Y. P. U. officials and others concerned, we have not been able to collect this missionary money in any systematic manner. Only a few local organizations meet this requirement. It is our sincere desire that the leaders of young people's societies throughout the country take this matter seriously and see to it that these contributions are sent regularly on the first day of each month in accordance with the terms expressed in the Constitution.

Function of the Young People's Society.

This work is fundamental in character: It has a definite function to which we cheerfully invite attention. It aims:

1. To cultivate the SPIRITUAL LIFE of the young people.
2. To discover the individual talents and powers of young people.
3. To train young people so as to PERFECT their powers for SERVICE.
4. To lead young people in self expression in LIFE and SERVICE.
5. To interpret to young people the MISSION of the CHURCH.
6. To influence young people in forming their SOCIAL RELATIONSHIPS for life.
7. To develop an ACTIVE INTEREST in DENOMINATIONAL ENTERPRISES.

Many years of experience have enabled us to reach a definite conclusion as to the best methods to employ in the successful prosecution of this work. We begin with:

Cultivation of the spiritual life.—The church is the home for young Christians, the place where the spiritual life should receive the nurture and care that it requires in order to increase its development in vigor and power. That the young Christians may be properly conditioned for this growth, the church provides the young people's society as the place where certain activities will be prescribed and certain exercises allowed that will draw out and develop the spiritual life that is beginning to show itself in the souls of these people.

The Sunday school is an opportunity for Bible study, and the Young People's Society will not interfere with that, but there is a difference between Bible study and Bible reading—the difference between seeking to furnish the mind for work and fitting the body for service. It is the special business of the young people's society to lead young people to an acquaintance with the Bible, primarily for the purpose of personal growth in the spiritual life and to lead them out in private and public prayer, and to direct the activities and work of the young people that they may grow thereby. Every young Christian needs just that thing, and the young people's society is preeminently qualified to do that work for young Christians.

We think that the only substantial foundation on which to rear the superstructure of the spiritual temple is the word of God. Our Christian Culture Course includes the study of several valuable and helpful text-books, but we teach the young people that there can be no substitute for the grand old Book, which we call the Bible.

The learned Dr. Neal Dwight Hillis truly says, "But apart from

and above all others is the Book, the Bible. Be our theories of inspiration what they may, this Book deals with the deepest things in man's heart and life. Alone, it has civilized whole nations" Ruskin and Carlyle tell us that they owe more to it in the way of refinement and culture than to all the other books, plus all the influences of colleges and universities. Therein, the greatest geniuses of time tell us of the things they caught from the skies, the things that stormed upon them, and surged through their souls in mighty tides, entrancing them with matchless music;" things so precious for man's heart and conscience as to be endured and died for. It is the one book that can fully lead forth the richest and deepest and sweetest things in man's nature. Read all other books, philosophy, poetry, history, fiction, but if you would refine the judgment, fertilize the reason, wing the imagination, attain unto the utmost womanhood or the sturdiest manhood, read this book reverently and prayerfully until its truths have dissolved like iron into the blood. Read, indeed, the hundred great books; if you have no time, make time and read. Read as toil the slaves in Golconda, casting away the rubbish and keeping the gems. Read to transmute facts into life, but read daily the book of conduct and character, the Bible. For the book Daniel Webster placed under his pillow when dying is the Book all should carry in the hand while living.

We teach the young people constantly that they should never minimize the power and influence of the Word. The present age has an abundant faith in scholarship. This is as it should be. None should attempt, in this advanced and advancing literary age, to throw any slight on sound and accurate scholarship. Let scholars be fought by all means with weapons of scholars. But it is very much to the point to observe that it has never been by learning, by philosophy, by science, by scholarship, that the church has been revived and saved in eras of great religious laxity and unbounding infidelity. When Jesus introduced his religion into the world, He did not choose "scholars," but humble, simple-minded men, attached to Himself by a living faith, and imbued with power from on high to do it, as witnesses to His words, works and resurrection. "The base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that He might bring to naught the things that are." (1 Cor. 1:28). The verdict of history justifies this method in the most emphatic and conclusive manner. The greatest thing we can say of these first disciples of Jesus, the most convincing testimony we can bear to their own greatness, is that they had eyes to see, that when the wise men of the world of that time were blinded, and could not see, they had the power to discern something of the meaning, the importance, the world-wide significance of this great appearance in their midst; that they had the power to take, in some degree, the measure of that great spiritual movement which the Lords of the people, the Caiaphases, Pilates, Scribes and Pharisees, Rabbis, were all blind to, and could only set down to some passing spasm of superstition.

They took in some degree, the measure of the spiritual greatness of the Lord Jesus Christ, and saw something of what His person and work really meant for men; saw that there was laid in Him the foundation of a great world-wide religion; that bound up in Him were hopes grand and glorious beyond expression for the individual and the race. This is their eternal title to honor. By means of it

they became the instrument of a revolution which changed the face of the world. God hid it from "the wise and prudent," but revealed it unto "babes." So when we came to the later age of the reformation, what brought the remedy for the unbelief and spiritual evils under which that age groaned? Not scholarship or science, but the discovery in Scripture and faithful proclamation of the living gospel of the grace of God by Luther and his fellow reformers, men who had felt its power in their own souls.

What rescued the church from the torture and death of the reaction of the eighteenth century? The delivery came not from philosophy or learning, not even from the works of able apologists like Butler, but from the tides of the spiritual revival swept over Britain, and were felt in other lands under the preaching of such men as Whitfield and the Wesleys. This it was which gave evangelism the victory once more over indifference and unbelief, and breathed the new breath of life into society which introduced the era of missions to the heathen, Bible diffusion, home evangelization and the innumerable social reforms of the last century. It is to a like outpouring of the Spirit of God upon His church, and to the same divine energy manifesting itself in holy lives and practical work, far more than to learned confutations however valuable these may be in their place, that we must look for the overthrow of the forms of unbelief that lift up their heads among us today.

In this connection we are pleased to state that interest in systematic Bible study has increased in a marvelous ratio, as the result of the good work, and the far-reaching influence of what is known as the National Bible Conference and Christian Worker's Institute. Bible Conferences are held regularly in different states in which simple methods of Bible study are employed and Bible research made easy, and delightful. The faculty is composed of Rev. J. T. Brown, D. D., who lectures on "Baptist Doctrines" and the "Gospel of Money," Rev. A. C. Capers, who lectures on "Old Testament," "Symbolism," and "Baptist History," and the Corresponding Secretary of the Board, who deals with Christian Missions and the "Social Gospel." The good work that is being done in these Conferences is evidenced by the fact that wherever one is held, the pastors and church officials urgently beseech us to hold it annually. We are responding to these appeals as rapidly as possible.

It should be borne in mind that these Conferences are necessarily expensive, and that this expense must be met by those who receive the benefits. As necessary as this work seems to be, as helpful as it is to pastors, we regret to chronicle the fact that occasionally a pastor agrees to entertain the Conference, provided we consent to give him a certain per cent of the money that we raise. In all such cases it is but a natural conclusion that the minister has but little interest in the spiritual development of his congregation, and that his spirit of greed and selfishness should be rebuked in the most positive manner. We plead for a greater measure of encouragement and co-operation in our efforts to promote systematic Bible study, and thereby secure the increased spirituality of the Baptist young people.

Training for Service.

The motto of the B. Y. P. U. Society is "WE STUDY THAT WE MAY SERVE." This motto is kept constantly before the young people and diligent effort is made to teach them the full significance of

it. The old adage "there is no excellence without labor" may be revised appropriately and made to read "there is no Christianity of the genuine stamp without labor." Christ's command, "Go ye in my vineyard and work today," has never been modified since the time of its first utterance. There are several prerequisites to obedience to this command. The talents and powers of the young people must be discovered, recognized and utilized. Each of them have ability in certain directions. The work of the young people's society has enabled them to recognize those gifts. It now becomes the duty of the society to train them so that their powers and talents may be perfected. Every man owes it to his God, to himself, to his countrymen, to make the most possible of himself, to reach the highest limit of development. He should not be satisfied with the thought that he can do some things well; he should learn to do them in the best way. This is particularly true in respect to Christian life and service, and the highest ideal of efficiency should be lifted up before young people to develop their powers to their utmost capacity.

The young people's society, through its meetings, its committee work, its local, associational, state and national organizations, affords such a variety of service that young people can find in the society's work the exact experience that is necessary in order to their growth and strengthening in life and character and service.

There are several striking illustrations of the manner in which the B. Y. P. U. Society serves as a training agency for church activity:

(1) It commits young people openly, and among their fellows to definite service for Christ through the church.

(2) It leads them to cultivate and train themselves to speak about Christian things.

(3) It trains them in practical methods of church work, and teaches them to take the initiative in Christian service.

(4) It trains them in the mutual duties of the varied fellowship of a church.

The best planned study courses, the most systematic and painstaking intellectual processes are practically inconsequential and profitless assets unless they lead to lives of active, energetic, consecrated Christian service. The LIFE that finds expression through these studies is of greater value than the lessons stored in the mind. It has been said truly "the college counts its trophies in the men who catch its spirit, cherish its ideals, and go out into the world to put themselves to the task of doing their part in the world's work." So the final test of the B. Y. P. U. is the men and women it furnishes to the general activities of the church and the spirit that is in them as they take their places with those upon whom the responsibilities have fallen. They must not only be intelligent, but trained, and that not only in knowledge, but in practical and ideal Christian service. The trained must be so efficient, so thorough, that every member of the Christian body "counts one."

Each individual Christian must grow in wisdom, power and favor with God and man. Young Baptists must be taught that the kingdom of Christ comes first in the personal centres and personal spheres of life, and then of these renewed souls is to be formed the new humanity of which Christ is the head. The Christian ideal, working from living personal centres, is progressively to be realized in Christian Society. There is a general social law of the multiplication of the individual life through the community in which it works. The Christian community illustrates this law of the increase of individual power. For the personal influence of the single Christian man is greatly enlarged as it is put into the multiplication table of the Christian church. The total Christianity of an age, that is to say, its already realized Christian ideal, is the greatest multiple of the individual lives of multiplication. In this Christian multiplication table of life, the least life counts. Christianity has been called an essential political principle, for it is architectural and constructive. The Christian good grows among men after a law of organic increase.

The Christian social tissue is formed by the vital growth and correlations of the individual cells in the one Christian body. In order to obtain this personal growth and become more serviceable Christians, we have adopted and recommended the use of the following helpful books: "Baptist Laymen's Book," by Everett; "How Baptists Work Together," by Burroughs; "Training in Christian Service," by Leavell; "Training in the Christian Spirit," by Van Ness; "Methods in Soul Winning," by Mahle. It is encouraging to state that many hundreds of young people are eagerly and successfully pursuing these study courses; and, consequently, developing themselves into successful Christian workers.

A Helpful Adjunct.

Our training work has been helped materially by the work of the Sunday School and B. Y. P. U. Congress. "The object of this Congress is to promote the growth and efficiency of Sunday schools and Baptist Young People's Unions within the bounds of the National Baptist Convention; to increase the intelligence and working power of the leaders and workers in these respective organizations; to promote love for Bible study and other religious literature; to develop a spirit of consecration to religious service; to advance the doctrinal claims of the denomination; to increase the measure of interest in the processes of world-wide evangelization; to disseminate information in regard to our Baptist organizations and progress."

In pursuit of these objects, thousands of the leaders and workers among Baptist young people, meet annually for the purpose of discussing plans of study, methods of teaching and operation. This Congress is presided over and directed by a young man who is fully capable of exercising leadership. He is thoroughly educated, has a wide range of experience and ability to properly interpret the spirit and temperament of the age. He is a full-fledged Baptist, wholly orthodox and therefore unprepared to tolerate anything that has in it the elements of compromise. Under his wise and skillful leadership, the Congress has grown steadily and increased in power and influence until it challenges the admiration and support of every Baptist who believes in intelligent, orderly, systematic procedure. The Congress is loyal to the National Baptist Convention in every respect, which is evidenced by its regular contributions to the work of all its Boards. After its legitimate expenses are paid, it makes a substantial contribution to each of these Boards. At its last session, in Kansas City, Mo., the following appropriations were made:

Women's National Baptist Convention, $19.15; Benefit Board, 117.80; Church Extension Board, $22.00; Home Mission Board, 125.45; Educational Board, $46.50; Sunday School Publishing

Board, $94.55; Foreign Mission Board, $96.20; B. Y. P. U. Board, $143.15. Total $474.80. Such loyalty as this to the "parent Convention" entitles the Congress to the liberal support from the entire Baptist family.

Enlistment in Missionary Activity.

Your Board engages also to enlist the young people in missionary activities through our various Boards. By its efforts in this particular, we think we are aiding the denomination in the solution of one of its largest and most difficult problems. The problem of missionary endeavor has always been stupendous, gigantic, complex. From the beginning of Christianity, it has challenged the most serious consideration of all who are earnestly engaged in its progress. One element of special encouragement is that there is so much enthusiasm in the missionary cause, and this interest is so widely prevalent throughout the Christian world. This enthusiasm has its sources deep in extensive instruction and culture in the history and methods of missions. There are very many and very convincing proofs of the vitality of the Christian religion and of its abiding interest in its universal enterprise. God is stretching forth the sceptre of His strength out of Zion and calling upon His king to rule in the midst of His enemies. The Lord's people make a bold array of free will offerings in the day of His power. The youth are to the Lord like the dew out of the womb of the morning of the day of His triumph.

It is therefore, the bounden duty of the church to give the young people the proper conception of the missionary principle and to properly develop the missionary spirit. This can only be done by educational processes systematically pursued. Much training is required. Reading long essays, making charming recitations, singing melodiously, praying eloquently and shouting obstreperously are not convincing evidences of missionary zeal. A painstaking systematic study of Christian Missions is essential to the expansion of the missionary idea and the growth of the missionary spirit. For the purpose of aiding the young people in the development of this spirit, we have adopted a Mission Study Course which all are urged to pursue. These studies are given to beget an intelligent interest in missions and to prepare our young people to do their part in the conquest of the world for Christ. The fourth Sunday in each month is designated as "Conquest day," on which the subject of Christian Missions is considered from various viewpoints, and the victories of the cross emphasized in every land where it has been carried. The systematic study of this subject has been emphasized by the recent war, which, in its ravages, has arrested the progress of missionary work and made the task more difficult. The war has driven out from their fields of labor about one-eighth of the total number of foreign missionaries in the world. For military reasons, thousands of them have been excluded from their post, interned, or in many cases repatriated. Their work has been variously treated —temporarily transferred to the oversight of other missions, reorganized on an independent basis, or too often left uncared for and disrupted. This condition calls for an increased army of trained, consecrated missionary workers. This division of the Christian family must furnish its quota of these much needed workers.

We are interested in world-wide evangelism, the salvation of the lost in every race and nation; meanwhile, we have a peculiar interest in the evangelization of our people in the Dark Continent. We, therefore, necessarily view with alarm the fact that so few of our people manifest a desire to do missionary work on foreign fields. Our Foreign Mission Board is sadly in need of recruits for service in foreign lands. Africa needs attention from the missionary point of view such as it never has received. Mosiemism is sweeping the continent. Christian missionaries report that while their progress is slow, Islam is advancing with rapid strides on the Dark Continent. According to the recent survey of the Inter-church World Movement, only about nine per cent of Africa's 150,000,000 people are reached by Christian Missions. In Central Africa, the influence of evangelical missions is very slight, and it is here that 40,000,000 Mohammedans are said to be sweeping Southward upon the pagans like a mighty army. In North Africa, where Mohammedanism is strongly entrenched, Islam is actively hostile to Christianity and forms a serious barrier to the latter's progress. North of latitude 20, ninety per cent of the people live according to the moral standards of Arabia in the seventh century. Elsewhere, whole tribes have been converted during the last few decades, and it would seem from all reports that though the white man may gain Africa commercially, he may lose it to Islam.

How are the descendants of Africa meeting the problem of Africa? What are we doing in a regular, systematic, praiseworthy manner for the redemption of our fatherland? We are heaven bound with song and shout, but amid this great rejoicing another than the voice of Judah cries, "Ye shall not see my face, except your brother be with you."

Denominational Doctrines.

Another essential phase of our work is to give the young people instruction in Baptist doctrines and history. Every loyal Baptist will feel that this particular work is necessary if Baptist people would be true to the pioneers of the early centuries, who laid the splendid foundation upon which we are rearing our denominational structure. A careful study of the principles and practices of the Baptist denomination will enable one to discover that Baptists have from the beginning renounced human tradition, demanded freedom of conscience, made personal piety requisite to church fellowship, and contended for purity of discipline. The distinguishing principle of the Baptists was clearly discerned by our British forefathers, and consistently maintained. They owned no master but Christ; no rule but His word. For that reason they were ranked among the Protestants. When Protestants required submission to human forms, whether the Common Prayer Book or the Directory, they separated themselves and become Dissenters. Differing from other Dissenters on some points, they separated themselves again, following the light of the Word, and endeavoring to render strict obedience to all the Lord's injunctions. They acknowledged no authority in any of the "traditions of the elders." They abhorred all "will-worship." They claimed the right to profess what they believed, and to reduce their faith to practice, and they demanded that all others should be allowed to exercise the same right; for religious

freedom, in its broadest sense, was regarded by them as the inalienable patrimony of all mankind.

Systematic and persistent effort to indoctrinate the young people is emphasized by the regrettable fact that there is entirely too much laxity on that point by some of the older members and some of the ministers of our denomination. The tendency is too prevalent among us to lightly esteem the cardinal doctrines and distinguishing tenents of our denomination. This moving along the line of least resistance is to keep from alienating friendships and parting company with those whom we admire, which is wholly impossible for any New Testament Baptist.

Wherever we say that the New Testament is the only law for Christian Institutions, we part company, if not theoretically at least practically, with most of the Protestant world, as well as from the Greeks and Romans. There are several points at which we must part company with the remainder of the Christian family and stand practically alone.

1. We believe the church, with all that pertains to it, is strictly a New Testament institution.

2. We deny the identity of the Old Testament Church with the New Testament Church.

3. We deny authority or precedent for the baptism of infants under the New Testament law.

4. We claim that the New Testament alone must define the office and functions of the elder in the Christian Church.

In the language of the sainted Dr. B. H. Carroll, "We not only stand upon the New Testament alone in repelling Old Testament institutions, in repelling apocaryphal additions thereto, in repelling the historic synagogue of the inter-biblical period as the model of the church, but to repel the binding authority of post-apostolic history, whether embodied in the literature of the ante-Nicene fathers or in the decisions of councils, from the council at Nice, A. D. 325, to the Vatican Council, A. D. 1870. We allow not Clement, Polycarp, Hippolytus, Ignatius, Irenaeus, Justin, Tertullian, Cyprian, Origen, Jerome, Eusebius, Augustine, Chrysostom, Erasmus, Luther, Zwingli, Calvin, Henry VIII, Knox or Wesley either to determine what is New Testament law or to make law for us. In determining the office and functions of a Bishop, we consider neither the Septuagint EPISCOPOS, not the Gentile EPISCOPOS, not the developed EPISCOPOS of the early Christian centuries. We shut ourselves up to the New Testament teaching concerning the "Bishop." So with the great doctrines of individual responsibility or privilege, repentance toward God and faith in the Lord Jesus Christ, believers, baptism, the Lord's Supper, etc. Concerning these vital questions there can be no compromise.

Moreover, it may be seen by a reference to Baptist history, that Baptists have prospered most whenever they have contended steadfastly for their distinctive principles. Historians tell us that during the Reformation, when Baptists sternly asserted the rights of conscience, kept shy of creeds and resisted the demands and injunctions of their enemies; their progress was wonderful. As a result of their contention for the right of interpretation and the exercise of the individual conscience, other evangelical denominations received much aid and encouragement. The Scriptures were published in many languages, papal supremacy was abolished in England, and the trumpet of liberty, which was sounded by Martin Luther, was

heard around the world. If therefore, we would make such progress as is commensurate with our numerical strength we must contend boldly and defiantly for the principles which we are pleased to characterize as DISTINCTIVE. These principles should be installed in the hearts and minds of our youthful constituency by most careful and painstaking methods.

In our efforts to promote this phase of our work, it will be observed that the lessons in both quarterlies are arranged so that all pupils may study a doctrine lesson on the first Sunday in each month. In addition to the splendid comments on this doctrinal lesson, we are using the following helpful books: "What Baptists Believe," by Wallace; "Baptist Principles," by Folk; "Baptists and Their Doctrines," by Carroll. These doctrinal works are a substantial part of our Christian Culture Course; if they are investigated with a reasonable degree of diligence, they will add immeasurably to the intelligence and working power of the denomination.

The Social Aspect.

Recognizing the stubborn fact that, after all said and done young people will still be young, even after they have been converted and join the church, we strive diligently to regulate their actions and to direct their energies along proper channels. We suggest agencies and instrumentalities for the promotion of pure and heart-cooing fun for young people. It is to be seriously regretted that the word "fun" frightens some Christian people. Some extreme religionists define it as a "piety destroyer." Older folks too frequently grow impatient with the younger people's demand for it, forgetting that the playless child is either a sick or unhealthy one, and that the joyless young person is either sleepy or tricky. Every red-blooded, energetic, vivid young person is bubbling over with fun, and must let it out and feed its desires. If the church directs its expression and aids in furnishing the right kind, gratitude will cement the heart to religion. The enthusiastic, cheery and obstacle-thwarting optimism of youth will then turn itself to aid the church, the object of its affection.

The young people's religious organization that wins the fun loving nature can be sure to have in return as much loyalty and enthusiasm as any college fraternity or secular club. There is so much pure fun. Young people much prefer to follow lines about which their conscience asks no question. Often the dance, card table, and other similar amusements are patronized chiefly because another is known. It is our place not to interdict, but to introduce something better. The fun plans may seem ridiculous at times, but they may still serve as the means to an ultimate end. Always and always are we watching for a chance to introduce Christ to their hearts. There is no better time than when the heart is open with the pure laughter of full joy. For this reason, staid, trained and purposeful young people often enter into fun-making plans.

These plans must be regulated. The young people must be taught how to have fun without becoming frivolous or naughty. Proper recreational facilities should be considered an essential portion of the church equipment. Bohemian people set us a good example with regard to the processes to be employed in making recreational provisions for their youth. The word "Bohemian" has become so thoroughly associated in our minds with care-free, play-

fug-loving-existence, that it seems somewhat strange at first thought that Americans should go to the old capital of Bohemia to teach their children how to enjoy themselves. The Bohemians spend large sums of money in the employment of recreational experts whose sole duty is to teach the children wholesome, helpful recreation. The aim is to stop the gadding of children in the streets by giving them clean, useful and active play. Although the momentary utility of the playground is materialistic, it has nevertheless a significance for the future. A sound, systematic play system, fresh air and gymnastics will give health to the children and make them brave men and women, who in later years may be taught more easily the deep underlying principles of society formation, social affinity and the application of the Christ principle to the society building processes. To scoffers and infidels, and merciless critics, Christianity makes its challenge thus: Repress the endeavor to apply the principles of Jesus to the social order; repress the agencies that seek the amelioration of human relations in industry; try to keep the economic situation static in a dynamic world; and when you have long enough repressed the possibilities of orderly social progress, you will get the inevitable consequence, disorderly social revolution. You cannot keep anything static in a dynamic world, and when we, zealous, forward-looking, liberal Christians pray and work for the application of Jesus' ideals to our social and economic life, we are not disruptive, we are "salutary." We insist that the social life must be improved steadily, systematically, substantially. For substantial development along the line of social endeavor, we urgently recommend the adoption and use of the following books: "Bright Ideas for Entertaining," "Just for Fun," "Social Plans for Young People," by Reisner; "The Social Teaching of Jesus," by Mathews; "Practical Christian Sociology," by Crafts.

Some of these books deal with the following subjects: Special occasions promising profit and social joy, methods for melting people into friendliness, intelligence encouraged and recognized in socials, stimulating educational development in the socials, planting religious information in the social life, church aid work for social-hearted young people, harnessing enthusiasm to practical problems by directed socials.

Our apology for urging all ministers and Christian teachers to aid us in this particular phase of this work is that the proper development of the social life of the individual contributes substantially to the salvation of society. Christ's immediate aim was individual conversion; his ultimate aim was the conversion of society from a selfish "body politic" to a Christian brotherhood. The church has not done its best work because it has not adequately recognized personal and social ethics as an integral and important part of its work. As Columbus discovered an unknown hemisphere, so we are just discovering a neglected hemisphere of our church work, the hemisphere of social ethics. The church or religious denomination that addresses itself most seriously to this problem, will accomplish the greatest amount of good. The principles of Jesus must be applied to the social order before we can reasonably expect the regeneration of society. The Federal Council of Churches has adopted the "Social Creed of the Churches," which calls for liberal support on the part of all Christian denominations. "That Creed includes the right of employers and employees alike to organize; adequate means of conciliation and arbitration in industrial disputes, one day of

rest; gradual and reasonable reduction of hours of labor to the lowest practicable point; a minimum living wage, and a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised." The era of social justice is hardly a dream until mankind has been taught successfully that the kingdom of God is in the hearts of men; that only the principles of the Christlife can render human society worthy of the abode of the good, the just, the upright, the noble, the worthy.

Our Watchword.

"Loyalty to Christ" is the one over-towering motto to which we subordinate everything in our procedure—faithfulness in allegiance to Jesus Christ as sovereign. There is nothing dogmatic or polemical in our contention that this age needs a larger conception of Christ. The world is growing larger. All the great fields within man's vision are being explored and annexed to his intellectual domain. Men's thoughts have not only grown wider; they are different. It is becoming clear that we stand in larger and more fundamental relations to the entire universe about us than was previously realized. It is impossible not to attempt to adjust ourselves to this changed condition. In the light of new discoveries and modern methods of investigation, men will shape for themselves a new interpretation of the profoundest facts and principles of existence.

We already hear of a New Astronomy, a New Geology, a New Psychology. We must also have not a new, but a satisfying, because a sufficing Christianity. No thoughtful mind can rest until it has found some efficient clue to the labyrinth of life. Whoever holds the key can open the lock. Philosophers and seers of all antiquity grappled with the problem, whence this universe and why; and still the mystery that surrounded the problem made it as puzzling as the proverbial Sphinx riddle. To the purified vision of the seer in Patmos the enigma of the ages became clear. None could open that book of God's purposes, inscrutable behind its seven-fold seal, until the Lion of the tribe of Judah prevailed to open and reveal the writing of that Book. What is there set forth in symbol is the reality of history, however slow the world may be to accept the convictions that the universe, with all its perplexities, confusions, variety, has no key but that disclosure of God whom we call Christ.

Clear as this is gradually becoming with reference to things universal, it is already obviously and indisputably true of the great movement which bears his life and obeys his impulse, the mighty gulf stream of history-Christianity. To endeavor to impress the Baptist young people that for this reason, and no other, Christianity is unique, and not merely one among many religions, Christianity is the lone great refreshing, life-giving current, and the only reconstructive power now visible among men. Why? Simply because of its being the outward manifestation and the gradual embodiment in man of One whose personality is so rich and deep and massive that the rhythm of His pulses marks the ebb and flow of the true life of humanity. But who sees this? Only he who has learned that all the past, from the unmeasured eternities, has been preparatory for the present, and that history is one long drama, slowly disclosing its meaning

and ultimate goal as generation after generation, marshalled in accordance with a definite purpose toward a definite end, plays its part upon the stage. The explanation of ancient history is in the statement, "when the fullness of time was come, God sent forth His Son." The interpretation of modern history is in the declaration, "Lo, I am with you all the days." The forecast of the future is in the prayer, "that they may be one, even as we are one." Broad and comprehensive understanding of Christ is needed to remedy the superficial and partial glimpses of Him who is the First and the Last. INADEQUATE CONCEPTION IS MISCONCEPTION. On this platform we stand; to this supreme task we address ourselves and our energies. We beseechingly invite the hearty cooperation of the ministers, leaders, teachers, and other Christian workers in our efforts to make this auxiliary a truly inspiring and helpful agency in the development of Baptist young people and the expansion and growth of the principles for which it stands.

Property Holdings.

Your Board congratulates itself upon the significant fact that it presented to you last year a splendid piece of property unencumbered and burned the mortgage in your presence. We do not accommodate the spirit of vanity when we remind you that there is not a single auxiliary of this kind, in any of the evangelical Christian denominations, which has stood on its own legs and become an asset (rather than a liability) to the denomination which created it.

The building and grounds are kept in good condition and protected by a concurrent insurance sufficient to replace both building and furniture in case of fire.

Summary of Missionary Work.

The following is a summary of the work done by the organizers and missionaries of our Board during the last fiscal year:

Number of days labored	3,609
Number of miles traveled by railway	43,661
Number of miles traveled otherwise	106
Number of B. Y. P. U. Societies visited	447
Number of lectures concerning B. Y. P. U. work	447
Number of Senior Unions organized	257
Number of Junior Unions organized	58
Number of City Unions organized	10
Number of District Unions organized	24
Number of State B. Y. P. U. Conventions organized	4
Number of Study Classes organized	48
Number of tracts and leaflets distributed	57,765
Number of sermons preached	108
Number of prayer meetings attended	42
Number of B. Y. P. U. Encampments visited	10
Amount of money collected	$4,817.34

Systematic Contributions.

Because of our insistence that the Young People's Society inspires young people for service and makes their organization a substantial contribution to the work of the churches, we have from

time to time gathered and published information with regard to the contributions that have been made through B. Y. P. U. channels to the various claims of the denomination since the organization of this Board. It will be observed that these figures are approximations. They are gathered, however, in a painstaking way from the reports of local B. Y. P. U. Societies and from the minutes of various B. P. U. organizations. For the present year, they are as follows:

Given to Christian Education	$ 84,522 65
Given to Home Missions	75,921 87
Given to Foreign Missions	85,610 14
Given to Church Repairs	99,821 12
Total for Denominational Work	$345,175 78

Since this amount of money was given through B. Y. P. U. organizations as a direct result of the work of the leaders of young people, it is reasonable to suppose that if the B. Y. P. U. Societies had not been at work in the churches, this amount would not have been raised to the credit of the denomination.

Financial Statement.

Receipts.

Cash [illegible] forward	$ 408 29
[illegible] fund	6,469 60
[illegible] postage	1,331 25
[illegible]	317 40
[illegible]	17,669 45
Literature and merchandise	6,857 84
Mission Work, City, County and State Organizers	483 11
Home Missions	25 00
Foreign Missions	10 00
Advertisement	4 00
Subscriptions	
Total	$33,596 14

Expenditures.

Bills Payable	$ 1,692 36
Salaries	8,507 00
Traveling Expenses	1,106 34
Literature and Merchandise	2,503 86
Mission Work, City, County and State Organizers	6,857 84
Home Missions	1,465 61
Foreign Missions	87 50
Printing	2,888 20
Postage	894 82
Miscellaneous	6,119 52
Advertisement	153 39
Telegrams	26 86
Freight Charges	216 17
Total	$33,519 39

Cash Balance on hand	$ 1,070 86
Grand Total	$33,596 14

Respectfully submitted.
P. JAS. BRYANT, Chairman.
E. W. D. ISAAC, Secretary.

A telegram of greetings was read by Secretary Hudson, from Field Secretary W. L. Craft, who is ill and under treatment inclined more favorably to his condition. A statement was made as to the condition of Dr. Craft and the amount of $21.00 was raised for him.

The Convention took a recess until 30.

THURSDAY—AFTERNOON SESSION.

The Convention reassembled pursuant to adjournment. Dr. E. C. Morris, was in the chair. The devotions were conducted by Rev. Wm. Franklin, Nebraska, who led in the singing and Prof. Reed of Chicago offered prayer. The chorus "Shine" was sung. Scripture Ex. 10:4-8 was read. A poem the "Black Regiment" was recited by the author. Dr. E. M. Lawrence, manager of the National Baptist Voice, was presented to submit his report.

Total Receipts	$ 2,159 65
Resources	12,652 50
Liabilities	6,624 15
Resources over Liabilities	6,028 35

Editor J. D. Crenshaw addressed the Convention and was re-elected unanimously. Dr. E. M. Lawrence was re-elected manager by unanimous vote. Chairman D. S. Shadd of the Benefit Board introduced Rev. E. G. Mason, Corresponding Secretary of the Benefit Board who made this report for his Board.

Total Receipts	$901.79
Paid Out	512 10
Balance	$389 69

NINETEENTH ANNUAL REPORT OF THE BENEFIT BOARD OF THE NATIONAL BAPTIST CONVENTION OF AMERICA, TO THE CONVENTION IN SESSION AT CHICAGO, ILLINOIS, SEPTEMBER 7-12, 1921.

Brother President and Members of the Convention:

We come now to report to you for the activities of this department of your work for the past year.

We think you are not expecting much of a report from this department of your work, and we get this idea from the way the department has been dealt with by the members of the Convention in the past, and consequently we have not much to report, of what has been done by this board, but we are prepared to tell you of much that has not been done, but which should have been accomplished.

The Benefit Board, like all other departments of your work has been hindered in its operation this year on account of the financial depression that has swept over the country, and on account of the recent adverse criticism of this board which was published to the brotherhood, we have suffered more, perhaps, than any other one of the Boards that make up the Convention.

The Insurance Department.

Our Board has its work divided into four separate departments, as follows: Aged Ministers' Department, Emergency Charity Department, Insurance Department and the Industrial Insurance Department. We wish to call attention of the straight life insurance department first which was the second department set out by the Board, the first being the Aged Ministers' Department. The straight life insurance department was set out for the purpose of giving an endowment or paying an insurance to the surviving relatives of deceased members of the Baptist denomination who would avail themselves of the opportunity of taking a policy with this department. It has been an uphill pull with this department from the start, and for the reason, seemingly, that the fraternal insurance societies have so many attractive features that it has, up to this time, seemed hard for the insurance department of the Benefit Board to compete with them. When it was first started out the plan of issuing policies or membership certificates was defective. The Board at the start issued a policy for two hundred dollars on the payment of two dollars and fifty cents down and four dollars a year, payable quarterly. The policy issued was worth its face value, according to its terms, when issued, and it seems that those who sought to get members for the insurance department were only able to get such persons who were refused membership in other societies on account of their age or some other defect. As a result these old and afflicted people began to die as soon as they got into the organization, and piled up a large amount of claims against the department that it had no way of paying. But it seems that a large majority of the cases the beneficiaries of the claims were as old and infirmed as the insured, and they, too, soon died, leaving no one to claim the amount due according to the terms of the policies. This large amount of death claims has been reported to the convention from year to year for the past four years, and it is that which has caused some of the unfavorable criticisms that have been directed at the board. In the past three years the plan of issuing policies has been changed to conform to the laws governing fraternal insurance in all the states. We issue a policy, the face value of which is two hundred dollars, but, according to its terms it takes four years to reach its face value, and in this way we have been able to keep down the accumulation of large amounts of claims against us. The certificate is worth twenty-five dollars when issued, and holds that value for twelve months. After twelve months its value is fifty dollars, and so on until it reaches its face value of two hundred dollars in four years if kept up all the time.

We notice on page 156 of the minutes of 1920, paragraphs one and two, in the Auditor's recommendations, orders that the Benefit Board be instructed to call in all of its policies and cancel them and issue new policies, with no stipulation as to payments. The Auditor [illegible] this recommendation without having seen the kind of certifi-

cate that was being issued by the board, but when he came to the board's headquarters in 1920, and examined the certificate he pronounced it safe and stated to us that he would ask that his recommendation of the past year be disregarded. Whether he made such recommendation at the last meeting of the convention we are unable to say, as we have seen no report of his for last year.

But permit us to say now that the recommendations and statements about the board in that session have served to retard its progress more than any other thing perhaps in the past five years. It is quite unfortunate that we must refer to those recommendations at this time, but they only appeared in the minutes and the reports of the Auditor, which were circulated at the last Convention. The Auditor made his report after each of the boards had reported, as it is the rule. We did not know that such was the case until too late to try to correct it at the last convention, but we wish to say now that the Auditor visited the headquarters of the Benefit Board and went into the examination of its affairs thoroughly for the first time since the meeting in Savannah, Ga., when the present administration was elected for the first time, last year, 1920. He made no audit at all in 1918, as his report will show, made to the convention in St Louis, Mo. In 1919, he sent Prof. W. T. Daniels to Helena to audit the accounts of the board. The Secretary and Business Manager were absent at the time, as no notification of the contemplated visit was sent to the office. The notice was sent to Dr. E. G. Mason Corresponding Secretary, who lives in Greenville, Miss. The letter came to Helena and remained the proper length of time, and having been uncalled for, was returned to the writer. It was then enclosed in another envelope and addressed to H. W. Holloway, and was received after Prof. Daniels had agreed for the books and papers of the board to be sent him at Texarkana, which was done.

We received a letter from Prof. Daniels calling attention to one item in which he seemed to think it impossible for the board to pay out more than it collected, which you know is not the case. Being the Treasurer of the Board, I took care of all obligations which had to be met, whether the board had funds on hand or not, and certainly when the Treasurer was paying the bills of the board out of his personal funds the board was paying out more than it was collecting, all of which was clearly shown in the records of the board, and was well known to the Executive Committee, composed of the Chairman, Rev. D. S. Shadd, Rev. E. G. Mason, Corresponding Secretary, Rev. S. H. McKenzie, Vice-Chairman, Dr. D. B. Cleveland and Rev. G. W. Simmons, board members. Prior to the time this matter was circulated among the Baptists the board was beginning to get on a sound footing, but if you will notice the reports herewith submitted, and those submitted last year, you will see a falling off in the collections of nearly seventy-five per cent, which is due largely, if not entirely, to this report of the Auditor. The money which we have reported to you from time to time since having charge of the affairs was actual cash collections, and they had begun to grow, but the interest in the insurance department has been killed almost entirely on account of the adverse criticisms, and we are free to say that it was very, very unjust.

The insurance department of this board could do as well as any fraternal insurance society if the support of the convention were given it. The fraternal societies control all the surplus money the Negroes have. A large majority of the members in all the fraternal insurance societies are members of our denomination, but members of other denominations control the substantial part of these societies. If the Baptists could convince themselves that they can operate this department of the work it would be but a short time until the story of the Benefit Board would be changed. Instead of the fraternal insurance societies controlling all the surplus money of the race, that which belongs to Baptists would be controlled by them. But it can't be done on sentiment. A well worked out business basis must be fixed and adhered to strictly.

One thousand members in the insurance department would mean a collection of four thousand dollars a year. The highest mortality rate given ten out of each thousand. This would give us two thousand dollars a year to pay for death claims and a balance of two thousand dollars out of which to pay the operating expenses, but under the constitution of the board only forty per cent can be taken out of the insurance payments for expenses. This would then give us four hundred dollars surplus each year even if we paid ten full claims each year, but under the graded policy system we would not be called on to pay the face value of each policy. Membership is all that it needed to make this department what it should be. We appeal to you to give us one thousand paid members each year for five years, and we will give you a surplus of three thousand dollars, with no debts against us. Will you try us? You might afford to do so if you are trying every other thing that comes along. Give your own work a fair trial for just five years, and then if it fails to make good, abolish it.

Our people join the fraternal insurance societies because of the protection they afford, and we have not one word to say against that, but we do ask that you help put this one in shape where it will be able to afford the protection that the church should afford. Until the church builds something from which to aid its members, their estimation of it will continue to wane, and the people of the church will come to regard it as a matter of fact that in order to get protection they will have to leave the church. Will we allow it? I hope not!

The Emergency Charity Department.

This department was organized in order to be prepared to extend relief to members of the denomination while they live and when they need it. The straight life department promises to pay to the surviving relatives of deceased members only, but many members of the Baptist denomination are in want while they live. These fraternal insurance societies prepare a fund from which they may aid one of their members when distressed. They even aid their members when they sustain a loss by fire. Knowing this to be true, and being in position to handle much of the funds from which this aid is given in some of the fraternal societies, we felt that to inaugurate such a fund for the Baptists would be in line with the work we are trying to do. This department undertakes to create this fund from the payment of fifty cents per year from each member, payable in July along with the quarterly dues on the straight life certificate. Assistance can be had from this department by making application to it showing that you are in need of the aid you ask for, by proof furnished by reputable witnesses. We have

not been able to create much of a fund, and yet something has accumulated in this fund and is on hand now.

The Weekly Indemnity Department.

We have been asked by so many persons about how much dues we pay. As has been heretofore explained, the straight life only pays to surviving relatives, and the emergency charity department only aids in specific cases, so in order to provide means by which members might receive weekly dues when sick or disabled by accident, this department was created and has a system whereby dues from five to twenty-five cents per week may be paid and weekly benefits paid from two dollars to seven dollars and fifty cents per week. Not much headway has been made in this department as yet.

The Aged Ministers' Fund.

Last, but by no means least, we now come to that department for which this board was organized—to create a fund from which relief may be given to our ministers who have served their day and time in trying to extend the Kingdom of Christ, and who have no visible means of support, and even if they have, to show our appreciation for the service they have rendered, to provide a permanent allowance to each of them in order that they might spend the last days of their lives in quiet, not having to be concerned as to how they will get means on which to subsist.

If the Baptist denomination fails to build up this fund, I verily believe that God will not allow it to prosper. The National Baptist Convention, the largest organization of Negro Christians in the world, with hundreds of ministers, who forty and fifty years ago laid the foundation on which this structure now rests, and who did not have time to get something for themselves, who, like the soldiers fighting in the army for eighteen dollars a month, could not be expected to save anything from this amount. When he leaves the army he is all broken down with diseases contracted in the service, and sometimes by wounds received in battle, he comes out, and the government sees to it that he is given something each quarter in order that he might not suffer during the years he may live thereafter. And why? Because it appreciates his service.

Will the church of God be less appreciative of the heroes who went through frost and snow, wet and cold, to carry the light to lift up the fallen, to care for the dying? Will the Church of Christ permit these old heroes, who have given their lives to foster good, to suffer now? Will the church do less than the national government for its faithful soldiers?

Our method for creating this fund has been the collection of ten cents from each member of the board, that is, each member who pays quarterly dues. This ten cents is collected yearly in January by donations from individuals, churches, associations and conventions. We are striving to create a fund of fifty thousand dollars. We are striving to have a permanent fund from which we can send out each quarter such an amount as will be justifiable to these worthy old heroes. We have a little on hand to the credit of this fund. We wish to especially mention some organizations that have aided us in the creation of this fund, and in such a way as to show that they really want to see it succeed.

We make special mention of the Antioch Baptist Association of St. Louis, Mo., Rev. P. W. Dunavant, Moderator, who donated to us at the last session of the convention held in Indianapolis, $25.00, sent by Rev. J. A. Shields, who is a member of the board of Missouri. Next we make special mention of the Phillips, Lee, Monroe and Desha Counties District Baptist Association of Arkansas, Rev. S. H. McKinzie, Moderator, who donated at its last session in August of this year $27.35. Last, but not least, we want to make special mention of the Arkansas State Baptist Convention, Dr. E. C. Morris President, who is also President of this great National Convention, which gave to our work one hundred dollars at their last session held in Texarkana, Ark., in 1920. These amounts gave us much encouragement for the work that we are trying to do. We have faith in you, and we believe that you will line up with us now and help us make the thing go.

We give you herewith an account of monies brought forward, collected and disbursed for the year.

FINANCIAL STATEMENT.

Receipts.

By amount brought forward from Aug. 1, 1920	$213 11
By amount collected in August	22 50
By amount collected in September	163 20
By amount collected in October	112 47
By amount collected in November	26 85
By amount collected in December	112 10
By amount collected in January, 1921	85 50
By amount collected in February	11 70
By amount collected in March	7 00
By amount collected in April	45 50
By amount collected in May	25 85
By amount collected in June	6 00
By amount collected in July	70 41
Total collection, with balance	$ 901 79

Disbursements.

Amount paid out in August, 1920	$ 63 99
Amount paid out in September	151 50
Amount paid out in October	67 02
Paid out in December	6 [illegible]
Paid out in January, 1921	22 50
Paid out in April	148 [illegible]
Paid out in May	53 00
Total paid out	$[illegible] 10

RECAPITULATION

Receipts.

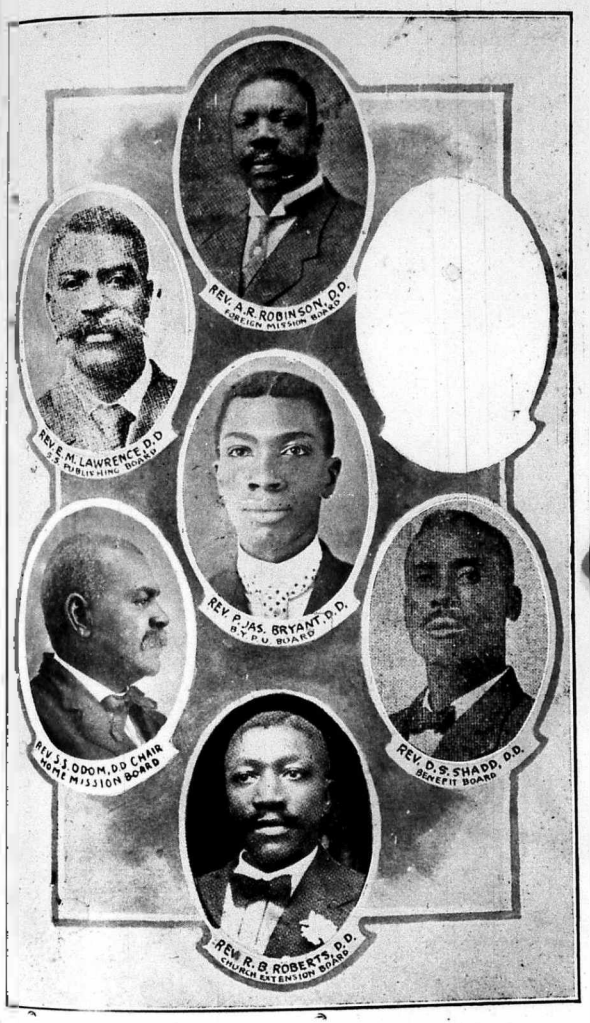
From Insurance Department	$[illegible] 61
Donations from churches, associations, conventions	273 46

From Emergency Charity	$ 16 00
From Aged Ministers' fund	8 20
Amount overcharged	[illegible] 41
Balance brought forward	213 11
Total from all sources for the year	[illegible]

Disbursements.

Paid death claims	$ [illegible]
Emergency Charity	[illegible]
Commission to worker	[illegible]
Traveling expense of officers and worker	29 [illegible]
Returned check (N. G.)	7 [illegible]
To Auditor's expense (1920)	[illegible]
To rents	22 [illegible]
To printing, postage, etc.	[illegible]
To amount overcharged	164 [illegible]
	29 [illegible]
Total paid out for all purposes	$412 10
By amount collected, etc	901 [illegible]
August 1, 1921, balance on hand	$389 89
Insurance fund	144 37
Emergency	109 60
Aged Ministers	132 00
Industrial	3 92
Expense fund	
Total balance on hand	$389 89
Value of office fixtures	225 50
350 members on roll, at $4.60 per year	1803 20
Total resources	$2418 59
By amount due on death claims	1422 28
By balance	996 31
Total liabilities	$2418 59

In this statement we have retained our membership on the books for 1921 as an asset, which is allowable in all mutual insurance associations. We, of course, can not force our membership to pay their dues, nor can they force us to pay the claims unless the dues are paid. We have given the total amount of dues of the membership for the fourth quarter in the year as one item in the assets, which become valuable as they pay it, and the only thing needed to make this item a real good bonafide asset is to create a healthy sentiment in favor of the board and get the members to pay up their dues, and this will become a real asset. In other words, the words asset and resources mean the same thing, and our resources for the payment of the debts of the board are in the membership. The claims reported here are the same that have been reported from time to time for the past four years, as was stated in a former report. Some of these people are dead, some others have never [illegible]



Chairmen of Boards of the Convention.

heard from and still some others have never been able to make good their claims that we are indebt to them.

All this we submit for your consideration.

THE BENEFIT BOARD.
D. S. SHADD, Chairman.
E. G. MASON, Corresponding Secretary
By H. W. HOLLOWAY,
Recording Secretary, Treasurer and Business Manager.

Bro. Green made remarks. Rev. T. O. Fuller presented a resolution creating the National Baptist Transportation Commission which was adopted under the suspension of the rules.

Whereas, The National Baptist Convention holds its annual session in various sections of the country, said meeting being attended by thousands of pastors and messengers representing a constituency of more than three million members; and

Whereas, in reaching these meetings it is necessary to use special trains, special coaches and other methods of travel and also to secure special uniform rates which bring us in touch with practically every important railway and passenger association in the United States, thereby making it necessary that the rules and regulations that govern these common carriers should be thoroughly understood so that the conveniences of travel may be guaranteed the thousands of passengers,

Therefore, Be it **Resolved**, That the National Baptist Transportation Commission be and is hereby created, which commission shall include in its membership, the President and Secretary of the Convention That in the appointment of this Commission the various sections of the country shall be represented. This Commission shall have its headquarters at some central point and shall be a Bureau of Information for common carriers and for our own people in all parts of the country.

Resolved, further, That in addition to the duties mentioned above the Transportation Commission shall investigate any alleged discrimination against Baptists in the granting of courtesies that under the rules of the Interstates Commerce Commission may be extended to ministers of the Gospel of such discrimination, and is found to recommend to the Negro Baptists of the country in what way such discrimination should be met. That the sum of $50.00 per year or so much as may be necessary shall be available for postage and stationery to be used in correspondence; said sum to be paid out of the funds of the Convention not otherwise designated That the Transportation Commission shall make annual reports of its activities to the Convention.

T. O. FULLER.

On motion by Rev. G. W. Simmons, Arkansas, the Church Extension Board was called. Rev. R. B. Roberts, the chairman, made brief remarks and presented the Rev. B. J. Perkins, the Corresponding Secretary, who submitted a very interesting report. Receipts $1,165.68 Expenditures $1,370.33. Balance $95.36.
(Rec. 5)

Mr. President, Officers, Delegates and Visitors of this, the N... tional Baptist Convention of the U. S. A.:

It is with profound pleasure and a heart thrilled with gratitude... that I appear before you at this hour to submit to you this my fir... report as your Corresponding Secretary of the Church Extensi... Board of the National Baptist Convention of the U. S. A. This yea... has not been a very favorable financial year for us, but we have don... the best we could under some very discouraging disadvantages. How... ever we feel that if we can only get the cooperation of this great Bap... tist family in helping us put into operation our well perfected, con... structive and systematic plans, and should it be your pleasure and... God's will for us to make another report, your hearts will be made... glad.

How To Extend the Church.

The only true way to extend the church is through the practic... ing, teaching and preaching of the gospel and its precepts, which... we hope to make clear to you in our report.

The Gospel Has Only One Time—Now.

The urgent and earnest necessity of the gospel will not allow... procrastination, neither will it accept an engagement for tomorrow... The gospel is the most ardent earnestness that is known; it says to... all mankind, "Today," "Now," buy up the opportunity. Work while... it is called day, for the night cometh wherein no man can work... Whatsoever thy hand findeth to do, do it with thy might, with... will, and with a tremendous, concentrated energy, for in the grave... there is no device. Thus, the gospel says to every creature, "Repent... ye, for the kingdom of heaven is at hand."

The First Keyword of the Gospel Is, "Repent."

There are a number of ministers and churches that have closed... the great door of hope by eliminating the keyword of the gospel... which is "repent," and by so doing the church can not be fertile in... its invention of opportunities for the salvation of the world.

"Repent" is a word the church is losing fast. Every now and... then you chance to hear some say "Repent," and very often it is... spoken so carelessly until it is not thrown in the urgency of the hour... The word "Repent" worked wonders in the prophetic and apos... tolic days, and it is indispensable even now, henceforth and forever... because the world is suffering with a dangerous complaint, which... "Repent" is heaven's first prescription given to sin-sick souls, and... the prescription should be properly filled and administered, and... when the treatment is taken the results will be a permanent cure... because "Repent" goes to the root and reality of the case. Let... us not forget the old keyword "Repent," and its original significa... tion and uses. While some churches and ministers have become... too dainty in their doctrine, practice and worship to use the word... "Repent," and are simply clamoring for the largest membership... whether they are truly converted or not, but "Repent" is a mon... tudinous word which is accompanied with sufficient proof.

The word "Repent" is a challenge, an accusation, a threat... hope, a law, a gospel, a change of mind, position and direction.

The word "Repent" is a polysyllable in its theological sug... gestions, and therefore ought to be opened and examined, and its... priceless treasures ought to be carefully weighed and highly esteemed... by all who are born of the Spirit of God.

In order to be saved one must "Repent." And without re... pentance there is no salvation.

Iniquity must go before the blessing will come, because bless... ing and iniquity never have and never will co-exist in the same... heart.

The Second Keyword of the Gospel Is To "Believe."

The gospel of Christ and Christianity has only three key-words, Repent, Believe and be Baptized. The only way to come to God or be saved is by believing the gospel. Yet the keyword "believe" has been maltreated by incorrect interpretations. It is said by some that to believe in God is merely the assent of the mind, but it means more than that. It means the rendering up of the whole life to a certain gospel truth, that both the inward and the outward man will be governed by the spirit of a certain gospel statement, namely, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." When a man with all the love and energy of his heart lays hold upon or believes this statement, he is not called a learned man, a skillful conversationalist, neither is he known as a theologian, but he is a saved man, because he has a germ in his heart that guarantees his pardon, purity, peace, service, heaven, eternal life and rest.

To believe is to give the soul over to the keeping of the way of God. The law was given to Moses but the commandments were not delivered to us, but we are delivered to the commandments.

The commandments are eternal because they are the words of God, and it is the eternal that holds the temporal, and it is the divine that dissolves the human. Thus we are received by the command... ments by believing in them.

Belief occurs in the first instance in connection with Abram, when the Lord took him out and showed him all the lights of the... heaven; as they were gleaming like bannerettes in the sky, God made certain great promises to Abram that utterly stunned his reason and overwhelmed his imagination. But after a few moments Abram... like the little babe, went to the very bosom of God, embosomed and nestled himself in Him and claimed kinship with the eternal... himself by believing in the promise, and there waited on the sal... vation.

Faith is the eternal quantity—that mysterious life which may be called the faith life, which assures our relationship with God?

Therefore, you may change your creed as civilization changes; you may readjust your terms as education advances; you may re... ject all your theological positions and dogmas, but you must not in... terfere with the eternal quantity, which is faith in God, because it is the property of the upper, soul, the salvation of that deeper life, the sure guide for that truer self, and that marvelous system of miracles that hooks and holds on the eternal life, because the Scrip... tures says, "Whosoever believeth that Jesus is the Christ, is born of God," and "He that believeth hath eternal life."

The Third Keyword of the Gospel Is To Be "Baptized."

Baptism is a memorial service of one who has died in sin.

Baptism is a sacrament of repentance.

Baptism with water is God's visible way of introducing members of His church above to His church on earth.

Baptism is a divine ordinance of the church of God, instituted instead of circumcision, and it has the approval of heaven and earth.

Baptism has in it a divine purpose which has not as yet been fully revealed, and baptism is a degree of righteousness that we become applicants for when we believe the gospel.

We are commanded to baptize with water, because water is a divine witness on earth.

The Purpose of Christianity Is To Extend the Church.

Christianity has only one purpose, and it is to save the world, which can only be done through the united and untiring efforts of the church. Thus Christ told His disciples, "Ye shall be witnesses unto me," which means that the church must go or be carried to the people, and as Christians, if we can not go ourselves, we should send others by systematically supporting our own Church Extension Board, which is our only denominational agency for the extension of the church.

Christianity begins in motive and ends in manhood, orderly conduct or good character. As Christians we are to be Christlike, by breathing the spiritual breath of prayer, repealing the deeds of Christ and following in His footprints. Christianity goes to the world with a proposal in the form of an invitation, pleading and persuadingly saying to the world, "Ho! everyone who thirsteth come ye to the water and drink."

Let the wicked forsake their way and the unrighteous man his thought, and he shall be abundantly pardoned.

Christianity is a pleading religion; it is a missionary religion; it extends the church by going after that which is lost, and it will not return without completing its task.

The Test of Christianity Is Service.

Christianity has only one test, which is service. In fact, Christianity has a gospel of oneness, namely, one time, which is NOW; one way, which is BELIEVE; one purpose, which is TO SAVE THE WORLD; and last, but not least, one grand old sacrificing test, which is SERVICE. The spirit of Christianity makes us anxious and forces us to show our willingness to be tested, by saying, "Lord, what will thou have me to do?" and causes us to further say, "Lord, not my will, but thine be done."

What the Church Is.

The Christian Church is a congregation of baptized believers in Christ, worshiping together, associated in the faith and fellowship of the gospel; practicing its precepts; observing its ordinances, recognizing and receiving Christ as their supreme lawgiver and ruler, and taking His word as their sufficient and exclusive rule of faith and practice in all matters of religion.

Therefore, no one is and cannot be a member of the Christian church until they are born of the Spirit and of the water, but before one is eligible to baptism he must be born of the Spirit or regenerated. Regeneration must be its own witness. Regeneration is not to be discovered by a spiritual chemistry known only to a few, but it must be proved by a life which the rudest observer can not help but distinguish by its virtue and nobleness.

The fruit of the Spirit is the proof of regeneration, which is manifold, yet it is of one quality and value. The Apostle Paul gives to us a very remarkable and unique description of the Spirit by saying, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance." Thus, the fruit of the Spirit is manifold and it cannot be expressed in one word, even in the word goodness, because spiritual growth is often in individual points rather than in the central substance of the character and it is necessary to have the many lights by which to judge our Christian progress, but bear in mind that regeneration does not destroy the primary individuality of human nature, because Peter was as ardent and Paul was as courageous after their spiritual renewal as before, but each had to be taught to add to their original characteristics of culture, which may seem to lie far beyond their human strength. Thus Peter had to add to his ardor self-control, and Paul had to attempt or moderate his courage by long-suffering and gentleness.

Therefore in laying the doctrine of the new birth or regeneration, Christ showed the fundamental and complete change which human nature must undergo to enter the kingdom of heaven by saying "You must be born again." This assertion destroyed all hope of salvation through social and self-reformation, and this man was sent back to God for a new life on the ground of being already in trespasses and sin. Of course, many in their early stages of serious thinking have been, are and may become staggered by the doctrine of personal and absolute depravity, as it doubtless appears to them to be a doctrine of violence, but the divine command is "Ye must be born again," and the Christian church has no other than the same fundamental message to deliver to everyone, and when this doctrine is universally taught, preached, practiced and witnessed by the Christian church, the church will automatically extend itself.

Eternal Prayers Should Be Offered for the Extension of the Church.

I deem this to be a psychological moment to call the attention of this our great Baptist family to the Prayer Meeting Quarterly, which was adopted by the National Baptist Convention, which is composed of some of the greatest and most competent talents in the world, as a part of the denominational literature.

We have been struggling earnestly and continuously to publish the Quarterly each quarter, but we could not do so without a great loss to the Board and the denomination, as the demand for them does not justify us in doing so.

Therefore, we again appeal to our Brotherhood to send us your order for the Prayer Meeting Quarterly, which will serve to build up your prayer meetings numerically, financially, intellectually, spiritually and scripturally.

Now, brethren, I beg you in God's name, let us not overlook the Prayer Meeting Quarterly any longer, because if there is any one thing in our churches that needs our special consideration it is the prayer meetings. It is true that we are not accomplishing satisfactory results in our prayer meetings, and I believe it is because we do not use prayer, which is the telephone of the soul, according to the Bible, which is the spiritual telephone directory.

Prayer is God's appointed method of approach. Thus the Scripture says, "Come boldly unto a throne of grace," etc. We are also exhorted to "Pray without ceasing," to be careful for nothing, but in everything by prayer and supplication with thanksgiving let your request be made known unto God.

Prayer has restored the dead to life, checked the course of disease, brought water from the flinty rock, opened the eyes of the blind, put to flight armies of aliens, and has brought many from the darkness of sin into the light of liberty of the children of God.

But don't forget that there are three classes of prayer. First, those that are never answered (see James 4:3); second, those that we must leave with God (see James 4:13); third, those that will always prevail with God, because of compliance with the three-fold conditions, viz. First, faith (see James 1:6, 7); second, in the spirit (see Eph. 6:18); third, according to the will of God (see 1 John 5:14).

Church Extension Board N. B. C.—Summarized Receipts 1920-1921.

August 1, 1920 to August 1, 1921 —	
August 1—Cash brought forward	$ 83 99
Received of associations and conventions	716 54
Received of encampments	453 46
Received of loan, Rev. B. J. Perkins	211 69
August 13, 1921	$1465 68

Summarized Expenditures 1920-1921, Church Extension Board N. B. C.

August 1, 1920 to August 1, 1921—	
Paid for office rent	$ 96 00
Paid for help	240 00
Paid for electric lights	14 86
Paid for fuel	12 50
Paid for telephone service	13 75
Paid for miscellaneous printing, merchandise, etc.	654 96
Paid for traveling expenses	47 16
Paid for encampment expenses	392 11
	$1370 33
To balance	95 35
August 13, 1921	$1465 68

Humbly submitted for your most prayerful consideration.

BENJAMIN J. PERKINS, Cor. Sec'y.

The special order was announced, the memorial service, Dr. E. A. Wilson, of Dallas, Texas, presiding. The Scripture was read by Dr. S. E. J. Watson, of Chicago, who also led in prayer. "I Heard the Voice of Jesus Say" was sung. Memorial resolutions were presented by Dr. B. J. Brown of Texas.

REPORT OF COMMITTEE ON OBITUARY.

In Loving Memory of the Sainted Dead.

When we met last year at Indianapolis, Indiana, we had the honor of the presence of the following brethren who graced the National Baptist Convention with their advice and sweet fellowship, Rev. W. A. Creditt, of Philadelphia, Pa., who was wise and farsighted and a defender of the principles of this Convention of which we all are proud. Dr. Creditt was one of the leading educators, orators and pulpiteers of this nation.

Dr. Chas. T. Walker, of Georgia, the noted Gospel preacher and orator, who during his lifetime took rank among the leading preachers of the world. His place will be hard to fill in this generation. Dr. Walker was with this Convention from its organization until his death. This Convention will long cherish his memory as a man of God. Peace be to his ashes.

Prof. M. M. Rodgers, of Texas, was one of our leading laymen and one on whom we could depend for honest service and was known as "Honest Mac" in his own town. Prof. Rodgers was one of our faithful Auditors of this Convention. While serving in this office he did his best to put all of our Boards on good basis, in the way of having the property safe for the Convention which he did and fell asleep. As he went up, Drs. Lee, Tolliver, McEwen and many others who went home from this field of labor, greeted him into the Kingdom.

Rev. A. Barbour, of Galveston, Texas, the noted champion of Baptist principles, fell asleep, August 15th. Dr. Barbour was with the Convention right or wrong and could be seen about the platform when business of interest was before the National Baptist Convention. His place will be hard to fill as a defender of this Convention's policy.

Dr. J. J. Durham, of South Carolina, scholar and leader of his people fell asleep the early part of the year. His life was an open book to the Baptists, hence, we are left to mark his footsteps on the "sands of time."

Mrs. W. G. Parks, the wife of our faithful vice-president, of Philadelphia, Pa., joined that innumerable host of the just made perfect to await the sound of the first trumpet when the dead in Christ shall be resurrected and see Him as He is, and know Him as He is known.

Rev. — of Memphis, Tenn., one of the faithful expounders of the Gospel of Jesus Christ, in the state of Tennessee, too, was called from labor to reward.

Rev. — of Mississippi, one of the heralds of the cross of that state was called to lay down his weapon of war to join the church triumphant on the other shore where parting, sickness, sorrow, pain and death are feared and felt no more.

Resolved, That this Convention bow in humble submission to Him who doeth all things well.

Resolved, further that a copy of these resolutions be spread on the minutes of the National Baptist Convention and that a blank page be left to the memory of the illustrious dead.

Respectfully submitted,

B. J. Brown, Chairman.

Address on the late Dr. C. T. Walker was made by President M. W. Reddick of Georgia Baptist Convention followed by President L. P. Pinckney, of Georgia State Sunday School Convention. Brother W. M. Lewis sang "When My Soul Reaches Home." Tribute to the late W. H. Higgins, of Clarksdale, Miss. On the late Rev. J. J. Totten remarks by Rev. B. J. Perkins. The late Dr. W. A. Credit by Rev. A. Chills, of Philadelphia. The Rev. J. C. Jackson paid fitting tribute to memory of the late Mrs. W. G. Parks. The late Rev A. Barbour and Prof. M. M. Rodgers, of Texas, were represented in fitting address by Rev. A. L. Boone, D. D. "What Are They Doing in Heaven Today" was sung very effectively by Brother W. M. Lewis. Remarks were made by Rev. C. H. Parrish, of Kentucky. Rev. M. C. Durham, of Memphis, sang "I Have A Home in Heaven Above." An original poem was read by Brother C. Jefferson, of Oklahoma City, Okla. The late Dr. J. J. Durham, of South Carolina; was remembered in an address by Dr. A. J. Stokes. "Will The Arch Be Broken" was sung by Brother Lewis. Dr. J. T. Dorsey, of Atlanta, led in a soul lifting prayer, leaving the Convention in a celestial atmosphere. Adjournment.

THURSDAY NIGHT.

The Convention met at the usual hour. The Scripture was read by Rev. J. W. Gibson, of Kentucky. Titus 2:1-13. Dr. A. S. Simmons led in prayer. "I Couldn't Hear Nobody Pray" was sung by the chorus. The counter singers sang, "Welcome," to the delight of the Convention. An offering was taken. The vast throng stood and sang, "I Am Bound For The Promised Land," following which Prof. Wm. Nix, the popular evangelist, thrilled the Convention with "I Am Going Through." President Morris called Dr E. W. D. Isaac who in fitting words introduced Dr. W. S. Ellington, who arose, announced his text, Matt. 28:19,20. "Go ye therefore and teach all nations." When I read this text, I think of the risen Christ He who gives the commission has all power in heaven and in earth. He commands us to disciple all nations. (1) We must know Christ in regeneration. (2) We must know the truth—must have a message. (3) Must teach the observance of things God has commanded. (4) Baptism must be taught. (5) Cooperation and team work must be taught. (6) The accompanying presence of God the Father is promised all along the way. The sermon was able and effective and Dr. Ellington held his place in the esteem of his brethren who always listen to him. Dr. J. D. Bushell, of New York, sang. Dr. L. G. Jordan arose to submit the report of the Foreign Mission Board, which by request went over until Friday morning. Collection for missions $76.33. A powerful meeting was held at Pilgrim Baptist Church, with a sermon by Dr. T. L. Ballou, of Georgia. Collection $21.60. Dr. S. E. J. Watson, Pastor.

The Convention adjourned.

FRIDAY MORNING.

The Convention was called to order by President Morris. "What a Fellowship" was sung by the chorus. The Scriptures were read by Rev. Leighton. Song by the chorus, and prayer by Dr. Harts, of Utah. The chorus sang "Calvary."

Dr R. T. Pollard, of Alabama, emphasized the importance of the spirit of worship in the meetings of the Convention. "Stand By Me" was a charming solo by ——.

The reading of the journal of the previous day's session went over for the present. The chairman of the Educational Board, Rev Sutton E. Griggs, D. D., was presented. He read a statement of his activities in connection with the work of the Board during the past year. The statement showed amount received, $938.89. Expended $1,059.41, leaving a deficit of $120.50.

Corresponding Secretary's Report of the Educational Board.

To the National Baptist Convention:

As corresponding secretary of your Educational Board, I am presenting you with a brief report of my activities in connection with this work during the last twelve months. In 1919, our Board voted to raise two hundred thousand dollars for the National Baptist Theological Seminary. We afterwards learned that the National Convention had put on a drive for five million dollars and we were advised to transfer our two hundred thousand dollar drive to the commission appointed by this Convention to raise the five million dollars.

In obedience to the official advice, as corresponding secretary, we did not enter the field for raising seminary money, but directed our efforts to raising funds for current expense in running the seminary in connection with Roger Williams University. During the past year we received for current expenses, nine hundred and thirty-eight dollars and eighty-nine cents, ($938.89) and for the same period, we expended one thousand fifty-nine dollars and forty-one cents, ($1,059.41) leaving a deficit of one hundred twenty dollars and fifty-two cents, ($120.52).

The Corresponding Secretary has done but little traveling for the Educational Board this year, and has charged no salary for the work done for the board this year, but to the contrary, has furnished the money necessary to keep the work going as far as he was able to do so. There is a deficit of two hundred fifty-one dollars and eleven cents, ($251.11) brought forward from last year, which makes a total of three hundred seventy-one dollars and sixty-three cents, ($371.63).

Since our connection with this office as corresponding secretary, by the help of God and the liberality of the good people of America, there is an asset in favor of this Convention of $232,500.00. With the assurance of $5,000 more for finishing the first building erected on our campus at Nashville, Tenn. Thus making in reality a total of two hundred thirty-seven thousand, five hundred dollars ($237,500). We have 42 acres as a site for the National Theological Seminary. We owe on teachers' salary, five hundred and seventy-three dollars, ($573.00) which makes a total indebtedness due at this Convention, nine hundred forty-four dollars and sixty-three

cents, ($944.63). It will be seen that under this administration, we have conducted a theological seminary for five years with enrollment of at least eight hundred students from time to time. The last session of our seminary has an enrollment of two hundred students, studying the English language, as preachers, missionaries, Sunday school teachers and Christian workers.

Much credit is due the dean, Dr. McDowell, for the successful management of the seminary work for the past few years and also Sister Broughton, who had charge of the English department. For further information, see catalog for 1921 and 1922.

Respectfully,
A. R. GRIGGS.

Dr. Griggs introduced Prof. M. S. Stewart, of Tennessee, who made an eloquent appeal for a trained leadership. "Educated sin demands trained minds to combat it. You cannot lead from behind. Where the minister is not the leader in the community, there is something wrong with the minister of the community. There can be no rich leadership of a poor people, therefore make the people wealthy by preaching the spirit of cooperation and race patronage. As a result the leaders will be better paid. The minister must stand between the radical contending forces of both races and preach love and cooperation. The meanest thing the races can do to each other is to teach their children to hate each other," said the speaker. The brilliant address of Prof. Stewart on behalf of the Theological Seminary thrilled the Convention. He was followed by Dr. O. L. Hailey, of the Southern Baptist Convention, who spoke happily of his interest in the great question of human rights. The minutes of the previous day's session were read by Asst. Secretary Fuller and after some corrections approved.

The report of the Department of Evangelism was introduced by Dr. S. E. J. Watson, of Chicago. He was followed by Dr. J. W. Bailey, head of the department.

DEPARTMENT OF EVANGELISM OF THE NATIONAL BAPTIST CONVENTION OF AMERICA.

THE SPREAD AND GROWTH OF GOD'S SPIRITUAL KINGDOM ON EARTH.

Matt. 13:33. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

Kingdom Growth.

The methods of doing things in this world mean much. If you will watch the way one goes about a thing, you can soon tell whether he will make a success of it or a failure. If a man knows how to do a given piece of work, he will know just where and how to start, and when the work is completed. In fact, the work stands out complete in his mind. He knows how many and the kind of workmen to employ, so as to hasten to the completed product in good time.

Jesus Christ, the Son of God, the Architect of the Universe, knew how to spread and develop His Spiritual Kingdom here on earth in the hearts of men.

Dan. 2:44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to our people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

In the parable above, the three measures of meal represent the world. The leaven represents salvation by grace. The woman represents the agency of salvation. The activity of the leaven represents the spread of the gospel of salvation in the hearts of men. As the leaven reached in due time every particle of meal, so will the Gospel of Jesus reach mankind the world over.

Christ started his kingdom in the same way. As the leaven was hid in the meal, so was the Gospel hid in the Roman Empire. As the leaven seemed insignificant, the handful of poor fishermen, selected by Jesus at John's baptism, seemed insignificant. After training his disciples for three years and organizing them into a church, He said to them: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

Local independent churches sprang up all over Judea, Samaria and Galilee. Then severe persecution began at Jerusalem and the disciples were scattered all over the Roman Empire. But "They that were scattered abroad went everywhere preaching the word." The more they were persecuted and slain, the faster they grew. Historians of that day said: "The blood of the martyrs was the seed of the church." So that by the end of the first century there were millions of Christians who had spread the true Gospel of Jesus Christ all over the world.

The growth of the kingdom of Christ advanced in this first century more rapidly than in any other century in the history of the world. Christ made true His own prophecy which he uttered just after His resurrection: "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 part of the earth."

The churches of Jesus Christ are visible exponents of His invisible kingdom. They are the God-given units of His spiritual kingdom on earth among men. They are His organized working units. They are clothed with authority from heaven to preach the Gospel to every creature. They have been given the Bible—the whole Book, as a way bill. They are composed of men and women with regenerated hearts. They have the promise of the Holy Ghost to lead them. When Jesus organized in person the first New Testament Church out of material prepared by John the Baptist, (his forerunner) the model after which all churches were to be constituted, He said: "Upon this rock (that rock was Christ), I build my church, against which the very gates of hell shall not prevail." The church is not an organ, but an organism—a growing, living organism. A true church of Jesus is capable of growth. It will grow in knowledge, in influence and power, as well as in numbers, if the whole Gospel of Jesus is preached on fire of the Holy Spirit. The

whole earth may feel the influence and power of one church of Jesus Christ in a given length of time.

The Department of Evangelism.

It was created as a channel through which the churches may express themselves in the salvation of the world. This department was created by the N. B. C. of America, to encourage the churches and strengthen them in the preaching of the Gospel to the whole world for which they were organized. It is an evangelistic bureau of information. It should give information and stimulate inspiration in all the churches of our Convention to take America for Christ and the Baptists.

America needs the Gospel as never before. America is largely a wilderness of sin. America is committing sins which classes her with the heathen who knew not God. America knows God but is not willing to love and serve Him. The wicked have hardened their hearts against God and are saying deep down in their hearts with Pharaoh: "Who is God that we should obey Him? Race antipathy, murder, lynching and burning, mis-legislation, discrimination, Jim-crowism, denying millions of American citizens the right of elective franchise, brute force, worse than that of Germany, is practiced in America to keep men and races down. The Federal laws nor the State laws are being enforced. Peonage is rife in many states of this Union. Peonage is the unwritten law of many of the states, where free men are deprived of their citizenship rights. They are made to work without pay as slaves—only abused worse than slaves. In every state where a citizen or citizens are denied the right to vote, a system of peonage is in vogue. We shall never forget the Williams' farm in Georgia, where eleven Negroes were butchered and tortured and killed because they sought freedom from the bondage of peonage.

To show further that America needs the Gospel there is being organized all over America what is known as the Ku Klux Klan (K. K. K.). These are taking the law in their own hands and are administering to guilty parties as seems best to them. They black their faces or mask their faces and go in a bunch to the homes of people, take them out, tie, strip, tar, feather and beat men and women, white and black, to their satisfaction, and give them so many hours to leave town. Sometimes they pin the letters "K. K. K." to their victim and make them march through town before leaving wife, children and home. This, added to what America already had in the way of mob violence and burning at the stake alive, this added to what America already had of race riots, labor clashes and other clashes, makes it clear to all that America needs the Gospel of Jesus as never before.

These are just a few of the reasons why this department came into being. To help the churches and pastors, associations and conventions, Christian schools, colleges, universities and seminaries, and all other Christian institutions, to sow down America with the Gospel of Jesus Christ.

The best statistics show that only 25 per cent of the white race are Christians and only 40 per cent. of the Negroes are Christians. Thus leaving 75 per cent. of the whites and 60 per cent. of the Negroes of America on the road to hell. Statistics also show [illegible] per cent. of all the other race groups in America are on the downward road. From this line of reasoning, also, America is in sad need of the Gospel of Jesus Christ. The immigration bureau of America tells us that 25,000,000 foreigners come to our shores annually.

Evangelistic Work Among Christian Schools and Colleges.

This is destined to be one of the greatest features of this department. They invite this department to conduct meetings among the young Christians to deepen the moral and spiritual life of the student-body. We gladly accepted the invitation and here are some of the spiritual results:

We visited in two states, ten schools and colleges. We found 2,303 students enrolled. We gave 46 addresses and had 147 confessions. The itemized report will be found in this annual report. We believe God directed us in this work of love. To join the faculties in sending a perpetual stream of Christian influence into the lives of over 2,300 students is a wonderful thing. To join the christian influence of the schools in bringing 147 souls to Christ, a big little thing. One pastor said: "The department is doing more good in touching these young lives with the Gospel of Jesus, and in bringing 147 to Christ, than the conversion of a thousand old sinners, who had given their lives to the devil."

It may surprise you when I tell you that one of these schools was a Campbellite school, one was a Methodist school, and one was a white school—The College of Marshall. If this department should not preach the Gospel to every creature, I want the Convention to tell us so. We do not and would not conduct meetings for other denominations, as such, although we have often been asked to do so. But to lecture and preach to young people in college may lead to a change in their whole life career.

The white Baptist Convention of Texas has engaged a competent consecrated Christian minister, who was a successful pastor, holding one of the best pastorates, to give his entire time to this all-important task of working in the schools and colleges. He gives lectures, conducts Bible classes, and revival meetings. He has had one annual meeting of students selected from different Christian schools and colleges of great import. My heart goes out for this kind of work among our young people. I wish our department was able to engage one of its able, competent evangelists to go all over America, visiting our Christian schools, colleges and universities, giving his whole time to this great work.

Co-operation with the White Baptists of Texas.

We are proud to report to the N. B. C. that in the second year of our work, we have succeeded in effecting organic cooperation of the white State Executive Board wih the Department of Evangelism. They are giving $1,000 on the superintendent's salary. This amount is being paid promptly, $250.00 per quarter, one-half of which has been paid up to date.

Dr. E. S. Gruner, the state secretary, is to be warmly complimented for this cooperation. He is a noble Christian gentleman, who loves the races of mankind and desires to have them saved. When I

took the matter up with him by correspondence. he was so impressed with the work our department was trying to do, that he invited us to come to the State Executive Board, and lay the matter before it assuring me that they would give me a sympathetic hearing at least. Before I was through, the chairman of the Board spoke out and said if our Board did not feel able to give the $1,000, he would. You may imagine how good I felt.

This cooperation was not promised indefinitely. It will not continue upon the ground that this department makes good in the great work for which it was launched two years ago at Newark, N. J. I am praying that my quarterly reports to their State Board, and my general report to this Convention, will warrant the continuance of the cooperation and appropriation from year to year. I am praying also, that Dr. F. S. Groner will be so impressed with the work of this department that he will recommend continued organic cooperation in his annual report to his Convention.

This cooperation also brings our department into evangelical cooperation with the white and colored churches in Texas. Two great city wide evangelistic simultaneous campaigns were conducted in San Antonio and Dallas, Texas. The white and colored churches, the white and colored pastors worked together. Meetings were held in all the leading white and colored Baptist churches at the same time. Then, too, several joint meetings were held, where we were all together. Two big evangelistic mass meetings were held together. A Workers' Bible Conference was had each morning for several days. The white pastors preached for us and the superintendent was called upon to preach one sermon in the First (white) Baptist Church to a large, appreciative audience of both races. Several hundred souls were brought to Christ, and thousands were strengthened, both white and colored. After all, the best way to allay race feeling is to have both races of the same denomination work and cooperate together in winning the world to Jesus. This is what this department is endeavoring to do.

A Nation-wide Evangelistic Campaign.

I was greatly impressed with this stupendous thought when I read the action of the Department of Evangelism of the S. B. C. It seemed to have recommended a South-wide Revival for all the churches of the Convention. They were to go afield all this past summer with the slogan: "Every one win one." Every saved soul was to save another soul.

Not only was there to be a great soul-saving campaign launched for America, but in their five year program they are to reach the foreign fields with the Gospel. Southern Europe has been turned over to the S. B. C. In it there are 128,000,000 souls to be brought to Christ.

The great N. B. C., white, besides their own evangelistic activities in North America, Northern Europe has been turned over to them, 125,000,000 souls to be saved.

Why can't our N. B. C., of America, during the next conventional year, through its own organized channels, take America for Christ? We have 21,754 churches, 19,425 preachers and 3,018,341 Christians in the N. B. C. at the last baptism. The Baptists have [illegible] more churches, 3,286 more preachers, and 1,945,019 more [illegible] than [illegible] all the other denominations in our race put together, counting their babies and all. With this great host of Baptists we ought to go afield and take America for Christ and the Baptists. How can it be done? Here is a tentative plan.

1. Let the cities and towns plan their meetings in the winter and spring of the year. Let the country churches plan their meetings in the summer. Let the churches and pastors in the North have their meetings in January, February and March, 1922. Let the churches and pastors in the South have their meetings in March, April and May. Let the country churches and pastors have their meetings in July and August.

2. Let all the Northern pastors in each city cooperate together in great, simultaneous city-wide campaigns. Let the Southern pastors and churches do likewise. Urge them all to secure their own evangelists. Let evangelistic committees be appointed by the City Ministers' Unions to work out the details. Start in time. Put whip to the horses, harness the forces and go ahead. Not only city simultaneous campaigns can be had, but associational and state-wide campaigns, also, through the recommendation of their executive boards. Let us learn to cooperate together, as the business syndicates have learned to do, in bringing this old, wicked world to Jesus.

Evangelism on the Foreign Fields.

I have a letter direct from the foreign fields that touched my heart very deeply. Excerpts from the letter follow:

"I think we should give more time to evangelism here in Africa. I wish our N. B. C. upon recommendation of F. M. B., would be responsible for the salaries of four good evangelists, who would come to Liberia, go up and down preaching the Gospel throughout Liberia. Much of the first evangelistic work would be done through interpreters, but when the spirit came, all would understand. He is an interpreter. Evangelism is our greatest present need. Send us four or five men to preach and sing the Gospel. Our good Dr. Bailey, from whom I can't get a line, I am sure, would be greatly interested in such a program. WILLIAM T. AMIGER.

I promised Dr. Amiger when he left America to go to the foreign fields, that I would keep in touch with him. He wrote me more being there and I did not reply. But after reading this letter in which reference is made to me and the Department of Evangelism, I have written him in full and inclosed a contribution to the work he represents.

I have made a promise in my heart and to him. I make it now to the Convention, that this department, under God, will undertake to raise the salaries of two evangelists this new year, 1922, to be sent to Liberia, Africa. They will be recommended through this department to the F. M. B., with the advice of Dr. Jordan, the secretary. This department hopes to be able next year to bring the money to the Convention with the evangelists ready to sail. Its superintendent, therefore, desires the hearty cooperation of our pastors, churches, associations and state Conventions in this matter. Dr. L. G. Jordan spoke to me about this need a year or two ago, but I did not think much about it until I read this strong appeal from Dr. Amiger.

Cooperation with the Federal Council of the Churches of Christ In America.

Through the recommendation of our worthy president, Dr. E. [illegible] Morris, our department is in direct cooperation with the above national organization. Six of our National Staff are on the "Commission of Evangelism and Life Service" as commissioners. They have been invited, with their superintendent, to attend several important meetings this year in New York. We were very sorry that the scarcity of means on hand would not allow any of us to attend. They have sent from their headquarters in New York to the headquarters of our department, books and other data from which the superintendent has gleaned much valuable information. The final report of all the Evangelical Denominations of America co-operating with them is interesting. It gave our N. B. C. the credit of bringing to Christ more souls than any other convention or denomination except one. We are reported as bringing in this fiscal year 150,000 souls; the S. B. C., 200,000; 350,000 for the two conventions—all Baptists. We lead, others follow. The total ingathering from all the Evangelical Denominations was 2,000,000.

Dr. Charles L. Goodell, the executive secretary, is a great evangelist. He visited the white Baptists of Texas once this year.

The Evangelistic Commission.

Our Evangelistic Commissioners, whose names are seen on our letterhead, are among the strongest evangelistic pastors in America. They were carefully selected to this national position, because of this fact. Dr. A. D. Williams, of Georgia, acted as chairman of the commission last year. He presided with grace and dignity. Dr. S. E. J. Watson, of Chicago, is our chairman this year. The first year the department was given three members of the Evangelistic Commission. The second year, the Convention gave us twelve more, making fifteen from as many different states. Their names are as follows: Rev. S. E. J. Watson, D. D., Chicago, chairman; Rev. E. B. Topp, D. D., Mississippi; Rev. M. W. D. Norman, D. D., District of Columbia; Rev. W. C. Brown, D. D., Florida; Rev. P. W. Dunavant, D. D., Missouri; Rev. Wm. Taylor, D. D., Louisiana; Rev. D. V. Jamison, D. D., Alabama; Rev. G. Wm. Ward, D. D., Indiana; Rev. W. F. Botts, D. D., Nebraska; Rev. C. T. Wilcher, D. D., New Jersey; Rev. W. H. Young, D. D., Kansas; Rev. E. Arlington Wilson, D. D., Texas; Rev. J. H. Henderson, D. D., Tennessee; Rev. F. R. Neil, D. D., Arkansas, and Rev. A. D. Williams, D. D., Georgia.

The National Associate Superintendent.

We have secured the services of one of the best known evangelistic pastors in America as our National Associate Superintendent. Dr. F. K. White, perhaps, has brought more souls to Christ than any living evangelist today, with perhaps one exception. I refer to Dr. Alexander Wilbanks, D. D., of the District of Columbia, Washington, D. C. They are both on our National Staff and ran neck and neck last year in their reports of souls brought to Christ.

