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JOURNAL

OF THE

Forty-second Annual Session

OF THE

National Baptist Convention

HELD WITH THE

Baptist Churches

St. Louis, Missouri

December 6-11, 1922

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December 6-11, 1922

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 messenger representing such organization. The money to be paid for representation by the above named bodies may be paid to any one of the Corresponding Secretaries of any of the Boards for

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the objects of the work fostered by the Convention at any time during the year.

(b) Life.—Any one in good standing in any regular Missionary Baptist Church and in harmony with the spirit, object and purpose of this Convention, may become a life member by the payment of Twenty-five Dollars ($25.00) at the time of enrollment.

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

ARTICLE IV.—QUALIFICATIONS.

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

ARTICLE V.—OFFICERS.

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 drawn on the Treasurer for such an amount that may be voted by the Convention or ordered by the Board of Directors.

He shall sign for 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 3. 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 officers. He shall attest all legal documents which may be executed by the Convention or ordered by the Board of Directors. He shall issue and sign all orders on the Treasurer, and, in a general way, perform the usual duties of that officer, and at each annual meeting submit such an annual report as the Convention or the Board of Directors may require. For his services he shall receive Four Hundred Dollars ($400.00), and necessary office expenses.

ASSISTANT SECRETARIES.

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

TREASURER.

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

AUDITOR.

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

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

STATISTICIAN.

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

THE BOARDS.

Section 9. Each of the various Boards, as named in Article V. of this Constitution, shall consist of one member from each State and Territory represented in the Convention, except in the State in which the Board is located; and in that event, that Board shall have eight additional members from that State. The said members of the various Boards shall be nominated by the delegation from their States and Territories and confirmed by the Convention. Each Board may, out of its own members, create an Executive Committee, with not less than five nor more than nine members, who shall be residents of the State in which the Board is located.

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

CHAIRMAN AND VICE-CHAIRMAN.

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

RECORDING SECRETARY.

Section 11. The Recording Secretary shall keep a true and complete 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 legal documents of his Board. For his service he shall receive such compensation as the Board of Directors may fix.

BOARD OF DIRECTORS.

Section 13. The Board of Directors shall consist of the Vice-Presidents of the various States and Territorial Conventions represented at each annual session, the President, the Vice-President-at-Large, the Secretary, the Treasurer, the Auditor, the Statistician, the Attorney and the Assistant Secretaries of the Convention—a majority of whom shall constitute a quorum for the transaction of business. The Board of Directors shall organize by electing a Chairman and a Secretary, who shall perform the duties usually assigned to like officers. It may, if so desired, create from among its own body such sub-committees as it may deem proper, and make such rules and regulations not inconsistent with the Constitution as it may deem necessary.

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

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

AMENDMENTS.

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

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

Revised, read and approved by the National Baptist Convention of the United States of America when in session in Savannah, Ga., September, 1916, and adopted September, 1917.

REVISED CONSTITUTION AS ADOPTED AT THE 1920 SESSION.

PREAMBLE.

Whereas, it was the sense of the Negro Baptists of the United States as represented in the several Missionary Baptist organizations convened in Atlanta, Ga., September 28, 1895, and known as the Baptist Foreign Mission Convention, hitherto engaged in mission work on the west coast of Africa; the National Baptist Convention, which had been doing mission work in the United States; the National Baptist Educational Convention charged with the educational interest of the Negro Baptists, that these organizations should unite into one organization for the purpose of putting into effect the benevolent intentions of their constituents by eliciting, combining and directing the energies of the denomination,

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

ARTICLE I.—NAME.

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

ARTICLE II.—BUSINESS AND OBJECTS.

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

ARTICLE III.—MEMBERSHIP.

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

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

(b) Life. Any one in good standing in any regular Missionary Baptist Church and in harmony with the spirit, objects and purposes of this Convention may become a life member by the payment of Twenty-five Dollars ($25.00), at the time of enrollment.

(c) Annual. Anyone 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 good and regular standing of some regular Baptist Church in union with the churches of this Convention, and must furnish satisfactory evidence of their genuine piety and fervent zeal in the Master's cause.

ARTICLE V.—OFFICERS.

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

ARTICLE VI.—TREASURER.

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

Section 2. The Treasurer of each Board shall faithfully account for all money coming into his hands. He shall keep a regular entry of all receipts and disbursements and shall make report of the same to the Convention wherever it shall be in annual session and to the Board whenever required to do so. Before entering upon the duties of his office, the Treasurer shall be required to give to the Chairman of the Board or 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 and of 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 officers involved from having a survey and audit of their accounts when in their judgment such a survey and audit may be necessary.

ARTICLE IX.—STATISTICIAN.

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

ARTICLE X.—QUALIFICATIONS OF BOARD MEMBERS.

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

ARTICLE XI.

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

ARTICLE XII.—MISSIONARIES.

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

ARTICLE XIII.—AMENDMENTS.