The Department of Evangelism needed a man above the "Mason and Dixon Line." Dr. White now being called to the pastorate of a great church in Indianapolis, Ind., puts him just where we want him as Associate Superintendent. He is often sought to conduct meetings in the North. He has more calls North and South than he can fill. He is loyal and true to the core. He is a Christian gentleman who may be trusted to the last ditch. His recommendations and suggestions to me are always final, because I know the man.

National Staff of Evangelists Recommended.

We have on our National Staff over twenty-eight names. They are all good evangelists—either pastoral or general evangelists. We have heard thus far but little criticism. Some of the evangelists are beautiful Gospel singers. The superintendent believes as much in the singers of the Gospel as he does in the preachers of the Gospel. Both are called of God to save lost souls in song and sermon. Some of these singers are women. God bless their labors. They are God's Evangelines to go forth singing the Gospel of Jesus Christ.

Some of these are among the strongest preachers we have on the American continent. Rev. E. Arlington Wilson, D. D., of Dallas, Texas; Rev. E. L. Harrison, Th. B., of Ennis, Texas; Rev. T. T. Addison, Th. B., of Ardmore, Okla.; Rev. W. H. Rozier, D. D., of Los Angeles, Calif.; Rev. J. A. Bingaman, D. D., Shreveport, La., and Rev. D. S. Klugh, D. D., Boston, Mass., and many others might be mentioned who are on our staff. We recommend them all to our Baptist Zion throughout America. When you need an evangelist, examine our list.

We hope all our evangelists will thoroughly understand that they are to renew their Certificates of Appointment every year. In Chicago, in September, new commissions will be issued for the new year, 1921 and 1922. This will be done each conventional year. Return your old commissions to the superintendent, to be placed on file in the office to your credit. He will thus be able to keep the record of the workers. All certificates are cancelled and are no good for the ensuing year after August 31, 1921.

If you do not attend the Convention, and desire to work on our staff, send the old commission to headquarters by mail, accompanied by the annual fee, and the new one will be sent you by return mail. Send all mail to No. 735 West Grand Avenue, Marshall, Texas.

Essentials of a Genuine Revival.

On the part of the church:

1. The faithful preaching of the true Gospel of Jesus found in the Bible.
2. Waiting before God in earnest prayer and fasting.
3. Renunciation of all known sin.
4. Of one accord.
5. Exercising great faith in God.
6. Holy spirit infillment, and liberality.

On the part of the sinners:

7. They will be drawn to the services.
8. The consciousness of sin—the awakening of the sinner.
9. Repentance and faith.
10. Church membership.

Essentials of a Genuine God-called Evangelist.

1. Converted and baptized into a regular New Testament Baptist Church.
2. Called of God to preach the Gospel.
3. Properly ordained by the local church the only authority.
4. Continued membership in the local church.
5. Consistent Christian living.
6. Well educated and theologically prepared to preach the Gospel anywhere.
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.

Work Accomplished.

This has been, in some respects, the greatest year since the department has been launched. The department is getting a hearing everywhere it is presented. It is growing in the estimation of the people everywhere. It is being called upon and looked to now as the National Department of Evangelism of America. It is being recognized by white and colored state boards, and contributions are being made for its support. The reports of the National Evangelists and the financial exhibits will show something of the volume of the work accomplished.

Recommendations.

The recommendations are but few this year:

1. We would recommend that one hour or more each Friday of this year be given to the consideration of the superintendent's report on evangelism.

2. That each Saturday night of the Convention be designated and known as the Anniversary Night of the Department of Evangelism. A night of soul winning. A night for the Anniversary Sermon of the department, the preacher to be named by the Executive Board, the money raised going to the work of the Department of Evangelism.

3. That the churches, associations, state conventions, and all our Christian bodies represented in this Convention be requested by the N. B. C., to place the Department of Evangelism on their blank letter forms, thus educating them in the work being fostered by the Convention. Also to send up to their annual bodies money to help carry on the work of the department.

We close by thanking the N. B. C., for the interest and confidence they have in the work of the department.

A meed of praise is due our efficient secretary, Dr. R. B. Hudson, A. B., A. M., for his thoroughness in seeing to it that we are not left out on the skeleton program of the Executive Board, which makes up the national program each year.

Report of the Superintendent.

The superintendent's report for the second fiscal year, beginning August 1, 1920, and closing July 31, 1921, follows:

Months Labored	12
Days Labored	305
Services Conducted	285
Sermons Preached	233
States	3
Received for Baptism	330
Received by Relation	182
Professions of Faith	248
Addresses Delivered	68
Meetings Conducted	15
Grand Total	760
Miles Traveled	16,841

Financial Exhibit.

	Raised	Expenses	Salary.
August	$ [illegible]	$ 32 03	$ 123 81
September	327 34	106 14	221 20
October	188 69	54 89	133 80
November	95 42	33 62	61 80
December	[illegible]	61 35	279 66
January	164 74	22 41	142 33
February	256 19	56 37	199 82
March	322 98	[illegible]	188 13
April	335 76	25 56	310 20
May	202 41	134 20	68 21
June	414 08	49 82	364 25
July	200 75	52 75	148 00
Totals	$2,895 21	$655 00	$2,241 21

Sources From Which Monies Have Been Received Are Very Gratifying.

Churches, Sunday Schools, W. M. S., and B. Y. P. U.

New Hope, Ruston, La.	$ 84 71
Zion Traveler, La.	15 97
Pilgrim Rest, Ruston, La.	12 64
St. Paul, Taylor, Ark.	14 10
Harrison Spring Hill, La	10 10
Smith Chapel, Tatum, Texas	3 80
Smith Chapel, W. M. S., Tatum, Texas	4 65
Smith Chapel, Sunday School, Tatum, Texas	5 00
Friendship, Tatum, Texas	3 50
Bethlehem, Carthage, Texas	7 06
Macedonia, Jefferson, Texas	10 03
Antioch, Beaumont, Texas	10 00
Mt Zion, Tulsa, Okla.	61 45
Second Baptist, Muskogee, Okla.	89 42
Antioch, Leigh, Texas	124 [illegible]
Morning Star, Sulphur Springs, Texas	97 01
Morning Star, W. M. S., Sulphur Springs, Texas	1 00
Macedonia, Dallas, Texas	100 00
Antioch, Shreveport, La.	12 50
Avenue, B. C., Shreveport, La.	52 47

Galilee, Marshall, Texas	4 20
Fairview, Elmore, Texas	7 50
Fairview Sunday School, Elmore, Texas	2 50
Fairview W. M. S., Elmore, Texas	2 50
Bethlehem W. M. S., Terrell, Texas	8 15
New Hope W. M. S., Terrell, Texas	8 10
St. Paul, Ennis, Texas	10 01
First Baptist, Gibsland, La.	39 59
Green Pine, Kountze, Texas	10 00
Antioch, Houston, Texas	22 45
Bethel, Houston, Texas	15 50
Friendship, Houston, Texas	3 00
St. Louis, Tyler, Texas	3 69
Truevine, Tyler, Texas	5 01
Bethlehem, Tyler, Texas	25 00
First Baptist (white) Tyler, Texas	65 50
Mt. Zion, Hawkins, Texas	12 00
Mother Zion, Henderson, Texas	25 00
Mt. Gilead, Fort Worth, Texas	25 00
Mt. Calvary, San Antonio, Texas	118 05
Shiloh, Dallas, Texas	6 00
Mt. Olive, Dallas, Texas	108 12
Mt. Rose, Dallas, Texas	40 49
First Baptist, St. Louis, Mo.	29 60
Fairfax, St. Louis, Mo.	15 20
Ark., Washington, D. C.	18 75
Bethlehem, Washington, D. C.	4 22
Tenth Street, Washington, D. C.	66 25
Pleasant Hill, Hallsville, Texas	3 04
New Zion, Fonk, Texas	6 25
Mt. Sinai, Big Sandy, Texas	4 25
Bethel, Longview, Texas	12 32
Oak Street, Texarkana, Texas	3 22
Hopewell, Denison, Texas	4 50
Dr. Richardson's Church, Kansas City, Kan.	9 00
Vine Street, Kansas City, Kan.	11 42
St. John, Dallas, Texas	50 00
First Baptist, Monroe, La.	2 45
First Baptist, New Orleans, La.	17 56
Union Hill, Winfield, La.	52 21

Associations.

Unity, Texas	$ 20 55
E. T. Bethel, Texas	50 00
E. T. No. 2, Texas	15 75
E. T. No. 2, Texas	1 75
E. T. Progressive, Texas	20 00
Mt. Zion, Texas	9 85
E. T. Mt. Zion, W. Con., Texas	5 00
E. T. W. Con., No. 1, Texas	11 75
Union, W. Con., Texas	20 00
Pastors and Ministers' Association, Dallas, Texas	3 00
Pastors and Ministers' Association, Washington, D. C.	5 65

Conventions.

National Baptist	$ 79 80
E. T. B. W. Dist. Con.	9 50
E. T. B. W. Dist. Con., No. 2	13 00
E. T. W. Progressive Con.	2 71
Oklahoma State Convention	30 04
Oklahoma State W. Con.	20 15
B. M. & E. Con.	25 00
White Baptist State Board, Texas	500 00
District Board, Taylor, La.	13 05
State F. M. Con., Texas	10 00
State Con. Arkansas	17 00
Sunday School Convention, Arkansas	17 61
N. S. S. & B. Y. P. U. Congress	21 00
S. S. & B. Y. P. U. Con., Ruston, La.	9 76
W. B. State Con., New Orleans, La.	25 00
M. B. State Con., New Orleans, La.	52 50

National Evangelists.

A. B. Bilbrew	$16 00	T. W. Daily	$ 5 00
A. Willbanks	10 00	M. Daniel	1 00
Wm. Madison	10 00	G. B. Dudley	1 00
J. E. Evans	26 00	G. H. Washington	1 00
R. V. Govan	1 00	T. J. Hale	1 00
E. H. Hilson	1 00	J. M. Bryant	1 00
J. W. White	7 50	J. W. Perkins	1 00
Wm. Lewis	1 00	F. Flemons	1 50
Wm. Anderson	2 00	N. A. Ward	1 00
R. L. Sims	1 00	Wm. Bunney	1 00
Wm. H. Benford	1 00	G. McNeal	1 00
Wm. M. S. McCutcheon	2 00	W. H. Polk	1 00
J. H. Jones	1 00	I. S. Anderson	1 00
J. H. Martin	1 00	T. P. Smith	5 00
E. A. Broyls	11 00	J. H. Jordan	1 00
I. S. Powell	1 00	J. H. Jones	2 00
W. H. Rozier	16 00	G. W. Hibler	4 80
D. S. Klugh	1 00	E. L. Harrison	5 25
W. H. Skipwith	1 00	S. H. Winston	3 00
A. L. Russell	1 00	F. K. White	10 00
J. A. H. Elridge	15 00	J. W. Fagan	6 00
H. B. Bennett	1 00	T. C. M. Lockhart	2 00
L. B. Skinner	1 00	J. H. Jordan	1 00
A. G. Menogan	1 00	J. B. Warren	1 00
W. T. Tally	1 00	J. A. Bingaman	4 37

From Friends.

Prof. B. F. White, Texas	$ 1 00
Rev. F. Jones, Texas	2 00
Mr. Albert Smith, Texas	1 00
Rev. E. M. Griggs, Texas	1 00
Rev. Richard Carroll, South Carolina	1 00
Editor Bagwell (white) Texas	5 00
C. N. Hampton, Texas	1 00

Christian Schools and Colleges.

Bishop College, Marshall, Texas	$ 16 50
College of Marshall (white)	
Homer Bible Institute, Homer, La.	25 00
Coleman College, Gibsland, La	34 59
Kountze College, Kountze, Texas	25 04
Grandalupe College, Sagpine, Texas	20 85
Houston College, Houston, Texas	18 82
E. T. Academy, Tyler, Texas	65 50
Texas College, Tyler, Texas	5 00
Jarvis Institute, Hawkins, Texas	3 50

Reports of the Other National Evangelists Are as Follows:

1. REV. J. W. JORDAN, Waco, Texas

Services conducted	207	Meetings held	12
Sermons preached	222	Professions of faith	3
Addresses delivered	110	States	2
Baptisms	47	Total received	68
Received by relation	18		

2. S. H. WINSTON, Greenville, Texas.

Services	160	Professions	3
Sermons	213	No. of Meetings	9
Addresses	22	States	3
Baptisms	381	Total	206
Relation	192	Miles	3,500

3. REV. T. T. ADDISON, Ardmore, Okla.

Services	44	Professions	1
Sermons	40	Meetings	2
Addresses	50	States	1
Baptisms	12	Total	64
Relations	51	Miles	800

4. REV. E. J. JACKSON, Helena, Ark.

Services	40	Professions	20
Sermons	25	Meetings	30
Addresses	15	States	1
Baptisms	26	Total	62
Relations	17	Miles	492

5. REV. W. H. SKIPWITH, Richmond, Va.

Services	59	Professions	379
Sermons	286	Meetings	163
Addresses	46	States	
Baptisms	825	Total	2,950
Relations	1,360	Miles	1,816

6. REV. WM. ANDERSON, San Antonio, Texas.

Services	22	Meetings	3
Sermons	33	States	1
Addresses	8	Total	125
Baptisms	80	Miles	2,000
Relations	57		

7. REV. A. WILLBANKS, Washington, D. C.

	4	Total Received	4,005

8. REV. W. H. ROZIER, Los Angeles, Calif.

Services	137	Relations	41
Sermons	392	Meetings	23
Addresses	20	States	1
Baptisms	26	Total	87

9. REV. J. W. PERKINS, Muskogee, Okla.

Services	68	Professions	14
Sermons	216	Meetings	1
Addresses	59	States	1
Baptisms	111	Total	351
Relations	236	Miles	2,375

10. REV. J. W. FAGANS, Dallas, Texas.

Services	12	Relations	22
Sermons	28	Total	36
Addresses	14	Miles	763

11. REV. B. F. ABNER, Ottuma, Iowa.

Services	30	Metings	10
Sermons	60	States	3
Addresses	15	Total	37
Baptisms	15	Miles	3,600
Relations	9		

12. REV. T. C. M. LOCKHART, Dallas, Texas.

Services	2	Meetings	11
Sermons	18	States	1
Addresses	26	Total	13
Baptisms	4	Miles	652

13. REV. G. W. HIBLER, Fort Smith, Ark.

Services	23	Meetings	1
Sermons	36	States	1
Addresses	33	Total	8
Baptisms	1	Miles	1,642
Relations	10		

14. REV. J. A. H. ELDRIDGE, Los Angeles, Calif.

Services	9	Relations	11
Sermons	12	Total	14
Addresses	6	Miles	1,579
Baptisms	3		

16. REV. N. A. WARD, Chicago, Ill.

Services	16	Professions	10
Sermons	38	Meetings	2
Addresses	15	States	1

Baptisms	30	Total	
Relations	144	Miles	

16. REV. J. H. JONES, Detroit, Mich.

Services	38	Professions	
Sermons	36	States	
Addresses	13	Total	
Baptisms	14	Miles	
Relations	37		

17. REV. WM. BURNEY, Ormond, Fla.

Services	79	Professions	
Sermons	54	Meetings	
Addresses	103	States	
Baptisms	47	Total	
Relations	14	Miles	

18. REV. M. B. BILBREW, Marshall, Texas.

Services	10	Meetings	
Sermons	20	States	
Baptisms	1	Total	
Relations	2	Miles	

19. REV. W. E. STEWART, Muskogee, Okla.

Baptisms	11	Total	
Relations	1		

20. REV. J. W. WHITE, Bunkie, La.

Services	34	Professions	
Sermons	83	Meetings	
Addresses	14	States	
Baptisms	38	Total	
Relations	24	Miles	

21. REV. I. S. POWELL, Little Rock, Ark.

Services	2	Meetings	
Sermons	25	States	
Addresses	6	Total	
Baptisms	15	Miles	
Relations	8		

22. REV. R. L. SIMS, Texarkana, Texas.

Services	12	Professions	
Sermons	22	Meetings	
Addresses	2	States	
Baptisms	9	Total	
Relations	7	Miles	

23. REV. E. ARLINGTON WILSON, Dallas, Texas.

Services	33	Professions	
Sermons	38	Meetings	
Addresses	3	States	
Baptisms	68	Total	
Relations	60		

24. REV. F. K. WHITE, Dallas, Texas.

Services	103	Professions	403
Sermons	120	Meetings	9
Addresses	13	States	4
Baptisms	1,223	Total	1,897
Relations	116	Miles	2,160

25. REV. E. E. STRONG, Texarkana, Texas.

Services	100	Professions	24
Sermons	90	Meetings	10
Addresses	32	States	4
Baptisms	226	Total	403
Relations	140	Miles	4,600

26. REV. T. P. SMITH, Paducah, Ky.

Services	121	Professions	7
Sermons	90	Meetings	65
Addresses	66	States	2
Baptisms	21	Total	47
Relations	24	Miles	3,089

27. REV. B. V. GOVAN, Cleveland, O.

Services	3	Meetings	7
Sermons	41	States	1
Addresses	64	Total	18
Baptisms	15	Miles	990
Relations	3		

Recapitulation.

Services	1,701
Sermons	2,466
Addresses	823
Baptisms	3,494
Relations	3,599
Professions	1,230
Meetings	343
States	44
Total	11,855
Miles	102,232

The report showed $11,855 concession during the year. Amount collected $2,895.21. Spent for salaries $2,241.21. Expenses $655.00.

Solo, by Mrs. Jones, of Pittsburg, Pa.

Mrs O'Neal, of Alabama, sang "Hark The Voice Of Jesus Crying."

The report of the National Baptist Commission was the next in order. Rev. I. A. Thomas, director general, submitted the report following his introduction by Dr. D. S. Klugh.

The report showed progress and the amount collected $3,575.66. Expended $3,575.66. Rev. W. M. Taylor, presiding, introduced Rev. J. S. Addison, of Missouri, chairman of the Evangelical Board of the Boyd Convention. He has withdrawn from that body, and returned to this Convention for the following reasons: (1) Because of the ability and fairness of the administration. (2) You

have the ability to put over a constructive program. (3) You have the ability to lead us. (4) Your contention for conventional control of Boards is right. (5) I came back because you are the original National Baptist Convention.

An original poem was read by Rev. S. S. Butler, of Miss. Dr. Chas. Stewart read an interesting poem. Bro. Cann Jefferson, of Okla., recited a poem: "The Hour Has Come." Another poem by Rev. Addison.

President E. C. Morris, presented Dr. C. H. Parrish of the Joint Committee on the Theological Seminary. He read his report which went over as did other reports for consideration. Later Dr. G. L. Hailey, Secretary of the Joint Commission spoke interestingly of the Seminary and the plans so far developed.

Rev. W. M. Petty was recognized. He introduced the Superintendent of Missions for the state of Illinois, Dr. Silas F. Bryant, who added words of welcome to the state of Illinois, after he could not be present at the beginning of the session. Dr. Bryant gave some interesting Baptist history as it relates to the freedom of our people.

Mr. Albert Clover, of Georgia, was presented, also Mr. Elliot the supreme head of the Masonic Temple of America, Frank L. Gillespie of the Liberty Life Insurance Co., of Chicago and Mr. Hobson of the Douglass National Bank of the city.

Dr. E. C. Morris was elected a member of the Joint Commission of the Theological Seminary at the suggestion of Dr. Hailey and the motion of Dr. C. H. Parrish. The Convention adjourned at 5 o'clock, having been in continuous session since 10 o'clock in the morning.

FRIDAY NIGHT.

The audience assembled at an early hour. Dr. C. H. Parrish presented two cultured African women who made pleasing and scholarly addresses, urging that help be given to develop the institutions and the latent possibilities of their beloved country. The Rev. T. J. Carr, D. D., of Minnesota, offered prayer. The Second Baptist Church, of Evanston, rendered a choice musical selection. Secretary Hudson announced the following committee of escorts for the speaker of the evening: Rev. T. O. Fuller, R. T. Pollard, E. B. Topp, W. S. Ellington, A. R. Griggs, A. L. Boone, W. R. Young, S. J. Jones, J. W. McCrary. Prof. Austin's chorus presented what was called a "musical stunt" in honor of President Morris. The arrival of the speaker was announced and Dr. Bryant entered amid the cheers of his brethren. Mr. Holloway sang a solo. Dr. Bushell sang, "Goodbye Summer."

Dr. W. G. Parks, presiding, called for the Rev. J. M. Nabritt D. D., of Georgia who in fitting and eloquent speech presented the Rev. P. James Bryant, D. D., of Atlanta, Ga., who had been chosen to deliver the annual address to the assembled hosts of Negro Baptists gathered in the Eighth Regiment Armory from home and foreign lands. An ovation met the gallant Christian statesman as he arose to deliver his address. Dr. Bryant was in characteristic view and delighted the Convention with his unlimited wit and humor. Some unsettled problems of our racial life claimed the attention of the speaker. Our case as a race must be carefully stated before the public opinion of the world, as the test now being made up in America will effect the darker race groups in all parts

of the world. The speaker reviewed in statesmanlike manner the unsuccessful attempts to settle the perplexing questions affecting the races.

Segregation, discrimination, intimation and franchisement have been tried but the great question remains unsettled. Put nothing above us but God and nothing before us but but right and justice and all will be well. Educate our head, heart and hand and we will carve a noble destiny for ourselves.

The fatherhood of God, the brotherhood of man should guarantee to us equality before the law and a man's chance in the race of life. It took the faces of black men to settle the Civil War, the Spanish-American War and the Great World War.

The highest court is an appeal to reason and we stand before that court and await its verdict. The speaker paid glowing tributes to our great leaders past and present and outlined a constructive program that it would be safe and wise to adopt. As a thinker, Dr. Bryant is original; as an orator, he is resourceful and unique. His personality is attractive and pleasing with the courage of a lion, and the piercing vision of an eagle. He measured well up to the expectations of his friends and delivered an address that will take rank with the best the Convention ever heard.

The collection for Mrs. Hayford and Miss Casely amounted to $69.11. The Convention adjourned.

SATURDAY MORNING.

The Convention was called to order by President E. C. Morris. The Scripture was read by Rev. G. W. Simmons, Arkansas, Heb. 11-14. "Blest Be the Tie that Binds" was sung by the Convention. Prayer was offered by Rev. H. H. Williams. The minutes of the previous days were read by the assistant secretary and approved without objection on the motion of Rev. George H. McNeal, D. D., Kansas. Rev. E. B. Topp, D. D., Mississippi, presented a resolution providing that $1000.00 be set aside as an emergency fund for the use of our president. Discussion by Rev. J. R. Bennett, Dr. S. N. Voss, C. H. Young. The vote was taken and prevailed by a large majority.

Whereas, the President of the National Baptist Convention, does not get a sufficient amount of funds to take care of his office, and responding to the various calls, growing out of the business of the Convention from all parts of this country,

Therefore be it Resolved, That the National Baptist Convention set aside one thousand dollars ($1,000), as an Emergency Fund, to be used by the President of the National Baptist Convention.

Respectfully,
E. B. TOPP.

A resolution offered by Dr. J. R. Bennett prohibiting the sale of books and literature on the floor of the Convention was adopted.

To the President, Officers and Members of the National Baptist Convention now assembled.
Greetings

Whereas, It has become a custom in this national body that agents and persons selling periodicals have made this place a place of merchandise for the sale of their various articles and periodicals, and

Whereas such practice is contrary to the principles and teaching of the Baptist denomination.

Be it therefore **Resolved** by this Convention now assembled, That from now and henceforth there shall be no books, periodicals or other things sold upon the floor of this Convention.

Be it further **Resolved,** That all literature and reports of the various boards and officers of this Convention, saving that of the President's message, be given to the delegates free of cost.

Respectfully submitted,
J. R. BENNETT.

A resolution by Rev. W. J. Winston, of Baltimore, Md., with reference to the demobilization of the 9th and 10th Cavalry was adopted.

Chicago, Ill., September 10, 1921.

Whereas, the Hon. John W. Weeks, Secretary of War, recently recommended the demobilization of the gallant 9th and 10th Calvary Regiments, two of the most illustrious regiments ever mustered into military service, and with record equal to any of the country and,

Whereas, we have only four regiments in the regular military service which is a small quota, considering fourteen millions of citizens they represent and our loyalty to the flag at home and abroad. Be it therefore,

Resolved, That the President of the National Baptist Convention be and hereby is commissioned to appoint a committee to draft suitable resolutions and forward to Hon. John W. Weeks, Secretary of War, protesting the demobilization of the famous 9th and 10th Cavalry Regiments who fought the Indians on the frontier and sacrificed during the Spanish-American War, in the Philippine Islands and on the Mexican borders to maintain the honor and equity of this country, and that we retain the meager representative we have in military service.

W. J. WINSTON.

The lists of Vice-President, Board Members and Committees nominated by the various State Delegations were read by Assistant Secretary E. H. McDonald and approved by the Convention. The following Committee on Divine Service was appointed:

Dr. L. K. Williams and all Baptist pastors of the city.

Mr. J. W. Thomason, of Chicago, was presented by Dr. S. E. J. Watson, who spoke with much interest of what Mr. Thomason has done for our local work in Chicago. Rev. J. R. Bennett offered a resolution with reference to the selection of an attorney for the Convention. The Convention refused to suspend the rules and the resolution went to the Committee on Resolutions.

September 10, 1921.

To the President, Officers and Members of the National Baptist Convention of the U. S. A.
Greeting:

Whereas we feel that it will be for the best interest of this Convention to have an attorney who is familiar with the working of the Convention, its Charter and the Charters of the several boards of this Convention, and that since we have in our midst an attorney who has served this body for a number of years in this capacity, and rendered valuable assistance to our late Prof. M. N. Rodgers, who was the auditor of this Convention at the time of his demise.

Therefore, Be it **Resolved** by this Convention now assembled, That the Honorable Chas. M. Roberson, be elected attorney for this convention.

Be it further **Resolved,** That the duty of the attorney will be to perform all legal services, give opinions to the various officers and boards of this Convention and to perform all other service as may be required of him by the officers of this Convention.

Respectfully Submitted,
J. R. BENNETT,
A. T. STEWART,
J. R. BURDETT

A resolution by Dr. C. H. Parrish endorsing Science of Collection Efficiency, by Dr. Sutton Griggs was adopted under suspension of the rules.

Whereas Rev. Sutton E. Griggs has formulated and offered to the world a "Science of Collective Efficiency" and

Whereas, science deals with a most vital need of the Negro race, the question of putting the general welfare; and

Whereas, this science embraces the fundamental truths of Christianity;

Therefore, Be it **Resolved,**

1. That we warmly commend the author for the earnest thought which he has devoted to the cause of Negro advancement and human progress in general.

2. That we urge all organizations in the Negro Race and in other races to engage in the study of the Science of Collective Efficiency with a view to promoting the general good of the human family.

3. That we deem it the duty of all to so cooperate with the author as to enable him to have the time and the resources to further develop his message to the world and to labor toward its practical application to human affairs.

Be it **Resolved:**

4. That we urge the president and faculties of institutions training Negro youths to train for the development of collective efficiency, so that we may produce a generation able to amass and apply all of our racial power to our grave racial problems.

The reference of the Bennett resolution with reference to the selection of an attorney was changed in motion by Dr. E. C. Morris and the resolution went to the Executive Board instead. Madam Talbert of the Women's Convention was presented, and spoke briefly. A resolution by Attorney Robert Booker endorsing the candidacy of Judge Trieber for the position of Circuit Judge of the Federal Court of Arkansas, was adopted under the suspension of the rules.

A telegram from Major Thompson of Chicago was read which expressed his regret at not being able to come and address the Convention.

Brother D. F. Williams, President of the Ohio Baptist General Association, was presented and delivered a brief but enthusiastic address.

Dr. L. G. Jordan, retiring Secretary of the Foreign Mission Board made a brief address.

FORTY-FIRST ANNUAL REPORT OF THE FOREIGN MISSION BOARD OF THE NATIONAL BAPTIST CONVENTION

Submitted at Chicago, Illinois, September 7-11, 1921.

CHARTER CHANGED.

The Board considers its Charter in perfect harmony with the spirit of same order given in Indianapolis. It is also in unison with the best lawyers of the Northern and Southern Baptists. Again, we have been trying to settle the Ewen and Stratton Will matter and were advised to [illegible] lest we destroy our right to hold our trust funds by destroying our Charter.

In this report we give the Charter and By-laws of your Foreign Mission Board and we feel sure you will agree with our possession.

CHARTER, CONSTITUTION AND BY-LAWS OF THE FOREIGN MISSION BOARD OF THE NATIONAL BAPTIST CONVENTION.

ARTICLES OF INCORPORATION.

1. The undersigned, J. H. Frank, C. H. Parrish, L. G. Jordan, W. H. Craighead, E. P. Marrs, C. L. Purce, P. H. Kennedy, their assigns and successors hereby associate themselves together and form a body corporate, under Chapter 32 of the General Statute of Kentucky and the Amendments thereto; and Section 879 of said Chapter 33, General Statutes of Kentucky.

2. The name of this corporation shall be the Foreign Mission Board of the National Baptist Convention.

3. The name of the city and county where its principal place of business shall be located, is Louisville, Jefferson County, Kentucky.

4. The nature of its business shall be the fostering of Baptist missions in Africa, British Guiana, Cuba, Porto Rico, the Philippine Islands, and elsewhere, as opportunity affords. This board shall undertake to educate, Christianize and elevate the heathen nations to its utmost ability, and to open mission fields, establish mission stations and churches and arrange for the licensing and ordaining of ministers according to the usages of Baptist churches.

5. This corporation shall be purely for religious, educational and moral purposes and shall have no capital stock; and shall begin business without the same, but it shall have the right to acquire, own, transfer, or assign such real and personal property as shall be necessary to the furtherance of its ends.

6. This corporation shall begin business after these articles shall have been completed by filing in the office of the Secretary of State and continue for the full period allowed by law unless voluntarily dissolved by the body in accordance with the law.

7. The officers of this corporation shall be a President, Secretary, Corresponding Secretary, Treasurer and such other officers as shall be named in the Constitution and By-laws.

8. The highest amount of indebtedness of this corporation shall be twenty-five thousand ($25,000) dollars.

9. The private property of the members and officers of this corporation shall be exempt from corporate debts except according to

We acknowledge the foregoing Articles of Incorporation to be our act and deed for the purpose therein mentioned.

JOHN H. FRANK,
C. H. PARRISH,
L. G. JORDAN,
WM. H. STEWART,
C. C. BATES,
W. H. CRAIGHEAD,
E. P. MARRS,
P. H. KENNEDY.

State of Kentucky
County of Jefferson Sct.

Personally appeared before me, Notary Public in and for Jefferson County, Kentucky, John H. Frank, C. H. Parrish, C. C. Bates, Wm. H. Steward, W. H. Craighead, E. P. Marrs, C. L. Purce, P. H. Kennedy, personally known to me and signed, acknowledged and delivered the foregoing Articles of Incorporation to be their act and deed for the purpose therein set forth.

ALBERT S. WHITE,
N. P., J. C., Ky.

My commission expires March 4th, 1902.

I, Wm. P. Johnson, Clerk of the County Court of Jefferson County in the State of Kentucky, do certify that on this day at 11:05 o'clock A. M., the foregoing Articles of Incorporation were produced to me in my office, and that I have recorded them this and the foregoing certificate in my said office.

Witness my hand this 22nd day of August, 1900.

WM. P. JOHNSON, Clerk.

This is a true copy of the foregoing Articles of Incorporation as appear of records in Corporation Book 11, Page 180, in the office of the County Court of Jefferson County, Kentucky.

A Copy Attest.
P. S. Ray, Clerk.
V. Smithers, D. C.

To the Secretary of the Commonwealth of Pennsylvania:

The Foreign Mission Board of the National Baptist Convention, a foreign corporation in compliance with the Act of the General Assembly of Pennsylvania, entitled "An Act to regulate the doing of business in this Commonwealth by foreign corporations, the registration thereof and service of process thereon, and providing punishment and penalties for the violation of its provisions, and repealing previous legislation on the subject," approved the 8th day of June, 1911, does hereby certify:

First. That the title of said corporation is The Foreign Mission Board of The National Baptist Convention.

Second. That it is established, organized or chartered under the laws of the State of Kentucky, with its principal office at Louisville

Third. The purpose of said corporation is the fostering of Baptist Missions in Africa, British Guiana, Cuba, Porto Rico, Phillipine Islands and elsewhere as opportunity affords.

Fourth. Its principal place of business in the Commonwealth of Pennsylvania, is Philadelphia, and the post office address within the

Commonwealth, to which the Secretary of the Commonwealth shall send by mail any process against it served on him, is at No. 624 South Eighteenth Street, Philadelphia, in said Commonwealth.

Fifth. The said Foreign Mission Board of The National Baptist Convention does hereby appoint the Secretary of the Commonwealth of Pennsylvania, and his successor in office, to be its true and lawful attorney and authorized agent upon whom all lawful process in any proceeding against it may be served, and agrees that service of process on the Secretary of the Commonwealth shall be of the same legal force and validity as if served upon it, the said corporation and the authority for such service of process shall continue in force as long as any liability remains outstanding against it in the Commonwealth of Pennsylvania.

(SEAL)

In Testimony Whereof, the said corporation has caused its corporate name to be hereunto subscribed by its President, and its corporate seal affixed and attested by its Secretary, this [illegible] day of December, 1912.

By

A. R. Robinson, President.
1624 Christian Street, Philadelphia, Pa.
L. G. Jordan, Secretary.

Attest:

L. G. Jordan, Secretary

The fee for filing this paper is $10.00.

All fees must be paid in cash, by money-order, certified check or bank draft.

COMMONWEALTH OF PENNSYLVANIA
OFFICE OF THE
SECRETARY OF THE COMMONWEALTH

HARRISBURG.

December 11th, 1912.

I Do Hereby Certify:

That the Foreign Mission Board of the National Baptist Convention has filed in this department the power of Attorney and Statement provided for in the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An act to regulate the doing of business in this Commonwealth by foreign corporations, the registration thereof and service of process thereon, and providing punishment and penalties for the violation of its provisions, and repealing previous legislation on the subject," approved the 8th day of June, 1911, and has paid the fee of ten dollars ($10.00) required therefor.

Robert McAfee
Secretary of the Commonwealth

EXTRACTS FROM THE CONSTITUTION OF THE NATIONAL BAPTIST CONVENTION

ARTICLE III.—Membership.

The membership of this convention shall be Representative, Life and Annual. (1) Representative. Any orthodox Missionary Baptist Church, Sunday School, Missionary Society, District and General Association, Sunday School Convention, State Convention may become annual members by paying five dollars for every messenger representing such organization. The money to be paid for representation by the



Corresponding Secretaries of the National Baptist Convention.

above named bodies may be paid to any one of the Corresponding Secretaries of any of the Boards for the objects of the work fostered by the Convention at any time during the year.

(2) Life. Any one in good standing in any regular Missionary Baptist Church may become a life member by the payment of Twenty Dollars at the time of enrollment, or Five Dollars for four consecutive years.

(3) Annual. Any member who is a member of any regular Missionary Baptist Church in good standing may become an annual member by the payment of One Dollar annually.

ARTICLE VI.—Management.

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

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

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

The Treasurer of each Board shall receive and disburse all money of the Board. He shall keep a record of all money received and disbursed. He shall hold all deeds, bequests or other property of the Board he is treasurer of and his books shall be open to the inspection of any member of the Convention or of the Board. No money shall be paid out except by order of the board from whose treasurer it is to be drawn.

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

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

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

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

ARTICLE VII.—Qualifications.

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

BY-LAWS.

Organizing the Board.

It shall be the duty of the Corresponding Secretary to give due notice before two sessions of the National Baptist Convention of the first annual meeting of the Foreign Mission Board and call together the newly appointed or elected members of the Board for organization. This must be done during any recess period of the National Baptist Convention and at the place where the same is being held

Executive Committee.

The Executive Committee shall consist of seven members, each of whom shall be in or near the city where the Board is located. The President and Vice-President of the National Baptist Convention, President of State Convention in which the Foreign Mission Board is domiciled, and the Corresponding Secretary, shall be ex officio members of the committee.

Officers.

The officers shall be a Chairman, Vice-Chairman, Treasurer, Recording and Corresponding Secretary, all of whom shall be elected during the Annual Session of the National Baptist Convention, and shall hold their offices until their successors are elected. The Treasurer shall give bond, as may be fixed by the Executive Committee He shall hold all deeds to property belonging to the Board in foreign fields. (See National Convention Constitution.)

Duties.

There may be appointed an Educational Secretary, two District Secretaries and other field missionaries needful to carry on their work, all of whom shall be appointed by the Executive Committee upon the recommendation of the Corresponding Secretary, fixed by the Executive Committee In each case the person must be a member of a regular contributing Baptist Church. These workers shall report to the Board monthly through the Corresponding Secretary.

Meetings.

The meetings of the Board shall be held the last Tuesday in each month and five members shall form a quorum for the transaction of business.

The Work.

The work of the Board shall be educational, publishing and literary. Each of these departments shall be under the supervision of a chairman and one or more persons, as thought best by the Executive Committee, all of whom shall aid the Corresponding Secretary in their line.

Property.

There shall be a Board of Trustees consisting of three members of the Board, two of whom shall be members of the Executive Committee. The Trustees may be selected by the Board or by the Executive Committee in September of each year or as soon thereafter as possible. The Trustees shall hold in trust all real estate owned by the corporation for Mission purposes on the home field.

Manner of Their Election.

At the first election they shall be nominated together, the one receiving the next highest number of votes shall serve three years, the one receiving the next highest number of votes shall serve two years, and the one receiving the lowest number of votes shall serve one year, thereby requiring the election of one member of the Trustee Board each year. They shall hold their office until their successor is elected and has consented to serve.

Missionaries.

All missionaries serving as workers in other lands under the National Baptist Convention shall be appointed by the Foreign Mission Board of said Convention. They must be recommended by the church of which they are members, district associations and state convention to which their church belongs. Fields and compensation, (see Guide for Missionaries.)

These By-laws may be altered or amended by two-thirds vote at the annual meeting in September, or the meeting in February, providing, however, such alterations or amendments are given in writing at least one month before the date of meeting at which it is proposed to make the change or changes.

To the President, Officers and Members of the National Baptist Convention, Fathers and Brethren in the Lord:

Just forty-one years ago, November 24th, our fathers, when only fifteen years from their two hundred and fifty years of bondage felt a deep sense of their duty to give the Gospel to Africa, our Fatherland, met in Montgomery, Ala., to organize this body. There were nine states represented with fifty delegates. Today finds us here from thirty-eight states representing organized churches with 3,018,341 members. You own lands and buildings for missions and Christian educational purposes valued at $60,000 in foreign lands with eighteen American workers, among whom are three doctors and one trained nurse. These are helped by forty-six ordained natives and one hundred and three native evangelists.

That we may keep the good work going by having our scope of Foreign Missions enlarged, much of the human selfishness which is taking hold of us, consumed, and our missionary zeal rekindled, we cite as a part of this report, the "Divine Thought of Missions," from "The Divine Enterprise of Missions," by the late Dr. A. T. Pierson.

The Divine Thought of Missions.

When on the 15th of May, 1618, after more than twenty years of patient experiment Johannes Kepler completed his discovery of the so-called "Harmonic Laws" or the relations of the planets; when the secret doors that had waited six thousand years for a key, were at last unlocked by the theory of an elliptical orbit, the great astron-

omer of Magstatt, no longer able to contain [illegible] rapture, cried, "O Almighty God, I think Thy thoughts after thee!"

What the "Legislators of the Heavens" did, in the department of astronomy, we seek to do in the department of missions—think God's thought after God. The words "idea" and "theory" are to some [illegible] exists sacred because of a possible derivation of the one from the Latin [illegible] deus, and of the others from the Greek [illegible] and a consciousness of design by those words to express conceptions as they lie in the mind of God. If such be the roots, the words idea (in deo) would mean a thought first conceived in God and then expressed to men—a theory would be a sacred image, pattern or plan of God. The ancient Platonists used the word idea of an eternal, immutable and immaterial form or model of an object, an archetype pattern. In this sense ideas were the pattern according to which the Deity fashioned the phenomenal or ectypal world.

An idea, therefore, properly implies a perfection of image. If we can at the outset, get before us the divine conception of missions what a starting point will that be, and to what an advanced goal might we hope to reach. If, true to our starting point, we keep on our course without deviation.

The four Gospel narratives have, at the close of each—as has also the Acts of the Apostles, that "Fifth Gospel," at its beginning, certain words of our Lord which are evidently meant for the guidance of His disciples in all time to come, as to their great mission and commission. Each of these accounts contains something different from the other essential to the full and complete expression of our Lord's will and duty. As the composite photograph, various facial forms and features blend, combining individual peculiarities in one collective result, so if we may project us upon one sensitive plate these five forms of the great commission and instead of looking at them separately behold them all bent in one composite view, we may at one glance see the mutual relations of these various words of instruction and get the grand total.

With this aim we may reverently venture to combine these five fragmentary utterances into one without implying that in our Lord's original teaching they were His blended; or that it is possible to determine either logical or chronological order; we seek simply to frame a general summary without omission of any particulars and to group together words of instruction or promise which by affinity belong together. The attempt so to arrange and combine has been attended with such profit to the writer that he cannot but hope it may at least prompt abler students of the word to improve upon the imperfect results.

Close study of these farewell words of our Lord will reveal an exquisite poetry of thought, a certain rhythm and rhyme of conception, which we need the aid of parallelism to convey this correspondence.

I. And Jesus came and spake unto them, saying: "Peace Be Into You'" And when he had so said he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then Jesus said unto them again: Peace Be Into You."

II. "All power is given to me in heaven and in earth. As my Father hath sent me, even so, Send I you."

III. Then opened He their understanding that they might understand the Scriptures; and said unto them: "Thus it is written, and

thus it behooved Christ to suffer and to rise from the dead the third day; and that Repentance and Remission of Sins should be preached in His name among all nations, beginning in Jerusalem. And ye are witnesses of these things.

IV. "Go ye therefore into all the world and preach the Gospel to every creature. Go, make disciples of all nations, Baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have told you. He that believeth and is baptized shall be saved, But he that believeth not shall be damned.

V. "And, behold I send the promise of my father upon you. Depart not from Jerusalem, But wait for the promise of the Father which ye have heard of me. Tarry in the city of Jerusalem, until ye be endued with power from on high. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence, ye shall receive the power of the Holy Ghost, coming upon you; and ye shall witness unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." And he breathed on them and sayeth unto them: "Receive ye the Holy Ghost."

VI. And lo, I am with you alway. Even to the end of the age. And these signs follow them that believe: In my name shall they cast out demons, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover."

VII. And he led them out as far as Bethany. So then, after the Lord had spoken unto them, He lifted up his hands and blessed them; and it came to pass while He blessed them, he was parted from them; and while they beheld, He was taken up, and a cloud received Him out of their sight and He was caught up and received up into the heaven. And they worshiped Him, and they returned to Jerusalem with great joy, and were continually in the temple, and they went forth and preached everywhere, the Lord working with and confirming the word with the signs following. Amen!

Thus combining all these farewell words of our Lord and grouping the sayings that bear to each other a peculiar relation, we find that the whole naturally falls into seven parts.

First, we have a double solution of Peace.

Secondly, a declaration of Divine authority, and a distinct, authoritative Commission—sending the disciples forth, a transmission of the authority.

Thirdly, an unfolding of the essential truths of Redemption, the death and resurrection of Christ, and the substance of the message to be given in His name. And here occurs that phase central and vital to the whole commission, "Ye are witnesses of these things."

Fourthly, we have the universality of the commission indicated in three unmistakable terms, two of which are collective—"all the world," and "all nations," and the third of which is distributive, "every creature," showing us that while the message is universal, it is also individual.

Fifthly, we have the great qualification for the proper presence of the commission, the Endowment with Power by the Baptism of the Holy Ghost.

Sixthly, we have the assurance of the Savior's personal presence and the signs following those who believe.

Finally, we have the Lord's parting blessing and ascension and the brief record of the fulfillment begun, both of the duty of the church and of the promise of her Lord.

In this whole body of instructions there is one word, so vital, so emphatic that it is the only word which is made prominent by repetition: it is the only witness: "Ye are witnesses of these things." "Ye shall be witnesses unto me." The only other word that rivals this for preeminence is the word "preach" which really conveys essentially the same meaning, since the soul of preaching is witnessing.

It seems, therefore, that if, at the outset we desire to grasp the divine idea of missions, we shall find our starting point toward the most advanced goal. It is like God to be simple; and in that one word, witness, is condensed the whole wisdom of God as to this world-wide work. We are to be witnesses unto Him. Let us seek to enter more fully into this thought of God as conveyed in this word.

The race of man is lost in sin—lost to God, and to holiness and heaven. Besides the generic, federal fall of the race in its head, there has voluntary and personal fall, each sinning soul for itself, in departing from the living God. Jesus Christ, the second Adam, takes man's place. He obeys the laws which Adam transgressed, and proves obedience. Then He lies in the sinner's place to make his redemption also possible. We do not carry to consider the philosophy of the plan of salvation, the fact is enough that, in some way and sense, "He bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness," and that "by His stripes we are healed." While the word of God repeatedly and constantly affirms this fact, it never attempts to exhaust its philosophy. Nor need we.

The only condition of salvation is the acceptance of God's free gift of eternal life through Jesus Christ our Lord. As Chalmers sings, this is the supreme glory of the Gospel, that it is simply to be accepted. Repentance is only that godly sorrow for sin and that sense of need which disposes us to faith; obedience is only the natural fruit of the new life begun in believing and believing is receiving. "To as many as receive Him, to them gave He power to become Sons of God, even to as many as believe on His name." That one verse proves that to believe is to receive; and, in all instances in the Gospel according to John where that word, believe occurs we may substitute the word receive and find the sense unaffected.

We need to take one step further, and we reach another equally simple but equally vital truth. "God would have all men to be saved and to come to the knowledge of the truth." The salvation is broad enough to cover the sin of all mankind. The rescue is ample for the ruin of the race. How shall the unsaved be reached? Behold again how divinely simple is the thought of God: let every believer become a witness—let every man, who is saved, seek to save. It is no irreverence to say that God's whole idea of missions may be found in essence in that one word, witnessing. The salvation of God is full and free. To accept sanctification; to witness to it fully and freely is to be a missionary wherever we are.

Let us dwell a moment on the simplicity of witnessing for Christ. Nothing can be done more primitive and simple. The word itself has a lesson: it is from the Saxon, wanting to know, the root of many kindred words "wit," "wisdom." A witness needs, therefore, but two characteristics: knowledge and utterance. To know and to tell makes a witness, and hence even a little child is now admitted to the witness

is as competent to testify. And the higher court of humanity—the Parliament of man, even a little child is admitted to bear witness to Jesus and the great salvation before the tribunal of public opinion: because a child can sin, repent, can believe and can therefore tell what he knows of salvation by faith. In fact, his testimony is more convincing than that of a guiltless child.

This simplicity is in order to universality; for it brings the privilege within the range of all believers. As the Gospel is marked by its universal adaptation to man as man, so the missionary charge is peculiar for its universal adaptation to believers as believers. It requires but the least measure of capacity to sin, and whoever can sin, can be saved from sin; and so it requires but the least measure of capacity to be a witness for whoever can sin can be saved, can tell of salvation.

We repeat it is simple that it may be universal. This duty, this privilege, is committed to all believers, and has reference to the whole race of man. It is therefore doubly universal; all believers are to witness and are to witness unto all. All who are saved bear testimony and all who are unsaved are to bear that testimony.

Here we need, at the outset of this discussion, the first of those traditions of men which have practically made the Word of God of no effect. Believers commonly have no sense of either personal duty or responsibility toward lost souls. Whatever be their duty it is believed it may be done indirectly and by proxy. Nay, during the ages the Church of God has come to recognize a dividing line, not found in the New Testament, between the clergy and the laity so-called. A small minority of church members is set apart for the preaching of the Gospel and the care of souls. The very terms "preacher," "pastor," "curate" have come to embody this conception, that these men are especially ordained to preach the Gospel, shepherd believers and care for souls. What, then, is the duty of the "laity" but to take care or follow with the flock where the pastor leads; and to see to it that, while the "curate" is caring for souls, he shall be paid for his professional work.

This is the theory, judged by the practice. The great bulk of professing Christians has no systematic work for unsaved souls; many of them have never yet even looked upon it as a duty to seek and to save that which was lost. In their conception of the Christian life this does not enter as a necessary integral factor. To go to church with reasonable regularity, to pay pew rent punctually, to be honest and sober and charitable; to behave like a Christian in the church, in the home, and in society, especially if, to all else be added a generous gift now and then to missions at home and abroad; this is—to most professed believers—to live the life of a disciple. Or for the trump of Gabriel, to peal out this truth as with the voice of the thunder!—in all this a true child of God sees but the beginning, not the end of holy living! Where shall we find adequate room for that grander thought of direct service to God in witnessing to souls in Christ's name!

We here unhesitatingly affirm that the conception of Christian life which leaves out personal labor for lost souls, is as radically wanting as is that conception of salvation which leaves out faith; for believing is not more prominently connected with salvation than is witnessing connected with service to God. And, because all new energy is enterprise, we gave it most intensive emphasis here at the outset of this discussion.

Careful comparison of the various accounts given by the evangelist of our Lord's last interviews with his disciples has led [illegible] Dr. Robinson and others to conclude that the gathering on the "mountain in Galilee" was the occasion when as Paul says "He was seen of above five hundred brethren at once." It was not needful that [illegible] should go into the northern province simply to meet the [illegible] he repeatedly met in Jerusalem; nor could it be any of them [illegible] "doubted," since even the sceptical Thomas had ceased to question. But Christ had spent the bulk of his active ministry in Galilee. [illegible] He had spoken most of His wondrous words and wrought most of [illegible] marvelous works; and there most of His disciples were found. The parting interview in Galilee seems meant to commit formally and finally to the great body of His followers the work of witnessing for Him.

To clothe that closing scene, depicted by Matthew, with such environment, is to invest it with a new grandeur. Not to a few assembled alone in some secluded chamber in Capernaum but to a multitude numbering upwards of five hundred: His pulpit a mountain peak; His audience chamber bounded only by the horizon, and roofed only by the canopy of heaven, the cathedral of nature! How dramatic that the World's Redeemer, stretching out His pierced hands as though to touch the farthest limits of the globe from sunrise to sunset, where no narrow walls could confine his voice, would say to all His disciples: "Go ye into all the world and preach the Gospel to every creature."

This ought to be granted, as beyond all dispute: preaching the Gospel. In its original and proper sense, is the privilege and prerogative of no exclusive class; it inalienably belongs to all believers. Those terms "clergy" and "laity" are the invention of the devil in the Dark Ages. The former form ..... a lot, in the Old Testament conception brought over into New Testament times. The Tribe of Levi was the "lot" or heritage of the Lord; and the "clergy" have been conceived as being specially and exclusively chosen, like the Levites to perform the ministry. On the other hand the term "laity" from ..... the people indicates the current impression that the body of believers—the people of God at large—are shut out from the exercise of ministerial functions. As Gibbons says: "The progress of ecclesiastical authority gave birth to the memorable distinction of the laity, a clergy which was best unknown to the Greeks and Romans. The former of the appellations comprehended the body of Christian people; the latter was appropriated to the chosen portion that had been set apart for the service of religion."

The introduction of this distinction into the Church of Christ was not only an invention of the Devil, but a masterstroke of Satanic art. Where in the New Testament is to be found a trace of that rigid line that so sharply separates priests and people in the days of Judaism? The older conception of a kingdom of priests, which antedates the consecration of Levi's tribe for the service of the Lord finds itself [illegible] into an outer court even the veil that hid the Holy of Holies is rent in twain, and without priestly or high priestly meditation, every child of God comes boldly to the mercy seat, having access through Christ by one Spirit unto the Father. Every believer is, therefore by [illegible] preacher. No sooner does Andrew find Jesus than he goes after [illegible] or Philip, then he seeks Nathaniel. Nay, even a woman, and [illegible] Samaritan and an outcast, when she finds the Messiah at the well immediately leaves her water pot in her haste to impart [illegible]

[illegible] spring, greater than Jacob's well, a life-giving draught to thirsty souls in Sychar!

No more significant statement can be found, even in that great book of missions—the Acts of the Apostles—than that which follows the account of Stephen's martyrdom: "There was a great persecution against the church which was at Jerusalem; and they were all scattered abroad through all the regions of Judea and Samaria, except the Apostles. Therefore they that were scattered abroad went everywhere preaching the word."

With what divine care is this fact framed into sacred history! The spirit of God records a general scattering abroad, but records also that in that scattering the apostles are not included; those then who went everywhere preaching the word were simply ordinary believers. Behold them—the elect dispersion, driven by the rod hand of persecution into the remote parts of Judea and Samaria, and afterwards to the Phoenician coast to Cyprus, to Antioch. Without one ordained apostle to even lead the way they preached the Lord Jesus; and God who by His providence dispersed them, by His grace set His seal upon their work for "The hand of the Lord was with them, and a great number believed and turned unto the Lord."

Thus far certainly we find no rigid line separating and dividing disciples in proclaiming the good news.

Those who are infected with the "High Church" tendencies of our day may do well to note that in the Acts of the Apostles there is not found any sacred line of limitation even in the administration of the sacraments. Philip who acted as an evangelist, and went down to Samaria and preached Christ with power, also baptized both men and women, as he did the eunuch of Ethiopia; and yet this Philip was at best only a deacon, set apart it is true, but not set apart as preacher, but as a server of tables; and one case of such exercises of sacramental rights is enough to break down the halting line. The whole trend of New Testament teaching is in the direction of universal priesthood of believers. In this divine Charter of the Church these truths are self-evident, that all believers are new-created and equal in their inherent privileges, endowed with certain original, inalienable rights, among which is witnessing.

It would be unfair to interpret these words as a fling against an ordained ministry. There are many good grounds for setting apart gifted men to the service of pulpit and pastorate. We cordially consent to this in the interest of law and order, of sound doctrine and good government, of organization and leadership, of aptness to teach and wise, systematic cure of souls. But to erect Christ's ministers into a clerical caste, to build a barrier between them and the rest of God's people in the matter of witnessing for Christ and winning souls—that is both false to Scripture and fatal to missions! We must turn back and retrace our steps and get once more upon the primitive Christian platform. We need another Luther who shall nail up his theses upon the door of the "church" of all saints" and assert, in behalf of all saints, their "Declaration of Independence," with these original inalienable rights. We must brush away the rubbish of human inventions and devices of the devil and plant our feet firm on the broad basis laid down in the word of God, that by right of redemption in Christ all the Lord's people are prophets, priests and kings. Whatever function inhering in believers may, in the interest of expediency and for the general good be conceded to a certain class, one universal

right must be retained—restored viz. the common right of all b
lievers to proclaim the Gospel. This can be surrendered only wi
disaster to the best interests both of the Church and the world. N
mistake can be more fatal—fatal not only to a world's evangelizati
and redemption, but to the service, growth and even spiritual life o
the disciple himself.

Often as this great truth has been wrested from the hands o
Ecclesiasticalism, it needs today again to be recovered and
—proclaimed as with the clarion voice of Apocalyptic angel. Thro
centuries, and nearly four, have rolled away since the dawn of th
Reformed faith lit up the darkness and still the subtile foe of
missions, both at home and abroad, is clericalism. The bulk of church
members find their strength in sitting still—it is only the few to who
it is a necessary part of a Christian life to bestir themselves and serv
—to give arms and minister to the wants and woes—to teach others
truth, to win others for Christ, to bear a dying world on the heart a
by prevailing prayer and daily testimony seek by all means to s
some.

This witness, which is thus simple and universal, is also experi
mental; and, in this sense, is not after all, either so simple or so u
versal; for it demands knowledge, not that of the schools, but of th
school of Christ—and is based on the high attainment of experienc
It is because so few know, beyond doubt—because so few reach
the certainties of spiritual things—that so few are competent to giv
effective testimony. There should be fixed firmly in our minds thi
axiom of spiritual life, that experience limits testimony. We can wi
ness only so far as we know. Settled conviction, intelligent and lo
movable faith, however narrow its bounds, is indispensable to co
vincing others or developing faith in others. Better—like the blin
man whose eyes Jesus opened—to be able to say, "One thing I know,"
than to be half confident on many things; for it is only the certainty
of assured conviction that enables us to convince.

This is an age of doubt, and not only so, but it is an age whe
it is fashionable to doubt. The first families in the world of intelle
have adopted a new court of arms: their escutcheon is a shield bearin
an interrogation point. Faith is confounded with credulity. The
ple confidence of a child-like believer, who takes the Bible as the Wor
of God, is met by the learned and cultured with a complacent
not compassionate smile—and the Gospel is treated by some wi
even a lofty contempt, as though it would do for women and childre
and small men, but not for great minds and highly cultured people.

It is well for us to understand that so far as doubt invades an
controls our Christian life our witness for Christ is at an end. The
may be formal testimony, but it is soulless and powerless. The world
and the church too, wait for men of strong conviction, who can upon ma
ters upon which others are uncertain, say "I know," and give an answ
to every one that asketh a reason of the hope that is in them. Emerso
declared that we need positive men, not negative men—affirmative
sitions: not denials, negations. Gothe with a despair begotten o
tual doubt, cries, "Give us your convictions! as for doubts, we h
quite enough of our own." And Mr. Spurgeon quaintly adds: "
be a great thing no doubt, but it is a greater thing to hold your
tongue till you get rid of your doubts." Those who in this sceptic
are sowing the seeds of doubt, may do well to consider whether
firm conviction of truth is not of more service to mankind than
thousand denials, or questions, or uncertainties.

On this subject Rev. Dr. C. F. Deems has given young men a wise caution: "Believe your beliefs and doubt your doubts. Never make the mistake of doubting your beliefs and believing your doubts." Faith and unfaith are both susceptible to nature, of culture. He who presumes that what he has been taught to believe is for that reason to be questioned; and that what he has been led to question is therefore unworthy of unquestioning confidence, and that his doubts are more trustworthy than his faiths, will find himself drifting away from all the moorings of truth and duty—on an open sea, where clouds hide the stars and fog obscures all headlands and where without compass, chart or rudder, he is driving on blindly toward the utter wreck and ruin of all religious faith.

Blessed be God! It is possible to know God and the truth, and to find certity and reality even in the subtle, elusive sphere of spiritual and eternal.

There is an unseen world—and we have senses more subtle than the five physical senses—which are being exercised to discern both good and evil: Reason, which separates between truth and falsehood; Conscience which detects the right and the wrong; Sensibility, which discriminates between the attractive and the repulsive—these are examples of the subtler, finer senses which pertain to the sphere of the unseen. God has given us physical senses as media of communication with an external, material universe; and so He has given us these more delicate senses, whereby to detect truth, right, beauty and communicate with [illegible] and the eternal.

Columbus discovered the New World before he saw it. By the testimony of ancient writings, by a broad and clear induction from many facts, by observations of other navigators, by the calculations of his own science, he had evidence before him of a continent not seen as yet by European eyes. And so it is possible by experience to know whom we have believed, and what we hold as true. Even God needs not to be "unknown."—as in Athens. We may "taste and see" that He is good; "hear and know" the truth "feel after" and "find" Him [illegible] every one of us, "handle" Him in the closet and "see" [illegible] Himself. The Bible, referring to experiment in spiritual things, thus uses terms kindred to those that we ordinarily apply to sense perceptions, and applies them to spiritual cognitions and recognitions.

When Professor Morse, the electrician, in the closing part of the session of Congress in 1842-1843, sought aid to the extent of $30,000 to build the experimental line of telegraph between Baltimore and Washington, he had reached the last days of the session in apparently fruitless and hopeless endeavor, and was preparing for his return home. The Committee appointed by Congress had met, and, after a morning's discussion could reach no unanimous conclusion. During the recess, however, Mr. Morse had taken the chairman to a large room in the hotel, where a small telegraph circuit was erected. Bidding him take a position at one end of this room, he himself went to the other, and for an hour the most satisfactory trial was made of the telegraph. And when the committee re-assembled, the chairman said: "Gentlemen of the Committee, when we adjourned this morning you were equally divided as to the expediency of recommending to Congress to make this appropriation, and it fell to me to give the casting vote. I am now ready to give my emphatic decision in favor of the appropriation, for I have both sent and received messages across the wires!"

The wires are up between this world and the unseen: and he who

enters into his closet and prays to the Father who is in secret, sends up the Throne of God the message of believing prayer, and gets back the answering message of a faithful God! He can give his emphatic voice and vote for the reality of things unseen, for he has come into sympathetic, personal touch with God himself.

The oratory of the soul is also observatory—the place of observation and revelation: and, if there were more constant and close fellowship with God, there would be more knowledge of God and more capacity for witness. Answering prayer is the open path that leads to knowledge of a prayer-hearing God. Obedience is both the organ of spiritual perception and the school of spiritual education; for, "If any man will do his will, he shall know of the doctrine."

"To love God and to keep His words, is to have the manifestation of God as it is impossible to the world." It is possible to walk with God and be in constant contact with Him. Our doubts, instead of being our glory, are our shame—they come from minding earthly things, from living on a low level, and walking according to the course of this world.

This witnessing being thus based upon experiment and experience must therefore be confined to believers.

Two words we have already found to be conspicuous in the Great Commission, "preach" and "witness." To preach is to proclaim as a herald: to witness is to testify from personal knowledge. The two widely and essentially differ, yet they complement each other. A herald is only a mouth of a message; a witness is a mouth of an experience. The public crier may announce or proclaim, for him tidings in which he feels no interest, and the truth of which he has no knowledge. But a witness can speak only what he knows and testify, only what he has seen, heard, felt. He is a herald, indeed, and a herald of good tidings but he is more—he is an example and proof of their verity and value. And therefore only a believer can be a witness.

The Gospel ministry is not a learned profession into which men may go at their own option or at the beck of avarice or ambition. It is a divine vocation to which men are called by the voice of the Indwelling Spirit, who qualifies them to bear witness for God. No man, however gifted or learned, is competent to preach, except so far as the truth he proclaims is the girdle which firmly and closely embraces his very vitals and holds in place all his other armor. In countries where there is an established church, the danger always is that unconverted men will find their way into this sacred office, who, as Norman McLeod used to say, preach the truth—truth which is the world's life and which stirs the angels—but too often as a telegraphic wire transmits the most momentous intelligence: and who grasp the truth, only "as the sparrow grasps the wire by which the message is conveyed." Let this be engraven on our hearts: that no human being is prepared to proclaim the good tidings unless, and except so far as those tidings have become to him or to her the means of salvation and sanctification. If a man could combine in himself the intelligence of a cherub and the love of a seraph, he could not, even then, be a witness if grace had not transformed his own soul.

Doubtless, the angels would gladly have been the bearers of this good news. We are divinely told how they stand overawed before such a display of grace to sinners and, as from the verge of some unfathomable abyss, gazed down into the depths of a love which they "desire to look into" but can not explore. And had they been

trusted with this message, on what joyful wings would their legions have swept round the world trumpeting forth the blessed news! It would not have been nineteen centuries before even one-third of the race had been practically reached with the Gospel. But there was one fatal deficiency in angelic preaching:

> "Never did angels taste above
> Redeeming Grace and dying love."

And so God crowds them back, and thrusts forward, into the coveted place, saved sinners.

The poorest, humblest, most unlettered believer, who has known penitence and faith, can do a work for God to which Gabriel himself would be unequaled. Thus only can we explain the fact that, while an angel hovers about the chariot of the inquiring Ethiopian he does not himself speak to the eunuch but bids Philip approach and enlighten him: and, even when the angel appears to Cornelius and announces to him God's acceptance of his alms and his prayers, he is restrained from further announcing to him the words of life and salvation, and significantly says: "Send men to Joppa and call for one Simon, whose surname is Peter: he shall tell thee words whereby thou and thy house shall be saved."

How few believers appreciate this great truth, that while God is thus pressing upon them this solemn duty of preaching the Gospel, it is a privilege so high and holy as to be coveted by angels! An archangel himself could not preach the Gospel as you or I can. We can say, I was a lost sinner, but now by grace I am saved—that no angel of any rank in the whole hierarchy can say: and because God will have witness for His heralds, only believers are admitted to this privilege.

But there is quite another side to this matter. If believing disciples are essential to witnessing for God, witnessing for God is not less essential to believing souls. In the sermon on the mount, our Lord begins by a graphic portrait of a true disciple—and immediately passes from character to influence, which He presents in two simple familiar figures: "Ye are the salt of the earth." "Ye are the light of the world." Salt that has no savor neither savors nor saves; light that has no ray neither shines nor burns. In those very terms of figure our Lord is saying to us that a believer without a witness is worthless as salvation, salt, or a rayless lamp. We must get beyond the conceptions of service to God as a mere help to growth—it is a condition of life. Salt without saltness is no longer salt. A light without a ray is no longer a light. It is of the nature of the Christian life to witness, and, when there is no witness, it is too much to say that logically, there is no life.

When we look abroad and between thirty and forty millions of professed believers the major part of whom impart no godly savor to season society, and bear no witness to a power of a saving Gospel to enlighten the world, it is only judging the tree by its fruit to say of such, "having a form of godliness, but denying the power thereof." We shall never reach the heart of the difficulty in our foreign missionary work until, by sharp, resolute, fearless thrusts of the sword of the Spirit, we reach the conscience of many professing Christians and dare to arouse them from a self-complacent apathy and lethargy by a bold application of the truth. We must dare to use God's own touchstone of piety.. Down beneath outward or-

dinances and formalism thousands of church members are living a life essentially ungodly and unregenerated. They are not "new creatures," in whom "old things have passed away, and all things have become new." There has never been a surrender to God; the will is unsubdued, the heart is unchanged, they are under the dominion of the flesh, the natural man, the carnal mind. Worldly amusements ensnare them because they have no relish for higher joys—they are greedy of gain because they know nothing of the higher gain of counting all things loss for Christ. Their names are on church rolls, but are they on the Book of Life.

They can not be depended upon to work for God, or even to give, because their hearts are not right in His sight.

Such words as these can not be written or spoken without giving personal anguish to one who is compelled to utter such testimony. But let us remember Christ's own words: "If any man will come after me, let him deny himself and take up his cross daily and follow me." Cross-bearing is the one condition and sign of discipleship. What is cross-bearing? In nothing, perhaps, has the tradition of men more made void the Word of God than in the common popular abuse of this phrase. We talk of "crosses," little and great. Every trial of our patience, every vexation of daily life, everything that crosses our inclination, is a cross. We make crosses so common that we lose sight of that unique and sublimely solitary self-offering which our Lord meant to convey by the phrase.

Let us notice that the word cross never in the Scripture occurs in the plural. There is but one cross; it is the cross of self-abnegation. To Christ the cross meant one thing, and nothing less: His sacrifice of Himself to save others. And that is what it must mean to every disciple. To take up the cross and bear it after Christ is to undertake, like the Master, a life of self-denial for the saving of others. It is to lose life and lose self for His sake. It is to be willing to die, if need be, that others may live. When our Lord hung upon the cross His enemies tauntingly said: "He saved others; Himself He can not save." No sneer ever hit a truth sublime. In the Christian life, saving self and saving others are utterly incompatible; and the one great difficulty with the whole body of professed disciples is that most of them are trying to save themselves and yet be saved. And so it comes to pass that while thousands go to church, come to the Lord's table, say their prayers, and bear the name of Christ, they live a life essentially worldly, are engaged in no soul-saving work and have no relish for it; they have no experience of the sweetness of a voluntary self-denial for His sake, and spend a thousand times as much on self-indulgence as they give to feed the hungry, clothe the naked or even give the living bread to dying souls.

Consider what would be the immediate result, if every professed Child of God could burn with Paul's passion for souls—could know the "great heaviness and continued sorrow of heart" for the unsaved, that made it possible for him to wish himself accursed that they might be blessed.

That was cross-bearing; he died daily, he was crucified with Christ, he bore the very marks, the [illegible] of the Lord Jesus. Could ten thousand of the thirty or forty thousand of professed Protestant believers, burn with such a Christlike passion for souls as that, for one year, the Gospel would within that year be carried round the globe. But arguments and appeals are vain, while you argue with the dead

and appeal to the dead. Before the Church can "convert the world" the church must be converted. The remedy for this widespread indifference must be radical. The difficulty is not in unsatisfied purses or unsanctified cradles; it is deeper in unregenerate hearts. "By their fruits ye shall know them." If you have no witness for Christ have you anything to witness?

We strike here the very bottom of this divine philosophy of missions. We are to conceive such witnessing as a necessity to a truly saved soul. A light that does not shine, a spring that does not flow, a grain that does not grow is not more an anomaly or a contradiction than a life in Christ which does not witness to Christ. "We cannot but speak the things which we have seen and heard," is the utterance of every believer whose eyes and whose ears have been opened to behold the charms and hear the voice of Jesus. He who is thirsted for God as the heart panteth after the water-brooks, who has known the gift of God who has asked of him and has drunk the living water, will find not only his satisfied soul thirsting no more, but will find the water of life springing up within him, a living well. And if there be a spring within, there will flow a stream without. "He that believeth on me, as the Scripture hath said, out of his inmost being shall flow rivers of living water." If therefore there be no stream is there any spring? If no ray, is there any light? If no witness, is there any experience? These are serious and searching questions; and, as Christlich has hinted, that disciple who has no testimony for Christ, no spirit of missions, is rather himself the subject for Gospel conquest, preaching in himself a field for missionary labor. He who has no passion to convert needs conversion.

That is God's test of piety. "If any man has not the Spirit of Christ, he is none of His." If any one thing marks above all else the Spirit of Christ, it is the unselfishness of service. To seek even salvation, for its own sake alone, is utterly repugnant to the whole disposition of a thoroughly regenerated disciple who is invested in the image of Jesus.

In the dear McAuley Mission, in New York City, was a poor victim of drink and of vice who bore in his body the marks of his crimes. Nature herself resented his violation of her laws, and avenged herself in his person. He had become bowed and bent until he was a mere dwarf, and the very fibers and tissue of his throat had been eaten away until there was no palate, tonsils, or vocal chords and he was without power of speech. When Christ found him the grace that healed his soul bore help to his body, and in course of time, the dwarf and cripple, like the woman with the spirit of infirmity that could in no wise lift up herself was made straight and glorified [illegible]. And, though the lost vocal chords were never restored, this old man could not endure to be without his witness to restoring grace; and night after night, the assembled thieves and drunkards at 316 Water Street, would behold him giving his testimony. He would first bend low and bow down, as if hopelessly crippled and crooked, and then raise himself to an erect posture, stretch himself to full length and then lift his hands and eyes toward heaven, his face lit up with the radiance of inward peace; and every beholder knew what all this meant. The lame man leaped as a hart, and the tongue of the dumb sang praise unto God. It was his witness in pantomime. If he could not testify to the ear, he must to the eye. The saved man was not content to have unsaved men go unwarned, and the saving power of God go unwitnessed. And

the superintendent of that mission says that an audible testimony was more effective than that visible witness to Him who has lifted the cripple of sin into the erectness of a saved man.

This word witness has in it a whole world of suggestion and inspiration touching the work of missions. It outlines, in one word the great purpose of our Lord in connecting His saints with His service. In both Testaments it is one of the prominent and dominant words. Around it the whole philosophy of missions crystallizes and the whole history of missions centralizes.

The idea of such a witness to all men is suggestive in the Old Testament, like many other Old Testament truths: a veiled revelation faintly seen and feebly grasped by Old Testament saints. It belongs to the gradual unfolding of that missionary idea, which may be traced like a silver rill back to its spring in that germinal promise that the seed of the woman should bruise the head of the serpent. In the New Testament the veil is withdrawn and the truth clearly revealed, but now it is the eyes of disciples themselves which are blinded; even Peter slowly accepts the lesson thrice given him on the housetop at Joppa, that no man was to be called common whom God had cleansed. But in all ages, however dim the vision or revelation of this truth witnessing to God has been the grand duty and privilege of disciples; and from the martyr Abel until now every true believer has, by his life and death, witnessed to men the power of faith. This was the basis of apostolic succession and of prophetic succession, yes, it lies beneath priestly and kingly succession as well. It is the golden thread which binds the ages together. God was the first, the original witness to Himself; then He committed that witness to prophets as He more and more withdrew Himself into the secret place; then came the Last Seer, and prophets gave place to Him in whom all their witness terminated and culminated, the Lord Jesus Christ; then He became God's witness; and when he was received up into heaven, the Holy Ghost witnessed to Him and qualified saved and sanctified disciples to bear witness, and so carry on the blessed succession until the end of the age—one chain of many links reaching from a Lost Eden to a Regained Paradise.

This is an "apostolic succession" indeed, in which the goodly fellowship of the prophets, the holy company of the apostles, the noble army of martyrs, Jesus Christ himself, all take part with God the Father of all, in testimony to the truth. It may well be doubted whether he who bears no part in this testimony has any part in the salvation. Would that every reader might feel the full force of this paradox of missions:

> "Christ, alone, can save this world;
> But Christ can not save this world, alone."

In the plan of God, every believer is a witness. In the wide field of the world every disciple is needed as a workman. Without him, God can not do this work, unless He abandons His plan! The Church must be aroused to this great truth and fact, that both Christ and the world are waiting for disciples; as such, to become heralds of the Gospel and witnesses to Christ; that a few thousand missionaries, scattered through cities and states at home or empires abroad can never overtake the awful destitution of a thousand millions of

souls who know not the Gospel. The only hope of the race is that in the apostolic times the whole Church shall become a body of evangelists, and every converted soul consider it a necessary part of discipleship to witness to all men that Christ died for all.

Christian missions originated with God. The commission of the Church is from Heaven, and can be wrought out, only as it was thought out, along the lines and within the limits drawn by a hand divine. Here there is no room for human invention or innovation; all such is interference and interruption to the plan of God. All human accretions forming about the pure thought and plan of God are like fungus growth and parasite mosses about a tree, that both disfigure its growth and endanger its life—need to be torn away that we may look again upon the plan of God in its bare simplicity.

Our Lord's chosen definition of the work of His Church in this age, hangs on this same little word, witness: "This Gospel must first be preached as a witness among all nations; and then shall the end come." This was, first and last, His form of statement. The very emphasis used compels the inference that not only is this work to be carried on to the very end of the age, as a fruit, but that the end as a consummation, somehow waits for this as a preparation and prerequisite. This we believe—and it is a mighty impulse to a world's evangelization—that neither the complete salvation of the race of man nor the Church of God can be reached until this condition is fulfilled. To you and me belong to "fill up that which is behind of the afflictions of Christ, in our flesh, for his body's sake which is the Church"—and so complete by our own travail the travail of His soul!

The Gospel witness, that is thus simple in character and universal in obligation, natural and necessary to a new-born soul, essential to the plan of God, experimental and therefore effectual, is designed to be also perpetual.

If the book of Acts be carefully examined it will be seen to be the one incomplete book of the Bible. At the beginning we read: "The former treatise" "of all that Jesus began to do and teach until the day in which he was taken up." These words, "former," "began," "until," imply something going before in the Gospel narrative, and imply that in the book which follows, the writer is to give us the more treatise of all that Jesus continued to do and teach by the Holy Ghost, after that He was taken up. And so the Book of Acts implies something going before it.

If we turn to the close of the book, we observe equally plain signs of something to come after. "And Paul dwelt two whole years in his own hired house and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." The Gospel according to Matthew ends with a manifest conclusion that leaves nothing to be added; the Apocalypse ends with a special injunction forbidding any addition or subtraction; but here the curtain falls on Paul, teaching and preaching without even hinting to a close the sense in which he last appears. And the reason is because this book is the Book of the Witnessing Church, and that book will never be closed until that witness is also complete—until the Gospel is borne to the uttermost parts of the earth and the last witness has been uttered and believed or rejected.

Any one of us, any believer to the end of the age may write his name where Paul's now stands and fill out the record with his

own witness for Christ. Or, if he be too humble in his own estimation to venture on a record, there is another who, while he is living and working for his Master, is writing a new chapter to record how he also passed the years teaching and testifying of Christ and the grace of God.

When the Bishop of Rhon read the narrative of John Williams' labors in the South Seas, he laid it down, exclaiming, "There is the twenty-ninth chapter in the Acts of the Apostles." Every believer has only to take his place among God's witnesses, and in his generation to testify to all men the Gospel of His Grace, to be admitted to a place in the holy company of the apostles, and have his name and life history recorded in the unwritten sequel of the Acts, which is to be read before an assembled universe in the Day when the Books are opened!

Doors Are Being Closed Against Our Group as Missionaries.

Conscience is an awful accuser. For more than three hundred years the record of Christian nations is ugly indeed in their dealings with Africa.

All the books written by white men on this subject since "Leading Star" Author, down to the "Lure of Africa," by Dr. Patton, make charges awful to be read, and now comes the following letter which tells its own sad story:

Africa, June 30, 1921.

Dear Dr. Jordan:

We are happy to write you at this time. We arrived from Nyasaland, British Central Africa, June 18th, leaving there May 28th. We stayed three months and now I am not telling you anything about the conditions in Nyasaland. I candidly say the word "Bad" can not express it. It is through God himself that we are allowed to get in at all to see our people. God blessed us beyond measure, as we were watched day and night to see that we held no kind of meeting with our own people. The Almighty God helped us to go to school day and night to learn of the conditions and sufferings of Nyasaland. Few of the Deacons of Providence Industrial Mission are still in prison while others were killed. I think it a God-send that we did go to Nyasaland, if for nothing else but to know what we know now. Mrs. Chilembewe died about a year ago, leaving two boys. Your letter was received, the reason why it was not answered was because one or two of the members of the church went to the Resident Master who told them they must not answer. Therefore being afraid they let it go. The brethren who are in prison are preaching the Gospel of Jesus even while there. Soldiers and their fellow prisoners are being converted in great numbers.

I hope to talk louder when I am settled somewhere, for this is the only thing I can do that may by the help of God, better conditions for our people in Nyasaland. I am awaiting orders from our Board as to what to do.

Very truly yours for the redemption of Africa,
DANIEL S. MALEKEBU, M. D.

Can it be that the rum traffic as conducted in Africa, the robberies as carried on and the murder that is being done by the Europeans as shown by the records make them afraid?

God and their wrong-doings are after them and they fear the awakening of that sleeping giant. The Gospel is mighty as an awakener of any down-trodden people. Will it ever get better? We

answer "Yes, the good thinking people of all races, now, as in other ages and for other reforms are at work. God's great dynamo—the Gospel—must and will get a hearing and Africa's children will stand up like a mighty army and go up to Zion's City."

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isa. 55:11, is the fiat gone forth from Jehovah.

LET US GIVE THANKS, TAKE COURAGE AND GO FORWARD.

The deepest missionary need of our time is not for any material or external thing. The deepest need is spiritual, the need for a vitality in the church equal to its vast work of naturalizing Christianity over all the world. For this task no mere number of workers at home or on the field will be sufficient, nor will prayerless giving ever evangelize the world no matter how great the amount. How to call forth and apply the boundless resources of Jesus Christ are always extremely important questions.

One of the elemental means for releasing these forces is prayer—a supreme factor in missionary leadership. More and greater issues hang on this than on any other one thing. The story of every great Christian achievement is the history of answered prayer. The unfolding providence of our God has been a clarion call to the leaders of the church to devote themselves to intercession above every other activity. Here is truly "an open but unfrequented path to immortality." How startling that this "eternal act" in victorious service should be called "the deeply buried talent," and "the forgotten secret of the church."

In 1821, after twenty years of all sorts of privations and hardships, William Goodall found the Mission Work in Turkey about to go down with a crash. One of his contemporary missionaries was thrown into prison with no knowledge of the charges made against him; another was sent four hundred miles into exile. An edict was sent forward that all missionaries were to be banished. Indeed, persecution waxed so hot and fierce that Mr. Cyrus Hamilton Goodall in a cheerful way, said to his companion, "The Great Sultan of the Universe can change all this." The missionaries, sorely beset, took refuge in the 91st Psalm then besought the Lord to come down as in the days of old and make the mountains flow down at His presence. While their hands were yet lifted in prayer, on July 1st, 1839, Sultan Mahmud died.

And so it has ever been, God still lives. An edict had gone forth that our own Brother Payne and wife were to be out of South Africa or go to prison in June. This would have left our native associations, our churches and missions, comprising nearly 5,000 native Baptists without any American Christian leadership. Through the Mission Herald and through our Baptist papers that would publish it, we laid this matter before the churches, and thank God! A wave of prayer went up to God for Missions from our people in every corner of the earth, and now word comes that the "pass," such as was earned by the slaves to protect them from the patrollers, seizures and whippings, has been indefinitely revoked, and the stay of our brother and his wife in South Africa is to be undisturbed for the first time in nearly five years. Oh, what anxiety and worry they have had and how burdened the Board has been. May we not attribute this whole thing to the prayers of believers?

Let us thank God for the marvelous way in which He has worked this out. Let us take courage for the tasks before us and [illegible] lean hard on Him who wills that all men everywhere shall know Him whom to know aright is life eternal.

The new and intense outbreak of oppression because of fear in many parts of Africa, is said to arise from two recent happenings.

First: Mr. Msikinya, who came to our country in 1902 for training, joined the church of God and on his return to South Africa organized a sect of his own which he called Israelites, observing the seventh day for Sunday. This sect grew militant and not spiritual and in an effort to defend them the armed delver troops joined quite 200 of them were shot by government troops. The South African Government charges all this, very unjustly too, to the teaching of American Negroes. Like other peoples the African is growing.

Second: According to the press of South Africa, a rumor has gotten out among the natives that Mr. Marcus Garvey is to come with the "Black Star" fleet and navy to drive Europeans out of Africa and give their country back to them.

The first was unfortunate for the government and awful on the people. We regret that Mr. Msikinya did not come in touch with our same and Christian people while in our country and get started on right religious lines.

In our judgment the second is impossible and is not dreamed of by Mr. Garvey. We have written our workers to help disabuse the deluded natives of such false notions and go on preaching the Gospel of Jesus and that the good people of America, white and colored as well as those of all Europe, are planning, working and praying for the ushering in of the glad day when hate of race and color will be consumed by the Gospel of the God of all Peace.

Our Contemplated Program.

In these days when other Christian bodies are raising millions for the advancement of the Kingdom, your Board would like for the Convention to join in the following program for this Convention year

West Africa.

To finish the Boy's Building at the Bible Industrial Mission	[illegible]
To returning of Rev. D. R. Horton and wife with sufficient equipment for the same state	6,000
The buying of land and building of suitable building for the Training School and Seminary in Monrovia	7,[illegible]
The building of a suitable place in which the Missionaries can live and teach at Cape Palmas	3,[illegible]
The sending out of four workers to West Africa, transportation and salary for one year	3,600

South Africa.

To raise the balance of $20,000 to purchase eight hundred acres of land in South Africa amounting to	1,[illegible]
To equip our work in South Africa	2,[illegible]
The sending out of a man and wife to that work, transportation and salary for one year	[illegible]

British Central Africa.

The rebuilding of the church at Chiradzula, destroyed during the war	10,000
The sending of man and wife to that field, transportation and salary for one year	2,500

Central America.

To equip the work under Dr. Prond's at the station at Turrialba	2,000

South America.

The sending of a man and wife to Georgetown, transportation and salary for one year	1,500

West Indies.

The remainder of Rev. F. Bunthorne to his work in Barbadoes, for rebuilding our work on that Island, transportation	[illegible]
The payment of salaries due our missionaries long past due	3,800
The home expenses for running the work	10,000
Total	$69,590

And Brother President, we are fully able and the Lord, who calls to work, bids us, "Pray ye the Lord of the Harvest; that he send laborers into His vineyard."

[illegible] less than the above is and worthy of so large an army as our Baptist Zion. Will we measure up in these hours of need in a struggling world? Will we go on as in the past? We do call upon our [illegible] this as a need that must be met and they will join in meeting it.

Our Missionaries in West Africa.

The following report from Dr. W. T. Amiger, superintendent of our work in West Africa and one from Miss Harris, explain themselves.

The Baptist's Program in Liberia.

Dr. Jordan:

Some programs are long, some are short, some are carried out and some are not carried. We missionaries are likely to think that we are having experiences and thinking thoughts that no one before us has had; when in reality many who have gone before us, have thought, [illegible] labored, tired, hungered, sacrificed and died in the faith not having received the promise of their constituencies back on the home field.

Liberia stands as a challenge to the colored Christians of the world, and especially does it appeal to the black Christians of the United States of America. There are about three million aborigines who have heard the name of Jesus only in derision spoken by Mohammedan lips.

Among these people there is an evident longing for something we believe it is the Gospel, a glance of the effects of which they have caught.

First of all we want to see them become Christians.

Secondly, we want them to become Baptists not simply to add to our already large numerical strength; but we want them to believe the doctrines of the Bible which will make them Baptist in faith and practice.

As the writer sees and feels it, there are just three numbers on this large program.

First: In our Mission Schools, five stations of which have already been established, and have been working on their part of the program for years, I feel that we need to make some changes. Heretofore we have been gathering in the boys and girls from the natives, and for the most part they have reached the years of nine, ten and upwards. I believe it to be an almost fruitless task to try to train a native child that has spent his first years in the huts with his (Yah Coinu) (Vey) parents and gotten a trace of their code of morals for life, in the Gregory or devil bush. These children, though young in years very seldom if ever altogether abandon their heathen customs and practices which seem to be in their blood.

Instead of gathering so many of these youngsters into our Missions, let our mission schools become nurseries, and let us gather in the babes and very little children under five years of age, and train and educate these. I have talked with several men and women who were taken in infancy, into Christian homes and Missions from whose lips all traces of their native accent had gone, and who had none of the mannerism nor thoughts of the descendants. If our missions in Liberia could gather the children as fast as they are born and take all that are under five years of age within the next thirty years we would have at the close of this period an enlightened and Christian Liberia.

This then, is number one on the program for our Mission Schools.

Secondly: What shall we do with the youngsters and the old people? Well, we can't kill them, but we can give them the Gospel just where they are. I should like to see come from U. S. A., a number of Evangelists to preach the gospel of salvation to these youngsters and grown-ups, whose souls would be saved, though their lives would hardly measure up to New Testament Christian living.

At first the Evangelist would need interpreters but when the Spirit came He would make the message clear and plain, so that all would feel and understand. If we do this much for the present generation, God will be well pleased.

The third number on the Baptist Program is the work of the Training School. In Monrovia, the Jordan Seminary and Training School has been established to prepare Liberian and native Christian workers.

Our Foreign Mission Board is proceeding upon the belief and conviction that the largest work will perhaps be done in Liberia and Africa by the Liberian and the Native African himself. These Christians when trained, should make the best workers, there are a few things greatly in his favor, he is climated, he eats the native food which is perhaps best for health in this climate; he speaks the dialect and can easily approach and be approached by his brothers.

The Baptist churches of Liberia were asked to send one or two of their best men or women, Liberian or native, to begin study under the direction of the Seminary. The plan being that when these prospective Missionaries are prepared they will be sent out into the interior to teach and preach. These sub-stations will be under the supervision of the main Mission Stations.

It is further planned to recommend these brethren and sisters to our United States home churches for adoption. A church will be asked to adopt one of these native workers whose salary the church will promise to pay, for two or more years. The Liberian church to which this worker belongs will encourage the efforts of their Missionary members when he is settled at a mission station, by furnishing food supplies for his table.

The Churches have responded enthusiastically. The students came, registered, got their books and began study in real interest. They return to the institution when they can for recitations and lectures. No tuition is charged.

The above is recommended as our Baptist Program for the next quarter of a century.

Will our Baptist denomination, strong numerically and financially, adopt this program, and furnish at an early date one hundred thousand dollars and more strong men and women that Liberia may be saved?

Members of the churches should adopt the little children, send Christian names for them, and furnish twenty-five dollars annually for the child's support. The churches, associations and conventions of our great denomination can raise as much money for missions in Africa as any other denomination, and we will.

We need one hundred thousand dollars to put this program over.

Prayerfully yours in service,

WILLIAM T. AMIGER.

Superintendent of Missions in Liberia and West Africa Foreign Mission Board, N. B. C., U. S. A.

Box 100, Monrovia, Liberia, Africa, July 11, 1931.

My dear Dr. L. G. Jordan:

I suppose that you are surprised to get a letter from me so soon again, but I am forced to write asking that you send me some money right away, as I am sorely in need of some. You know I have not asked you for any for this work here, I have used my own. I am very anxious to get my temporary house up before you bring the party out in December and if I am to do so I will have to start very soon. I am asking for the men to cut bush and clear up the land next week. The Paramount Chief, Mr. Fordie Massilee, is giving the men for that purpose. The house that Mr. Hill is letting me have is worth over $2000, but he is letting me have it for $1100, to be paid in three installments, the first, of $400 or $500 to be paid when the house is taken down and the next of the payments six months from that date, and the last six months from the payment of the second installment. I must ask you to help me out. I would be able to meet it if I had the money that I had to use for running the mission last year and a part of this year. Please do not fail me in this for you will be proud of the work when you see the splendid location of the Mission with the many native towns surrounding it.

Since my attacks of fever I have had considerable trouble with my eyes and I have been thinking of and trying to plan to go back with your party in January to have them attended to and to plan with you a campaign for the work here. We will have to get together on it. I would like to have it so that we can put over a big program and get some money for the building here and some for the

maintenance of the work, also. But I will have to [illegible] you in [illegible] intelligently about it. I am trying to get on a few months longer without stopping for my eyes as I don't feel that I have the time to stop just now, but of course I do not want to lose my sight, therefore I cannot afford to be negligent. Then we have no eye specialist here. Properly equipped doctors, dentists and oculists are some of the greatest needs of the land.

Hoping that you are well and praying for your success, I am,

Sincerely yours for the salvation of Africa,
D. E. HARRIS.

Miss Harris, whom we left in charge of the Bassa Mission, has gone thirty miles away to Royesville and opened another Mission.

Miss P. A. Bryan has been adopted by the Baptists in New Jersey and her salary is being paid by them.

Dr. R. M. Sissua and wife are with her at the Bible Industrial Mission, Grand Bassa, Liberia.

Dr. D. S. Nichols, assisted by Dr. and Mrs. Ezell are at Cape Palmas.

These native helpers cover the main ports of entry along the entire ocean front of the Republic of Liberia.

Harpers Cape Palmas, Liberia, West Africa, June 30th, 1921.

Rev. L. G. Jordan,
701 So. 19th St., Philadelphia, Pa.

Dear Dr. Jordan:

This comes as an acknowledgement of the receipt of help which came a few days ago. I was very much pleased to get the Herald and to have the privilege of reading all of the good news, especially the facts relative to the excursion which is to be in December. That is a notable idea and a capital thought, besides the endeavor is very timely. Such a trip taken by our people, whether by excursion or otherwise will be immensely profitable to all leaders and followers and a great incentive to the workers, and will invigorate, energize and be a great boost to the work generally. The people here want our people, not only to see and be with them for a short time, but to bring capital to improve the country and to make this their home. All of the leaders and others who can should come for the trip will be a great eye-opener, as it is time for us to open our eyes just as wide as we can toward Africa: see her many needs as a Missionary field and other fields of endeavor. I hope that all of you will avail yourselves of this opportunity of coming to Africa. The operating table for Dr. Ezell reached here two weeks ago, but the medicines have not as yet arrived. The Doctor is making good in his practice with what medicines he can secure. Great good for the Board can be done by him if he is kept in a supply of medicines. He has succeeded with some of the most difficult cases one of which had been pronounced hopeless.

We also received the clothes which were sent to the mission; these have served in being an making friends for our cause. By clothing the natives we have been able to draw many children to our school. Dr. and Mrs. Ezell took one and I took the other. If we could get some more clothes our work would be greatly helped, for many children want to attend school but having no clothes, we cannot admit them. Try to send more clothing and other necessary things we need.

The work is moving on very well considering all things. This has

been a rather rainy months. Dr. and Mrs. Ezell are both having fever. The Doctor is better but his wife is still in bed. Find his report for the months of May and June.

Remember me kindly to all members of the Board. Pray for me and the work's success and for the workers.

Sincerely yours for Him,
D. H. NICHOLS.

On Furlough.

At no time have we ever had so many of our best workers in the home land at one time. Miss Delaney was with us last year. Since then Rev. and Mrs. J. E. East arrived November, 1920, from South Africa and are now engaged in raising $20,000 to buy a large tract of land in South Africa. Rev. Joseph Garner arrived June 3, 1921 from South America. Rev. and Mrs. Horton arrived June 12th, 1921, from West Africa, and are giving their strength towards raising $5,000 for equipment at our Bible Industrial Mission in Liberia.

These sums should be pledged before we go from this Convention and these strong young people released for larger work and broader service in their respective fields.

Our New Comers.

Rev. D. R. Horton brought with him four African children, about three, six, seven and sixteen years old, at a cost of about $500.00. Their native and Christian names are, "Togo," meaning warrior, Joseph Horton; "Gialu," meaning "on farm," Georgianna U. Parks; "Dudu," meaning "Bird," Reuben W. Robinson; "Bokie," meaning "Okra," a vegetable, Jerome Diggs.

Dr. R. R. Moton takes Jerome to Tuskegee; Joseph is adopted by Brother and Sister Horton; Georgianna, Dr. Parks and the Union Baptist Church of Philadelphia adopt; Reuben is still with the Board.

In our judgment their coming is no accident, God has ordered it all and out yonder in the years to come these are to be among God's agencies for saving a Continent.

Out-going Workers.

Miss Laura M. Bayne, a trained nurse and a member of the Abyssinia Baptist Church of New York, Dr. Powell, pastor, has been accepted as a worker for West Africa. The time of sailing will be set at this meeting.

Rev David S. Tyesie, of South Africa, one of our own children, brought over by Secretary Jordan and educated at Virgina Seminary and College, hopes to sail this year.

There is a long list of applicants on our files and we are grieved that more of our strong, consecrated workers can not be sent forward because the churches do not furnish the money. With adequate support, the trained young people who are applying for work under our Board, could be sent to do untold good in the vast fields which lie yet untouched.

Sailing During the Past Year.

Dr and Mrs. W. J. Ezell of Tennessee, sailed March 14, 1921, and are located at Cape Palmas, Liberia. Miss Jennie Sontunzi sailed for South Africa Saturday, Feb. 26, 1921. Only third class ac-

commodations could be had so she has been in England since March Miss Somfunzi writes, "I hope to sail in September." Dr. D. H. Prood wife and son sailed in July, and are now in Central America.

Lott Carey Centennial.

The Secretary of our Board prepared a strong and helpful program which we tried to have observed by our Bible schools. Quite $1,000.00 was put in this effort which took place January 2) These Lott Carey programs can be used at any time and will prove a great source of information about our missionaries and our work Our people need the inspiration coming from the life and service of such a character as Lott Carey.

Many members of our Board did not use our programs, just why, they themselves must answer. Let us pray.

It would seem that the time has come to go forward with greater courage and diligence to the conquest hoping for the greatest evangelistic movement the non-Christian world has ever seen which will bring the people into our rising churches as at Pentecost by thousands, yes, by tens of thousands. We would ask the brethren to remember these fields at the throne of grace and help us in prayer that the heathen lords may come to Christ.

We plead for a larger place in the prayers and interests of the Convention and beg you in the name of the Master to enlarge our boundaries, give us more time to lay before the Convention both what has been done and what remains to be accomplished. We are hoping for a steadier, more reliable, more adequate provision for the growing demands of our work. It is an imperative necessity that we receive more dependable financial support than is provided by our present methods.

Since this is the true and since it is highly important that the Foreign Mission Board should observe the instructions of the Convention, in the manner of caring for the expanding work, we respectfully request the Convention to instruct the Committee on Program to set aside a special time for the discussion of this subject with the view to the adoption by the Convention of such financial methods as will help to secure these ends. The Foreign Mission Board can not successfully cope with the situation which confronts us and meet the exigencies of the work on our foreign fields if larger resources can not be secured with which to operate.

We would entreat the Convention and the Denomination to give this most serious consideration. To fail to do so is to invite inevitable loss of work.

It is the consensus of opinion among authorities that interest in foreign missions has, wonderfully increased since the war. Perhaps never before has Africa been so open to the teachings of Jesus Christ as now. A large opportunity is seen in the interested attitude of educators, church representatives, business men and other leaders of importance in the race in America towards their less favored brethren in the Dark Continent, which has quickened the hope and expectation that Africa will come to her own at no far distant day.

The growing sense of need in the souls of the African natives constitutes an appeal which we dare not ignore or defer. Large bodies of natives, drafted into labor corps gave splendid service in Europe and after returning to their homes they took with them new visions and broadened horizons and became ambassadors in hundreds of

villages, although very deplorable influences from the evils of western civilization in far too many cases, come to them. So the problem is no longer one of seeking converts but of training the hundreds and thousands who are seeking baptism and to build up the native churches.

In much of West Africa a wonderful mass movement is in progress; in Nigeria this mass movement surpasses all records in the annals of modern missions, far in excess of the remarkable movement in India and distinctive in that it is a movement of young men, the girls and women being yet hardly touched, although the increase in baptisms reaches as high as 1600 per cent in a ten-year period.

Liberia is seeking closer relations with the United States and will doubtless be benefited by the experience gained in the uplifting of the Cubans and the Philipinos to efficient self government.

The liquor problem looms larger than ever and those who see its evils among the heathen pray that the monster drink may receive its deathblow in Africa, too: while nations are in the mood to destroy him.

Difficulties To Be Met.

We are glad to report that Rev. and Mrs. Payne, who have been carrying passes in South Africa since 1917, and who were ordered to be out of South Africa by June of this year, are to remain unmolested. We owe this victory to our Lord, the prayers of His people and the State Department at Washington.

In a way, we may truthfully state, the confidence, respect and love of our great Baptist Zion is an asset that anybody might be proud to possess, but there are some facts which we must face if we are going to do business for our Lord. First in order to crystallize the confidence, respect and love of our Zion into tangible shape we should have from each pastor a pledge. The adage, "What is everybody's business is nobody's business" is as true in matters of Christian mission as anywhere else. If we are called upon by any bank or business firm as to the real asset of the Foreign Mission Board of the National Baptist Convention we would be forced to turn to the Ebenezer Baptist Church of Pittsburgh who is obligated for $900.00 per year for missionaries, the Metropolitan Baptist Church of New York, $42,000.00 in debt, is obligated for $600 a year for missionaries. The [illegible] Baptist Church of Philadelphia pledged a missionary collection each Sabbath and reports it once a month. The Zion Travelers Baptist Church, New Orleans, St. John's Baptist Church, Miami, Fla., Rev. J. F. Washington and Rev. Cunningham, of Alabama Mt. Royal and Mountain Spring Baptist Churches, Anderson, S. C., and [illegible] Grove Baptist Church, Osceola Ark., contribute monthly to the work. One lone man living at Hodgenville, Ky., the home of Abraham Lincoln is obligated for $6.00 per month and pays it. When the Five Million Dollar Drive was put on our Convention in 1917, little West Virginia lined up. They organized a Promotion Board with Rev. Mordecai W. Johnson in charge and voted to give fifteen per cent, of all money raised through the Promotion Board to Foreign Missions. Their per cent, last year amounted to $800.00 which was sent to Indianapolis to the National Baptist Convention for Foreign Missions, but sad to say, we did not get it. This year their per cent, has amounted to $1500.00. Had we a thousand churches out of the eighteen thousand churches of this country obligated in this way we would be able to surprise many by the way our work would grow.

Every Baptist minister who loves God and who gives collections now and then to Foreign Missions to make the work worth while and for his own spiritual and mental development should adopt a plan by which his people will do their Foreign Mission work. A collection is good so far as it goes, but it doesn't go far enough. Every year your Board urges the importance of the adoption of a plan if it only [illegible] fifty cents per month, the Board should be able to lay out its work for a year in some business way.

And now, Brother President, and Brethren, in closing this report of your Board, may I say the necessity for [illegible] reiterate [illegible] preaching and prayerless giving is not [illegible] with the Successful leaders, like Moses, Joshua, Gideon and Paul were known as men mighty with God in prayer. Our great leader, the sinless Christ, prayed before his baptism; oft, how he prayed in the wilderness. And when his life was sought, not by sinners but the religious leaders of the time, he spent part of the night in prayer. On the eve of death he prayed. Then [illegible] we, whose poor lives are so spiritually low keep off our knees. With our vision enlarged by His presence do we not see the whitening field, the wasting souls, the [illegible] and His love does not His passion for lost ones come over us? Do we not feel like falling at His feet confessing our part in the great crying [illegible] Africa? While we [illegible] and now pray: "Lord send more laborers into your harvest and I will cooperate with them in their maintenance."

Resignation.

Philadelphia, Pa., July 30, 1921.

To the Chairman, Officers, and Members of the Foreign Mission Board of the National Baptist Convention,

My Dear Brethren,

In His Name I Greet You:

I hereby tender to you my resignation, (D. V.) to take effect on and after Founders' Day, November 24th, 1921.

Most of you were active in the ministry when I gave up a prosperous pastorate in this city for this work twenty-five and a half years ago. You know how I have toiled on without one month's vacation, though it was voted me by your goodness of heart each year. You also know how our work has grown from no recorded members to more than forty thousand (40,000) baptized believers and millions who hear our workers week in and week out, in the Islands of the Sea, South and Central America and many parts of Africa.

Beginning with Rev. John Tule in 1897, 87 persons have gone out as workers of this Board. These have ordained more than one hundred twenty five native elders. More than a hundred young men and women from many parts have been in this country under your Board during these twenty-five years. Many have finished, returned to their homes and are doing good work. Rev. J. E. East who has spent eleven years in Africa, is said to be available, and in my judgment is well equipped by training and as a worker to enter into sympathy with the work and the workers and may do the work of a secretary. He has youth, experience and ability for the task. With the aid of the scholarly training of Brother M. H. Jackson, our field secretary, he should make a successful executive. I pledge him, or whoever the Board selects, God helping me, every atom of my help.

You have an army of strong, well tried, successful young pastors from whom to select a worth-while, prayerful, godly man. For be it remembered I virtually organized our Foreign Mission work and grew with it. If all the times in our history you need a man now, a man with good religion, tact, strong in appeal—powerful in prayer and an executive of the first magnitude.

I want to thank each of you for your help and cooperation during our services with you, especially do I thank you for the effort to help with the "rainy day purse" on my twenty-fifth anniversary as Secretary. Up to the present this amounts to $627.50. I want to personally thank Dr. Graham who was treasurer of the fund and whose cheering words have been of much help to me. I could mention some kind act of each of you, but I must not make this longer.

May the Lord of all grace help each of you to realize the size of your jobs and the extent of your responsibility as members of the Foreign Mission Board, representing the millions of Baptists in our group and the absent millions in non Christian lands.

I have no plans for the future. I will serve anywhere except in the lead. I must not be responsible for raising the salaries of any workers. I will help.

Without a plan, my successor cannot do his best. I beg of you as members of the Board to adopt one of the plans we have recommended to the churches. Our haphazard way of raising money for Missions is good nowhere and for no other purpose and should die here and now. Do not leave the National Meeting until you adopt one of your plans.

I go from you for the want of strength to go on as your secretary; I go with the love and respect of my brethren, for which I praise God.

If at times I have been rash in speech, my brethren, it was in love. I meant it for our good and the good of the work.

I have tried to emphasize John Wesley's motto: "Get all you can without hurting your soul, your body, or your neighbor. Save all you can, cutting off every needless expense. Give all you can; be glad to give and ready to distribute; laying up in store for yourselves good foundation against the time to come, that ye may attain eternal life."

I know that according to the Scripture we are not true to God nor to our profession when we can organize people to buy houses, lands, autos and what-not, for our personal use and cannot organize to raise $100 in a whole year to save the whole continent—there is something wrong with our hearts. My brethren, the wrong of neglecting the Kingdom, the sin of forgetting our Lord's last command, will bring its punishment on us or our children. There is no escape.

Lastly, may the God of all grace bless each of you in your homes, I know each of you know, like Pettiford and Wilhite, of Alabama; Robinson, of Arkansas; Vann, of Tennessee; Hayes, of Virginia; Stratton, of W. Virginia; Dupree, of Kentucky and our own Charles T. Walker, of Georgia, we all must go over this river. Like Isaac, I do beg that we all deal kindly with our Master, in this matter of Foreign Missions.

And now may the God of all grace bless each of you in your homes, your pastorates and as members of the most important Board of our great Convention is the prayer and wish of

Yours in His Service,

L. G. JORDAN.

The Going of Dr. Jordan.

The Executive Committee of the Foreign Mission Board of the National Baptist Convention:

In receiving for transmission of this Convention and on to the General Foreign Mission Board, the resignation of Rev. L. G. Jordan, D. D., we do so with feelings of sorrow, regret and deep prayerful sympathy. There has not been but one Jordan; his equal will be hard to find; he came to the service of our great Convention and of our Saviour, for the redemption of Africa and of the Foreign fields more than twenty-five years ago, while yet young, strong, active and full of hopeful visions and plans for the work which lay before him. His activities and accomplishments have been marvelous; he has been a torchlight, blessing both his and all other strong Negro religious denominations in centering their minds and efforts upon world wide missions and inaugurating and putting into execution plans and methods which have wrought wonders for our Lord and Master. His endurance and resourcefulness have puzzled many of us.

Leaving the pastorate of one of the very best churches in the denomination, entering upon the work which at that time seemed chaotic and almost hopeless, he has brought hope out of confusion and light out of darkness so that today it is no longer a question as to the possibility of the redemption of Africa and other foreign fields but simply means, missionaries and work. Dr. Jordan has given his all,—strength, intelligence, and earthly possessions for the extension of the Master's Kingdom in foreign lands. *Faith, works* and *self abnegation*, have been the one rule of his life.

As he goes from us, a warmest body appeals to us as acquiesce, in his retirement, officially, from the duties of his position. We recommend therefore that he be retired as Secretary Emeritus, and upon a pension or a salary of $1200 per year the remainder of his natural life.

We further recommend that an additional amount be added to the "Rainy Day Purse," which was started for him February last be brought up to $2500.00, making $100.00 a year.

Let him say with David, "I have been young, now am old; I have not seen the righteous forsaken, nor His seed begging bread."

He does say, however, to our Baptist forces whom he has served so faithfully, "Cast me not off in the time of old age; forsake me not when my strength faileth."

What shall we do! Let God's mighty army of more than three million Negro Baptists rise to the sense of their duty and to the Bible rule of the household of faith, that the Elder who rules well is worthy of double honor, and if we provide not for our own, especially those of our own household, we have denied the faith and are worse than infidels.

Recommendations.

I. That our whole brotherhood be urged to adopt one of the suggested plans.

II. That your Board be empowered to approach all agencies doing Foreign Mission work in Liberia as to possibilities of a Union Hospital, one of the greatest needs of that country.

III. That since we have been talking, praying and giving for the work in Africa, as many of our leaders as possible go and see [illegible]

[illegible] on the tour in December. All who go to be regarded as delegates to the Missionary Conference to be held in Monrovia, Liberia, Dec. 24th, 1921, to January 1st, 1922. That twenty-five be selected at this meeting by ballot to attend the Missionary Conference in Monrovia Liberia, December 24th-28th. That they be authorized to get their expenses for the trip from the churches in their states.

IV. That Dr. Amiger be instructed to make an effort to secure land in Monrovia for the Seminary and Training School.

V. That our workers be urged to get more of the food needed for the children at our stations from the land where they labor. If the twelve thousand civilized and two million aborigines live out of the country, it is reasonable to expect those who have help from the Board should make the labors of the students feed them. The land is fertile, seasons good and we furnish tools and seed.

VI. There is no better plan known to educate our young people in missions than using our programs for April, or what is commonly called Easter Sunday. We recommend a more general use of that program.

VII. On November 28th, our denominational fathers at the call of W. W. Colley and others met in the First Baptist Church at Montgomery, Ala., and organized the Baptist Foreign Mission Convention of the United States of America." They were only fifteen years away from slavery themselves, but O! how they longed to help their brethren in Africa. And now we recommend that Thursday November 24th, 1921, be observed in all our churches as Founders' Day.

Cash Receipts for the Year Ending With July 31, 1921

Cash brought forward 1920		$25 26
Alabama	1001 88	
Arkansas	502 16	
California	130 27	
Colorado	21 50	
District of Columbia	990 74	
Florida	2534 28	
Georgia	778 20	
Illinois	846 26	
Indiana	115 32	
Iowa	60 00	
Kansas	178 39	
Kentucky	517 49	
Louisiana	778 33	
Maryland	122 62	
Massachusetts	435 24	
Michigan	17 00	
Mississippi	728 57	
Missouri	323 44	
Minnesota	15 00	
Nebraska	16 00	
North Carolina	434 25	
New Hampshire	5 00	
New Jersey	391 40	
New York	564 33	
New Mexico	2 50	
Ohio	501 13	
Oklahoma	668 15	
Pennsylvania	4312 74	
South Carolina	1256 15	

Tennessee	[illegible]
Virginia	[illegible]
Washington	[illegible]
Texas	1012 [illegible]
Utah	[illegible]
West Virginia	[illegible]
Unknown	2120 [illegible]
Collections at N. B. Convention	[illegible]
Sundries	[illegible] 51
Resale of Literature	[illegible] 21
Rents	[illegible]
Phone	9 77
Notes Payable	1510 26
Job Printing	[illegible]
Herald Subscriptions	170 [illegible]
National Training School, for Students	2506 74
Total	$38531 25

Cash Disbursements for the Year Ending with July 31, 1921.

Missionaries and Missions	$17358 05
Salaries and petty cash	6678 24
Refund	317 95
Postage	377 95
Freight and Drayage	116 25
Office expense	1330 42
Cuts and supplies	176 13
Water rent	32 55
Travelling Expense	1202 18
Paper	2255 16
Outside printing	452 23
Herald Expense	87 28
Light, heat and power	419 13
Insurance	143 90
Notes Payable	3142 45
Building and Loan Association	47 42
Resale Literature	80 76
Building Repairs	118 28
Telephone and Telegrams	201 69
Interest	278 10
African Students	2952 19
Sundries	1832 30
Total	$39931 25

Statement.

Disbursements	$39931 25
Receipts	38012 51
Deficit	$1400 00

Assets.

Bills Receivable	$1803 25
Lands and Buildings in U. S.	15675 00
Lands and Buildings (Foreign)	38800 00
Books and Periodicals	700 00
Office Furniture and Fixtures	[illegible]



Field Workers.

...ers Building and Loan Association	880 28	
Printing Plant and Equipment	7400 00	
Bell Defender Publishing Company	230 00	
Total		$56298 24

Liabilities.

...ts Payable	$1754 59	
Mortgages	2100 00	
Notes Payable	3303 86	
Amounts due Missionaries, back salaries	1759 23	
Money due Dr. Jordan from trip to Africa	2275 97	
Total		$11616 68

Bills Payable.

John H. Farmer	$ 9 60	
American Baptist Publication Society	8 18	
Robert Smith and Sons (Coffee Roaster)	14 08	
[illegible] Ward and Co.	10 [illegible]	
Bigham Brothers and Co.	35 65	
Garrett-Buchanan and Co.	700 83	
Ransom and Co. (Cuts)	82 57	
Burroughs Adding Machine Co.	85 00	
J. W. Barnett (Supplies)	100 75	
Liberty Typewriter Co. (Repairs)	71 50	
Mergenthaler Linotype Co. (Supplies)	20 00	
Harvey R. Pierce	20 00	
H. K. Mulford Co. (Medicine)	134 44	
Geo. B. Newton Coal Co.	64 00	
Lee-Hilhelm Co. (Cuts)	51 50	
A. Pomerantz	20 00	
Child Welfare Association	19 50	
Jas. Arnold	8 25	
T. W. Patterson	2 50	
Hannucker and Brown	35 50	
Charles E. Johnson (Inks)	14 75	
Robert Isaac Co. (Missionaries' Supplies)	248 00	
Rosendale and Co.	48 00	
General Electric Co. (Repairs)	5 71	
American Metal Corporation	8 01	
Total		$1754 59

Notes Payable.

Florida T. Green	$607 00	
R. E. Horton	1567 41	
J. C. Jordan	40 00	
Citizens and Southern Banking Co.	425 00	
Citizens and Southern Banking Co.	350 00	
Welsh World	144 45	
Mrs. S. A. Houser	100 00	
Total		$3303 86
Liabilities	$11193 63	
Assets over Liabilities	45104 56	
Total		$56298 24

Dr. Jordan offered three recommendations as to methods raising foreign mission money which were adopted under suspen of the rules. The resignation had already been favorably a upon by the Board and Secretary Jordan retired as Secretary Em tus with a salary of $100.00 per month and the Rev. J. E. East, D. who has served eleven years as missionary in Africa under Board was elected to succeed Dr. Jordan as Corresponding Secret The report of the Foreign Mission Board was adopted on motion Atty. Robinson.

Rev. W. T. Graham, D. D., of Pennsylvania, was recogni He introduced in an impressive address the newly elected cor nonding secretary, Rev. J. E. East. "The responsibility for the vation of Africa and the world is not only mine and Dr. Jorda but every minister called of God to preach the gospel to every ture," said Brother East. The report of the auditor was submi by Brother E. D. Pierson, the newly elected auditor from Hous Texas.

AUDITOR'S ANNUAL REPORT,
of the
Various Boards and Other Activities
of the
National Baptist Convention, U. S. A.,
August 7, 1921, Chicago, Ill.

To the President, Officers, Representatives and Friends of the tional Baptist Convention of the United States of America:

Dear Friends:—It is a pleasurable duty to submit for your formation and consideration the results of my audit as reve by the records kept in the offices of your officers, and various Boa for the year beginning August 1, 1920, and ending July 31, 1921.

Offices and Officers Visited and Books Audited
President, Dr. E. C. Morris, Helena, Ark.

While the President does not receive or disburse any of Convention's money at the recess of the Convention, the reco of his office show the expense, monthly, necessary to the operati of his office; "means," furnished by himself, are as follows:

President's Office Annual Expense 1920-1921.

Secretary's Salary	$ 600
Traveling Expenses	456
Postage, Telegrams and Telephones	130
Stationery	46
Total due	$1,232

Secretary, Prof. R. B. Hudson, Selma, Ala.
Receipts.

From Enrollment	$5,283
From Finance Committee	2,360
From Door Receipts	565
Total active receipts	$8,208

Designated Funds.

Foreign Missions	$3,886 63
Home Missions	139 16
B. Y. P. U. Publishing	310 00
Educational	194 00
Benefit	78 30
Charity	133 79
S. Publishing Board	751 47
Total Designated funds	$5,493 55
Total active receipts	8,208 72
Total	$13,702 27
Due Treasurer overdrawal	99 65
Grand total (receipts current year)	$13,801 92

Expenditures.

Charity	$ 133 79
Charity donation treasury direct	40 00
general itemized expenses	8,268 37
to Foreign Mission Board	3,886 63
to S. S. Publishing Board	751 47
to B. Y. P. U Publishing Board	310 00
to Educational	194 00
to Benefit	78 30
Total	$13,801 92

Balance Sheet.
Convention Operative Department.

Assets: Secretary's office equipment	$ 280 70
Secretary's Office stationery	30 00
Liabilities exceed assets	2,869 09
Total	$3,179 79

Liabilities.

Treasurer, overdrawal, warrants	$ 99 65
Secretary, mimeograph purchased	162 50
Secretary, Remington typewriter	90 10
Secretary, other itemized general expenses, including 1921 salary	$1,595 54
President, office expenses, previously stated	$1,232 00
Total	$3,179 79

Treasurer, Dr. A. J. Stokes, Montgomery, Ala.
Receipts.

Secretary, undesignated	$ 8,208 72
Secretary, designated	5,359 76
Secretary, Charity Special	133 79
To Overdrawal	99 65
Total	$13,801 92

Expenditures.

Designated Charities	$ 132 79
Treasury donation to charities	40 00
Designated funds to boards	5,493 [illegible]
General Itemized expenses	8,268 [illegible]
Total	$13,801 82

Note: From the above Balance Sheet the Convention is due:

Office of Treasurer	$ 99 65
Office of Secretary, including 1921 salary	1,848 11
Office of President	1,232 00
Total	3,179 [illegible]

Payment in full of the above accounts is recommended.

CHURCH EXTENSION BOARD

Rev. B. J. Perkins, Cor. Sec'y, 328 Beale Street, Memphis, Tenn.
Financial Statement of Operation.

Receipts.		Expenditures.	
Cash forwarded Aug. 1, 1920	$ 83 99	Office rent	$ 36 00
Associations and Conventions	71 45	Office help	340 00
Encampments	453 46	Light and fuel	26 35
Rec. D. J. Perkins. loan	211 49	Telephone	13 75
		Misc., Pig., mdse., etc.	554 96
		Traveling expenses	47 11
		Encampments	392 11
		Total	$1,370 32
		Cash balance forwarded	95 35
Total	$1,465 68	Total	$1,465 68

Balance Sheet.

Assets.		Liabilities.	
Accounts receivable	$ 888 68	Secretary Perkins' loan	$ 211 49
Commission due from factories	365 42	Notes payable	25 00
		Suspense (old) building Contracts	3,355 00
Total	$1,354 10		
Liabilities exceed assets	2,337 59		
Total	$3,691 69	Total	$3,691 69

Something should be done to get the real legal status of "suspense contracts" that the real condition of this board may be known.

By "suspense contracts" is meant contracted obligations, the nature of which, raises the question as to whether or not they should be carried out. An understanding, that a more complete record of this office will be kept, has been reached.

BENEFIT BOARD.

Dr. E. G. Mason, Cor. Sec'y, Helena, Ark.
Financial Statement of Operation.

Receipts.		Expenditures.	
Cash forwarded Aug. 1 1920	$213 11	Rents, 1919-1920	$ 72 00
Premiums and donations during the yr.	902 44	Commission, 1920	19 25
		Death Claims	75 00
		Relief	35 50
		Railroad fares	79 16
		Headquarters operation	48 00
		Printing	124 45
		Miscellaneous	34 33
		Returned checks	9 00
		Cash forwarded Aug. 1, 1921	628 86
Total	$1,115 55	Total	$1,115 55

Balance Sheet.

Assets.			
Total	$1,115 55	Unpaid commissions	$ 90 24
Cash balance forwarded Aug. 1, 1921	$623 86	Unpaid rents, current year	72 00
Inventary of office equipment & supplies	225 50	Unpaid P. O. box	12 45
Uncollected premiums due	12 45	Unpaid printing	32 50
Total assets	$866 81	Suspense death claims	1,247 28
Liabilities exceeding assets	597 66		
Total	$1,464 47	Total	$1,464 47

The work of the Board has practically marked time during the current year, but with the plans now under way by its management its worthy objective will, in time, be realized.

Of the $902 collected, out of every dollar
.03935 was spent for relief.
.08314 was spent for death claims.
.2829 was spent for operation.
.59461 cash remains in treasury to pay unsatisfied bills & claims

$1.00000 Total

This does not necessarily mean the overhead expenses are so large, as it does mean the volume of business should be increased to profitably use this cost of maintenance.

HOME MISSION BOARD

Rev. W. F. Lovelace, Little Rock, Ark.
Financial Statement of Operation.
Receipts.

A statement from the late auditor, Mr. Rodgers, to Rev. W. F. Lovelace, November 20, 1920, contained the following: Assets, 1 Iron Safe, $150; 1 Corona Typewriter, $50; 1 Underwood type-

writer, $75.00. Also balance due retiring Secretary Booker, $766.28—that's all.

The audit from which the above statement grew out was necessitated by the change of secretaryship after three months, from Dr. J. A. Booker to Rev. W. F. Lovelace. There being no available record from which a correct statement could be made for August, September and October. I accepted such as Secretary Lovelace said he could vouch for—received September 13, $136.25; October 11, $20.00. Using this as a base, the following statement of operation was deducted from records:

Statement.

Receipts.		Expenditures.	
Cash brought forward Aug. 1920	$ 150 00	Missionaries, S. F. B.	$ 5,700 00
B. M. Bd. Southern Baptist Convention	5,700 00	Missionaries, field	23,807 96
Sent in by field agts	975 00	Clerk hire for the year	180 00
Reported, but applied on salary col.	23,807 96	Salary, retiring sec'y.	224 00
		Salary, new sec'y	608 10
		Miscellaneous	105 42
		Cash balance August 1, 1921	7 48
Total	$30,632 96	Total	$30,632 96

Balance Sheet.

Assets.		Liabilities.	
Cash forwarded Aug. 1, 1920	$ 7 48	Accounts payable	$ 186 28
Inventory, furniture & fixtures	42 05	Mrs. Sydney Davis, salary	65 00
Office equipment	300 00	Dr. J. A. Booker, salary	542 28
Books and Supplies	17 00	Rev. W. F. Lovelace salary	741 90
Liabilities exc. asts.	1, 168 93		
Total	$1,535 46	Total	$1,535 46

Observations.

The apparent practice in this office of reporting only such monies as come directly into the hands of the secretary is a bad one, and should be discontinued, inasmuch as it fails to give a true record of the money actually raised and expended for this department—such amounts not taken into consideration, the secretary explains, exceed the amounts contained in it. Later an estimate of such amounts complained of was furnished while this report was in press.

Such approved business forms of record keeping as will render the records of this department more intelligible, as well as more correct, have been discussed and agreed to by the secretary in charge. Each dollar received was expended as follows:

.0013 cash balance.
.177 spent for operating expenses.
.1397 spent for accounts payable.
.682 spent for missionary field work.

$1.0000

NATIONAL B. Y. P. U. BOARD
Statement.
Receipts.

Cash brought forward	$ 408 29
General fund	6,469 60
Bills receivable	1,331 25
Rents	317 40
Literature and merchandise	17,689 65
Mission work; city, county, and state organizers	6,857 84
Home Mission	483 11
Foreign Mission	25 00
Advertisements	10 00
Subscription	4 00
Total	$33,696 14

Expenditures.

Notes payable	$ 1,692 36
Salaries	8,507 00
Traveling Expenses	1,106 34
Literature and Merchandise	2,503 86
Printing	2,888 20
Postage	894 82
Miscellaneous	6,119 52
Mission work; city, county and state organizers	6,857 84
Home Mission work	1,465 61
Advertisement	152 20
Telegrams	26 86
Freight charges	216 17
Foreign Missions	87 50
Total	$32,518 28
Cash balance on hand	1,077 86
Total	$33,596 14

Balance Sheet.

Assets.		Liabilities.	
Accounts receivable	$ 173 72	Accounts payable	$ 1,014 33
Notes receivable ---- lease	198 00	Notes payable, bank	303 00
Furniture & Fixtures	1,901 02	Notes payable, Sec'y back pay	1,740 77
Inventory, books	1,225 00		
Inventory, periodicals	1,025 00	Total	$ 3,058 10
Inventory, merchandise	1,615 00	To Credit Assets	14,379 64
Land and building	11,300 00	Total	$17,437 74
Total	$17,437 74		

Every dollar received was proportionately spent as follows:

Cash balance	$0.032
Notes payable	.0503
Operation of Board	.22
Mission work	.6677
	$1.0000

FOREIGN MISSION BOARD.

Dr. L. G. Jordan, Sec'y, 701 South 19th, Philadelphia, Pa.
Financial Statement of Operation.

Receipts.		Expenditures.	
Printing	$ 3,293 42	Petty Cash	$ 6,678 24
Herald	179 49	Secretary's salary	3,004 41
Literature	400 81	Other Field Secretary salary	1,927 25
Sundries	5,333 55	Refunds	317 31
Foreign Mission	32,119 87	Postage	278 95
Total Hdqt. Coll.	$41,377 14	Accounts Payable	1,330 42
Cash brought forward	25 26	Freight and drayage	146 95
		Cuts and supplies	176 12
		Water rent	32 55
		Traveling expenses	1,202 18
		Paper, literature, Herald	2,255 16
		Outside printing	452 23
		Herald mailing expense	87 28
		Light and heat	417 13
		Insurance	143 90
		Notes Payable	3,441 45
		Building and Loan Association	47 42
		Building Repairs	118 29
		Telegrams and telephones	204 69
		Interest	278 10
		Sundries	1,832 36
		Foreign Mission Gen'l.	12,427 29
		African students	2,917 15
		Total Hdqt. Ex	$39,316 75
		Cash brought for'd Aug. 1, 1921	1,560 39
			1,585 65
Total	$41,402 40	Total	$41,402 40

Balance Sheet.

Assets.		Liabilities.	
Accts. Receivable	$ 1,803 25	Accounts Payable	$ 1,754 59
Land and Building, U. S. A.	15,675 00	Mortgages	2,100 00
Lands and buildings Foreign	38,800 00	Notes Payable, Gen'l.	3,302 86
Books & periodicals	700 00	Secretary's African Trip	2,375 97
Furniture and Fixtures	900 00	Total	$11,452 70
Shares, Cherry Building Ass'n	880 28	To Credit Assets:	
Printing plant	7,400 00	$54,935 83	
Rent, Defender	230 00	1,585 65	
Total	$66,388 53		56,521 48
Cash brought forward Aug. 1, 1921	1,585 65		
Total	$67,974 18	Total	$67,974 18

In the Secretary's report, Notes payable is listed $3,303.86; this does not include an overlooked item (unpaid notes on Lino') of $259.00 which is included in my report.

Also according to a printed auditor's report of 1920 which reached me last Friday, there was a balance of $4,010.88 made up of a direct balance of $2,417.68 and receipts from rents of 1919 and 1920, amounting respectively to $368.60 and $1,224.60. The Secretary brings forward in his report for the same item, $25.26. The office records are not clear on this apparent discrepancy—consequently, the Secretary's stated balance is the one included in my "Financial Statement."

Suggestions.

Since records, to be records worth while, must show actual transactions with some personal responsibility attached sborn of so much explanations, I suggested certain definite approved forms for recording business transactions, which in themselves make the work of record keeping both less cumbersome and more accurate. To the unvarnished credit of Dr. Jordan he it said, he gave every assistance in our attempt to arrive at true conditions—but he has not the time to look after record keeping which is a sore need in this office. Each dollar received as shown by the records was proportionately spent as follows:

For operation	$0.455
For Mission work	.545
	$1.000

SUMMARY OF ALLIED FOREIGN MISSION WORK.

For the purchase of Land for School at Middledrift, South Africa, by Rev. J. E. East—Dec. 7, 1920, to April 18, 1921.

Total amount received from all sources	$5.044 09
Total amount expended, salary, R. R. fare, etc	2,370 68
Net cash balance April 18, 1921	$2,673 41

D. R. HORTON, MISSIONARY, F. M. B. N. B. C.

Receipts.		Expenditures.	
Personal donations	$ 243 05	Total expenses in Bassa	$ 46 75
For. Mis. Board	131 00	Total expenses in Monrovia	645 33
On passage, source unknown	1,000 00	Total expenses in Spain	732 41
Deficit	120 49	From Bassa to U. S. A.	75 45
Total	$1,499 54	Total	$1,499 54

BIBLE INDUSTRIAL ACADEMY AND MISSION.

Bassa, Liberia.

Total receipts for 1920		$1,075 52
Total expenses for 1920	$1,318 39	
Total deficit		242 87
	$1,318 39	$1,318 39

Signed: D. R. Sisusa, Sec'y; P. A. Bryan, Auditor; R. M. Sisusa, Member of the Faculty.

WOMAN'S AUXILIARY
NATIONAL BAPTIST CONVENTION

Miss Nannie H. Burroughs, Cor. Sec'y, Lincoln Heights, Washington D. C., Receipts and Disbursements.

Receipts.

Representation Fee		$ 360 00
Foreign Missions		2,310 89
Expenses		49 50
Foreign Students' Fund		130 00
Foreign Missions		3,707 06
Home Mission Fund		32 25
Annual Membership Fund		26 00
Classified Total		$ 6,615 70

Expenditures.

Deficit brought forward—1920	$ 33 64	
Postage	126 85	
Travel	418 25	
Salaries	2,306 59	
Supplies, Cuts, etc.	240 49	
Printing	430 00	
National Training School	102 00	
Foreign Missions	1,905 21	
Miscellaneous	199 14	
		5,762 17
Cash Balance		$ 853 53
		$6,615 70

Assets.

Cash Brought Forward	$ 853 53
Accounts Receivable	8 00
Furniture and Fixtures	96 16
Inventory, Supplies and Cuts	1,000 00
Total Assets	$ 1,957 69
Liabilities Over Assets	10,079 82
	$12,037 51

Liabilities.

Tinsley, Mayor Engraving Company	$ 4 51
Mrs. E. E. Whitfield	210 20
Miss Nannie H. Burroughs	6,218 96
National Training School	5,603 84
Total Liabilities	$12,037 51

Each dollar was proportionately expended as follows:

For Mission Work	$0.431
For Operating Expense	.569
	$1.000

NATIONAL TRAINING SCHOOL FOR WOMEN AND GIRLS.

Miss Nannie H. Burroughs, President, Lincoln Heights, Washington, D. C.

Statement.

Receipts.

Received From States	$ 3,914 19
Board and Tuition	20,589 56
Breakage	33 00
Community Shop	9,790 22
Stock and Garden	405 00
Miscellaneous	805 58
Postage, Express and Drayage	288 61
Printing	293 34
Sewing Department	293 61
Special Gifts	2,576 00
Stationery, Books, etc.	1,353 08
Total	$ 40,252 19
Expense Exceeding Receipts	1,853 73
	$ 42,105 92

Expenditures.

Boarding Department	$ 7,417 93
Community Shop	8,606 37
Depreciation	1,186 71
Garden and Stock	542 79
Heating and Light	3,712 45
Insurance	154 39
Interest	996 82
Miscellaneous	1,822 09
Postage, etc.	581 11
Printing	1,405 38
Repairs of Buildings	998 90
Salaries	11,576 41
Sewing Department	266 03
Stationery, Books, etc	1,347 01
Travel	1,483 28
Worker, Mailing	8 23
Total	$ 42,105 92

Resources.

Cash Building Fund	$ 16,899 90
Student Account Receivable	321 67
Post Office Department	1 09
Woman's Convention	5,603 09
Suspense Account	16 23
Buildings and Improvements	69,708 99
Furniture and Fixtures	8,632 31
Liberty Bonds and War Savings Stamps	290 00
Library	2,583 85
Live Stock	885 59

Musical Instruments	1,734 42
Office Furniture and Fixtures	[illegible]
Printing Plant	[illegible]
School Equipment	737 86
	772 84
Total	$108,841 13

Liabilities.

Accounts Payable	$ 4,844 29
Notes Payable (Salaries)	596 41
Notes Payable (Real Estate)	[illegible]
Mortgage	[illegible]
Building Fund	[illegible]
Cash Overdrawn	[illegible]
Net Worth	[illegible]
Total	$108,841 13

Proportionate expenditure of each $1.00 received as follows:

Spent for Development	$0.30
Spent on Missionary Work	.383
Spent for Maintenance	.3167
	$1.0000

The records of this office are now complete, practically, in every detail; well kept and up to the modern standard.

STATEMENT OF THE SUNDAY SCHOOL PUBLISHING BOARD.

Receipts.

Balance Brought Forward Aug. 1, 1920		$ 8,919 52
Printing	$ 3,575 [illegible]	
Credit Sales	4,921 42	
Contributions	1,068 86	
Books and Periodicals	13,902 69	
Voice	1,083 67	
Quarterlies	96,614 10	
Sundry Mdse	9,589 10	
		130,753 80
		$139,673 32

Disbursements.

Sundries	$ 4,346 75
Commission	37 26
Accounts Payable	70,593 70
Discounts	77 92
Voice	1,261 59
General Expense	19,119 59
Salaries and Pay Roll	36,701 96
Stamps	885 59
	$133,024 64
Cash Balance	6,648 68
	$139,673 32

Balance Sheet.
Assets.

Cash Balance Brought Forward August 1, 1921	$ 6,648 68
Notes Receivable	90 00
Accounts Receivable, General	6,186 97
Accounts Receivable, Voice	7,664 14
Merchandise, Unsold Goods Bought (Inventory)	6,558 70
Inventory, Main Office Equipment	2,190 80
Inventory, Book and Mailing Departments Equipments	446 95
Inventory, Machinery and Delivery Departments	58,581 55
Unearned Insurance	309 76
Total	$ 88,677 55

Liabilities.

Notes Payable, Machinery	$13,121 50	
Accounts Payable	7,505 72	
To Credit Assets	68,053 33	
		$ 88,677 55

Observations.

Insurance on the entire plant to the amount of $28,900 00 is carried at a total cost of $774.10 for one year. The accounts of the National Voice were not in any shape to be audited. The Secretary promise to see that a complete record is kept of this department in the future.

PUBLISHING HOUSE AND BUILDING FUND.

By Dr. A. M. Townsend.

Financial Statement of Operation.

Receipts.		Expenditures.	
S. S. Pub. Board	$ 3,479 00	Interest on borrowed money	$ 950 00
Children's Day Collections	988 89	Commercial Hotel property purchased	7,500 00
Notes Payable	5,000 00	Commission on loan	12 40
Rents	1,225 00	Notes payable	2,000 00
		Interest on $3,000 note extension	45 00
		Cash balance	185 49
Total	$10,692 89	Total	$10,692 89

Balance Sheet.

Assets.		Liabilities.	
Commercial Hotel Property	$37,500 00	Notes Payable	$ 3,000 00
		Notes Payable, C. H. property	30,000 00
		Total	$33,000 00
		To Credit Assets	4,500 00
		Total	$37,500 00

EDUCATION BOARD.
Dr. A. R. Griggs, Sec'y, Denison, Tex.
Receipts.

Received from field	$
By Deficit	
	$ 1,9

Expenditures.

Teachers' salary	$
Miscellaneous	
1920 Deficit	
	$ 1,95

Balance Sheet.
Assets.

43 acres land adjoining Roger Williams University	$ 30,00
One House and Lot, Dallas	2,50
Appropriation Southern Baptist Convention	200,00
Total	$232,00

Liabilities.

Teachers' Salary	$
1919 and 1920 Deficit	37
To Credit Assets	231,96
Total	$232,00

SUMMARY OF RECEIPTS, SPENT FOR MISSIONS, PROPER VALUATION.

	Receipts	Spent for Missions.	Cash Balance.	Prope Valua
Indianapolis session	$ 13,801 92			
Church Extension Bd.	1,170 00		$ 95 00	
Benefit Bd.	902 00		628 85	$
Home Mission Bd. Hdpts.	41,277 14	$21,288 72	1,685 65	
Foreign Mission Bd.— D. R. Horton	1,379 05	1,379 05		
Academy at Gr. Bassa	1,075 52	1,075 52		
J. E. East	5,044 09		2,673 41	
B. Y. P. U. Bd	33,596 00	8,399 00	1,077 86	
S. S. Pub. Bd.	130,753 80		6,648 68	
Educational	938 89			

...rs's Aux.	6,615 70	1,905 21		
...Jr. Sch.	40,252 19		15,399 90	68,529 01
...ions Bd	938 89	373 80		232,500 00
Total	$277,845 19	$34,360 50	$28,609 35	$393,229 00

THE FIVE MILLION-DOLLAR CAMPAIGN.

Of the Five Million-Dollar Campaign, Rev. I. A. Thomas, of ...sion, Ill., in charge, there has been no report. July 30, I wrote ... Thomas urging him to report to me fully whatever had been ...ne this matter, that it might become a part of this report. Noth... has been heard from this request. Being reminded of this withheld re... Wednesday of this week, he stated he had ordered some one (his ...ographer, perhaps) to make the reply; he also promised to ... some information here but it has not yet been forthcoming. ...ters of far-reaching effect should certainly be handled in a ...e businesslike manner.

GENERAL FIRST IMPRESSIONS AND RECOMMENDATIONS.

It goes without saying that because of the lateness of the ap...ntment together with the fact that I could not, at once, disconnect ...self from a professional engagement previously entered upon, ...g working as I did, day and night, the audit is not as thorough ...d complete as it would give me a keen self-satisfying pleasure to ...ake. This does not mean that what is reported is not a true re... of what is revealed by the records—for these published facts ...e true verifications of the records reported to us as the true records ...the business transactions. But there is still more to know.

The constitutional explanation of the duty of your auditor ...kes him at once both an auditor and an accountant. This is as it ...uld be for the reason that

1. Competent race bookkeepers are hard to find.

2. A record keeping uniformity of the Board is absolutely es...tial to the true comparison of things having a common interest.

3. Certain information not kept as such often proves to be of ...ter more value than that which is kept, etc.

Now, when the auditor is also to perform the duties of an ac...ntant, he is in the position to work out a uniform system of ...ord keeping, based upon approved business system yet in a way ...o reveal the facts and fancies peculiarly fitted to our denomina... point of view. This can only be obtained when the auditor ...FULLY competent, thoroughly Baptistic, has in view the general ...ose of denominational development, is in sympathy with its ...ggles, is responsible only to the Convention and receives a de... remuneration for this high classed technical yet invaluable serv...

I have nothing but words of praise for all the Boards visited ... their cordiality of reception and have omitted general special ...ments for reasons you will know later. While each Board has ... form of record keeping, I find, in several cases, the records are ...e in a cumbersome, disconnected way, when the right way would ...ve required half as much work and expense and yet would have ... more than 50 per cent more informative. In each case I've ...de suggestions and have their promises that the suggestions will

be immediately put into practice. My general attitude has been that of mutual interest in getting the actual FACTS relative to the progress and digress of our Baptist zion, and that of friendly helpfulness to those inclined to accept. (Letters.)

It would not be a bad thing if the Board members of the respective Boards would have an executive session (when possible) with the Auditor at the completion of his audit of their special work, so that first hand understanding of his findings, and that too in the presence of the records, could be had and freely discussed and agreement possibly reached with the very ones who ultimately must act in the premises.

RECOMMENDATIONS.

1. That all Boards, excepting the B. Y. P. U. and S. S. Publishing Boards, will keep a well bound duplicate receipt book and the same kind of duplicate warrant book in which to be recorded every cent of money received and paid out, respectively.

2. That the B. Y. P. U. and S. S. Publishing Boards shall have printed conspicuously on their label books (which books shall be made in duplicate) the word "value," followed by the dollar sign where the amount of the order must be inserted.

2. That a quarterly trial balance be taken, that errors, if any, may be more easily detected. These trial balances to be submitted with other records to the Auditor.

4. That the financial part of the Board's report be not printed until passed upon by the Auditor.

5. That the Auditor's report follow immediately on the program that of the reports of the various Boards.

6. Owing to the economical way the Secretary arranges to have the clerical work of the Convention done, saving several hundred dollars expense every year, I recommend that his salary be raised to $600 per year.

Respectfully submitted.
E. D. PIERSON, Auditor,
318 Robin St., Houston, Texas.

The president stated that the report of the auditor was final and there was no appeal from his findings.

The auditor's report showed receipts from all sources by the Boards, etc., of the Convention, $277,345.19. Property values $393,-229.00. The auditor urged the importance of an executive session of the boards immediately following his audit, so that the auditor might give them the benefit of helpful suggestion in the presence of the records. The auditor recommended that the report of boards should not be printed until passed upon by the auditor.

Atty. Chas. Robinson offered a resolution with reference to the book of sermons offered by Dr. A. J. Stokes, which was adopted under suspension of the rules.

To the President, Officers and Members of the National Baptist Convention of America, now assembled, Greetings:

That *Whereas*, Dr. A. J. Stokes, D. D., one of our ablest exponents of the cause of Christ, a man of rare ability and large experience, one who has traveled not only over the United States of America, but a great portion of the world.

That *Whereas*, the said Dr. Stokes has put in book form his wonderful experience and knowledge, entitled Selected Sermons which we feel should be read, not only by members of our denomination, but by the members of our race in general.

That *Whereas*, Dr. A. J. Stokes has been a faithful servant of this Convention for a number of years, we feel it is but proper that this Convention should place its seal of approval upon his book known as Select Sermons.

Therefore, *be it Resolved*, that we endorse, approve and recommend this book to all members of our denomination and race in general.

Yours respectfully,
CHAS. M. ROBINSON.

A resolution offered by Dr. E. W. D. Isaac, instructing the boards to require the Secretaries elected by them to sever their relation as pastors of churches within sixty days after their elections, was amended by Dr. E. B. Topp to read that in case the secretaries do not resign their churches their positions as secretaries be declared vacant and their successors elected. The resolution as amended was adopted under the suspension of the rules.

Resolved that the various Boards of this Convention be and are hereby instructed to require that the secretaries elected by them sever their connection with the churches they are serving as pastors within sixty (60) days after their election.

And, that in case the secretaries do not comply with this provision within sixty days from election, their position as secretary shall be declared vacant and their successors elected.

E. B. BLEDSOE,
E. B. TOPP.

SATURDAY NIGHT.

The session was begun as evangelistic service. Dr. S. E. J. Watson, of Chicago, in charge. The evangelists and members of the Commission of Evangelism were on the platform. "Beulah Land" was sung by the Chorus. Dr. Bingerman, of New Orleans, led in prayer. "Amazing Grace, How Sweet It Sounds, That Saved A Wretch Like Me" was sung by the congregation.

The local Committee on Divine Service through Rev. W. L. Petty, announced the appointment for ministers on Sunday. Dr. Morris recognized Rev. Branham, assistant pastor of Olivet Church, who in eloquent address introduced Senator McCormick, of Illinois, Author of Federal Anti-Lynch Bill now pending in the Congress of the United States. The Senator arose amid deafening applause. He greeted us as representing the most charitable and forgiving people on the face of the earth. Speaking of the evils of mob law, the speaker with dramatic power declared that when the mob had done its victim to death whatever the result, it had also imperiled the majesty of the law, and if you will stand by me as we carry this bill through the Senate and the House, many of you will live to see the day when the evils of mob violence will remain only as a hateful memory. Dr. E. W. D. Isaac answering the popular demand responded eloquently and fittingly to the able and inspiring address of Senator McCormick. Prof. Nix sang "His Eye Is On the Sparrow." An offering was taken for the Evangelistic Department.

Bro. Wills, of Birmingham, Ala., sang "The Old Account Was Settled Long ago." Preaching was the next in order. Rev. W. M. Taylor, D. D., of Louisiana, was asked to present the speaker of the evening, the Rev. L. Allen, Jr., of Louisiana, Vice-President of the National Baptist Convention. "The Perpetuity of the Kingdom of God." Text Dan 2:44. In the days of these kings God shall set up a kingdom that shall never be destroyed. The Kingdom of God has a threefold aspect. The first kingdom was set up by Lucifer who decided that if he could seduce Adam and Eve all their children would be born into his kingdom.

The speaker told the story of Nebuchadnezzar and his dream of an image representing the political powers of the then known world. He described the story that was divinely cut from the top of the mountains without hands and that rolled to the foot of the mountains, where it broke in pieces the image and rose like a lofty mountain and filled the whole earth. In this is seen the triumph of the Cross and the reign of righteousness. The basic condition of the kingdom of God is regenerative which will make the world fit to live in. The sermon electrified the great congregation as the Gospel does the redeemed of the Lord.

Dr. S. E. J. Watson followed with a powerful appeal to the unsaved. Following which the Convention adjourned.

SUNDAY MORNING.

Sunday School was conducted by Rev. A. A. Bennett and Mr. E. T. Brown, of the Sunday School Publishing Board, with Rev C. T. Stamps, D. D., as superintendent. After the regular lesson was taught, the review by Rev. C. H. Parrish, D. D., was inspiring and instructive.

The classes reported by States as follows:

Alabama	$18 75
Arkansas	40 23
California	4 00
Florida	2 50
Georgia	11 65
Illinois	3 15
Kansas	5 05
Kentucky	2 57
Louisiana	11 10
Mississippi	22 11
Missouri	6 02
Ohio	4 00
Pennsylvania	6 43
Tennessee	7 51
Texas	6 46
Michigan	1 75
Nebraska	2 10

The prizes going first to Arkansas, second to Mississippi, and the third to Alabama.

Dr. Stamps announced that the prizes offered the classes would be awarded during the 11:00 o'clock service.

Rev. E. B. Topp, D. D., Mississippi, pronounced the benediction.

MORNING SERVICE—11 o'clock.

The session was called to order in the Armory by Rev. R. N. Holt, D. D., California. The Convention chorus sang. Rev. H. A. Rogers, Louisiana, read the Scriptures, Philippians second chapter. "Just As I Am," was sung. Rev. C. A. J. Mallory, D. D., Alabama, offered a fervent prayer. Prof. W. M. Nix sang "I Do, Don't You?"

Rev. E. W. D. Isaac, D. D., made an urgent request for attendance upon the B. Y. P. U. Mass Meeting at 6:00 o'clock. Dr. M. A. N. Shaw, of Boston, invited the delegates to attend the sessions of the National Equal Rights League at Pilgrim Baptist Church.

Rev. J. H. Smiley led the congregation in singing "Savior, More Than Life to Me." A moment of silent prayer followed, after which Rev. Smiley sang "Waiting for Me."

Vice-president W. G. Parks, presented President E. C. Morris of the Convention to preach the Annual Sermon. He was presented as a statesman, an orator, a leader, a great preacher and, above all, a Christian.

The speaker said, "Wherefore, God hath also highly exalted Him, and hath given Him a name that is above every name, and that, the name of Jesus. For forty-seven years I have been preaching by main strength, and I should be spared from preaching on Sunday morning every year. Theme, "Jesus the Divine." "Jesus was a part of God long before the morning of creation, but God gave Him a name to accommodate our understanding and to challenge us to worship Him. The doctrine, that Jesus Christ is a good man but not divine, is a false doctrine, and should not find place in our schools. This fallacious doctrine may be traced back to the schools of Germany, but that nation must have learned some important lessons in the great World War, which may serve to correct the errors of her theology as to Jesus Christ and His divinity. Some preachers holding diplomas from some of the schools of our country are not worth a chinquapin to the cause of Christian religion. In the delivery of this message I shall not hope to convince infidels and skeptics, but to remove from the minds of normal Christians the slightest suspicion of doubt as to the divinity of Christ.

"Wherefore, God hath also highly exalted Him, and given Him a name which is above every name."—Phil. 2:9.

JESUS THE DIVINE.

My theme on this occasion is given for the sole purpose of combatting a false theory about the divinity of Jesus Christ, and while we have His permission to use His name, and while He is pleased to have His servants to hold it before the world, yet our lips are made to tremble to utter it, because He is so holy and we are so sinful.

The little word "wherefore," which opens this declaration, points to the wonderful character of the Son of God who, when clothed in humanity, discarded such a reputation as the world would have been glad to have given Him and took up the form of a servant, and became obedient both to the cross and to death, that He might be in sympathetic touch with the fallen race of man.

It was also implied that He was known as a part of God, long before the morning of creation, but that He might be fully known in the scheme of redemption, and that our finite minds might be accom-

modated to understand who He really is, God gave Him a name which would set forth the tender relation which He would subsequently bear to a lost and perishing world.

The prophet Isaiah gave great emphasis to this great name, for he had been permitted under divine inspiration to have an inside view of His mighty acts, and wrote: "For unto us a child is born, unto us a son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Isaiah was endeavoring in this prophecy to convey to the people of his nation words of comfort and joy, that they might know that they had not been cast off forever, and that God was moving towards them in a redemptive way, if they would only accept the Redeemer when He would come to them.

"Hark, the glad sound! the Savior comes,
The Savior promised long;
Let every heart prepare a throne,
And every voice a song.

"He comes the prisoner to release,
In Satan's bondage held;
The gates of brass before Him burst.
The iron fetters yield.

"To us a child of hope is born,
To us a Son is given;
Him shall the tribes of earth obey.
Him all the hosts of heaven."

These magnificent descriptions given of Jesus are not sufficient for our day and generation, but we are to join in an unbroken hallelujah that will reach the heavens, and raise our voices louder and louder, until the vibrations shall fall on the ears of the ungodly and cause them to recognize that "Jesus shall reign, where'er the sun doth His successive journeys run."

This poor fallen world has deceived itself into the false notion that its rapid advancement in science, art and literature has been so great that it has been discovered that Jesus is not a divine being, and that the theory advanced by Judaism to the effect that Jesus was a good and great man, but not divine, is correct. How alarming and false is such a theory, and how damaging will such a teaching be to the future redemption of the world!

We are told that some of the would-be wise men of this day are wont to drag this erroneous doctrine into some of the great schools of our country, and that even now the divinity of Christ has become a debatable question in some of them. Whether these reports are true or not the drift away from Christianity among many of the men and women who have been trained in some of these schools is sufficient to convince devout Christians that something is very wrong in the kind of education received from many of the great schools.

Perhaps the false doctrines, advanced by what is called the higher critics, questioning much of the inspiration of the Bible, had its strongest advocates in the great German Empire, whose learning had run them mad, but God had interposed, and Germany, having met her Waterloo on the bloody battlefields of France, will perhaps settle back upon the immovable rock of consecrated learning, a learning which will accept God as the Father, and Jesus Christ as the brother of all men, and the Bible as His word, written by men divinely inspired.

I do not wish to be considered selfish in the position which I am now about to take, but to justify that position, I will ask you to run over your maps and examine the situation of the Hebrew nation after they had been delivered from the bondage of the Egyptians, and you will discover that they occupied a very unique position. All the nations around about them had to pass through and by them in their trade relations with each other, so that the Hebrews had an opportunity to become the religious teachers of the entire world. In these days when materialism and commercialism have drawn most of the people away from spiritualism—I mean that spiritualism of which the New Testament is full; The Negro race, who will never slacken its firm belief in the divinity of Jesus Christ, must teach the rest of the world to come back and listen to the words of those heaven born messengers, who declared, when they came to be company to the new-born King, "Behold, I bring you good tidings of great joy, which shall be to all people." Luke 2:10.

May I digress long enough to say that the world is sick, very sick, and the great rulers of the world are at sea and do not know the next step to take to bring peace, sweet peace to the war-torn and the anxious waiting millions of troubled souls.

When we survey the conditions into which the world has plunged, because it has not recognized the authority of Jesus, we are constrained to say, "Is there no balm in Gilead?" Surely there is, and it is to be found in the words of our God and His Christ, and until these have been accepted and applied ease and satisfaction will never come.

The drift from the principles of Christianity has affected the home, the church and the state, and a return to normalcy cannot come through these principles indicated in the prophecy of Zacharish, which says "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

In the preparation of this sermon, it was not my purpose to try to convince any skeptic, agnostic or infidel of the divinity of Christ, but to remove from the minds of nominal Christians the slightest suspicion that there is any room to doubt that Jesus is the very Son of God.

Men may pause as they read the record of how Gabriel met and saluted the Virgin Mary, and may ask themselves, how can these things be? but if they will follow Jesus in his life all will be made plain, for it was not until He entered upon His life's work that every possible cause for doubt was removed, for He said: "Though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him."

The works of the Son of God were so convincing that people who were remote from the scene of their enactment were attracted by what they heard of them. A group of Greeks who heard that Jesus had raised Lazarus from the dead, came to see whether the report was true, but when they met Philip they made no inquiry about Lazarus, but said: "Sir, we would see Jesus."

A personal touch, a personal knowledge of Jesus is all that is necessary to convince anyone of His divinity, and I am sure that I am talking to some who, from a personal touch of Him, though that touch was by faith, will testify that He is an ever living Christ, and that He is in them now the eternal hope of glory, and like the prophet Ha-

Isaiah, they can say, "I shall see Him, but not now; I shall behold
but not nigh.

In closing the records which he gave of the life and
Jesus, the Apostle John said: And there are also many other
which Jesus did, the which if they should be written every
suppose that even the world itself could not contain the books
should be written," but with what we have without relying upon
thing which He may have said of himself, we have sufficient, for
said "That in the month of two or three witnesses, every word sh
established."

It was the loving countenance of Jesus which infolded His
ing eyes, which brought Zaccheus down from the sycamore tree
caused him to make a complete acknowledgment of his sins, and
to give one-half of his ill-gotten gain to the poor, and to restor
those whom he had defrauded four-fold.

Real saving faith comes by hearing, as shown in the case of
Bartimeus, who sat by the roadside to beg the passerby. He hear
tramp of a great multitude coming from Jericho, and inquired wh
could mean. He was told that Jesus of Nazareth was passing,
he cried, "Jesus, thou Son of David, have mercy on me." Those wh
that Jesus should not be disturbed tried to get the blind man to hol
peace, but he cried the louder, "Jesus, thou Son of David, have m
on me," and Jesus, who promises to hear us when we call, had
brought to Him, etc.

There are times in the life of all believers that their troubles
to be more than they can bear, and when in that condition they ca
ter into full sympathy with others who have like troubles. Even
apostles of Jesus were not immune from trouble, for it is said th
one occasion when Jesus was spending the night in the mountain,
they were in their little ship on the sea, and while there the se
came angry and the boisterous waves were so great that but little
for their safety was left, but Jesus, who never takes His eyes off
children saw the peril of His disciples, and in the fourth watch
the night came to them walking on the sea. They saw Him, and
posed Him to be a spirit, but He called out and said, "Be not af
it is I." We thank God for a man like Peter, who was always rea
put the test to even Jesus, and he instantly replied, "If it be thou,
me come to thee on the water," etc.

But you may say, had He been divine He would not have laid d
and gone to sleep; He could not have become as weary as does ou
man nature, that is very true, but divinity can stand watch over
humanity while it reposes, and watch the movements of the angry w
and the rolling waves of the mighty deep, and after arousing the s
ing body, assert its omnipotence and speak to the winds and the w
saying, "Peace be still."

Saul of Tarsus was given the full meaning of that name which
gave to His Son. Saul thought that to honor and to worship that n
would be to dishonor God, and to hold up the name of God, be
willing to do anything in his power to prevent anybody from accep
Jesus as divine, or as the Son of God. So ambitious was this Phar
that he purposed in his heart to break up every congregation or co
which he found recognizing Jesus as the Son of God, and it was
he sought to destroy the little peaceful congregation at Damascus
Jesus interposed. How easy it was to convince him. A flashlight
heaven with the power of an electric current was thrown upon

a voice saying, "Saul, Saul, why persecutest thou me?" He
ly replied, "Who art thou, Lord?" to which the voice said, "I
sus." These things which I have mentioned as evidence of His
ty, I consider minor proofs, but will pass to the major truths:
IRST, though His divinity was clothed in humanity, there is no
of that he was ever sick, or susceptible to any contagious disease.
withstanding He visited and healed all kinds of sickness and disease,
ding the deadly leprosy, etc.
ECOND, it was said that He was crucified, while He said no man
e my life from me. To ascertain whether He laid down His life
whether others took it from Him, you will have to follow me to Cal-
ry and form your verdict after we have beheld the awful scene. Leav-
Gethsemane behind the throng of his persecutors, the first thing that
ems to weaken our faith is that He falls beneath the weight of the
ss, but there is a great purpose in this enactment. Simon repre-
s the only race not already taking part in the tragedy. He is
to the cross and His hands and feet are nailed to the wood, and
e raised up between two thieves to linger and die.

"This is compassion like a God,
That when the Savior knew
The price of pardon was his blood,
His pity never withdrew."

o who said on the morning of creation, "Let there be light," is now
the cross and the sun which He made refused to give her light, and
kness was over all the earth. One of the men who was being put to
th, being convinced by the darkened heavens that the man in the
dle was the Son of God, cried out, "Jesus Lord, remember me when
u comest into my kingdom," etc. At the ninth hour, as an evi-
ce that His life was not taken from Him, He cried with a loud
ce, "Father, into thy hands I commend my spirit." As further
dence when the soldiers were commanded to break the legs of all
en when they came to Jesus they found He was dead already.

The dead body of Jesus could not be permitted to remain on the
ss as the Jewish Sabbath day commenced at six o'clock
ve the friends of the crucified one, namely, Joseph and Nico-
mus took the body and wrapped it in linen and lay it in the tomb
ch Joseph had prepared for himself. The enemies of Jesus and those
o denied His divinity, were still active, and to keep their wicked
es from being exposed rushed to Pilate and demanded that the
pulchre be made secure by having the door sealed and a guard placed
ere to watch it.

If Jesus is only human He will remain in the tomb, but if divine,
e grave cannot hold Him, so we conclude the eyes of friends and
mies are turned towards the place where He lay, with peculiar expect-
cy, some believing and others still in unbelief.

"Here's love and grief beyond degree,
The Lord of glory dies for men;
But lo! what sudden joy we see,
Jesus the dead revives again."

The awful suspense has only been a part of three days, and all is
et. Early Sunday morning, two messengers are sent from heaven,
that a triple evidence may be established, that shall forever settle the
estion of His resurrection. The soldiers who composed the guard

were the first to get sight on the heavenly messengers and as soon as they saw their helpless situation, they ran into the city and informed the Pharisees and the high priests of the fact that Jesus had risen. You will note that there were no words passed between the heavenly messengers and the soldiers, but the heavenly messengers remained at the tomb until the women, friends of Jesus came, and they instantly said "We know whom ye seek; He is not here, but is risen, as He said come see the place where the Lord lay," etc.

We now come to the concluding evidence of His divinity, so far as our finite minds can discern. The scene is at Olivet. The eleven disciples have become fully composed and are grouped about his feet, while five hundred others of his admiring friends look on in deep ecstasy. Every eye is riveted on Him, every ear is opened to hear His last words, "Go ye into all the world and preach the Gospel to every creature," etc.

The impatient chariot comes near the earth and Jesus, stepping into its silken folds, begins to ascend, etc. They watch Him going up, until an angel calls to them "Ye men of Galilee," etc.

The sermon was a doctrinal sermon and was a masterpiece. It was divine in conception, strong and orthodox in doctrine, convincing in its argument, soul-lifting as a gospel message, and charmingly sweet in its unique delivery. The vast Convention throng fairly basked in the golden sunlight of the great son of righteousness.

Rev. J. H. Smith led by prayer the Convention up the celestial heights and into the presence of the great white throng. Mrs. Holloway, Arkansas, sang "Rejoicing." On motion by Rev. W. F. Graham, D. D., Pennsylvania, the sermon by Dr. Morris was ordered printed in the Voice and all denominational papers.

An offering was taken for the decrepit ministers to be distributed through the Benefit Board. The Sunday school collection was announced to be $155.18, and prizes given.

Benediction, Rev. C. A. Ward, D. D., Massachusetts.

AFTERNOON SESSION.

Missionary Mass Meeting.

The meeting was called to order in the Armory at 3:00 o'clock with Rev. A. R. Robinson, D. D., Chairman of the Foreign Mission Board, presiding. "Walk Together, Children," was sung very effectively by a chorus. Madam Holder sang a lovely solo. Rev. S. J. Jones, D. D., Pennsylvania, led in prayer. Mrs. Georgia Harvey, St. Louis, Mo., sang "I Come To Thee." Prof. H. B. Britt, Kentucky, sang "He Needs Me."

Rev. J. F. Hubbard, West Virginia, was introduced. He told of the five-year program for missions in his state. A solo by Mrs. Lucretia Knox-Mitchell, Indianapolis, Ind., "Nobody Knows the Trouble I See, But Jesus."

Chairman Robinson introduced Rev. J. G. Jordan, D. D., the retiring secretary of the Board, who had filled the position for twenty-six years. Dr. Jordan was cordially greeted when he arose to present the workers in the Home and Foreign Fields. Dr. W. F. Graham, Pennsylvania, spoke of the Rainy Day Purse which the Board hopes to make $2500 as an Emergency Fund for Dr. Jordan. Among the workers presented were Mrs. Joshua, Mrs. Straughan,

Prince U. Kaba Rega Davidtish, Bros. Bunthorne, Joseph Garner, Dr. D. R. Horton. Mrs. W. Augusta Jones sang a lovely solo, "When I Stood Before the Judgment Bar." In melody, volume and general effectiveness, Mrs. Jones registered high. Rev. D. A. Timpson, who had given up the Catholic faith and become a Baptist, was presented. He came from Central Africa as a soldier, and he goes back as a Baptist Missionary. He will conduct a Spanish mission in his home country. Rev. J. C. Austin, D. D., presented in eloquent speech the valiant young hero of Foreign Missions, Rev. Jas. T. East, who has spent eleven long years at Middledrift, South Africa. Rev. East made an able constructive address that clearly demonstrated his fitness for the responsible position to which he has been called. The boys sang, "Down By The Riverside." Bro. Sishuba spoke words of grateful appreciation for what had been done for him. The "Doll" went to the Liberty S. S. for raising the largest amount in the Doll Contest, raising $15.00, total amount raised, $56.00.

Prof. Smiley sang, "I Have Started Out to Find a Better Home" and "Twill be Glory." President E. C. Morris presented a little three-year-old boy who entertained the meeting with an inspiring child message. Amount collected for Foreign Missions, $2,000.

Benediction and dismission.

B. Y. P. U. Mass Meeting.

The meeting was called to order at six o'clock p. m., with Dr. E. W. D. Isaac, presiding. Prof. W. M. Nix conducted devotionals, Elder Father Glenn, of Mississippi, offered prayer. Brother Nix sang "Throw Out the Life Line." Dr. Isaac in appropriate remarks introduced the work and object of the B. Y. P. U.

Dr. Isaac, in very appropriate words, introduced Dr. P. James Bryant, chairman of the B. Y. P. U. Board. Dr. Bryant spoke of the work done by the secretary of the Board, Dr. Isaac, his sacrifice for the brotherhood and the work. Dr. Bryant had the assembly to repeat the Pledge of the B. Y. P. U.

Dr. Bryant introduced Dr. S. E. J. Watson, who compiles the lessons of the B. Y. P. U. Quarterly. Dr. W. D. Cannon, president S. S. Congress, was introduced and made remarks touching the next annual session of S. S. and B. Y. P. U. Congress to be held at New Orleans.

Mrs. E. W. D. Isaac, Sr., and E. W. D. Isaac, Jr., favored the audience with a vocal selection, "He Walks With Me." Dr. A. J. Stokes, Alabama, was introduced, and in a short, spicy speech interested the great audience.

Dr. C. A. Ward, Boston, Mass., was presented and made a strong plea for training in Baptist doctrine. The Finance Committee took charge and lifted the collection by States and reported.

The Convention proper was called to order at 8:00 p. m., with Vice-President W. G. Parks, presiding. The choir rendered the opening selection. The Scriptures were read by Rev. H. R. Cooper, New Jersey. Prayer was offered by Dr. W. H. Boyd, of Alabama.

Brother J. G. Wills, Birmingham, sang effectively "His Eye Is On the Sparrow." Over the protest of President Parks, the vast audience clamored for Brother Wills, and by mutual consent, Brother Wills favored the audience with one verse "The Life Boat." Rev. C. H. Baynes was presented and in a few remarks spoke of his work with the American Bible Society.

A quartette consisting of Alabama pastors of Birmingham charmed the audience with a selection, "Lord, I've Done What Told Me to Do."

Dr. D. V. Jemison, president of Alabama State Convention, presented by Dr. Parks, who presented Rev. J. W. Goodgame as preacher of the hour. Dr. Jemison gave a short sketch of the of Dr. Goodgame, as a great gospel preacher, church builder race leader. Dr. Goodgame took his text, Ps. 45:17, "I will m thy name to be remembered to all generations, and the people praise thee for ever and ever." Theme—"The perpetuity of name of Christ." Primarily, the Psalm had reference to the glo empire of Solomon, and also was a fitting anticipation and pre ration of the progress and the development of the kingdom Christ, said the speaker in his preliminary remarks. Christ's n will be remembered. (1) because it is indicative of a great c acter; (2) when, where and to whom can we go, for there is no o name given under heaven whereby men may be saved. Peter utte immortal words when he said, "To whom shall we go. Thou hast words of eternal life." (3) The name of Christ will be perpetu because Jehovah the father hath so declared. For he hath gi him a name above every name. That at the name of Jesus ev knee shall bow and every tongue shall confess. Names of the he of the world have been inscribed and embalmed in poetry and chis in marble but they will crumble with the passing of the ages, the name of Christ cannot be blotted out. His work of redempt has made his name the greatest among men of all ages and co ments. His love for man, evidenced by His sufferings, His death His meritorial works will live for the Church militant and p petuated by the Church triumphant will be made more glori on the great day of coronation when the armies of the living C shall meet on the Celestial Plains of eternal glory.

The sermon was a gem of spiritual power that thrilled the w audience as only the glorious Gospel of the Son of God is able to Dr. G. L. Thornton offered a fervent prayer. The Finance Commit took charge of the collection: for charity $2.24, for convention 1 00. The Convention adjourned. Benediction by Rev. J. W. Goo game, D. D.

MONDAY MORNING.

The Convention was called to order at 10:00 o'clock. "Sin Jesus Came Into My Heart" was sung. The Scripture was re by Dr. J. J. Olive, of Illinois. Jon. 3:1-5. Dr. C. T. Wilcher, New Jersey, led in prayer. Rev. D. H. Harris was recognized. H introduced Rev. Dr. Geo. W. Tass of the National Baptist Theologi Seminary who spoke as one sincerely interested in the developme of our people. He said he came one hundred (100) miles to hear Morris preach Sunday morning. The one that has the most of lo in heart is the greatest Christian. The Olivet Baptist Church the greatest force for righteousness in Chicago. You need a gre Bible Training School in Chicago and the professors in our schoo would gladly serve as instructors in it.

Dr. A. R. Griggs read the reply of his committee to the com munication from the Tabernacle Baptist Church, Augusta, Ga., re the death of the late Dr. C. T. Walker.

COMMITTEE'S REPORT ON REPLY TO COMMUNICATION FROM THE TABERNACLE BAPTIST CHURCH, AUGUSTA, GA.

Whereas, it is a potent fact beyond dispute that Rev. C. T. Walker, D. D., who departed this life a few weeks ago was one of greatest preachers on the American continent, and,

Whereas, Dr. Walker was an honored member of this Convention and intelligently participated in all of its deliberations from session in 1884 to the session of 1920 at Indianapolis, and,

Whereas, the great and useful church of which he was pastor consecutive years has sent a memorial to this Convention appeals to us for systematic cooperation in the present dis- of the church,

Therefore be it Resolved that this, the National Baptist Convention America, consider the death of Dr. Walker a marked loss to fundamentals of our faith.

1. He was more widely known than any of our ministers, and easily our greatest preacher.

2. Doctrinally, he was true and sounded no uncertain notes on fundamentals of our faith.

3. His was a fervent evangelical ministry, carrying in its tones the sympathy and tenderness of Christ.

4. On public issues he was informed and at all times offered wise and safe counsel.

Be it further Resolved, that the Executive Board of this Convention is hereby authorized to send to this church a copy of this report and such other material aid as will be in keeping with their request made in the memorial sent to this body.

Signed

A. R. GRIGGS, Chairman,
E. W. D. ISAAC,
D. S. KLUGH.

The Assistant Secretary read the minutes of Saturday and Sunday sessions which were approved after some corrections. A resolution by Rev. H. R. Cooper, of Connecticut, changing the basis of representation in the Convention was filed with the Secretary as notice of amendment proposed to the Constitution to be considered by the Convention one year hence.

Whereas, the work of the National Baptist Convention is so large, and more money is needed to take care of our various boards, and,

Whereas, the churches are represented in the Convention with ten dollars annually, and,

Whereas, the associations are represented with ten dollars, and State Conventions are represented with ten dollars.

Be it Resolved, that hereafter, churches shall be represented with ten dollars and associations twenty dollars and Conventions should be represented with twenty-five dollars.

Respectfully submitted,
H. R. COOPER, Norwalk, Conn.

Rev. Addison was recognized. He presented a resolution of confidence in the ability, honesty and fairness of the present administration. The rules were suspended.

Chicago, Ill., Sept. 12, 1921

To the President and Members of the National Baptist Convention,
Dear Brethren:-

Whereas, when the Convention assembled here in September 1915, there was confusion, strife and division, which had its origin in those brethren who opposed the popular policy of conventional control of Boards. Those brethren waged war and went out from us to support, maintain and perpetuate a private institution that is divorced from the supervison of every Baptist organization on earth. Therefore it was the other brethren that started the war and not these, and,

Whereas the administration and the president, Dr. E. C. Morris, of this Convention were right in their contention, and course of procedure in the annual session of 1915, and time has manifested that the untrue allegations alleged by those erring brethren against the president and the administration of this Convention were not, and are not founded upon sufficient ground calculated to detract from them as Christian gentlemen and worthy leaders of denominational activities, and,

Whereas, this has been a great, a peaceable, a constructive, a harmonious and inspiring session, which must be accredited in a large measure to the leadership of this Convention, and the matchless pastor, Dr. L. K. Williams, of the Olivet Baptist Church and all the other pastors,

Resolved, that we do hereby express our faith in the administration of this Convention as being able, and fair enough, to conduct a peaceable session, and a constructive program, and say to the world that Dr. E. C. Morris is the greatest and the most faithful president of any colored organization on earth,

Resolved that we do hereby inform the people of Chicago, and throughout the United States, that it was not the administration, nor the president of this Convention that caused the confusion, and the division here in 1915. But other brethren who went out from us. This assertion is being evidenced by the peace, love and harmony among us, and the election of all the officers of this Convention without a dissenting vote. This cannot be said of those who went out from us, because confusion and strife characterized their sessions, and it was their commission that defeated organic union in the peace movement of 1918.

Respectfully submitted.
JAS. S. ANDERSON.

Discussion ensued. Dr. Pollard offered amendment to strike out reference to the other Convention. Vote 37 against 66. Lost. Dr. E. C. Morris suggested certain changes in the resolution which distribute the honors for the success of the Convention and also to include other pastors along with Dr. L. K. Williams when giving grateful thanks for the entertainment during this session. Atty. Robinson submitted a report of the committee appointed to investigate the status of the Convention with reference to the title to the Training School property at Washington, D. C. The death of Auditor Rodgers stopped the finishing of the report.

Chicago, Ill., Sept. 10, 1921.

To the President, Officers and Members of the National Baptist Convention of the United States of America, Greetings:-

Having been appointed with the Auditor at this Convention to look into the legal status of the property of the National Training School for women and girls, located at Washington, D. C., as to the rights of this Convention in said property, this committee having reported to you in your session at Indianapolis during last year and recommended that certain legal steps be taken by this Convention to determine their rights in said property, the Convention having adopted the report of this committee which will be seen on page 111 and 113 of the minutes of 1920.

Owing to the death of the late Prof. M. M. Rodgers, this committee has not carried out the order of this Convention to recover or determine the rights of this Convention in the property of the Training School for women and girls, located at Washington, but as a member of this committee and a lawyer I wish to report that the title of this property is not vested in the National Baptist Convention, but the title in fee simple now rests in certain trustees of said institution which has no releaser in a legal way with this body, and as one of this committee and a lawyer I would recommend that the orders of the Convention of 1920 be carried out in order to determine our rights in the property mentioned herein.

Yours respectfully,
CHAS. M. ROBINSON.