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

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

Yrs.	Cities	Presidents	Secretaries
1880	Montgomery, Ala.	Rev. W. H. McAlpine	Rev. J. M. Armstead
1881	Knoxville, Tenn.	Rev. W. H. McAlpine	Rev. J. M. Armstead
1882	Macon, Ga.	Rev. W. H. McAlpine	Rev. W. R. Pettiford
1883	Manchester, Va.	Rev. J. Q. A. Wilhite	Prof. J. E. Jones
1884	Meridian, Miss.	Rev. J. A. Foster	Rev. H. H. Mitchell
1885	New Orleans, La.	Rev. W. A. Brinkley	Rev. S. T. Clanton, B.D.
*1886	St. Louis, Mo.	Rev. W. J. Simmons, D.D.	Rev. S. T. Clanton, B.D.
1887	Mobile, Ala.	Rev. W. J. Simmons, D.D.	Rev. S. T. Clanton, B.D.
1888*	Nashville, Tenn.	Rev. W. J. Simmons, D.D.	Rev. J. L. Cohran
1889	Indianapolis, Ind.	Rev. W. J. Simmons, D.D.	Rev. J. L. Cohran
1890	Louisville, Ky.	Rev. W. J. Simmons, D.D.	Rev. J. L. Cohran
1891	Dallas, Texas	Rev. E. M. Brawley, D.D.	W. H. Steward
1892	Savannah, Ga.	Rev. M. Vann	W. H. Steward
1893	Washington, D. C.	Rev. M. Vann	W. H. Steward
1894	Montgomery, Ala.	Rev. E. C. Morris, D.D.	W. H. Steward
1895	Atlanta, Ga.	Rev. E. C. Morris, D.D.	W. H. Steward
1896	St. Louis, Mo.	Rev. E. C. Morris, D.D.	W. H. Steward
1897	Boston, Mass.	Rev. E. C. Morris, D.D.	W. H. Steward
1898	Kansas City, Mo.	Rev. E. C. Morris, D.D.	W. H. Steward
1899	Nashville, Tenn.	Rev. E. C. Morris, D.D.	Prof. W. L. Cansler
1900	Richmond, Va.	Rev. E. C. Morris, D.D.	Prof. W. L. Cansler
1901	Cincinnati, Ohio	Rev. E. C. Morris, D.D.	Prof. W. L. Cansler
1902	Birmingham, Ala.	Rev. E. C. Morris, D.D.	Prof. W. L. Cansler
1903	Philadelphia, Pa.	Rev. E. C. Morris, D.D.	Prof. W. L. Cansler
1904	Austin, Texas	Rev. E. C. Morris, D.D.	Prof. W. L. Cansler
1905	Chicago, Ill.	Rev. E. C. Morris, D.D.	Prof. W. L. Cansler
1906	Memphis, Tenn.	Rev. E. C. Morris, D.D.	Prof. W. L. Cansler
1907	Washington, D. C.	Rev. E. C. Morris, D.D.	Prof. W. L. Cansler
1908	Lexington, Ky.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1909	Columbus, Ohio	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1910	New Orleans, La.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1911	Pittsburgh, Pa.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1912	Houston, Texas	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1913	Nashville, Tenn.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1914	Philadelphia, Pa.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1915	Chicago, Ill.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1916	Savannah, Ga.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1917	Muskogee, Okla.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1918	St. Louis, Mo.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1919	Newark, N. J.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1920	Indianapolis, Ind.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1921	Chicago, Ill.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1922	St. Louis, Mo.	Rev. W. G. Parks, D.D.	Prof. R. B. Hudson

*CALL FOR A NATIONAL CONVENTION OF COLORED BAPTISTS.

Dear Brethren: April 5, 1886, an open letter to the Baptist clergy and laymen was issued by Rev. Wm. J. Simmons in American Baptist, asking if we should have a National Convention to discuss questions of interest to our beloved denomination. At that time the following reasons were given:

1. To promote personal piety, sociability and a better knowledge of each other.
2. To be able to have an understanding as to the great ends to be reached by the denomination.
3. To encourage our literary men and women, and promote the interest of Baptist literature.
4. To discuss questions pertaining especially to the religious, educational, industrial and social interests of our people.

5. To give an opportunity for the best thinkers and writers to be heard.
6. That, united, we may be more powerful for good and strengthen our pride in the d- nomination.

Having been solicited to write the Call by many whose names and endorsements are hereun- affixed, the Call is hereby made by their advice and solicitation for said convention to me- at St. Louis, Mo., August 25, 1886, 10 o'clock a.m., in the First Baptist Church, and th- pastor thereof is hereby requested to serve as a Committee of Arrangements, with power t- select his associates.

Wm. H. Steward, Louisville, Ky., and Rev. R. H. Cole, 2609 Goode Avenue, St. Louis, a- hereby requested to serve as a Committee on Transportation.

WM. J. SIMMONS.

The chronological report in our National Baptist Minutes is hereby corrected, viz.: Th- parties as they appear below were officers of the Foreign Mission or National Educational Co- ventions, as were their predecessors. Said conventions merged into the National Baptist Co- vention in 1886 or met co-jointly with it, or otherwise.

FOREIGN MISSION OR NATIONAL EDUCATIONAL CONVENTION

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

There was no convention of such national scope as the National Baptist Convention, 188- The Foreign Mission Convention, however, having been organized in 1880, the National Bapti- Convention accepts that date as the starting point.