The committee was continued by vote of the Convention. Dr. E. M. Lawrence came before the Convention and stated that the three members elected to membership in the old National Baptist Publishing Board went to Nashville to take their seats but were not allowed to sit. On motion the Convention elected three additional members as follows: Bros. S. P. Harris, A. D. Hurt and S. N. Voss. The three members previously elected at 1920 session were asked to submit their report in writing, Dr. C. H. Parrish, the Statistician was recognized to submit his report, which he did.

THE NATIONAL BAPTIST CONVENTION.

Dear Brethren:

I beg to submit a brief summary of Baptist activities since our last meeting. The year has been full of successes, amid many prominent sorrows. Since our last meeting in Chicago, six years ago, when we found out we had a publishing plant which we could not control, we have forged ahead and acquired a plant which is absolutely under the control of the National Baptist Convention.

This year's report will show that our Sunday School Publishing Board at Nashville has to its credit this year upwards of $200,000 worth of business. Indeed, it has forged ahead by leaps and bounds; also the B. Y. P. U. work is in better condition than ever before in its history. Our educational work has reached the point where the Joint Commission from this Convention and the Southern Baptist Convention will, at this meeting, report nearly thirty acres of property acquired at Nashville, a pledge of $200,000 from the Southern Baptist Convention and contract to put up the first building, starting perhaps after January, and opening the American Baptist Theological Seminary in September, 1922.

Our denomination report of 1912 by Dr. Bacote reported membership. 2,444,055. The American Baptist Year Book for 1920 reports our membership 3,168,733, a gain in eight years of 724,678. An increase of nearly thirty per cent in eight years. At the same rate of increase, there should be in 1950 nearly 6,000,000 Negro Baptist in the United States. Nine years ago, 1912, we reported valuation of church property, $25,965,023. Our valuation 1920, $38,144,500.

We have more than 50 missionaries on foreign fields, and that work under the matchless manager is indeed phenomenal as will be seen from his reports of this year Amid our successes, we chronicle the demise of some of our most prominent associates, among whom are Drs. C. T. Walker, W. A. Creditt, M. M. Rodgers, A. Barbour.

BAPTIST STATISTICS, EXTRACTS AND SUMMARY
From the National Baptist Year Book.

It has been exceedingly difficult to give an accurate statement of the financial and numerical strength of the National Baptist Convention. Partly owing to the division in our ranks since Chicago meeting, 1915. Our brethren who went out from us have, for the most part, refused to give us access to their statistics. Their minutes have not been published, so we could at best be governed by an estimate of their past reports when members in good standing with our National Baptist Convention. This, however, we have chosen to do, and to give an approximate number of such churches associations, conventions from whom we were not able to obtain reports.

We present our Statistical report of last year for free distribution, which we consider the most helpful and comprehensive that has come to our notice for years.

The report shows that we have in this country, 135 Baptist Schools, according to a recent census of the United States Department of the Interior, Bureau of Education, Bulletin, 1916, No. 39.

We have culled from this report, not only the names of the schools, but a sufficient description of these schools and the criticism pro and con, by Mr. Jesse Jones.

We also have printed letters from the presidents of these schools correcting whatever they considered erroneous.

It is indeed very helpful to have all our Baptist Schools under one cover and readily accessible to the investigation of the busy pastor. We have sent hundreds of letters this year, as last, asking for information needed for our statistical report but we have received a very few replies. Though these letters have gone into every state, and into many cities in these states, when we could not get reply from the Secretary of the Convention, we sent to the presidents of the schools, thinking that they, knowing the value of accurate statistics, would come to our rescue. We have found out that this work cannot be satisfactorily accomplished unless the statisticians in the several states be paid for their services in giving to the National Statistician, the information desired. And that their pay be withheld until the National Statistician certifies to the National Baptist Convention that they have made due report.

I feel somewhat assured that an inducement similar to this will have better effect.

We present a showing of denominational statistics for the past fiscal year, closing 1920.

Brethren will find it a helpful reference, as it shows also the comparative membership of the Methodist and Baptists. Baptists of the world, missionaries in Africa, etc.

All of which we submit for your consideration. See that you get the general report at the Foreign Mission Table FREE.

C. B. PARRISH.

STATISTICAL REPORT OF NATIONAL BAPTIST CONVENTION. 1920.

U. S. Census Report and American Baptist Year Book. Church Organizations and Membership.

	Organizations	Members	Ministers
Census Report, Colored	21,113	2,938,579	19,423
American Baptist Year Book	20,184	3,168,733	17,630

	Sunday Schools	Scholars	Teachers and Officers
Census Report, Colored	20,099	1,181,270	123,817
American Baptist Year Book	16,708	859,893	79,604

Total Number of Students ..... Male 4,129 Female 5,798

Number of Baptist Academies and Schools	135
Total Value of Church Property, American Baptist Year Book	$38,144,500
Total Value of Church Property, U. S. Report	41,184,920

BAPTIST MEMBERSHIP

National Baptist Convention	2,938,579
Free Will Baptist	13,362
Primitive Baptist	16,144
Colored Membership in North Convention	53,842
Regular Baptist	23
Total	3,020,950

COMPARATIVE STRENGTH.

Total Colored Baptists	3,020,950
Total Colored Methodists	1,391,751
Difference in Membership	1,629,199

U. S. CENSUS REPORT, METHODIST 1916.

	Churches	Church Property
African Methodist Episcopal	6,302	$14,631,792
African Methodist Episcopal Zion	2,495	7,591,393
Colored Methodist Episcopal	2,490	5,619,862
Other Colored Bodies	265	639,214
Total	11,552	$30,482,261

	Organizations	Members	Ministers
African Methodist Episcopal	6,636	548,355	8,175
African Methodist Episcopal Zion	2,716	257,109	3,962
Colored Methodist Episcopal	2,621	245,749	3,402
Other Colored Bodies	318	20,513	603
Total	12,291	1,071,726	16,142

	Schools	Officers	Scholars
African Methodist Episcopal	6,277	45,350	381,451
African Methodist Episcopal Zion	2,544	18,982	[illegible]
Colored Methodist Episcopal	2,543	18,890	167,884
Other Colored Bodies	264	1,507	13,513
Total	[illegible]	84,729	625,659

	Members	Ministers	Churches	Property
Methodist Episcopal Organizations, 3,674	320,025		3,624	$8,047,194
Total Methodists 12,291	1,071,726	16,142	11,552	30,432,261
Total 15,365	1,391,751	46,142	15,176	[illegible]

	Schools	Officers	Scholars
Methodist Episcopal (part) Sunday Schools	3,614	[illegible]	[illegible]
Total Methodist	11,628	84,729	625,659
Total	15,242	120,635	840,641

BAPTISTS IN THE WORLD.

	Churches	Ministers	Membership	Baptisms
North America	55,986	43,272	7,702,196	224,738
South America	832	212	22,676	2,874
Europe	5,216	3,588	618,538	4,727
Asia	2,405	1,747	244,731	12,059
Africa	532	560	24,535	1,328
Australia	376	295	31,138	525
Grand Total, 1920	65,347	49,674	8,643,814	246,261
Grand Total, 1918	63,308	50,231	8,158,064	239,186
Increase	2,039		485,750	7,065
Decrease		557		

The Committee on Time and Place came forward to present their report. A motion to defer was voted down. The committee reported in favor of St. Paul Baptist Church, Los Angeles, Calif., Rev. R. N. Holt, Pastor. Rev. J. P. Barbour offered a substitute. Speeches were made for Los Angeles by Dr. A. L. Boone. Dr. P. J. Bryant spoke against and moved to refer to the Executive Board. Not entertained. Rev. T. J. Goodall, D. D., supported Los Angeles. Dr. S. E. J. Watson, spoke. Dr. T. L. Ballou, of Georgia, spoke for California. Dr. S. E. Griggs called for sober thought and calm deliberation on so important a matter. Rev. G. W. Harts, of Utah, spoke for California. Dr. W. P. Offutt, of Kentucky, moved as substitute for Los Angeles, the City of Louisville.

The vote was taken as follows: For Los Angeles 281; for Louisville 224; Des Moines 1. Resolution by Rev. J. R. Bennett providing for the appointment of a corresponding secretary for the Convention and naming Dr. L. G. Jordan for the position, was filed as notice of an amendment to the Constitution.



Rev. Wm. Haynes, D. D.,
Treasurer Sunday School Publishing Board.

Whereas, Rev. E. C. Morris, President of the National Baptist Convention in 1918, did recommend the election of a Corresponding Secretary of the National Baptist Convention, and

Whereas, the doings of the National Baptist Convention in home and foreign fields, are not given the proper publicity in the secular and religious press which they deserve,

Therefore, Be it Resolved that, in keeping with the recommendation of the President, a Corresponding Secretary be elected at this session, and

Whereas, Rev. L. G. Jordan has at this present session relinquished his responsibility as Secretary of the Foreign Mission Board of the National Baptist Convention.

Therefore be it Resolved, that we recognize the work of his wide experience from years of contact with religious affairs throughout the world.

Be it further Resolved that we, his brethren, believe Rev. Jordan competent to give us helpful service in this direction.

Therefore be it resolved, that Rev. L. G. Jordan shall, upon adoption of these resolutions; be declared Corresponding Secretary of this Convention.

Respectfully submitted,
J. R. BENNETT.

Dr. A. M. Townsend submitted the report on charter of the Publishing Board. Adopted.

Resolution by Dr. A. S. Stewart with reference to the equity we have in the old Publishing Board, was adopted under suspension of the rules.

To President and Members of the National Baptist Convention:

Whereas, the number of board members of the Publishing Board consists of nine persons and that,

Whereas, the Convention appointed three members in its last session and at this session the Convention has appointed three more which makes the majority of said Board,

Therefore be it Resolved, that the said Board proceed at once to take possession of said property in any way required by law.

Respectfully submitted,
A. S. STEWART.

A resolution by Dr. S. E. J. Watson with reference to the National Equal Rights League was referred to the Inter-racial Committee by unanimous consent.

RESOLUTION.

Resolved, that National Baptist Convention commends the aims and labors of the National Equal Rights League for the possessions of the full and identical rights of citizenship with all other citizens of the Republic in consonance with the letters and spirit of the constitution of the United States of America.

Respectfully submitted.
S. E. J. WATSON.

The report of the Committee on Inter-racial [illegible] submitted by Dr. S. E. Griggs was adopted.

With a membership of more than three million souls and with a far larger constituency we, The National Baptist Convention of America claim to be fairly representative of the Negro race in the United States and in a position to voice its aspirations and its grievances.

We make due acknowledgement of the benefits that have come to us in the past from our great American spirit of liberty, justice and righteousness. Our freedom from slavery, the recognition of our rights as citizens in the Federal Constitution, and our institutions of learning dotting the Southland and accomplishing great good, stand out as monumental achievements of the American spirit of fair [illegible]. But, even as a living organism cannot continue indefinitely to thrive off the foods taken in the past, neither can the Negroes of America thrive off of the civic blessings of the past. Our needs of today demand the attention of the great spirit of righteousness in the soul of the nation.

We claim to have made good in the essentials of good citizenship.

First, as a race, we have been patient and long-suffering. Our days of slavery were not marked by bloody uprisings, although a sense of injustice was always present. We did not seize upon the days of civil strife to devastate the South as might have been done by more savage and revengeful people. Our patient waiting until the spirit of righteousness could assert itself was a racial virtue which we feel should not be lost sight of by the American people.

Secondly, we have been loyal. Our country has never called but that we were among the first to answer; it has never lifted its flag but that we were among the first to salute it; it has never called upon its citizens to put themselves upon the altar of sacrifice but that we were among the first to mount it. No Benedict Arnold, no John Wilkes Booth, no Charles Guiteau, no Leon Czolgosz has ever risen among us.

As laborers, we have been the last to engage in a strike; as citizens, we have carried our share of the load in the field of religion and education.

Third, we have not been wanting in bravery. What might be construed by some as cowardice has been due to the exercise of common sense. Whenever we have felt that law and authority were at our back, we have shown courage equal to the bravest of the brave.

We have been and are today, an important part of the growth and activity of our great country. During the war between the states we remained at home and took care of the wives and children of those who held us in bondage; and we were true to our trust in spite of the fact that we knew that they were fighting against our best interests. We have been the most important factors in felling the trees of the forest both for timber and for agriculture. We have tilled the soil at almost starvation wages and that without complaint, hoping that a better day would come. When the coming of a better day seemed to be an event far removed, the European war broke out, and so threatened the welfare of our country that it became necessary for our country to go to war. When the men were called to arms, we were among the first to shoulder arms with almost unsurpassed bravery. During these serious times hopes for a better day were held out to us as a sort of reward for our conduct in the war. We believed the promises, and consequently our hopes were renewed only to find in some place soon after the close of the war, a far worse condition than before.

In some places our brave boys were shot down in their uniforms; in some places they were denied the welcome of returned soldiers; and when welcome was extended to all, in many places it was extended with reserved discrimination.

OUR COMPLAINT.

And now, as a race of more than ten millions in this country, we could despair but for the hope in the distance, based upon the practical application of the great principles taught by our blessed Master in His great Book and in His great life while on earth.

We complain that the spirit of kindliness is not extended to the members of our race to the extent necessary. We are often humiliated by a rough expression under the most trivial circumstances; our spirits are wounded by the unsavory word or the like when a kind word would be more to the point. When we are insulted, often the least resentment on our part is liable to cost our lives at the hands of superior numbers and under circumstances that would justify our acceptance of the insult rather than to be overpowered and killed. This is happening daily.

We are discriminated against in the common carriers, even to the jeopardizing of our health. To be compelled to ride from some point in Mississippi, for example, to New York, a run on train of about forty hours, with shoes on and other wearing apparel, because a sleeper cannot be obtained, though one has the money to pay for the same, is not only unfair in itself, but it eventually destroys the health of a man. And yet, this is what thousands of us are doing daily. Added to this, we suffer for food on these journeys because we have not access to respectable arrangement for eating. Reference is often made, in presenting statistics, to the high mortality rate among Negroes, giving various reasons for it, but the statistician and the public speaker who delight to tell the Negro that his race is dying too fast, forget the injury to health caused by travel from unjust discriminations; being compelled to live in that section of the city where the refuse is thrown and where no care for health is exercised by the city authorities, and by open houses rented at excessive prices.

We complain that it is difficult for members of our race to secure justice in the courts, especially when a member of the white race is involved. Often the charge of concealing crime and criminals has the appearance of being true, when the facts are that it is reasonably sure that the escape of the supposed criminal is the only hope of escape from false imprisonment or even death itself.

We complain that often we are lynched, burned or otherwise killed without judge, or jury.

The statistics as presented by Monroe N. Work in the Negro Year Book for 1921 show that for the first six months of 1921 there were 56 lynchings in the United States. This is 24 more than for the first six months of 1920, and seven more for the first six months of 1919. Of those lynched, two were white and thirty-two were colored. Two of the latter were women. Eleven of those lynched were charged with the crime of rape. The following states stand sponsor for these lynchings: Alabama 1; Louisiana 2; Arkansas 4; Georgia 9; Kentucky 1; Mississippi 10; Missouri 1; North Carolina 2; South Carolina 2; Tennessee 1.

Are the American people willing to admit that they are not able to cope with lynching so as to stamp it out?

We commend most cordially the determined spirit which we have

seen manifested here and there to blot out the evil of lynching. The situation calls for a general spirit of like nature.

We are aware of the danger to a government of the exercise of suffrage by those who are ignorant, thriftless, irresponsible or vicious and we have no plea to make for voting privileges for such Negroes as remain in that class. But there are those that measure up to all the requirements of good citizenship, and yet are denied the ballot. They are allowed to accumulate and hold property but not to protect it, for the ballot is the instrument for the protection of life and property. Deprived of this defense, no people is free or safe.

In view of the just complaints herein recorded, we appeal to the American people in their several capacities—ministers of the Gospel, Christian people, state legislatures, congressmen, and all others who may directly or indirectly have power or influence, to heed this appeal and invoke all that is good in our democratic government to change these conditions, to see that the yoke of oppression is taken off our necks so that a race, patient, loyal, brave and peaceable, may arise and enjoy that liberty that is vouchsafed by Almighty God and promised by our own Constitution.

THE REMEDY.

We hereby create a National Public Service Board to be incorporated and operated as one of the regular boards of the National Baptist Convention with headquarters in Chicago, Ill. The general scope of the activities of this Board will be in keeping with the scope of the foregoing address.

This Board shall secure the appointment of Public Service Committees in connection with every Baptist State Convention, District Convention, Association, Church, Ministers' Conference, etc., and shall seek to coordinate their labors as far as possible.

The state, district, and local committees shall take note of the civic conditions affecting the Negro race and report the same to the National Public Service Board. This Board shall advise with the subordinate committees as to the best steps to be taken to remedy the things complained of and when matters of sufficient gravity arise, shall send an adjuster to help pilot matters to a just conclusion.

This board shall seek to stimulate social service activities in order that all helpful influence known to modern life may be invoked to aid in the elimination of the criminal element which adds greatly to the complications of our problems.

The aid of the Christian white people shall be sought in every community and the appointment of inter-racial committees shall be encouraged.

As we labor to correct the ills of which we complain it may become apparent that national aid is required in some matters. Wherever such necessity is made plain, this Board shall labor to enlist the cooperation of all sections of our country in the cause of National aid. The fact that there has been previous opposition in any section to National aid for a cause, must not be allowed to deter efforts of the right kind. The South was at one time bitterly opposed to National prohibition but the Eighteenth Amendment, providing for National prohibition has a southerner for its author. The South at one time opposed Federal aid to education. Now many southerners are active workers to secure legislation of this character. Since it is exceedingly difficult to secure Congressional action that is opposed solidly by any

section, the Board hereby created should have as its ideal a universal sentiment calling for the things demanded by a sense of justice.

We issue this address and resolve upon the course of action here outlined, realizing that unless the Christian forces of the nation take hold of these matters, they will be left to men whose methods, however well intentioned, might bring appalling disaster to the nation.

This, the Committee of the National Baptist Convention on Inter-racial Relations, submits as its report.

L. K. WILLIAMS, Chairman.
SUTTON E. GRIGGS, Secretary.

Resolution by Dr. A. R. Griggs with reference to the work of the Educational Board and the Seminary was adopted under suspension of the rules.

On motion by Dr. T. L. Ballou the following committee was appointed to aid in the distribution of the Book by Dr. Griggs on Collective Efficiency: J. H. Henderson, Tennessee, W. P. Offutt, Kentucky, C. A. Ward, Massachusetts, E. W. Perry, Oklahoma, J. A. Booker, Arkansas, W. B. Wright, Georgia, H. K. Hill, Florida, S. S. Sisson, Ohio, C. A. Greir, Mississippi, W. H. Moore, South Carolina, W. M. Howard, South Carolina, A. W. Nix, New York, George Morris, New Jersey, W. R. Williams, Nebraska, Dr. R. L. Bradley, Michigan, T. L. Ballou, Georgia, M. M. Porter, Indiana, W. H. Germany, Texas, P. A. Calahan, Alabama.

Resolutions by Rev. W. M. Bennett, Illinois, were referred to the Committee on Resolutions.

RESOLUTION.

From Rev. M. W. Bennett, of Chicago, Illinois.

Chicago, Ill., September 12, 1921

Whereas, the Ku Klux Klan, an organization of a clandestine nature in its operations now in existence in many sections of this country and

Whereas, said organization in its activities willfully and maliciously threatens, intimidates and works hardships to our people, and destroys their peace and happiness and in many instances the properties of the Negro people of the country and no redress is obtainable, in view of the fact said mentioned organization has demonstrated itself, anti-constitutional, anti-good governmental, and against every vestige of law and order,

Be it Resolved, that the National Baptist Convention of America representing 3,0000,000 people go on record as condemning the Ku Klux Klan and its resolutions be sent to President Harding at Washington, the Senate, and the United States Congress.

Some discussion arising as to the pay of the officials of the different Boards, it was voted that each Board will report to the Convention for its approval the salary paid to the officers of its Board. Rev. P. Jas. Bryant, D. D., Chairman B. Y. P. U. Board, reported only one official paid from the Board, the secretary, whose salary [illegible]. By motion the action of this Board, was approved. Rev. E. M. Lawrence, D. D., Chairman S. S. Publishing Board, reported the secretary's salary $3600, assistant secretary's $1620, treasurer's $1620, chairman's $1350. Rev. D. S. Shadd, D. D., reported the Benefit Board only employs a secretary, salary $1800, which was approved. Rev.

S. S. Odum, D. D., reported the Home Mission Board paid the secretary the salary of $2500, which was approved. Rev. S. E. Grigsby, D. D., Chairman, reported the salary of the secretary of the Educational Board to be $2500. By motion the salary of secretary of the Church Extension Board was fixed by the Convention at $2000. Rev. A. R. Robinson reported for the Foreign Mission Board, the secretary's salary $3,000 and Dr. L. G. Jordan, Secretary Emeritus, $1200, which was approved. President E. C. Morris reported for the Executive Board that the secretary's salary was fixed at $1,000. By motion of Rev. J. C. Jackson, D. D., Pennsylvania, the action of the Board was endorsed and the salary approved. By motion the Convention put itself on record as not endorsing the payments of salaries to the chairman and treasurer of the Boards. This action is referred to the Executive Board with recommendations of economy in expenditures.

A collection was taken for an Oklahoma brother to the amount of $10.00.

MONDAY—EVENING SESSION.

The Convention assembled at 8:15 for the closing session. After a spiritual devotion in which a number of the brethren took part in expressing their satisfaction for the great session which was about to close and with fervent prayers for guidance and protection as the delegates leave for their homes throughout the country, President E. C. Morris presented the Rev. E. A. P. Cheek, D. D., New Jersey, to preach the closing sermon. In choice words, polished English, logical reasoning and a forceful delivery, Dr. Cheek's sermon was a fitting climax for the closing of one of the greatest sessions in the history of the Convention.

After prayer and the singing of "Blest Be the Tie that Binds," the 41st session of the National Baptist Convention adjourned to meet in Los Angeles, California, September, 1922.

Benediction, by Rev. E. A. P. Cheek, D. D

E. C. MORRIS, President.
R. B. HUDSON, Secretary.
T. O. FULLER, Assistant Secretary.
J. M. NABRITT, Assistant Secretary.
E. H. McDONALD, Assistant Secretary
E. A. WILSON, Assistant Secretary.

"A BRIEF OF THE COLORED AMERICAN'S CASE."

Delivered at the National Baptist Convention, Chicago, Friday Night, September 9th, 1921, by Rev. P. James Bryant, Atlanta, Georgia.

Introduction.

1. A parliamentary acknowledgement of the matter and manner of the presentation speech. Reference and application from Chauncey M. Depew's after dinner Oration in which he concluded: "It is indefinitely better to give our friends an occasional dose of taffy while they live than to patiently wait and give an over-dose of "Epitaphy" after they are dead."

2. A hearty word of appreciation to the Executive Board of the National Baptist Convention for the honor conferred upon me,

one of the humblest and youngest leaders in the rear ranks of the race and denomination.

This consideration shown thunders to the young man the Clarion Call. "Behold I set before you an open door."

Way down in my heart I have always had a feeling for each one of you, but now my heart beats faster and my love waxes warmer so much so that, "If you love me like I love you, no knife can cut our love in two."

When I received the official notification that I was the unanimous choice of my brethren to perform the task which is regarded as the annual American Negro Keynote address. I was overwhelmed with a feeling akin to that which pulsated the heart of a certain old maid who had lost all hopes of a serious proposal. But at last one day a letter came from a suitor in which he propounded the interrogation, "Have you any serious objection to joining me in a perambulation down the pathway of life, only broad enough for two that ends in the confines of eternity? Embark with me in my little canoe upon the tempestuous sea of life and disembark upon the delectable shores of tranquility?"

She answered sooner than now and quicker than at once by special Delivery in which she said "I will. God helping me. I will be thine, sincerely yours truly with all my heart, soul and body. But upon thinking how slow the trains run and for fear the suitor might change his mind and withdraw the proposal she rushed to the telegraph office and upon being told she could send ten words for a quarter, she asked the agent to answer yes, ten times in succession.

I also feel like a preacher who said my subject logically, psychologically and etymologically divides itself into three parts, 1. Salutation. 2. Argumentation. 3. Rousation. But owing to the lateness of the hour and the circumstances of the occasion I omit the first two and begin with my last.

When I asked a friend of mine, what in his opinion I should most appropriately talk about to you, he facetiously replied, Why talk about three hours. To this I am sure you and I both demur.

When I reflect upon the fact it was in this very city and before this Convention in 1915, the late Educator, Statesman and natural born Leader, Dr. Booker T. Washington, delivered his Valedictory Race Message, I tremble in my place to-night. I feel like lifting the shoes from my feet for the ground on which I stand is sacred ground. And I would not be true to my own heart if I should not pause and place a crown of love, royalty and honor with humbler hands than Anthony's upon a princelier brow than Caesar's.

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

The civilized and uncivilized world is a whirling mass of mesmerism and confusion.

The human family is restless, sick, impotent, speculative, determined and yet uncertain of its course or future.

The statesmen, philosophers, thinkers and prayers of the world are ransacking their brains in a painstaking effort to find the key or keys to problems that vex humanity today Hence, Un-

employment, Disarmament, International and Interracial Conferences seem to be the order of the day.

The recent World War did not make the world safe for Democracy nor has signing the Armistice made Democracy safe for the world. Domestic, International and Interracial conditions are threefold worse since the war than they were before. Therefore if mankind is ever to come to a mutual agreement upon the fundamental questions affecting the being and well-being of the human race, a free, frank, honest, truthful, conscientious consideration must be given to "The Brief of the Colored Man's Case in America," which I here and now present.

Perhaps the paramount question in the human mind is the normal relation, place and function of the weaker and stronger, the forward and backward, the White and Colored racial groups of the world, and particularly the so-called Negro Race found largely in the United States of America and in Africa.

And since the foremost, the most progressive, aggressive and constructive of this race group is to be found in the United States of America the salvation of the damnation, the self determination or the subordination, the equality or the inferiority as it is being worked out, or as it will be ultimately worked out in every respect here in the United States of America as a test case, first for the black man in Africa and finally for the darker race groups of the world.

Hence it behooves us to see that our case is plainly and fairly stated before the Bar of Public Opinion.

The original or first permanent settlers of America or rather that part of America which became the United States was founded as follows:

The Cavaliers, the ancestors of the white people in the Southern States, landed at Jamestown, Va., in 1607.

The Puritans, the ancestors of the New Englanders and the Northern White people, landed at Plymouth Rock, Mass., in 1620.

Twenty Africans, the ancestors of the present Black race in the United States of America, were brought over in a Dutch trading ship and landed at Jamestown, Va., in 1619.

These constitute the original settlers who gave birth to the three schools of thought, with reference to the race question and the Democratic form of government.

Since that time even until now, unfortunately these three schools of thought have not yet agreed upon the equality of the races, the brotherhood of man and the democracy of the government of which all North and South, White and Black are a part and parcel.

The South has tried unsuccessfully, (1) Slavery, (2) Domination, (3) Mob Violence, (4) Disfranchisement, (5) Ku Klux Klan or White superiority and supremacy, whether or not.

The North has tried (1) Discrimination, (2) Segregation, (3) Starvation or Non-employment, (4) Prevarication in Politics to no avail.

Some in both sections have advocated, (1) Emigration, (2) Segregation, (3) Miscegination, (4) Subordination, (5) Annihilation, (6) Migration. But still like Banquo's Ghost the problem will not down.

The Negro has tried (1) Religion, (2) Education, (3) Acquisition of property, (4) Participation in diversified business, (5) Toleration and Submission under protest. And still the horizons are dark, the clouds are low, the thunder heads are visible, and the end is not yet.

There can be, there will be, there ought not be any permanent solution of our human problems until all men regardless of race, color or nation will acknowledge in theory and practice the Fatherhood of God, the brotherhood of man, the equality of the human race, and the Golden Rule as the universal law of life and conduct in all our relations as man with man.

1. Such a course will guarantee absolute freedom and equality before God and under the law of men.
2. Symmetrical education to all our youth.
3. Impartial participation in all affairs of government.
4. Civil and political equality to the private citizen as well as the professional politician.
5. Social justice and equality, but not social intermingling, nor intermarriage.

Each race group in its solidarity, individuality and separation has a distinct contribution to make to the civilization and Christianization of the world.

We stand ready individually and collectively to obey the letter and spirit of every municipal, state and federal law that impartially squares with the letter and spirit of the National Constitution and the amendments to the same. We demand that all others do the same and that our judiciary in all sections of the country live up to their oaths.

We demand as American citizens, taxpayers and one hundred per cent loyal to old Glory in all the wars in which America has participated from the Revolutionary to the recent World War. At no time was our loyalty questioned much less tested. And we have always brought back the Colors in honor or reported to God the reason why. It positively took a cloud of black faces to decide the Civil War, the Spanish-American War, and the recent World War. Before the cloud of Black faces the Germans retreated like pedestrians fleeing from a rain storm.

We demand equal and nondiscriminative treatment on all Public Carriers.

We demand impartial participation in our National, State, and local government and not anticipation and disappointment.

We crave a hearty cooperation with all men, North or South, and throughout the world and stand ready to meet and counsel with all men upon the questions or issues on which we may be at variance with others or upon which others may be at variance with us. We believe that the highest human court is the court of reason.

A Plain Statement to my own People whether North or South.

1. Remember there is no superiority nor inferiority in the mere accident of Color; Character and not Color makes men.
2. Minimize mere appearance and Maximize sterling character.
3. Resolve and strive to be producers and not consumers, assets and not liabilities in the community in which you live and the country of which you are a part.
4. Take life seriously. Work and not play only.
5. Think, don't feel your way. Be controlled by your thought, not by your feelings.

6. Pay your taxes regularly, register always, vote in all elections.

7. **Seek and Plan** interracial friendship and cooperation on righteous, equitable and manly basis.

8. Inoculate yourself and your children with race respect and race pride. For our race according to records of sacred and profane history has kept step to the music of civilization and produced some of every stamp any other race has produced on the face of the globe.

We rocked the cradle of science, art and letters. We builded the Pyramids, etc.

Now let us return to Home Devotion, to The Church of God, to The God of the Church, love our enemies, and pray for those who despitefully use us. The Closing Prayer.

Chicago, Illinois, September 10, 1921

The Executive Committee of the National Baptist Convention met in executive session at 9:45 A. M., on the call of the President in the committee room of the auditorium. The secretary being ill, Rev. J. M. Nabritt, the assistant secretary, was asked to serve.

Devotions were conducted by using the first Psalm and prayer was offered by Rev. Lamoyne. The chairman stated the object of the meeting to hear the report of the Finance Committee and make disbursements, and transact such other business as will be brought before the committee. The committee organized by electing E. C. Morris, D. D., Chairman, and R. B. Hudson, Secretary.

The President stated the salary paid the secretary was not commissary with the standing of the denomination for the work which he was compelled to do. Some discussion arose over the statement, when on motion of Dr. E. B. Topp that the seretary be allowed $1,000 annually for his service. The motion was discussed by several of the members of the Board and was adopted. In the matter of the committees and ushers, it was voted that their salary should be the same as previous years. By motion the Auditor's salary was increased to $6.00 per day. (Carried) The question arose as to the expense of the President and the amount he was annually paid. The convention has not made a donation to the President, and since he receives only legitimate expenses in the operation of his office as president of the convention, by motion it was agreed that a donation of $500 be made to President E. C. Morris. After some discussion as to the authority for doing this and as to the amount not being adequate for a donation from such a body as the National Baptist Convention, the motion was finally adopted.

Mr. W. H. Stewart, representing the General Finance Committee, submitted the following as a report of money received during the session of the Convention:

Amount received from Enrollment, Churches.	
Collections and Address	$6,373.20
Paid out by order of the Convention	302.90
Balance to be disbursed	$5,070.45

The following disbursements were made:

E. C. Morris, President, expenses and donation	$1,700.00
W. G. Parks, Vice-President, R. R. Transportation	[illegible]
R. B. Hudson, Secretary, salary, expenses of office and Convention	1,215.00

A. J. Stokes, Treasurer, overdraw and expense	99.25
E. D. Pierson, Auditor, expense & per diem	288.00
Assistant Secretaries	120.00
Badges and express on same	415.00
R. M. Caver, Elaine Defense Fund	200.00
Charles Stewart, Reporter	136.00
A. J. Stokes, Treasurer, expense	18.00
C. T. Stamps, Back Account	25.00
A. J. Stokes, Treasurer, expense	18.00
Ushers	125.00
Enrollment Committee	85.00
Finance Committee	86.00
	$5,143.25

E. C. Morris, Chairman.
R. B. Hudson, Secretary.

ENROLLMENT NATIONAL BAPTIST CONVENTION CHURCHES.

ALABAMA.

Tabernacle, Birmingham, Rev. M. F. Washington	$5.00
32nd Street, Birmingham, Rev. G. L. Thornton, D. D.	10.00
Jerusalem, Bessemer, Rev. W. M. Byron	5.00
24th Ave., Birmingham, Rev. J. W. Goodgame, D. D.	5.00
Howard Street, Birmingham, Rev. J. H. Holmes	5.00
26th Street, Birmingham, Rev. J. S. Gambles	5.00
Jefferson County S. S. Convention, Birmingham, Rev. E. W. DeVampert	5.00
16th Street, Birmingham, Rev. C. L. Fisher, D. D.	50.00
Shiloh, Birmingham, Rev. A. Garner, D. D.	5.00
Sycamore, Burnesville, Rev. T. M. Canty	5.00
Jefferson County Assn., Rev. G. S. Smith, Birmingham	10.00
A. W. Leonard, Birmingham.	
Village Spring Assn., Rev. L. Neal, Mod., Birmingham	10.00
Mizpah, Bessemer, Rev. M. H. Oden	5.00
New Era State Convention, Rev. S. D. Martin, Birmingham	10.00
Rev. W. A. Davis	
Morning Star, Birmingham, Rev. B. J. Nicks	5.00
Harmony Street, Birmingham, Rev. R. R. Richardson	5.00
Bethel, Birmingham, Rev. Q. C. Craig	5.00
22nd Street, Birmingham, Rev. H. P. James	5.00
Oakville, Brewton, Rev. C. W. Wilson	5.00
Bethel, Birmingham, Rev. Wm. Winters	5.00
Pleasant Grove, Bessemer, Rev. Wm. Spencer	5.00
St. James, Birmingham, Rev. M. Thornton	5.00
Rosedale, Birmingham, Rev. G. P. Cosby	5.00
New Zion, Bessemer, Rev. James Brown	5.00
Washing Spring, Birmingham, J. T. Latham	5.00
New Hope, Birmingham, Rev. J. H. Martin	5.00
Gethlee, Birmingham, Rev. T. S. Edwards	5.00
Friendship, Birmingham, Rev. M. McEwen	5.00
Mt. Zion, Attalla, Rev. O. B. Burton, Gadsden	5.00
10th Street, Anniston, Rev. Wm. Hicks, D. D.	5.00
St. Mark, Avondale, Rev. R. N. Hall, D. D.	5.00
New Shiloh, Gadsden, Rev. O. B. Burton D. D.	5.00
Guardis, Clayton, Rev. C. J. Davis, D. D.	5.00

1st Mt. Zion, Flomaton, Rev. J. B. Bryant
Evening Star, Edgewater
Friendship, Gadsden, Rev. J. N. Brown, D. D.
Macedonia, Ensley, Rev. J. C. Cunningham
Morning Star, Ensley, Rev. E. M. Morton
First, Carbon Hill, Rev. C. H. Denson
Friendship, Crichton, Rev. Jacob McQueen
First, Fairfield, Rev. E. W. Williams
Mt. Vernon, East Lake, Rev. J. T. Latham
First, Dothan, Rev. C. T. Hayes
Pleasant Grove, Dothan, Rev. P. J. Hill
Bowen East Ass'n., Rev. J. J. Howze, S. A. Adamson.
Lafayette
Lilly, Montgomery, Rev. John McIntosh
Shady Grove, Mulga, Rev. J. W. Mitchell
Elizabeth, Matthews, Rev. G. W. Smiley
First, Montgomery, Rev. A. J. Stokes, D. D.
Dexter Ave., Montgomery, Rev. P. A. Cullahan, D. D.
Stone Street, Mobile, Rev. M. C. Cleveland
Wheeling Chapel, Lipscomb, Rev. Wm. Walker
Shiloh, Gadsden, Rev. A. G. McKinley
Franklin Street, Mobile, Rev. U. J. Robinson, D. D.
Union, Mobile, Rev. H. D. Parker
Sunlight Assn., Mobile, Rev. U. S. English
Hall Street, Montgomery, Rev. S. R. W. Smith
Day Street, Montgomery, Rev. J. P. Barbour
Lilly, Mobile, Rev. A. B. Nettles
Revelation, Montgomery, Rev. D. A. Pitts
Morning Star, Monroeville, Rev. J. M. Lymun
Old Elam, Montgomery, Rev. J. C. Kendrick
Bethel, Mammouth, Rev. C. W. Wilson, Brewton
Mt. Zion, Mumford, Rev. L. S. Terry
Trinity, Birmingham, Rev. W. L. Boyd, D. D.
Mt. Zion, Waverly, Rev. C. J. Davis, D. D., Montgomery
First African, Tuscaloosa, Rev. I. T. Simpson, D. D.
Turkey Creek Assn., Rev. J. T. Latham, C. H. Denson
First Baptist, Troy, Rev. H. Smith
State Convention, Rev. D. V. Jemison, Selma
New Bethel, Trussville, Rev. Wm. Walker
Green Street, Selma, Rev. J. A. Martin, D. D.
St. James, Wylam, Rev. C. H. Taylor
Mt. Zion, Newville, Rev. Thos. Hellinger, D. D., Bessemer
Mt. Moriah, Pratt City, Rev. C. N. Perry
First, Northport, Rev. M. Rhodes
Tabernacle, Selma, Rev. D. V. Jemison, D. D.
Mt. Zion, Three Notch, Rev. H. Harris
Shiloh, Selma, Rev. W. L. King
Mt. Zion, Spring Hill, Rev. C. L. Lindsay
Peace, Mulga, Rev. C. H. Denson
Shady Grove, Sipsley, Rev. S. D. Martin, Birmingham
Morning Star S. S., Coalmount, Mr. Dillard Lawler
Gilfield, Wetumpka, Rev. J. K. Roberts
First, Greenville, Rev. W. M. Burns, D. D.
Sardis, Birmingham, Rev. W. H. Hunt, D. D.
Mt. Nebo, Garnsey, Rev. D. J. Austin
College Park S. S., Powderly, H. B. Brown
Mt. Hebron, Birmingham, Rev. S. J. Jackson

Macedonia, Birmingham, Rev. J. R. Matthews — 5.00
Morning Star, Selma, Rev. R. A. Daniel — 5.00

ARKANSAS.

Bethlehem Assn., Rev. J. T. Brooks, Blackton — 10.00
St. John, Biscoe, Rev. R. W. Patterson — 5.00
C. W. & R. Assn., Rev. S. L. Odom, Brinkley — 5.00
St. James, Ft. Smith, Rev. C. H. Whittington — 5.00
First, Forest City, Rev. G. W. Dudley — 5.00
King Solomon, Ft. Smith, Rev. C. H. Whittington — 5.00
Antioch Dist. Assn., Rev. C. H. Whittington, Fort Smith — 5.00
Paradise, Ft. Smith, Rev. C. H. Whittington — 5.00
St. Paul, Beulah, Rev. B. W. Woody — 5.00
Holly Grove, Fitzhugh, Rev. B. W. Woody — 5.00
First, Rev. S. S. Odom, Brinkley — 10.00
Tyronza Dist. Assn., Rev. G. D. Washington, Earle — 5.00
New Home, Cotton Plant, Rev. S. B. McKinsie — 5.00
Salem, Forest City, Rev. C. L. Schallieu — 5.00
Mt. Zion, Little Rock, Rev. R. M. Caver, D. D. — 5.00
Beautiful Zion, Helena, Rev. G. M. Simmons — 5.00
Central, Hot Springs, Rev. S. J. Johnson — 10.00
Olicot, Jennie, Rev. J. T. Scott — 5.00
Sea Light, Helena, Rev. D. R. Cleveland, D. D. — 5.00
Walnut Grove, Marianna, Rev. Ivanson Dozier — 5.00
Mt. Canaan, Hot Springs, Mrs. M. A. Wells — 5.00
Centennial, Helena, Rev. E. C. Morris, D. D. — 10.00
M. C. & P. Assn., Rev. G. D. Dudley, Luxora — 5.00
First, Jonesboro, Rev. H. B. Bronson — 5.00
King Solomon, Helena, Rev. H. A. Stephenson — 10.00
Roanoke, Hot Springs, Rev. J. T. Hill — 5.00
Metropolitan, Little Rock, Rev. J. H. Shell — 5.00
New Hope, Helena, Rev. D. S. Shadd, D. D. — 5.00
First, North Little Rock, Rev. W. S. Jackson — 5.00
St. Morian, Pine Bluff, Rev. Wm. Walker — 5.00
Elm Street, Texarkana, Rev. J. M. Harris — 10.00
S. E. D. Assn., Wilmot, Rev. N. W. Booker — 5.00
Pleasant Hill, Watson, Rev. R. A. Adams — 5.00
St. Paul, Pine Bluff, Rev. J. F. Clark — 10.00
Central Dist. Assn., Rev. W. L. Grant, Pine Bluff — 5.00
St. Mark, Wynne, Rev. Press Cogburn — 5.00
Zion Hill, Sweet Home — 10.00
E. Ark. Dist. Assn., Rev. J. H. Hammond, Vincent — 5.00
St. Matthew, Ogan, Rev. J. L. Vanpelt — 5.00
Buchannon, Ogan, Rev. J. L. Vanpelt — 10.00
S. W. D. Assn., Rev. A. J. Jackson — 5.00
St. John N. Ark., Dist., Rev. G. W. Pitts — 5.00
Baroque Street, Pine Bluff, Mrs. S. A. Speights — 5.00
Pilgrim Rest, Rev. G. W. Pitts — 10.00
P. L. M. D. Assn., Rev. S. H. McKenzie — 10.00
P. L. M. D. S. S. Con., Rev. J. F. Newsome — 5.00
Greater St. Marion, Rev. W. B. Jones — 10.00
M. C. & P. Assn., Rev. G. W. Dudley, Luxora — 5.00
First, Blytheville, Rev. S. A. Williams — 5.00
Bethlehem, Osceola, Rev. C. R. Carrington — 5.00
Spring Hill, Little Rock, Rev. C. H. Harris — 5.00
Zion Hill, Howell, Mr. Sherdon Hareston

First, Newport, Rev. L. K. Jackson 5.00
Beulah, Council Bluff, Rev. R. Troupe 5.00
Central, Hot Springs, Rev. S. J. Johnson 5.00
Sweet Canna, Mt. Holly, Rev. W. M. Mullin 5.00

ARIZONA

First, Douglass, Rev. General Jackson 5.00

CALIFORNIA

Western Baptist Assn., Los Angeles, Rev. G. N. Holt, D. D. 10.00
Second, Los Angeles, Mrs. Pauline Hubert, Jennie Williams 5.00

COLORADO

Bethelehem, Pueblo, Rev. G. W. Henry, D. D. 5.00

CONNECTICUT

Grace, Newark, Rev. H. R. Cooper, D. D. 5.00
Union, Hartford, Mr. Frank Thomas, Clerk 5.00

DISTRICT of COLUMBIA

Mt. Bethel Assn., Washington, Dr. A. Wilbanks 10.00
Rehoboth, Washington, Rev. John Richards 5.00
Mt. Carmel, Washington, Rev. W. A. Jernigan, D. D. 5.00
Dist., Convention, Rev. W. H. Jernigan, D. D. 5.00
Florida Ave., Washington, Rev. W. A. Taylor, D. D. 100.00
J. J. Porter.
Mt. Jezreel, Washington, Rev. W. A. Taylor, D. D. 10.00

FLORIDA

Mt. Zion, Pensacola, Rev. H. E. Jones, D. D. 5.00
John the Baptist, Pensacola, Rev. Geo. O. Sumner 5.00
Olivette, Miami, S. A. Sampson, D. D. 5.00
Beulah, Tampa, Rev. G. D. Griffin, D. D. 5.00
St. Paul, Lakeland, Mr. Will Lucas 5.00
St. Paul, Sanford, Rev. C. Brewer 5.00
Beulah, Tampa, Rev. G. D. Griffin, D. D. 5.00

GEORGIA

Springfield, Augusta, Rev. J. M. Nabritt, D. D. 5.00
Arcadia, Albany, Rev. R. C. Crouch 5.00
Red Street, Atlanta, Rev. E. P. Johnson 5.00
Tabernacle, Augusta, Rev. E. W. Hill 5.00
Beulah, Atlanta, Rev. H. H. Coleman 5.00
1st Reynoldstown, Atlanta, Rev. L. Foster 5.00
Antioch, Augusta, Rev. J. W. Whitehead 5.00
Thankful, Augusta, Rev. [illegible] P. Pinckney, D. D. 5.00
Mt. Zion, Augusta, Rev. W. H. Lindsay 5.00
Mt. Olive, Augusta, Rev. Chas. H. Williams 5.00
St. Paul, Apalachee, Rev. R. G. Cash 5.00
Ebenezer, Atlanta, Rev. A. D. Williams 5.00
Bethesda, Americus, Rev. M. W. Reddick, D. D. 5.00
Wheat Street, Atlanta, Rev. P. James Bryant, D. D. 135.00
Mt. Calvary, Atlanta, Rev. J. M. Gates 5.00
Zion Hill, Atlanta, Rev. C. H. Robinson 5.00
Windsor Street, Atlanta, Rev. W. F. Strickland 5.00
Springfield, Atlanta, Rev. Wm. Phillips 5.00
Mt. Zion, Atlanta, Rev. J. T. Dorsey 5.00
First African, Bainbridge, Rev. E. G. Thomas 5.00
Needwood, Brunswick, Rev. T. J. Thomas 5.00
Friendship, Cuthbert, Rev. T. H. Bellinger 5.00
Mt. Sinai, Bogart, Rev. R. G. Cash 5.00
Mt. Perry, Bishop, Rev. W. M. Howard 5.00
Sardis, Dawson, Rev. T. J. Simpson 5.00

Union, Camilla, Rev. N. P. Wright, D. D. 5.00
Mt. Zion, Cordele, Rev. J. H. McDavis 5.00
St. Luke, Cordele, Rev. J. H. McDavis 5.00
Antioch, Columbus, Rev. Jas. H. Carter 5.00
Mt. Moriah, Macon, Rev. N. B. Wright, D. D. 5.00
Mt. Zion, Leathersville 5.00
New Holt, Harlem 5.00
Springfield, Greensboro, Rev. L. P. Pinckney 5.00
Cedar Springs, Hartwell, Rev. W. M. Pulliam 5.00
Hillborough, High Shoals, Rev. R. G. Cash 5.00
Metropolitan, Columbus, Rev. W. A. Reed 5.00
First, Lagrange, Rev. M. A. Pryor 5.00
Mt. Moriah, Macon 5.00
Windsor Street, Atlanta, Rev. W. F. Strickland 5.00
St. Luke, Macon 5.00
Vineville, Macon, Rev. W. M. Phillips 5.00
Tremont Temple, Macon, Rev. W. R. Forbes, D. D. 5.00
Friendship, Hamilton 5.00
First, Macon, Rev. J. H. Evans, D. D. 5.00
Salem, East Point, Rev. C. L. Wilder 5.00
Bethlehem, West Point, Rev. C. H. Holland 5.00
Mt. Carmel, Thomson 5.00
Green Branch, Thomson 5.00
Mt. Zion, Savannah, Rev. Jno. Q. Adams 5.00
Mt. Tabor, Savannah, Rev. N. H. Whitmire 5.00
First African, Savannah, Rev. T. J. Goodall, D. D. 5.00
First Bryan, Savannah, Rev. Daniel Wright 5.00
Beth Eden, Savannah, Rev. W. M. Clarke 5.00
Second, Savannah 25.00
St. John, Savannah, Rev. Wm. Gray 5.00
Mt. Olive, Atlanta, Mr. J. H. Starks, Treas. 5.00
Shiloh, Thompson, Rev. Geo. T. White, Harlem 5.00
Second Mt. Moriah, Harlem, Rev. Geo. T. White 5.00
Heard Chapel, Harlem, Rev. Geo. T. White 2.00
Tabernacle, Harlem, Rev. Geo. T. White 3.00

ILLINOIS.

Union, Alton, Rev. W. B. M. Scott, D. D. 5.00
Mt. Olive Champaign, Rev. A. R. McKee 5.00
Salem Campaign, Rev. R. A. Hayden 5.00
First, Cairo, Rev. E. L. Todd, D. D. 5.00
Zion Assn., Cairo, Rev. J. J. Olive 10.00
State Convention, Rev. J. J. Olive, D. D., Cairo 15.00
Chicago Ideal, Chicago, Rev. W. M. Bennett 5.00
Pilgrim, Chicago, Rev. S. E. J. Watson, D. D. 5.00
New Mt. Moriah, Chicago, Rev. G. W. Jewette 5.00
B. Y. P. U., New Mt. Moriah, Mr. G. W. Supps 5.00
Union Assn., Chicago, Rev. M. E. Taylor 10.00
St. John, Chicago, Rev. S. S. Harkness 5.00
Zion Hill, Chicago, Rev. A. M. Martin 5.00
New Bethel, Chicago, Rev. A. R. McKee 5.00
Enoch, Chicago, Rev. I. J. Jordan 5.00
Bethlehem, Chicago, Rev. F. J. Jordan 5.00
Lily Dale, Chicago, Rev. Wm. Franklin 5.00
Liberty, Chicago, Rev. D. W. Bowen 5.00
12th Street, Cairo, Rev. E. L. Todd 5.00

Olivet, Chicago, Rev. L. K. Williams, D. D., Pastor, Revs. J. H. Branham, H. B. Hawkins, J. C. Carroll, Assistants S. A. Griffin, Walter Pointer, D. R. Tyler, Irvin Clark, A. L. Bryant, Wm. Pemberton, B. K. Jackson, W. R. Ramsey, Isaac Rayburn, J. H. Mapp, Jas. Wallace, Henry Burgess, Robt. Hayes, Wm. Square, C. V. Hansley, R. Eddings, F. D. Evans, Geo. Barber, J. T. Carruthers, E. H. Fork, R. L. Jordan, J. E. Jordan, G. J. Scott, J. M. B. Clark, J. C. Clark, C. Lackey, J. E. Coleman, A. S. Horton, Geo. Bell, G. W. Taylor, Aaron Taylor, Wm. Stegall, R. Lewis, P. A. Glanton 300.00

Ideal, Chicago, Rev. W. M. Bennett	5.00
Second, Danville, Rev. H. D. Martin	5.00
St. Paul, Duquoin, Rev. E. Z. Hunt	5.00
Second, Evanston	5.00
Pilgrim Rest, Mounds, Rev. G. W. Hill	5.00
Second, Paris, Rev. J. D. Halley	5.00
Second, Rock Island, Rev. S. H. Gibson	5.00
Second, Joliet, Rev. W. L. Petty, D. D.	5.00
Mt. Pleasant, Harrisburg, Rev. Wm. Graves	5.00
First, Rockford, Rev. S. A. Tullos	5.00
Mt. Zion, Peoria, Rev. F. W. Pennick	5.00
St. Paul, Freeport, Rev. J. H. Starks	5.00

INDIANA.

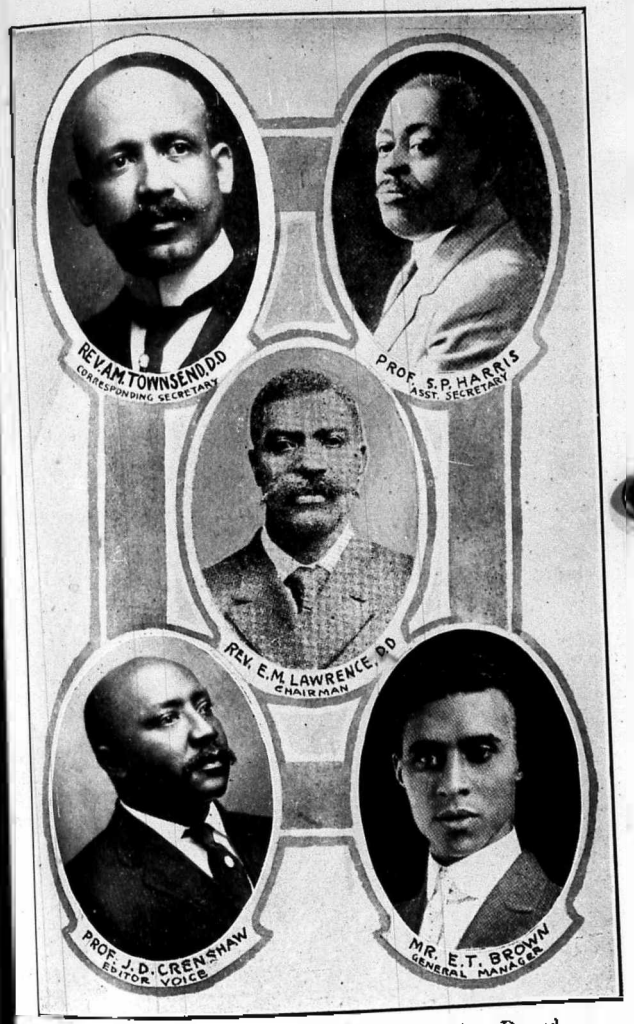
Ebenezer, Indianapolis, Rev. W. M. Brisco	5.00
First, Indianapolis, Rev. S. P. Kennedy	5.00
Trinity, Gary, Rev. M. Cohron	5.00
State Convention, Rev. G. Wm. Ward, M. M. Porter, Indianapolis	10.00
Mt. Ararat, Indianapolis, Rev. W. L. Ware	5.00
Mt. Zion, Indianapolis, Rev. L. M. Sweeny	5.00
Mt. Zion, Indianapolis, Rev. Wm. Banks	15.00
17th Street, Indianapolis, Rev. Sam'l A. Kennedy	5.00
St. John, Indianapolis, Rev. F. K. White	5.00

IOWA.

Maple Street, Des Moines, Rev. S. Bates, D. D.	5.00
Iowa Assn., Revs. S. Bates, G. W. Robinson, Des Moines	100.00
Mt. Zion, Buxton, Rev. Geo. W. Kimble	5.00
Second, Des Moines, Rev. J. L. Lucas	5.00
Second, Ottumwa, Rev. Luna Harroll	5.00
Corinthian, Des Moines, Rev. G. W. Robinson, D. D.	5.00
Tabernacle, Council Bluff, Rev. J. P. Jackson	5.00
Third, Davenport, Rev. F. K. Nicholson, D. D.	5.00
Benlah, Council Bluff, Rev. F. Troop	5.00

KANSAS.

8th Tabernacle, Kansas City, Rev. D. B. Jackson	5.00
Green Chapel, Kansas City, Mrs. Olive Moton	2.00
Calvary, Coffeyville, Rev. A. W. Ross	5.00
Second, Hutchinson, Rev. R. C. Crutchfield	5.00
Metropolitan Temple, Kansas City, Rev. E. L. Harrison	15.00
Tenobia Nelson, A. L. Alsobrooks	5.00
King Solomon, Kansas City, Rev. J. W. Clay, D. D.	



Officers of Sunday School Publishing Board.

First, Bonner Springs, Rev. A. J. Kyles	5.00
State Convention, Rev. W. A. Bowren, D. D., Kansas City	90.00
First, Kansas City, Rev. W. A. Bowren, D. D.	5.00
Calvary, Topeka, Rev. W. H. Young, D. D.	5.00
Shiloh, Topeka, Rev. S. J. Williams	5.00
St. Mary, Wichita, Rev. J. E. Douglass	5.00
Calvary, Wichita, Rev. S. B. Butler, D. D.	5.00
St. John, Weir City, Rev. A. L. Gardner	5.00
Maple Street, Independence, Rev. C. Teal	5.00
First, Quindaro, Rev. J. H. Robinson, D. D.	5.00

KENTUCKY.

Mt. Lebanon, Louisville, Rev. Wm. Lawler	5 00
Calvary, Louisville, Rev. C. H. Parrish, D. D.	5.00
Mt. Pleasant, Cleaton, Rev. F. H. Hayden	5.00
N. Chesnut Street, Louisville, Rev. W. M. Johnson	5.00
Green Street, Louisville, Rev. H. W. Jones	5.00
Macedonia, Owensboro. Rev. S. A. Jowers	5.00
Fourth Street, Owensboro, Rev. J. H. Williams	5.00

LOUISIANA.

Shiloh, Baton Rouge, Rev. J. Mitchell, D. D.	5.00
Star Light, DeRidder, Rev. J. W. Sims, D. D.	5.00
McKenan, Baton Rouge, Rev. A. L. Hardy	5.00
St. John, Baton Rouge, Rev. G. T. Carter	5.00
St. Paul, McDonoughville, Rev. S. A. Duncan	5.00
Isaiah, New Orleans, Rev. E. M. Washington	5.00
Mt. Zion, New Orleans, Rev. Wm. Cosey, D. D.	5.00
Mt. Carmel, Sunshine, Rev. F. Coleman	5.00
St. Mark, New Orleans, Rev. I. H. Perkins	5.00
Ist. Free Mission, New Orleans, Rev. C. C. Smith	5.00
Mt. Triumph, New Orleans, Rev. Isaac E. Curtis	5.00
Little Zion, Opelousas, Rev. L. C. Simon	5.00
Antioch, Shreveport, Mr. A. J. Evans	5.00
Broadway Mission, New Orleans, Rev. Jas. S. Morgan	5.00
First African, New Orleans, Rev. Jas. A. Benjamin, D. D.	5.00
7th District, New Orleans, Rev. H. C. Ross	10.00
6th, New Orleans, Rev. Jno. Marks	5.00

MARYLAND.

First Colored, Baltimore, Rev. Albert J. Green, D. D.	5.00
Centennial, Baltimore, Rev. E. W. Warfield	5 00
Fulton, Baltimore, Rev. M. D. Willis, D. D.	5.00
Mt. Carmel, Baltimore, Rev. R. D. Johnson	5.00
Ebenezer, Baltimore, Rev. J. W. Jones	5.00
Evan, Baltimore, Rev. J. H. Greene	5.00
Maryland, Baltimore, Rev. W. J. Winston, D. D.	5.00
Mt. Sinai, Baltimore, Rev. J. H. Taylor	5.00
Psalmist, Baltimore, Rev. Junius W. Gray, D. D.	5.00

MASSACHUSETTS.

Ebenezer, Boston, Rev. C. A. Ward, D. D.	10.00
Union, Malden, Rev. Solomon Carrington	5.00

Peoples, Boston, Rev. D. S. Klugh, D. D., S. L. McCoy & E. Pendleton	15.00

MICHIGAN.

Second, Adrian, Rev. J. C. Matthews	5.00
Calvary, Detroit, Rev. J. H. Maslin, D. D.	5.00
Morning Star, Detroit, Rev. S. J. Glover	5.00
1st. Institutional, Huntramack, Rev. G. S. Guin	5.00
Second, Kalamazoo, Rev. S. D. Middleton	5.00
Corinthian, Detroit, Rev. J. B. Ford, D. D.	5.00
Second, Detroit, Rev. R. J. Bradby	5.00
Gethsemane, Detroit, Rev. S. J. Wooden	5.00
Mt. Olive, Detroit, Rev. J. B. Glover, D. D.	5.00
Tabernacle, Rev. M. J. Morris, Detroit	5.00
Macedonia, Pontiac, Rev. T. B. Reed	5.00
Trinity, Pontiac, Rev. A. T. Graves	5.00
Shiloh, Port Huron, Rev. A. J. Johnson	5.00
Mt. Zion, Hamtramack, Rev. J. W. Conyers	5.00

MINNESOTA.

Memorial, St. Paul, Rev. T. J. Carr, D. D.	10.00
Zion, Minneapolis, Rev. Jas. A. Myers	5.00
Tri-State Assn., Rev. H. C. Parsons, D. D. Minneapolis	10.00

MISSISSIPPI.

Grenada District Assn., Rev. A. Nabors, Grenada	8.00
New Mt. Zion, Jackson, Rev. W. M. Glover	5.00
New Prospect, Frias Point, Rev. J. M. Bannister	5.00
Mt. Bethel, Gulfport, Rev. E. D. Sims	5.00
Lake Port, Gulfport, Rev. J. J. Jackson	5.00
Mt. Chapel, Belzoni, Rev. E. H. Price	5.00
Jacob Chapel, Minter City, Rev. C. V. Hill	6.00
First, Clarksdale, Rev. E. B. Hogan	5.00
Lone Oak, Friaspoint, Rev. B. M. Miller	5.00
Farrish, Jackson, Rev. C. A. Greer	5.00
Mt. Helm, Jackson, Rev. W. L. Varnado	5.00
Rose Hill, Jackson, Rev. L. M. Winder	5.00
New Hope, Meridian, Rev. L. S. Lee, D. D.	5.00
First, Rev. C. T. Stamps, D. D., Biloxi	5.00
El Bethel, Meridian, Rev. R. T. Sims, D. D., Canton	5.00
Pleasant Valley, Alligator, Rev. Wm. L. Gibbons	5.00
New Jerusalem, Greenville, Rev. W. A. Robinson	5.00
Centennial, Clarksdale, Rev. B. J. Perkins, D. D.	5.00
New Jerusalem, Holly Ridge, Rev. A. J. Mahone	10.00
Quitman S. S. Con., Rev. J. W. Thompson, Marks	5.00
Mercy Seat S. S. Con., Indianola	5.00
Mt. Beulah, Indianola, Rev. T. B. Miles	10.00
South Miss., E. L. D. and D. Con., Rev. R. W. Dumas, Closter	5.00
First, Mound Bayou, Rev. A. A. Cosey, D. D.	10.00
Gulfport Assn., Rev. R. T. Sims, D. D., Canton	5.00
Mt. Zion, Canton, Rev. J. S. Drew	10.00
Madison County Assn., Rev. J. C. Lambert, Canton	5.00
Metropolitan, Clarksdale, Rev. W. E. Bradford	

Strangers Home, Greenwood, Dr. Higgins	5.00
Pleasant Grove, Madison, Rev. J. H. Taylor	5.00
Star of Bethel, Greenville, Rev. W. W. Lindsay, D. D.	5.00
Mt. Herob, Greenville, Rev. E. M. Wedington	5.00
Sweet Home, Greenwood, Rev. C. R. Johnson	5.00
J. M. B. Assn., Hazelhurst, Rev. A. J. Bradley	10.00
Salem, Yazoo City, Rev. J. P. Sanders	5.00
Macedonia, Natchez, Rev. J. J. Bell	5.00
China Grove, Russian, Rev. W. G. Wilson	5.00
Calvary, Vicksburg, Rev. L. H. Wynn	5.00
Zion Assn., Winona, Rev. E. L. Harper	5.00
New Hope, Vicksburg, Rev. G. J. Williams	5.00
Mt. Olive, Vicksburg	5.00
Everdale, Water Valley, Rev. E. B. Topp, D. D.	5.00
King Solomon, Vicksburg, Rev. J. H. C. Henry, D. D.	5.00
Union, Vicksburg	5.00
Mt Zion, Vicksburg, Rev. A. D. Purnell	5.00
Flowery Mt., McComb City	5.00
Shiloh, Natchez, Rev. Joe Drake	5.00
St. Paul, Shaw, Rev. J. H. Eubanks	5.00
New Traveler, Pickens, Rev. J. C. Harrison	5.00
White Rock, Pickens, Rev. J. C. Harrison	5.00
Chapel Hill, Raymond, Rev. H. C. White	5.00
Sardis E. Assn., Rev. J. R. Person	10.00
Mt. Calvary, Swan Lake, Rev. N. Grayson, D. D.	5.00
Mt. Moriah, Coffeeville, Rev. C. P. Bohannon	10.00
Old Mt. Carmel, Drew, Rev. J. Z. Keys	5.00
Mercy Seat, Greenville, Rev. A. B. Bolden, D. D.	5.00
Jacob Chapel, Minter City, Rev. C. V. Hill	5.00
Summitt, Summitt, Rev. L. S. Jones	5.00
First, Pass Christian, Rev. H. H. Lowe	5.00
Jerusalem, Hollyridge	5.00

MISSOURI.

Tabernacle, Kansas City, Rev. J. C. Patton, D. D.	5.00
Virginia Street, Carrollton, Rev. G. C. Quinn	5.00
North Missouri Assn., Rev. J. W. Underwood, C. R. McDowell Macon	10.00
Vine Street, Kansas City, Rev. D. A. Holmes	5.00
Second, Kansas City, Rev. S. W. Bacote, D. D.	5.00
New Era District Assn., Revs. C. H. Daniel, J. W. Wilson Kansas City	10.00
Mt. Carmel Assn., Louisiana, Rev. O. F. Nelson, D. D.	10.00
Pleasant Green, Kansas City, Rev. J. M. Booker, D. D.	5.00
Second, Independence, Rev. W. D. Hill	5.00
Friendship, Kansas City, Rev. S. C. Doyle	5.00
Eighth Center, Hannibal, Rev. E. H. McDonald, D. D.	5.00
State Convention, Kansas City, Rev. J. T. Caston, D. D., Jno. Goins, D. D., S. A. Moseley, D. D., St. Louis	25.00
Union, St. Louis, Rev. J. W. Ellington, D. D.	10.00
Antioch Assn., St. Louis, Rev. P. W. Dunovant, D. D.	10.00
Central, St. Louis, Rev. Geo. E. Stevens, D. D.	5.00
Compton Hill, St. Louis, Rev. H. Howell Harris, D. D.	5.00
Mt. Zion, St. Louis, Rev. D. P. Patton	5.00
Berean Assn., St. Louis, Rev. M. Owens, Rev. G. S. Allen	10.00
Washington Avenue, Springfield, Rev. L. M. Curtis	5.00

Second, Weston, Rev. W. H. Houston	5.00
Pleasant Hill, Popular Bluff, Rev. Wm. Reeves	5.00
Tabernacle, St. Louis, Rev. S. A. Moseley, D. D.	5.00
Southern, St. Louis, Rev. Jno Brown, Mrs. Lillie McAmore	10.00
Southern Mission, St. Louis, Rev. E. D. Jackson	15.00

NEBRASKA.

Mt. Zion, Lincoln, Rev. H. W. Botts, D. D.	5.00
Zion, Omaha, Rev. W. F. Botts, D. D., H. L. Anderson, Mrs. Nora Gray, Mrs. Rachel Anderson	20.00
Mt. Moriah, Omaha, Rev. H. R. McWilliam	5.00
Mt. Pisgah, Omaha, Rev. L. E. McGhee	5.00
New Era Assn., Rev. W. F. Botts, D. D., Omaha	10.00

NEW JERSEY.

North Jersey Assn., Rev. E. A. P. Cheek, D. D., Newark	5.00
Union, Orange, Rev. J. H. Hughes	5.00
Union Hill, Newark, Rev. J. A. Pullen	5.00
Union Temple, Atlantic City, Rev. Jeremiah P. Gregory	5.00
Salem, Jersey City, Rev. F. W. Means, D. D.	5.00
Bethsaida, Newark, Rev. C. T. Wilcher, D. D.	5.00
North Clinton, Orange, Rev. E. R. Franklin	5.00
Mt. Olive, East Orange, Rev. W. W. Fleming	5.00

NEW YORK.

Friendship, Buffalo, Rev. D. Robinson	5.00
First Shiloh, Buffalo, Rev. E. J. Echols, D. D.	5.00
Ebenezer, New York, Rev. Benj. W. Wicks	5.00
Mt. Moriah, New York, Rev. A. W. Nix, D. D.	5.00
Walker Memorial, New York, Rev. J. D. Bushell, D. D.	5.00

NORTH CAROLINA.

Tupper Memorial, Raleigh, Rev. T. H. Dwelle	5.00

OHIO.

Macedonia, Cleveland, Rev. W. L. McDonald	5.00
Mt. Moriah, Cleveland, Rev. W. Bogan	5.00
Shiloh, Cleveland, Rev. C. G. Fishback, D. D.	5.00
Zion Hill, Cleveland, Rev. C. C. Aller, D. D.	5.00
New Bethel, Cleveland, Rev. N. L. Shaw	5.00
Providence, Cleveland, Rev. J. W. Ribbins, D. D.	5.00
Beulah, Cleveland, Rev. E. Wm. Wright	5.00
Galilee, Barberton, Rev. I. M. Yancey	5.00
Lilly, Cleveland, Rev. J. A. Sellers	5.00
Providence, Cincinnati, Rev. B. Zanders	5.00
Friendship, Cleveland, Rev. A. Hawkins, D. D.	5.00
Ohio State Convention, Rev. J. F. Walker, D. D., Cincinnati	10.00
Beulah, Cleveland, Rev. R. G. Glover	5.00
St. Paul, Cleveland, Rev. R. S. Tatum	5.00
Mt. Calvary, Canton, Rev. G. T. Speaks	5.00
Mt. Zion, Akron, Rev. S. M. Hall, D. D.	5.00
Metropolitan, Cincinnati, Rev. J. Franklin Walker, D. D.	5.00
Second, Akron, Rev. R. A. Jones	5.00

New Hope, Middleton, Rev. J. G. Pennington	5.00
Shiloh, East Youngstown, Rev. P. L. Herod	5.00
Tabernacle, Cleveland, Rev. Wm. Vanpelt	5.00

OKLAHOMA.

First, Arbieeda, Rev. R. G. Dunlap	5.00
First, Chicasha, Rev. D. D. Jones	5.00
St. Mark Assn., Guthrie, Rev. B. A. Clark	10.00
First, T. T. Addison, Ardmore	5.00
First, Hashell, Rev. J. F. Kersh, D. D.	5.00
Second, Muscogee, Rev. W. E. Stewart	5.00
Mt. Zion, Guthrie, Rev. J. W. Creegs	5.00
Mt. Triumph, McAlester, Rev. W. R. Jackson	5.00
Bethlehem, McAlester, Rev. Frank Motley	5.00
State Convention	20.00
Calvary, Oklahoma City, Rev. A. M. Johnson	5.00
East Side, Okmulgee, Rev. J. A. Anderson, D. D.	5.00
Shiloh, Oklahoma City, Rev. B. J. Ashley	5.00
Tabernacle, Oklahoma City, Rev. E. W. Perry, D. D.	5.00
East Zion Assn., Rev. E. W. Perry, D. D., Oklahoma City	10.00
Colgate Assn., Rev. P. P. Dandridge, Wagoner	5.00
Rev. T. T. Lowe, Oklahoma City	5.00
Mt. Bethel, Tullahassee, Rev. A. C. Reaves	5.00
Fair View, Oklahoma City, Rev. J. D. Provo	5.00
Mt. Zion, Tulsa, Rev. R. A. Whittaker	5.00
First, Tulsa, Rev. J. H. Abernathy, D. D.	5.00
Morning Star, Tulsa, Rev. H. P. Patton	5.00
St. John, Rev. J. W. Johnson	5.00
Oak Grove Wright City, Rev. G. F. Stephens	5.00
St. Paul District Assn., Mrs. Sarah A. Glass, Sec'y Dewey	10.00

PENNSYLVANIA.

Calvary, Chester, Rev. J. R. Bennett, D. D.	5.00
New Hope, Braddock, Rev. J. H. Burk	5.00
Tasker Street, Philadelphia, Rev. J. T. Smith	5.00
Mt. Calvary, Philadelphia, Rev. F. M. Hedgeman	5.00
Holy Trinity, Philadelphia, Rev. W. F. Graham, D. D.	5.00
Shiloh, Williamsport, Rev. Phillip F. King	5.00
Ebenezer, Pittsburg, Rev. J. C. Austin	15.00
Metropolitan, Pittsburg, Rev. W. R. Brown	5.00
Mt. Zion, Steelton, Rev. Warner Brown, D. D.	5.00
First, Steelton, Rev. O. P. Goodwin, D. D.	5.00
Ebenezer, Philadelphia, Rev. A. Childs	5.00
Second, New Castle, Rev. S. J. Jackson	5.00
New England Convention, Rev. J. C. Jackson, D. D.	10.00
Zion, Philadelphia, Rev. W. H. Moses	5.00
Shiloh, Philadelphia, Rev. A. R. Robinson, D. D.	5.00
Second, Philadelphia, Rev. J. C. Jackson, D. D.	5.00
St. Luke, Philadelphia, Rev. S. A. Means	5.00
Antioch, North Glenside, Rev. J. B. Brandon, D. D.	5.00
Tabernacle, Philadelphia, Rev. S. J. Jones, D. D.	5.00
New Zion, Pittsburg, Rev. T. W. Walker	5.00
Emanuel, Rankin, Rev. L. A. Ford	5.00
Union, Philadelphia, Rev. G. W. Parks, D. D.	5.00

Central, Pittsburg, Rev. W. A. Jones 5.00
St. John, Meadville, Rev. J. R. Randall, D. D. 5.00

SOUTH CAROLINA.

Mountain Springs, Anderson, Rev. H. C. Anderson, D. D. ... 5.00
St. Paul, Anderson, Rev. S. P. Thompson 5.00
Royal, Anderson, Rev. H. C. Anderson 5.00
Sawmill, Bennettsville, Rev. J. J. Harrison 5.00
First Calvary, Columbia, Rev. D. P. Thompson 5.00
Orangeburg, Orangeburg, S. C., Mr. Fred D. Kennedy 5.00
Beulah, Rev. William Henry 5.00

TENNESSEE.

Tabernacle, Knoxville, Rev. I. C. Sherron 5.00
Mt. Olive, Clarksville, Rev. J. S. Swift 5.00
Mt. Olive, Decherd, Rev. W. H. Taylor 5.00
Porters Chapel, Kelso, Rev. W. H. Taylor 5.00
First Lookout, Chattanooga, Rev. E. H. Dial 5.00
Metropolitan, Memphis, Rev. G. W. Arkins 5.00
First Chelsea, Memphis 5.00
St. Paul Ave., Memphis, Rev. T. O. Fuller, D. D. 5.00
Tabernacle, Memphis, Rev. S. E. Griggs, D. D. 5.00
Grifield, Memphis, Rev. R. E. Harshaw 5.00
Spruce Street, Nashville, Rev. J. T. Brown 5.00
Oak Grove, Martin, Rev. R. H. Peoples 5.00
Miss. Valley Assn., Rev. V. N. Roundtree 10.00
West Tennessee Cen. Assn., Rev. D. Ingram 10.00
St. Luke, Memphis, Rev. C. J. Boston 5.00
St. Stephen, Memphis, Rev. J. L. Campbell, D. D. 5.00
Friendship, Rev. I. S. Strong, D. D. 5.00
Mt. Moriah, Memphis, Rev. A. D. Bell 5.00
Mt. Zion, Knoxville, Tenn., Rev. J. H. Henderson, D. D. ... 5.00
White Haven Assn., Rev. W. H. Mosby, Memphis 10.00
New Era Assn., Memphis, Rev. J. C. Cryer 10.00
Beale Ave., Memphis, Rev. J. L. Lewis 5.00
Central, Memphis, Rev. F. W. Williams 5.00
New Prospect, Memphis, Rev. B. J. Perkins, D. D. 5.00
Fairfield, Nashville, Rev. J. R. Staton 5.00
Salem, Memphis, Rev. R. B. Roberts, D. D. 5.00
Bethlehem, Memphis, Rev. C. L. Bartlett, D. D. 5.00
New Salem, Memphis, Rev. Wm. McDowell 5.00
Ebenezer, Memphis, Rev. R. T. Scott 5.00
Bloomfield, Memphis, Rev. R. B. Hayes 5.00
Friendship S. S. Con., Rev. A. L. Bartlett, D. D., Memphis .. 5.00
Beulah, Memphis, Rev. A. D. Dixon 5.00
Mt. Zion, Memphis, Rev. Wm. Thomas 5.00
Union, Memphis, Rev. H. B. Branson, D. D. 5.00
Mt. Moriah, Memphis, Rev. R. B. Branch 5.00
Friendship Assn., Rev. R. B. Branch, D. D. Memphis 10.00
First, Nashville, Rev. J. B. Singleton, D. D. 5.00
Mt. Vernon, Memphis, Rev. W. W. Whitton, D. D. 5.00
Honewell, Memphis, Rev. R. L. Pierce 5.00
First, East Nashville, Rev. W. S. Ellington, D. D., R. N. Bibb 10.00

Mt. Nebo, Memphis, Rev. A. H. Henderson 5.00
First, Ripley 5.00
Pilgrim Rest, Memphis, Rev. A. J. Jackson 5.00
Weir Hill, Whiteville, Rev. J. H. Mubane 5.00
St. James, Rev. E. Moore, Chattanooga 5.00

TEXAS.

Land Mark Assn., Houston, Rev. J. R. Burdett 10.00
Zion Baptist Assn., Detroit, Rev. A. D. Lennox 10.00
Zion Hill, Bushy Creek, Rev. J. D. Tubbs 10.00
Central Assn., Houston, Rev. John Jones 10.00
New Hope, Dallas, Rev. A. S. Jackson 5.00
Friendship Dist. Assn., Ft. Worth, Rev. A. L. Boone, D. D. 15.00
Mt. Gilead, Ft. Worth, Rev. A. L. Boone, D. D. 5.00
State Convention 10.00
Macedonia, Marshall, Rev. J. E. Campbell, D. D. 5.00
Lagrange Assn., Giddings, Rev. F. R. Ruffin 10.00
Willow Grove Assn., McGregor, Rev. T. B. Williams 8.00
Eighth Street, Temple, Rev. T. E. George 5.00
Pine Bluff, Pittsburg, Rev. Felix Jones 5.00
E. T. Assn., Tyler, Rev. R. B. Francis 10.00
West Union, Palestine, Rev. H. T. Wise 5.00
Northeast Texas, Pittsburg, Rev. F. W. Johnson 5.00
Little Zion, Nacogdoches, Rev. W. J. Readen 5.00
Cypress Assn., Rev. Jas. I. Gilmore, Wolfe City 10.00
True Light, Dallas, Rev. G. H. Washington, Jr. 5.00
Hopewell, Houston, Rev. F. L. Light, D. D. 5.00
Antioch, Houston, Rev. F. L. Lights, D. D. 5.00
Galilee, Marshall, Rev. W. F. Bledsoe 5.00
Union Chapel, Marshall, Rev. A. S. Webb 5.00

UTAH.

First, Salt Lake City, Rev. G. W. Harts, D. D. 10.00

VIRGINIA.

First, Clifton Forge, Rev. Thos. H. White, D. D. 5.00
Second, Richmond, Rev. Z. D. Lewis, D. D. 5.00
First, Petersburg, Rev. S. T. Eldridge 5.00

WEST VIRGINIA.

Zion, Parkersburg, Rev. J. W. Bohdurant 5.00
New River Assn., Sylvia, Rev. D. C. Hunter 5.00

WISCONSIN.

Mt. Olive, Milwaukee, Rev. S. Harper, D. D. 5.00
Mt. Zion, Milwaukee, Rev. I. A. Coppage 5.00
Zion, Racine, Rev. M. M. Fisher 5.00

INDIVIDUAL ENROLLMENT NATIONAL BAPTIST CONVENTION.

ALABAMA.

Rev. J. B. Anderson - Anniston Rev. W. L. Maddox -- Anniston
Rev. M. C. McEwen, Birmingham Rev. E. L. Phillips-Birmingham

Rev. J. P. Cain — Birmingham
Rev. W. M. Parker — Bessemer
Rev. P. W. White — Birmingham
Rev. W. M. Atmore — Bessemer
Rev. O. L. Freeman — Cardiff
Rev. J. L. Matthis — Dothan
Rev. A. T. Allen — Ensley
Rev. M. W. Talley — Gadsden
Rev. D. L. Griffin — Girard
Rev. N. N. Neeley, D. D. — Montgomery
Rev. G. W. Jackson, Montgomery
Rev. C. S. English — Mobile
Rev. S. D. Johnson Montgomery
Rev. L. C. Hamlin Montgomery
Rev. A. Blunt — Mobile
Rev. J. C. Hendricks — Montgomery
Rev. H. A. Rodgers — Selma
Rev. R. H. Bailey — Talladega
Rev. E. S. Dozier — Uniontown
Rev. I. T. Simpson, D. D. — Tuscaloosa
Rev. F. L. Sanders — Birmingham
Rev. [illegible] Willis — Birmingham
Rev. G. H. Conner — Birmingham
Rev. [illegible] — Birmingham
Rev. B. T. Thomas — Carbon Hill
Rev. J. H. [illegible] Smith — Eufaula
Mr. L. M. Scott — Fairfax
Rev. R. J. White — Girard
Rev. H. Smith — Lapine
Rev. J. Pius Barbour, D. D. — Montgomery
Rev. N. G. Howard — Montgomery
Rev. E. A. Tyson — Montgomery
Rev. J. P. Barlow — Montgomery
Rev. [illegible] S. Terry — Mumford
Rev. G. W. Williams — Montgomery
Rev. E. M. Bennett — Orrville
Rev. J. R. Keely — Plateau
Rev. C. Z. Lindsay — Spring Hill
Rev. C. A. J. Mallory — Rock Springs

ARKANSAS.

Rev. A. J. Jackson — Arkadelphia
Rev. S. L. Woolfork — Altheimer
Rev. I. B. Bentley — Brinkley
Rev. T. H. Heywood — Blytheville
Rev. S. A. Williams — Blytheville
Rev. J. W. Scull — Camden
Rev. B. F. Laden — Cotton Plant
Rev. D. S. Shadd, D. D. — Brinkley
Rev. L. C. Smith — Dermott
Rev. S. G. Gibson — Eudora
Rev. G. W. Taylor — Earle
Rev. J. W. Jackson — Ft. Smith
Rev. W. M. Bryant — Fordyce
Rev. E. M. Garrison — Fargo
Rev. S. S. Fairly — Helena
Rev. H. B. Bronson — Jonesboro
Rev. A. D. Wiley — Little Rock
Rev. B. L. Winston — Little Rock
Rev. G. W. Sanders — Little Rock
Rev. W. S. Jackson — Little Rock
Rev. C. S. Booker — Little Rock
Rev. P. J. Pettigrew — Little Rock
Rev. J. S. Land — N. Little Rock
Rev. P. T. Davis — Manderville
Rev. S. A. M. McRennie — Marianna
Rev. J. J. Johnson — Montrose
Rev. A. L. Taylor — Marvel
Rev. H. C. Reid — Boynton
Rev. J. T. Brooks — Blackton
Rev. C. R. Carrington — Blytheville
Rev. T. S. Sandefur — Camden
Rev. Dewitt Williams — Cotton Plant
Rev. G. W. Swinney — Dell
Rev. Jas. Jenkins — Damas
Rev. H. C. Reid — Boynton
Rev. J. S. Hinds — Earl
Rev. W. M. Jones — Ft. Smith
Rev. R. F. Hackenscull — Ferda
Mrs. C. L. Schatten — Forrest City
Rev. E. W. Wilson — Gurdon
Rev. M. E. Goodwyn — Hot Springs
Rev. J. T. Scott — Jennie
Rev. J. N. Taylor — Little Rock
Rev. James Garrett — Little Rock
Rev. J. W. Neal — Little Rock
Rev. Jos. A. Booker Little Rock
Rev. I. S. Powell — Little Rock
Rev. J. H. Hammond — Little Rock
Rev. L. L. Worlds — N. Little Rock
Rev. A. L. Taylor — Marvel
Rev. M. W. Russ — Magnolia
Rev. P. Shepherd — Magnolia
Rev. G. W. Pitts — LePass
Rev. C. H. Henry N. Little Rock

Rev. R. W. Patterson Pine Bluff
Rev. H. W. Savage — Pine Bluff
Rev. W. B. Brownlee — Pine Bluff
Rev. F. O. Bryant — Pine Bluff
Rev. L. C. Culliver — Pine Bluff
Rev. George Mitchell — Pine Bluff
Rev. W. H. Polk — Pine Bluff
Rev. W. L. Grant — Pine Bluff
Rev. J. L. Brown — Rosa
Rev. J. R. Johnson — Warren
Rev. W. W. Booker — Wilmot
Rev. R. J. Johnson — Wynne
Rev. C. A. Steed — Wilmot
Rev. J. H. Neasley — Altheimer
Rev. J. W. McCrary, D. D. — Pine Bluff
Rev. R. N. Rideout — Pine Bluff
Rev. W. E. Watson — Pine Bluff
Rev. C. B. Brewer — Pine Bluff
Rev. Isaac Hurris — Pine Bluff
Rev. S. W. Hill — Pine Bluff
Rev. W. E. Graham — Pine Bluff
Rev. H. Williams — Prescott
Rev. J. W. Stout — Scott
Rev. W. C. Howell — Texarkana
Rev. Lee James — Texarkana
Rev. T. P. Hilliard — Texarkana

CALIFORNIA.

Rev. Jno Aldridge — Los Angeles

DISTRICT OF COLUMBIA.

Rev. Joseph P. Green — Washington
Rev. T. T. Taylor — Washington
Rev. S. G. Lampkin — Washington
Rev. Geo. W. Brent — Washington

FLORIDA.

Rev. V. [illegible] Summers — Crystal River
Rev. J. H. Grant — Deerfield
Rev. W. M. Poe — Eustis
Rev. R. W. Lawrence — Daytona
Rev. J. W. Davis — Fernandina
Rev. N. H. Jones — Fernandina
Rev. J. R. Talley — Fernandina
Rev. H. R. McDonald — Ft. Pierce
Rev. J. B. Green, D. D. — Jacksonville
Rev. W. C. Brown, D. D. — Jacksonville
Rev. J. W. Drake — Miami
Rev. G. P. McKinney — Live Oak
Rev. S. Brown — Martin
Rev. S. B. Bryant — Muskogee
Rev. G. E. O. Whithurst — Manavista
Rev. J. A. Pinlayson — Madison
Rev. J. C. Brown — New Syma
Rev. J. R. Evans — Miami
Rev. E. Thompson — Ormond
Rev. H. K. Hill, D. D. — Orlando
Rev. O. M. McQueen — Reddick
Rev. O. B. Brown — Reddick
Rev. D. H. Gammon — Tampa
Rev. J. B. Murray — Warrington

GEORGIA.

Rev. E. G. Thomas — Bainbridge
Rev. J. M. Nabritt, D. D. — Augusta
Rev. B. J. Jackson — Atlanta
Rev. R. R. Smith — Atlanta
Rev. R. D. Pounder — Albany
Prof. Jno. Hope — Atlanta
Rev. Stanley Grove — Atlanta
Rev. W. P. Strickland — Atlanta
Rev. W. H. Thomas — Atlanta
Rev. W. G. Thomas — Atlanta
Rev. C. H. Young — Atlanta
Rev. R. C. Calhoun — Augusta
Rev. W. P. Sanders — Barnesville
Rev. N. H. Gamble — Athens
Rev. B. H Hogan — Columbus
Rev. J. P. Miller, D. D. Columbus
Rev. W. A. Reid — Columbus
Rev. Wm. P. King — Columbus
Rev. J. H. Smith — Columbus
Rev. R. P. Lewis — Columbus
Rev. H. M. Smith — Crawford
Rev. J. W. Thomas — Brunswich
Rev. H. M. Smith, Jr., — Gainesville
Rev. N. A. Lester — Cairo
Rev. L. D Bunn — Macon
Rev W. M. Pullam — Martin
Rev. G. L. Allen — Madison
Rev. W. M. Howard — Madison
Rev. W. M. Cray — Savannah
Rev. G. L. Dudley — Savannah

Rev. Mack Merchison Savannah
Rev. J. E. Hawkins -- Valdosta
Rev. A. R. Starling -- Waycross
Rev. S. S. Broadnax-Thomasville
Rev. L. T. Jones ------ Atlanta
Rev. I. J. Yancy ------ Augusta
Rev. McCullough ---- Savannah
Rev. J. T. Sanders ---- Valdosta
Rev. W. H. Brown -- Waycross
Rev. C. W. Woodson -------
---------- Stone Mountain

ILLINOIS.

Rev. G. E. Banks ---- Chicago
Rev. R. M. Patterson -- Chicago
Rev. E. H. Fletcher -- Chicago
Rev. S. P. Smith ---- Chicago
Rev. Isom Smart ---- Chicago
Rev. A. Overton ------ Chicago
Rev. D. H. Harris ---- Chicago
Rev. N. H. Ellison -- Chicago
Rev. H. W. Bowen, D. D. ----
---------- Chicago
Rev. J. H. Blackwell - Evanston
Rev. David Mosely -- Freeport
Rev. O. W. Williams ---- Joliet
Rev. T. A. Johnson - Upper Alton
Rev. W. L. Thomas ---- Chicago
Rev. J. W. Stewart ---- Chicago
Rev. J. L. Davis ---- Chicago
Rev. J. E. White ---- Chicago
Rev. L. Green ------ Chicago
Rev. W. M. Nix ------ Chicago
Rev. R. H. Rayland ---- Chicago
Rev. M. R. Thomas ---- Chicago
Rev. D. W. Suffs ------ Chicago
Rev. I. T. Thomas, D. D. ----
---------- Evanston
Rev. M. T. Epps ------ Lovejoy
Rev. A. Madison ---- Kawanee

INDIANA.

Rev. M. M. Porter, D. D. ----
---------- Bloomington
Rev. J. H. Garnett ------ Gary
Rev. A. W. White ------ Gary
Rev. G. W. Ward, D. D. ----
---------- Indianapolis
Rev. N. E. Joseph, D. D. ----
---------- Indianapolis
Rev. H. T. Borders, D. D. ---
---------- Indianapolis
Rev. H. D. McNeal Indianapolis
Rev. B. J. F. Westbrook, D. D.
---------- Indianapolis
Rev. C. A. Nelson -- New Albany
Rev. C. L. Mason -- South Bend
Rev. W. F. Frazier -- Chicago
Rev. J. R. Robinson ---- Gary
Rev. J. L. Adams- Indianapolis
Rev. C. H. Johnson Indianapolis
Rev. S. P. Kennedy Indianapolis
Rev. J. P. Holmes, D. D. ----
---------- Indianapolis
Rev. F. K. White - Indianapolis
Rev. Y. C. Teal ---- Lafayette
Rev. J. L. Love ---- Princeton

IOWA.

Rev. F. Troop -- Council Bluff
Rev. R. A. Broyles -- Waterloo

KANSAS.

Rev. R. A. Cartwright - Parsons
Rev. G. N. Jackson -- Lawrence
Rev. W. H. Beasley-Leavenworth
Rev. J. H. Robinson - Quindaro
Rev. N. C. Cartwright - Atchison
Rev. J. W. Hayes - Leavenworth
Rev. J. H. VanLue - Kansas City
Rev. A. L. Gardner ------ Weir

KENTUCKY.

Rev. H. Bowen ---- Anchorage
Rev. J. W. Johnson ---- Fulton
Rev. A. L. Lee ----- Diablack
Rev. J. W. Jackson -- Lexington
Rev. J. L. Brown ---- Louisville
Prof. W. H. Stewart - Louisville
Rev. W. P. Offutt, D. D. ----
Rev. G. W. Hampton-Anchorage
Rev. J. Francis Wilson, D. D. -
---------- Harrodsburg
Rev. J. M. Williams - Louisville
Rev. Jas. W. Gibson - Louisville
Rev. C. A. H. Shumake ----
---------- Louisville

---------- Louisville
Rev. T. F. Smith ---- Paducah
Rev. H. B. Britt ---- Louisville
Rev. P. M. Farland ---- Nepton

LOUISIANA.

Rev. A. M. Lewis ------ Algiers
Rev. Jas. Foster -- Baton Rouge
Rev. Robert Brooks -------
---------- Baton Rouge
Rev. S. W. Clark - Baton Rouge
Rev. W. L. Scott - Baton Rouge
Rev. J. W. White - Alexandria
Rev. A. Singleton - Baton Rouge
Rev. C. J. Smith ---- Bachelor
Rev. Wm. Taylor -- Baton Rouge
Rev. Wm. Higgins-Baton Rouge

Rev. P. L. Lewis ---- Crowley
Rev. Henry Oliens ----------
---------- Donaldsonville
Rev. R. B. Sloan ---- Frierson
Rev. W. H. McCall -- DeRidder
Rev. A. H. Favors ---- Garyville
Rev. S. G. Gaither --------
---------- Lake Providence
Rev. P. J. Jones ------ Monroe
Rev. M. J. Foster ---- Monroe
Rev. Jno Marks, D. D. ----
---------- New Orleans
Rev. Wm. Sledge -- New Orleans
Rev. A. B. Williams-New Orleans
Rev. E. P. Columbus ------
---------- New Orleans
Rev. I. C. Noah ---- New Iberia
Rev. I. P. Gaskins-New Orleans
Rev. D. M. Brown ---- Ruston
Rev. I. A. Carter --- Shreveport
Rev. L. Scott -------- Trenton
Rev. S. L. Holland -- Simsboro
Rev. T. Washington ---- Tarras
Rev. L. C. Simmons - Opelousas
Rev. E. H. J. DeVove ------
---------- New Orleans
Rev. R. W. Balls - Scottlandville
Rev. G. D. Bowler -- Winnsboro
Rev. J. W. White - Alexandria
Rev. A. Singleton ----------
---------- Baton Rouge
Rev. J. W. White - Alexandria
Rev. A. Singleton - Baton Rouge
Rev. C. J. Smith ---- Bachelor
Rev. Wm. Taylor -- Baton Rouge
Rev. Wm. Higgins-Baton Rouge
Rev. C. J. Smith ---- Bachelor
Rev. Wm. Taylor - Baton Rouge
Rev. Wm. Higgins-Baton Rouge
Rev. Wm. Turley ------ Seltus
Rev. L. C. Ross ------ Crowley
Rev. Wm. Roquemore-Fullerton
Rev. E. J. Ellis-Donaldsonville
Rev. G. W. Owens --------
---------- Lake Providence
Rev. J. R. Roshelle --- Gibsland
Rev. P. L. Silas -- Lake Charles
Rev. L. E. Muse ---- Monroe
Rev. G. H. Hendricks ------
---------- New Orleans
Rev. Joseph Morris-New Orleans
Rev. E. A. Dorsey-New Orleans
Rev. C. L. Pounds-New Orleans
Rev. I. H. Perkins-New Orleans
Rev. N. Maker -- New Orleans
Rev. F. H. Colliers-New Orleans
Rev. T. A. Levy ---- Rosedale
Hon. C. M. Robinson-Shreveport
Rev. G. M. Scott -- Shreveport
Rev. H. B. Bennett -- Oakdale
Rev. J. A. Steadman-Shreveport
Rev. J. E. Evans -- Shreveport
Rev. D. W. Harden - Shreveport
Rev. H. K. Griffin -- Winnsboro
Rev. A. L. Carpenter -- Onachita
Rev. S. Lundy -- Plaquenines

MARYLAND.

Rev. J. H. Green, D. D. ----
---------- Baltimore
Mrs Bettie Lacy -- Baltimore
Rev. S. J. Edwards -- Baltimore

MASSACHUSETTS.

Rev. J. Francis Robinson, D. D. ----------
---------- Boston
Mr. S. L. McCoy ------ Boston
Rev. D. S. Klugh, D. D. (Life)
---------- Boston
Rev. J. E. Pendleton ------
---------- Brookline

MICHIGAN.

Rev. J. H. Johnson ____ Detroit
Rev. J. H. Penick ____ Dresden
Rev. Wm. Fennell, Sr. __ Detroit
Rev. Wm. Fennell, Jr. _ Detroit
Rev. J. W. Croyers ____ Detroit
Mr. L. Hardy Denson __ Detroit
Rev. J. B. Glover ____ Detroit
Rev. J. C. Derrick ____ Detroit
Mr. Manca Jones ____ Detroit
Rev. R. M. Gilbert __ Ann Arbor
Rev. J. B. Glover, D. D._Detroit
Rev. S. J. Wooden ____ Detroit
Rev. M. L. Hardy ____ Detroit
Rev. Wm. C. Underwood_Detroit
Rev. S. J. Wooden ____ Detroit
Rev. C. W. James ____ Flint

MINNESOTA.

Rev. T. J. Carr, D. D. St. Paul

MISSISSIPPI.

Rev. A. D. Walls ____ Africa
Rev. W. M. Mason __ Bonarire
Rev. W. D. Jude ____ Coachoma
Rev. W. M. Holliday _ Canton
Rev. C. Hutchinson __ Corinth
Rev. Geo. H. Clifton _ Columbus
Rev. E. H. Hampton _ Greenville
Rev. H. J. Standback_Greenville
Rev. A. B. Washington ____ Greenville
Rev. C. R. Johnson _ Greenville
Rev. W. H. Whiting _ Greenville
Rev. Gus Nabors __ Greenwood
Rev. W. H. Sanders __ Itta Bena
Rev. Charles Boyd __ Jackson
Rev. W. C. Clay ____ Louise
Rev. J. C. Armstrong _ Meridian
Prof. Geo. M. Reese _ Meridian
Rev. S. T. Anderson ____ Marks
Rev. J. E. Flynn ____ Meridian
Rev. J. T Davis ____ Meridian
Rev. R. S. Buckner_Wintersville
Rev. John Griffin __ __Whaley
Rev. L. A. Hays __ Yazoo City
Rev. G. L. Lewis ____ Vicksburg
Rev. W. M. Jones __ Vicksburg
Rev. G. W. Strong __ Tutwiler
Rev. Z. D. Jackson ____
Rev. J. D. Gordon ____
Rev. E. G. Mason ____
Rev. A. L. Hill ____
Rev. D. D. Smith ____
Rev. J. D. Drenn ____ Canton
Rev. I. C. Hazzart ____ Baird
Rev. C. T. Stamps, D. D._Biloxi
Rev. J. W. Madison _ Clarksdale
Rev. R. C. Gaillon __ Clarksdale
Rev. A. B. Bolden, D. D. ____ Greenville
Rev. G. W. Williams _ Greenville
Rev. W. C. Gillespie_Greenwood
Rev. J. H. Hawkins _ Greenville
Rev. J. H. Davenport_Greenville
Rev. A. H. Harris _ Greenwood
Rev. E. M. Suddott_Hutchinson
Rev. W. S. Stephens _ Indianola
Rev. T. C. Williams __ Jackson
Rev. G. A. Hobbs ____ Leland
Rev. J. C. Armstrong_Meridian
Rev. J. J. Overstreet _ Meridian
Rev. James Brown __ Meridian
Rev. N. W. Watlace __ Meridian
Rev. I. S. Pettus ____ Meridian
Rev. P. P. McIntyre_Swiftwater
Rev. D. L. Clifton __ Vicksburg
Rev. D. McCoy ____ Vicksburg
Rev. J. H. Vaughn ____ Shaw
Rev. J. P. Sanders__ Yazoo City
Rev. C. R. Pearson ____
Rev. A. M. Hardy ____
Rev. J. M. Martin ____
Rev. James Patterson __
Rev. W. E. Mack ____
Rev. A. Moody ____

MISSOURI.

Rev. W. H. Hill_Cape Girardian
Rev. J. W. Jenkins_Kansas City
Rev. B. J. Davis __ Kansas City
Rev. Jno. Goins, D. D., ____ Kansas City
Rev. J. A. Hill ____ Clayton
Rev. L. W. Harrison __ Fulton
Rev. Jas. S. Anderson ____ Kansas City
Rev. D. A. Willis ____ Kirkwood

Rev. Geo. W. Dickerson ____ St. Louis
Rev. S. S. Jones____ St. Louis
Rev. J. C. Martin ____ St. Louis
Rev. R. C. Clofton ____ St. Louis
Rev. G. W. Clemmons _ St. Louis
Rev. M. Dodson ____ St. Louis
Rev. J. W. Jenkins_Kansas City
Rev. S. T. Patterson _ St. Louis
Rev. L. E. Molton __ St. Louis
Rev. J. A. Shield __ St. Louis
Rev. J. T. Thomas __ St. Louis
Rev. E. Cook ____ St. Louis
Rev. John Brown ____ St. Louis
Rev. A. N. Nance ____ St. Louis
Rev F. L. Levyford __ St. Louis
Rev. J. J. Johnson ____ St. Louis
Rev. J. B. Ballard __ St. Louis
Rev. E. A. Robertson _ St. Louis
Rev. W. M. Smith ___ St. Louis
Rev. J. H. Smith ____ St. Louis
Rev. J. H. Oden ____ St. Louis
Rev. J. J. Cheefus ____ St. Louis
Rev. D. L. Langford _ St. Louis
Rev. G. W. Wright __ St. Louis
Rev. W. L. Johnson _ St. Louis
Rev. G. L. Allen ____ St. Louis
Rev. R. W. Critz ____ St. Louis
Rev. S. J. Cromwell _ St. Charles

NEBRASKA.

Rev. J. Costello ____ Omaha
Rev. Wm. Franklin __ Omaha
Rev. P. Stoves ____ Lincoln

NEW JERSEY.

Rev. W. F. Watkins __ Orange
Rev. L. B. Brooks_E. Rutherford
Rev. D. Y. Campbell Plainfield
Rev. W. A. Epps __ Jersey City

NEW YORK.

Rev. L. Holloway ____ Syracuse
Rev. J. E. Yowell ____ New York

OKLAHOMA.

Rev. G. W. Perkins __ Ardmore
Rev. R. G. Dunlap __ Arkinda
Rev. E. V. VanHolt __ Chateau
Rev. Charles Richardson ____ Cleveland
Rev. D. B. Hill ____ Chickasha
Rev. M. C. Griffin ____ Elreno
Rev. J. S. Wilson __ Holdenville
Rev. J. R. Hubbard ____ Laura
Rev. H. P. Patton ____ Lusa
Rev. C. N. Moran_Oklahoma City
Rev. A. M. Johnson ____ Oklahoma City
Rev. J. A. Anderson, D. D. __ Okmulgee
Rev. E. L. Barber ____ Red Bird
Rev. P. L. Carter __ Stradford
Rev. A. C. Capers ____ Sapulpa
Rev. E. W. Bryant ____ Tulsa
Rev. W. L. Humphrey _ Amanda
Rev. W. M. Drake ____ Briston
Rev. N. H. Robinson_Centerville
Rev. W. M. Thomas __ Cushing
Rev. C. C. Clark ____ Frederick
Rev. J. W. Jones ____ Guthrie
Rev. H. E. Owens _ __ Lawton
Rev. Z. H. Hucherson_Muskogee
Rev. A. L. Branch __ McAlester
Rev. J. W. Johnson ____ Oklahoma City
Rev. C. N. Morgan ____ Oklahoma City
Rev. N. A. Robinson_Rentieville
Rev. J. Austin ____ Sapulpa
Rev. A. C. Chism ____ Sapulpa
Rev. C. E. Bailey ____ Tulsa
Rev. S. A. J. Bumpass_Valliant

OHIO.

Rev. Wm. Robinson __ Cleveland
Rev. D. Buster ____ Cleveland
Rev. B. J. Glover ____ Cleveland
Rev. R. Coles Love _ Columbus
Rev. George Cotton __ Cleveland
Rev. L. W. Johnson _ Cleveland

Rev. S. S. Scissen -- Cincinnati
Rev. H. G. Shipp -- Cleveland
Rev. A. L. Stevens -- Springfield
Rev. J. H. Pius, D. D.-Columbus
Rev. J. W. Shaw ------ Dayton

PENNSYLVANIA.

Rev. J. A. J. Cochrel -- Erie
Rev. L. G. Jordan, D. D. ____ ---------- Philadelphia
Rev. L. D. Atkins-Philadelphia
Rev. J. M. Moses, D. D. ____ ---------- Philadelphia
Rev. W. F. Graham, D. D. ____ ---------- Philadelphia
Rev. P. H. Hughes-Philadelphia
Rev. R. D. Fagan - Philadelphia
Rev. S. A. Jordan -- Pittsburg
Miss Lucile Buckner - Pittsburg
Rev. H. W. Childs -- Pittsburg
Miss Mattie Parks -- Pittsburg
Rev. J. E. West ____ Pittsburg
Rev. J. M. Sanford ____ Leary
Rev. Robert West - Philadelphia
Rev. Chas L. Blackwell, D. D. ---------- Philadelphia
Rev. W. M. Bell -- Philadelphia
Rev. M. E. Scott -- Philadelphia
Rev. John Sanders-Philadelphia
Rev. F. B. Mitchell-Philadelphia
Rev. E. W. Moore -- Pittsburg
Mrs. A. E. West ____ Pittsburg
Rev. Fred Clark ____ Pittsburg
Rev. Thos L. Ballou -- Pittsburg
Rev. C. C. Adams ____ Swissvale

SOUTH CAROLINA.

Rev. H. M. Moore -- Columbia
Rev. C. D. Hubert -- Darlington
Rev. R. G. Dawson-Lowndesboro
Rev. J. F. Marshall - McCormick
Rev. J. J. Golson -- Ninety-Six
Rev. S. L. Finley ____ Chester
Rev. W. M. Howard - Darlington
Rev. J. W. Matthis ____ Laurens
Rev. A. W. Brown -- Newberry

TENNESSEE.

Rev. J. H. Hugh -- Chattanooga
Rev. E. F. Gooch -- Chattanooga
Rev. A Parr ____ Brownsville
Rev. C. O. Boothe, D. D. ____ ---------- Chattanooga
Rev. E. M. C. Moore -- Knoxville
Rev. J. T. Martin ____ Jackson
Rev. E. M. Seymour, D. D. -- ---------- Knoxville
Rev. H. C. Swaine -- McKenzie
Rev. Wm. H. Young -- Memphis
Rev. J. F. Greenwood Memphis
Rev. M. C. Springer -- Memphis
Rev. I. D. Cheer ____ Memphis
Rev. G. F. Arnold ____ Memphis
Rev. E. L. Miller ____ Memphis
Rev. B. R. Bell ------ Memphis
Rev. C. W. Graham, D. D. -- ---------- Memphis
Rev. L. C. Moore ____ Memphis
Rev. H. M. Tate ____ Memphis
Rev. H. Green ------ Memphis
Rev. Wm. McCutcheon ---------- Chattanooga
Rev. N. J. Odneal - Brownsville
Rev. Mack T. Williams - Jackson
Rev. T. Rodgers -- Knoxville
Rev. S. P. Lee ____ Knoxville
Rev. E. C. McConnico-Lexington
Rev. M. Johnson ____ Memphis
Rev. H. Taylor ------ Memphis
Rev. S. M. Tate ------ Memphis
Rev. Wm. Collier ____ Memphis
Rev. E. L. Bowden - McKenzie
Rev. Wm. Rivens ____ Memphis
Rev. Wm. Durham -- Memphis
Rev. Wm. Matlock ____ Memphis
Rev. C. P. Jackson ____ Memphis
Rev. R. L. Pierce -- Memphis
Dr. Jas. Patton ____ Memphis
Rev. M. S. Stewart -- Memphis
Prof. S. P. Harris -- Nashville
Rev. A. D. Hurt ____ Nashville
Rev. N. McGee ____ Nashville
Prof. E. T. Brown -- Nashville
Rev. Samuel -------- Nashville

Rev. Wm. Haynes, D. D. ____ ---------- Nashville
Rev. L. A. King ____ Nashville
Rev. S. P. Tony ____ Nashville
Rev. S. N. Vass, D. D. Nashville
Rev. D. C. Patterson - Nashville
Rev. B. U. Hurt ____ Nashville
Rev. C. L. Goldsby -- Nashville
Dr. J. T. Brown ____ Nashville
Rev. W. P. Woodson -- Paris
Rev. E. H. Dial -- Chattanooga
Rev. A. M. Townsend, D. D., ---------- Nashville
Rev. A. A. Bennett -- Nashville
Rev. C. W. Logan ____ Nashville
Rev. J. D. Singleton, D. D. -- ---------- Nashville
Rev. E. M. Lawrence, D. D. -- ---------- Nashville
Rev. L. A. Kemp ____ Nashville
Rev. W. H. Brewster Somerville

TEXAS.

Rev. Miles W. Jenkins - Abilene
Rev. A. G. Menogan - Amarilla
Rev. J. S. Simmons - Beaumont
Rev. M. T. Waters -- Corsicana
Rev. J. A. Brown --- Cleburne
Rev. D. A. Scott ------ Dallas
Rev. A. S. Jackson ------ Dallas
Rev. E. L. Harrison ---- Ennis
Rev. A. L. Boone, D. D. ____ ---------- Ft. Worth
Rev. F. R. Ruffins -- Giddings
Rev. Alexander Oliver - Houston
Rev. J. W. Edwards -- Houston
Rev. J. H. Harrington-Kaufman
Prof. A. A. Mays -- Longview
Rev. M. B. Williams -- McGregor
Rev. J. D. Stubbs ____ Marshall
Rev. Wm. Sexton ------ Nash
Rev. G. R. King ------ Palestine
Rev. E. W. Johnson -- Pittsburg
Rev. Wm. Anderson-San Antonio
Rev. R. B. Francis ____ Tyler
Rev. Felix Jones -- Texarkana
Rev. A. T. Stewart, D. D. ____
Rev. Jas. I. Gilmore -- Wolf City ---------- Tyler
Rev. E. E. Knox ------ Austin
Rev. U. S. Keeling -- Beaumont
Rev. M. M. Harris -- Beaumont
Rev. A. L. Moore -- Corsicana
Rev. E. M. Clemmons Colorado
Rev. G. W. Washington - Dallas
Rev. F. B. Williams ____ Ennis
Rev. M. K. Curry ____ Ft. Worth
Rev. B. J. Brown -- Gainesville
Prof. W. L. Davis -- Houston
Prof. E. P. Pierson -- Houston
Rev. I. M. Terrell ____ Houston
Rev. W. H. Germany -- Kountze
Rev. J. W. Bailey, D. D. ____ ---------- Marshall
Rev. J. W. Whittaker Marshall
Rev. J. H. Mays ____ Marshall
Rev. H. T. Wise ____ Palestine
Rev. H. H. Williams Port Arthur
Rev. Joshua Miner ------ Paris
Rev. H. M. Edwards - Texarkana
Rev. J. B. Atkins -- Texarkana
Rev. P. W. Wesley -- Texarkana
Rev. A. L. Wright-Wichita Falls
Rev. J. W. Davis-Wichita Falls

VIRGINIA.

Rev. C. E. Miller -- E. Radford
Rev. B. Tyrrell, D. D.-Lynchburg
Rev. B. Tyrrell, D. D.-Lynchburg
Rev. S. T. Eldridge - Petersburg

WEST VIRGINIA.

Rev. S. N. Harris ____ Beckley
Rev. V. S. Smith -- Huntington
Rev R. J. Watson - Montgomery

WISCONSIN.

Rev. Walter W. Brown -- Beloit
Rev E. J. Manning - Milwaukee
Rev I. A. Cappage - Milwaukee

JOURNAL

OF THE

Twentieth Annual Session

OF THE

Woman's Convention Auxiliary

TO THE

National Baptist Convention

HELD WITH THE

Olivet Baptist Church
Chicago, Illinois

REV. L. K. WILLIAMS, Pastor

September 7-12, 1921

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 cooperation of women and children in collecting and raising money for education and missions at home and abroad.

ARTICLE III.—OFFICERS.

The officers shall be a President, a Vice President-at-large, a Vice President from each state, a Corresponding Secretary, Recording Secretary, Assistant Recording Secretary and 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 Women'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 societies 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 thereabout.

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 at each annual session of the Baptist Woman's Convention, what has been done toward carrying out the objects of the organization.

Article 11. The By-laws may be altered or amended by a two-thirds majority vote at any annual meeting, three months' previous notice having been sent through the Secretary to the Woman's Missionary Convention. The Corresponding Secretary shall notify each Vice President of the proposed amendment.

Article 12. All members shall remain during the session unless permission to leave is granted 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	Asst. Recording Secretary
Mrs. E. Arlington Wilson, Texas	Historian
Miss Nannie H. Burroughs, D. C.	Corresponding Secretary
Mrs. E. E. Whitfield, D. C.	Field Secretary

STATE DIRECTORY.

Mrs. R. E. Pitts	Box 288, Uniontown, Ala.
Mrs. Alice Fowlkes	Box 197, Birmingham, Ala.
Mrs. S. C. Shanks	Pine Bluff, Ark.
Mrs. Mary E. Hite	Washington, D. C.
Mrs. Janie Morris	Fla.
Mrs. S. F. Brown	Newnan, Ga.
Mrs. E. T. Lean	414 E. Tremont St., Champaign, Ill.
Mrs. W. A. Brown	Iowa
Mrs. A. D. Winstead	Indianapolis, Ind.
Mrs. Emma Gaines	1182 Buchanan St., Topeka, Kans.
Mrs. F. R. Givens	Louisville, Ky.
Mrs. M. T. Wells	2420 S. Claiborne, New Orleans, La.
Mrs. Lula Richardson	Md.
Mrs. Anna Jordan	Minn.
Mrs. A. A. Cosey	Mound Bayou, Miss.
Mrs. A. J. Ahington	Mo.
Mrs. Gussie Allen	Neb.
Mrs. Violet A. Johnson	N. J.
Mrs. F. E. Mason	Okla.
Mrs. Lillie Thomas	Ohio
Mrs. Amanda East	Williamsport, Pa.
Mrs. Florence P. Cooper	338 S. Lauderdale St., Memphis, Tenn.
Mrs. S. L. Alsobrook	Texas.
Mrs. L. W. Terrell	Lynchburg, Va.
Mrs. Fannie Cobb	Charleston, W. Va.
Mrs. W. D. Carter	Seattle, Wash.
Mrs. James Monroe	530 Winsdor Ave., Windsor, Ont.

EXECUTIVE BOARD.

Mrs. R. T. Pollard	Selma Univ., Selma, Ala.
Mrs. M. L. Barnes	Dora, Ala.
Mrs. S. E. Bailey	Dermott, Ark.
Mrs. Anna C. Williams	Washington, D. C.
Mrs. V. T. Hill	Fla.
Miss Bessie Foster	137 Walker St., Savannah, Ga.
Mrs. C. D. Trice	3710 Wabash Ave., Chicago, Ill.
Mrs. J. B. Rush	Iowa
Mrs. M. V. Parrish	Louisville, Ky.
Mrs. Ida Frazier Bates	1713 Wabash Ave., Wichita, Kans.

Mrs. J. P. Harding	934 Cain St., Shreveport, La.
Mrs. Lula Richardson	Md.
Mrs. Fannie Dodd Sears	Minn.
Mrs. M. J. Walker	Yazoo City, Miss.
Mrs. C. R. McDowell	Hannibal, Mo.
Mrs. S. A. Botts	Neb.
Mrs. Rosa Henderson	Newark, N. J.
Mrs. M. J. Brockway	Oklahoma City, Okla.
Mrs. Ruth L. Bennett	Chester, Pa.
Mrs. M. H. Flowers	Nashville, Tenn.
Mrs. J. N. Moss	Dallas, Texas
Mrs. Z. D. Lewis	Va.
Mrs. M. M. W. Arter	Harpers Ferry, W. Va.
Mrs. James Monroe	Windsor, Ont.

SUPERINTENDENTS OF CHILDREN'S BANDS.

Mrs. V. B. Pearson	Auburn, Ala.
Mrs. Josie Jenkins	Ala.
Mrs. Lulu Childress	Ark.
Mrs. Sarah F. Lewis	D. C.
Mrs. Nancy Lewis	Fla.
Mrs. Hattie Harris	Atlanta, Ga.
Mrs. Lizzie Smith	Ill.
Mrs. Elaine Sydnor	Mo.
Mrs. Ada Woodson	Neb.
Mrs. Ella Kent	Knoxville, Tenn.
Mrs. M. S. Jones	Denison, Texas

OFFICIAL PROGRAM
of the
Twentieth Annual Session of the Woman's Convention Auxiliary to National Baptist Convention

With the Olivet Baptist Church, Rev. L. K. Williams, Pastor, Chicago, Ill.

September 7th-12th, 1921.

WEDNESDAY AFTERNOON, SEPT. 7, 1921.

2:00 Formal Opening of the Woman's Convention,
Olivet Baptist Church, Rev. L. K. Williams, Pastor,
Mrs. S. Willie Layten, President, presiding

2:10 Devotional Services—"Amazing Love"—Eph. 3:19
Led by Representatives from Alabama

2:30 Music—Congregational Singing—No. 124 Joyful Praise

2:45 Enrollment

3:15 Music—Congregational Singing—No. 110 Joyful Praise

3:30 Welcome Addresses:
On Behalf of the Church—Mrs. L. R. Edding
On Behalf of Union District—Mrs. L. H. Jackson
On Behalf of Bethlehem District—Mrs. C. D. Trice
On Behalf of State—Mrs. Eva T. Dean

Response—Mrs. A. C. Williams, District of Columbia
4:30 Enrollment—Seating of delegates by states
Offering—Announcements—Adjournment

WEDNESDAY EVENING.

7:30 Devotional Services—"The Clear View of Duty"—Acts 10:6
Led by Representatives from Arkansas
8:00 Song Service—Convention Choir and Delegates
Song Book—Joyful Praise
8:30 Sermon—Rev. J. H. Hughes, Orange, New Jersey
Music
Offering—Announcements—Adjournment
RECEPTION given in honor of the guests by the State Convention

---

THURSDAY MORNING, SEPT. 8

9:30 Devotional Services—"The Christian as a Lamp"—Matt. 5:14
Led by Representatives from the District of Columbia
10:00 Music.
10:20 Annual Address of the President,
Mrs. S. Willie Layten, Pennsylvania
Music
Offering—Announcements—Adjournment

THURSDAY AFTERNOON.

2:30 Devotional Services—"Grace for Peculiar Need"—2 Cor. 12:9
Led by Representatives from Florida
3:00 Music
3:10 Report of the Corresponding Secretary
Miss Nannie Helen Burroughs, Washington, D. C.
Music
Offering—Announcements—Adjournment

THURSDAY EVENING

7:30 Devotional Services—"Comrades of the Master"—Philippians 4:3
Led by Representatives from Georgia
8:00 Report of the Treasurer—Mrs. Mary V. Parrish
Report of the Financial Representative—Mrs. Ruth L. Bennett
Report of the Field Secretary—Mrs. E. E. Whitfield
Address—Mrs. E. Arlington Wilson, Historian
Greetings from the States—State Directors, Presidents of State and District Conventions (Three minutes will be allowed each speaker)
Music
Offering—Announcements—Adjournment

FRIDAY MORNING, SEPT. 9

9:30 Devotional Services—"In Time of Storm"—Acts 27:31
Led by Representatives from Indiana
10:00 Theme: Race Relations
How to promote inter-racial co-operation and good will
Evils to be fought together:
1. Ignorance.
2. Lynching
3. Peonage
4. Jim Crow Cars
Mrs. M. K. Bennett, Tennessee
10:20 Music
10:30 Theme: Public Sentiment—
Agencies that can change the attitude of this country on the Negro Question:
1. The pulpit
2. The press
3. The stage
4. The boycott
5. Individual influence
Miss Lucie Campbell, Tennessee
10:50 Music
11:00 Address—(Speaker to be announced)
Representing the Woman's American Baptist Home Mission Society
11:20 Music
11:30 Address—Rev. Herbert L. Willett, D. D
Representing the Federal Council of the Churches of Christ in America
Music
Offering—Announcements—Adjournment

FRIDAY AFTERNOON.

2:30 Devotional Services—"According to Your Faith"—Matthew 9:29
Led by Representatives from Kentucky
3:00 Theme: Building a Race—
The home a place of responsibility for the spiritual, moral and physical development of the child
Mrs. Effie Chinn, Missouri
3:20 Music
3:30 Theme: Rural Conditions—
How to organize a community so as to improve homes, schools, churches. A co-operative plan
Mrs. A. C. Curtright, Florida
3:50 Music
4:00 Address—Mrs. Mary H. Flowers. Representing the Fireside School
4:20 Music
4:30 Theme: Recreation and Amusement—

The challenge to Christian workers. Provide attractions to offset the influence of the movies and the public dance halls
Miss Zelma Watson, Illinois

4:50 Music
Offering—Announcements—Adjournment

FRIDAY EVENING

7:30 Devotional Services—"The Spirit of Reverence"—Hebrews 12:28
Led by Representatives from Missouri

9:00 PLATFORM MEETING—
Address—Mrs. Mary B. Talbert,
Representing the National Association for the Advancement of Colored People
Music
Address—Mrs. A. Casey Hayford,
President of the proposed Girls' Industrial School, Sierra Leone, West Africa
Address Miss Kathleen Easmon,
Secretary proposed Girls' Industrial School, Sierra Leone, West Africa
Music
Lantern Talk—"Glimpses of Africa,"
Rev. L. G. Jordan, Secy. Foreign Mission Board
Music
Offering—Announcements—Adjournment

SATURDAY MORNING, SEPT. 10

11:00 PAGEANT—"The March of Progress"
Formation at the church. All women and children asked to participate.

SATURDAY AFTERNOON

2:30 Devotional Exercises—"What Have You Given Up for Christ?" Luke 5:22
Led by Representatives from Texas
3:00 Theme: Public Carriers—
Conditions in Jim Crow cars and waiting rooms
How to improve them
Miss Oneida Anderson, Alabama
Recitation—"The Jim Crow Law,"
Mrs. Susie Norris Ansley, Alabama
3:30 Music
3:40 Theme: Suffrage—
I. The Value of the Ballot,
Mme. M. B. Webster
II. How to Educate Woman Voters,
Miss Ollie Keane, Kentucky
4:20 Music
4:30 Election of Officers
Reports of Committees—
Vital Statistics—Mrs. I. B. Maxwell, Illinois

Child Welfare—Mrs. Mary V. Parrish, Kentucky
Enrollment
Finance
Resolutions
Music
Offering—Announcements—Adjournment

SATURDAY EVENING.

Young People's Night

8:00 CONCERT—
The following representatives from the states participating:
Arkansas—Miss Mattie L. Hilliard
Illinois—Miss Rachel Jackson
Indiana—Miss Jennie Turk
Indiana—Miss Susie Peters
Iowa—Miss Rosa Gibson
Kentucky—Miss Fannie Givens
Kentucky—Miss Olive Keane
Mississippi—Miss Zee Alfin Anderson
Mississippi—Mrs. E. L. Coleman
Tennessee—Miss Lucie Campbell
Texas—Miss Gladys Bartee

SUNDAY MORNING, SEPT. 11

9:30 CONVENTION SUNDAY SCHOOL
Modern Methods All Grades
Spiritual Atmosphere
Sunday School Officers—
Mrs. Mattie D. Anderson, Ohio—Superintendent
Miss Fannie R. Givens, Kentucky—Secretary
Miss Susie Peters, Indiana—Pianist
Teachers—
Adult Classes:
Mrs. Fannie Adams, Indiana
Mrs. Julia Wilkinson, West Virginia
Mrs. F. V. Tate, Mississippi
Mrs. W. A. Brown, Iowa
Young People's Classes:
Miss Frances Agnew, Alabama
Mrs. Arminta T. Lewis, Illinois
Mrs. L. C. Smith, Arkansas
Mrs. W. U. Henderson, Florida
Lesson Story—
Miss Gladys Bartee, Texas
11:00 Devotional Services—
Led by (To be announced)
Music—Solo—Mrs. Ophelia Porter-Richardson, Ill.
Sermon—Rev. J. C. Austin, pastor Ebenezer Baptist Church, Pittsburg, Pennsylvania
Music
Offering—Announcements—Adjournment

SUNDAY AFTERNOON

2:30 Attend Missionary Mass Meeting

SUNDAY EVENING

7:30 Devotional Services—
Led by Reverends I. H. Perkins, J. S. Morgan and A. W. Jones, New Orleans, Louisiana
Music—Solo—Miss Geneva L. Stanltz, Louisiana
Sermon—Rev. Columbus Smith, New Orleans, La.
Music
Offering
Final Adjournment

CONVENTION OFFICERS:

President—Mrs. S. Willie Layten, Pennsylvania
Vice-President—Mrs. Edna Strickland, Texas
Recording Secretary—Mrs. V. W. Broughton, Tenn
Corresponding Secretary—Miss Nannie H. Burroughs, District of Columbia
Field Secretary—Mrs. E. E. Whitfield, Texas
Assistant Recording Secretary—Mrs. M. E. Goins, Missouri
Historian—Mrs. E. Arlington Wilson, Texas
Treasurer—Mrs. Mary V. Parrish, Kentucky

TRUSTEE BOARD
THE NATIONAL TRAINING SCHOOL
FOR WOMEN AND GIRLS, INC.

Officers:
Chairman—Mrs. Mary V. Parrish, Kentucky
Secretaries—Rev. I. A. Thomas, Illinois
Mrs. Fannie Cobb Carter, West Virginia
Treasurer—Mrs. Alice Tucker, Pennsylvania

Proceedings.

Chicago, Ill., Sept. 7, 1921.

The Woman's Convention Auxiliary to the National Baptist Convention held its Twentieth Annual Session in the Olivet Baptist Church, Rev. L. K. Williams, pastor, Wednesday afternoon, 2:00 p. m. The meeting was called to order by Mrs. Willie Layten, president. She expressed her joy to be present, wished God's blessings upon our deliberations and asked for our hearty co-operation that great success might crown our efforts and that this would be the best Convention in our twenty years history. Congregation sang, "On Christ the Solid Rock I Stand," Mrs. McKinney, organist, presided at the piano. Other songs sung: "Blessed Assurance," "Higher Ground." Further devotions were conducted by Sisters Pollard and Wells of Alabama. Sentence prayers were offered by Sisters V. B. Persons, S. H. Sullivan, F. S. Reynolds, R. T. Pollard and C. M. Wells. Song, "More Love to Thee." Sister C. M. Wells announced the subject: "Amazing Love." Eph. 3:16-19. Scripture references were read by several delegates from Alabama. Comments at large by Sister R. T. Pollard. All enjoyed this Bible lesson. Songs: "Come Holy Spirit," "I Gave My Life for Thee." Bible quotations were Col. 2:23; John 14:21, 23; 1 John 4:19, 20, 21; John 13:13; 1 John 4:7, 8; 1 Cor. 8:3.

Program was read by Secretary. Upon motion the program was adopted with necessary changes. Delegates were seated according to states, alphabetically. Songs: "No. 110, "Joyful Praise," "Hold the Fort."

Welcome address on behalf of Olivet Baptist Church, Mrs. L. R. Edding, as follows:

ADDRESS OF WELCOME.

"Honored President, Officers and Messengers in attendance upon this, the Twentieth Session of the National Baptist Convention:

"The story of the Olivet Baptist Church is almost parallel with the story of the city of Chicago as to time and progress. History records the fact that Chicago was incorporated as a town in 1833 and has been recognized as a city since 1837, from which time its growth and corresponding prosperity have been among the marvels of American progress. In population the gain has been unparalleled in the history of urban increase.

"Among the earliest settlers of this section of the State of Illinois were two Negro families and tradition says that from the descendants of these families a prayer service was begun which resulted in the organization of the Xenia Baptist Church, April 6th, 1850, at 125 Jackson Street, the site of the Monadnock Building. For three years this church existed with three members and Rev.

Bolles as pastor. During the fourth year, one other member was added, the name changed to Zoar Baptist Church, a new place was secured for services and Rev. Toller was called as pastor. The church then moved to the site occupied by the Weber Department Store, and later to the Harrison Police Station. Again, a new pastor, Rev. R. D. Baptist was called, and a building erected on Fourth Street between Polk and Taylor Streets. Then the name was changed to the Olivet Baptist Church. This building was destroyed by the Chicago fire in 1873 and after renting for several months another building was erected on the location of the Polk Street Station. This building was sold during Rev. H. H. White's pastorate, the congregation moving to 12th and State Streets, the place of the Santa Fe Freight House, and then to 14th and Wabash Ave., in a carriage shop and again to a Theater Building on Van Buren Street.

"In 1877, under the late Rev. J. F. Thomas, the church moved to Harmon Court and thence to Arlington Hall at 31st and Indiana Ave. Later they purchased the property at 27th and Dearborn Streets and in 1902 this property was lost and once more they went to Arlington Hall. In 1903, the late Dr. E. J. Fisher was called and the property at 27th and Dearborn Streets redeemed and then Olivet began to really grow. The membership increased from 500 to 4,000; the church was organized into 23 departments and auxiliaries and a systematic plan of service and worship was established. Then Olivet began to represent in the National Baptist Convention and her missionary and educational efforts were felt throughout the denomination.

"During the past six years under the leadership of our distinguished pastor, Dr. L. K. Williams, the Olivet Baptist Church has made an unprecedented advance numerically, financially and spiritually.

"For the past two years, we have maintained services in our two church homes, and have been termed "the Greater Olivet." With a membership of more than 9,500 comprising 42 auxiliaries, departments and circles, employing 20 part or full time workers, supporting 2 Foreign Missionaries, keeping busy 7 pastors or assistant pastors, and 3 General Missionaries, (two of whom are paid by the Woman's American Baptist Home Mission Society) and maintaining a free kindergarten, a Day Nursery, general Community activities and other helpful features, Greater Olivet stands as a monument of grand endeavor to those consecrated souls whose vision was and is God, and whose only ambition was and is to 'Lead aright.'

"The ancient Greeks who expected their sons to excel in valor and strength taught them to care and to do the courageous and great things even in the face of death. They were ever reminded that: 'The man who dares, health attends him, wisdom guides him, hope fills him, joy helps him, power moves him, progress makes him, fame follows him, wealth rewards him, love chooses him, fate obeys him, man serves him, God blesses him, and immortality crowns him.'

"Greater Olivet may well be called the church that dares, for twice during the pastorate of our sainted Dr. E. J. Fisher, we were privileged to entertain this great Convention and today, it is our unlimited pleasure to have you with us again. You too, may be reckoned with those who dare, for your foundation is God, and your building is His Word decorated with love and kindly thoughts

Your coming to us at this time brings within our walls many of God's noblemen, and many women, who follow Him as did Mary of Galilee, many who have left their nets by the sea or have brought their alabaster boxes of precious ointment and have consecrated their all to His service. Since your foundation stone is God, your building His Word, and your plan His plan, there can be no failure, for He has said, 'And I, if I be lifted up from the earth, will draw all men unto me.'

"It is our hope that this may be the most prosperous, peaceful and spiritual setting of the Great National Baptist Convention and to this end, for and on behalf of Greater Olivet Baptist Church, I have the honor to bid you welcome. All that we have is yours."

MRS. R. L. EDDING.

Welcome on behalf of Union District, Mrs. L. H. Jackson. She greeted the Convention in the name of the Union District Association. They were pleased to have us because we represented so much. Every position and every service performed by women was represented in our organization. Who would not delight to welcome such women? We were making history and children of unborn generations would be blessed because of the work of our organization. We were made welcome to all the attractions of Chicago, and all the institutions for educational and civic opportunities, especially to the Christian homes, whose doors were all open to us. Mrs. Taylor gave a welcome on behalf of Chicago Union Baptist Association; she said that words were inadequate to fully express her feelings; but as a good soldier she would make an effort. She believed our coming to Chicago would be a valuable asset to the kingdom of God. We were welcomed to all that was theirs to give, their homes, their tables and everything that would make us comfortable and happy while in their city. Mrs. Peke gave a welcome on behalf of the W. C. T. U. The W. C. T. U. had fought nearly fifty years along all lines for moral uplift. The way had been blocked, but God had gradually removed the hindrances and the good work has gone forward until prohibition prevails throughout our fair land. Suggestive quotations presented from Frances Willard, the uncrowned queen of America, showing the great vision of Miss Willard forty-seven years ago in seeing what is now transpiring in the grave questions of capital and labor. She encouraged the women to labor on, pray and vote, thus doing we would carry forward the principles of the W. C. T. U.

Mrs. C. D. Trice gave a welcome on behalf of the Bethlehem District, representing thirty-two churches. She spoke of the history of the Pilgrim Baptist Temple. It started with a small prayer meeting and now numbered thousands of communicants, worshipping in a beautiful, spacious temple. Several other of the thirty-two churches were mentioned and their marvelous growth reported. The women of the Bethlehem District were doing excellent work, even helping in the mechanical work of building their churches. They held their meetings regularly, studied their Bibles and conferred about the practical work that concerned them. They welcomed us because of the information and inspiration we brought them.

Mrs. Chatman (a white woman) representing the W. A. B. H. M. S. welcomed us. She said that she was more delighted to be present and see us than we could be to have her present. She wel-

comed us because of our mutual friend, Miss J. P. Moore. She spoke of her love for Miss Moore and of Miss Moore's love for us. It was Miss Moore who brought her society into existence. That society was Sister Moore's child, even as we are her children. The Master called us to service. Jesus was a friend of us all. We were urged to use His methods in settling all our woes and we would conquer ere we die. She welcomed us as servants of men.

We were welcomed on behalf of the Woman's State Convention of Illinois, Mrs. Eva T. Dean, president. She said that the women of Illinois had been eager to welcome us ever since Chicago had been selected for the place of this Annual Session. The women rejoiced and began to make ready for our coming. From Cairo to Chicago, from east to west, everywhere throughout the state, every district, every local Missionary Society and every member in the great state of Illinois bade us welcome. They all wished for a pleasant and profitable meeting; they stood ready to render any service in their power to make our meetings a glorious success. Mrs. Dean concluded by singing, "All Hail the Power of Jesus' Name."

Response—Mrs. A. C. Williams. Words were inexpressible to tell of her thankfulness to be present. We have looked forward to this meeting with joyous anticipation expecting it to be the greatest in our history. She presented facts, illustrating the principles for which we stood; in short, the Woman's Auxiliary Convention was endeavoring to make the world better by all of its efforts. The National Training School for Women and Girls is the outstanding monument of what our Convention has done. Words highly congratulatory for the cordial welcome concluded this excellent response. Song, "Praise God I'm Satisfied."

Committees on Finance and Enrollment were appointed See Reports.

Offering taken, $12.10. Announcements were made. The following visitors were introduced:

Miss Evans, Fla.; Mrs. Ida Pope, Mich.; Mrs. T. N. Brown, Ala.; Miss M. E. Knight, Fla.; Mrs. Malinda Simpson, Ala.; Miss Gladys Barlee, Tex.; Mrs. G. D. Hughes, Ill.; Mrs. Jas. Monroe, Windsor, Ont.; Mrs. M. E. Scott, Calif.; Mrs. S. J. Hutchinson, Ill.; Mrs. Lula Williamson, Texas.

Benediction, Rev. B. Tyrrell, Lynchburg, Va.

WEDNESDAY—EVENING SESSION.

Devotional Services 7:30. Subject: "The Clear View of Duty." Acts 10:6, conducted by Mesdames S. C. Shanks, S. E. Bailey, Rachel Harris, Ark. Song, "When the Saints Go Marching Home." Prayer, by Sister Rachel Harris. Song, "What a Friend We Have in Jesus." Scripture quotations repeated by several. Songs: "I Know a Great Saviour," "Guide Me, O Thou Great Jehovah." Sister Bailey's exposition of the text, Acts 10:1-6, was helpful. She emphasized the need of having a vision, even as Cornelius had. Several sisters testified reporting visions that God had given them. Closed by repeating Phil. 4:8.

Minutes of the afternoon session were read. Upon motion the same were adopted. Songs: "Trust and Obey," "Where He Leads I Will Follow." Scripture Reading, Dr. C. H. Parrish, Ky., Eph. 4:1-24. Song, "Take the Name of Jesus With You." With appropriate words of commendation, President Layten introduced Rev. J. H. Hughes

of Orange, N. J., to preach to our sisterhood. Text, 1 Sam. 9:2. Subject, "Summit Natures, and Our Debt to Them." 1st, Misguided Guidance, Reward of Faithfulness. (a) Value of variations, music in the air — in/everything. Illustrations taken from nature to show the beauty of variation. Physical beauty often taken for moral and intellectual greatness. (b) People often mistake outward appearances for inward excellences. Different nations observe different days of the week for the Sabbath according to the gods they worship until each day is observed by some nation.

(2) Call to the heights. (a) Taller than all others from shoulders up was Saul. As there are mountains higher than others, so some folks are born higher, broader, and more gifted than others. (b) We need to find our places and adjust ourselves to our jobs; we are not all the same. All are not heights. (c) Give encouragement to those among us, who have special gifts. One Lincoln, one Washington, one Webster, a David, a Saul, one great man in each generation.

(3) Truth remains truth. (a) No matter what people say. (b) Whoever is born great is great. (c) All bidden to find their places and fill their own spheres. Solo, "Make Somebody Happy Today," effectively rendered by Miss Ophelia Porter Richardson. The Choir sang while the offering was being taken which amounted to $36.40. Announcements made, Doxology, Benediction by Rev. Walters, Tex.

The following visitors were introduced Wednesday evening:

Mrs. Mary P. Johnson, Tenn.; Mrs. H. W. Jones, Ky.; Mrs. E. P. Jackson; Mrs. D. W. Pierson, Mo.; Hon. A. L. Lewis, Fla.; Mrs. Lillian Jones, Texas; Mrs. M. E. Collins, Tex.; Rev. Waters, Tex.; Rev. J. W. Whittaker, Tex.; Rev. H. Kaufman, Texas.

THURSDAY—MORNING SESSION.

Devotions were conducted by Sisters Lula Richardson, Jennie Shelton, E. Wright and Alice Leftwich, of District of Columbia. Subject, "The Christian as a Lamp." Sister Richardson introduced the subject. Sisters M. Bledsoe, Ill., A. East, Pa., H. M. Wilkerson and M. E. Flowers, Tenn., testified. Songs, "I'll Go With Him," "Walk in the Light."

Vice President Strickland called the house to order. The minutes were read and approved. The Financial Committee made partial report. Upon motion the report was adopted with necessary additions. Music, "God Will Take Care of You." President Shaw, of Equal Rights League of America was presented by V. President Strickland. He highly complimented our president, and the work of our Convention. He said the Equal Rights League was organized by a Baptist minister fourteen years ago, and the organization had decided to meet at the same time and in the same city hereafter as the National Baptist Convention so that all Baptists could be informed as to the work of the Equal Rights League. Our Convention was invited to attend the League Saturday at the Pilgrim Baptist Temple. The women stood and sang, "There Is Sunshine In My Soul Today." President Layten was then presented by Mrs. R. L. Bennett, Pa. Mrs. Bennett spoke of her long acquaintance with Mrs. Layten and her work in our convention during its twenty years' activities. She also spoke of our President's excellent work in the Constitutional Convention to make laws for Pennsylvania, being the

first woman elected as delegate to said convention, causing Mrs. Layten to stand as the leading woman in Pennsylvania to direct the activities of Pennsylvania women in civic as well as religious affairs. She then presented President Layten to deliver her Twentieth Annual Address as President of the Woman's Auxiliary Convention. Amidst great applause and singing, President Layten came forward to deliver her message. The address was replete with helpful, instructive thoughts of the steady, forward progress of our great Convention's work from 1900 until 1921. She touched every phase of our national work. A most excellent and inspiring address. Read the printed address that follows here:

1900 Twentieth Anniversary 1921

PRESIDENT'S ANNUAL ADDRESS.

"Dear Coworker: Through the organized effort of Missionary Societies (the Woman's Convention, Auxiliary to the National Baptist Convention), colored Baptist women for twenty years have been singing with a new meaning the 'Old Story,' 'The Old, Old Story of Jesus and His Love.' Christianity can uplift a people, can revolutionize character, touch the deepest springs of action, release from slavery all forms and kinds of sins, can empower man for the highest achievements, alone can build an enduring civilization and make its devotees happy. The reason for and proof of this assertion is convincing and positive. Christianity is the only religion based on unselfishness and brotherly love. 'Love one another.' Christianity makes men to gladly assume the responsibility of giving the same gospel to all nations, makes them assume national and community problems, makes our churches assume and work out social service programs which means the correction and treatment of the evils of human society and fortifying against the recurrence of these evils. It means that Negro Baptist churches must answer the loud demands for after war service, reconstruction work or whatever you may prefer to name the call of assuming the obligation for our racial development, and our mission to the white Christian church, to help it realize its special privilege of demonstrating to the world the wonderfulness of the love which the Father hath bestowed upon those in Christ, that all races of men shall be called the Sons of God. This was undoubtedly the vision and decision of the organizers and pioneers of the National Baptist Convention, as shown by its organization and departmental development. Its most effective work being done by the Woman's Convention. The whole denomination voices the honor of its noble womanhood whose Convention's history and work is a challenge to the entire denomination. Hear what its leaders and officers say of its work. My best efforts on this occasion will be their message. I sent out to the officers of the National Baptist Convention, and officers of our convention the following brief questionnaire:

"1. Name three of the greatest accomplishments in Christian service and racial uplift work by the Woman's Convention, Auxiliary to the National Baptist Convention, in the twenty years of its existence.

"2. What special blessing has come to you as a result of its organization?

"3. What is our special responsibility and opportunity?

"Here are their replies:

"President Morris says,

"Referring to the three questions contained in your letter, I beg to say first, the greatest accomplishment of the Woman's Auxiliary Convention, after its organization was the splendid help it rendered in our Foreign Mission work, and the establishment of the Training School for women and girls.

"Second, the benefit which the organization has brought to me is doubtless shared by all the leaders in the denomination, in that it brought to the help of the Lord's cause, at a most opportune time, the most potent force in the race—the women.

"The opportunity for the future usefulness of the organization, has greatly increased as the years have gone by, for the world has, as never before recognized the rights of women.

"Brother Jordan says: In reply to yours will say, FIRST: The finding of so many good women in every part of our country, and getting them into an organization which has helpfully affected the Negro women the world over, is a wonderful achievement of our Women's National body.

"SECOND, The work of Foreign Missions has been greatly helped by the National Training School in the preparation of leaders for uplift work among our women in the non-Christian lands. Besides this, the school acquaints our own young women with their sisters, whose daughters study with them from everywhere. The biggest contribution the women could make to Missions of every kind, is the National Training School.

"THIRD: The special responsibility now resting upon our women is the maintenance of their school by supplying the money needed and six or more of the most promising girls from every state in the Union. Their opportunity for enlarging the Kingdom at home and abroad lies right here.

"Secretary Broughton Says:

"1. Its three great accomplishments.

"(a) The organizations of our women and children, in missionary and educational societies, generally throughout all the states of the union has been effected through the agencies of the National Auxiliary. Women have been trained to such an extent that many are doing effective service for the advancement of the Kingdom and the uplift of the race.

"(b) The Protective Association for the Protection of Colored Women, so successfully managed by our national president, Mrs. S. Willie Layten, has been mightily used by God, to save and protect our women going into the great cities of the North to improve their conditions. They have been placed in homes of comfort and taught the customs and habits of the Northern people, whereby they have become able to secure employment and provide an honest living for themselves.

"(c) The establishing and fostering of the National Training School for girls and women on Lincoln Heights, Washington, D. C., is an achievement of which we are all justly proud. That school has already trained women workers for both the home and foreign fields, giving satisfaction wherever they labor. We praise God for these three great accomplishments, that are so far-reaching that all the women of our race can be helped by them.

"2. The fellowship of the women of this Convention has been a blessing to me. Meeting them annually for the past twenty years has endeared them to me, and I know them and love them as I could never have done without this Convention. I have visited them in their homes, noted their excellencies and their worth to their local churches. I have recorded their deeds, worked with them in conferences and have found that some of the best women of the race constitute this great Convention.

"3. Our greatest responsibility as children of the King is to magnify God's work as the most potent force to save, train and edify our people, Ps. 19:7-14, which will enable them to do valiant service for the uplift of the race and for the advancement of Christ's kingdom.

"The church and state, both, now recognize woman's worth as helping in all things for the betterment of mankind; so this is woman's day, her opportunity to rise and shine as stars of the first magnitude. May we all embrace this golden opportunity, and do our best.

"Although this Convention was organized on September 15th, this time is properly the twentieth anniversary of our entrance as an organization into the Christian World Combat against Sin, which we celebrate these few days in unusual fashion. Women who have done the unusual (who have failed sometimes and then with renewed vigor, rallied) and succeeded in unique lines of work are listed on the program. Women and men who are engaged in all parts of the country will attend this Twentieth Annual Convention of Negro Baptist women. We shall solemnize this anniversary in song, prayer, praise speeches, giving money and demonstrations, with the avowed purpose of helping to make the world one hundred per cent Christian. This is an ennobling idea and divine inspiration which admits no controversy and which all Christians desire to see established the world over in the hearts of each human being. This is simply reiterating the vow of each Christian to take the world for Christ and to secure the salvation and righteous self-determination of all people to make the world safe for democracy and the equality of all nations, great and small in the common courts of national and international opinion and action. We have by no means achieved all we have set out to do, but this is not remarkable considering human limitations. It is for us now to look to our own house and put it in order, to our own people who must be devoted to the highest possible idealism consistent with practical and intelligent Christian achievements. The National Baptist Convention needs, and must have a policy which will work well and which will steadily work better, so that we may consistently rise upward in hope and achievement. Persons are the essential facts in religious achievement. There can be no going up, no Christianity without Christians. At the Northern Baptist Convention, discussing 'The Church and Community Efficiency,' one speaker said: 'The two instruments at our disposal are evangelism and community service. Every pastor must be an evangelist. I think every Negro pastor is willing to be an evangelist, but he must also be a leader in the community service program.' We thank God for many such men who have seen the vision and are endeavoring to answer the call. However, there are too many slackers, too many coming down from the heights of service and intelligent teaching of the Word, too much commanding from the pew for personal promotion, and too little giving out as

unto the shepherd to the needy masses, too much lowering the standard and dignity of the high calling of God's messengers, too much playing on the sympathy and emotions of the ignorant for numbering and holding the crowd. Such men block the influence of consecrated ministers and detract from their respect.

"There is another instrument at the disposal of our churches, the minister's wife. An indifferent and slothful woman should never effect herself to this most sacred office. She is like the foolish woman that plucketh down her house with her own hands. The minister's wife for years to come, in the Negro church, her unchangeable position as a model of Christian virtues to women, old and young, can never be estimated. She should be an inspiration in spiritual and social efforts, certainly a pattern of good works in home keeping and the discipline of her family. I do not mean to overburden these now overtaxed "mothers in Israel." Some have neither the physical strength nor all of the above implied attainments, but they may all possess the supplement of piety and personal charm, and they must never underestimate their high calling and opportunity to prove an inspiration to yokefellow the minister. I hope at another meeting we may arrange to program a conference with pastors' wives. Some one may say our celebration today is not the proper time for an ebullition of such sentiment or words without action, but in my mind, in so far as our anniversary is a recognition of many accomplishments and triumphs, it is the proper place, in so much as we express or symbolize a desire to work on with unceasing effort and higher intelligence toward making our people all we desire them to be.

"It is true and worth while to recognize and point out that a vast work remains to be accomplished, and it can not be done by shouting and preaching and speeches, but by work. Systematic and intelligent preparation for Christian citizenship. We have overlooked or underestimated many of these fundamentals. Almost without protest our churches, pastors and women's societies have permitted thousands and hundreds of our people to settle, or be forced in bad sections, into communities where they have either taken on or followed bad culture and, became the prey of disreputable people or designing politicians. We must break up this complacence of the masses and the indifferent or know-nothing spirit which possesses such leadership. We can no longer stand for sickly sentimentality in favor of those who have no desire to become good progressive citizens. What we must demand is vision and service from the recognized and intelligent leaders of our race for those less favored.

Home and Children.

"All government grows out of social relations and prior to government exercise of this function, the family was the social unit which was the simplest form of government; through and from the family has come development of discipline, system and education. From patriarchal times through the vast economic changes wrought by the transformation from agriculture to manufacture, the family controlled by religion has been the favorite factor in the development of democracy. By the family is meant, in all of its wide applications or implications, that vast complex relation inside and outside, arising from nature's triangle of personality, the mother,

the father, the child. Whatever affects family, affects social progress.

"Teach us what we shall do unto the child that shall be born," Judges 13:8. (Thank Hope for a new understanding of this verse.)

"The home is the abode of the family and (home and family are synonymous terms), is the source from which all results of human relations originate. How very important to make the home what it should be. Proper mating should be the first consideration of home building, the religious and proper rearing of the children the chief concern, because the child leads to numberless other families. As example, our Bible abounds in stories about children or child life, obedient Miriam (and her strict mother) and Moses, Joseph, Daniel, Esther and the little girl who caused Naaman to be cured of leprosy, Samuel and the lad with the five loaves and two fishes with which our Lord blessed and fed the five thousand. Above all there is a child born in the manger and His child life. Zechariah pictures redeemed Jerusalem as having boys and girls playing in the streets, when our Lord entered triumphantly into Jerusalem, the children in the temple sang "Hosanna." Is there, then, any wonder why Christ loved the children and took them in His arms and blessed them and rebuked those who wanted to send them away? I often think of this when parents want to push their children away from inspiring contact with people of the church. Psalms 127:3 says "Children are an heritage of the Lord." Dear sisters, you have a vast field of opportunity to cover in educating our parents in the study of child life, development of the child's mind, the properly nourished body, discipline, obedience, information of the lives and doings of our own great men and women; co-operation with school teachers, knowledge of the Bible (nothing is better for this than Hope and the Fireside Course). To do this means mothers' time, patience and consistent supervision.

"At the present time thousands of promising Negro children are doomed because their mothers are away from their homes, 'working out' 'doing days' work' and the children neglected. I appeal to Negro men to stop this evil, families get together on this problems of economics, demand better employment and higher pay for the men and become more efficient. Part of the evil is wastefulness, if it is greed for gain, kill this giant, and let the women, the mothers, stay at home and protect and save our children's bodies, minds and souls, through mother care. 'The first duty of a people is to take care of the children, for the nation's sake as well as the children.'

Child Labor.

"Another evil is putting the children out to work too soon. Hear what an expert says about children who go to work. "Children who leave school at the age of fourteen with insufficient training usually find themselves in unskilled, monotonous work that offers little opportunity for advancement. Experience with thousands of children shows that work which children do is low grade and the work is uneducative, and children engaged in it are not learning anything that will be of use in after life. They soon tire of the monotony, the mechanical processes grow restless and so drift from job to job, leave their places for other younger children, while they go untrained from industry. They grow up untrained for any special kind of

work, become unskilled or join ranks with the "Sons of Rest," "the unemployed." This is the waste that results when children are allowed to leave school prematurely before they have the training necessary to secure positions that call for skill and advancement. The child who leaves school at fourteen with only a fifth or sixth grade education is the one who can not keep a job and who is laid off whenever a slack time comes. It is being recognized that child labor is wasteful and inefficient. Child labor is the cause of poverty and unemployment, lowering the wages of adults of today and lowering the wages these children will receive when they too, reach maturity. Not even poverty furnishes a valid excuse for child labor. Child labor is as much a cause of poverty as poverty is a cause of child labor. There would be much less poverty if we did all we could to give the children a fair chance in life. I plead with our Baptist parents, at great personal sacrifice, to give their children full advantage of the scholastic opportunities which the present time affords. Carry back the information given in this report and start a crusade against the too prevalent custom of placing our children in petty jobs when they leave the grammar school, and at sacrifices send them through the high schools and colleges, make them efficient and they will be able to demand and fill efficient positions. I plead with our young men and women to stay in school as long as possible and refuse 'to sell their birthright for a mess of pottage.' Just in proportion as Christianity (Christian parents) will follow and obey Christ, children will be cared for. It seems that only in late years we are fully understanding Christ's command about the children. Only recently orphan homes, hospitals for babies, delinquent homes, etc., and our own government Child Welfare department, established. Through our Sunday school and other organizations we must arouse parents and make the Master's loving law in letter and spirit our work, as a denomination for the uplifting of our race by making our little ones and their welfare the supreme issue alike in church and community work. Among the special committees of our Convention, none is more vital than Child Welfare. It would pay us handsomely in rewards of physical, intellectual and spiritual perfecture, if we would make it possible for its chairman, Mrs. Parrish, to attend once a year, some special conference or course devoted to information and instruction in Child Welfare, so she could come to us even better prepared than she is, to give us information to carry back to our mothers who are not informed.

"This also brings back to my memory a recommendation from Miss Burroughs a few years ago which we endorsed, but have not worked out, and should be a telling feature in our program—a chautauqua be held annually at the Training School. We could take up Child Welfare and other subjects which would prove a great blessing to our race. Let us consider a plan to do this. Teach us what we shall do unto the child that shall be born. "We plead for education, because education adds to efficiency. There is nothing that an uneducated man can do, that can not be done better by an educated man. There are many things that an uneducated man can not do at all."

Mothers.

"A Jewish legend says: 'God could not be everywhere at the same time, therefore He made mothers to help Him take care of the world.' Countless associations with all that is lovely are

formed by that blissful word, 'Mother,' the first word that infant lips are taught to lisp. Humanity, however savage or degenerated by vice and ignorance, has rarely sunk so low as to have the last spark of mother love extinguished. This strength of woman's love to her child must be turned to good account and be directed in its exercise to its best and most useful formation of the character of her child. The potency of mothers' influence is equal in all grades of society; rich mothers too often commit the care of their children to nurses while the humble mother commits herself to these tender and constant duties which her child requires. Happy are such mothers, whose works do follow them, like the majority of our humble colored mothers, your mother and mine, who gave us to our Master's cause and this Convention's work.

"It's mighty hard for Mother—I am busy through the day,
And the task of every morning keep the gloomy thought away.
And I'm not forever meeting with a slipper or a gown
To remind me of our sorrow when I'm toiling in the town.
But with Mother, it is different—there's no minute she is free
From the sight of things which tell her of the joy which used to be."

"I do not mean to overtax our mothers, but may I remind you again of your sacred responsibility and golden opportunity. Accept it, pray over it, then 'right about face' and correct the weakness in our race. Train your sons and daughters to be obedient to your command instead of the "I'll tell your father." Make your son respect your word, honor you, be courteous and attentive, preferring you, and then he will respect and be courteous to other women. Give him insight and experience in home keeping and its details, so that he will, indeed, prove a kind and sympathetic helpmate to the girl he will make his wife and who is conscientiously educating and training herself in all the niceties of culture and good housekeeping with the hope of committing or sharing her life with him. This hope may never prove happiness and a home to her and the children who come into it, because you mothers have failed in your job. You have encouraged the wicked adage, 'a boy must sow his wild oats,' and 'boys will be boys.' If he inclines to any of these niceties around home, or among girls, you call him 'a sissy' and so discourage that gentle spirit and you become responsible for the ruination of a home, the robbing of a woman's joys, and the wrecking of the lives of children who come from that home into life unsanctified. It is among the saddest pictures when a man blames his earlier experience and subsequent errors and lays the blame upon parents or home training. Raise your sons to be fathers in Israel, Christian gentlemen, able to comprehend their duty as sharers with mother and wife in all that pertains to home making. God bless our consecrated mothers.

Northern Baptist Convention.

"We commend the work and co-operation of the Northern Baptist Convention in educational and missionary work among Negroes and hope it may be strengthened along practical lines (making a better understanding between the races), utilizing existing organizations among Negro Baptists.

Privileges This Year.

"Your president has visited the following:

Oct. 22-26, 1920—Pennsylvania Baptist State Convention.

Jan. 3-16, 1921—Dedication of Pilgrim Baptist Church, Chicago, Ill., Rev. S. E. J. Watson, pastor.

June 1, 1921—Washington, D. C., attended the annual meeting of the Executive Board of the Woman's Convention. This was the most largely attended executive committee meeting for years, which indicated increased interest from our states. The states' organizations must see to it that their representatives attend these meetings and consider whatever business is necessary for the good of the work and then there will not be so many complaints and misunderstandings. The following were present: Mesdames Trice, Flowers, Parrish, Williams, Peters, Tucker, Arter, Winstead, Layten, Misses Johnson, Hall and Burroughs.

July 8-12, 1921—Spoke in Ebenezer Baptist Church, Pittsburg, Penn., Rev. J. C. Austin, pastor.

July 8-12, 1921—Central Baptist Church, Rev. W. H. Jones, pastor.

July 13-19, 1921—Shiloh Baptist Church, Cleveland, Ohio.

July 13-19, 1921—Woman's Mass Meeting, Rev. C. G. Fishback, pastor.

July 18, 1921—Mt. Zion Baptist Church, Akron, Ohio, Rev. Smith, pastor.

July 19, 1921—Second Baptist Church, Rev. A. R. Jones, pastor, Woman's Missionary Society.

July 22, 1921—Pilgrim Baptist Church, Rev. S. E. J. Watson, pastor.

July 22, 1921—Bethlehem Baptist Association, Mrs. C. D. Trice, president, Chicago, Ill.

July 24, 1921—Second Baptist Church, Evanston, Ill., Rev. I. A. Thomas, pastor. Woman's Meeting, Mrs. C. Cullars, president.

July 25, 1921—Bethesda Baptist Church, Chicago, Ill., Rev. Martin, pastor.

July 26, 1921—Bethlehem Baptist Church, Missionary Society, Rev. Jordan, pastor.

July 28, 1921—Third Baptist Church, Rev. Nicholson, pastor, Davenport, Iowa.

July 29, 1921—Corinthian Baptist Church, Des Moines, Iowa, Rev. G. W. Robinson, pastor.

July 31, 1921—New Hope Baptist Church, Wichita, Kansas, Rev. T. T. Fishback, pastor.

August 2, 1921—Calvary Baptist Church, Rev. S. B. Butler, pastor. Woman's meeting.

August 14, 1921—The Woman's Auxiliary to N. O. B. Convention, Mrs. Smith, president.

The Far West.

"Negro population in the West, inter-mountain section and Pacific coast, is rapidly increasing. There are few strong, well organized churches, with well prepared pastors capable of leadership, many sections are prey to roving ministerial parasites, whose persistent activities serve to keep our loyal group in continual uproar. In some of these sections, is insufficient organization to attempt even state work. The majority of these people are Baptists. Shall the N. B. C. leave them to struggle unaided and withhold our fellow-

ship and the inspiration and contact one of our Convention meetings would give them? We should go into this field and strengthen it. The Methodist church is to be commended for its work and strength. It has not permitted distances, nor cost of travel, nor mountain fastnesses to interfere with coming into personal contact with the least or last hamlet within this vast territory.

"Your president has been able to do a little work in local politics and was made chairman of Republican Colored Woman's Committee of Philadelphia. Our state chairman being our Mrs. Ruth L. Bennett, who is state president of Federation of Colored Women's Clubs, and a great organizer she is. Together we were able to report that about ninety per cent of the colored women registering in our state voted and probably seventy-five per cent registered. Our chief work has been to organize and have these women study citizenship. Pennsylvania has two colored members of the legislature, Hon. Andrew F. Stevens, a business man, and Hon. J. C. Asbury, a Baptist layman, a Christian gentleman and a man of rare attainments. These men owe their election largely to the efforts of colored women. Mr. Asbury introduced and sponsored the Asbury Equal Rights Bill. Your president was privileged to speak in defense of this measure, three times, and though the bill was defeated, we do not feel that the work is lost, but deferred. One of the results is that Negroes in Pennsylvania are closer together now than ever and that means much. The work of the Association for Protection of Colored Women continues as a blessing to hundreds of our friendless women and girls. Pennsylvania will appropriate to this work, four thousand five hundred dollars ($4,500), which will be a great help as the work grows. This has not all been easy sailing. I report these things so you may know some of the work which has engaged my time. While these things have not come directly under our Convention's direction, they are, nevertheless, the outgrowth. It is your work and influence that has helped me to serve. I thank God for the privilege and appreciate more than I can express, your confidence, your contact, your support and inspiration these twenty years past. Without you and this organization, I could never have made these limited contributions. If in them, are things of worth, they are echoes of this organization and you Christian women. Of myself, I am nothing, only what God does through me. We women, a few of us, have been together from the start and as we look back over the years these things seems marvelous. God has wonderfully used us. How wonderfully he has endowed our corresponding secretary so that she has wrought marvelous things. Sister Whitfield's work, too, can never be estimated. We miss our Sister Bryant. How she would have joyed in this celebration. Yet we have her present in example and good work done. Sister Strickland, her successor, is an "hand maiden" of the great service and we look forward to her stewardship. Sister Broughton seems to me the maternal side of our work. Besides her efficient service as secretary, we have leaned upon her for support and suggestion in so much that has been accomplished. Sister Goins, another supporter of the work, has been faithful and untiring, always abounding in good works; Sister Parrish is incomparable, in influence for promoting harmony and looking ahead for the shoals and special study of our youth, she has been like the unseen and silent force of nature, mightiest in keeping the natural order going. She has proven an efficient and careful treasurer and directed our Training School Board through some of its most difficult experiences by her wonderful intellectual powers and faith. When it comes to history making, we have got it in Sister Wilson, our statistician, well informed, good in method and conscientious in duty, the future may rely on her for a record of the doings of Negro Baptist women.

Our Committee women all deserve commendation and encouragement; without money or price, they have labored faithfully and well. Our state vice presidents have been consecrated. They have taken the message into the highways and hedges and without them the officers could never have had any work to direct or carry on. These know what the heat and burden of the day has meant. I wish I could call each woman's name, but time nor space will permit, but, I know you, like myself, feel it would not be complete if I did not call a few.

How much longer God will permit us to be used in His cause, we cannot say, but let us continue, whether in office or out, in Convention or home circle, to render our best. Let us secure the interest of our younger women, there is where my greatest interest now lies. We have so many well prepared women. Let us strive to inspire them to the work. Who is ready to come up and take the work as we shall soon retire or answer the call? How many among them will answer, "Here am I?" All of this labor has but one object, to bring the world to Christ. So much more rests upon us to help the work of Foreign Missions. The fundamental principle of our denomination is to give the gospel to the world. Africa is our special field. To it we should give our best, our states work and our Training School, I believe as firmly as ever in its needs as educational work, as a means of training Christian leaders in this country, and as a training for good home keepers and vocational training and training of missionaries for foreign fields the school should be equipped to meet the call for the best preparation. Medical and agricultural training is now considered the best preparation for the foreign field and we could do that also if we would. The Woman's Convention has builded better than it knew and has created a situation that will educate it. Those who follow us will judge how well or ill we have played our part, but whenever hereafter they write the story of how "Christendom became Christian," they will have to begin a new chapter at the year in which the Woman's Convention, Auxiliary to the National Baptist Convention, was organized, if we do our duty and rise to the privilege given in this period. "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." Second Timothy, 2:15.—Mrs. S. W. Layten.

Song, "Praise God I'm Satisfied," led by Sister McDowell, Mo. A motion to adopt the President's Address. Commendatory discussion followed: F. E. Givens, Kentucky; F. P. Cooper, Tennessee; Lula Richardson, Indiana; C. R. McDowell, Missouri; M. T. Wells, Louisiana; A. Wilson, Texas; S. C. Shanks, Arkansas; Malone, Kansas; Whitmire, Georgia; Boone, Texas; Tucker, Pennsylvania; M. Bledsoe, Illinois; M. F. Wilkerson, Nebraska; T. J. Wilson, Mississippi.

Motion unanimously adopted.

A motion made by Sister V. W. Broughton, Tennessee, seconded by M. Bledsoe, Illinois, to suspend the rules and re-elect Mrs. S. W. Layten president for the ensuing year. Motion prevailed.

Solo, Mr. M. W. Lewis, N. Y., "Telephone to Glory."

Sister H. C. Johnson, Tennessee, because of lifelong acquaintance with the president, was given an opportunity to testify to our president's Christian graces. She spoke very sweetly of the president's father and mother as well as of our president.

Dr. A. R. Robinson, Pennsylvania, our president's pastor, also chairman of the Foreign Mission Board, commended Mrs. Layten for her excellent worth to her church, and her state at large. He then extended our Convention an invitation to attend the mass meeting at the armory Sunday afternoon at 3 o'clock, and asked that we pray for the direction of God in choosing Dr. L. G. Jordan's successor.

Mrs. R. T. Pollard spoke for Alabama. The women of Alabama registered and voted for President Harding. They went further, and had her selected as notary public for her county, and Alabama stood solidly for President Layten.

Mrs. Anita Patti Brown, one of our musical stars of the first magnitude, sang, "If a Body Meet a Body, Coming Through the Rye." Mrs. Nathalia Doxy, Chicago, pianist. Encore "Way Down Upon the Swanee River."

Offering taken, $25.08.

Benediction, Rev. Butler.

THURSDAY—Afternoon Session.

Devotions by representatives from Florida, Mrs. Viola T. Hill. Song, "Amazing Grace, How Sweet the Sound." Prayer. Song, "I Need Thee Every Hour." Scripture reading "Grace for Peculiar Needs," 2 Cor. 12:9. Mrs. Evans, Fla., Acts 15:11. Comments by a sister from Florida, Rom. 4:4. Comments by another sister from Florida.

Song, "I Am Thine, O Lord." Sentence prayers were offered. Song, "For You I Am Praying." Testimonies, S. E. Bailey, Ark., and several other sisters testified that they knew Jesus as their personal Savior. Songs, "When the Saints Go Marching Home," "I Wonder If the Lighthouse Will Shine On Me."

Happy handshaking generally engaged in.

Minutes of morning session were read and adopted upon motion.

Committee on Recommendations was called.

Music, "Calling Me Today," sweetly rendered by a group of young women.

Encore, "We've Fought Every Race's Battles But Our Own."

Mrs. C. R. McDowell was called on to present the corresponding secretary. She in turn introduced Mrs. V. W. Broughton, Tennessee, who presented the corresponding secretary with a brilliant, thrilling, impressive address, narrating many of the noble characteristics of our secretary, suggesting that we plan and build three tabernacles; one for our president, one for our corresponding secretary, and one for our noble sisterhood who made possible the great Woman's Auxiliary Convention we have here today. As Sister Broughton presented the Corresponding Secretary and turned to take her seat, she was cheered to the echo, and we all thought she was the right woman in the right place.

Cheers and applause after applause greeted Secretary Burroughs as she rose to make her Twentieth Annual Report. Song, "My Country 'Tis of Thee." Address full, instructive and inspiring. Roll call of the faithful from the beginning twenty years ago to the present session was exceedingly interesting. The whole report was encouraging and calculated to inspire the hearts and renew the efforts of all our constituency. All the agencies that helped in the accomplishment of the great work we've done were kindly referred to.

Read the report carefully as it follows from the printed pages given us by our efficient secretary.

TWENTY-FIRST ANNUAL REPORT OF THE EXECUTIVE BOARD AND CORRESPONDING SECRETARY OF THE WOMAN'S CONVENTION.

Colaborers in a Great Cause:

We greet you in the name of Him who hath done great things for you; in the name of Him who hath richly blessed you during the twenty years of your existence. You started with nothing. Today you have over One Hundred Twenty Thousand Dollars in property and high standing in the business world. You have a constituency of over ten thousand. You have a good name among the Christian workers and welfare agencies of the world. Twenty years ago when you organized not one of the thirty-eight women was nationally known. Today a number of the founders of this Convention have written their names high on the roll of the women of the world who have wrought mightily for the Master. Twenty years are as a day in a cause like this and, when one takes into consideration the great obstacles against which you have worked, he asks without hesitancy —"How did they do it?" This Convention is built on faith, courage, sacrifice, toil, sleepless nights, small gifts, the printed page and the devotion of thousands of women who love their Master.

When the Convention was organized at Richmond, the following officers were elected; President, Mrs. S. W. Layten; Vice President, Mrs. S. C. J. Bryant; Recording Secretary, Mrs. V. W. Broughton; Treasurer, Miss Susie Foster; Corresponding Secretary, Miss Nannie H. Burroughs. The President, Recording Secretary and Corresponding Secretary have continued in office. The following women have served as Treasurer: Miss Susie Foster, Ala. (deceased); Mrs. Arlisha Gilbert-Wilkerson, Ky., (deceased); Mrs. E. W. Abner, Texas; Mrs. Mary V. Parrish, Kentucky. Nearly two years ago, our ranks were broken by the home-going of Mrs. S. C. J. Bryant, the Vice President. Last year, you elected Mrs. Edna Strickland of Texas, Vice President. As the work of the Convention grew we deemed it wise to increase the working force. Mrs. M. E. Goins of Missouri was elected Assistant Recording Secretary and Mrs. E. Arlington Wilson, Historian. These faithful women have continued in office since that election. During this session, Mrs. Wilson will give the history of the organization.

A number of women and men who were loyal and devoted to the work of the Convention have passed away. A number of changes have been made in the roster of the State Directors. You have paid tribute to those removed by death and we shall not here call the roll but, year by year, you paid tribute to the departed associates. Nine

women who answered the call to organize twenty years ago have answered "The Roll Call Up Yonder": Miss Susie Foster, Alabama; Mrs. S. C. J. Bryant, Georgia; Mrs. E. P. Donaldson, Washington; Mrs. E. T. Eatman, New Jersey; Mrs. Anna M. Peyton, Illinois; Mrs. R. J. Ratcliffe, Tennessee; Mrs. M. E. Hamilton, Tennessee; Mrs. A. J. Gatlin, Mississippi; Mrs. Eliza P. Fox, Virginia. A number of men who took an active part in the organization in the Third Street Bethel A. M. E. Church, have gone. Among them, the most outstanding person was the Reverend E. J. Fisher, then of Georgia, afterwards pastor of the church in which you are now holding this session of the Convention.

The following women who were in the Convention are still active in the work of the Master: Mrs. C. M. Wells, Alabama; Mrs. R. T. Pollard, Alabama; Mrs. S. C. Shanks, Arkansas; Mrs. Ruth Marsh (Bennett), Arkansas; Mrs. Sarah Fisher (Brown), Georgia; Mrs. A. L. Godsey, Missouri; Mrs. M. D. Jones, Kansas; Mrs. Fannie Blount, North Carolina; Mrs. D. F. Brown, Pennsylvania; Mrs. Rosa Robinson, Pennsylvania; Mrs. Amanda East, Pennsylvania; Mrs. S. W. Layten, Pennsylvania; Mrs. A. M. Willis, Pennsylvania; Mrs. E. Perkins, Pennsylvania; Mrs. A. M. Holmes, Florida; Mrs. Mattie Bledsoe, Illinois; Mrs. Fannie Dodd (Sears), Minnesota; Dr. Fannie Kneeland, Tennessee; Mrs. M. H. Flowers, Tennessee; Mrs. V. W. Broughton, Tennessee; Mrs. Nellie Young, Tennessee; Mrs. Lucy A. Cole, Virginia; Mrs. Bernard Tyrell, Virginia; Mrs. M. Stratton, West Virginia; Mrs. M. C. Cox, Oklahoma; Mrs. E H. McDonald, Rhode Island; Miss Nannie H. Burroughs, Washington, D. C. Mrs. M. M. Buckner, Texas, has grown feeble. She sends greetings and regrets that she can not be with you.

Appraising the Work of the Past Twenty Years.