LIFE MEMBERS OF THE NATIONAL BAPTIST CONVENTION.

ALABAMA.

Mrs. R. E. Pitts, Uniontown.
Mrs. R. T. Pollard, Selma.
Rev. A. J. Stokes, D.D., Montgomery.
Rev. G. L. Thornton, D.D., Birmingham.
Prof. R. B. Hudson, A.M., Selma.
Rev. C. L. Fisher, D.D., Birmingham.
Rev. R. T. Pollard, D.D., Selma.
Rev. J. D. Maddox, D.D., Eufaula.
Rev. C. J. Davis, B.D., Montgomery.

CALIFORNIA.

Rev. T. L. Griffith, Los Angeles.
Rev. G. C. Coleman, D.D., Oakland.

CONNECTICUT.

Rev. J. C. Jackson, D.D., Hartford.

FLORIDA.

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

GEORGIA.

Rev. E. R. Carter, D.D., Atlanta.

ILLINOIS.

Rev. Wm. Gray, D.D., Chicago.
Rev. E. T. Martin, D.D., Chicago.
Rev. D. H. Harris, D.D., Chicago.
Rev. W. H. Bowen, D.D., Chicago.

INDIANA.

Rev. C. H. Johnson, D.D., Indianapolis.

KENTUCKY.

Mrs. M. E. Stewart, Louisville.
Rev. John H. Frank, D.D., Louisville.
Rev. W. H. Craighead, D.D., Louisville.
Mr. William H. Stewart, Louisville.
Rev. C. H. Parrish, D.D., Louisville.
Rev. H. W. Jones, D.D., Louisville.

LOUISIANA.

Rev. Jno. H. Mays, D.D., Shreveport.
Rev. R. A. Mayfield, D.D., Homer.
Rev. Jackson Acox, New Orleans.

MASSACHUSETTS.

Rev. D. S. Klugh, D.D., Boston.

MISSISSIPPI.

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

MISSOURI.

Rev. H. H. Harris, D.D., St. Louis.
Rev. W. H. Young, D.D., Springfield.

NEBRASKA.

Rev. E. H. McDonald, D.D., Omaha.

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. Arthur D. Chandler, New York.
Rev. Kemball Warren, Brooklyn.

PENNSYLVANIA.

Rev. W. F. Graham, D.D., Philadelphia.
Rev. D. D. Gibson, Philadelphia.
Rev. C. Cunningham, Ardmore.
Rev. J. R. Bennett, D.D., Chester.
Rev. L. Cunningham, Ardmore.

TENNESSEE.

Rev. H. Allen Boyd, Nashville.
Prof. E. T. Brown, Nashville.
Rev. T. O. Fuller, D.D., Memphis.
Rev. O. L. Hailey, D.D., Nashville.

TEXAS.

Rev. T. H. Dailey, Palestine.
Rev. A. T. Stewart, D.D., Tyler.
Prof. D. Abner, Jr.

VIRGINIA.

Rev. H. T. White, Clifton Forge.
Mrs. A. Graham, Richmond.
Rev. W. J. Hackett, Covington.
Rev. W. H. Brown, D. D., Roanoke.
Rev. A. A. Galvin, D.D., Danville.

OFFICIAL DIRECTORY OF THE NATIONAL BAPTIST CONVENTION.

PRESIDENT-AT-LARGE.

Rev. L. K. Williams, D.D.---Chicago, Ill.

VICE-PRESIDENT-AT-LARGE.

Rev. W. M. Taylor, D.D.---Baton Rouge, La.

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, Tex.
Rev. E. H. McDonald, D.D.---Omaha, Neb.
Rev. J. M. Nabritt, D.D.---Atlanta, Ga.

TREASURER.

Rev. A. J. Stokes, D.D.---Montgomery, Ala.

STATISTICIAN.

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

AUDITOR.

Prof. E. D. Pierson, A.M.---Houston, Tex.

GENERAL MISSIONARY.

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

SUPERINTENDENT OF EVANGELISM.

Rev. A. Wilbanks, D.D.---Washington, D. C.

STATE VICE-PRESIDENTS.

Alabama—Rev. D. V. Jemison, D.D.---Selma
Arkansas—Rev. J. R. Jamerson, D.D.---Menifee
California—Rev. R. N. Holt, D.D.---Los Angeles

Connecticut—Rev. J. C. Jackson, D.D.....Hartford
District of Columbia—Rev. W. H. Jernigan, D.D.....Washington
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PROGRAM OF THE FORTY-SECOND ANNUAL SESSION OF THE NATIONAL BAPTIST CONVENTION, ST. LOUIS, MO., DECEMBER 6-11, 1922.

MOTTO—"THE RISEN CHRIST."

FIRST DAY—Wednesday.

2:00 Devotions by Revs. W. D. Carter, D.D., Washington; H. H. Coleman, Georgia; Moses Williams, D.D., Kansas.
2:30 "The Risen Christ, the One Abiding Theme of Successful Evangelism."—Rev. R. B. Bradby, D.D., Michigan.
2.45 Welcome Addresses:
On behalf of the State, Governor Hyde.
On behalf of the City, Mayor Keil.
On behalf of the Baptists of the state, Rev. J. T. Caston, D.D., President Baptist State Convention of Missouri.
On behalf of other denominations, Rev. B. F. Abbott, D.D., Union Memorial M. E. Church.
On behalf of the teachers of the city, Prof. F. L. Williams.
On behalf of the Baptists of the city, Rev. H. H. Harris, D.D., Dr. W. H. Harris, Master of Ceremonies.
4:30 Response, Rev. A. A. Cosey, D.D., Mississippi; Attorney C. M. Robinson, Louisiana.

Evening.

8:00 Devotions, Rev. James A. Mitchell, Tennessee; E. K. Nicholson, D.D., Iowa; H. Powell, D.D., District of Columbia.
8:15 Address—"The Risen Christ, the Guarantee of Individual and Society Redemption," Rev. Albert J. Green, D.D., Maryland.
8:30 Annual Sermon, Rev. L. K. Williams, D.D., Illinois; Alternate, Rev. W. W. Allen, D.D., Maryland.
Announcing Enrollment and Finance Committees.
Collection.
Benediction.

SECOND DAY—Thursday.

10:00 Opening Remarks, Rev. W. G. Parks, D.D.
10:20 Devotions by Revs. J. B. Adams, D.D., New York; S. A. Moseley, D.D., Missouri; H. R. Cooper, D.D., Connecticut.
10:30 Address—"The Risen Christ, the Author and Inspiration of Christian Missions." Rev. James N. Williams, Kentucky.
10:45 Reading and approving program, announcing committees.
11:00 Report of Enrollment Committee.
11:10 Annual Address.
Report of officers and election of same.
1:10 Recess.

Afternoon.

2:30 Devotions by Revs. A. C. Ross, D.D., Louisiana; H. B. Holmes, D.D., Indiana; T. B. Miles, D.D., Mississippi.
3:00 Report of Foreign Mission Board.
4:00 Report of Benefit Board.
5:00 Report of B. Y. P. U. Board.

Evening.

8:00 Devotions by Revs. H. M. Moore, South Carolina; T. H. Dwelle, North Carolina; R. B. Bell, Tennessee.
8:20 Stereopticon views and lecture, Rev. J. E. East, D.D., Pennsylvania.
8:30 Sermon, Rev. E. W. Perry, D.D., Oklahoma;
Alternate, Rev. L. G. Jordan, D.D., Pennsylvania.
Collection.
Benediction.

THIRD DAY—Friday.

9:00 Devotions by Rev. H. H. Lowe, D.D., Mississippi; P. C. Callahan, D.D., Alabama; J. W. McCrary, D.D., Arkansas.
9:15 Address—"The Risen Christ Proclaimed in the Church Ordinances, Baptism and the Lord's Supper," Rev. J. E. Nash, D.D., New York.
9:30 Report of Publishing Board.
10:30 Report of Church Extension Board.
11:30 Address, Rev. W. T. Amiger, D.D., Monrovia, Liberia.
12:15 Report of Home Mission Board.
1:15 Recess.

Afternoon.

2:30 Devotions by Revs. J. B. Glover, D.D., Michigan; J. B. Gaston, Missouri; George H. Washington, Texas.
3:00 Report of Educational Board.
4:00 Report of Auditor.
Report of Corresponding Secretary, L. G. Jordan.
5:00 Address, Hon. Carter G. Woodson.
5:30 Address, Dr. George W. Haynes.

Evening.

7:30 Panoramic Views by Sunday School Publishing Board.
8:00 Address, Judge William Harrison, Chicago, Ill.
Introduction, Rev. E. B. Topp. D.D., Mississippi.
8:30 Address, Rev. P. James Bryant, D.D., Atlanta, Ga.
Introduction, Rev. W. M. Taylor, D.D., Louisiana.

FOURTH DAY—Saturday.

9:00 Devotions by Revs. H. C. Caldwell, California; C. P. McKinney, D.D., Florida; W. A. Epps, D.D., New Jersey.
9:15 "The Risen Christ, The Pledge and Promise of the Christian's Victory and Eternal Life," Rev. F. L. Sanders, D.D., Alabama.
9:30 Announcing Committees, Board Members and Vice-Presidents by State Delegations.
9:45 Consideration and Adoption of Reports.
10:45 Introduction of Fraternal Messengers.
11:45 Business Session.

12:15 Memorial Services, conducted by Rev. A. J. Stokes, D.D., Alabama.

Afternoon.

2:30 Devotions by Revs. T. T. Love, Oklahoma; A. Hawkins, Ohio; E. M. Morton, D.D., Alabama.
3:00 Report of Committee on Race Relations.
3:30 Address, "The Visible and Invisible Why of the National Baptist Convention." Rev. James S. Anderson, Oklahoma.
4:00 Miscellaneous Business.

Evening.

7:30 Evangelistic Services, Rev. J. W. Bailey, D.D., Superintendent of Evangelism, presiding.
Devotions, Revs. W. H. Tiln, California; Chas. B. Johnson, Missouri; W. M. Franklin, Nebraska.
8:00 Report of Evangelism.
8:30 Sermon, Rev. E. L. Harrison, D.D., Texas.
Alternate, Rev. J. W. Bailey, D.D., Texas.
Collection.
Benediction.