We must judge a man's work and the work of an organization by what they do for others rather than by what they accumulate for themselves. We determine the worth of a leader by his ability to inspire others to DO for themselves. We determine the worth of an organization by the light it furnishes its constituency. Judged by these standards, this Convention has contributed more to individuals, churches and conventions than can be estimated. This organization has set in motion waves of influence that will widen and widen until they reach the shore bounded by eternity.

As you appraise the influence of this Convention on the womanhood of the country, do not forget that we have sent millions of pages of printed matter into communities that have never sent a delegate to the Convention. Hundreds of women in out-of-the-way places have heard of the Convention and they write to headquarters for information and ask for guidance in organizing missionary societies and in conducting other lines of welfare work in their communities. You would be interested in many of the letters. We have rendered no small service in unraveling knotty questions, settling disputes, and counselling women who have not had any direct contact with the national organization. We give one or two typical cases:

May 14, 1921.

Miss Nannie Burroughs,
Washington, D. C.
Dear Sister:

Will you please inform me as to whether men can vote in our local Home Mission Societies?

Thanking you very kindly for your information.

8-11-1921.

Miss Nannie Burroughs,

I am writing you for information, I am instructed to ask you and you will tell me all about how and what can be done and what can not be done. Please tell me can any M. B. sister be a president, secretary or treasurer in other M. B. churches that are in good standing with their church? I was told last week that no sister could hold office in any mission work unless they were members of the church where the mission work is done. Now, a few of us sisters, desire to help get the work on foot at a Missionary Baptist church, and some are not members of that church though in good and regular standing with the church of which they are members.

Can a woman be president who can't read?

Please write me full instructions.

When we celebrated our Fifteenth Anniversary, we sent out cards asking the following questions:

1. What do you regard as the best thing done by the Woman's Convention during the fifteen years?
2. What particular work would you suggest that the Convention attempt?

It was interesting to note that hundreds who responded to the first question put the establishment of a Training School as the biggest and best thing that has been done by the denomination.

The Training School is a material thing. It is the biggest and bravest effort at self-help ever attempted by the womanhood of our race, regardless of denomination. It is the most substantial and commendable piece of work ever attempted. But, in an organization like this, our worth and influence are not estimated in things material but in things spiritual and moral. In the world of commerce we compute wealth in surplus and saving; in the Kingdom of God it is figured in things spent—the amount of concrete helpfulness and good influence we have put into the lives of others.

Accepting this as a standard, this organization has found women and has helped women to find themselves. Our annual Conventions have been schools of methods. Women come up here, get new ideas, new material, new spirit, and go home and infuse and enthuse their sisters. The thousands of workers in local churches who have never been to one of our annual meetings have had the meetings brought to them. A month after we close our Convention, the speeches, reports, songs and suggestions are heard at every crossroad. Quite often the people back home wonder where their old leaders get so much new material. Who has not heard a

girl try to sing "I Shall Know Him By the Prints of the Nails in His Hands," like Geneva Cowels-Young; or "He Lifted Me," as only Ophelia Porter-Robinson can sing it, or "Everybody Talkin' About Heav'n Ain't Goin' There," like the Training School girls sing it?

The material from many an annual address or report has been used by state officers with telling effect. You have inspired and trained an army of women who have gone where you could not go and carried the message you gave them. You set high standards. The women who come up here are inspired to do bigger and better things in their state organizations. The influence of the Convention is not confined to America. Women in Africa, Haiti, South America, Central America, and Panama have not only been helped but have been inspired by your deeds of Christian endeavor.

We have supplied over ten thousand local societies with printed matter of all kinds. We have in our office over twenty-five thousand names and addresses of people to whom we have sent letters or printed matter of some kind during the past twenty years.

This organization gave new impetus to the work in foreign fields. It was upon your appeal and backing that Miss Delaney built the brick structure in Chiradzula, B. C. A. Many of you recall with great joy the part you took in sending money, school supplies and material for the work under her direction. The missionary fires burned brightly then, enthusiasm ran high. It was at that time that the Sontunzi Club, composed of women in every section of the country, was supporting the work at Middledrift and the work at Queenstown. Huge boxes were sent to the field at least twice a year. We have some interesting pictures in our office of natives in their first clothes from boxes sent by this organization. We have pictures of native baptizings in which great crowds were Americanized over night—dresses and hats from America are worn by the great assembly. True, many of the costumes were ten years behind the fashion, but the natives not only looked good in them—they were glad to get them. This kind of work with us is of greater value than anything material. Souls have been brought to Christ, lives have been saved, hope has been kindled in many a breast because you were giving freely to help the missionaries preach the gospel; your aim was not to cover naked bodies but to heal sin-sick souls.

The most striking thing about the Woman's Convention is that it blazed its own way. It made new paths; it did new things; it launched its bark on a rough and untried sea, and pulled against the tide. You have done brave things; you have done things that you were told could not be done. This accounts for the strength of the organization.

What are some of the brave things?

You were told that you could not exist as a Convention; that your life depended upon forming yourselves into a Board to operate as the other Boards of the Convention. You weathered the storm for twenty years and you anchored with a full cargo.

You were told that you could not build a Training School at the nation's capital; but you did it.

What are some of the new things?

You built the first mission station ever erected by Negro Christians on the east coast of Africa.

You have brought to this country 32 foreign girls and have kept them in school. This record surpasses that of any Christian



Miss Nannie H. Burroughs, Corresponding Secretary.

organization, regardless of denomination or race, in its work among Negroes in foreign lands.

You brought to this Convention annually some of the most distinguished speakers in America.

You introduced Booker T. Washington to the great Baptist family when you invited him to Birmingham, Alabama, in 1962. You did it over the protest of many of our national leaders. After that meeting our men saw the wisdom of your selection and ever thereafter Mr. Washington was invited by them as the chief attraction on Friday night programs.

You started the Training School. Everybody predicted flat failure. Not a half-dozen people in the whole denomination, including the officers of our own Convention, believed absolutely in the project. Now everybody is starting a national training school.

Your annual programs have been most attractive. Dr. Thomas Jesse Jones was in Columbus when this Convention met there. He did not know anything about the Woman's Convention. Accidentally one of our programs fell into his hands. He came to our meeting and was profoundly impressed. In relating the incident, he said: 'One of the programs fell into my hands; I looked it over and concluded that it was one of the best gotten up programs I had ever seen." He has followed us and our work with unusual interest ever since.

These things have been accomplished in spite of the fact that this Convention has, for twenty years, contended with knockers, blockers, loafers, shammers, convention tramps and do-nothings. Firmly do we believe that God organized the Woman's Convention and he has stood by it and piloted the ship so that contrary winds and evil forces have not prevailed against us. The consecrated, dependable women—and their number is legion—have never failed us.

Contributions by States for Twenty Years.

From 1900 to 1920 Inclusive.

State	Nat'l. Training School	Missions
Alabama	$ 1,482.41	$ 3,535.31
Arizona	.25	.98
Arkansas	1,050.09	2,006.52
California	2,550.83	694.93
Colorado	463.55	494.20
Connecticut	1,075.77	91.41
Delaware	24.66	1.56
District of Columbia	13,959.52	892.69
Florida	2,179.68	2,851.34
Georgia	1,616.89	3,010.05
Idaho	5.50	5.00
Illinois	2,592.62	3,225.82
Indiana	1,321.55	2,468.85
Indian Territory	68.09	584.20
Iowa	387.28	191.15
Kansas	683.35	1,563.40
Kentucky	1,755.60	1,722.02
Louisiana	1,373.65	2,096.16

*Sic. 1c

Maine	78.75	
Maryland	816.02	313.59
Massachusetts	1,717.00	118.23
Michigan	743.93	240.39
Minnesota	[illegible]	77.46
Mississippi	1,555.79	3,274.18
Missouri	1,222.96	3,634.83
Montana	[illegible]	56.38
Nebraska	231.93	60.95
New Hampshire	110.80	1.70
New Jersey	4,826.84	1,242.09
New Mexico	80.70	43.40
New York	[illegible]	706.25
North Carolina	636.35	420.82
North Dakota	1.75	
Ohio	2,661.95	2,631.20
Oklahoma	[illegible]	1,693.44
Oregon	110.47	15.70
Pennsylvania	8,052.43	2,735.07
Rhode Island	206.63	66.06
South Carolina	1,030.61	3,037.08
South Dakota	101.70	35.79
Tennessee	2,341.99	2,343.60
Texas	6,041.23	4,683.25
Utah	2.30	28.75
Virginia	2,838.36	656.62
Washington	450.58	184.14
West Virginia	2,243.67	1,759.82
Wisconsin	41.30	2.64
Wyoming	35.00	1.59

Total amount contributed by state—

For the National Training School	$79,302.78
To the General Fund, for Missions	55,489.60
Total	$134,792.38

The above totals do not include—

Special Gift Contributions of	[illegible]
Contributions from Foreign Countries to amount of	675.61

Report of the State Directors.

The following State Directors have reported for the year as follows:

Alabama—Mrs. R. E. Pitts—Education, $2.50; Missions, $117.25; Total $119.75.

Arkansas—Mrs. S. C. Shanks, Education, $20.00; Total $20.00.

District of Columbia—Miss Emma B. Hall, Education, $1.00, Missions, $402.00; Total, $403.00.

Florida—Mrs. H. K. Hill, Education, $1.25; Total, $1.25.

Georgia—Mrs. S. F. Brown, Education $7.25; Missions, $80.00, Total [illegible].

Indiana—Mrs. A. D. Winstead, Education, $49.50; Missions, $26.50; Total, $76.00.

Kentucky—Mrs. M. V. Parrish, Education, $30.00; Total, $30.00.

Kansas—Mrs. Emma Gaines, Education, $.25; Total, $.25.

Mississippi—Mrs. A. A. Cosey, Education, $1.00; Total, $1.00.

Oklahoma—Mrs. F. E. Mason, Missions, $30.25; Total, $30.25.

Pennsylvania—Mrs. Amanda East, Education, $126.00; Missions, $152.83; Total, $278.83.

South Carolina—Mrs. M. M. Gilmore, Education, $1.50; Missions, $286.00; Total, $286.50

Tennessee—Mrs. M. H. Flowers, Education, $31.00; Missions, $78.80; Total, $109.00.

New Jersey—Mrs. Emma S. Vaughan, Education, $2.00; Total, $2.00.

West Virginia—Mrs. M. M. W. Arter, Education, $6.00; Missions, $19.00; Total, $25.00.

The Medal of Honor will be awarded to the Director from the District of Columbia, Miss Emma B. Hall. She reported $403.00.

Organizations Represented.

ALABAMA—Woman's Missionary Baptist and Educational Convention, Auxiliary to Muscle Shoals Baptist Association	$25.00
Mrs. Mariah Harris, President; Mrs. Minnie Newsom, Corresponding Secretary.	
Designated: Foreign Missions,	20.00
The National Training School	5.00
ARKANSAS—Arkansas Women's Baptist Association	20.00
Mrs. S. C. Shanks, President; Mrs. Exie B. Brown, Secretary.	
Designated: National Training School	20.00
Delegates: Mesdames S. C. Shanks, Emma J. Wheeler, N. E. Knowles, Ruth Jackson.	
GEORGIA—Woman's Missionary Society, First Baptist Church	5.00
Mrs. Minnie L. Banks, President; Mrs. Minnie H. Butler, Assistant Secretary.	
Designated: Foreign Missions, Missionary Society	5.00
Tremont Temple Missionary Society	5.00
Mrs. Charity Hickland, President; Miss Elizabeth J. Lee, Secretary.	
Designated: Foreign Missions	1.00
Home Missions	1.00
Education Foreign Student	1.00
The National Training School	1.00
General Expenses	1.00
Delegates: Mesdames L. J. Washington and Charity Hickland.	
Shady Grove Missionary Society, per L. E. Jenkins	5.00
Undesignated. Bethesda Baptist Missionary Society,	5.00
Miss B. E. Battle, President; Mrs. Willie Brooks, Secretary.	

Designated: Foreign Missions	1.00
Home Missions	1.00
Education Foreign Student	1.00
The National Training School	1.00
General Expenses	1.00
Delegates: Mrs. Hannah M. Reddick, Miss B. E. Battle.	
Woman's State Convention, per Mrs. S. F. Brown	75.00
Undesignated.	
Delegates: Miss Bessie Foster; Mesdames S. F. Brown, W. F. McKinney, L. G. Craig, Hattie Harris, Julia C. Woodruff, S. J. Fluker, A. D. Gadson, L. G. Washington, M. L. Banks, M. W. Reddick, Cora L. Glenn, L. G. Robinson, T. J. Goodall, Lula Allen.	
INDIANA—Woman's Home and Foreign Missionary and Educational Convention	31.00
Mrs. Ella Peters, President; Mrs. Fannie Adams, Secretary.	
Designated: Representation Fee,	20.00
Foreign Missions	6.60
National Training School	5.00
Delegates: Mesdames Ella Peters; Anna D. Winstead; Lessie Davis; Eula Westbrook; Fannie Adams; Lizzie Johnson; Lula Robinson; Gertrude McDonald.	
KANSAS—Woman's Missionary Society, per Mrs. M. J. Vining	5.00
Undesignated.	
Kansas Valley District Woman's Convention	10.00
Mrs. H. D. Scott, President; Mrs. L. Russell, Secretary.	
Undesignated.	
Delegates: Mrs. H. D. Scott Kemp.	
MISSISSIPPI—Home Missionary Society, Second Baptist Church	5.00
Mrs. Isabella M. Jones, Secretary.	
Undesignated.	
Delegates: (List not submitted.)	
NORTH CAROLINA—Woman's Missionary Society, Black Mountain	5.00
Mrs. Lena Whitesides, Secretary.	
Designated: Foreign Missions	5.00
OKLAHOMA—Woman's State Convention, per Mrs. F. E. Mason	20.25
Delegates: (List not submitted.)	
Undesignated.	
Creek District Association, per Mrs. F. E. Mason	10.00
Delegates: (List not submitted.)	
Undesignated.	
PENNSYLVANIA—Woman's State Convention, per Mrs. Amanda East	20.00
Undesignated.	
Delegates: (List not submitted.)	

SOUTH CAROLINA—Woman's State Convention, per Mrs. M. M. Gilmore	285.00
Designated: Foreign Missions.	
Delegates: Not named.	
TENNESSEE—Missionary Society, 1st Church, Gallatin	5.00
Mrs. Dora Vertrees, President; Miss Lena Hannah, Secretary.	
Designated: Foreign Missions	3.00
Expenses Convention	2.00
Ladies' Missionary Society, 1st Baptist Church	5.00
Mrs. S. J. Carter, President; Mrs. M. A. Young, Secretary.	
Missionary Society, 1st Baptis: Church, East Nashville	5.00
Mrs. Julia Dancey, President; Mrs. M. A. Bennett, Secretary.	
Designated: General Expenses, $5.00.	
Delegates: Mesdames J. T. Shelby; Julia Dancey.	
Missionary and Education Society, Thankful Baptist Church	5.00
Mrs. J. F. Lightle, President; Mrs. Mamie C. Wilson, Secretary.	
Designated: General Expenses	5.00
Missionary Society	5.00
Mrs. J. H. Murdix, President; Mrs. L. M. Voorhees, Secretary.	
Delegates: Mesdames J. H. Murdix, E. M. Lawrence.	
Missionary and Education Society: 1st Baptist Church, Chattanooga	10.00
Mrs. M. A. Bell, President; Mrs. Jennie Williams, Secretary.	
Designated: National Training School	5.00
General Expenses	5.00
Delegates: (List not submitted.)	
Missionary Society, St. James Baptist Church	5.00
Mrs. Janie B. Tartte, President.	
Undesignated	
Delegates: (List not submitted.)	
WEST VIRGINIA—Woman's Missionary Society, Harper's Ferry, per Mrs. M. M. W. Arter	5.00
Designated: General Expenses	3.00
National Training School	2.00
Delegates: Mrs. M. M. W. Arter.	
WESTERN STATES—Western Baptis Woman's Convention	20.00
Mrs. Ida Frazier Bates, President; Mrs. Mary E. Goins, Secretary.	
Designated: Foreign Missions	5.00
National Training School	10.00
Education Foreign Students	5.00
Delegates: Mesdames Ida Frazier Bates, Mary E. Goins, Eva T. Dean, W. A. Brown, M. H. Wilkerson, S. A. Moseley.	

To Them We Are Grateful.

The Woman's American Baptist Home Mission Society has watched with interest the development and growth of the work of this Convention. Our good friend, Miss Mary G. Burdette, went home before we got our work well under way, but she left believing we were on the right track and that the thousands of black women were becoming more and more conscious of their powers, opportunities and obligations and that, in proportion as they were enlightened, they would labor to enlighten others. The Society gave material help to the work at the Training School. They have employed several of our graduates. Aside from their direct connection with our work, we must never forget that the Woman's American Baptist Home Mission Society has invested money and lives for the uplift of our people in every section of this country. On our roll of friends, you will find many of them giving of their personal means and influencing others to give for the furtherance of our work. They are doing a fine piece of work through the Fireside School under the direction of Misses Morgan, Eaton, and our own Mrs. Flowers.

While the women of the Foreign Society are directly interested in Foreign Missions, a number of them are interested in our work. Our Convention hasn't a more devoted and sincere friend than Mrs. Helen Barrett Montgomery, the most distinguished leader of the Christian forces of the world. In confirmation of the fact that she is an outstanding leader, the great Northern Baptist Convention (men) did the unprecedented and unheard of thing at the Des Moines meeting—elected her president of the Northern Baptist Convention. This is the most signal and unusual honor bestowed upon a woman of our times. We count among our friends a large number of white women who, while not as distinguished as Mrs. Montgomery, are just as rich in the spirit of sympathy and good-will. The work of this convention has been helped forward by these women.

Outside of this group we have a number of friends—men and women—who give to the work of the convention. The gifts are not always large, but many of them are made regularly. In this group is one friend who does not want his name mentioned. Last year he sent us a handsome gift and told us to be of good courage, that the Lord was on our side. He wants to see us accomplish all that we have planned for the womanhood of our race.

The Lord will continue to raise up friends for us if we use wisely all that is given for the furtherance of the work.

Must Increase the Membership of the Convention.

We must plan to greatly increase the number of individual contributors to the work of the Convention and we must work unceasingly to build up the National through representation of local societies. To accomplish these two objects, the whole field must be thoroughly canvassed. The fact of the matter is the whole field needs stimulating and rejuvenating. The local societies need remodeling. Nine-tenths of the local societies are either using antiquated methods or no methods at all. A canvass of the field, state by state, with the two definite aims in view, will put new life into the societies and into the local leadership. Many of the leaders are using methods as ancient as the ark. Many leaders in a very [illegible]

ful and subtile way use their influence to keep the people ignorant of the great help the National is to them so that they will not become interested in work outside of their immediate field. This is done by misrepresentation. Many delegates take back all the bad things that are done at the Convention and, when they get through enlarging and magnifying and distorting the facts, the people who do not do their own thinking decide that our annual meetings are grand fiascos and the work of the National Organization is not worth supporting. Those who think, draw their own conclusions, follow their own judgment and, deep down in their hearts, wonder why their beloved sister continues to come up to the National meetings. This Convention has been a lighthouse to the Negro women of this country.

The leader herself is blind and dumb who does not know that, when light pours in upon the people, they will do more work and give more money to all causes. Limit their information and ignorance will limit their giving. Enlighten, inspire and broaden them and they will consecrate their lives and their money to worth while causes.

The National Organization has suffered because the directors and leaders have not been keen to see that the strength of this Convention depends more upon the number of local societies represented in the annual gatherings than upon the number of state and district organizations represented. Five thousand local societies represented here by only one delegate each, means more than forty state conventions represented by eight delegates each. Forty state conventions are represented by 320 delegates, and they bring only $800.00. Five thousand local societies with just one delegate each means 5,000 delegates and $12,500.00. If five thousand locals should send only one thousand delegates, they would bring more enthusiasm, more numbers, and more money than we could possibly get by state representation alone. The men's organization gets its strength, breadth and numbers because pastors are sent up from local churches. Of course, the state and district conventions are represented in that body, but the numbers come through local representation.

We must go after numbers. The women are in our local churches and we must get them up here. Our whole field will be ablaze with missionary fire when the women in the bottoms and in the backwoods, in the little churches and in the large churches, begin to come up to these annual gatherings to see, to hear, to learn and to speak for themselves. The fact of the matter is that not one-third of our women are reached by the present method of representation

Literature.

Home Mission and Freedmen's Boards operated by white Christians issue study books annually. We regret that these books do not present the story of the fields and the appeal for money and lives in such a way as to interest a larger number of women in our local societies. The books are prepared by white people primarily for white people. A great deal of the matter can be used in societies directed by capable leaders among us, but the majority of our women need books designed primarily for our group, handling our problems in the language and spirit that we can understand and appreciate. One day spent in our office would convince you that there

is a crying need for the right kind of study books and the right kind of plays. We have decided to keep this matter of suitable study books before the convention until this need is met. We must put into an attractive form the needs, hopes, ideals, dreams and determinations of our group. We do not think that our white friends, however capable and sympathetic, can get this message over. One dear old brother, in trying to state his objection to a certain address he heard from a noted white speaker said, "I know he's smart and I know he means what he says, but somehow, sister, his talk don't have the repeal." The dear old brother used the wrong noun but the meaning he wished to convey was as clear as it was true. The message did not have the "repeal" (appeal).

The study books are splendid; they have done more to inform, inspire and enlist Christian women than any other agency. We need them for the valuable information they contain but, for the mass of our people, the study books issued by the Central Committee on the United Study of Missions, "ain't got the repeal."

Mrs. E. E. Whitfield

Our field secretary does bigger and better things each year. Such a performance seems impossible for at the end of each year we feel like saying: "She will have to go some to beat this next year," and she does, because she goes beyond the record of the previous year. Mrs. Whitfield not only raises more money than any other national representative on the field, but she goes into the homes, in the alleys, lanes, by-places, and on the fine thoroughfares and tells our women and girls how to live better lives, render better service and make a better environment for themselves and for those whose lives they influence.

Her 1920-1921 report is as follows:

Churches Visited and Addresses Delivered 267
Moneys Collected $5,587.80

From house to house and from door to door she goes through rain and storm, through heat and cold, to tell our people how worth while it is to live their best and finest lives. For 17 years she has served you. No other department of our national work has had a field worker in its employ for so long a time. She has had more rough paths than smooth ones, more stormy days than bright ones, but she has stayed at her post and carried the work of this Convention into unknown and sequestered places.

Mrs. Whitfield wants to go to Africa with the American-African Tourist Company. As soon as she made known this desire, our Corresponding Secretary suggested to her that her many friends would like to see her go. She has not intimated in these 17 years that she wanted us to help her in any personal undertaking. We believe, however, that there are at least a thousand members and ministers in our churches who would like to help Mrs. Whitfield realize her desire. The organization is not asked to send her. Her friends, in the Convention and outside, are asked to read her record of good works and see if she does not deserve our heartiest endorsement and moral support.

Her records show that during these 17 years Mrs. Whitfield has delivered 5,858 addresses, visited 14,300 homes, visited 4,139 churches, collected $44,652.58 for Missions and Christian Education.

When she saw the announcement of the African Cruise she wrote as follows: "The desire of my life has been to go to Africa. I see that a party is going out in December. Can I be spared from the field to make the trip? I do want to go."

Mrs. Whitfield works for us for a pittance. She is the most businesslike representative we have had on the field. Her reports are sent promptly the first day of each month and she has never been one cent short. She does not spend the money of the organization during the month and then send in a number of excuses and I-owe-yous; she sends the money.

Shall we not grant her a leave of absence and do what we can to help her [illegible] the money she needs for the trip?

A Trip South.

During the months of January and February, your Corresponding Secretary filled engagements in Alabama, Georgia, Louisiana, Tennessee, Kentucky, Virginia and West Virginia. This was one of the most pleasant and satisfactory visits she has ever made in interest of the work. Ministers and societies, clubs and welfare workers joined heartily in making all of the meetings a success. The people turned out en masse and were most liberal in their giving. We visited the cities in which two of our State Directors live and we were delighted to make special mention of the efforts they put forth to make our meetings successful. At Nashville, our own Mrs. Flowers rallied the ministers and women of all the churches and the result of the unusual meeting should be credited to her work as State Director of Tennessee. The same is true of the Louisville meeting. Mrs. Mary V. Parrish rallied her forces and gave us not only a mammoth and enthusiastic crowd but we were welcomed to our "Old Kentucky Home" by a fine brass band.

Two meetings with record breaking attendance were held in Atlanta. They were managed by the ministers of the city. The meeting at Baton Rouge was handled by the invincible president of the men's convention, Rev. M. W. Taylor. The meetings at Atlanta and Baton Rouge were different because the men joined so enthusiastically in putting them over. They did all the hard work and allowed the women to carry the easy end of the load. The most remarkable thing about the meeting at Baton Rouge was not the immense crowd but the fact that the audience gave nearly two hundred dollars and there was only one penny in the collection. We have kept that penny as a souvenir. And what shall we say of the great meetings at Chattanooga, directed by our good friends Dr. and Mrs. C. A. Bell and our own Miss Nellie Bishop? It convinced us that, as the years go by, our friends become more and more interested in the work. They never tire of helping and they have increased the amount of their gifts.

We were most profoundly impressed with the capability and earnestness of the leader of the women in Northern Georgia, Mrs. Della Gadson of Rome. It was impossible for us to fill all of the engagements in Georgia planned by our State Director, Mrs. Sarah Fisher-Brown, but it is no fault of hers and of the other leaders of Georgia—men and women—that we did not leave the state with a bag full of money and thousands of new friends added to our list. Mobile (Alabama) turned out in full. All the churches

rallied to the call of Dr. C. First Johnson. Letters of appreciation from young and old have come to your Secretary.

At New Orleans, the ministers led by Reverends Perkins, Brown, Smith, Bingham and Dr. C. W. Lucas cooperated heartily and arranged several union meetings, all of which were largely attended. The distinguished president of Howe Institute, the Reverend T. O. Fuller, and his wife, Mrs. Dixie Williams-Fuller, arranged a citizens' meeting at the church auditorium. The rain poured in torrents, but Memphis expressed her interest in the work of this convention in a very tangible way. The meetings in Virginia and West Virginia were not planned when we made out the itinerary but the friends of the states can always be counted on and we did not hesitate to write the leaders at Huntington, Charleston, and Richmond. At the last place, in addition to the splendid contribution made by the great audience assembled, Mrs. Maggie L. Walker, the most distinguished Negro woman in America, presented from friends a purse of $200. The engagement at Richmond was handled by two of our best friends: Rev. King, president of Virginia State Convention, and Rev. Peyton, pastor of the great Sixth Mount Zion. In West Virginia the meetings were handled by Rev. Bryant, Prof. J. W. Scott and Rev. Mordecai Johnson.

One of the very best meetings on the trip was arranged by the late Dr. Willis Sterrs at Decatur, Alabama. Alabama has lost a great man and we have lost a great friend. Mrs A. B. Giles, one of the faithful members of this Convention and one of our best friends, presided at the Mobile meeting. Her health was then indifferent. She went home the early part of August. Thus, two of our best friends who planned large meetings for us have answered the roll call.

On the trip, we had an opportunity to visit a number of the large schools where we were warmly received by the presidents and students. After we started on the trip invitations poured in from every state in which we were scheduled to speak, but we were compelled to decline nearly all of them. We hope to make another trip before long and visit the places that we could not cover on the last visit. To our friends in Alabama, Louisiana, Tennessee, Kentucky, West Virginia and Virginia, we are grateful for having made this one of the most successful and pleasant trips we have made in interest of the work.

Young Women Not Interested.

Not much headway has been made in the effort to enlist young women in Christian work. We have been hunting for the causes. Let us see if a few of them do not lie near our own door. First, the senior missionary societies, for the most part, have been conducted so poorly that they have not served as examples and inspiration to our young people. There is entirely too much bickering, pettiness and insincerity among our would-be leaders. Their conduct discredits rather than recommends the work. Secondly, we have not done enough definite work upon which our young people can look with pride and admiration. Properly conducted, the work of a missionary organization will appeal to the heroic and adventurous spirit of young people. But our organizations, for the most part, are conducted in such a haphazard, commonplace way that

they do not attract the intelligent, red-blooded, forward-looking young people in our churches. Stop critizing the young people and spend the time getting sight (light) enough to make the senior societies real live missionary agencies.

Many women write to us asking for suggestions as to how to interest young people in missionary enterprise. Here is a simple way to get started. First, select a definite piece of work for them to do, find out all you can about it, get brimful and running over with the subject, call the young people together and tell them what they can do to help. Put them to work, keep them in close touch with the particular piece of work you want them to do, keep them busy getting information, bring attractive speakers before them, get the best missionary magazine published, keep the missionary fires burning by bringing good news and glad tidings to each meeting. If they are interested in education, select a promising girl in one of our schools and make them responsible for her expenses. In order to interest young people, you must give them something definite to do and keep them in close touch with their piece of work, at the same time broadening their vision by telling what others are doing in other fields. Put "pep" into the meetings. Don't open your meeting by singing—"And Am I Born to Die?" They know that. Down in their hearts they are saying, "Yes you are dead now; all you need is your funeral." Select militant songs for your missionary meetings and sing them.

Your corresponding secretary is confronted again and again with the question, "What shall we do with our young people who are dance-crazy?" We have said to these inquirers: "Wage eternal warfare against improper dancing." The poison generated by Jazz music and improper dancing will completely demoralize the womanhood of today. The sure way to ruin is by way of the public dance hall. On the other hand it is useless to criticize the young people of the community for seeking the card table and the dance hall unless you have other attractions to set over against the dance hall and the card table. Very little provision is made for our girls during their hours of relaxation. They need wholesome amusements. They are going where the lights are bright and where the music is gay. You might as well put this down as a fact and come together in your communities and make attractive recreation places for young and old. The colored girl is not taking enough interest in outdoor sports such as golf, tennis, croquet, basketball, swimming, hiking. The women of every community should unite and operate a place for outdoor games and sports. In welfare work of this kind, the women of all denominations should work together. All of our young people are not dance and card crazy, but the real live ones do not want to go to the "missionary graveyard" every week. Liven up, lighten up, brighten up, and the best young people of the community will fall in line and work.

Do Not Keep Good Records.

Your corresponding secretary is convinced that our people have not learned the importance of keeping records of their work. It is extremely difficult to get correct information from organizations doing Christian work. We spend much time and effort in raising money for our churches, local and state work, but do not keep rec-

ords in well bound books, so that at any time, we can give a correct account of our stewardship. Secretaries keep valuable records on scraps of paper and in little ten cent notebooks.

A few weeks ago we sent Questionnaires to forty-nine leaders in thirty-eight states and asked them for definite information concerning their work. This information is being collected to use in the most helpful way in a Study Book. Some of it should be presented in connection with this report. Up to the time of going to press, we have received replies from the following states: Alabama (partial report), Florida, Indiana, Kansas, Louisiana, Mississippi, New Jersey, Ohio (partial report), Tennessee—nine out of thirty-eight. Perhaps our women do not know how important it is to keep accurate records and reply promptly to those seeking information about their work.

We go to great pains to send our Annual Letter Blanks. The women in the local societies are hereby urged to send in reports of their work on these blanks each year. If they can not keep up their representation fee in the National, They can tell what they are doing in their states. Some day, Christian workers will learn that it pays to advertise. Let the world know what you are doing; send forth the information in an attractive form. Your deeds might fall into good soil and bring forth fruit for the Master. Keep accurate records in well bound books.

Several of the women who returned Questionnaires told us how difficult it was to get certain valuable information. We shall urge our conventions and associations to adopt a system of book and record keeping. How many of our state and district conventions can give an absolutely correct account of their work from the birth of the organization down to the present time? In this particular, your National organization sets a good example. We can go back to the very beginning and give you the records from the original entries in well bound books. All of our organizations, from the local missionary societies up, must improve in this matter of record keeping and record making.

Back to Systematic Giving.

We tried the systematic giving plan twelve years ago and have nothing better to recommend. Many of the faithful workers remember our Systematic Givers' Club that contributed to the support of Miss Jeannie Somtunzi at Middledrift. We recommend the ten cents per month plan and suggest that a committee of one hundred women be formed to work out the details and put the plan into operation as speedily as possible. Pastors will assist us in this effort by public announcement. It will be an easy way for the local churches to raise their money for Missions and Christian Education. Properly organized, the churches can raise by this plan their money for the state and national work, giving fifty cents to each. Of course, a few states are organized and are doing their work in a way that is satisfactory to them, but the majority of the states are not organized for systematic giving either to the local or outside interests. The plea is, therefore, to organize a committee of one hundred to conduct a Campaign of Education to revive the Systematic Givers' Club and enlist ten thousand women who will give ten cents a month. This committee will call particular attention to the work

that is being done by Miss Hella Harris, Miss Jeannie Somtunzi, Miss Clarice Gooding, Mrs. Della Rudolph-Sisusa, and Miss Christina Francois. These girls are graduates of the Training School and are representing us on the foreign fields. We must get solidly behind them and make their work a success.

This same committee should be empowered to prepare for the celebration of our Twenty-fifth Anniversary by starting now to raise an Anniversary Fund of Twenty-five Thousand Dollars in cash. The Twenty-fifth Anniversary should be known as the Silver Jubilee. It is not too early to begin the work of planning and organizing.

We will not carry out the primary object of this Convention unless we go into every little hamlet and town and teach our women and girls how useful and how powerful they can become. Keep in mind this fact that, while we must have money with which to carry on this work—and we must have more of it—the primary object of this convention is to develop Christian culture and Christian womanhood.

African Women on Unusual Missions.

Delegates who attended the Indianapolis Convention recall the inspiring messages brought by Mrs. A. Casely Hayford and her niece, Miss Kathleen Easmon, high caste African women from Sierra Leone, West Africa. They came to this country in interest of the proposed Girls' Industrial Training School. It was our first time to meet highly educated, cultured African women.

Mrs. Hayford and her niece came to spend six months soliciting funds for the proposed school. The financial depression set in early in the fall and they have not been able to get enough money to start the work. They have been in many of the churches in the North and South and have made many friends. They will address this Convention. Those who have not had the pleasure of hearing them will be enlightened and inspired by the message; enlightened because we have the most incorrect idea of the native capabilities of the African people; inspired because we will be convinced that it pays to invest in the salvation and education of a people that can produce women of the Hayford-Easmon type.

At the Indianapolis Convention, your corresponding secretary urged these strangers in America to come to Washington for their initial meeting. They had made other plans for the immediate future and were reluctant to change them. Finally, they decided to come. At the Metropolitan Baptist Church, pastored by the Reverend M. W. D. Norman, we introduced them to one of the finest audiences ever assembled at the nation's capital. They captivated that audience and $674 71 was given and pledges of $500 additional to aid them in the work at Sierra Leone. The pledgers are keeping their word. The D. C. meeting will net $1,100. The Washington meeting is still the biggest and best they have held.

A number of friends have done their best to make their visit to this country a success. In Baltimore, the Reverend J. R. L. Diggs arranged a mammoth mass meeting. They spoke before the New York State Convention and received a wonderful ovation and $318. The Pennsylvania women in their State meeting made a donation. Friends in New Jersey, directed by Miss Violet A. Johnson, gave substantial help. They were with your corresponding secretary in sev-

eral meetings on her trip South in January and February. The pastors and leaders were glad to arrange special meetings for them. The people heard them gladly and responded generously. They spoke at a number of schools and gave to our young people a new impression of Africa and of her people. These women are very businesslike. They keep strict accounts and make their reports faithfully and promptly. It is our hope that they will get all the money they need for their work.

The Training School.

In spite of the fact that the curriculum and general requirements for admission were raised, the 1920 enrollment taxed the capacity of every building and made it necessary for us to buy extra cots and beds and put in every available space in order to accommodate the students. Over 300 applications were received from students who could not pay their tuition in full. We had no work to offer and had to refuse them admission.

At the June meeting this situation was presented to the trustees and, after careful consideration, they decided to build a laundry and provide room under the same roof for shoe repairing, rug weaving, and chair-caning. These new activities will afford employment to a number of girls. The building, 40x80 feet, is now being erected and will be ready for use at the opening of school. The laundry is one of the largest owned by any of the schools. For quite five years we have been spending from two to five hundred dollars a year to have our laundering done outside the institution. Hundreds of girls who wanted to work for a part of their education were turned away. Thus the trustees have not only cut off an output of between four and five hundred dollars a year but have provided an unusual opportunity for deserving girls. The laundry will be equipped for all kinds of work and we believe that within the next two years it will be a paying proposition—a source of revenue as well as of helpfulness.

Trustees Meet.

At the June meeting of the Trustee Board, the president of the school gave a full and satisfactory report of every phase of the work and the condition of the entire plant. Many interior improvements have been made. All buildings are in first-class repair. The teachers—twelve in number—are from our best schools and colleges, and the atmosphere on Lincoln Heights verifies the statement.

You have missed much if you have not been on the campus during Commencement week. The trustees were particularly impressed with the spirit exhibited by the students on Field Day. The various departments made creditable showings in their exhibits; but it was in the program arranged and presented by the students that friends got a splendid idea of the type of girls that are being attracted to the school from all sections of the country. Twenty-nine states, Africa, Central America and Haiti were represented. The students presented an informal program, rich in humor, gratitude and gifts.

Eighteen trustees were represented either in person or by proxy. In fact, it was the largest attendance of trustees upon the board in the history of the school. To say that they were pleased with the work that has been done and, above all, with the way in which it has been done, is to put it mildly. They are convinced that they have a school at the nation's capital that compares favorably with any school of its kind in the country.

We wish here to express the gratitude of the Trustee Board to those friends who, year by year, make it possible for them to award prizes to students who excel in scholarship, department and duties. At the June meeting, the following friends contributed prizes:

Fourth Normal Class—$5.00 in gold, Miss Violet A. Johnson, New Jersey.

Third Normal Class—$5.00 in gold, Mrs. Florence Ware Taylor, D. C.

Latin—$5.00 in gold, Rev. L. G. Jordan, Pennsylvania.

Penmanship—$5.00 in gold, Miss I. Orontes Wood, Kentucky.

Domestic Science—$5.00 in gold, Florida Avenue Baptist Church, D. C.

Social Service—$5.00 in gold, Mrs. S. W. Underwood, Kentucky.

First Normal Class—$2.50 in gold, Mrs. S. W. Underwood, Kentucky.

First Normal Class—$2.50, Commercial Department, N. T. S.

Neatest in Personal Appearance—$2.50, Commercial Department, N. T. S.

Best Kept Room—$2.50, Mrs. Janie C. Bradford, D. C.

Best in Duties—$2.50, Mrs. Janie C. Bradford, D. C.

Plain Sewing—$2.50, Mrs. S. Willie Layten Pennsylvania.

Dressmaking—$2.50, Mrs. S. Willie Layten, Pennsylvania.

Best Bible Notebook—$2.50, Mrs. Mary V. Parrish, Kentucky.

Most Exemplary Student—$2.50, Mrs. Mary V. Parrish, Kentucky.

Commercial—$2.25, Mrs. M. E. Cabaniss, D. C.

Story Telling—$2.50, Mr. James D. Taylor, Massachusetts.

Hygiene and Health—$2.50, Commandant and Mrs. Roberts, D. C.

Best Kept Domestic Science Uniform—$2.50, Mrs. Lottie J. Adams, D. C. ($2.00).

Best Domestic Science Notebook—One year's subscription to "Boston American Cookery"—Mrs. Bettie B. Henderson, D. C.

Music—Music Dictionary, Miss Leola H. Felton, New Jersey.

Undesignated—$5.00, Miss Mahala Hill, D. C.; $5.00, Mr. and Mrs. T. D. Holmes, New York; $5.00, Mrs. Ida Plummer Liston, Indiana; $3.00, Mrs. Katie E. Carey, New York; $2.50, Miss Rosa Armstead, New York; Mrs. R. E. Pitts, Alabama.

Students Help.

You will be interested to know, in brief, what the students did during the year in their Sunday School and Y. W. C. A. and what they did on Field Day when they presented the legacies from the 1921 classes. We have a model Sunday school. It meets before breakfast every Sunday morning. Without special effort, the students contributed through their Sunday school classes $362.25. The Young Women's Christian Association of the school raised $136.53 during the year. Out of the money raised by the Young Women's Christian Association and the Sunday School, the students sent $100.00 to Miss Della Harris and sent one of their own number

to the Students' Conference at St. Augustine's School, [illegible], North Carolina.

Every department of the institution is planning bigger and better things for the incoming year.

Foreign Students.

Last year there were seven students from foreign lands in the Training School. This year we are to have two more girls from Africa. It cost $225 per month to provide room, board, tuition, clothing, and incidental expenses for these students—an outlay of $2700 a year. Last year we received from Rev. A. C. Powell, New York, $100.00; 19th St. Church C. E. Society, Washington, D. C. $50.00; New England Baptist Convention $140.00; Frances Harper Club, Ithaca, N. Y. $40.70; Junior Lydia Missionary Circle, Metropolitan Baptist Church, Washington, D. C. $50.00. Thus you see the President of the institution must raise $2419.30 to cover the cost of keeping these students in school. Are you sufficiently interested in foreign missions to contribute to the education of those who are to go back to work among their own people?

You are interested in sending American missionaries abroad, but the quickest and best way to reach the natives in Africa and the people in Hayti, Central America, South America and the West Indies is by bringing as many girls from these countries as possible, educating them and sending them back among their own people. Fifty missionary societies are asked to give Fifty Dollars a year, each, for the education of foreign students. The friends (above mentioned) who are giving to the Foreign Students' Fund have shown unusual interest in their adopted daughters. At Christmas time, some of them sent gifts of brand-new sensible clothing. Those who are trying to interest young girls in missionary work could interest a club in contributing to the education of one of the foreign girls.

To Celebrate the Opening of the Training School.

The Training School opened October 19, 1909. At the June meeting the Trustees appointed a committee to arrange for the celebration of the founding of the school and decided to make their objective the raising of Ten Thousand Dollars to pay for building and equipping the laundry to help deserving girls who want to work for their education. Mr. Watt Terry, of Massachusetts, a member of the Trustee Board, inspired by this brave undertaking, pledged One Thousand Dollars if we raise Nine Thousand Dollars on or before October 19th. The trustees accepted the challenge and now call upon you to join heartily in making the Twelfth Anniversary of the opening of the Training School the most memorable event in the history of Negro Baptists. We must get Mr. Terry's gift. It will be the largest single gift the school has received from a member of the race. Even in these times of financial depression, it will not be difficult to raise the money if every delegate here decides that she is going to devote two full (week) days and one Sunday to canvassing her church and community for contributions. Great publicity will be given to the effort. Soon after you reach home, the plan and the appeal will be in your hands.

One hundred churches will be asked to give One Hundred Dollars each. Will your church be one of the one hundred? One hundred men and one hundred women in each church are asked to give fifty cents each. By a careful canvass of the church under this plan it will not be difficult to raise the one hundred dollars.

We believe we have friends throughout the country who will give One Dollar for each year the school has been in existence. Are you one of them? Perhaps you will have to sell candy, rags, bones, bottles, old iron or do some special work outside of your home to raise the money, but the labor and sacrifice are worth while in a cause like the one you are asked to help.

Mr. Terry wants us to have that One Thousand Dollars. If one Negro can give One Thousand Dollars, surely the 13,999,999 can give Nine Thousand. If you are the president of a state or district organization, please send greetings to the chairman of the Trustee Board for Anniversary Day, October 19th. A mammoth meeting will be held in the city of Washington on the night of the nineteenth and all reports will be read. A picture of the laundry and of the first group of girls that will be helped by its erection will be sent to contributors.

Political Dangers.

The Negro woman inherited the ballot. The inheritance of a large fortune carries with it temptations and dangers. The prodigal son, dazzled by sudden riches, spent his life in riotous living; he squandered his birthright. We said to you in our last annual report that Negro women by their silence did as much to hasten the enfranchisement of women as did the white women by their activity. We kept comparatively quiet because our activity would have muddied the waters and delayed the happy consummation of a long struggle.

Negro women have faced many temptations and dangers since freedom, but they face greater temptations and greater dangers since they have the ballot than ever before.

What are some of them?

Hand picked leaders who haven't enough influence with their own people to get a loaf of bread on credit, but enough salve, smooth talk and sham to make the white people believe they have all of the Negroes of their ward, state, or of the United States in their vest pockets or apron pockets and can deliver them at any time. It is not an easy thing to convince white people that they would make greater headway in handling the Negro question by allowing the Negroes absolute independence in selecting their own leaders. Strange as it might seem, the Negroes who are absolutely acceptable to the majority of white people are persona non grata to their own. In every community, Negroes have the members of their race that they call "white folks' niggers" labeled and all the influence the group thus labeled has is on their tongues and on paper.

Here is an example of how seriously even the unschooled woman takes that type of leader: A very intelligent one of them had tipped her off on how to vote. She listened respectfully and, when he walked away, she said —"I ain't studyin' him. I have to work for myself every day and I aho' can vote for myself once a year."

All classes of our people take the hand picked leader just as seriously as this sensible woman took her advisor.

There are two classes of Colored women that will be used by politicians to the detriment of the race and of good government: **First**—That class of Colored women who do not know that we are nearly sixty years from slavery and will yet accept the rule of white masters of the leadership of their concubines. **Second**—is made up of Negro women that allow the white people for whom they work to advise them how to vote. If you allow these two classes to get into the ascendency, the vote of the class of Negro women that have never allowed white men to invade their social domain and never will and that class of intelligent, forward-looking women will do their own thinking, will be negative.

This **Third** class wants politicians everywhere to know that it will not be led by the other two classes. Every woman who is opposed to the leadership of the first class and conscious of the danger of influence of the second class must unite to combat and neutralize their influence. The one way to do it is to register and vote in every election—local, state and national—and keep informed and posted on the whole political situation. Our race has a bad political record. Do not let female political tramps bring us into greater disrepute. Our political path is fraught with great danger. You must educate your sisters. Organize Voters' Leagues and Clubs for the study of politics and the science of government. Do not let these new political leaders among women deceive you. There is as much danger of being sold out by many of them as there is of being sold out by Negro men who live by politics alone.

No Human Bond Between White and Black Women.

The next long step towards the solution of the race problem must be taken by white women. You have heard it said, again and again, that the blatancy of the white press and the silence of the white pulpit are responsible for the lynchings and burnings in this country. Perhaps you have not heard it said that the silence of the good white women and the blatancy of bad ones have sent many an innocent Negro into eternity. You might interest the press and the pulpit in an effort to change public sentiment, but we will not get anywhere with our race relations program and interracial cooperation schemes until white women decide that this roasting of human beings alive, this lynching and burning in America must stop. They put the last two amendments to our Federal Constitution. They are the sentiment makers in the white race. We have come upon these dangerous and perilous times because white women have not taken any general interest in the SOCIAL and ECONOMIC betterment of the Negro race. Our white sisters have been deaf to the voice of the Negro burning at the stake; they have felt that he was a brute guilty of an unpardonable crime, when statistics from the most reliable sources prove that nine-tenths of the burnings and lynchings are perpetrated upon Negroes who are not guilty of assault.

In the face of these facts, white Christian women in America meet annually, appropriate large sums of money for the education and Christianization of peoples in all lands and for Negro education in America. But these Christian women have never raised their voices in protest against the inhuman, barbarous practice of their own people in this "land of the free and home of the brave." The white women are the only sentiment makers on social questions

in this country and until they speak boldly and bravely the white men who are working at this Race Relationship Program might as well spend their time counting the stars by night and sweeping the sun out of their path by day as to hold conferences to discuss how two races can develop more natural respect for each other. Most of this bad feeling is taught in the homes and in the schools, and the woman runs both of these institutions. We will not make much headway until we get at the seat of the trouble.

The fundamental instincts of self-respect and self appreciation are asserting themselves in Negro womanhood. Our women have reached the place where they positively refuse to accept the low estimate placed upon them by other race groups. With the coming of the franchise there is danger of the breach between the women of the two races widening. The reasons are obvious: on the one hand, our white sister too conscious of her mechanical superiority—a superiority due only to a fortuitous combination of circumstances—and on the other hand, the black woman with a new appraisement of her powers, absolutely unwilling to accept any policy or program that does not recognize and acknowledge her worth.

When the women of both races get close enough together to discuss race relations seriously and map out a practical program, public sentiment will change in twelve months.

This race problem is a mighty challenge to Christian white women. This challenge cannot be answered in terms of money, but in the language of the Golden Rule. At present, the race situation is being aggravated by the organization of Ku Klux Klans. The Klan is a southern institution that is pushing its way into the North. It is becoming more aggressive and powerful. Recent reports inform us that white women are going to organize Klans.

The Christian white people of America had better watch their step. The members of their race are organizing in great numbers to take the law of the land into their own hands and to administer vindictive punishment upon black people everywhere. When the Klan becomes a national institution, the doom of America will be sealed.

While this work of the devil is going on, we advise our people to remember that God lives and that the vicious are not invincible. Husband your resources, keep steadily employed; invest very little in real estate where life and property are not safe; stop loading your house with the installment junk to be burned up or stolen; stop keeping your money hid away in your homes, put it into banks in cities where mob law is not the supreme law; respect the law; keep your own counsel; do not lose faith in all of the white people; and, like the model preacher, keep your grips packed. It is evident that the worst element in the South is incensed because the best element is trying to make the South a decent and safe place in which to live. The more active these interracial committees become, and the more effective and practical their work, the more active will the Klans and other destructive agencies become.

The National Association for the Advancement of Colored People.

The National Association for the Advancement of Colored People deserves your unstinted support. If you live in a city or town in which the Association has no branch, you can become a member by sending your fee directly to the New York Headquarters. A

million members thus associated will be of as much worth to the Association as a million members connected with the National through the local branches. This organization is fighting bravely and unceasingly for respect, protection and justice for all Americans. Whatever the evils are, you can count on this powerful organization to battle against them and to take our case to the very floor of the United States Congress and to the Supreme Court of the United States. They are organized to wage eternal warfare against Jim Crowism, Segregation, Disfranchisement, Illiteracy, Peonage, Mob Murder and kindred evils.

You are asked to become an associate in the fight for human liberty and the preservation of the ideals upon which this government is founded.

FINANCIAL REPORT.

Names of Contributors with Amount Contributed to General Fund Woman's Convention Auxiliary to The National Baptist Convention August, 1920 to August, 1921.

AN APOLOGY—

In most instances we have omitted titles. Our friends will forgive us as we did it to save expense.

ALABAMA: The following contributed **Five Dollars**—Missionary Society, Margaret; Mobile S. L. District Convention. **Ten Dollars**—Woman's Auxiliary Convention; Mobile Baptist Woman's Convention; Auburn District Auxiliary Ass'n; Woman's Baptist Missionary Convention, Decatur. $35.00. Sale of Supplies $27.65.

ARKANSAS: P. L. M. and D. County District Convention, $35.-S. E. Bailey, $5.00. Sale of Supplies, $9.85.

CALIFORNIA: Sale Supplies, $11.75.

COLORADO: Sale Supplies $ .50.

DISTRICT OF COLUMBIA: Trinity Missionary Society, $7.00; F. E. Blackburn, $2.00; M. J. Simmons, $7.00; M. E. McEntree, $100; Lydia Missionary Circle, Metropolitan Baptist Church, $50.00; Mass Meeting, Metropolitan Baptist Church, $402.21; J. M. Humphrey, $2.50; Esther Gee, 2.00. The following contributed **Five Dollars**—Harper; A. D. Desmukes; Elizabeth Newman; L. Montgomery; Nannie J. Taylor; S. B. Carr; M. S. Brooks; Mahala Hill; Elaine W. Tancil; Lucy B. Winslow; Arminta McNeil; Janie Bradford; F. Buchanan; Viola Whipps; Ella Bolt; Susie V. Herndon; Janie V. Churchill; Sallie Johnson; Emma J. Ashton; Ada A. Tate; D. Walker; Rosa Belle Lane; Almeda S. Adams; M. M. Kimball; R. H. Brown; Louis Griffin; Maud Griffin; Pearl A. Denny; Mrs. Harris. **Ten Dollars**—Ladies' Auxiliary General Baptist Missionary Convention; Mt. Carmel Baptist Missionary Society; Cora H. Green; Rebecca E. Tolliver; M. F. Ingram; Mrs. Hunter; Louis L. Faulcon; James Johnson. **Twenty-five Dollars**—Richard Green; Dr. T. T. Parker. Sale Supplies, $2.75.

FLORIDA: Woman's Baptist State Convention, $25.00; Sale Supplies, $23.23.

GEORGIA: The following contributed **Four Dollars**—Woman's Missionary Society, Macon; Father Milner Missionary Society; Zion Hill Missionary Society; Woman's Missionary Society, Ebenezer Baptist Church; First Baptist Church Missionary Society; Mt. Zion Missionary Society; Macedonian Home Mission Society; Woman's Circle, Americus. Contributed **Five Dollars**—Marietta Missionary Society; Home and Foreign Mission Society, Atlanta; Beulah Baptist Missionary Society; First African Baptist Missionary Society. Mt Olive Missionary Society, Atlanta, $7.75; Woman's State Convention, per S. F. Brown, $105.00; Bessie Foster, $1.00; Second Baptist Church Missionary Society, $9.00; Auxiliary Berean Baptist Association, $10.00; Mass Meeting, Rome, $35.05; Mass Meeting, Atlanta, $29.75; Mass Meeting, Atlanta, $106.00; Sale Supplies, $45.56.

INDIANA: Woman's Home and Foreign Missionary and Educational Convention, $47.00; Liberty Missionary Society. $4.00; Children's Band, Educational Group, $2.50; Mattie Long, $5.85; Sale Supplies, $5.72.

ILLINOIS: Beth Eden Missionary Society, $5.50; G. S. Missionary Society, Peoria, $10.00; Mrs. Maxwell, $ .85. Sale Supplies, $17.54.

IOWA: Sale Supplies, $4.25.

KANSAS: The following contributed **One Dollar**—Mattie Hunter. **Five Dollars**—New Hope Missionary Society; Calvary Missionary Society, Topeka, $4.00. Sale of Supplies, $19.97.

KENTUCKY: Pleasant Run Missionary Society, $5.50; Mt. Zion Missionary Society, $1.70; Mass Meeting, Louisville, $91.00; R. H. Locke, $5.00; Missionary Society, Fleming, $1.25; Sale of Supplies, $35.14.

LOUISIANA: The following contributed **Five Dollars**—Missionary Society, Peck; 13th District Convention; Avenue Baptist Church. **Three Dollars**—Lottie Ray; A friend, $25.00. Sale of Supplies, $35.73.

MINNESOTA—The following contributed **Two Dollars**—John H. Hickman; Annie O. Jordan. Sale of Supplies, $2.80

MARYLAND: Ebenezer Home Missionary Society, $5.60.

MASSACHUSETTS: Sale of Supplies, $ .40.

MICHIGAN: The following contributed **Five Dollars**—Spring Hill Society; 2nd Baptist Missionary Society. Sale of Supplies, $16.02.

MISSISSIPPI: The following contributed **Fifty Cents**—T. J. Wilson. M. Bowers. **Three Dollars**—Missionary Society, 2nd Church, Laurel; Missionary Society, P. V. Baptist Church, Laurel; Second N. H. District Convention. $15.00. Sale of Supplies, $39.46.

MISSOURI: The following contributed **One Dollar**—C. McAdams; B. Freeman; Josie Kiser; B. Holmes; L. Thornton; B. Hall; F. Johnson; E. Teverbaugh; M. Barker; P. Price; P. Harrall; E. Crittenden; E. Lewis; M. Barnett; C. Long; O. W. Ward; Pleasant Green Missionary Circle, $6.00; Washington Avenue Missionary Society, $12.50; Leonard Ave. Missionary Society, $5.00; A. J. Abington, $3.00. Sale of Supplies, $17.85.

NEW MEXICO: Sale of Supplies, $2.10.

NEW JERSEY: Fountain Baptist Missionary Society, $3.00; Salem Baptist Missionary Society, $10.00; Sale of Supplies. $27.12;

NEW YORK: The following contributed **Five Dollars**—Merry Makers' Club; Mabel Brockenborough; Rev. A. C. Powell, $100.00; New York State Convention, $318.00. Sale of Supplies, $5.00.

NORTH CAROLINA: Sale of Supplies, $20.84.

OHIO The following contributed **Five Dollars**—Walnut Hills Missionary Society. $5.00: Josephine A. Seymore:

Little Light Bearers' Band, $2.50. Sale of Supplies, $45.67.

OKLAHOMA: The following contributed **Five Dollars**—Woman's Missionary Society; Woman's Missionary Society, Tabernacle Baptist Church; Sale of Supplies, $24.49.

PENNSYLVANIA: The following contributed **Five Dollars**—Calvary Missionary Society; Holy Trinity Missionary Society; Rev. Warner Brown; Woman's State Convention, $152.83; Friends, $23.50. Sale of Supplies, $39.60.

SOUTH CAROLINA: Mt. Zion Missionary Society, $2.00; Woman's Missionary and Educational Convention, $285.00. Sale of Supplies, $12.85.

TENNESSEE: Missionary Society, Monumental Baptist Church, $5.00; Junior Missionary Society, Monumental Baptist Church, $10.00; Mass Meeting, Memphis, $95.75; Mass Meeting, Nashville, $51.00; Mass Meeting, Chattanooga, $39.25; M. H. Flowers, $43.00; Woman's Bible Class, $37.50. Sale of Supplies, $4.30.

TEXAS: New Hope Missionary Society, $5.00. Sale of Supplies $5.26.

VIRGINIA: Foreign Mission Society, 2nd Baptist Church, $150.00; Missionary Society, Winchester, $5.00; G. Walbarrow, $10.00. Sale of Supplies, $2.57.

WASHINGTON: Woman's Auxiliary Convention, $15.00. Sale of Supplies, $ .25.

WEST VIRGINIA: The following contributed **Two Dollars**—Pleasant Hill Society; Missionary Society; Mission Society, Harper's Ferry; L. James. **Five Dollars**—W. H. & F. M. Society, $5.00; New Hope Missionary Society; J. Crane, $1.00; Chestnut Grove Missionary Society, $4.00; West Virginia State Convention, $150.00; A Friend, $75.00; Missionary Society, per L. Jones, $1.50; Sale of Supplies, $94.70.

Names of Contributors With Amount Contributed to The National Training School for Women and Girls, Inc., Lincoln Heights. Washington, D. C.

AN APOLOGY—

In most instances we have omitted titles. Our friends will forgive us as we did it to save expense.

ALABAMA: The following contributed **One Dollar**—Anna B. Giles; Harriet Pierce; Alfred S. Smith. Nannie Deloach, $2.25; Eva Gulley, $.75; G. G. Wiggins, $.50; Mary J. Foster, $2.00; S. P. Gurley, $1.50, Negro Welfare and Defense League, $36.35; St. Louis Baptist Church, $105.60.

Report, Mrs. Whitfield for Alabama: Anniston—Mt. Zion Baptist Church,$17.01; Friendship Baptist Church, $3.00; 17th Street Baptist Church, $16.35; Mt. Olive Baptist Church, $4.45. Hobson City—New Hope Baptist Church, $6.10. Mobile—Franklin Street Baptist Church, $57.10; Union Baptist Church, $32.38; Lilly Baptist Church, $42.09; Sweet Pilgrim Baptist Church, $6.00; Aim Well Baptist Church, $60.00; Tuscaloosa—1st Baptist Sunday School, $5.00; 1st Baptist Church, $31.25; North Port—1st Baptist Church, $12.16.

ARIZONA: The following contributed **One Dollar**—Mrs. J. B. Bell; Rev. Lewis.

ARKANSAS: The following contributed **One Dollar**—S. Baker; W. Welborne; Samuel Wiliams; R. W. Thompson; D. A. Keebles; S. P. Nelson; Sweet Home Baptist Church, $5.20; Second Baptist Church, $1.21; A. M. E. Church, $2.80; Rev. W. M. Davis, $ .50; G. A. Thompson, $2.00; P. L. M. & D. County District Association, $2.50; S. E. Bailey, $7.00.

CALIFORNIA: The following contributed **One Dollar**—S. Grant Annie Carter; J. M. Thompson; Rosa B. Carter; E. E. Bryant. Fifty Cents—W. S. Harris; Ella Hawkins; Nora Corbett; Eddie Spraflin; Miss Alice Reece, $25.00; M. Dennie, $1.50; Lula McCabe, $5.00; H. C. Hawkins, $ .25; C. C. Lewis, $ .25.

Report of Mrs. Whitfield: Oakland—North Oakland Baptist Church, $39.36; Beth Eden Baptist Church, $9.20; S. A. Jones, $.75; National Prot. Hall Ass'n, $50.00; Pittsburg—Mt. Calvary Baptist Church, $6.15; Pacific Grove—1st Baptist Church $40.50; San Francisco—3rd Baptist Church, $100.50; Bethel A. M. E. Church $43.87; San Jose—Antioch Baptist Church, $25.10; Stockton—Second Baptist Church. $17.20; Woodland—Second Baptist Church, $25.25; Vallejo—Second Baptist Church, $34.83; Sacramento—N. A. A. C. P., $12.50; Marysville—Mt. Olive Baptist Church, $10.08; Redding—A. M. E. Zion Church, $4.15; Workers—Sale of Supplies, $3.25.

CONNECTICUT: The following contributed **One Dollar**—A. Cornish; N. Connor; Rev. and Mrs. Gray; Miss Walter; A. E. Hubbard. **Five Dollars**—Mary E. Stubbs; Missionary Society, Immanuel Baptist Church; Miss Lee, $ .50; Miss Spaulding, $3.25; Rev. C. L. Fisher, $3.00; Helena Holmes, $2.50.

COLORADO: Leon Lester, $1.00; Report Mrs. Whitfield: Pueblo—Bethlehem Baptist Church, $12.00; 8th Street Baptist Church, $8.15; Denver—St. Stephens Baptist Church, $7.15; Central Baptist Church, $35.10; Mt. Pleasant Baptist Church, $21.00.

DISTRICT OF COLUMBIA: The following contributed **Twenty five Cents**—W. Holmes; M. Hawkins; Bertha King; Mrs. Scales. **Fifty Cents**—Maggie Goodrich; Helen J. Wood; Lucy Triplette; T. W. Townley; Mrs. Smith; Mahala Hill; Rev. Burke; Emma J. Ashton; Mrs. Hardwick; Janie C. Bradford; Daisy F. Schley; Julia M. McGhee; Kate Wood; Mrs. H. Clarke; Nellie A. Plummer; Jennie Brown; Gertrude Early Hill; F. Blackwell Johnson; Alma J. Scott; Mary L. Chloe; Frances R. Webster; S. F. Lewis; Bettie D Henderson. **One Dollar**—Mary Foster; Miss Carpenter; Mrs. C. Foster L. M. Hershaw; K. McGuire; E. J. Parker; M. E. McEntree; H. J. McEntree; J. W. McEntree; R. Hawkins; W. E. Washington; Ella M. Lynch; C. H. Curtis; Alice B. Jackson; Mrs. Armstrong; Mrs. T. W. Taylor; Laura C. Rugg; Dr. James C. Dowling; Mrs. Cogbill; Mrs. J. Hayden Johnson; H. J. Ball; Rev. Grimke; Miss Mary Peck; H. E. Holmes; Anna Thompson; Ellen M. Rugg; A. Ferguson; Katie Harris; Dr. William L. Tignor; Mrs. John Hervey Young; Nora A. Battle; Carrie H. Green; C. H. Curtis; J. S. Fisher; Anna Slade; Douglas Claim Adjustment Company; Mrs. W. H. Brooks; Ella Holt; F. J. Smith; F. E. L. Moore; Julia Jackson; W. H. Mavritte; Ada A. Tate; M. F. Beverly; Mr. and Mrs. Dozier; S. V. Herndon; Mrs. L. C. Rice; Mr. and Mrs. Hamlin; S. B. Carr; Mrs. C. Curtis; M. M. Talley; R. H. Brown; R. L. Holland; Alice B. Blair; Mrs. H. L. Williams; J. H Humphrey; Anna M. Smith; Currie E. Long; Mary Naylor; Mr. and Mrs. Holmes and Mrs Ware; M. E. Cabaniss; Mamie Vawter; Abbie McFarland; Edna Hunter; S. Q.

Charity; M. J. Simmons; Cora Jarmon; Helen Seymour; Lucinda Jones; Rev. Nichols; Mr. W. B. Clarke; L. H. Neill; Anna Ward, Lula Eagin; Mrs. I. N. Ross; Rev. Cushinberry; Laura Davis; Eu[illegible] H. Viola Whipps; Mr. Quivers; Bettie Stewart; Mrs. Abrams; [illegible] E. Carter. **One Dollar Fifty Cents**—Mrs. L. C. Sims; Barbara Ward; Genova Johnson; M. E. Tilghman; Grace Howard; Alice V [illegible]. **One Dollar Twenty-five Cents**—Essie L. Gray; Alice V Lewis A. Smith; S. E. Wormley. **Two Dollars**—S. Hall; S. F. Thompson; M. Simmons; Almeda Adams; Mr. and Mrs. Pendleton; William I Lee; Lottis E. Payne; Mr. and Mrs. T. D. Manning; James Scott; Mrs Quattles; W Williams; Mr. and Mrs Furr; Mr. and Mrs. J R. Johnson; Lucy B. Winslow; Nettie Edwards; M. J. Johnson; Elizabeth Cole; Rev. F. W. Dixon; Janie Churchill; Elizabeth Newman; Rev. James L. Jasper; L. Montgomery; G. A. Goins; Marshall Owens; Fannie E. Ruffin; Eva Chase. **Two Dollars Fifty Cents**—Mrs. C. O. Foster; Susan C. Foster; M. F. Smith, Geneva Sparrow. **Three Dollars**—Trinity Missionary Society; Walker Memorial Christian Endeavor; Susan McKnew; Mrs. Toliver and Miss Heart; Mr. Mrs. and Master Griffin; J. L. Chambers; Mary M. Kimball; M. F. Thompson; Aaron S. C. Davis. **Five Dollars**—George W. Timus; Richard Holmes; James Triplette; Israel Baptist Sunday School; William Cooper; Joseph Hart; Currie J. Kenney; R. F. Dulaney; Missionary Society Liberty Baptist Church; Mrs. Jennings; T. W. Noyes; Star of Hope Lodge No. 1727; Lillian Robinson; Dr. T. Theo. Parker; S. M. Frasier; Rev. A. J. Tyler; A. Friend; Susie Ellen Mosely; Friends (contributions sent without names.) **Ten Dollars**—Institutions for Education of Colored Youth, per H. C. Gauss; Miles Memorial C. M. E. Church; A Friend, per Mrs. F. E. Ruffin; **Eleven Dollars**—Mrs. McGowan; Miss McGowan; Mrs. A. F. Manning; Friends, per Mrs. Ward. $2.45; Shiloh Baptist Church $22.03; Friends, per Miss Ward. $5.07; Missionary Society, Florida Avenue Baptist Church, $100.00; W. B. Robertson, $1.60; Liberty Baptist Church, $15 00; Richard Greene. $29.21; Mrs. Carvin, $1.80; Lucy J. Brondus, $20.50; Zion Baptist Church, per Rev. Broadus, $6.86; B. Y. P. U. Convention of D. C. $30.25; Friendship Baptist Church. $3.29; Friends, per Mrs. Jackson, $2.10; 19th Street Baptist Sunday School, $20.00; Mt. Carmel Baptist Church, $23.07; Mrs. Walter Mitchell, $3.50; Elizabeth Proctor, $3.20; Lydia Watson. $3.40; Josephine Smith, $1.42; General Baptist Missionary Convention, per Rev. Howard, $30.00; Charles J. Briggs. $7.00; A. D. Dismukes, $5.50; Mt. Jezreel Baptist Church, $10.30; Friends, per Rev Sayles, $7.05; Israel Baptist Church, $10.58.

FLORIDA: City Baptist Mission. $5.00; M. B. Hancock, $8.00; P. A. James, $1.00; Viola T. Hill. $1.25; Rev. Walter McElroy, $.50.

GEORGIA: The following contributed **One Dollar**—F. McKoy; Missionary Society, Tremont Temple Baptist Church; Bethesda Baptist Church; Macedonia Home Mission Society; Mt. Zion Mission Society; First Baptist Mission Society; Second Baptist Mission Society; Woman's Missionary Society; Ebenezer Baptist Church; Zion Hill Missionary Society; Father Milner Mission Society; Rev. C. J. Moultrie; Lucy Gray; L. L. Davis Home School. **Five Dollars**—L. G. Harris; Home and Foreign Missionary Society. **Fifty Cents**—Sallie Jones; Eunice Spencer; Mary Sanders; Anna M. Broadnax. **Twenty-five Cents**—Mrs Goodall; M. Williams; L. J. Davis; L. J. Washington; Mt Olive Missionary Society. $2.25; Woman's State Convention. $10.00; Mass Meeting, Rome, $31.41; Union Mass meeting, Atlanta, $337.47; Fulton County Convention, per Mrs. Harris. $10.00; S. F. Brown. $.75; M. M. Stuckey, $.75.

Report Mrs. Whitfield: Augusta - Union Baptist Church. $35.40; Beulah Baptist Church. $6.53; Friendship Baptist Church. $4.05; Tabernacle Baptist Church $6.38; Cummings Grove Baptist Church. $16.25; Elam Baptist Church, $5.10; Thankful Baptist Church. $16.51; Antioch Baptist Church, $12.00; Trinity C. M. E. Church. $3.62; Mt. Olive Baptist Church, $5.05; Liberty Baptist Church $9.00; C. J. Robinson, $2.00; Savannah—First African Baptist Church. $32.52; 2nd Baptist Church, $40.57; Beth Eden Baptist Church, $15.37; Mt. Bethel Baptist Church. $10 05; Mt. Zion Baptist Church. $23.38; St. Mary Baptist Church, $2.00; St. John Baptist Church, $20.41; 1st Bryan Baptist Church, $42.62; St. Phillips A. M. E. Church, $20.13; Mt. Tabor Baptist Church, $1.25; Evergreen Baptist Church. $5.20; Rev. W. M. Beck. $.25; Rome—Thankful Baptist Church. $30.26;-Springfield Baptist Church. $18.11; Pleasant Grove Baptist Church, $20.66; Lovejoy Baptist Church. $20.22; Broad Street Baptist Church, $8.00; Mrs. Calhoun, $ .50; Metropolitan M. E. Church, $6.10; St. Paul A. M. E. Church. $6.03; St. Paul Baptist Church, $3.00; Rome High and Industrial School. $.75; Workers' subscriptions, in State. $15.25; Atlanta—Friendship Baptist Church. $51.09; Liberty B. Y. P. U., $12.15; Mt. Vernon Baptist Church, $15.44; Ebenezer Baptist Church, $12.15; Zion Hill Baptist Church. $30.18; Providence Baptist Church. $2.00; Macon—First Baptist Church, $17.00; Unionville Baptist Church. $17.39; Fulton Baptist Church. $6.21; Friendship Baptist Church, $6.60; Baptist Miss. Con.. $2.01; Church of God in Christ, $7.10; Mt Olive Baptist Church, $8.01; W. G. Banks, $.75; Mt. Moriah Baptist Church, $4.00.

ILLINOIS. The following contributed **Twenty-five Cents**—Carrie Bradley; R. Gordon; M. B. Clark; J. M. Shaw; Mrs. Maxwell; S. J. Hutchinson; Orval N. Foltz; J. J. Jones; S. Culler; P. H. Gaston. **Fifty Cents**—E. Henderson; Mary I. Newton; R. L Smith; A. M. Chandler; Charles Brown; A. Smith; M. Proctor; Master C. Gibson; Mr. and Mrs. Mumphrie; Mrs. F. Smith; Esther Mitchell; M. C. B. Mason; W. L. Petty; R. Elam. **One Dollar**—Willa English; J. C. Jones; T. Coleman; R. Edwards; Mrs. Robinson; R. A Hayden; A. Elston; K. Minter; E. S. Donahue; Walter Williams; Rev. Hayes; Harry Smith; M. Young; C. Clemons; J. B. Williams; I Stewart; C. Burnett; Mrs. Topping; Nora F. Taylor; Lucy Jenkins; Anna Taylor; Robert Hooper; E. V. Barnett; Amanda Barton $.75; Union Baptist Association, $28.25; L. R. Eddings. $2.04; Lucile V. Farmer, $.70; Mt. Zion Baptist Church, Peoria, $15.00; William Gee. $2.00; M. Merritt, $.36; A. McGhee. $.45; C. Taylor. $1.50; Eva T. Dean. $.55; R. Suggs. $2.00; B. Proctor. $1.55; O. Frars. $2.33; B. Burnett, $1.26; William Trotman, $1.10; [illegible] Jenkins. $3.00; Samuel Williams. $3.50; Mattie Bledsoe. $4.00; [illegible] Missionary Circle. Second Baptist Church, Evanston. $61.50; D E. Burlingame. $1.02; Eva Hooper, $2.00. **Five Dollars**—W. Baptist [illegible] Congress; Mrs. Douglass Smith; Mrs. S. F. Martin; H. Proctor.

Report of Mrs. Whitfield: Springfield—Baptist Church. $32.11; Social Culture Club. $34.44; Pleasant Grove Baptist Church. $25.13; [illegible] Baptist Church. $5.00; New Hope Baptist Church. [illegible] Chicago—Ebenezer Baptist Church, $108.00; Bethesda Baptist Church. $56.10; Martha Keant. $1.02; E. Davenport. $5.00; H. [illegible] McWilliams. $1.00; West Point Baptist Church $5.86;

Morning Star Baptist Church, $6.21; A. Whiteside $1.00; Union Baptist Church, $21.23; St. John Baptist Church, $32.20; St. Stephens A. M. E. Church, $20.25; Calvary Missionary Society, $.80; St. Paul Baptist Church, $2.00; Salem Baptist Church, $43.38; Bethlehem Baptist Church, $8.60; Shiloh Baptist Church, $12.00; Central Baptist Church, $9.05; Pilgrim Rest Baptist Church, $3.06; Woman's Auxiliary, Union Baptist Association, $22.50; Friendship Baptist Church, $21.03; Beth Eden Missionary Society, $5.00; St. John No. 2 Baptist Church, $6.06; Mrs. William Harrison, $10.00; Mrs. M. E. Holloway, $5.00; Liberty Baptist Church, $106.11; Evanston—Missionary Circle, Second Baptist, $5.30; Mt. Zion Baptist Church, $10.50; Second Baptist Church, $75.00; Joliet—Mrs. N. J. Norwood, $.50; Mt. Olive Baptist Church, $24.26; Second Baptist Church, $17.00.

INDIANA: The following contributed **Fifty Cents**—Susie E. Tinsley; Mary Walker; M. A. McCurdy; N. E. Conrad; Katie Linsley; Agnes Durrett. **One Dollar**—Liberty Baptist Missionary Society; Ida Plummer Liston; M. M. Johnson; Woman's Home, Foreign Missionary and Educational Convention, $11.00; Children's Band Educational Group, $2.50; A. E. Roach, $ .75; A. Clark, $ .25; Anna D. Winstead, $1.75; Hettie Lewis Fishback, $1.25; Edna M. Boysaw, $2.00; Rosa M. Goins, $1.50. **Five Dollars**—A Friend; Mrs. Morton

Report of Mrs. Whitfield—Richmond, Mt. Moriah Baptist Church, $11.10; Second Baptist Church, $18.00; Gary—Mt. Moriah Baptist Church, $6.11; St. Paul Baptist Church, $23.26; Indianapolis—Mt. Zion Baptist Church, $102.00; Mt. Olive Baptist Church, $15.75; Anna D. Winstead, $20.00; Mt. Paron Baptist Church, $24.25; New Bethel Baptist Church, $8.05; Shiloh Baptist Church, $23.00; Corinthian Baptist Church, $6.00.

IOWA— The following contributed **Fifty Cents**—Young Women's Christian Industrial Mission; Rev. R. A. Broyles; Mrs. S. J. Brown, $2.25; F. N. Terrell, $2.00.

KANSAS: Emma Gaines, $ .25; Mattie Hunter, $ .50; Woman's Home and Foreign Mission Convention, $14.00; Mrs. Tellus, $4.50; Calvary Baptist Missionary Society, Coffeyville, $11.00; Missionary Society, Calvary Baptist Church, Topeka, $10.00;; Calvary Baptist Church, Topeka, $10.25; M. H. Garnett, $1.50.

Report of Mrs. Whitfield: Topeka—Calvary Baptist Church, $15.00; 2nd Baptist Church, $6.00; Shiloh Baptist Church, $110.

KENTUCKY: The following contributed **One Dollar**—Woman's Home and Foreign Mission Society; Rachel Watts; M. L. Doneghy; Pleasant Run Missionary Society, $11.50; F. R. Givens, $ .50; Vienna Parker, $2.00; Mrs. Underwood, $1.50; Mr. Bate, $5.00; E. G. Blackenmore, $ .50; Students State University, $14.00; Mass Meeting, Lampton Street Baptist Church, $123.88.

Report Mrs. Whitfield: Covington—Missionary Society, 1st Baptist $5.00; Lexington—1st Baptist Church, $43.10; Pleasant Green Baptist Church, $26.27; Main St. Baptist Church, $18.00; Shiloh Baptist Church, $6.00; Mr. Miller, $1.00; Evergreen Baptist Church, $11.10; Liberty Baptist Church, $11.00; Danville—St. James A. M. E. Church, $5.00; New Missionary Baptist Church, $7.00; First Baptist Church, $50.00; Miss Spillman, $1.00; Somerset—First Baptist Church, $10.02; Harrodsburg—Centennial Baptist Church, $5.00· First Baptist Church, $11.50.

LOUISIANA: The following contributed **Twenty-five Cents**—Janie P. Harden; S. H. Flynn; A. Bingamon; A. Gossitt. **Fifty Cents**—Alice Citizen; Rev. Brown; Kittie Cole; Sarah Germaney. **One Dollar**—Lucy Jones; Charles M. Roberson; Susie P. Mayfield; Mrs. L. A. M. Williams; Avenue Baptist Church, $3.00; Geneva L. Staulz, $5.00; Rev. and Mrs. Haltimore, $2.00; Mrs. L. Moore, $2.25; E. C. Dennis, $ .27; New Orleans — Friends, $4.50; Mass Meeting, 4th Baptist Church, $121.18; 4th Baptist Church, $104.47; Zion Travelers' Baptist Church, $78.24; Friends, $6.85; 1st African Baptist Church, $118.35; Sedonia Hall, $2.00; St. Mark Baptist Church, $50.10; B. F. Collins, $1.00; Baton Rouge—Mt. Zion Baptist Church $170.31; Algeria—Mass Meeting, $45.92; Gretna—Mass Meeting, $32.15. The following contributed **Four Dollars**—1st Zion Travelers Baptist Church: Dr. and Mrs. Barnes; Prof. Powell

MAINE: The following contributed **One Dollar**—Miss Coburn; Miss Rose.

MARYLAND: The following contributed **One Dollar**—Lula Richardson; Deacon Board, St. Paul Baptist Church; Mr. Gunn; Trustee Board St. Paul Baptist Church; Bettie Lacey; Sunday School, St. Paul Baptist Church; C. E. Society, St. Paul Baptist Church; Missionary Society, St. Paul Baptist Church; W. C. T. U., St. Paul Baptist Church; Church Aid Society, St. Paul Baptist Church; Nellie A. Plummer, $12.00; Woman's Auxiliary, Mt. Bethel Association, $35.00; Emily Mayfield, $2.50; Esther Datcher, $5.00; Business Men's League, Relay $35.00; William Ware, $10.00; Minnie Bryan, $3.25; Cora Webb, $3.50; Friends, per Mr. and Mrs. Patterson, $2.00; John W. Hopkins, $ .50.

MASSACHUSETTS: The following contributed **One Dollar**—L. A. Spencer; Friend (Newburyport); Mrs. Brothers; Mrs. Taylor; Mrs. Paul; Mrs. Easley; Fannie Wood; Sarah Wood. **Three Dollars**—Mrs Murray; Mrs. Coleman; Lula Richardson, $ .50; Mrs. Draper, $1.25; Pilgrim's Progress Club, $4.00; Woman's Home and Foreign Missionary Society, per Mrs. Douglass, $5.00; A Friend (Wakefield) $2.00.

MINNTSOTA: The following contributed **Fifty Cents**—Mrs. Rodgers; Mrs. Kelley. **Two Dollars**—Mrs. Kenyon; Mrs. Geiger; Lizzie Morris Missionary Circle; Anna W. Jordan, $1.00; Mrs. Schuneman, $2.00; M. M. Harris, $5.00.

MICHIGAN: The following contributed **Fifty Cents**—Rev. Glover; B. J. Barnett. **One Dollar**—Susan Shepard; M. L. Reid; William McCowan. **Three Dollars**—Fannie White; Jennie Hall; Jenette Williams, $2.00; F. E. Grant, $5.00.

MISSISSIPPI: The following contributed **Twenty-five Cents**—J. K. Hall; T. J. Wilson; M. Bowers; S. G. Wilson. **Fifty Cents**—Dillie Berry; Mary J. Walls; Josie Turner; H. J. W. Davis; J. Nickerson. **One Dollar**—Mt. Zion Missionary Society; Aconia Missionary Society; Bethlehem Missionary Society; A. A. Cosey. **Two Dollars**—Second Baptist Missionary Society; Pleasant Valley Missionary Society; Winona Diggs Missionary Society; Woman's Auxiliary State Convention, $100.00; E. Kenney, $ .30; John Missionary Society, $1.50; L. A. Finley, $4.50; N. J. Jordan, $1.25; T. M. Jones, $1.10.

Report of Mrs. Whitfield: Meridian—New Hope Baptist Church, $30.00; St. John Baptist Church, $37.68; St. John Baptist Church, $2.00; Union B. Y. P. U., $34.05; New Prospect Baptist Church, $10.21; Mt. Zion Baptist Church, $30.05; Rev. S. E. Rivers, $1.00; Pilgrim Progress Baptist Church, $16.12; E. Bethel Baptist Church, $10.00; Columbus—M. U. Baptist Church, $37.00; 10th St. Bap-

tist Church, $10.00; Turner's Chapel A. M. E. Church, $7.00; Stephen's Chapel Baptist Church, $5.35; Shiloh Baptist Church, $11.01; A. L. Raub, $2.00; F. Johnson, $1.00; St. James M. E. Church $2.03.

MISSOURI: The following contributed **Fifty Cents**—S. W. District Sunday School Convention; M. E. Rodgers; Katie Boswell; Sallie Bowman; Ira S. Ashe; A. J. Abbington. **One Dollar**—Mrs. Lackey; 8th and Centre Street Baptist Church; 8th and Centre Street Baptist B. Y. P. U.; Rev. E. H. McDonald; Mrs. Ward; Mrs. Willis; E. D. Beauford; Pleasant Green Missionary Society, $4.00; Mrs. Slade, $ .25; Estella Diggs, $ .75.

Report of Mrs. Whitfield. St. Louis—5th Baptist Church, 13.50; Antioch Baptist S. S. $16.00; Central Baptist Church, $20.00; Pleasant Green Baptist Church, $14.25; Providence Baptist Church, $7.01; Galilee Baptist Church, $3.00; Mrs. Clay, $1.00.

MONTANA: A. J. Henson, $1.00.

Report Mrs. Whitfield: Bethel Baptist Church, Butte $11.85; Ebenezer Baptist Church, $12.15; Emanuel Baptist Church, Great Falls, $71.00.

NEBRASKA: The following contributed **Twenty-five Cents**—C. Sewell; Ada Woodson; L. Dallas; T. T. Trent; Mrs. Kirby; Viola Turner; Gussie Allen, $1.25.

NEW HAMPSHIRE: Mr. and Mrs. E. J. Gilbert, $2.00.

NEW MEXICO: The following contributed **Fifty Cents**—M. Collins; A. Ballau.

NEW JERSEY: The following contributed **Twenty-five Cents**—Rosa Polk; A. M. Shedrick; S. Green; B. McIntyre; J. Sutphin; [illegible] F. Collier; M. Harrington; K. Simmons; A. Travis; [illegible] Ridge. **Fifty Cents**—V. Lott; L. O. Washington; W. A. Townes; Ida E. Brown; Roberta Johnson; N. M. Hogart; S. Hurst; M. Parker, Mary B. Toall. **One Dollar**—M. Roger; A. Dennis; L. Corliss; M. J. Woody; Mrs. Saunders; Flora Brown Smith; G. R. Quin; Junior Band Mt. Zion Baptist Church, Passaic; Zion Hill Society, Newark. **Two Dollars**—John W. Hudspeth; Rebecca F. Means; Woman's Missionary Circle, per Mrs. Overby; Willing Workers' Circle, per Mrs. Overby; Missionary Society per Mrs. Crawley; Mrs. Cusbard; Woman's Home and Foreign Missionary Society, Summit, $7.00; Miss V. A. Johnson, $75.45; Baptist Church, per Rev. Gregory, $40.00; Woman's Baptist Missionary Union, $50.00; Union Baptist Church, per Mrs Hughes, $15.00; Mrs. Rueben Knox, $9.00; 1st Baptist Church, Plainfield, $64.18; Salem Baptist Missionary Circle, $30.00; Laura A. Meek, $1.50; M. J. McQuay, $ .75. **Five Dollars**—Missionary Circle, per Mrs. Middleton; Mrs. Roots; Mrs. James A. Webb; Mrs. E. E. Curtis; Mrs. Evelina Stone; Elizabeth B. Thomas.