FIFTH DAY—Sunday.

9:30 Sunday School, conducted by the Sunday School Publishing Board.
11:00 Devotions, Revs. J. R. Matthews, D.D., Alabama; S. S. Odom, D.D., Arkansas; W. C. Cartwright, Kansas.
11:30 Sermon, Rev. E. C. Morris, D.D.
Alternates, Rev. L. P. Pinckney, D.D., Georgia.
12:30 Collection.
Benediction.

Afternoon.

3:00 Missionary Mass Meeting, Dr. A. R. Robinson, Chairman Foreign Mission Board, Master of Ceremonies.

1. Singing.
2. Scripture Lesson.
3. Prayer.
4. Singing, Chorus.
5. "How I Made My Church Become Missionary," Revs. W. C. Brown, Pittsburg; W. F. Graham, Philadelphia.
6. "What I Saw in Liberia," Mrs. Frances Givens, Louisville, Ky.
7. Solo.
8. "The Work of Our Foreign Mission Board in Liberia As I Saw It," Rev. M. J. Jackson.
9. "My Work at Suehn and Burroughs' Industrial Missions," Miss D. C. Harris, returned missionary.

10. "The Effect of the Gospel on Liberia," Dr. W. T. Amiger, Superintendent of Missions, West Africa.
11. Remarks on the work in Central America, Dr. H. D. Proud.
12. Solo.
13. Words from the field workers.
14. Words from outgoing missionaries, Rev. N. E. Stewart, E. B. Ndlaxi and S. N. Mggamgo.
15. Remarks by Dr. L. G. Jordan, Secretary Emeritus.
16. Remarks by Rev. J. E. East, Corresponding Secretary.

5:00 B. Y. P. U. Mass Meeting.

Evening.

7:30 Devotions, by Revs. J. C. Jackson, D.D., Connecticut; F. K. White, D.D., Indiana; H. B. Brunson, D.D., Arkansas.
8:00 Sermon, Rev. R. M. Caver, D.D., Arkansas.
Alternate, Rev. H. W. Jones, D.D., Kentucky.
Collection.
Benediction.

SIXTH DAY—Monday.

9:00 Devotions by Revs. J. J. Olive, D.D., Illinois; G. A. Ward, D.D., Massachusetts; H. C. Parsons, D.D., Minnesota.
9:15 Address—"The Risen Christ in Promoting Interracial Peace and Harmony," Rev. U. S. Keeling, D.D., Texas.
9:30 Report of Committees.
10:30 Report of Woman's Auxiliary.
11:00 Report of Educators, Rev. C. H. Parrish, D.D., Kentucky.
11:30 Report of Editors, Prof. J. D. Crenshaw, Tennessee; Mr. W. H. Stewart, Kentucky.

Afternoon.

2:30 Devotions by Revs. W. H. Young, D.D., Kansas; H. W. Bott, Nebraska; J. H. Mastin, D.D., Michigan.
3:00 Business Session.
4:00 Report of Statistician.

Evening.

7:30 Devotions by Revs. C. H. Johnson, D.D., Indiana; R. A. Whittaker, D.D., Florida; E. H. Gammin, Florida.
8:00 Closing Sermon, Rev. J. D. Bushell, D.D., New York.
Alternate, Rev. G. W. Harts, D.D., Utah.
Final Adjournment.

COMMITTEES.

Enrollment Committee.

Prof. Wm. H. Sa[illegible] ..... Kentucky
Rev. W. L. Varnado ..... Mississippi
Rev. W. F. Bledsoe ..... Texas
Rev. J. M. Moses ..... Pennsylvania
Rev. U. J. Robinson ..... Alabama
Rev. E. A. Morris ..... Arkansas
Rev. Abner ..... Illinois

Finance Committee.

Rev. W. F. Graham ..... Pennsylvania
Rev. Hedgman ..... Pennsylvania
Rev. R. T. Sims ..... Mississippi
Rev. W. W. Whitten ..... Tennessee
Rev. Felix Jones ..... Texas
Rev. M. F. Washington ..... Alabama
Rev. Thomas ..... Georgia
Rev. J. M. Harris ..... Arkansas
Rev. W. D. Cannon ..... Georgia

Special Finance Committee.

Rev. L. K. Williams ..... Illinois
Rev. William Taylor ..... Louisiana
Rev. P. James Bryant ..... Atlanta
Rev. W. G. Parks ..... Pennsylvania
Prof. R. B. Hudson ..... Alabama
Rev. E. C. Morris, ex-Officio ..... Arkansas

Ushers.

Rev. J. Francis Wilson ..... Kentucky
Rev. J. Francis Robinson ..... Massachusetts
Rev. A. W. DeYampert ..... Alabama
Rev. H. H. Harris ..... Missouri
Rev. George McNeal ..... Kansas
Rev. E. B. Young ..... Mississippi
Rev. E. C. Canady ..... Arkansas
Rev. J. F. Kersh ..... Oklahoma
Rev. C. W. Graham ..... Tennessee
Rev. E. P. Clombis ..... Louisiana
Rev. C. P. Smith ..... Kentucky

NOTE—Each State delegation is urged to meet as soon after arrival at St. Louis 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:

One Vice-President, Foreign Mission Board, Home Mission Board, Sunday School Publishing Board, B. Y. P. U. Board, Benefit Board, Educational Board, Church Extension Board.

COMMITTEES.

Committee on State of the Country, Committee on Resolutions, Committee on Time and Place, Committee on Obituary, Committee on Correspondence and Foreign Relations, Committee on Marriage and Divorce, Committee on Permanent Organization.

Done by order of the Executive Board.

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

Proceedings.

FORTY-SECOND ANNUAL SESSION OF NATIONAL BAPTIST CONVENTION, ST. LOUIS, MO.

Motto: "The Risen Christ."

WEDNESDAY

Memorial Session.

The National Baptist Convention of America, pursuant to the call of the Executive Committee, met in its Forty-second Annual Session in King's Theater, King's Highway, at 10:30 A. M. for Memorial Services of the late lamented chieftain, Rev. E. C. Morris, D.D., the regular program of the Convention having been set for 2:30 P. M.

President W. G. Parks made the formal opening announcement of the Memorial Service, and music, "Waiting for Me," was rendered by a large chorus. A fervent prayer was offered by Rev. J. H. Smith, D.D., Georgia. The Scripture lesson was read from 1 Cor. 13th chapter, beginning with the 12th verse, by Rev. W. J. Winston, D.D., Maryland. Rev. W. L. Boyd, D.D., Alabama, invoked the presence and leadership of the Holy Spirit in an earnest prayer. The chorus rendered a beautiful and inspiring selection, "Only One."

Timely and sane suggestions upon decorum were made by President Parks, a list of prominent leaders from the several states being secured. A short memorial address was made by Rev. W. F. Graham, D.D., Pennsylvania, when President Jamison of Arkansas spoke in part as follows:

"Mr. President, Brethren of the Convention:

Dr. E. C. Morris, though born in Georgia, spent most of his entire life useful in the state of Arkansas; forty-three years a resident of the one city of Helena, pastor of the great Centennial Baptist Church, where he was the successful pastor and leader of the Baptist forces of his state. He was the actual leader of man, religion and soul and the work of his denomination. He persevered until the end, September 5th; and was buried on the twelfth day, when the Rev. W. G. Parks preached a most wonderful sermon on the life of our leader.

Business suspended for one half hour during the funeral of our leader. We have just closed one of the best sessions for several years in the history of our Convention, having raised more money than in several years for denominational work. We are here from Arkansas largely with our respect of his cause. We will work by Dr. Parks in putting large things over for the Master.

Rev. E. B. Topp, D.D., Mississippi, said among other things the following:

"The life of Dr. Morris was so well known, so useful, so widespread until we as a race cannot help but be proud of him, and the way in which he led us. The state of Mississippi has stood by Dr. Morris. We have never had an occasion to neglect to stand for him, the state which he has stood loyally by and done a great work for. We have never put as much burden on him as the point of a pin. Let the spirit of Morris hover over this great Convention."

"I Am on My Way to Glory" was sung by Prof. J. H. Smiley, Kentucky. Among the things said by Rev. J. M. Nabrit, D.D., Georgia, were:

"President and Members of the Convention: It would have been difficult to have been the leader that he was. He was born in a state of great characters, he hailed from the State of Georgia, and it was my good fortune to have been in Murray County in Georgia where Dr. Morris first saw the light.

Georgia was loyal to him. We have watched our chieftain, we always liked to hear him preach. In all of his sermons, Jesus Christ was represented. He believed what he preached, and lived up to the measure of a man in Christ Jesus. He was no tremor, no charmeter like that can go down. Heaven has gained a soul. It is a pleasure to be a leader when everything goes well. He stood by strong and true; no one can ever say that they heard a word of complaint coming from the lips of our great chieftain. He never showed any signs of malice."

The chorus rendered "Jesus for Me."

Rev. B. J. F. Westbrooks, D.D., Indiana, said in part the following:

"President, Brethren and Sisters:

I am a little bit surprised to know that I would be called upon to speak at this time. I will have to have a little time to get myself together. I have been pleased very much to hear what the brethren have been saying.

Since the death of Dr. Morris I have read my Bible and find that God has been taking men to heaven ever since He took the first man. The going in of men brings new visions. About eighteen or twenty months ago first there was seen a break in the health of Dr. Morris, but it pleased the Almighty to take Dr. Morris in the height of his glory. Dr. Morris, as has been said, was a prophet. He stood forth and did his duties. I think that the Convention is called upon by God to take new notice of our steps. Remember Dr. Morris kindly. I feel that the useful life of Dr. Morris will inspire other men to follow his steps."