NEW YORK: The following contributed **Fifty Cents**—Mrs. C. H. Parker; Miss Waugh; Mrs. W. H. Johnson; Sarah E. Bland; Hannah Brown; Albertine Gossitt; M. E. Ellis. **One Dollar**—Mrs Rimmill; [illegible] J. Griffith; Mrs. Hague; Mrs. Wingnagle; L. F Smith; [illegible] M. Boyd; Ella Rollins; Clara Johnson; Agnes [illegible] Miss Lacy; Mrs. Baird; H. E. Turpin; A. M. Kearney; [illegible] E. Mathews; Lucy A. Taylor; Miss Philpot; **Two Dollars**—[illegible] Davis; Eliza Jordan; Cora L. [illegible] and Mrs. T. Otto; A. V. Brown; Rebecca Bryce; Mr. [illegible] W. Winston; Ella Sanders; Nettie E. Benjamin; M. [illegible] **Five Dollars**—Mrs. A. M. Hedstorm; Helping Hand Club

Junior Missionary Society, Messiah Baptist Church; Rev. and Mrs. J. B. Boddie; Concord Baptist Sunday School, $15.00; George Hunt, $ .75; Woman's State Convention, $50.50; Ellen Foulkes, $ .75 New York Colored Baptist State Convention, $216.50; Mrs. W. A. Montgomery, $1.24; Sylvia Harris, $1.50; Rosa Armstead, $13.75; Afro-American Civic Association, $15.15; Monroe Evans, $17.20; Frances Harper Club, $35.70; Mt. Olive Baptist Church, $100.00; Mrs. J. B. Boddie, $10.00; Michigan Avenue Baptist Church, $100.00; Rev. and Mrs. Wilson, $20.00; Mrs. C. W. Streeter, $6.00; Mrs A. L Swett, $2.52. **Seven Dollars**—Mrs. N. P. Pond; Woman's Association, Calvary Baptist Church; Sunday School, per Mrs. Collier

NORTH DAKOTA: Mrs. Jane and Miss Ella Bryant, $1.00.

NORTH CAROLINA: The following contributed **One Dollar**—Mollie Smith; William H. Byrd. **Five Dollars**—Dr. H. S. Moore; 1st Baptist Sunday School, Raleigh; I. Underwood, $ 75; Lena Whitesides, $ .25; Missionary Society, per Lena Whitesides, $ .22; Mary J. Sutton, $2.00; Martin Street Sunday School, $3.00.

Report of Mrs. Whitfield: Greensboro—Shiloh Church, $30.33 East Market Baptist Church, $26.60; Mt. Sinai Baptist Church, $15.00; High Street M. E. Church, $9.55; Mrs. Allen, $1.00; 1st Congregational Church, $3.54; Winston-Salem—Mt. Zion Baptist Church, $42.10; West End Baptist Church, $11.87; 1st Baptist Church, $30.31; Mt. Pleasant Baptist Church, $7.13; Workers, $5.00; Charlotte—Friendship Baptist Church, $16.00; 1st Baptist Church, $11.08; Pleasant Hill Baptist Church, $5.00; Gethsemane Baptist Church, $3.00; St. Paul Baptist Church, $5.03.

OHIO: The following contributed **Fifty Cents**—James Russell; Mrs. R. W. Fisher; F. D. Cochran; M. L. Webster. **One Dollar**—Mrs Winsor and Miss Wormley; W. W. Girls, per Miss Ritchey; Sarah E. Stewart; Ida B. Taylor. **Ten Dollars**—A Friend; M. J. Blake Missionary Society; Mattie D. Anderson. **Fifty Dollars**—Shiloh Baptist Church, Cleveland; J. W. Waters. **Five Dollars**—Mr. and Mrs. E. C. Berry; Mrs. C. B. Price; Second Baptist Church, per Rev. Keiser, $36.50; Anna Derwin, $2.50; Josephine Seymour, $1.50; Second Baptist Sunday School, Sandusky, $13.65; W. W. Girls, Antioch Baptist Church, $4.00; Isadora Scott, $3.00; Mary E. Brown, $2.00; Mrs. Branche, $2.00.

Report of Mrs. Whitfield: Columbus—Oakley Avenue Baptist Church, $15.06; Second Baptist Church, $36.00; Union Grove Baptist Church, $15.75; Athens—Mr. and Mrs. E. C. Berry, $50.00; Cincinnati—Union Baptist Missionary Society, $81.54; Calvary Baptist Church, $25.15; New Unity Baptist Church, $12.12; Missionary Society, Antioch Baptist Church, $26.00; Metropolitan Baptist Church, $9.25; Zion Baptist Church, $50.18; B. Y. P. U. Mass Meeting, $2.25; 1st Baptist Church, $55.05; Cincinnati—Baptist Ministers' Union, $10.00; Missionary Society, Baptist Church, $24.-[illegible] Dayton—Bethel Baptist Church, $15.03; Mt. Olive Baptist Church, $12.00.

OKLAHOMA: The following contributed **Twenty-five Cents**—L. A Jackson; A. E. Robertson; C. L. McGlon; Lucy Allen; M. S. Chamberlain; Belle W. Battle; **Fifty Cents**—L. Skates; Annie M. Smyth; Mrs. J. S. Smith, $1.00; S. C. Roberts, $2.00.

OREGON: Report of Mrs. Whitfield: Portland—Mt. Olive Baptist Church, $33.17; Shiloh Baptist Church, $25.57; Bethel A. M. E. Church, $41.45; Workers, $0.75.

PENNSYLVANIA: The following contributed **Twenty-five Cents**—Daisy Boling; Martha Bailey; Anna Word. **Fifty Cents**—Sarah Jones; Mary S. Tribbitt; Lucy Muse; M. Watson. **One Dollar**—Mrs. Atkins; Captain Mary Benjamin; M. Wilson; Elizabeth Lynch; Jane Harris, Sarah Payne. **Two Dollars**—M. A. Jones; G. W. Thornton; Mrs. Graham, Mrs. E. Bolden; **Two Dollars Fifty Cents**—Ruth L. Bennett; L. G. Jordan. **Five Dollars**—L. Patterson; R. H. Nassau; Rev. Warner Brown; Grace M. Brown. Shiloh Baptist Church, $53.26; Amanda East, $9.00; Mt. Zion Baptist Church, $50.00; Lydia Missionary Society, $25.00; Miss Barksdale, $4.00; Woman's State Convention, $122.00; Mrs. Kirkpatrick, $10.00; L. Smith, $4.20; Rev. Childs, $3.00; E. J. Simmons, $7.50; Laura Clay Bailey, $2.06.

Report of Mrs. M. S. Tribbitt: Lansdowne—Mt. Sinai Baptist Church, $4.01; Media—Second Baptist Church, $9.33; Elmwood—Baptist Church, $6.31; People's Baptist Mission, $5.10; Beulah Baptist Church, $9.15; Marcus Hook Baptist Church, $8.25; Rev. Harris, $11.15; Philadelphia—Rev. Gregory, $8.25; Mt. Carmel Baptist Church, $50.00; Mass Meeting, $343.57; Haverford—Business Men's Club, $9.25; Wayne—Mrs. Davis, $5.00; Germantown—Enon Tabernacle, $41.27; Mt. Zion Baptist Church, $33.00; Nicetown—Nazerine Baptist Church, $12.17; Reading—Zion Baptist Church, $17.25; Pottstown—Second Baptist Church, $17.25; Chester—Temple Baptist Church, $6.00; Federation of Women's Clubs, $57.30; Sharon Hill—First Baptist Church, $10.10; Bryn Mawr—Second Baptist Church, $10.08; Holmesburgh—Baptist Church, $10.00; Pittsburgh—1st Presbyterian Church, $8.00; B. Y. P. U., $8.00; Metropolitan Baptist Church, $35.50; Penna. S. S. Convention, $15.00; Beaver Falls—Second Baptist Church, $23.01; Rochester—Second Baptist Church, $14.20; Darby—Macedonia Baptist Church, $11.45; Wilkesbarre—Deborah Grand Chapter, $8.10; Sewickley—Triumph Baptist Church, $15.38; St. Matthew A. M. E. Church, $10.75; Friends, $15.00; Zion Baptist Church, $1.00; Friends, New England Baptist Church, $2.00; Hon. J. C. Ashbury, $5.00.

RHODE ISLAND: Rhode Island State Union, $2.00; E. B. Holland, $1.50.

SOUTH CAROLINA: The following contributed **Twenty-five Cents**—M. Mobley; Sarah B. Gladden. **Fifty Cents**—Minerva Lee; L. Featherstone; L. M. White, M. E. Robinson. **One Dollar**—Mrs. A. P. Dunbar; M. E. Robinson; Woman's Convention, per Mrs. Dunbar, $12.00.

Report of Mrs. Whitfield: Columbia—First Calvary Baptist Church, $25.45; Nazareth Baptist Church, $5.05; 2nd Calvary Baptist Church, $24.07; 5th Baptist Church, $6.20.

SOUTH DAKOTA: H. E. Beebe, $10.00; Mr. and Mrs. Garrett, $3.00.

TENNESSEE: The following contributed **One Dollar**—Grace M. Eaton; F. Seay Pearce; L. J. McNorton; A. M. Harris; Mr. Walker; M. H. Flowers; Mt. Moriah Baptist S. S. **Five Dollars**—Bible Band, 1st Baptist Church, Memphis; Mrs. Searcy; T. G. Boyd; Monumental Missionary Society, $50.00; Nellie L. Bishop, $3.00; S. J. Carter, $ .50; Julia Wofford, $1.25; Mollie Motz, $1.75; J. Smith, $2.00; Monumental Baptist Sunday School, $7.50; Mass Meeting, Chattanooga, $146.60; Nashville—Missionary Society, 1st Church, $10.00; Missionary Society Spruce Street Baptist Church, $10.00; Missionary Society, Sylvan Street Baptist Church, $3.00; First Baptist Church, $15.00; Mass Meeting, Spruce Street Baptist Church, $67.75; Mrs. Hayden, $30.00; Memphis—Mass Meeting, $107.00.

TEXAS: The following contributed **Twenty-five Cents**—H. O. Nelson; Birdie E. Scott; S. J. Alsobrook; Rev. Sims; Levi Shelton; Pearl Bradford; L. B. Harrison. **Fifty Cents**—Sallie Scott; Jessie D. Holman; H. M. Williams; Joe Gamble; R. Worthington. **One Dollar**—N. B. Lightfoot; F. McMillian; T. E. Y. Pollard; Willow Grove Woman's District Convention, $2.00; Willow Grove Sunday School Convention, $2.00; Lagrange Woman's District Convention, $7.00; Lagrange District Association, $6.70; W. Texas District Woman's Convention, $4.00; W. Texas District Sunday School Convention, $2.50; W. Texas B. Y. P. U., $2.50; State Sunday School Convention, $15.00; Mt. Airle Baptist Church, $7.32; Mt. Aire Baptist Missionary Society, $5.14; First Baptist Church Missionary Society, $5.00; Mrs. S. A. Griggs, $1.75; Emma Ashley, $6.85; Mrs. E. A. Wilson, $2.00; Rev. Whitfield, $ .24; Rev. and Mrs. Griggs, $5.00; Frances Versa, $1.50.

VIRGINIA: The following contributed **Twenty-five Cents**—A Friend; Fannie B. Lindsay. **Fifty Cents**—B. Scott; Berta Coleman; B. Gatewood. **One Dollar**—Rosabel Rider; C. A. Lyford; Chloe Carlington; Polly Lee; M. Pack Mundin; Clara Williams; Annie E. Blackwell; Margaret Johnson; M. B. Lamott; Friends, per Mrs. Whipps; **Two Dollars**—F. B. Reid; Mrs. A. D. Price; M. R. G. Jeffress; **Five Dollars**—St. John Baptist Sunday School, Arlington; O. Walbarrow; Rev. H. H. Hicks; Baptist Ministers' Conference, Roanoke, $310.53; Fifth St. Baptist Church, Richmond, $96.16; Virginia Baptist State Convention, $131.73; Maggie L. Walker, $30.00; Friends, per Mrs. Walker, $200.00.

Report of Mrs. Whitfield: Newport News—Zion Baptist Church, $41.42; First Baptist Church, $102.90; First Baptist Church, E. E., $7.00; Sixth Mt. Zion Baptist Church, $7.00; Trinity Baptist Church, $7.00; Hampton—1st Baptist Church, $4.56; Norfolk—Jerusalem Baptist Church, $20.00; 1st Baptist Church, $200.50; Second Baptist Church, $50.50; Bank Street Baptist Church, $78.45; J. M. Brown A. M. E. Church, $10.01; Lambert's Point—1st Baptist Church, $5.25; St. James A. M. E. Church, $3.40; Rose of Sharon Baptist Church, $10.05; Portsmouth—Ebenezer Baptist Church, $27.01; Mt. Vernon Baptist Church, $10.00; Zion Baptist Church, $47.34; Third Baptist Church, $35.35; Berkley—Mt. Zion Baptist Church, $32.00; Pints Point—1st Baptist Church, $10.01; Suffolk—1st Baptist Church, $66.00; A. M. E. Church, $12.00; Pine Street Baptist Church, $25.00; Pleasant Union Baptist Church, $3.00; 1st Baptist Church, $7.01; Lake View Baptist Church, $3.00; Emporia—St. James A. M. E. Church, $6.68; Danville—High Street Baptist Church, $20.27; Calvary Baptist Church, $17.00; Loyal Street Baptist Church, $75.01; First Baptist Church, $8.04; Shiloh Baptist Church, $5.00; Lynchburg—Court Street Baptist Church, $26.00; Diamond Hill Baptist Church, $20.05; Peaceful Baptist Church, $20.10; White Rock Baptist Church, $27.50; Friend, $5.00 Fifth Street Baptist Church, $2.17; Petersburg—1st Baptist Church, $28.63; Tabernacle Baptist Church, $5.25; Zion Baptist Church, $21.00; Trinity Baptist Church, $4.10; Rev. James E. Carter, $2.50; Roanoke—1st Baptist Church, $83.55; Sweet Union Baptist Church, $15.45; Jerusalem Baptist Church, $16.50; Hill Street Baptist Church, $10.10; Mt. Zion A. M. E. Church, $16.83; Mt. Zion Baptist Church, $10.04; Horsacks Baptist Church, $34.41; South Richmond—Second Baptist Church, $13.24; 1st Baptist Church, $30.10; Workers, $4.75, (Salea).

WASHINGTON: The following contributed **One Dollar**—Geo. W. Samuels; Rosa Samuels; Dora Guinn; L. Samuels; A. Davis; Dora Morgan; T. Tillman, $ .50; Rev. A. W. Williams, $5.25; Everett Benevolent and Social Club, $2.00.

Report of Mrs. Whitfield: Tacoma—Berean Baptist Church, $5.60; Kinneydale—1st Baptist Church, $17.63; Everett—2nd Baptist Church Church, $30.27; Roslyn—2nd Baptist Church, $12.00; Ellensburg—2nd Baptist Church, $6.00; Seattle—Grace Presbyterian Church, $20.60; Mt. Zion Baptist Church, $50.00; Topnish—1st Baptist Church, $5.00; Yakima—Mt. Hope Baptist Church, $13.01; Spokane—W. N. W. B. Convention, $10.00; St. Paul Baptist Church, $12.91; Calvary Baptist Church, $66.00; Workers, (Sale of) $1.50.

WEST VIRGINIA: The following contributed **Twenty-five Cents**—Lula Smith; Bessie Hargrave; R. A. Jenkins. **One Dollar**—Chesnut Grove Missionary Society; Prof. Prillerman; Carrie Taylor; Friend. **Two Dollars**—J. W. Scott; Rev. and Mrs. Arter; Mrs. Johnson; Geneva H. Arter: **Three Dollars**—Curtis Missionary Society; H. Davis. **Five Dollars**—St. Matthew Baptist Church, M. A. Parker; J. E. McCoy; Rev. J. P. Hubbard; Lillian Tinsley; M. Alexander; M. Cobb; T. Saunders; L. Norman; Coleman Hammond; D. L. Brown; West Virginia Woman's State Convention, $176.35; West Virginia State Baptist Sunday School Convention, $544.01; Sunday School Class, per J. V. Wilkerson, $4.00; 1st Baptist Church, Charleston, $51.67; Mass Meeting, 1st Baptist Church, $60.29; G. Z. Fitzgerald, $10.00; A. H. Brown, $10.00; E. L. Stepter, $ .50.

WYOMING: Report of Mrs. Whitfield: Allen Chapel A. M. E. Church, $24.10; 1st Baptist Church, Cheyenne, $42.40.

WISCONSIN: C. W. Glover, $ .50.

SPECIAL GIFTS.

SPECIAL GIFTS: Woman's Convention Auxiliary New England Baptist Missionary Convention, $150.00; New England Baptist Missionary Convention, $153.00; Mrs. M. Lawrence, $1.00.

AFRICA: Jeanie Somtunzi, $2.00.

CENTRAL AMERICA: Martha Howell, $5.00.

CANADA: Rev. Graham, $6.00; Laura B. Murray, $2.00.

HAITI: Christiana J. François, $ .50.

WEST INDIES: M. L. Reid, $ .75.

ALABAMA: Rebecca E. Pitts, $2.50.

ARKANSAS: Rev. E. C. Morris, $5.00.

CALIFORNIA: Mrs. Gant, $1.60.

CONNECTICUT: Missionary Society, 1st Baptist Church, $29.75; Grace Spaulding, $1.00.

DISTRICT OF COLUMBIA: **One Dollar**—S. F. McKnew; E. L. Maxim; A. S. C. Davis; M. L. Brown; E. Jordan. **Five Dollars**—Mrs. Bundy; Florida Avenue Baptist Church; Fannie Ware Taylor; T. E. Whitfield; Thomas Walker; Janie C. Bradford. **Two Dollars Fifty Cents**—Mr. and Mrs. Haynes; M. E. Cabaniss; James Taylor; Commandant and Mrs. Roberts. **Ten Dollars**—Mrs. Graves; Plain Sewing and Dressmaking Classes; B. Y. P. U. Convention of D. C. $29.75; Mahala Hill, $20.00; Missionary Society; Florida Avenue Baptist Church, $30.00; Liberty Baptist Church, $29.75; Mrs. Hopkins, $30.00; Friends, per Miss Blackburn, $28.75; Lottie Adams, $2.00; Commercial Class, per Emily E. Boyer, $105.00; Social Service Class, per Etta J. Versa, $30.50; Normal Department, per L. L. Jones, $50.25; Preparatory Classes, per I. O. Wood, $17.55; Music Department, per L. H. Felton, $11.66; Domestic Science Class, per B. B. Henderson, $211.69; Rev. W. H. Jernagin, $25.00.

INDIANA: **Five Dollars**—Rosa M. Goins; Annie D. Winstead; Lott Carey Missionary Society, per Mrs. Winstead, $29.75; Women's Home and Foreign Missionary and Educational Convention, $25.00; Mrs. Liston, $2.50.

ILLINOIS: **Union Baptist Association**, $28.25; Missionary Society, 2nd Baptist Church, Evanston, $20.00; Bethesda Missionary Society, $10.00; Emily E. Boyer, $4.00; Lula H. Kemp Jackson, $2.50; Eva C. Hooper, $5.00.

KANSAS: Western Women's Missionary and Educational Convention, per Mrs. Ida Frazier Bates, $5.00.

KENTUCKY: **Five Dollars**—I. O. Wood; S. W. Underwood; M. V. Parrish.

MINNESOTA: **Mrs. Schuneman, $10.00.**

MAINE: **Miss Coburn, $29.75.**

MASSACHUSETTS: Mrs. Richardson, $1.00; Mrs. Coleman, $5.00; Pilgrim's Progress Club, $15.00; Emmeline Cushing Estate, $25.00; Missionary Society, People's Baptist Church, $30.00.

MICHIGAN: Second Baptist Sunday School, $30.00.

NEW JERSEY: Mrs. Webb, $15.00; Mrs. Webb Jr., $5.00; V. A. Johnson, $29.75; Laura A. Meek, $30.00.

NEW YORK: Mrs. Barnard, $25.00; Mrs. Collier, $15.00; Mr. and Mrs. Hague, $2.00; A Friend, $1.10; Missionary Society, per Mrs. Huddle, $20.00; Katie E. Carey, $3.00; Rosa Armstead, $2.50; Mr. and Mrs. T. D. Holmes, $5.00; Mary B. Talbert, $10.00; Watt Terry, $100.00; $250.00—Ella M. Stubbs Estate; Phelps-Stokes Fund; Metropolitan Baptist Church, per W. W. Brown.

OHIO: Mrs. Brassfield, $3.00; Josephine Allen Seymour, $9.-50; Shiloh Baptist Church, $10.00.

PENNSYLVANIA: **Five Dollars**—Calvary Baptist Missionary Society; L. G. Jordan; S. W. Layten; Alice Tucker, $10.00; Mrs. Kirkpatrick, $30.00.

TENNESSEE: First Baptist Missionary Society, $50.00; M. H. Flowers, $25.00.

TEXAS: Mrs. Pollard, $2.00; Mrs. McNorton, $5.00.

VIRGINIA: **Five Dollars**—Mrs. W. T. Johnson; Missionary Society 1st Baptist Church, per Mrs. Johnson, $25.00.

WASHINGTON: **Everett Benevolent and Social Club, $5.00.**

WEST VIRGINIA: **C. H. James and Son, $5.00.**

HOW THE STATES RANK.

(Combining the contributions of the National Training School for Women and Girls and the General Fund.)

1. Virginia	$2,324 02		23. Oregon	$100	94
2. Georgia	1,479 95		24. Texas	94	11
3. District of Columbia	1,472 44		25. Colorado	84	90
4. Pennsylvania	1,449 83		26. Montana	76	00
5. West Virginia	1,275 17		27. Arkansas	75	71
6. New York	1,130 06		28. Wyoming	66	50
7. Illinois	919 02		29. Florida	63	98
8. Louisiana	845 92		30. Michigan	43	02
9. Tennessee	763 15		31. Oklahoma	39	09
10. Ohio	709 18		32. Massachusetts	26	75

11. Alabama	547 49	33. Connecticut	24 25
12. Kentucky	512 46	34. Minnesota	22 80
13. California	472 44	35. South Dakota	13 00
14. Mississippi	430 11	36. Iowa	8 50
15. New Jersey	391 75	37. Arizona	5 17
16. Indiana	386 61	38. Rhode Island	3 50
17. South Carolina	377 12	39. New Mexico	3 10
18. Washington	269 02	40. Nebraska	2 75
19. North Carolina	261 60	41. New Hampshire	2 00
20. Missouri	167 11	Maine	2 00
21. Maryland	113 75	42. North Dakota	1 00
22. Kansas	109 07	43. Wisconsin	50

ANNUAL FINANCIAL STATEMENT
GENERAL FUND
July 27, 1920 to August 1, 1921.
INCOME FROM

Arizona	$ 3 17	Michigan	$ 26 02
Alabama	102 65	Mississippi	61 46
Arkansas	50 80	Missouri	77 35
California	11 75	New Mexico	2 10
Colorado	50	New Jersey	40 12
District of Columbia	761 46	New York	433 00
Florida	48 23	North Carolina	20 81
Georgia	401 11	Ohio	58 17
Illinois	33 89	Oklahoma	34 49
Indiana	92 07	Pennsylvania	230 93
Iowa	4 25	South Carolina	299 85
Kansas	34 97	Tennessee	285 80
Kentucky	139 59	Texas	10 36
Louisiana	78 73	Virginia	167 57
Minnesota	6 80	Washington	15 36
Maryland	5 00	West Virginia	344 20
Total Income from States			$3872 28
Sales Supplies—Convention			$ 549 09
Supplies and Cuts			12 45
Entertainments—Harvey Concert			87 25
Finance Committee			1770 08
Miscellaneous Receipts			15 00
Total Income			$6304 15

Expenses.

Depreciation	$ 175 71
Field and Travel	438 25
Foreign Missions	2500 74
Miscellaneous Expenses	174 42
Printing	435 70
Postage, Express, Drayage	123 88
Salary	1830 49
Supplies and Cuts	246 18
Total Expenses	$5,884 33
Income in Excess of Expenses	$ 42182
Deficit—July 27, 1920	$10,501 64
Deficit—August 1, 1921	$10,079 82

Resources.

Cash Balance	$ 522 42	
Cash Balance—Haytord Fund	331 11	
Accounts Receivable	8 00	
Office Furniture	96 16	
Supplies and Cuts	1,000 00	
Debits	10,079 82	
		$12,037 51

Liabilities.

Accounts Payable—		
Nat. Training School for Women and Girls	$5,603 84	
Accounts Payable (Firms)	214 71	
Miss Nannie H. Burroughs	6,218 96	
		$12,037 51

ANNUAL FINANCIAL REPORT
NATIONAL TRAINING SCHOOL FOR WOMEN AND GIRLS, Inc.
July 27, 1920 to August 1, 1921.
INCOME FROM

Arizona	$ 2 00	Montana	$ 76 00
Alabama	444 84	Nebraska	2 75
Arkansas	25 21	New Hampshire	2 00
California	460 69	New Mexico	1 00
Colorado	84 40	New Jersey	361 63
Connecticut	24 25	New York	697 06
District of Columbia	720 98	North Carolina	240 76
Florida	15 75	North Dakota	1 00
Georgia	1078 84	Ohio	651 01
Illinois	885 13	Oklahoma	5 50
Indiana	294 54	Oregon	100 94
Iowa	4 25	Pennsylvania	1218 90
Kansas	74 10	Rhode Island	3 50
Kentucky	372 87	South Carolina	77 27
Louisiana	767 19	South Dakota	13 00
Maine	2 00	Tennessee	477 35
Maryland	108 75	Texas	83 76
Massachusetts	26 75	Virginia	2156 45
Minnesota	16 00	Washington	263 67
Michigan	17 00	West Virginia	930 97
Mississippi	368 65	Wyoming	66 60
Missouri	89 76	Wisconsin	50
Total Income from States			$13,295 46
Less amount contributed for Building Fund and held in Special Fund			9,381 27
Regular Income from States			$3,914 19
Income from			
Board and Tuition			$20,589 56
Brickyard			33 00
Community Shop			9,790 22
Garden, Stock			406 00
Miscellaneous Receipts			805 53

Postage, Express, Drayage	288 61
Printing	203 34
Sewing Department	293 61
Special Gifts	2,578 00
Stationery, Books	1,353 09
Total Income	$40,252 19

Expenses.

Boarding Department	$ 7,417 23
Community Shop	8,606 37
Depreciation	1,186 73
Garden, Stock	542 75
Heating, Lights	3,712 45
Insurance	154 39
Interest	996 82
Miscellaneous Expenses	1,822 09
Postage, Express, Drayage	581 11
Printing	1,405 38
Real Estate Repairs	938 90
Salary	13,576 41
Sewing Department	266 03
Stationery, Books	1,347 01
Travel	1,483 28
"Worker" (Mailing)	8 23
Total Expenses	$42,106 92
Expenses in Excess of Income	$ 1,853 73
Net Worth—July 27, 1920	$70,382 74
Net Worth—August 1, 1921	$68,529 01

Resources.

Cash Balance—Building Fund	$16,899 90	
Accounts Receivable—Students	321 67	
Post Office Department	1 09	
Woman's Convention	5,603 84	
Suspense Account	16 23	
Buildings and Improvements	69,708 99	
Furniture and Fixtures	8,632 31	
Liberty Bonds—W. S. S.	290 00	
Library	2,583 85	
Live Stock, etc	886 59	
Musical Instruments	1,734 42	
Office Furniture	1,652 52	
Printing Plant	737 88	
School Equipment	772 84	
		$108,841 13

Liabilities.

Accounts Payable	$ 4,844 29
Notes Payable (Miss N. H. Burroughs)	496 41
Notes Payable	8,414 36
Mortgage	6,000 00
Building Fund (Including W. S. S.)	15,904 90
Cash Overdrawn	4,652 16
Net Worth	68,529 01
	$108,841 13

As we close the twentieth year and enter upon the twenty-first year of our work, we wish to remind you that no organization of women ever had such a big opportunity as we. This is the hour for Negro Baptist women because we have the independence, we have the organization and we have the numbers. The needs of the race and of the world are sufficient to puise us with courage and determination to attempt great things for God.

Perhaps it would be well to summarize some of the work to be done.

First—Revitalize ten thousand local societies by personal touch and printed page.

Second—Study communities; make surveys and suggestions and cooperate in supplying social and welfare workers for the field.

Third—Put out more literature in the form of study books, plays, tracts, leaflets and pictures.

Fourth—Enlist one hundred women in a country-wide Campaign for Education, this same Commission to organize the country for a fit celebration of the Twenty-fifth Anniversary of the organization of the Convention. **Pay Them—Push Them—Pull With Them.** We can conduct a campaign that will present the condition of the race in an impressive and compelling way.

The supreme task of our leaders, at this time, is to lead the multitude of idle women in our churches into active participation in the great Christian enterprise of our times. **Prayer** is the key. By communion, petition, and intercession we can do all that is set forth herein. We should call the entire womanhood of our churches into communion and petition so that they may store their lives with the power of God, and into intercession so that they may let out this power on behalf of others.

Submitted by the Executive Board.

EMMA B. HALL, Chairman.
NANNIE HELEN BURROUGHS, Cor. Secretary.

I have audited the books of account of the National Training School for Women and Girls and the Woman's Convention Auxiliary to the National Baptist Convention, and find the same neatly and correctly kept.

(Signed) ALFRED B. DENT,
Public Accountant.
(20 years with the Washington Loan & Trust Co.)

The singing of the National Training School Song in the midst of this marvelous report was very unique, inspiring and restful.

A motion to adopt report by Mrs. C. R. McDowell, Mo. Report discussed by Mesdames C. R. McDowell, Mo.; Richardson, D. C.; M. V. Parrish, Ky.; J. V. Wilkerson, W. Va.; Rev. W. A. Taylor, D. C.; Mesdames Fanny Dodd Sears, Minn.; Titia Baines, Ark.; Frances E. Preston, Mich.; S. C. Shanks, Ark.; Elizabeth Thomas, N. J. As a

token of love, $195.00 was given Miss Burroughs by representatives from N. J. and W. Va.

In sweetest terms did Miss Burroughs tender her heartfelt thanks, with tears in her eyes.

Mrs. Abington, Missouri, arose: she spoke of her ardent desire to have been in the organization twenty years ago, but was glad to be here today, and as she sat, wondering what she could do, it occurred to her that she could do for Miss Burroughs what we did for our President in the forenoon. So she made a motion that we suspend the rule and re-elect Miss N. H. Burroughs as Corresponding Secretary for the Conventional Year. Several sisters seconded the motion. The motion was presented and unanimously adopted.

Mrs. Ida Wells Barnett, Illinois, was presented. She complimented the report of Secretary Burroughs, and expressed great delight to see the demonstration of love made this evening by the women's handsome donation to one so worthy as our Corresponding Secretary.

Announcements were made.

Committee on Recommendation called. Fifteen dollars more was added to the purse for Miss Burroughs. The following persons were introduced: Revs. Moses and Jones of Pa., Mrs. Eva Shonta a white lady friend was presented by Miss Burroughs. She said: "What an historic day this has been in this church! She was working hard, and would do something for the good of our race, if her plans succeeded. She hoped to bring it about that our great women should be heard by multitudes of her people. From a quotation of an admiral to captain, she said to us, "Sail on! Sail on! Sail on! We would surely prevail and reach fair havens bye and bye."

Song, "Let Jesus Lead You." Benediction, Rev. Jones, Pa.

THURSDAY—EVENING SESSION.

Devotions conducted by Sisters S. J. Flukey, Anna Maxwell, J. H. Gadson. Subject, "Comrades of the Master," Phil. 4:3.

Songs, "You May Look For Me," "Take Your Burden to the Lord," "Whiter Than Snow," Sisters C. R. McDowell, Mo., Hill, Fla., D. K. Alexander, testified. Song, "Scatter Love Wherever You Go," sweetly rendered. Mother Gaines, Ga., testified of her great joy to be present in this splendid meeting. Song, "Sweeter As the Years Go By," effectively rendered.

Minutes of Thursday afternoon were read. Upon motion, the same were adopted. Mrs. F. N. Brown brought greetings from Alabama; was glad to be present; had gotten much information and would go home with renewed zeal to do more and better work. Mrs. Pitts also brought greetings from Alabama. She said that Selma University was the pride of Alabama. They were erecting a new building of which they were very proud. Alabama was in full accord with the National work.

A representative of Arkansas said Arkansas women were working along all denominational lines. She had gained inspiration from this meeting, and would return home ready to do more for the National.

Mrs. V. T. Hill, Fla., said that the women of Florida were striving to secure an orange grove which would help them materially in fostering their school, which they hoped to make the equal of any.

Representatives from Georgia brought greetings. Georgia women were busy with their state work, but could be depended upon to meet every obligation placed upon them by the National Convention.

Mrs. Eva Dean brought greetings. They were working to show themselves workmen that needed not be ashamed. They had one hundred societies; were doing all forms of civic, religious, and welfare work. They plan to adopt a foreign student.

Mrs. A. Winstead, Indiana, brought greetings. They were fostering a school at home. Motto of Indiana was "Loyalty." Indiana could be depended upon to play her part by doing whatever was required. Mrs. Ella Peters, President of Indiana, plead that we endeavor to do our full duty toward the national work. Indiana was wide-awake and ready to go forward.

Mrs. W. A. Bray, Iowa, brought greetings from thirty churches of Iowa. They were working along the same lines as others. They were educating a young woman, she said, that had been inspired in this meeting; was in full accord with the national work, and hoped to invite us to Des Moines.

Mrs Emma Gaines, Kansas, brought greetings from sixteen District Conventions and one Sunday School Convention. Kansas had ever been with the Woman's Convention and could be relied upon to support all its efforts for advancing the Lord's work.

Mrs. M. V. Parrish brought greetings from Kentucky. Kentucky had two Woman's Conventions, a great state school, two missionaries on the field, and was interested in everything for the uplift of womanhood and the encouragement of young people. She spoke in high compliments of the Governor of Kentucky, and of the government in general, as being of the best in the Union.

Representative of Louisiana, brought greetings; expressed joy to be present; was educating a young man both for the Foreign and Home fields and was doing other educational work. They also operated a Bible Training Class, in memory of the late sainted Joanna P. Moore. Louisiana was loyal to the National and was ready to do full duty.

Mrs. Richardson brought greetings from Maryland. They had contributed to the support of Mrs. Delia Harris, one of our missionaries on the Foreign Field. She presented $20.00 to the work.

Mrs. A. J. Abington brought greetings from Missouri. She said that Missouri was in peace and harmony and doing a telling work in missions and education. The National Convention has been an inspiration to the women of Missouri and they had scattered information to the women throughout their state. She referred to their representative women, to graduates of Western College and told of the good work they were doing. They had ten District Women's Conventions, all of which were bringing things to pass.

Mrs. Jas. Monroe, Windsor, Ontario, brought greetings from Canada. This was her first visit, and had been greatly edified. She said there were few women in her Convention but they were striving to do something. They raised $100.00 in their last meeting and gave $75.00 for the education of a young minister.

Solo, Madam M. E. Holloway, Arkansas, "Hark The Voice Of Jesus Calling." The selection was sung so effectively that she was again called to the platform. As an encore, she sang, "I Couldn't Hear Nobody Pray," congregation joining in the chorus.

Report of the Field Secretary, Mrs. E. E. Whitfield, District of Columbia. Secretary was presented by President Layten. Great applause greeted Sister Whitfield, as she arose to speak.

Song, "Onward Christian Soldiers."

Sister Whitfield wished God's blessings upon every one of us, reviewed her services of the past year, which was done largely in the rural districts. She spoke highly of the encouragements given her by the ministers, the Women's Missionary Societies and Trustees of National Training School. Education is the greatest need of the race, the United States Commissioner reported that only one-half of the Negro children were in school. We can and should change this condition by waking up our people to the need of the hour. Urged that we faint not, do not become discouraged; every good effort will bear fruit in the end. Be patient and await God's time, the longer the struggle, the greater the triumph. Trust God, be courageous; be not neglectful of duty and let Jesus lead, keeping our heads sturdy, our faces toward the morning star and all will be well. She concluded by telling a touching story of a mother trying to get her three girls in school. The story was touching, all hearts were moved. The laundry came as a means to provide the way to help those poor needy girls. The strong appeal brought the sum of $202.82.

Solo, Miss S. A. Mosely, St Louis, Mo., "A Servant's Prayer," was rendered sweetly to the joy of all.

Mrs. Grigsby Anderson spoke of her community work in Cleveland Ohio. Different organizations commended for their contributions. They had four salaried workers. The work shop a special feature was very helpful in clothing the needy. A day nursery was contemplated for the ensuing year. Music, and benediction by Rev. C. H. Crable.

FRIDAY—MORNING SESSION.

The devotions were opened by singing, "I'm A Child of A King." Subject discussed, "In Time of Storm," Acts 27:31, Meeting conducted by Sisters Watson and Burrel, Indiana. The lesson was read. Song, "Just Over In The Glory Land." Prayer. Sister K. Burrel commented on the lesson in a very impressive manner. Song, "Shelter in Time of Storm." Testimonies were given by Sisters Watson, Mattie Hilliard, Fitzhugh, S. E. Bailey, V. T. Hill, M. Bledsoe and M. Lewis. Prayer by Sister East. Songs, "Love Lifted Me," "Never Alone" and "I've Anchored My Soul." Directresses continued their reports. Mrs. East brought greetings from Pennsylvania. She was pleased to be present and said that Pennsylvania was wide-awake and had strong women leading their forces. They were standing hard by the National work, giving special effort to the training of young people. Sister East rejoiced in all that had been accomplished, as she noted our progress from the beginning, twenty years ago.

A representative from Second New Hope District, Meridian Miss., brought greetings. They had thirty local societies and were doing Home and Foreign Mission work. They were loyal to the National and were with us to push the work forward.

Mrs. Wilkerson brought greetings from Nebraska, hers was a new field, however, the women there were doing what they could to get their forces organized, and work upon the lines designated by our Convention.

Mrs. Anna O. Jordan, Minn., brought greetings. She said that they had six Baptist churches in the state and four Missionary Societies. While they were few in number they were striving to

do the Lord's work and were in full accord with all that we were doing.

Mrs. F. P. Cooper, Directress of Tennessee, brought greetings. She said that Tennessee women were doing some of all the varied kinds of work done by our women throughout the Union. They were sustaining three denominational schools, doing Home and Foreign Mission work, and were about to establish a school for delinquent girls, having already secured a gift of fifty thousand dollars from the State Legislature, for that purpose.

This was the first petition presented by Negro women in Tennessee, since suffrage had been granted to women. She spoke of Tennessee's contributions to the National work in workers' both men and women, all of whom were held in high esteem in their native state. Tennessee had ever been loyal to the National work and had brought her assessment on the debt as requested.

Mrs. F. E. Mason, Oklahoma, brought greetings. Theirs was a new state but they were doing what they could for the women, young people and children. Her sisters had been greatly edified by coming to this Convention and were ready to do their duty toward all the requirements.

Mrs. Georgia Miller spoke for Ohio. They were interested especially in the young people, and in full accord with National work. They will be heard from later materially.

Mrs. S. J. Alsobrook, spoke for Texas. She said that Texas was alive; had a splendid State Convention, efficient corps of officers, and an excellent system of work, raised fifteen thousand dollars in last annual meeting. They had good state schools, were helping to train missionary women, and were thoroughly interested in National work, and would do their whole duty toward its advancement.

Mrs. A. A. Cosey brought greetings from Mississippi. She said that Natchez College was the pride of Mississippi. The women raised three thousand dollars, ($3,000.00) last year for their state work, and were here to pay their assessment on the debt; and do their duty on other lines.

Mrs. T. J. Wilson, East Mississippi brought greetings. They had loyal women in East Mississippi, they were fostering a state school; raised four thousand dollars, ($4,000.00) last year for a new building, and the women were wide-awake and striving to do their duties along all lines. She regretted the divisions in Mississippi, but hoped that some day Mississippi could represent as a state united from one end to the other. She had gained new inspiration, and would return home renewed to work as never before.

Solo, "I'll Enter The Door-way of Prayer," sweetly rendered. Mrs. A. J. Abington presented the young blind man from Memphis, Tenn., who sang very impressively, "I Can Live Eternally On The Treasure I Have There." Encore, "In My Heavenly Home, Meet Me There." All hearts were made glad by this sweet singer. A contribution given him amounted to $12.54. Mrs. A. J. Abington presented Mrs. C. R. McDowell, who in turn introduced Mr. Sharkie, who would make it plain how we might carry out the suggestion made yesterday to send our president to Africa in an air-plane. We ought to give the flowers while our friends live, not wait to cover the casket after death. Mr. Sharkie said that he represented the Buick Automobile Company. He had been interviewed by a company of our ladies concerning a purchase, so he had brought

down a seven passenger car that we might see it; and the committee could proceed to carry out their project. Accordingly the women marched out by states as called to see the car, and contribute towards its purchase.

Services were again resumed. Song, "Praise God, I'm Satisfied." Address, Mrs. M. K. Bennett, Nashville, Tenn., subject, "How To Promote Interracial Cooperation and Good Will, Evils to be fought together, Ignorance, Lynching, Peonage, Jim Crow Cars." She said that we hold the truths of the Constitution as inalienable rights, but the average white man's slogan as to this Constitution is a farce, a disillusion, a snare. Conditions now for the American Negro are worse than before the World War. War will never settle conditions. The virture of Christianity alone will lead men to observe the Golden Rule. Our people are being destroyed for lack of knowledge—a cat or rabbit crossing the road affects one all day. Wisdom is power and adds to any commonwealth. We should use every opportunity given for development of good men and women. Our destiny is in our own hands. It becomes us all to do our full duty toward development of our less fortunate brother.

Miss Lucy C. Campbell, Memphis, Tenn., Address, "Agencies That Can Change The Attitude Of This Country On The Negro Question," "The Pulpit, The Press," "The Stage," "The Boycott, "The Individual Influence."

Miss Campbell said: Negroes were a peculiar people, all daggers pointing to them, changes have come even in great Chicago. Have the Agencies, Pulpit, Press, Stage, etc., done their duty toward helping Negroes' progress? Nay, but to the contrary. Many have gained favor as individuals with white folks. Bishop Gailor, of Memphis was referred to as speaking out against evils that oppress us. Rosenwald, Rockefeller, Carnegie and others of that class have done their part in our educational advance. What have we done? Reference to the matchless unselfish services of Moses and Esther as examples for our leaders. More people are impressed by the Press than any other agency. Southern Press absolutely ignores our women by denying them their legal titles. Criminals are published on front pages in bold type. The remedy—raise up more leaders, such as Layten, Burroughs, Broughton, Talbert, Dubois, Rush, etc.

Boycott more disgusting since the war than before. Emigration brought some relief, but that is not sufficient. Jobs have lessened and wages have decreased. Why the boycott—not on account of color or ignorance. The Negro has proven that he can not only take a college course, but the college itself.

The pulpit, the most powerful agency to change conditions. The preacher is the leader, be he wise or unwise. Baptists should insist that preachers not only stay at Jerusalem, but also sit at the feet of Gamaliel. Closed with the injunction to educate, cooperate, Christianize and go forward—"For fleecy locks and dark complexion did not alter Nature's claims. Dwell in black and white the same."

Loud applause and words of cheer were showered upon Miss Campbell for her excellent well rendered address.

Mrs. Chapman, representing the W. A. B. H. M. S. was delighted to be with us a second time. She said that she had been greatly impressed by the morning program. She noted our progress with much joy, and had but one fear, and that was that present con-

ditions would bring about a bitterness that would separate us from our Elder Brother. Her society had fought for us and even faced death, that we might be educated. The things we all recognized was the great need; in the days of our darkest ignorance, good white people had helped us. She presented Sister J. P. Moore's picture and said that Sister Moore gave her life for us, backed and supported by the society she represented. We had more than two thousand graduates from our schools, godly men, well trained ministers, that her society had helped to educate. God had given us average gifts just as He had given other races; we all have vice to contend with, for there is good and bad in all races. A beautiful illustration given—a green frog and a water lily living in the same slimy lake. So amidst crime and sin we must live our pure beautiful lives to the glory of God. "They that turn many to righteousness shall shine as the stars—Bible.

Solo, Mrs D. A. Holmes, Kansas City, Mo., "Gather The flowers that bloom at your feet." Loud and profonged applause followed.

Mrs. C. R. McDowell presented Mrs. C. H. Parrish, as her lifelong friend; they grew up together and she knew her to be a good woman ready and willing to be used without murmuring wherever the Lord willed. She was a great advisor, a good mother, an affectionate wife and a good treasurer, always ready to pay the bills as ordered by the Convention.

Song, "All Hail The Power Of Jesus' Name." Treasurer Parrish said that she appreciated all the kind words said about her by her lifelong friend. She then said that her report was printed in connection with the Corresponding Secretary's and she vouched for its validity. A motion to adopt report. Questions were asked and satisfactory answers were given. Motion presented, carried. A motion to suspend the rule and reelect Treasurer, Mrs. C. H. Parrish.

An amendment offered to reelect all the remaining officers by acclamation. Mrs. R. T. Pollard, of Alabama, said that our Parliamentary usage was not good, too many motions made in one.

Amendment put, carried unanimously. Motion by Mrs E. E. Whitfield to reelect Mrs. C. H. Parrish, Treasurer. Motion prevailed. Motion offered by Mrs. A. J. Abington that the entire corps of officers be reelected for the ensuing year, carried.

Offering taken by Treasurer for Miss Burroughs' back salary:

Kansas	$250 00
Texas	250 00
Indiana	150 00
Missouri	60 00
Georgia	260 00
Mississippi	250 00

A reception was announced by President Eva Dean, Illinois. Song, "Love Lifted Me."

Visitors were introduced by Pres. Layten: Mesdames Davis, Mason, Hope Haford, Talbert and Lawyer Rush.

Benediction by Rev. E. R. Franklyn, N. J.

FRIDAY—AFTERNOON SESSION.

The devotions were conducted by Sisters V. Parker, Kentucky, Ira Ballard, Kentucky and Mary Hampton, Kentucky. Subject, "According to your faith," Matt. 9:29. Song, "Amazing Grace."

Sister Hampton prayed. Sister Parker read Matt 9:29. Sister Ballard impressively commented on the subject. Songs sung "Just Over in The Glory Land," "Love Lifted Me," "Draw Me Nearer." Sisters Hampton and Bradley testified. President Layten called the speakers to the platform. Song, "Take Your Burden To The Lord, And Leave It There," was rendered effectively by Prof. W. M. Nix. Praise and applause greeted the professor

Address, Mrs. Caston. Theme, "Building A Race." The home a place of responsibility for the spiritual, moral and physical development of the child. The family came down to us from Eden. The family and home, the foundation of race building. Training youth our most important work. The wise man urges to train the child in the way he should go—children are great imitators, like begets like. Training should begin years before birth. Pre-natal influence, marvelous! Children should be taught the lessons of life early; respect for parents and teachers should ever be required; care of children's health of paramount value. Parents should do their best to conserve the health of their children. Reference made to a book on child training with request to young mothers to read it, all urged to pray for the children.

Solo, Mrs. M. E. Holden, Indiana, "Hear the Voice of Jesus Crying," was impressively rendered.

Mrs. A. C. Curtright, Florida, was called to address the Convention on the theme, "Rural Conditions." She was absent.

Mrs. M. H. Flowers, Tennessee, brought greeting from F. S. S. She said that Miss Morgan, superintendent of Fireside School would have gladly come to represent this work, but other duties prevented her. She said that she had worked twenty-seven years in F. S. S. The object of Fireside School was to make home the happiest place on earth, to get father and mother to establish a family altar and study the Bible with their children around the fireside. Sister J. P. Moore was the founder of the Fireside School. She had a two year course of study arranged before her home-going. Since then, two more years have been added. The daily Bible lessons as given in Hope and other F. S. S. books are used. Three thousand certificates have been given to those taking the course. The headquarters is located in Nashville where a large class is taught, and from which literature is sent forth. All are cordially invited to visit headquarters when in Nashville.

Committee on Education was called. Solo, Prof. Britt, "I'm Perfectly Safe in His Hands," effectively rendered.

President Layten happily introduced Miss Zelma Watson a talented young women to address us. Theme, "Recreation and Amusements." She said this subject was puzzling the most consecrated. Jesus was the example for all things right and pure. References from Eccl. were suggestive and well chosen, yet all these things did not satisfy. All was vanity! There was no profit under the sun. This discourse of Solomon in Eccl. took in every thing known to seekers of pleasure of this day. Yet Solomon said: All was vanity. In the days of Job, also of Isaiah, mirth was not true pleasure. In this day when dark oppression rests upon us we cannot look to the pleasure seekers for help. Paul said that women of pleasure were dead, while they lived. However, play has its place, and the church should not overlook it. Seven million people attend movies daily, dance halls and pool rooms are also crowded. Judgment should be used in recreation and amusement.

any amusement that takes your sleep and unfits you for your daily work is not refreshing, but rather a hinderance to bodily improvement. After much study find out what the community affords for amusement, note carefully conditions of the people and provide some form of recreation that is not harmful.

Suggestions for churches: Organize a strong brass band, install a stereopticon, have a good library, a Dramatic League an Athletic Club and a swimming pool. Whatever your community likes, address efforts to meet the needs. Elijah was a long distance runner, Paul, a swimmer, David, a singer, Peter, a fisherman, Sampson, a fighter. Amusements tend to develop physical strength. May we cease criticizing our youth and substitute better forms of amusements. Closed by an effective story of the Sirens who sang so sweetly that they so charmed the sailors, who passed that they had to be tied down, or their ears stopped with wax to keep them on board their ship. Another ship came along and had such sweet music on their own ship that the sailors did not hear the Sirens. Hence the churches should make the social life so helpful and pleasant that the outside amusements will not attract our young people. This was an excellent address full of practical and wholesome instruction. Miss Burroughs gave out circulars giving information about "The March of Progress." She explained fully what she wished the women to do.

Miss Anderson, Chicago, Ill., directed the singing.

Report of Committee on Recommendations was read. Upon motion the report was adopted. Program for evening was read.

All were given an opportunity to purchase a book on Africa.

Benediction by Rev. Jones, Pennsylvania.

FRIDAY—EVENING SESSION.

Subject of devotional services, "The Spirit of Reverence," Heb. 12:28, led by Sisters A. J. Abington C. R. McDowell and A. H. Goins, of Missouri. The lesson was read by Sister Goins. Rev. A. W. Ross discussed the subject in an able manner. Sister A. J. Abington introduced Dr. L. G. Jordan, who in turn introduced Rev. East, who had been elected to succeed him as Secretary of the Foreign Mission Board. Secretary East made some interesting remarks, he spoke of the faithful services of his wife on the Foreign Field. Mr. and Mrs. Fish were introduced as missionaries for the Foreign Field, Mr. Fish was an African, and Mrs. Fish an American woman but willing to go to Africa as a missionary.

Mrs. E. Arlington Wilson was presented and read the history of the organization from 1900 to 1921. This history was full and instructive. Read it as given us in print.

HISTORIAN'S REPORT.
Chicago, Ill., 1921.

MEETING PLACES OF THE WOMAN'S AUXILIARY TO THE NATIONAL BAPTIST CONVENTION.

1900—Richmond, Va. (Organization)
1901—Cincinnati, Ohio.
1902—Birmingham, Ala.
1903—Philadelphia, Pa
1904—Austin, Texas
1905—Chicago, Ill.
1906—Memphis, Tenn.
1907—Washington, D. C.
1908—Lexington, Ky.
1909—Columbus, Ohio.
1910—New Orleans, La.
1911—Houston, Texas
1912—Pittsburg, Pa.
1913—Nashville, Tenn.
1914—Philadelphia, Pa.
1915—Chicago, Ill.
1916—Savannah, Ga.
1917—Muskogee, Okla.
1918—St. Louis, Mo.
1919—Newark, N. J.
1920—Indianapolis, Ind.
1921—Chicago, Ill.

The Reconstruction Period following the Civil War in America saw the birth of many organizations whose object was to assist the Freedmen. Some were born in hope, some of bitterness and despair, some were loud in the assertion of their principles, while others were like the rose that is born to blush unseen and shed its sweetness on the desert air.

Scarce a span of human life has passed until there is born of love for our Master the Woman's Convention, auxiliary to the National Baptist Convention.

True it is that it did not come forth as the mushroom but was the result of the foresightedness and prayers of many of our ministers and laymen. Long ago had the women been organized into State and District Conventions.

The Convention of Western States and Territories had a woman's auxiliary. These movements gave rise to hope of a woman's National organization that the work of Kingdom building might be done on a broader scale.

Prominent among the societies that had given tangible assistance to the Colored women were the Woman's American Baptist Home Mission Society and the Union Mission Society, auxiliary to the Southern Baptist Convention, and prominent because of her work in founding the Fireside Schools, is the sainted Miss Joanna P. Moore.

Each of the foregoing persons or organizations exerted its influence in bringing into existence the organization whose history it becomes my pleasant duty to relate to you at this time.

Organization.

Five years after the consolidation of the American National Convention, the Baptist Foreign Mission Convention of the United States and the Convention of Western States and Territories into one National Baptist Convention, the Woman's Convention, auxiliary thereto, was organized on recommendation of Dr. L. G. Jordan, Secretary of the Foreign Mission Board, and Dr. C. H. Parrish, Chairman.

Expectantly did the women meet in the Third St. A. M. E. Church, Richmond, Va., where the Convention was organized, Sept. 15, 1900.

Eighteen states and the District of Columbia were represented by thirty-eight women as follows:

Alabama, Miss Susie Foster, Mrs. C. M. Wells, Mrs. R. T. Pollard; Arkansas, Mrs. S. C. Shanks, Mrs. Ruth Marsh (Bennett); District of Columbia, Miss Nannie H. Burroughs; Georgia, Mrs. S. C. J. Bryant, Mrs. Sarah Fisher (Brown), Miss Hattie Eskridge (Frierson); Missouri, Mrs. A. L. Godsey; Washington, Mrs. E. P. Donaldson; Kansas, Mrs. M. D. Jones; North Carolina, Mrs. Fannie Blount; New Jersey, Mrs. E. T. Eatman; Pennsylvania, Mrs H. F. Brown, Mrs. Rosa Robinson, Mrs. Amanda East, Mrs. S. W Layten, Mrs. A. M. Willis, Mrs. E. Perkins; Florida, Mrs. A. M. Holman; Illinois, Mrs. Anna M. Peyton, Mrs. Mattie Bledsoe; Minnesota, Mrs. Fannie Dodd (Sears); Tennessee, Dr Fannie Kuceland, Mrs. Ratcliff, Mrs. M. H. Flowers, Mrs. V. W. Broughton Mrs. Nellie Young, Mrs. M. E. Hamilton; Texas, Mrs. M. M. Buckner; Mississipnt, Mrs. Gatlin; Virginia, Mrs. Lucy A. Cole, Mrs. Eliza P. Fox, Mrs. B. Tyrrell; West Virginia, Mrs. M. Stratton, Mrs. M. C. Cox; Rhode Island, E. H. McDonald.

The following general officers were elected: President, Mrs. S. Willie Layten, Philadelphia, Pa., Vice-President, Mrs. S. C. J. Bryant, Atlanta, Ga., Corresponding Secretary, Miss Nannie H. Burroughs, Washington, D. C., Recording Secretary, Mrs. V. W. Broughton, Nashville, Tenn., Assistant Recording Secretary, Miss Sarah Fisher, La Grange, Ga., Treasurer, Miss S. C. V. Foster, Montgomery, Ala., and a Vice-President from each state represented.

Only a few of the women who have contributed so materially to the support of this work were present, and their combined efforts netted $15.00.

The motto selected was "Woman, Arise, He Calleth for Thee." Plans were laid and the women separated rich alone in the hope of what could be done for the millions of heathens in foreign lands and the needy at our door.

First Annual Meeting.

A representative gathering of women met in the Mound St. Baptist Church, Cincinnati, Ohio, 1901, for the first annual meeting. These women were desirous of gaining information and greater inspiration for the work they had set their hands to do in the name of the Lord. As evidence that the Lord approved the

work the numerical strength was greatly augmented and the financial receipts amounted to more than $1,500.00.

The second annual meeting was called to order under auspicious circumstances in Birmingham, Alabama, September, 1902. This has marked the only tragedy during our history because of the fact that the Angel of Death hovered over, and in the midst of business, 109 persons laid down their lives as a result of excitement following the address of Dr. Booker T. Washington, on Friday night.

The third annual session was held in Philadelphia, Pennsylvania, in 1903.

The fourth annual session in Austin, Texas, in 1904 found the women apparently growing in favor with God and man.

Since the date of organization of this Convention the meetings have been held in 14 States and the District of Columbia as follows: Virginia, one, Richmond, 1900; Ohio, two, Cincinnati, 1901; Columbus, 1909; Alabama, one, Birmingham, 1902; Pennsylvania, three, Philadelphia, 1903 and 1914 and Pittsburg, 1912; Texas, two, Austin, 1904; and Houston, 1911; Illinois, three Chicago, 1905, 1915 and the present meeting; Tennessee, two, Memphis, 1906; Nashville, 1913; District of Columbia, one, Washington, 1907; Kentucky, one, Lexington, 1908; Louisiana, one, New Orleans, 1910; Georgia, one, Savannah, 1916; Oklahoma, one, Muskogee, 1917; Missouri, one, St. Louis, 1918; New Jersey, one, Newark, 1919; Indiana, one, Indianapolis, 1920.

This has afforded an opportunity to spread the influence in each section of the country and given those who attend the opportunity to visit these sections and gain from personal contact those things that can be gained in no other way.

Personal pleasure has been the last consideration. Through great sacrifice and labor this Convention has to its credit the most tangible results of its twenty years' service of any organization of Negro women in the world, regardless as to its purpose.

The first efforts put forth tended toward Home and Foreign Missions. So well has this idea been carried out that thousands of tracts have been distributed, hundreds of homes have received religious visits, Bibles distributed and the womanhood of the race has been uplifted. The woman of the city has been brought in contact with the woman of the rural district and both have been helped.

The influence of this Convention has been felt in Africa by contact and in person. Among the first foreign students to be received into our Training School were Misses Mary Buchanan and Delia Rudolph. Since that time many have been trained for service in Africa, among whom is Miss Somtunzi, who is preparing to sail for Africa.

A six acre tract of land was purchased in the city of Washington, D. C., and on this a school, the pride and wonder of America, has been built up. The well equipped buildings, beautiful lawns, the strict discipline, coupled with the efficient faculty, make this the ideal school for women and girls in all America.

A priceless addition to the work of this organization was the Social Settlement work which has been under the supervision of Miss M. Helen Adams, a foreign trained worker, but later under Miss Etta Verso, a Texas young woman trained in our Training School. By this means, hope and cheer have been carried into

many homes. "The Shop" has done much in spreading the helpfulness of the school in the neighborhood.

During the twenty years of the existence of this Convention a sum aggregating $195,741.93 has been raised and I venture to say every dollar has been well spent.

A form of systematic giving has been inaugurated in the "Stamp Day," the day set aside for the collection of stamps for correspondence in the office. New Year's day was first set aside for the purpose, being changed later on to the 12th of February.

The character of the program has materially changed and in later years our women have listened to some of the most prominent men and women of our day. Women lawyers, physicians, teachers, a bank president, other business women, the president of the National Association of Colored Women's Club, representatives of the N. A. A. C. P., Social Workers, War Red Cross Workers, have all graced our programs until our course of lectures is well worth the fare that any delegate has paid.

Each epoch of history produces some characters who stand out preeminent and also make that epoch illustrious. The same is true of our Convention. Some of our officers have had a simultaneous growth with the Convention. The foresight of the women must be commended for the fact that the women who have held office during the entire life of the Convention are women of education and experience whose qualities have been ripened and who have given entire satisfaction and brought this body before the notice of the entire world.

Our officers are women who are doing things aside from the work they are doing for us. Our president, Mrs. S. W. Layten, of Pennsylvania, a minister's daughter, is doing uplift work as secretary of the Association for Colored Girls, among women and girls of her city.

The recording secretary, Mrs. V. W. Broughton, of Tennessee, former teacher, is interested in the spiritual uplift of the people of her city as Social Visitor for the associated charity. The corresponding secretary, Miss N. H. Burroughs, a speaker of international note, an author and organizer, is also president of the National Training School. Mrs. Sarah Fisher-Hayes, a public teacher of Georgia, was succeeded in office by Mrs. M. E. Goins, of Missouri, a minister's wife, as assistant recording secretary. Mrs. Goins is president of her state work.

Death has claimed two treasurers of this Convention. First, Dr. Wilkerson, of Kentucky, a physician passed on and was followed in a few years by Miss Susie Foster, a public school teacher, of Alabama. Mrs. D. Abner, a minister's wife, of Texas, was elected treasurer and succeeded in office by Mrs. C. H. Parrish, of Kentucky, a minister's wife, former college teacher, and a leading factor in the Children's Home Finding Society of her state.

Another of our general officers elected twenty years ago, has answered the final summons, Mrs. S. C. Bryant, our vice-president, a minister's wife, founder and president of the Bryant Preparatory School, president of the Georgia Baptist Women's Convention, a woman of sterling worth, has met this Convention for the last time. For nineteen consecutive years her great force of character and genial disposition were decided assets in the forming of this Convention. Her home-going gives us an added interest in the

"Home Over There." When we think of her we think with Tennyson—

"'Twere better to have loved and lost,
Than never to have loved at all."

Some of the most valuable assets to this Convention have been the field-workers, the most prominent of whom is Mrs. E. E. Whitfield, a Georgian by birth, a minister's wife, a woman full of zeal, who has delivered more addresses, visited more homes and raised more money and influenced more women than any other woman on the field.

At the last meeting in Indianapolis, Mrs. Edna Strickland, a public school teacher and the president of the State Baptist Women's Missionary and Educational Convention of Texas, was elected vice-president.

At the suggestion of the president the office of statistician was created, which was afterwards changed to historian. Mrs. E. A. Wilson, a minister's wife and at the time secretary of the State Baptist Woman's Convention of Kansas, was elected to this position.

The music of the Convention has played a vital part in creating enthusiasm. The beautiful solos and choruses of the Training School girls have been augmented by the efficient accompanist, Mrs. W. F. McKinney, of Atlanta, Georgia.

There are a few women who have attended each session of the Convention. Others have not been able to attend but have helped constantly, thereby gaining for themselves divine approval.

Work has been the keynote of this Convention and each woman's worth has been measured by the work she has done and the height of the ambition of each is the privilege to—

"Sit in her house by the side of the road, and be a friend to man."

The report was unanimously adopted upon motion.

Song, "Brighten The Corner Where You Are." Mrs. F. E. Preston, of Michigan brought greetings from Michigan. She was glad that the women of Michigan had the spirit of the age and were endeavoring to build a home to care for young people in Detroit. They already were fostering a home for aged women and neglected children.

A representative of W. Virginia, said that the women of W. Virginia were on the map, doing work along all lines directed by our Convention.

Mrs. Haford, of Africa was presented. She congratulated our sisters for their great achievements and said that she believed in her sex, for women really do things. She was a native African, her parents came in contact with the pioneer missionaries and hence had her educated and trained for services. The first missionaries effected many changes as to their clothing and names. They had been taught that every thing white was right and everything black was wrong. A new idea of education now obtained, she represented African womanhood. No race can be what it should be when the women are ignorant, women are the mothers of men, and the child will be what the mother can do for it. High tribute was paid to Miss Burroughs. She had actually carried them on her back. She and her nieces were going to establish a school in Africa, after the pattern of our great school on Lincoln Heights, Washington, D. C. She further said that she could not find words to express her thanks for all we had done for her. African women, the strongest women physically of all women of the world. African women went by the side of their men, carried heavy loads for the men in war. They all look young, live one day at the time, have no bank account and nothing to worry about. She then introduced her niece, Miss Kathleln Easmon, who was presented by President Layten. Miss Easmon said as her aunt had been inspired, she was doubly inspired. She said that she first went to school to her aunt in Africa and when she went to England was prepared to contend with the English girls and accomplished what she did in the Royal School of Art in England. She spoke of their clothing, how it was woven, dyed and made, illustrating the same by the beautiful fabrics she wore. The dyes were lasting and they were wise enough to keep their secrets about the valuable knowledge they have as to their dyes and their smelting and making gold ornaments. Out of the one hundred thousand citizens in her town, not one woman could make a dress. They had to send to England to get all their clothes made. Her aunt hopes to form clubs of women here who will cooperate with them in establishing a school in Sierra Leone, Africa, similar to our Training School in Washington, D. C. These two African ladies presented their pictures for sale; a great rush was made to secure them. They soon disposed of all they had on hand.

Solo, Prof. Nix, "It Pays To Serve Jesus." Mrs. M. V. Talbert was presented by Pres. Layten. Mrs. Talbert said that she came to speak of the N. A. A. C. P., an association that was working to make America a fit place to live in. She reviewed some of the thrilling war stories; then to America, saying if any place needed to be made fit to live in it was America. We did our part, sent our money, bought Liberty Bonds and Thrift Stamps and made sweaters and other garments.

The N. A. A. C. P., took its propaganda from a cartoon poster that was distributed throughout this country. A voice from Flanders' Field comes back to us—was it for nought, we shed our blood on Flanders' Field, where the popples grow? She came to ask us to fight for the things for which our boys died on Flanders' Field. We found out the plans of the Ku Kluz Klan by a member of the N. A. A. C. P. being invited to join them. Since we came from white as men could be, and from black as soot from the stove, we could get into any kind of human organization. The Ku Klux Klan was spreading throughout the country. The New York World was opposing the workings of that nefarious organization. The fight is on! The Ku Klux Klan is opposing others besides Negroes. When on duty at Vernon in Argonne Forest, she saw black men doing heroic service in burying the remains of their comrades, she paid them high tribute. The N. A. A. C. P. had put on a program to secure a few hundred thousand dollars to carry on their work. In the meantime the Ku Klux Klan secured their millions. She appealed to every member of her race to become a member of the N. A. A. C. P. and thus help this association carry forward their great work of making America a fit place to live in. Closed with a pathetic story of an ignorant Colored boy saving the life of a drowning white woman and losing his own by saving another.

Solo, "Story of the Prodigal Son," Mrs. Ella James, Cairo, Ill., President of the Mary Talbert Club of that city. A most thrilling selection moving many to tears.

Collection taken toward President Layten's expenses to Africa. Rev. Jordan made a brief enthusiastic speech concerning Foreign Mission Work. All were urged to raise the money to send Mrs Layten to Africa.

Collection taken $19.50.

Benediction by Rev. Butler.

SATURDAY—MORNING SESSION.

Devotions were conducted by Sisters M. Sharkey and B. Webber of Texas. Subject, "What Have You Given Up For Christ" Luke 5:22. Lesson was read by Sister M. Sharkey. Prayer by Sister Webber. Sisters M. S. Jones, A. East, F. E. Preston, E. A. Wilson, Cook, H. O. Nelson, M. Lewis, C. DeVaugh, M. V. Watkins and E A Johnson all testified.

Mr. Mason, of Ohio spoke highly complimentary of our work and said that our Woman's Convention had done more to impress our worth upon the people of Chicago than any organization that had convened there.

Mrs. Frazier Bates brought greetings from the Western States. She said that the fields of the far west were undeveloped to a large extent, but the women who were awake were interested in every phase of Christian work. Kansas, Missouri, Iowa and Nebraska are states in the Western Convention. Those states are especially interested in Western College, Missouri. They are also supporting a foreign missionary.

The missionary of the Western States Convention also brought greetings. She spoke of the boxes of new clothing they sent to their missionary on the Foreign Field. They were with us as a connecting link between the east and the west, and were greatly inspired and helped by this contract. The rain hindered the march of progress to some extent. Finally, the women all dressed in white formed a line of march in front of Olivet on South Park Boulevard. A company of Boy Scouts led the procession, then the City Escort, followed by the Officers of the Convention and the delegation of about one thousand women, many of whom carried banners giving the history of the Colored Baptist Church of America. Line of March went up South Park to 35th, west on 35th to Armory, where many cheers and congratulations were extended by our brethren. Thence to 37th Street and on east to the park, where appropriate songs were sung under the direction of Mrs. Anderson, of Chicago.

The benediction was offered and the women returned to Olivet. This pageant was a charming sight. All praise to Secretary Burroughs for its conception.

SATURDAY—AFTERNOON SESSION.

Meeting was called to order by President Layten. Minutes of Friday afternoon were read and approved.

Mrs. Lawyer Rush was presented, as chairman of the Suffrage Committee. She said that she hadn't time to tell us what she would like about this work but would give us a plan for next year. Contrary to past teachings, we now see that the church should understand politics, and teach the people how to use the ballot. The Constitution of the United States offered certain inalienable rights

to citizens. So America was not yet American, for there were some people here, who did not wish citizens of color to share the benefits of the 19th Amendment. She also said, that women can succeed in whatever profession they choose. She had been very successful as a lawyer and had recently conducted a murder case so well that she was assured of the acquittal of her client. Good people ought to take part in politics so that good people might manage the government. Her plan was to have a chairman in every state, and in every county to direct our women according to the suggestions she would give from time to time.

She urged our women to assume their responsibilities that they might be a force in getting better laws on our Statute Books. Mrs. Rush promised an address in connection with a pamphlet she would soon distribute. She was planning an itinerary and would come to any state where invited.

President Layten introduced Miss Cuelda Anderson, of Alabama. Address: "Conditions in Jim Crow Cars and waiting rooms; How to improve them." We have long prayed for justice and equal opportunities.

We did not deplore the years of servitude, but victories of others have caused us to dare and die, if need be for justice. Reference was made to many abolitionists who helped to break our chains of bondage. Even now we do not fight alone. There are many noble men and women (white) contending for our cause. We are somewhat responsible for conditions. We carry too much baggage; are boisterous; unsanitary; constantly eating, enriching the butchers who make a prey of our ignorant people. Jim Crowism is a curse and by no means encouraging. We are makers of our own destiny. Let us measure up, clean up, and be fit from every view point to sit among any people.

Use the ballot and continue to appeal to those in authority, for just treatment. The religious element must not be neglected. Jesus' life, our perfect example in all things. Study His life closely and we'll find the perfect remedy.

Recitation, "The Jim Crow Law," Mrs. Susie Norris, Ensley, Ala., most beautifully and emphatically rendered. We were all convinced that the Jim Crow Law was unjust and a hinderance to our progress.

Music, A Trio From Alabama. "Somebody's Knocking At Your Door," impressively rendered.

Report of Mrs. I. B. Maxwell, Chairman of Committee on Vital Statistics. This is a most instructive report. Read it carefully.

VITAL STATISTICS

WOMAN'S AUXILIARY

to the

NATIONAL BAPTIST CONVENTION

Chicago, Ill., Sept. 7th, 1921.

Senator Tillman, who had been such a terror to our race, just before he died, wrote to a friend saying, "It is a sad commentary on human wisdom that we have to be old enough to die, or worn-out enough to die, before we learn how to live." He realized what was best too late to help himself. We should know that life's value

consists not in the amount of things, but on how we invest our lives. Youth craves pleasure and a good time even though the price be paid in bad health or death. Most of the deaths among Negroes of the South, however, are caused by ignorance and poverty, while in the North it embraces both, ignorance and poverty and the good time seekers, who never know when their strength is tested nor when nature sounds the alarm. Oftimes the resort where pleasure is sought, is unfit and should not be allowed to do business, because of these unsanitary conditions. Ventilation is poor and the films are hard on the eyes and health.

It is to be regretted that the beautiful Southland is still suffering under a stupendous burden of disease. Monroe Work, in the Negro Year Book says, "The annual loss in earnings because of sickness is $45,000,000; that 225,000 Negroes in the South die annually, and of this number 45 per cent are preventable. What a charge to lay at our doors. It would pay the South to spend $100,000,000 annually to improve Negro health."

Margaret Slattery in "The American Girl and Her Community," speaks of a factory, where young girls are employed, whose condition is very undesirable and conductive of ill health. In this place dust was everywhere and the condition of the toilets was very unsanitary.

Air, food and water are three needful and essential things for the system. The body could not exist without either.

Air.

Day after day we go trudging along giving little attention to the air we breathe. The oxygen in the air is essential in burning food to create energy. Ventilation in houses is one of the greatest essentials in stamping out tuberculosis. Tyndall discovered years ago that sterilizing instruments would destroy air germs and that operations could be performed without danger. Just as a tree cannot live with a dead limb, so our bodies cannot live with infected parts. If an operation is necessary, see a doctor of reputable standing as a physician and be relieved of the suffering.

The healthiest air is just after a rain.

Milk.

Two babies in every ten in our great cities die and the world so filled with its rush never stops to know why. The months of June, July and August show the greatest mortality. Diseases of digestive systems are the cause. This points to the milk supply. If milk could be transferred from the animal direct to the child, the danger of infection would be less.

Two factors must be considered in milk: (1) Bacterial cleanliness. (2) Whole unadulterated milk, a necessity. The delivery of milk in cans in the country gives one great risk, because often cans are not sterilized. Milk should be pasteurized—subjected to a temperature of 155 degrees not over 159 degrees.

First of all, in the betterment of city air comes cleanliness, outside and in. Crime, dirt and disease are all rank growths of the dark. Light is a powerful factor of reform. No municipality is doing its duty which fails to enforce laws to provide light in every habitable room. For the smoke nuisance, the dust evil and the dark dwelling, the city can and must provide remedies. Smoke

consumers should be required and proper firing will do away with the smoke nuisance. Proper pavements and street cleaning will reduce disease germs

Foods.

The city that pays the most attention to the food eaten by its workers within its walls stands the greatest chance to ultimate victory. Food can be preserved by cleanliness, a cool temperature, and dryness. Every man who handles food should be examined to see that his health will not endanger lives of others.

Body warming foods are as follows:

Animal: Butter, dripping, suet, oil, lard.

Vegetable: Sugar, starch, bread and all vegetables.

Flesh-forming foods:

Animal: Meat, game, fish, eggs, poultry, cheese.

Vegetable: Flour, oatmeal, barley, rye, rice, peas, lentils.

The stomach will digest a variety of foods better than one kind

To insure good health, we must have -

1 Fresh air. 2. Pure water. 3. Wholesome food. 4. Clean houses. 5. Clean streets. 6. Good drainage. 7. Proper clothing. 8. Cleanly habits.

Food prepared must meet dietetic standards in furnishing protein, fuel, mineral salts and the food substances necessary to maintenance of health.

"Meat should be provided at least three or four times a week in amounts equal to one-fourth pound—clear of bone—for adults and half this amount for children; and other high protein foods such as fish, cheese, eggs or additional milk on days when meat is not used, with the use of a vegetable in addition to potatoes daily and the daily use of fruit. In addition there should be sugar not to exceed one pound weekly for adults, and a half pound for children, enough fat and cereal products, such as bread, cereals, macaroni, etc., to satisfy the demands of a normal appetite. One pint of milk is required daily for each child, one-half pint for adults. Where there is tuberculosis, rickets, anaemia, undergrowth, undernourishment or other diseases of undernutrition an extra allowance of food will be needed."

(Chicago Standard for Dependent Families.)

Water.

Many centuries ago Jacob's Well was an oasis for those who traveled that way. It was here the Master sat and talked to the Samaritan woman. Since this time, the cry has been, "Give us living water."

The disposal of refuse that would contaminate the water we drink has ever been a source of trouble. One of the oldest methods has been to use it as a fertilizer for the orchard or other soil. Another method has been to purify water by filtration. Water in Chicago is chlorinated at the "cribs" in the lake. It is claimed we have the most healthful supply of water here. Water has no power to select what it wishes to carry and so disease germs are carried in its wake, hence the necessity of its disinfection. The driven wells to make a serviceable type of water supply. On the man that rests the control of the sewage plant and water system lies the success or failure of many measures planned for the public weal.

Ice—There is no attempt at handling ice in a sanitary way. It comes from the ice fields in cars and is thrown upon the platform and then into wagons often covered with filthy quilts or rags. Look at your own refrigerator after 100 pounds of ice have melted and see the sediment left there. The upper crust of ice is dangerous to use.

Noise.

Noise may be a stimulus to the toiler returning home. A really silent city is impossible. Noise on the nervous system produces real and constant irritation.

Housing.

The housing situation is still acute. Many families are doubling and now the rent question is making this problem become a health menace.

Preventable diseases in New York have cost the state in the last four years $166,284,486.24. The tenement house is responsible. More money is needed for play grounds everywhere. There are in New York about 300,000 living rooms without adequate light and ventilation. Congestion in Chicago is developing with amazing rapidity. In an investigation of six selected blocks—one-half had three persons to each room. There is still some yard space in Chicago. Every built up yard drives children to the street. In St. Louis, investigation carried on by the Civic League of that city showed one-half the houses in the Negro quarters are unfit for habitation. The same thing obtains in Chicago especially in some houses on Dearborn and La Salle, west of State Street. In Baltimore and Washington we have the alley problem.

Diseases.

Every human being that enters the world is to be kept clean. Filth is the culture ground of disease in young and old. The poor little microbe is our scapegoat bearing the sins of a degenerate world. Unfortunately for us he does not bear them away into the wilderness, but into our homes. He hides in the reservoir, in the milk can, upon the hems of our garments. He rides like the witch of former days upon the broomstick and floats upon the dust that rises from the city streets. Fight as we will, we cannot escape him altogether for he is omnipresent.

Daily ablutions of the whole body are not only a luxury but a necessity for the highest health. The use of tobacco should be repugnant to health seekers for its uncleanness. It impairs circulation and renders heart action weak and irritable.

Patent Medicines.

There are three classes—

1. Those containing dangerous habit forming drugs.
2. Those that contain legitimate remedies.
3. Those that contain no drug and no remedy.

A. Communicable Diseases.

1. Those injected (enter through digestive tract).
   (1). Typhoid—Transmitted through water and milk and food. There are also typhoid carriers. Typhoid during the war killed more than bullets.

2. Asiatic Cholera.
   Proper sanitation can eliminate this disease.

B. Air Borne Diseases.

1. Coughs and Colds—(an individual problem).
2. Influenza.
   This is distinct and periodical. It starts in Russia and sweeps westward through the United States.
3. Diphtheria—Occurs in all parts of the world; more in Temperate Zone. Most frequent ages; 2 and 8 years. Develops in 1 to 5 days.
4. Pneumonia—Next to Tuberculosis.
5. Tuberculosis—Autopsy shows from 40 per cent to 95 per cent of persons dying from any cause, have in their bodies some focus, usually healed, of Tuberculosis. Up to 1880 one-fourth to one-fifth of all deaths caused by Tuberculosis. In United States in 1915 Tuberculosis caused slightly more than 10 per cent of deaths. Presumably 150,000 die annually of Tuberculosis in United States. It is estimated that there are at least 10 sufferers. Out of every 10 births, one will die of Tuberculosis. Average age of death 30 and 35. The yearly cost in the United States in one year, $1,200,000,000. Impossible to count misery and suffering. It costs

C. Transmission.

1. Through passages (air passages).
2. By droplets.
3. Injection—especially in milk from T. B. cows.
   Use of common utensils.
4. Through the skin. Slight difference in cures effected in high altitudes. 80 per cent of Tuberculosis in early stages can be cured. No specific cure, however.
   Smallpox—Since 1900 vaccinations are carried to all parts of the world. In Chicago in 1899 and 1901 of 310 cases 271 had never been vaccinated.

D. Venereal Diseases.

This disease was treated at length in last year's report.

Need—Sound habits of living to inspire others to wholesome life. The boy and girl with sound health habits usually need little encouragement to develop a sound habit of sex life. Likewise unwholesome habits of mind and body furnish a favorable soil for development of a faulty sex habit. Over study, fatigue, and insufficient exercise, as well as frank dissipation contribute to formation of bad habits of sex.

Remedies—Encourage outdoor recreative exercises and athletic games to keep the mind pure.

E. Insect Borne Diseases.

1. Yellow fever—Mosquito is the carrier. Screens must be provided. There is a health ordinance compelling the owner to screen his place in Chicago.
2. Typhus—This is a filth disease. It is carried from person to person by lice.
3. Sleeping Sickness—Mortality 100 per cent.

Needs.

There is now a shortage of medical service in the United States. There is need of service both to cure and to prevent disease. Public interest demands team work.

Health Centers.

There is need of "centers" known as "Public Health Clinics" Health Centers, Community Centers and Community Hospitals.

Accomplishments.

Infant Welfare stations are established in different sections of Chicago, free clinics, also free dispensaries. Olivet Church has its day nursery and tennis court for young ladies; also Red Cross conducted classes under Mother's meeting; Pilgrim and perhaps others have their young ladies' playground, and nurse training classes were also conducted here. There were several Bible Vacation Schools—especially at the above named churches. The Child Welfare of Bethlehem Association, under Mrs. S. E. J. Watson, conducted an outing to Lincoln park, where 44 children and helpers had a good time. Health lectures are some of the plans to be carried out.

The beggar sat at the temple gate and asked alms of Paul and Silas. "Silver and gold have I not, but such as I have give I thee. Rise and walk." Health is wealth, treasure it.

I. B. MAXWELL, Chairman.
HATTIE E. LEWIS, Secretary.

A motion to adopt prevailed.

Mrs. E. E. Whitfield and Miss Burroughs urged the women to take a copy of the report on Vital Statistics.

Mrs. C. H. Parrish, Chairman of Child Welfare Committee was presented to make her report. Mrs. Parrish said that children should be well born, their bodies should be well cared for, with suitable food and clothing, and their health carefully guarded. Mrs. Watson also member of the committee, spoke. She said that she was a bride just nineteen years ago and is now a mother of six living children. While she coveted Miss Burroughs' job she felt that she had done something. All children were assets or liabilities. Great are the responsibilities of motherhood. God has given the training of children largely to their mothers. Child Welfare Clubs, Free Clinics and Public Play Grounds are agencies to help mothers in the great work of training their children. Vocational guidance a helpful feature; Juvenile Courts helpful to save the criminal child or delinquents; care of dependent children another feature of Child Welfare work. Twenty-eight states operate Child Welfare work. In some states pensions are given widows that they might stay home and rear their children. She suggested that next year, mothers be present with their babies for some practical demonstration as to their health, size and weight. Mrs. E. E. Whitfield talked of this report, regretting that it was not given us in print.

Mrs. E. E. Whitfield arose to make a motion. In prefacing her motion she said that the thought of the Pageant was born in the fertile mind of Miss Burroughs, and she had clothed herself with glory in successfully carrying out her idea. She therefore made a motion that we turn Miss Burroughs a vote of thanks for her beautiful idea and its successful presentation. The motion was carried unanimously, amidst great applause.

Pres. Layten called for Miss Burroughs, that the Convention might shower their blessings of approval upon her.

Miss Burroughs was happy that all were so well pleased with this new feature of demonstrating our work. She announced "The Young People's Concert," and invited all to attend.

Benediction by Rev. Jas. P. Bryant, Atlanta, Ga.

SATURDAY—EVENING SESSION.

Young People's Concert conducted by Miss N. H. Burroughs.

PROGRAM.

Miss Bailey, Arkansas. An Instrumental Solo. Encore, "Nobody Knows The Trouble I See, Lord," Miss Bailey's own composition. Training School Girls sang, "Were You There?" A solo, Miss Georgia Harvey, St. Louis Mo., "I'm the Master of My Fate." Encore—"Because God Made Thee Mine." Miss Harvey is a musical star of first magnitude. Recitation "Poe's Raven," by Miss Zee Allin Anderson, Mississippi. Eloquently rendered. Pianist, Miss Lucy E. Campbell, Tennessee. Miss Lucretia Knox, Mitchell, Ind., Solo, "Something So Rare and Rich." Encore, "I See the Swallows Pass by Me." Recitation, "Jean Valgene," Miss Rachel Jackson, Illinois. Solo, Mrs. W. Augusta Jones, Pennsylvania, "If I Were A Rose," Mrs. A. M. Townsend, Tennessee, Pianist. Recitation, "Woman," Miss Gladys Bartee, Texas. This was full of cheer and inspiration. Solo, "Clouds Will Be Sunshine Tomorrow," Miss Geraldine Watson, Indiana. Encore, "Night, And The Stars Are Gleaming," Pianist, Miss Peters. Solo, "Silken Bands," Mrs. C. M. Davis, Tennessee. Offering taken, $71.18.

Quartette, "Couldn't Hear Nobody Pray," Training School girls. Misses Harvey and Mitchell sang closing number, "Remember Me." Encore, "Adieu."

A most pleasant and profitable entertainment, enjoyed by all who attended.

Benediction, by Rev. E. A. Wilson, Texas.

SUNDAY—MORNING SESSION.

A Model Sunday School was conducted by Mrs. Mattie Anderson, of Ohio. Classes were taught by representatives from fourteen different states. Total number in all the classes, 383. Total contribution $72.29. Mrs. Mattie Anderson, president, Miss Gertrude B. Crable, secretary.

ELEVEN O'CLOCK SERVICE.

Services were opened by singing "Praise God, From Whom All Blessings Flow." Prayer by Rev. H. B. Hawkins, Illinois. The choir sweetly sang, "I Love To Tell The Story." Prayer by Rev. Davenport. Song by choir, "Lord's Prayer."

President Layten spoke of the success of this session. The states had just cause to feel proud of their representatives who had appeared on the program and she was sure Virginia would feel proud of the speaker of the hour, Rev. J. C. Austin, of Pennsylvania, who will now preach for us.