Rev. W. A. Bowren, D.D., Kansas, among other things, said:

"Mr. President and members of the Convention, I am sure that of all of the organizations comprising this great Convention that there is none that laments the death and taking away of Dr. Morris from the head of this Convention, and the conventional faction as the Convention of Kansas. We considered him a splendid character. Because of our fewness in numbers he gave us greater encouragement and always was muchly interested in the Convention. He was top full with the feeling of the infirmity of his brethren and was easily approached. He always made you feel welcome. Unlike a good many leaders, Dr. Morris was easily approached. He always made you feel welcome and that he loved you. He was always the aggressor. The thing that we commemorate that was eventful in his character and life, that as a leader we could look with pride to was that his character was untarnished. We have never known his character to be in question. I believe he was a child of destiny. I believe that if there are any people near to God he was one. I believe that he was a successful leader of this Convention because God had His child to that position, as we readily saw, because we saw that God's hand was upon him. God has some man similar to take his place."

Some things said by Rev. C. D. Douglass, D.D., Massachusetts, were:

"Brother President:

"It is quite a sad occasion to me to speak at this memorial in memory of our lamented Dr. Morris. We are living way up in the northeastern part of the country, near Canada, and because of our people living so far away from the national work it is impossible for us to come in large numbers. Dr. Morris paid us a visit some two years ago. As little as you may think about it, his words of information, as well as words of encouragement and inspiration, have never been forgotten and never will be. God bless his memory. We will miss him because it has so well been said about him, every man could approach him. O that we had more flexible leaders, more men could be brought to Christ."

Rev. W. M. Franklin, D.D., Nebraska, spoke in part as follows:

"I am a little bit surprised to know that I was called upon to speak, but still I am doing my duty. I have had the pleasure of knowing him for a number of years. The Lord said one thing to Abraham that I cannot forget—"I will bless thee and thou shalt be a blessing." Dr. Morris went through the world a blessing. Some things the Lord has done and is doing that I will never understand. I cannot understand why the Lord would take a man like Dr. Morris from us when he was at the best of his life, but he is doing the best for us. Dr. Morris was a great character. He was a leader of men. Let us hope and pray that the National Baptist Convention will not do anything that will reflect upon the character of that great mortal. Let Dr. Morris' spirit lead us. I think the Holy Spirit will lead us and we will be led aright. We will do the way that Dr. Morris would do if he were living to-day."

Rev. R. B. Roberts, D.D., Tennessee, next made an excellent address on the life and character of our late chieftain, Dr. E. C. Morris.

A solo by Mrs. J. D. Bushell, New York, was feelingly rendered. Rev. P. W. Wesley, D.D., Texas, spoke for his state.

Prof. Nix, of Illinois, sang a touching solo, "God's All-seeing Eye Is Watching You." Rev. S. E. J. Watson, D.D., Illinois, represented his state. Dr. W. H. Jernagin, D. C., spoke in part as follows:

"I am sure that all of the Christians that are assembled here this morning can say with the prophet of old, "Servant of God, well done." Dr. Morris was a man that we all loved. There are so many Baptist preachers that are not here, and so many here who cannot be Baptist preachers who would like to, who have been made to stand on their feet from one word of encouragement from Dr. Morris, some because this great man told them so. He was a man that

stood out for the right in every way. He was not only known in America, but in Europe as well. He was known throughout the world because of his great work in our Convention and for the life, my brethren, that he lived. Let us pray that the program will be carried over and that the Baptist forces will be, in time, united."

Mrs. W. S. Layten, President of the Women's Convention, presented Mrs. V. W. Broughton, Secretary. Mrs. Broughton paid a glowing tribute to our departed leader.

Rev. L. G. Jordan, D.D., Pennsylvania, in speaking of Dr. Morris said:

"Our first meeting was in 1882, forty years ago. During all these years we have been friends, and our association together has been very, very sweet indeed. Our last meeting was on August 2nd. He went out of his way to take Dr. Booker and me to the association. Now to-day I stand ready to say that the program will be carried out."

Dr. J. W. Goodgame, Alabama, spoke as follows:

"Brother President and Members of the National Baptist Convention:

"They tell us that there are certain flowers that before we discover their sweetness they must be broken up. Such was not the life of our chieftain. He did not have to die for us to get the sweetness out of his life. I met him twenty-four years ago, when I was but a boy in the ministry. He seemed to look at me and see that there was something in me. He always went out of his way to shake hands with an humble Baptist preacher and give him encouragement. The sweetness of the gospel and the life he lived, to my mind, made him nearer the Lord Jesus Christ than any man I know. I have tried to live for these years so I could see in him the gospel that he preached, humble, meek and Christlike. He was always the same Dr. E. C. Morris everywhere we met him. When I looked upon his form in Little Rock, and saw him in that statelike way, he looked as if he was just fit to lift the gavel and call the Convention to order. I said, "If death will come and take a man like this, so useful in the world, what would it do with others that are less important."

We have lost a great leader. We have achieved great things under his leadership. We have got to get the right man to lead us. Alabama followed him to a man, we were first in the alphabet and first in our loyalty to the Convention and Dr. Morris. We stand ready to go forward and build up God's kingdom."