Rev. Austin said that he came to glorify his Master. He brought greetings from Ebenezer Baptist Church. He was proud of Rev.

L. K. Williams' success at Olivet, was happy to be in the church where members rally to their work. His church had purchased a wagon and went on the streets to save sinners. The kingdom of Jesus was winning. He sang "Saviour More Than Life To Me."

Text, John, 3:1-2. Subject, "Amazing Love."

Love, great need, in the home, church and nation. Difference in real love and pretended love. Many homes have been broken up for the want of real love. Read John to understand real love. No one has Christian religion until he loves. Love is an outstanding reality. It is the hub of the home. God is love with all our imperfections, He loves us still. We cannot measure God's love. Stay at Calvary and get a glimpse of God's great love. Love gives view of heaven. See the six winged angels crying, "Holy, Holy." Earth presented in its lost condition, causing Jesus to say "Make me a body, I'll go down and deliver man;" presented a word picture of Jesus laying off his robes in glory preparatory to His coming to the world. Then he came to Bethelem's manger, John having previously announced his coming; prophecies concerning his coming were referred to resplendently. Jesus watched the train carrying millions downward. When he saw damnation train. He trembled, called on His Father to switch the train. He stopped it on Calvary with His own precious blood. So terrible was the reaction earth quaked, dead saints arose, the devil left his throne, when Jesus said, "It is finished," the train stopped.

Love of God manifested to us, calling us his children unconquerable sons of God; good as anybody, privileged to have dominion. Ours to make Christ's kingdom come. God did not tell us to prepare folks for heaven, but to pray. Thy kingdom come, God wills that we live well and happy on earth, possessing some of the good things of earth. The desire for that which is excellent must be in us to really enjoy the good things of earth. He encouraged out people in Pittsburg to secure possessions on this earth.

God's love declares a great program for us. We are to be like Jesus. His son wanted to be like him, his father was his ideal. Jesus should be ours, and we should strive to be like Him, in forgiveness, in patience, in prayer and in spirit. We shall see Him as he is, not bleeding now, in head, hands and side, but we shall behold Him in his glory, and be like Him when He comes.

Invitation extended to sinners and to Christians who had joined no church, since coming to Chicago. Song, "Jesus Led Me All The Way." Three additions made to Olivet from the invitation.

President Layten complimented the great sermon, then spoke of the work of Olivet, the greatest Protestant church in the United States and introduced the pastor, Rev. L. K. Williams, the man who had developed this greatest of churches.

Dr. Williams said that he had not been able to be with us before, because of his many duties in connection with the entertainment of the Convention; because he wanted this to be the greatest meeting in our history and also wished us to remove the stain placed upon us when we met in Chicago in 1915. We had made good, and he was the happiest man in town; more delighted than to be president of the United States or a crowned head in Europe. He had placed twenty-two Negro preachers in white pulpits to preach on that day, Sunday Sept. 11, 1921. Even two had been sent to Jewish synagogues. A hearty cooperation was going on between white and black preachers in Chicago. All agreed that Olivet was the greatest asset to the Christian Church in America. All were working in harmony. Fifty-two deacons, several preachers and many departments. Full history given in Mrs. Eddings' welcome address. He paid a high compliment to our president and to the splendid work of our Convention. Mrs. C. R. McDowell, Missouri, presented Mrs. L. K. Williams, the wife of the great man. A high tribute of praise was given Mrs. Williams by her husband. He said that she kept herself in the background, and lost herself in making him the man he was. Mrs. Williams said that she was glad to have us as the guests of her church and had been greatly inspired by our deliberations. Mrs. J. C. Austin was also presented. She said that she was a preacher's wife, and worked by his side the past eleven years.

Rev. Bennett, Pennsylvania, spoke. He said that he heard a white minister say that he wished all the white churches would emulate the example of Olivet, for it was the best organized church in America.

Offering was taken for the Olivet Baptist Church; also one for the president's car.

President Layten presented Rev. J. W. Thornton, Pennsylvania, Rev. P. F. King, Pennsylvania and Dr. L. G. Jordan. Dr. Jordan said that he always was a friend to the Woman's Convention, and was now. He would not make a speech, but invited all the women to attend the mass meeting at 3 o'clock. There must run through all our work the cause of missions. Oh, Lord of Hosts, help us not forget the cause for which we were organized. Louisiana presented him a purse of $50.00 for Foreign Missions.

Collection for car, $47.66.

Senior and junior choirs sang while offering was taken. Mrs. McDowell sang "Praise God I'm Satisfied."

Collection for Foreign Missions increased $18.23. Other donations given also.

Dr. C. H. Parrish was presented.

Benediction by Rev. R. L. Bradly.

SUNDAY—EVENING SESSION.

Praise service engaged in by sisters generally. President Layten presented Dr. S. E. Griggs, Tennessee. Dr. S. E. Griggs stated that the Negro question was being studied in the white schools of the country. There were about four hundred millions of us in the world; we had capabilities equal to other races, but had not measured up to the capacity of other cultivated races. now what was the trouble? He had studied the subject for years and had reduced his findings to a science, known as "Collective Efficiency." The National Baptist Convention had endorsed the book by a resolution and asked all the states to do the same. He was offering the book now for sale at 50 cents each, several copies were taken.

Song by church choir. Prayer by Rev. Wilson, Oklahoma. Song by choir.

Scripture lesson by Rev. Jones, Pennsylvania, Isa. 55:1-13. Song by choir, regular church offering taken, song, "Trust in the Lord Forever," Executive Board Meeting announced for 10 A. M., Monday, Sept. 12. Solo By Prof. Logan, "What Would You Do?"

President Layten presented Rev. C. Smith of New Orleans, La., as the speaker of the evening. Rev. Smith expressed his pleasure in being invited by our Program Committee to preach at this hour. Text, John, 3:35. Subject, "The World For Christ." Christ was God's

greatest gift sent to earth. Prophets were great but Christ was greater, being Prophet, Priest and King.

Father loved the Son, even before his incarnation, loves him now, loves him with an everlasting love.

Christ was the dispenser of all things. God having placed all things in his hands. Administration of divine government; don't want politics in the church but want the church in politics. Daniel testifies, dominion was given to Christ. Isaiah testifies, Isa. 9:6, 7. The world belongs to Him, Psa. 24:1.

Satan an invader, the doctor, banker, business man are working in satan's kingdom. He has invaded our Lord's territory and must be driven out. Victory assured, Ps. 2:8. No power able to prevail against Christ's church.

Hell has many gates—selfishness, hatred, high mindedness, jealousy, etc. Look to Jesus would you escape the gates of hell. God's power prevails throughout the universe. We live, move and have our being through His power, we move by faith, not by chance; all things material and spiritual in his hands. He alone has salvation in his hands. Peter testifies no name under heaven able to save except the name of Jesus. God loves his church; Moses sang about that love, heaven rejoices over one sinner that returns to God. His people his portion. Jesus always in time to deliver his people—Illustrations. Let us go on in his protecting, sustaining hands, and all will be well. Africa and all the world shall hear of Jesus' power to save to the uttermost. The glories of heaven reviewed as a fitting climax to this precious message.

Song, "When The Saints Go Marching In." Duet, Training School Girls, "The God Who Holds the Waters In the Hollow of His Hands Is Safely Holding Me." This duet was so sweetly rendered, many expressed their joy in shouts of praise.

Collection was taken for Elaine prisoners, amount, $100.10, taken by request of Mrs. Bertha Owens. Chorus sang while offering was taken.

Committees reported on Home Missions, Temperance, Obituary, Enrollment, Finance and Resolutions. Upon motion all reports were adopted (See reports.)

A special resolution of thanks was tendered Olivet and all friends who had so kindly entertained us. Special collection was taken for the preacher, amounted to $4.67.

A supplementary report was made by Miss Burroughs. Adopted upon motion. (See Report).

Officers were installed by Rev. Austin, Pennsylvania. Concluding words spoken by Pres. Layten for the evidence of love in the effort made to secure her a car.

Miss Hodges was introduced.

Mrs. F. E. Preston presented and recited one of her choice selections to the delight of us all. She retains much of the humor and pathos of her earlier days, when she so bravely advocated the cause of the W. C. T. U.

Song, "God Be With You, 'Till We Meet Again."

Benediction by Rev. Howard

Executive Board Meeting.

MONDAY MORNING, SEPT. 12, 1921.

Meeting opened with song, "I Will Trust In The Lord." Prayer by Mrs. M. V. Parrish, treasurer. Minutes of the previous meeting were read and upon motion were approved.

Remarks by Pres. Layten, suggested that the donation to Miss Burroughs be recorded as such, but not reported by Finance Committee. Some discussion arose as to letter blanks and appropriations. President Layten asked that all money on the debt be sent to Mrs. M. V. Parrish, Treasurer. Iowa pledged $250.00 on the debt. Louisiana pledged to do her part. Finance Committee made final report, (See Report). Upon motion the report was adopted.

Enrollment Committee reported,(See report). Upon motion the report was adopted.

Mrs. R. L. Hennett stated illness hindered her from working as special secretary.

Mrs. Hill spoke for Florida, and presented Mrs. Marsh, directress of Florida, who stated that Florida would endeavor to collect the pro rata assigned her on the debt.

Mrs. Givens spoke for Kentucky, pledging to collect her pro rata, also Mrs. S. C. V. Sharks, directress of Arkansas would endeavor to do her part. A motion that the same plan be continued, and the states that had not paid be asked to bring the $250.00 agreed upon last year. Discussion followed, pro and con. Finally, motion was presented and carried. Suggestion that the states who paid last year, be asked to continue paying next year, as this year. Sister Flowers, Tennessee, asked if she would be expected to ask her state for another $250.00 on the debt. She was told the debt was still pending, about $4,000.00 still due, and the Woman's Convention was responsible for it. Mrs. Trice, Illinois, requested that important reports be called earlier in the Convention than Saturday morning.

Secretary asked to see that all states were given due recognition in minutes.

Chairman of Enrollment Committee, asked that time be given on first day, for all states to enroll, that the Finance and Enrollment Committees be named at the opening of the Convention, so that they can begin their work at once. Mrs. Fisher Brown asked who paid Executive Board members' expenses to National Executive Board meetings. Their states are expected to pay them.

The dress of one of the participants on Saturday evening's program was questioned. Secretary Burroughs claimed that she was not responsible for the dress.

Mrs. Maxwell, chairman of Committee on Vital Statistics sent a bill of $17.00, balance due for printing her report. The report was ordered printed. Motion to pay bill carried. Suggestion that reports be given to delegates to sell.

A motion that delegates sell reports and send money to Treasurer. Corresponding Secretary suggested that money from sale of reports be sent Mrs. Maxwell. The motion to sell the reports and send the money to Mrs. Maxwell carried. Sisters of several states took the reports and paid for them.

Historian Wilson presented a bill $10.03 for printing her report. A motion prevailed to pay the bill.

Secretary Hudson's bill of $500.00 was presented, $200.00 on back expenses and $300.00 for last year's minutes.

Women sold $12.75 worth of minutes in their Convention, while the brethren gave them out freely in the parent body. A motion prevailed that we pay what we could on Secretary Hudson's bill. A motion that a committee of three be sent to Secretary Hudson to confer about the bill. Committee: Sisters Sears, Flowers and Casey.

Vice-President Strickland made a statement concerning collecting the Burroughs' debt giving services free. A motion prevailed to turn a vote of thanks to the Vice-President for her splendid services.

Georgia asked that more time be given to young people and children's bands. Mrs. M. H. Flowers, Tennessee, asked that all bills be presented. A motion prevailed to pay all regular bills. Mrs E. A. Wilson suggested that Vice-President Strickland be provided with an official badge.

Directress of Georgia stated that Georgia would look after that matter since the former Vice-President was of that state and had had the badge.

Treasurer Parrish stated that her account had been overdrawn to the amount of $50.00. A motion to reimburse Treasurer carried. A motion to have bills read, carried.

President Layten for expenses and service	$195 48
Vice-President Strickland, for expenses and service	102 42
Treasurer M. V. Parrish for expenses and service	150 00
Rec. Secretary V. W. Broughton for expenses and service	115 17
Assistant Rec. Secretary Goens for expenses and service	64 [illegible]
Ushers for expenses and service	32 00
Enrollment Committee for expenses and service	26 00
Pianist Committee for expenses and service	30 00
Organist for expenses and service	25 00
Sexton for expenses and service	10 00

A motion prevailed that President Layten's expenses to Africa be apportioned to states. Carried. A motion that Vice-President Strickland be chairman to collect money for this trip of President Layten.

A motion prevailed to supplement the funds on hand for the Training School to $1,000.00.

Rev. Howard, South Carolina, requested that some representatives be sent from our Woman's Convention to the Baptist State Convention of South Carolina. The corresponding secretary stated that Mesdames Gilmore and Dunbar, of South Carolina, are represented in our Woman's Convention and could represent us in their own State Convention. Rev. Howard said that all Miss Burroughs had said was true; still they wished some other representative from our Convention would come to the State Convention of South Carolina.

A motion to adjourn carried. Dismissed with prayer by Rev. Howard, of South Carolina.

REPORT OF COMMITTEES.

On Education.

Madam President:

Because of the great scope of the educational question it is very difficult to give an intelligent and comprehensive report in a few minutes.

Education means the development of will, feeling, thought, the formation of habits and of character. Its purpose is to cause one to think rightly and soberly, and to become useful by doing things resultant of straight thinking. This of necessity should begin in the most formative period of a child's life.

Kindergarten.

Kindergarten education fills this very important place in the system of education and through efforts of the National Kindergarten Association, it is making progressive legislation for kindergarten work. But there are still nearly 4,000,000 children deprived of kindergarten education whose lives are being wasted at the most valuable time for training in right habits, straight thinking and noble ideals. It is quite evident that children of foreigners should have kindergarten education if they are to grow up into American ideals.

Elementary and Rural Education.

Elementary education is the bed rock upon which higher learning and civilization are built. The state which fails to provide education for the greater part of its citizens must expect anarchy, bolshevism and barbarism.

Country or rural education is the main spring in the elementary educational system. Much has been done to increase the efficiency of the city public schools and institutions of higher learning, and still they lack funds and equipments for increasing educational demands. But unless more immediate attention is given to the country schools, city public schools and higher education will be seriously handicapped, to say the least.

Of all the funds for education only 9 per cent goes to the country; while 23 per cent goes to city, and 68 per cent to institutions of higher learning. This is building the superstructure more substantial than the foundation. We all know what will result from such a course. This procedure has caused poorly paid and generally poorly prepared teachers to lead the country child.

Lorraine Elizabeth Wooster, superintendent of Kansas schools, a woman of educational standing who has done teaching service in every state of the Union except seven, says that there are about 200,000 one-room one-teacher schools in the country of the United States, 70,000 of which could be wiped out by consolidation to the good of all the people. The length of the term in the country should be 8 or 9 months as in the cities if we are to be fair to rural education.

The Constitution of the United States guarantees equal educational opportunities for all the children. But it does not make good this guarantee to the children of the rural districts, especially to those of Negro birth in the South. What federal aid goes to the country is for agricultural and vocational training. And those who receive it must be at least 14 years old. So the money which pays for the education of the country child comes practically from the pockets of those in the local districts in the form of taxes. This is often manipulated by politics to the disadvantage of the children. Therefore the schools are not doing what they should because they are underfed and because the teachers usually are not as well trained and well paid as other teachers.

The nation which sees to it that the best teachers are had for its rural schools with high salaries will have less friction in government and its people will be great and strong for future demands.

According to one authority there are 4,100,000 children in the first grade. About 2,500,000 of these get their first experience in school each year. Compulsory laws presume these shall remain

till the grade work is finished. At the fourth grade, one out of every twenty-five is out. When the 8th grade is reached only 972,000 are present, and one less than one fourth of those beginning in the grade enters high school.

There are causes for this dropping out of the grades by the pupils. Aside from premature responsibilities, and poorly prepared teachers is the attempt to fit the child to the curriculum. The sooner we tie school problems to corn and cotton, peas and potatoes, pigs and poultry, cooking and canning, and the whatnots of child life, the less will grow the number of "dull pupils" and more fascinating will become school work for all the children.

The Smith-Towner Bill for $100,000,000 passes by Congress and when met with equal appropriations by the states if properly distributed will greatly better educational conditions of our country.

Some think $100,000,000 is too great a sum to spend annually for education. No people can spend too much for education. The more they spend the richer they become. Nothing is more costly than ignorance. The United States suffers an economic loss og $825 millions a year because of ignorance.

There is a forward movement and a somewhat state rivalry in educational matters today. Louisiana which stands practically at the bottom in education is making remarkable strides in her educational program. Last year Negro education alone received an appropriation of $500,000. The higher institutions are to receive $700,000 more annually than at former times, and plans for a $5,000,000 agricultural college have been laid. A new constitution has been adopted with provisions for a state board of education which supervises all matters educationally. Virginia has a higher school tax. California pays $30 per year for every child out of the state treasury and pays a higher salary for high school principals than any other state in the union. South Carolina would increase her school funds from $931,290 to $1,973,950 and under her first year (1920) of compulsory laws increased her attendance 80,000. North Carolina has doubled its appropriation to the state university making it $460,000, and is making a million dollar improvement in buildings. Other states are carrying forward their programs begun a year or two ago.

Free High Schools.

Dr. Judd says that in the high schools of this country are 2,000,000 boys and girls, and more are coming every year. There is a growing belief that everybody ought to attend high school. Europe has never thought of giving free high school training. This system of ours is reaching the point where we must ask whether we can afford it. For the last fifty years free public high schools have been rapidly opening up. Fifty years ago there were 500. Now we have 13,957 high schools with 81,034 teachers. It costs from $60 to $140 to give a high school student his training for a year. For every 100,000 high school students who get a free education the public has to tax itself six or seven or more millions of dollars. And instead of paying $1,200,000,000 we should be spending $3,000,000,000 a year if our country is going to pay the bills of our ambitions scheme.

This "ambitions scheme" does not include the Negro as a whole. where separate laws are had relative to the education of the Negro quite a small part of the public high school funds reaches him. Yet through his own contributions and persistence the number of high school boys and girls is rapidly increasing.

Colleges.

With 68 per cent of public funds for higher education, special drives, campaigns and solicitations many of the colleges still find it difficult to have sufficient funds to keep the best qualified teachers. Raising of tuition is one method used, but to raise the tuition to the cost of keeping a student in college would make college education for the favored few. Eighty-five per cent of college faculties in some cases are poorly paid.

Among the older universities Yale has grown steadily during the past twenty-two years. The endowment funds have been raised from four and one half to twenty-four millions. The amount available for general university purposes of the above amount is $13,180,000. The salary budget for 1920 was $1,494,011. The number of teachers has increased from 260 in 1899 to 545. Changes are proposed in admission requirements to enable more public high school graduates to enter. As it has been, only 27 per cent of the under graduates are from secondary schools.

A question of vital importance is what the colleges and universities teach. Any one who has read the articles "Enemies of the Republic" by Vice President Coolidge will be struck by the great number of the colleges half of which are those for women which have radical clubs organized in them. These clubs are breeding a spirit characteristic of an expression of a Vassar student who said: "I know what I am. I'm not pessimistic. I'm not optimistic. I'm just antagonistic."

Women are the gateway to posterity. If that kind of spirit is taking hold of the college women it is high time we know who is teaching and what is taught in our colleges

Teachers.

Everywhere is there a cry for better prepared teachers. Teachers of third grade license are not allowed in some counties of Georgia, and a bonus is given a teacher who pursues studies during vacation. There were 30,000 teachers in the country with no more than a seventh or eighth grade education; and the 90,000 who were employed during the school year just closed were less prepared than those whose places they filled. This condition prevails largely because the best teachers are poorly paid and are leaving the profession. The average salary of the 409,100 rural teachers was $479 two years ago. In Peking, China, 800 teachers went on a strike because the government gave them no assurance of their past due salaries.

Mr. John D. Rockefeller said in presenting the $50,000,000 to the General Education Board that those entrusted with the education of youth and the increase of knowledge should not be led to abandon their calling by reason of financial pressure or to cling to it amid discouragements due to financial limitations.

Other Educational Phases.

Art.

There is an awakening in art in America today as never before. Art schools are being founded everywhere. Representatives of the Negro race take their place in the front rank in this field af education.

Social Hygiene.

Social hygiene should begin early for the training of right habits and thoughts in the young. And by skillful instruction and education till maturity much can be done towards building up healthy youth with strong moral ideals.

Maternity Education.

The passage of the Sheppard-Towner Maternity and Infancy Bill would bring a blessing to mothers-to-be and posterity beyond what we can now conceive. In the United States 25,000 women die in childbirth each year. The appropriation of $1,480,000 to be matched by similar appropriations from the states would give the kind of education that would save the health and lives of at least half of the victims who fall for lack of proper care.

Humane Education.

A passing word in the interest of humane education the object of which is the prevention of crime. If this kind of education was adopted in every institution everywhere and instructions given in the home, the money spent on prisons, and for keeping up armies would be saved for benefitting the people. If the child is taught that cruelty reacts upon himself and does him more harm that the creature upon which he practices it, the possibility is that he will grow up with a feeling of sacredness for life.

Christian Education.

Above and beyond all forms of education is Christian education whose purpose is to cause one to think and act in the spirit of Jesus Christ. The state does not assume this task. Therefore it is left to religious bodies. But many of the colleges founded by religious bodies have become non-sectarian largely because the faculties want what they call "academic freedom." This academic freedom is expressing itself in the language of a young girl who attended a school supported by a religious body. After graduation, not being able to pack all her things in her trunk said as she took up her Bible and pitched it in the corner of the room: "I can leave that for I no longer believe it and it has no place in my life."

Since there are religious denominations it is still necessary to have denominational schools to prepare the leaders. They are needed for giving education under Christian influence, and they make possible the highest culture.

Suggestion.

We wish to suggest that in all matters of education our women will think straight, work assiduously and guard against the spirit of antagonism expressed by the Vassar student.

Your Committee.

Mrs. H. A. H. Reddick, Georgia, Chairman; Mrs. S. C. Williams, Louisiana; S. J. Hutchinson, Illinois; S. J. Fluker, Georgia; Cora L. Glenn, Georgia; Adella; Gadsden, Georgia; Hattie Forest, Georgia; Anna Whitmore, Georgia; Eula Westbrooks, Indiana; Mildred Watkins, Indiana; L. C. Evans, Florida; L. Voorhees, Tennessee; E. V. Hambay, Alabama; R. T. Pollard, Alabama; Exie B. Brown, Arkansas; Ethel Raulston, Missouri; Ophelia Lee, Missouri; Eula Guice, Missouri; A. M. Smyth, Missouri; A. Wilson, Texas

REPORT OF COMMITTEE ON ENROLLMENT.

States	31
Districts	43
Missionary Societies	185
Bands	[illegible]
Delegates	760
Annual Members	24
Total Membership	38,983

Committee:

MRS. R. L. BENNETT, Pa., Chairman.
MRS. J. V. WILKERSON, W. Va.
MRS. A. C. WILLIAMS, S. C., Secretary.

REPORT OF COMMITTEE ON FINANCE.

State	Foreign Missions	Home Missions	Education of Foreign Students	Nat'l. Training School	Conventional Expenses	20th Anniversary	Miss Burroughs' Salary	Total
Ala.	25.00	2.00	4.00	25.00	73.60			130.00
Ark.	30.00	3.00	3.00	14.00	26.00			76.00
Colo.	5.00			10.00	25.00			40.00
Cal.	20.00				15.00			55.00
D. W.	7.00			2.50	6.50			15.00
Ia., Minn. & S. Dak.	3.50	3.50	6.51	4.00	6.00			23.50
Fla.	3.00		2.50	9.00	4.00			18.50
Ga.	23.00	19.24	19.50	23.00	23.00			108.00
Ill.	139.49	14.00	50.00	115.00	164.00		117.00	600.09
Ind.	7.25	10.25	7.25	13.25	26.50			64.50
Kans.	100.75	8.50	13.50	30.00	37.50			185.25
Ky.	5.00	1.00	3.00	1.00				10.00
La.	12.00	4.00	7.00	14.50	18.50			56.80
Mich.	2.00	2.00	3.00	2.00	21.00			30.00
Mass.	1.00	1.00	1.00		2.00			5.00
Neb.				3.00	37.00		27.00	67.00
Ohio	6.00		1.00	2.00	10.00			19.00
Minn.	20.50	9.00	5.50	49.00	42.06			126.00
Mo.	[illegible]	4.00	6.00	54.00	22.00			97.00
N. J.	1.50	1.00		7.50				10.00
Okla.	20.00	9.00	9.00	14.00	51.50			103.50
Penn.	18.00	2.50	9.00	18.50	39.50		25.00	
Tenn.						40.00		40.00
Texas	6.50	6.50	7.00	17.00	59.00		10.00	105.00
Va. Richmond	50.00			5.00	20.00			75.00
Wis.	.50	1.00	.50	6.00	2.00			10.00

Supplementary Report.

Kans.	2.00	2.00	2.00	2.00	2.00			10.00
Ark.	6.00	6.00	6.00	26.00	36.00			80.00
Colorado Springs	5.00							5.00
Ky.					5.00			5.00
Mich.		.50	1.00		1.00			2.50
Wis.			2.50					2.50
Minn.				12.50				12.50

	2155.14
Collected on Miss N. H. Burroughs' Salary	2000.00
Public Collections	245.86
Amount reported by Miss N. H. Burroughs	730.00
Total Amount	$5131.00

Respectfully submitted.
L. J. McNORTON, Chairman Finance Committee.

Report of Committee on Recommendations.

Chicago, Ill., Sept. 9, 1921.

The Committee on Recommendations begs to make the following report:

Recommendations.

Section I. We recommend that the time of adjournment of sessions be adhered to, according to adoption of program.

Section II. We recommend that official program of our Convention be distributed free to all delegates.

Section III. We recommend that this Convention be represented in our conference to be held in Liberia, Dec. 21, 1921, by our president, Mrs. S. Willie Layten and the expense of this trip borne by the Convention.

Section IV. We further recommend that an offering be lifted in this Convention for our field secretary, Mrs. Whitfield on her trip to the conference in Liberia and that friends throughout the country be asked to donate to her on this trip.

Section V. Recommendations of 1915—We refer to a resolution that was adopted at that time, which read as follows: That we plan and hold a chautauqua annually at the Training School, where we can take up child welfare and other subjects which will prove a blessing to our race.

Recommend that we develop the recommendations of our President of 1917. That we endeavor to make friendship with one white woman each year. Strive to make a convert of her towards carrying the guarantee of our government.

We further recommend that we elect a chorister for our Woman's Convention, also, that we elect a second and third vice-president, and a correspondingg secretary for Young Women's Work and a corresponding secretary for Children's Bands.

Since our president is so carefully studying the social, moral, economic and political conditions of our country and since the suffrage has been given to women of the nation, we recommend that our president appoint some competent woman at this Convention, to whom we may look for information and that she will be given a space on our national program next year.

Your committee:

Mrs. A. J. Abington, Mo.; Mrs. E. W. D. Isaac, Tenn.; Mrs. J. Mapp, Ill.; Mrs. Hattie Harris, Ga.; Mrs. A. H. Reddick, Ga.; Mrs. Maggie Arter, W. Va.; Miss Bessie Foster, Ga.; Mrs. J. P. Harden, La.; Mrs. Graham, Pa.; Mrs. Alice Tucker, Pa.; Mrs. Fannie R. Givens, Ky.; Mrs. Hill, Fla.; Mrs. Ella Peters, Ind.; Mrs. Fannie Adams, Ind.; Mrs. Fannie Dodd Sears, Minn.; Mrs. L. K. Williams, Ill.; Mrs. I. A. Peterson, Ill.; Miss C. A. Sanders; Miss Jennie Shelton, D. C.; Mrs. Katie R. Boggs, Mo.; Mrs. E. Fitzhue, Mo.; Mrs. L. Roldon, Mo.; Mrs. R. A. Vance, Okla.; Mrs. T. E. Y. Pollard, Texas; Mrs. M. A. Edwards, Miss.; Mrs. Dial, Kans.; Mrs. L. R. Burwell, Ala.; Mrs. A. L. Sharp, Ala.; Mrs. Dora Ruffin, Ala.

Report of Committee on Home Missions.

Madam President and Members of the Woman's Auxiliary to the National Baptist Convention:

The Committee on Home Missions considers the making of this report an opportunity to bring before you a vivid picture of the conditions prevailing in our communities, and the privilege

of offering to you suggestions relative to the eradication of present day evils and the establishment of a better, purer, fairer homeland

How difficult to express the result of constant toil and time which have been given by many of our number in the realm of social uplift. How impossible to measure in terms of gain and compensation the good influences which have accrued to us because of what we have attempted in the line of community welfare.

The aftermath of the war has opened for us more advantageous avenues for carrying forward this work than we have ever been given before, and the national scope of this organization should make it possible for us to sweep through these openings and work to do, through which our convictions for social uplift may find expressions Our homeland is starving not only for bread to sustain life, but for spiritual bread as well. Our children should early receive the call to know, to do, to be. It is ours to give unto them a happy childhood and pave the way for their constant development.

Playgrounds should be established under careful supervision so that the physical growth may be fostered and maintained.

Social centers should be placed in all our cities that they may be altars to the unknown in places of vice and licentiousness. Fresh air camps, weekly Bible classes for men, women and children and juvenile societies organized for the purpose of instructing children in civic law and citizenship are wonderful assets to every town and city.

The Y. M. and Y. W. C. A.s and the W. C. T. U.'s carry with them a wholesome platform for the development of American youth Our young people through our influence may become interested in these organizations and thereby gain the benefits which must come to them as a result of these agencies.

If the future existence of our work depends upon the present youth, the finest and most efficient type of home mission work that we can do lies in the inspiration, aspiration, encouragement and training which we give to them The gospel of missions should become a part of them through our mission societies and Christian activities.

Our slogan is expressed in these wonderful lines which summons us to duty.

Be Strong.

We are not here to play, to dream, to drift,
We have hard work to do and loads to lift,
Shun not the struggle, face it,
Tis God's gift, be strong!

We feel to express our appreciative gratitude to the W. N. B. H. Missionary Society for the constant help they are giving us to carry forward the work of Home Missions.

Respectfully submitted.

Your committee:

Mrs. Mary Flowers, Tenn.; Mrs. J. C. Williams, Ga ; Mrs. Julia Woodruff, Ga.; Mrs. Josie Smith, Tenn.; Mrs. Vienna Parker, Ky.; Mrs. Anna Jordan, Minn.; Mrs. H. E. M. Garrison, Minn.; Mrs. Lizzie Wyatt, Minn.; Mrs. L. Sheard, Ill.; Mrs. Jennie Johnson, Ind.; Mrs. Bertha Borders, Ind.; Mrs. Lula Smith, Ind.; Mrs. Hettie Brewer, Ind.; Mrs. M. Parker, Penn.; Mrs. Fisha Baine, Ark.; Mrs. M. J. Scott, Miss.; Mrs. E. H. McDonald, Mo.; Mrs. Louise Springer, Mo.;

Mrs. Mamie Johnson, Mo.; Mrs. M. A. Jones, Okla.; Mrs. Malissa Johnson, Tenn.; Mrs. Ida Moore, Penn.; Mrs. J. Brown, Ala.; Mrs. C. M. Wells, Ala.; Mrs. Estella Diggs, Mo.; Mrs. Boone, Texas; Mrs. T. J Wilson, Miss.; Mrs. M. M. Green, Okla.; Mrs. Florence Cooper, secretary, Tenn.; Mrs. Frazier Bates, Kans.; Mrs. Eliza Wright, D. C.

Report of Committee on Foreign Missions.

We, your Committee on Foreign Missions, realize that the world is in the throes of universal unhappiness and distress. Sin is rampant in the land, the poor and innocent are oppressed, the heathen rage, and every non-Christian land is a land of pain. All classes of men and women are engaged in the effort to find remedies for present conditions.

It is evident to every woman who reads the New Testament with care, that the religion which is there described and taught is meant to be a remedy for the ills of the world. It is plain that the Saviour Himself was a physician, and His Gospel a healing remedy for a suffering people. The zeal of the apostles was fanned by the conviction that they were called to dispense an effectual remedy for human ills. In fact, the world has no such need of anything as it has for a religion which will purify the heart, temper the spirit, effect right social relations, and the setting of the hopes of man on the world to come.

Surely, such a time is a challenge to religious women. If our religion has qualified us for service to our generation, if we have any balm for a sin-sick world, we ought to make this fact evident in our contribution to the situation confronting us in other lands.

While we are feasting, others are starving. Churches dot our land as they do not elsewhere the world around, and the pure gospel is sounded in the ears of every man, while millions have never heard the first note of the gospel call and other millions have heard only false notes. On us falls the responsibility of lending a hand to help those who are less fortunate than we.

We must have a vision of the field already white unto harvest.

To Paul, the first and greatest of all foreign missionaries, that lone man of Macedonia standing and beseeching him to "Come over into Macedonia and help us," meant that the great continent of Europe was calling him. He had a vision, saw the need and obeyed the call. It has been a vision of need that has inspired and impelled all great missionaries of the world. The inward monitor called William Carey to India, and David Livingstone to Africa through a vision. Our own missionaries, George Lisle, Solomon Crosby, Collin Teague, Hattie Presley, Henderson McKinney, John Coles, Joseph Buchanan, Richard Stewart, Wm. Colley, Lillie Johns, George Johns, John Tule, Horace Bouey, John Chilembwe, David Murff and others, directed through a vision, did their part to evangelize heathen and pagan worshippers. The success of the missionary enterprise always will depend upon the power of Christians to visualize the need of non-Christians. Where there is no vision, the people perish. These gospel giants realized their mission, wrought well and passed on to be with God.

The cry of the world is yet unanswered, and it falls to our lot to follow in the steps of these great missionary heroes and trudge together with renewed zeal to bring the lost to Christ ere they perish. Before our eyes there is a vision—a great sea of faces

from Africa, from Japan, from China, from India, from South America and from the isles of the sea; a great crowd, with their eyes big and their faces gaunt from the hunger of their lives and their hands outstretched, and they say: "You are a long time coming." Over against that vision there is the other or the man with the scarred face on Olivet, and the two are answering each other: "Go ye—You are a long time coming."

For many years the foreign mission agencies of this country have been sending missionaries to foreign fields, and the results have been glorious. Twenty-five years ago missionaries in Korea won their first seven converts. Now they have churches where thousands of members congregate from Sunday to Sunday. Twenty-five years ago Japan was anti-Christian. Now it is estimated that there are in Japan a million persons who are fashioning their conduct according to the principles of Jesus Christ. Christians number more than a hundred thousand.

Twenty-five years China was preparing for the great Boxer uprising, in which she endeavored to blot out Christianity. China's soil was purified with the blood of Christian martyrs. Today thousands have boldly and openly accepted Christ, are studying His life as recorded in the gospels and are adjusting their lives to His principles of life. India, too, is being swept by the tide. All over caste ridden India today, not simply scores or hundreds, but thousands are secret inquirers and are openly accepting Christ. Men and women walk ten, fifteen and twenty miles and stay for days to hear the gospel preached by Christian leaders. In Africa, our particular field, converts number thousands a year. The seed sown in sorrow and labor, by great sacrifice and loss of life, watered with tears through many, many years, is today ripening into a rich harvest. News from the field from our own missionaries laboring under our Foreign Mission Board gives encouraging information of the prosperity of the work in their several fields. Even the native churches are making great strides toward self-support, self-government and self-propagation. Many are building their own houses of worship, paying the salaries of their pastors and contributing to the support of missionary work in their own community. Indeed, with the trained workers now laboring under our Board, Dr. Nichols, Dr. and Mrs. Ezell, Drs. Amiger, Prowd, Sissna and wife, Miss Harris, Miss Bryan, Miss J. Somtunzi and others who will be sent out this year, as we look into both the near and far future, the outlook is bright.

But we must not be satisfied. We must enlarge our missionary obedience. We must enlarge our activities. We realize that there must be this enlargement because what we have been doing in the past is inadequate. There are great areas of the world that are still utterly unoccupied. The full moral and spiritual power of Christians is not behind the undertaking to make Jesus Christ known to the whole world; and the work never can be effective until all that power is massed there—the full sacrifice, the full devotion, the full purpose, all the moral and spiritual energies that one can possess, so that every man or woman who goes anywhere in the world shall feel pressing behind the resistless impulse and momentum of the total faith and sacrifice and devotion of all Christian men and Christian women everywhere. There must be an enlargement because unless we do foreign mission work, the work everywhere, the work far away, nothing that we do anywhere will be effective. What we are trying to do in any of our communities in

order to enlist our women in religious work is dependent upon our doing something that will reach and accomplish all the work of Christ for the whole world of men. The only way to save a nation is to save the whole world.

A piercing call comes to the young women of our churches to arouse and be zealous in this work of saving the world. Not enough are members of our missionary societies. Not enough are putting into the work of missionary organization the same thought and purpose that they expend upon their favorite club. Not enough have the inclination to help advance the kingdom of the Lord Jesus Christ. Not enough of our young women are being sent to our schools for missionary training. Not enough are conducting mission study classes in our churches. The call is to our young women to enlist in active service for Jesus. Therefore we recommend,

1. That every woman who is in attendance at this Convention seek to encourage young women in her community to enlist and become active in the foreign mission department of the church.

2. That we use every opportunity to train the young people of our churches through mission study and practice.

3. That we help consecrated young women who are inclined to missionary work, by sending them to our National Training School at Washington for training and appeal to the church to which they belong to encourage them by contributing to their education.

4. That we sow the seed for coming harvests by scattering missionary leaflets and tracts wherever we go. The field of missionary literature is rich and inexhaustible. Attach a missionary leaflet to every gift you make; who knows what the result will be.

5. That we subscribe for and take time to read missionary magazines, and seek subscribers for the Worker, the Mission Herald and other leading missionary periodicals.

6. That we secure the latest Mission Study Books for our own use and for our church library.

7. That we increase our gifts to foreign missions in order that our missionaries may not expend their lives in vain because we do not furnish them with material equipment through which they can make their efforts tell for Christ.

8. That we cooperate heartily with whatever plans may be laid at this Convention for creating a financial fund to guard our work, equip our stations and enlarge our missionary corps.

9. That we encourage our pastors and missionary workers to go with the special delegation to Africa on December 3, and see the results of our efforts on the fields where our own missionaries have been laboring.

10. That we offer constant prayer for our Board and missionaries, and have more zeal, more loyalty and more courage to proclaim the message we bring.

Your committee:

Mrs. Geneva Young, Kan.; Mrs. Leanna Williams, Ga.; Mrs. Odessa Hawk, Ga.; Mrs. S. P. Mayfield, La.; Mrs. E. Cain, Ill.; Mrs. Carrie Craine, Ky.; Mrs. Fannie D. Sears, Minn.; Mrs. Kate M. Jackson; Mrs. M. Mickens, Penn.; Mrs. R. J. Harris, Ark.; Mrs. L. C. Dungee, Miss.; Mrs. Gertrude Johnson, Mo.; Mrs. Lucy Freeman, Mo.; Mrs. Alberta Field, Mo.; Mrs. H. W. Lacky, Mo.; Mrs. Mamie Berry, Mo.; Mrs. C. E. Mahardy, Okla.; Mrs. M. A. Black, Texas; Mrs. E. A. Eskridge, Miss.; Mrs. T. J. Wilson, Miss.

Report of Committee on Temperance.

The word "temperance" whenever mentioned brings to our minds strong drink, but in these days of new things, men see things from every angle. We connect all that destroys or makes home, community or church life with temperance.

To fight intemperance we must form a line with temperance for indeed we are temperate if we are missionary women, and equip ourselves for right against wrong. We must not forget Solomon's warning nor Paul's admonition.

A life fit for service must be prepared before it is ushered into existence and do that we must keep the fact before us, that we are our brother's keeper, being such we must prepare safe lives, safe homes and safe communities for our children. After all, this is the work of the church and only those who are really in the church can observe temperance.

A safe life is a life saved, a life protector against the evils of degrading practices, corrupt conversations, indulgence in extravagant foods, the use of distilled liquors, tobacco in any form, or the use of any drug that destroys life by its use.

We should take our place first in rank as Christian women to sustain and encourage temperance in all things.

Katherine Kent Stephenson says that "the W. C. T. U. can find no wider field than its own." We say that the missionary can find no broader field than the church. Its field is the world.

We should cooperate with the W. C. T. U. because of its definite aim to cleanse society, that is our aim also. We proceed by the rule made by our Saviour, Christianize then purify.

Every woman in the missionary work who is what she professes can sign a total abstinence pledge with a clear conscience and will adhere to the same because it is a part of the convenant of the church in which she lives. We must emphasize law enforcement. We should celebrate January 16, for in 1920 a great victory was won by those who were lined up for right against wrong.

Let's see to the enforcement of the Volstead Act. Let us be agents in our homes and communities. If there is a platform upon which people have a desire to promote righteousness and purity, it is the platform of temperance. If there is a people who should build such a platform, it is Christian people.

Therefore we urge that every one of us closely observe the rule of temperance.

Your committee,

Mrs. C. C. Cullars, chairman; Mrs. E. T. Dean, secretary; Mrs. S. H. Flynn, La.; Mrs. S. J. Fluker, Ga.; Mrs. Cora A. Glynn, Ga.; Mrs. Anna Maxwell, Ill.; Mrs. Lula Cook, Ill.; Mrs. Lillie Hamilton, Tenn.; Mrs. N. J. Norwood, Ill.; Mrs. M. Mickens, Mrs. Mary E. Hampton, Ky.; Mrs M. Cox, Ind.; Mrs M. O'Hara, Ind.; Mrs. Margaret Clary, Minn.; Mrs. Frances E. Preston, ; Mrs. T. E. Knight, Fla.; Mrs. Mary Scott, Penn.; Mrs. J. H. Downey, Mo.; Mrs. Katie R. Boggs, Mo.; Mrs. E. Fitzhue, Mo.; Mrs. L. Bolton, Mo.; Mrs. R. A. Vance, Mo.; Mrs. Janie Williams, Calif.

Report of Committee on Obituary.

Madam President, Officers and Members of the Woman's Auxiliary to the National Baptist Convention:

We your Committee on Obituary beg to submit the following report:

In speaking of life here and beyond, Arthur Handly Marks fittingly said, "This life is a beginning; yonder is the end. Death is but a birth, a translation, an awakening to higher activities of service. What seemed to fail here shall have unlimited opportunity of fulfillment there. Permanent loss and permanent incompleteness are incompatible with the life in Him who said: "Let not your hearts be troubled, and what I do thou knowest not now, but thou shalt know hereafter."

This session marks the twentieth milestone in the onward march of our Woman's Convention. A retrospection of the great work that has been accomplished reveals the fact that in and behind it all have been some of our noblest Christian women who through an unselfish service of love, sacrifice and humility have brought great things to pass.

The march has been a triumphant one, but here and there we must pause—a comrade in the ranks has answered to the last roll call.

Miss S. V. C. Foster, Montgomery, Ala., the first treasurer, who was a highly cultured young woman and a teacher in public schools of her state answered the summons.

Dr. Wilkerson, of Louisville, Ky., a treasurer, was next to go away. In January, 1920 there rang throughout our country that sad and shocking message that our first Vice-President, Sister Sylvia C. Bryant, of Atlanta, Ga., whose services for nineteen years had been so full of worthy deeds for the cause of humanity through this Convention and educational pursuits until yet we feel so keenly her absence.

Mrs. M. E. Hamilton, State President of Tennessee and Mrs. I. Mills, of Texas, who were in the organization at Richmond are sleeping, but today we honor their lives because of their faithful service rendered until death called them.

Mrs. T. C. Butler, President of the Mississippi Convention and an ardent worker, Mrs. E. T. Mason, Ill., Mrs. Alice Gibson, Mo., Miss Pearl Henderson, Kans., Secretary to Dr. L. G. Jordan, Mrs. W. L. Grant, Kansas, Mrs. Lizzie Thurman, Ind., Mrs. Estella Davis, Ind., have all entered into that rest.

But amid these facts, there is much for which to glorify God. In that he has so wonderfully blessed our official roster so that the most of them have been spared to serve these twenty years. The goal has not been attained and they upon whose shoulders rests the great responsibility of directing this organization, may gather inspiration from the lives lived among them that they too may endure to the end.

We wish it were possible to call by name each one who has gone home from our great Baptist family in this score of years, however, we are not unmindful of the many beautiful lives of our dear women whose loving hearts and tender hands have "Done what they could" for Christ.

Many of our strong and leading men have also gone away and we miss them from our annual meeting.

Dr. C. T. Walker, of Augusta, Ga., Prof. M. M. Rodgers, Dallas,

Texas, Auditor, and Dr. A. Barbour, Dallas, Texas, were the last to answer the call. Only a few short weeks ago they closed their life's work and passed on to their reward.

Sometimes we wonder why God calls so soon and think it untimely, but quoting Mrs. Hemans, "Leaves have their time to fall, and flowers to wither at the north wind's breath and stars to set, but thou hast all season's, O Death.

We recommend that this Convention express its deepest sympathy to the bereft, and may we, too, "Lift our eyes unto the hills from whence cometh our help."

"Death is but the dropping of the flower that the fruit may swell."—H. W. Beecher.

Respectfully submitted,
Your Committee:

Mrs. S. B. Butler, Kans., Chairman, Mrs. S. W. Butler, Ill.; Mrs. Belle Reese, Ga.; Mrs. Maggie Howard, Mrs. Eliza Gains, Mrs. J. Gaither, Mrs. Matilda Gaither, Mrs. S. C. Williams, Mrs. Nellie Manuel, Mrs. Mildred Watkins, Mrs. Anna Jordan, Minn., Mrs. Temple Dorter, Mrs. J. M. Shaw, Ill., Mrs. Jettie Whitman, Ind., Mrs. L. Cary, Pa., Mrs. Mattie Broadnax, Ark., Mrs. Lula Amos, Mrs. C. R. McDowell, Mo.

The Chicago Branch of the National Association for the Advancement of Colored people gave us a cordial welcome to their rest room at their headquarters in the Community House 3202 So. Wabash Ave. We were also invited by them to a reception given in honor of Mrs. M. B. Talbert, N. V.

STATISTICS.

STATISTICAL TABLE.

NAME OF ORGANIZATION	NAME OF DELEGATE	Total Amount Raised	Home Mission	Foreign Mission	Education	State Treasurer	Other Purposes
ALABAMA.							
Baptist Woman's State Convention	Mrs. J. N. Brown, Mrs. R. E. Pitts, Mrs. B. V. Person, Mrs. C. M. Wells, Mrs. A. E. Allison, Mrs. S. H. Sullivan, Mrs. I. W. Beverly, Miss O. Anderson, Mrs. L. R. Burwell, Mrs. R. T. Pollard	20.00					20.00
Baptist Woman's State Convention	Mrs. R. E. Pitts	117.25		117.25			
Missionary Society of Friendship Baptist Church, Birmingham	Mrs. Belle Sharp, Birmingham	5.00		1.00	3.00	1.00	1.00
Jefferson County Woman's Association	Mrs. Jatie Jones,	10.00		2.50		2.50	5.00
Missionary Circle, Tabernacle Bap. Ch.	Mrs. S. H. Sullivan, Mrs. R. T. Pollard, Selma						
New Era Woman's State Convention	Mrs. Alice Foulkes, Mrs. Alice Robinson, Josie Jenkins, Birmingham	5.00		1.00		3.00	1.00
Missionary Society, Dexter Ave., B. C.	Mrs. J. W. Bevery, F. H. Reynolds, Montgomery	20.00		5.00		5.00	10.00
Woman's District Convention		5.00		1.00		3.00	1.00
Uniontown Association	Mrs. R. T. Pollard, Uniontown; Dr. O. A. Boothe, Pratt City.	10.00					10.00
Northeast District Convention	Mrs. A. D. Allison, Mrs. R. T. Pollard, Susie N. Ansley, Minnie Shields, Lula Haynes, Ozelda Anderson						1.00
W. M. Society Macedonia Bap. Ch.	Mrs. Malinda Simpson, Ensley			5.00		5.00	5.00
W. M. Society	Mrs. Agnes Easterly, Montgomery			1.00			
W. M. Society, St. James, B. C.	Mrs. Della Williams, Birmingham	10.00	1.00	3.00	2.00	1.00	3.00
		5.00				2.50	2.50
W. M. Society, First Baptist Church	Mrs. Mary E. Baker, Carbondale	10.00		5.00			5.00
W. M. Society, Shiloh Baptist Church							5.00
W. M. Society, Green Liberty Church,		1.00		1.00			
Children's Mission Band, Auburn		2.00	.50	1.00			.50
W. M. U. E. Aux. to Muscle Shoals Convention		25.00		20.00			5.00
W. M. Society, First Baptist Church, Warrior		5.00	.50	1.00	1.00	2.00	.50
First Missionary Society, First Church							5.75
ARKANSAS.							
Bap. Women's Association	Mrs. S. C. Shanks, Emma Wheeler, N. E. Knowles, Ruth Jackson.	20.00				20.00	
F. L. M. District	Mrs. A. D. Pettis	36.00	3.00	25.00	3.00	4.60	1.00
St. Marion District Association	Mrs. Minnie Holloway, Pine Bluff	15.00					10.00
Union District Association		10.00				5.00	5.00
C. W. R. District Association	Mrs. Rachel Harris, Miss Annie Lou,	10.00				5.00	5.00
State E. Dist. Woman's Ass'n.	Mrs. S. E. Bailey, E. A. Smith	10.00		5.00			5.00
CALIFORNIA.							
M. Society—Mt. Olive Church		5.00		5.00			
Senior M. S., Second Baptist Church	Mrs. Pauline Hubert, J. E. Williams, Los Angeles	25.00		20.00			5.00
Junior M. S., Second Baptist Church	Mrs. Pauline Hubert, J. E. Williams, Los Angeles	15.00		10.00			5.00
COLORADO.							
M. Society, St. John Baptist Church, Colorado Springs		5.00		5.00			
H. & F. M. St. John's Church		50.00		50.00			
Bethlehem Missionary Society		10.00					
DISTRICT OF COLUMBIA.							
W. M. S., Florida Ave. Bap. Church	Rev. W. A. Taylor, Eliza Wright, Washington	10.00		5.00			5.00
Mt. Carmel Baptist Church	Mrs. Willie Jernigan, Washington	5.00		2.00		2.00	1.00

STATISTICAL TABLE—Continued.

NAME OF ORGANIZATION	NAME OF DELEGATE	Total Amount Sent	Home Missions.	Foreign Missions.	Education Foreign Students.	Nat'l Training School.	General Expenses.
FLORIDA.							
Woman's Bap. State Convention	Mrs. Viola Hill, Janie Morris, J. R. Evans, Annie Green, T. E. Knight, W. C. Brown	30.00	3.50	3.50	5.00	12.00	5.00
The Vine Baptist Church		3.00					
M. S. Mt. Zion Baptist Church	Mrs. A. S. Williams, L. F. Thomas, Pensacola						
M. S. of John the Baptist Church	Rev. Geo. O. Sumner, Pensacola						2.00
M. S. Mt. Zion Baptist Church	Mrs. Janie Morris, Mrs. L. C. Evans, Miami	5.00		3.00			2.00
		3.00			2.00		
GEORGIA.							
Mission Circle, Mt. Vernon Church	Mrs. Sarah F. Brown, Newman	2.50	.25	.50		1.50	.25
Reed St. Mission Club, Reed St. Church	Dr. L. P. Johnson, Mrs. E. A. Johnson, Atlanta	5.00	1.00	1.50	1.00	1.00	.50
W. M. and E. Convention, Atlanta		10.00	1.00	2.00	1.00	5.00	1.00
Woman's Mission, Thankful Church	Mrs. Della M. Godson, H. K. Berry, Rome						
Woman's Mission Society, Mt. Olive	Mrs. Lenale Williams, Atlanta	10.00	.50	1.00	1.00	2.00	.50
East Point M. S., Silvan Church, East Point			2.00	2.00	1.50	2.50	1.00
Woman's Auxiliary		5.00	1.00	1.00	1.00	1.00	1.00
		75.00	5.00	65.00	5.00	10.00	
Woman's State Convention	Mrs. W. [illegible] McKinney, L. J. Washington, S. F. Brown, M. L. Banks, L. G. Craig, M. W. Reddick, Hattie Harris, Cora L. Glenn, Bessie Foster, L. G. Robinson, Julia C. Woodruff, T. J. Goodall, S. J. Fluker, Lula Allen, A. D. Gaines	75.00					
Bethesda Baptist Missionary Society	Mrs. Hannah M. Reddick, Miss B. E. Battle, Americus	5.00	1.00	1.00	1.00	1.00	1.00
Woman's Missionary Society, Columbus		5.00					
Tremont Temple Missionary Society	Mrs. L. Washington, Mrs. Charity Hickland, Macon	5.00	1.00	1.00	1.00	1.00	1.00
Missionary Society, Second Baptist Ch.	Mrs. Anna E. Cooper, Miss Bessie E. Foster, Savannah	10.00	2.00	1.00	2.00	2.00	2.00
Eighth Street Baptist Church, Griffin		5.00	1.00	1.00	1.00	1.00	1.00
M. S. Poplar Hill Church, Buford							
M. S. First Baptist Church, Macon		5.00		5.00			
Zion Hill Baptist Church	Mrs. C. H. Robinson, Mrs. Lucy Smith	5.00	1.00	1.00	1.00	1.00	1.00
Berean Baptist Woman's Auxiliary	Mrs. Anna E. Maxwell, Savannah	10.00	2.00	2.00	2.00	2.00	2.00
M. S. of Franklin Square	Mrs. T. Goodall, Savannah	15.00	3.00	3.00	3.00	3.00	3.00
W. H. & F. M. Club of the First Bryan Baptist Church	Miss Anna E. Maxwell, Miss D. J. Williams, Savannah	5.00	1.00	1.00	1.00	1.00	1.00
W. M. S. Wheat Street Mission	Dr. P. J. Bryant, Mrs. Eliza Gaines, Mrs. Maggie Powell, Mrs. W. F. McKinney, Mrs. Lula E. Jones, Mrs. Lizzie Wyett, Mrs. L. L. Craig, Mrs. J. L. Robinson, Mrs. Rosa L. Brown, Mrs. Cora Williams, Atlanta	28.00	5.00	8.00	5.00	5.00	5.00
Junior M. S.—Wheat St. Church	Mrs. J. Robinson, Virginia Hodges, Rebecca Finley, Dr. P. J. Bryant, Atlanta	10.00	.50	1.00	.50	1.00	1.00
Woman's Mission Society	Mrs. J. C. Williams, Mrs. Odessa Hawk, Atlanta	5.00	1.00	1.00	1.00	1.00	1.00
Mt Zion H. M. Circle, Atlanta		5.00	1.00	1.00	1.00	1.00	1.00
M. S. Beulah Baptist Church, Atlanta		5.00	1.00	1.00	1.00	1.00	1.00
ILLINOIS.							
Mission Circle, Mt. Vernon Church	Mrs. Lucy Lee, Mrs. Nina Johnson, Chicago	5.00					5.00
W. H. & F. M. Circle, Mt. Moriah	Mrs. Lorena Sheard, Mrs. M. Hudgins, Cairo	[illegible]					5.00
H. M. & F. M. Society	Mrs. B. Hill, J. C. Robert, Springfield	5.00	.50	1.00	1.00	.50	2.00

STATISTICAL TABLE—Continued.

NAME OF ORGANIZATION	NAME OF DELEGATE	Total Amount	Home Missions	Foreign Missions	Education Foreign Students	Nat'l Training School	General Expenses
Union Baptist Association	Mrs. M. E. Taylor, S. S. Coleman, Johnnie Carney, Elizabeth Branchle, Chicago						
Christian Hope H. M. Society		10.00				3.00	5.00
Woods District W. E. P. Mission Convention	Mrs. Dora Storey, Chicago	5.00					5.00
	V. C. Mannel, A. V. Roberts, Anna Chandler, Lois Fletcher, F. E. Cook, H. J. Wells, Rev. J. C. Roberts, Rev. S. C. Manuels, Mrs. B. Hill, Ira Carter, Robert Smith, Rebecca Merrell, Springfield						
Missionary Circle State Auxiliary Convention		50.00				50.00	
Woman's Auxiliary, Bethlehem Baptist Association	Mrs. E. T. Dean, Mattie Bledsoe, C. C. Cullars, I. B. Maxwell, P. L. Thomas	47.00			27.00		20.00
Missionary Bible Band Harveal Baptist Church	Mrs. C. D. Trice, A. S. Bryant, Mattie Miller, R. E. Hunt, E. N. Williams, E. J. Watson, E. Kinkard, W. L. Petty, Fatima Johnson, Mrs. Foggs	145.49		58.49			
Olivet Baptist Mission Society	Mrs. E. H. Gillespie, Mrs. Fannie Blake, Chicago	5.00	1.00	1.00	1.00	1.00	1.00
	K. Williams, Rev. J. H. Branham, [illegible] Hawkins, Mrs. L. [illegible] Fannie White, Laura Bryant, Jessie C. [illegible] Mrs. K. Williams, Mrs. J. H. Branham, Mrs. H. B. Hawkins, Mrs. Laura Baker, Mrs. Ruby Baker, Mrs. E. C. Hicks, Mrs. L. J. Washington, Mrs. E. B. Hawkins, Mrs. E. J. Bohannon, Mrs. Rosa Butler, Mrs. Eu-						
	[illegible] Jackson, Mrs. Willie Knights, Miss S. Mattie Fisher, Miss Elizabeth Hawkins, Miss E. Alexander, Miss S. F. Ming, Miss Mary Emery, Miss G. N. Malone, Miss P. M. Hodge, Miss L. A. Peterson, Miss A. L. Jones, Miss Alberta Bryant, Miss M. L. Amey, Miss Eola L. Smith, Mrs. Abbie J. Lockhart, Miss Nellie Chaudy, Mrs. M. Lewis, Mrs. E. Henderson, Mrs. Mattie Stegall, Mrs. Addie Payton, Mrs. M. B. Clark, Mrs. C. McKissie, Mrs. Jessie Smith, Mrs. Carrie Brady, Mrs. Irvine Cotton, Mrs. L. Peoples, Mrs. Gadia Knowles, Mrs. Mattie Gillespie, Mrs. Mary Cobbins, Mrs. Rosaline Godin, Mrs. Alpha Turner, Mrs. Kate Griffin, Chicago	100.00	2.50	10.00	7.50	10.00	50.00
	On Miss Burroughs' Salary $20.00						
Sena Missionary Society, New Mt. Maria Baptist Church	Mrs. E. Holland, Rev. T. L. Polk, Chicago	5.00	1.00	1.00	1.00	1.00	1.00
Young Woman's Circle	Mrs. Josephine Franklin, Rev. T. L. Polk, Chicago	5.00	1.00	1.00	1.00	1.00	1.00
M. S.—Cannon Baptist Church	Mrs. Belle Matlock, Chicago	50.00	5.00	3.00	4.00	10.00	22.00
M. S.—Shiloh Baptist Church	Mrs. Maggie Schmidt, Chicago	5.00					5.00
M. S.—	Mrs. M. J. Daily and Mrs. A. Duncan, Chicago	5.00					
W. E. & M. Convention of Wood River District	Mrs. Ella Smith, Rev. B. W. Murrell, Rev. T. W. Pennick	25.00		25.00			
Young Ladies' League	Miss Odessa Shively, Miss Bertha Jackson, Chicago	8.00		2.00	2.00	2.00	2.00
Home and Foreign Mission Society	Miss Sarah J. Hutchinson, Mrs. Mary E. Cook, Mrs. Martha Huggins, Mrs. Mattie Bledsoe, Cairo	10.00		10.00			
W. H. & F. M.—Mt. Carmel Church	Mrs. Mary Wade, Cairo	5.00	1.00	1.00	1.00	1.00	1.00
W. M. S.—St. Paul Baptist Church	Mrs. Nellie W. Starks, Freeport	5.00	1.00	1.00	1.00	1.00	1.00
M. S.—St. John Baptist Church	Mrs. Bessie Ford, Ida Daniels, Rosetta Craig, Mrs. Johnnie Connie, Chicago	8.00		1.00		2.00	5.00
M. S.—Second Baptist Church	Rev. I. A. Thomas, Mrs. C. C. Cullars, E. Kincaid, Lucy McGeell, E. M. Williams, Mary Gordon, Pearl Seals, Alice Lawton, Priscilla Lark, Anna Fletcher, Rosa Blair, Ella Arnold, Elizabeth Watson, Ida Galamore, Evanston	72.00		20.00		30.00	10.00
	President's Car, $5.00 Miss Burroughs' Salary $7.00						

STATISTICAL TABLE—Continued.

NAME OF ORGANIZATION	NAME OF DELEGATE	Total Amount Sent	Home Mission	Foreign Mission	Education Foreign Field	Nat'l Training School	General Expense
W. M. S.—Pilgrim Baptist Temple	Mrs. S. E. J. Watson, Mrs. I. D. Madison, Chicago	5.00					
Pilgrim Rest Baptist Church	Mrs. Lillian Goza, Chicago	5.00					5.00
Dorcas M. C.—Mt. Olive Baptist Ch.	Rev. A. R. McKee, Champaign	5.00			1.50	.50	3.00
W. M. C.—Twelfth St. Baptist Ch.	Mrs. Tennie Watson, Cairo	5.00	1.00	1.00	1.00	1.00	1.00
Good Samaritan M. C., Mt. Zion Baptist Church	Rev. F. W. Pennicks, Lucy Campbell, Mrs. J. M. Shaw, Delia Hughes, Elizabeth Cain, Miss Lucile Cain, Peoria	15.00	1.00	2.00	2.00	5.00	5.00
Young Women's Banner Club—Pilgrim Baptist Church	Miss Zelma M. Watson, Chicago	5.00					5.00
Junior Missionary Girls, Rock Island Church	Rock Island	4.00					
INDIANA.							
W. H. & F. M. & E. Convention	Mrs. Ella Peters, Anna D. Winstead, Lessie Davis, Eula Westbrook, Fannie Adams, Lizzie Johnson, Lulu Robinson, Gertude McDonald	31.00		6.00	5.00		20.00
W. H. & F. M. S.—Friendship Baptist Church	Mrs. Bertha C. Borders, Mrs. Mary Summers, Indianapolis	5.00	1.00	2.00	1.00	1.00	1.00
W. H. & F. M. S.—St. John's Baptist Church	Mrs. Lulu F. Smith, Mrs. Dora White, Indianapolis	5.00	1.00	1.00	1.00	1.00	1.00
St. Paul Missionary Circle	Mrs. Eugenia D. Drundy, Mrs. Mary Walker, Gary	5.00	2.00			2.00	1.00
Indianapolis Second Baptist Mission Circle	Mrs. Eula Westbrook, Mrs. [illegible] Davis, Indianapolis	5.00					5.00
[illegible] Junior Mission Band	Mrs. Leslie Davis, Indianapolis	[illegible]					
[illegible]	Mrs. Margaret O'Bailey, Evansville, Mrs. Blanche	6.00					
Children's Band	Miss Emma Martin, Miss Mazella Gibson, Gary			1.50	1.00	2.00	1.50
E. B. Delaney M. C.—Ebenezer	Glennie Johnson, Indianapolis	5.00	1.00	1.00	1.00	1.00	1.00
E. L. Davis M. C.—First Baptist Church	Mrs. James Adams, Indianapolis	5.00					5.00
The Lott Carey M. S.—Mt. Zion Baptist Church	Mrs. Mildred Watkins, Mrs. Hattie L. Fishback, Anna D. Winstead, Indianapolis	10.00	1.25	1.25	1.25	1.25	5.00
IOWA.							
Iowa State S. S. Convention	Mrs. H. R. Graves	10.00			3.00	2.00	5.00
Corinthian Baptist Church Missionary Society, Des Moines		5.00	1.00	1.00	1.00	1.00	1.00
KANSAS.							
Kansas Valley District Woman's Convention	Mrs. H. D. Scott Kemp, L. Russell, Zenobia Nelson, Mary E. Tidings	10.00					
M. S.—Croweburg		5.00					
W. M. S.—New Hope, Wichita		5.00		2.00		2.00	1.00
Green Chapel W. M. Baptist Church, Kansas City		5.00	1.00	1.00		1.00	1.00
Calvary M. Circle, Wichita		5.00					5.00
Kansas Woman's Convention		20.00		10.00	5.00		5.00
Green Chapel Sunshine Band—Green Chapel Church, Kansas City		2.50	1.00			1.00	1.50
Southern District Convention		10.00	1.00	2.50	2.00	2.00	2.50
Calvary Baptist M. C.	Mrs. G. R. Young, Topeka	5.00				5.00	
Calvary Baptist Church	Mrs. Wm. Tellis						
	Mrs. H. D. Scott Kemp, Mrs. L. Russell, Mrs. Zenobia Nelson, Mrs. N. E. Tidings	10.00	2.00	2.00	2.00	2.00	2.00
Metropolitan M. C. Metropolitan Temple	Mrs. Zenobia Nelson, Mrs. Maggie Cummings, Kansas City	5.00	1.00	1.00	1.00	1.00	1.00
Mt. Zion H. & F. M. S.	Rev. Moses Williams, Kansas City	5.00	1.00	1.00	1.00	1.00	1.00
Independent Mable St. B. C.	Rev. Chas. Teal, Independent	6.00					6.00
KENTUCKY.							
W. H. & F. M.—Bethlehem Church, Stone		5.00	1.00	1.00	1.00	1.00	1.00
W. H. M.—First Baptist Church, Lynch Mines		5.00		1.00	1.00	2.00	
King's Daughter—Calvary Bap. Church	Mrs. Mary V. Parrish, Louisville	5.00					5.00

STATISTICAL TABLE—Continued.

NAME OF ORGANIZATION	NAME OF DELEGATE	Total Amount Sent	Home Mission	Foreign Mission	Education Foreign Students	Sixth Sunday School	General Expense
M. S. of W. Chestnut Street Baptist Ch.	Mrs. Ira Ballard, Rev. Wm. Johnson, Louisville						
Baptist Woman's Missionary Convention	Mrs. Mary V. Parrish, Mrs. Mary E. Hampton, Mrs. Ira Ballard, Mrs. Fannie E. Givens, Mrs. Vienna Parker, Mrs. Carrie Craine, Mrs. Birdie Briddle, Mrs. Lillie Silkman, Louisville	10.00		5.00	1.00	3.00	1.00
M. S.—Green St. Bap. Ch.	Rev. H. W. Jones and Mrs. Carrie Craine, Louisville	78.75		78.75			
		10.00	2.50	2.50			2.50
LOUISIANA.							
The Avenue Baptist Church, Shreveport		3.00				3.00	5.00
Mission Band—Antioch B. C., Shreveport		5.00					
H. M. S. First Free Mission Church	Mrs. Victoria J. Johnson, Mrs. Alma N. Johnson, Miss Natlie Jacque, Mrs. Alice Houston, New Orleans						
Woman's Convention Thirteenth District	Shreveport	5.00	1.00	2.00	1.00	1.00	1.00
Calcasein Union District Woman's Association	Mrs. Octavia Pugh, Miss E. L. Captain, Mrs. Anna Justis, Mrs. Fannie Bolli-						
Woman's Circle—Mt. Hermon Baptist Church		15.00	1.50	2.00	2.50	2.50	1.50
Israel Band	Mrs. Annie Johnson, New Orleans	5.00		2.00		2.00	1.00
Woman's Baptist State Convention	Mrs. Amelia Leal and E. J. W. Brown, New Orleans	5.00				2.00	2.00
	Pugh	12.50	2.50		5.00	5.00	10.00
H. M. S.—Second Baptist Church	Mrs. Emmeline Douglas, Mrs. Sarah Smith	5.00		2.00	2.00		1.00
MISSOURI.							
Mission Band—Tabernacle Baptist Ch.	Mrs. A. O. Mosley, St. Louis	7.00		2.00	2.00	1.00	2.00
Beulah M. S.—St. James Bap. Ch.	Mrs. Edna Fitzhugh, Lulu Pierson, Kansas City	5.00					5.00
Women's Baptist State Convention	Mrs. Mary E. Goins, Mrs. A. J. Abington, Mrs. C. R. McDowell, Mrs. Anna Brown, Estella Diggs, L. L. Caston, Minnie Johnson, Mrs. Mary Mason	20.00				20.00	
Mission Circle—First Baptist Church	Mrs. Louise Cook, Mrs. O. Maxwell, St Louis	5.00	1.00	1.00	1.00	1.00	1.00
Missionary Circle—Pleasant Green Baptist Church	Mrs. Mamie Barry, Miss Elaine Sydnor, St. Louis	5.00	1.00	1.00	1.00		2.00
Union Baptist Mission Circle	Mrs. Ella Hunter, Mrs. M. C. Freyerson, Mrs. A. Hall, St. Louis	10.00	2.00	2.00	2.00	2.00	2.00
Antioch Woman's Convention	Mrs. Katie Boggs, Mrs. Clara E. Beel, St. Louis	10.00					5.00
Berean Woman's District	Mrs. A. H. Goins, Mrs. R. E. Lee, Mrs. Ida Johnson, Ada McField, Mrs. L. L. Caston, St. Louis	10.00					10.00
Friendship Baptist Mission Circle	Mrs. Eula Guice, Mrs. C. C. Banks, Kansas City	5.00				5.00	
Second Baptist Missionary Society	Mrs. H. W. Lackey, Mrs. Cora D. Williams, Kansas City	5.00				5.00	
M. S.—Eighth and Center Streets	Mrs. E. H. McDonald, Hannibal	5.00				5.00	
W. H. & F. M. Circle—Vine Street Baptist Church	Mrs. D. Holmes, Kansas City	5.00					5.00
Leonard Avenue Mission Circle	Mrs. Louisa Springer, Mrs. Mary Rice,	5.00				5.00	
Southern Mission Baptist Church	Mrs. Laura Jackson, Mrs. Lillia McLillimore, St. Louis			5.00			
North Missouri District Woman's Convention	Mrs. C. R. McDowell	10.00		5.00		5.00	
Children's M. S.—Pleasant Green Baptist Church	Mrs. Annie Hill, St. Louis	3.00					
MARYLAND.							
Woman's Auxiliary Baptist Church		10.00	1.00	1.00	1.00	5.00	2.00

STATISTICAL TABLE—Continued.

NAME OF ORGANIZATION	NAME OF DELEGATE	Total Amount Sent.	Home Missions.	Foreign Missions.	Education Foreign Students.	Nat'l Training School.	General Expenses.
MINNESOTA.							
The Lizzie Mission Circle Memorial Ch.	[illegible] D. Sears, Mrs. Annie O. Jordan, Mrs. Margaret Cleary, St. Paul	10.00		5.00		5.00	
MINNESOTA.							
Missionary Society Baptist Church, Minneapolis		5.00					
Iowa, Minnesota and South Dakota	Mrs. W. A. Brown, Mrs. [illegible]	20.00	2.50	2.50	2.50	2.50	10.00
MICHIGAN.							
M. S.—First Baptist Institutional Church	Rev. G. S. Guinn, Hamtramck	5.00					5.00
Lydia M. S.—Second Baptist Church	Mrs. Dee Lloyt, Benton Harbor	2.50	.50		1.00		1.00
Woman's Missionary Society	Mrs. [illegible] B. Shaw, Mrs. Annie Thomas, Detroit	5.00	1.00	1.00	1.00	1.00	1.00
W. M. S.—Mt. Olive Baptist Church	Mrs Carrie Glover, Detroit	5.00					5.00
M. S.—First Baptist Church	Tom E. M. Woods, Emma L. Reid, Hamtramck	5.00	1.00	1.00	2.00	1.00	
M. S.—Gethsemane Baptist Church	Mrs. Simon Gilbert, Mrs. A. F. Under [illegible]	5.00					5.00
M. S.—Trinity Baptist Church	Mrs. Jeanette Bryant, Pontiac	5.00					5.00
W. M.—Tabernacle Church	Rev. M. J. Morris, Detroit	5.00					5.00
MASSACHUSETTS.							
[illegible] Missionary Society	Mrs. D. S. Klugh, Boston	5.00	1.00	3.00	1.00		1.00
NEBRASKA.							
Bethel Baptist M. S.	Mrs. Lula Dudley, Omaha	5.00				3.00	2.00
M. S.—Mt. Zion Baptist Church	Mrs. E. J. Griffin and Olma Wiley, Lincoln City	5.00					5.00
W. H. F. & E. Convention	Mrs. M. H. Wilkerson, S. A. Botts, Allie Jones, Myrtle Gardner, Milhe Procter Rachel Harold, Hattie Hill, Mrs. Lenore Gray.	20.00					20.00
Mission Circle—Zion Baptist Church	Ada Woodson, Bessie Birby, Omaha	5.00					5.00
Missionary Circle—Pleasant Green Baptist Church	Mrs. Iren Sharp, Omaha	5.00					5.00
W. H. & F. M. & E. Convention	On Miss Burroughs Salary, $27.00						
MISSISSIPPI.							
H. M. S.—Second Baptist Church	Mrs. Maggie Jordan, Laurel	5.00	.50	.50	.50	.50	1.00
H. M. S.—St. Elmon Church	Mrs. F. B. Tate	5.00		1.00	1.00	2.00	1.00
New Prospect Mission	Mrs. F. B. Tate	5.00				5.00	
General Baptist Convention Auxiliary of Mississippi	Mrs. A. A. Cosey, M. J. Walker, Mrs. L. C. Battle, M. A. Edwards, R. R. Harris, E. A. Eskridge, F. J. Dove, Mrs. R. D. Tate, E. B. Hogan, T. B. Hampton, W. D. Thomas	53.00				25.00	28.00
Grenada W. M. S.	Mrs. E. A. Eskridge, Grenada	5.00					
First Enterprise District Convention	Mrs. T. J. Wilson, Mrs. Maggie Jordan, Mrs. Rosa Harris, Mrs. L. A. Williams.	10.00	2.00	2.50		2.50	3.00
Mt. Olive District	Mrs. M. J. Scott, J. T. Davis, Mrs. Dungy	10.00	1.00	3.00	3.00	2.00	1.00
Second New Hope District Convention	Mrs. T. J. Doane, Palo Alto	11.00	2.00	2.00	2.50	2.00	
District Convention	Mrs. T. J. Wilson, Mrs. M. J. Scott, and M. Jordan	10.00				5.00	5.00
East Mississippi Woman's H. & F. Convention		20.00	2.00	6.00		2.00	
OHIO.							
West Carrollton Missionary Bethel Baptist Church		5.00					

STATISTICAL TABLE—Continued.

NAME OF ORGANIZATION	NAME OF DELEGATE	Total Amount Sent	Home Missions	Foreign Missions	Education Foreign Students	Sarl Training School	General Expenses
NEW JERSEY.							
M. S.—Union Baptist Church	Rev. Jeremiah P. Gregory, Atlantic City	5.00					5.00
M. S.—Fountain Baptist Church	Miss V. A. Johnson and Miss Ruby Dodson, Summit	10.00			4.00	5.00	1.00
Missionary Band—First Shiloh Church Buffalo		15.00		5.00		5.00	5.00
M. C.—Salem Baptist Church	Elizabeth B. Thomas, Jersey City	5.00	1.00	1.50		2.50	
NORTH CAROLINA.							
Missionary Society	Mrs. Lena Whitesides, Black Mt.	5.00					
OHIO.							
Woman's Missionary Society—Sekitan		2.00					
Second Baptist Mission, Akron		5.00		5.00			
Baptist Woman's City Union	Mrs. Gertrude B. Crable, M. B. Anderson, Cleveland						
W. H. & F. M.—Macedonia	Cleveland	10.00		1.00			5.00
ONTARIO.							
Woman's Home and Foreign Mission Society—Amherstring Association, Windsor		10.00					
OKLAHOMA.							
State Woman's Convention	Mrs. M. L. Griffin, Mrs. L. A. Jack-	20.25		2.00	2.00	2.00	12.25

Creek District Association		10.00	2.00	2.00	2.00	2.00	
St. John Home Mission Society	Mrs. L. Stoner and Rev. J. N. Johnson, Oklahoma City	5.00				5.00	
Calvary Missionary Society	Mrs. M. J. Brockway, Mrs. Hattie Wim-	5.00					5.00
Mt. Zion Missionary Society	Mrs. Ruth Vance, Mrs. [illegible] Little, Tulsa	10.00		5.00			5.00
W. M. S.—Tabernacle Baptist Church	Mrs. Della Rodgers, Mrs. A. M. Smith	5.00					5.00
First Baptist Mission Society	Mrs. Fannie Morgan, Mrs. Maggie Waters, Tulsa	5.00		1.00	1.00	1.00	2.00
District Woman's Convention	Mrs. M. A. Jones, Mrs. M. L. Little, Mrs. J. D. Prove, Oklahoma City	10.00			5.00	5.00	
East Side Mission Circle	Rev. J. A. Anderson, Mrs. M. Whittaker, Okmulgee	5.00	1.00	1.00		2.00	1.00
M. S.—Fairview Baptist Church, Oklahoma City		5.00					5.00
PENNSYLVANIA.							
Woman's State Convention	Mrs. A. East, Mrs. S. W. Layton, Mrs. Josie Graham, Mrs. J. C. Austin, Mrs. Ruth L. Bennett, Mrs. T. D. Atkins, Mrs. L. L. Cary, Mrs. Arthur Pollard	20.00				5.00	
M. S.—Holy Trinity Baptist Church	Mrs. Josie Graham, Philadelphia	5.00		2.00		2.00	
M. S.—St. John's Baptist Church	Mrs. Caroline McPherson, Philadelphia						3.00
Lydia M. S. Union Baptist Church	Mrs. Alice Tucker, Rev. G. W. Parks, Philadelphia	20.00		5.00	5.00	5.00	6.00
Woman's M. S.—Baptist Church	Mrs. Amanda East, Williamsport	7.00				2.00	5.00
Willing Workers—Ebenezer Baptist Ch.	Mrs. Amanda East, Williamsport	5.00					5.00
Malinka M. S.—Shiloh Baptist Church	Mrs. A. R. Robinson, Mrs. Arthur Pollard, Philadelphia	25.00		5.00		5.00	5.00
Parker St. Baptist Church Mission	Mrs. Bettie Clark, Rev. J. T. Smith, Philadelphia	5.00	.50	2.00	1.00	.50	1.00
Little Reaper M. C.—Shiloh Bap. Ch.	Mrs. Amanda East, Williamsport	2.50		1.00		1.00	.50
H. M. C.—Calvary Bap. Ch.	Mrs. Ruth L. Bennett, Chester	5.00		1.00	1.00	1.00	2.00
Senior C.—Ebenezer Bap. Ch.	Mrs. Mary Parks, Mrs. A. B. Cary, Pittsburg	5.00					5.00
Missionary Circle—Central Bapt. Ch.	Mrs. Bettie Mychkens, Mrs. Lucile Buckner, Pittsburgh	5.00					5.00
SOUTH CAROLINA.							
Woman's State Convention		285.00		285.00			

STATISTICAL TABLE—Continued.

NAME OF ORGANIZATION	NAME OF DELEGATE	Total Amount Sent.	Home Missions.	Foreign Missions.	Education Foreign Students.	Nat'l Training School.	General Expenses
TENNESSEE.							
M. & E. S.—First Baptist Ch.	Chattanooga	10.00				5.00	5.00
Mt. Zion Baptist Church	[illegible]	5.00					5.00
W. M. S.—Monumental Church	Chattanooga	13.00					
M. S.—St. James Bap. Ch.	Highland Park	5.00					
M. S.—First Bap. Ch.	Gallatin	5.00		3.00			2.00
Missionary & Educational Society	Johnson City	5.00					5.00
Tennessee Baptist State Convention	Mrs. W. A. Townsend, Mrs. V. W Broughton, Mrs. F. P. Cooper, Mrs. C E. Dickerson, Mrs. E. W. D. Isaac, Mrs. E. L. Brown, Mrs. Anna R. Haynes, Mrs. Mary Woods, Mrs. M. H. Flowers, Mrs. A. B. Grisby	20.00	2.50	2.50	5.00	5.00	5.00
Ladies M. S.—First Baptist Church, Nashville		5.00					
W. M. S.—First Baptist Church, Nashville	Mrs. J. T. Shelby, Mrs. Julia Dancey	5.00					5.00
M. S.—Baptist Church, Nashville	Mrs. J. H. Murdix, Mrs. E. M. Lawrence	5.00					
TEXAS.							
Antioch Mission, Houston	Mrs. [illegible] Mrs. M. Sharkie	5.00	1.00		1.00	2.00	1.00
W. [illegible] S.—True Light Baptist Church Dallas	Mrs. G. H. Washington, Mrs. G. W. Wilson	5.00	1.00	1.00	1.00	1.00	1.00
West Texas District Convention	Mrs. H. G. Nelson	5.00					5.00
Willow Grove District	Mrs. A. E. Johnson	5.00					5.00
Trinity Valley Woman's District Conv.	A. C. E. Wilson, G. Henry, P. Shepherd, M. Franks	10.00		1.00	1.00		8.00
Northwestern Baptist Woman's Convention	Mrs. J. N. Moss, Mrs. E. A. Wilson, Mrs. M. S. Jones, Mrs. M. A. Collins	10.00	2.00	2.00	2.00	2.00	2.00
W. B. Convention Auxiliary to E. M. & E. Convention of Texas	Mrs. Edna Strickland, Mrs. L. J. McNorton, Mrs. M. S. Jones, Mrs. Alsobrook, Mrs. Ida L. Boone, Mrs. M. Sharkie, Mrs. M. O. Nelson, Rev. A. L. Boone	20.00					20.00
Zion Bap. Convention	Mrs. T. E. Y. Pollard	10.00					10.00
Woman's Auxiliary to Cypress Baptist District	Mrs. S. J. Alsobrook, Mrs. M. J. Riddle	10.00	2.00	2.00	2.00	2.00	2.00
Lincoln Southern Convention	Mrs. M. A. Black, Mrs. L. A. Jones, Rev. J. W. Edwards, Rev. A. Oliver, Houston	10.00					
Friendship District	Mrs. L. B. Lane, Rev. A. L. Boone, Mrs. Cora Smith, Mrs. I. L. Boone	10.00				10.00	
Mt. Gilead H. M. S.	Mrs. B. Lane, Mrs. I. L. Boone, Ft. Worth	5.00					5.00
Woman's Missionary Union—New Hope Baptist Church, Dallas	Mrs. Adah F. Lewis, Mrs. Hattie L. Bland, Mrs. Rosa E. Watson, Richmond	5.00					5.00
VIRGINIA.							
Ladies' Friendship Missionary Society		75.00		50.00		[illegible]	[illegible]
WEST VIRGINIA.							
Women's H. & F. Missions, Gypsy		5.00		.25	.75	.75	2.00
Chesnut Grove, Junior Mission, Wheel-		1.00					
W. H. M.—St. John Church, Raleigh		5.00					
W. M. S.—Harper's Ferry, Harper's Ferry		5.00				2.00	3.00
H. & F. M. Shiloh Church, Sharples		5.00					
M. S.—Bethlehem Baptist Church, Farm-		5.00					

STATISTICAL TABLE—Continued.

NAME OF ORGANIZATION	NAME OF DELEGATE	Total Annual Dues	Home Missions	Foreign Missions	Education Foreign Missions	Bible & Publication	General Expenses
WASHINGTON.							
Mt. Hope Baptist Church, Yakima	Mrs. Ida F. Bates, Mrs. Mary E. Goins,	1.00					
Western Baptist Woman's Convention	Mrs. Eva T. Dean, Mrs. W. A. Brown, Mrs. M. H. Wilkinson, Mrs. S. A. Mos-						
	ley.	20.00		5.00	5.00	10.00	
WYOMING.							
H. F. M. S. Mt. Zion Church, Superior		5.00					
WISCONSIN.							
Zion Baptist Mission Circle	Rev. Miller Fisher, Racine	5.00					
W. M. S.—Mt. Ollie Bap. Ch.	Rev. S. Harper, Milwaukee	1.00				5.00	
W. S.—Mt. Zion Baptist Church	Mrs. [illegible] Cunnage, Milwaukee	5.00	1.00	1.00	1.00	1.00	1.00

ANNUAL MEMBERS.

Miss A. J. Brown, Houston, Texas.
Mrs. M. E. Ross, Rome, Ga.
Mrs. Gertrude Johnson, Jefferson City, Mo.
Mrs. Alice E. Webb, Williamston, S. C.
Mrs. M. F. Dixon, Selma, La.
Mrs. Annie C. Jordan, St. Paul, Minn.
Mrs. M. M. Kimbal, Washington, D. C.
Mrs. Mattie Stewart, Louisville, Ky.
Mrs. Mae W. Bucker, Pratt, Kansas.
Mrs. Dora Thompson, Evansville, Ind.
Mrs. Mabel V. Gray, Los Angeles, Calif.
Mrs. H. C. Anderson, Anderson, S. C.
Mrs. Julia Dorsey, New Orleans, La.
Mrs. Margaret Washington, Williamsport, Pa.
Mrs. Geneva L. Staula, Montgomery, W. Va.
Mrs. Frances E. Hesbon, Detroit, Mich.
Mrs. Lula Cook, St. Louis, Mo.
Mrs. E. G. B. North, Chicago, Ill.
Mrs. Laura Strode, New Orleans, La.
Mrs. Patsy McCoy, Vicksburg, Miss.
Mrs. L. W. Tyrrell, Lynchburg, Va.
Mrs. J. V. Wilkerson, Montgomery, W. Va.