Rev. J. Franklin Walker, D.D., Ohio, said:

"President and Brethren:

"All Ohio feels very keenly the death of our chieftain. For years we stood by him loyally and there is a great majority of our men now who have come to the Convention with sorrowing hearts when they think of that pious Christian gentleman whose presence in this Convention is absent, but his spirit is hovering over this Convention to-day. He lived so close to God that when he died we all felt his spirit and we say that from us a great statesman has gone, and I believe that we will do everything for the best in order that his great spirit may take charge and lead us on to greater heights of Christian victory. Let us think of Dr. Morris in the gentle, spiritual and loving way. Anybody could talk to Dr. Morris. He did smile so sweetly upon you. A great

leader, a great chief. Let us pray and remember his gentleness and may his memory be ever with us."

Rev. H. K. Hill, D.D., Florida, said:

"Mr. President, I am sure that we have not words to express our deepest regrets because of our great chief who passed, but thank God for his life. We are praying to-day that God will give us another leader to lead us on. But may his life be a blessing to us and that we may praise our Father by getting the inspiration from his life. May we be strengthened by his life, may we pray that God may grant us a great leader and put over this great program that is now before us."

Rev. J. C. Love, D.D., New Jersey, among other things, said:

"We are here to say, as others have said, that we also in New Jersey endorsed the leadership of Dr. Morris, and also we feel very keenly his death. tI is strange that we are never able to appreciate the greatness of a man until he has passed away. If the very kindest things had been said to Dr. Morris during his lifetime, that are now being said, as he struggled to unite the Baptist forces of the world, we might have prolonged his life. But it is strange that we are only able to say good things and appreciate a great man after he has passed away. He received many criticisms and only a few were really loyal to him. You are not able to see the better side of a wide path unless you are away from it. During the life of Dr. Morris many of us were possessed with ambition of our own. Many of us were not able to see the best of his life as we are able to see it to-day. The Baptist family has just begun to realize what we have lost in the death of Dr. Morris."

Rev. G. H. Simms, D.D., New York, and Rev. C. H. Parrish, D.D., Kentucky, represented their states.

Rev. M. D. Willis, D.D., Maryland, said among other things:

"It is indeed a pleasure to me to be here to have a word to say about Dr. E. C. Morris, a man whom I have known for a number of years, a man whom I have the greatest confidence in the world in, a man who I could not help but honor because of the life he lived and the work he did. He took a delight time and time again in giving his entire life for the benefit of others. If Dr. Morris could only come back and station himself in this building and hear the great things said about him. Dr. Morris was presided over by the greatest woman in the world, and that was my mother. We are here from Maryland first, to pay respects to Dr. Morris; second, to get the right man to lead us and to put the program over, and third, to invite the Convention to come to Baltimore."

A selection was rendered by Prof. H. B. Britt, Kentucky. Rev. S. Bates, Iowa, Rev. T. J. aCrr, Minnsota, and Rev. A. M. Johnson, D.D., Oklahoma, paid tribute for their states.

Rev. H. D. Prowd, D.D., South America, said:

"I have known Dr. Morris for thirty years, yet I am not going to say anything with regard to that. During his incumbency some children were born to the Baptist family, to the United States, in South America, in the islands of the West Indies. I remember when I was building up churches in South America, I returned to this country and received the assistance of your President, Dr. Morris. He was a great man. We will all miss him and the encouragement he gave to us in our work. Dr. Morris was faithful; Dr. Morris was able; Dr. Morris was consecrated. He is in glory."

Rev. A. J. Stokes, D.D., Alabama, spoke very touchingly of his connection officially with him. Rev. O. L. Hailey, D.D., of the Southern Baptist Convention paid a beautiful tribute to a real friend of both black and white alike. Names and states were read of those who were not permitted representation because of time. Rev. J. R. Bennett, D.D., Pennsylvania, a lifelong friend, spoke through tears. Rev. W. H. Moses, D.D., New York, by permission, spoke.

Telegrams and letters were read. Announcements and committees were appointed.

A life size painting of Dr. E. C. Morris, which had been made by Mr. Bell of the Sunday School Publishing Board, Nashville, Tenn., was presented. While "Blest Be the Tie That Binds" was being sung, Secretary R. B. Hudson officially unveiled the portrait. Mrs. E. C. Morris, with other members of the family, had been assisted to the platform to witness the ceremony.

After several announcements by President Parks the memorial services were closed, that preparations could be made for the formal opening of the Twenty-second Annual Session of the National Baptist Convention.

Benediction by Rev. C. H. Parrish, D.D., Kentucky.

REGULAR SESSION, KING'S THEATER, KING'S HIGHWAY, ST. LOUIS, MO., 3 P. M., DECEMBER 6, 1922.

Devotional exercises were conducted by Rev. H. H. Coleman, Georgia, leading "My Hope Is Built on Nothing Less." Prayer by Rev. J. R. Matthews, Alabama. At the regular opening of the business session of the great National Convention Rev. R. L. Bradby, D.D., Michigan, spoke helpfully from the theme, "The Risen Christ, the One Abiding Theme of Successful Evangelism."

The chorus charmed the delegation by the excellent singing of "Jesus for Me." Dr. W. H. Harris, master of ceremonies for the local program, was formally presented, who in turn made the usual introductory remarks. Dr. J. T. Caston, President of the Baptist Convention of Missouri, delivered a stirring address in making welcome the Baptists of America on behalf of his Convention. Rev. R. G. VanLandt delivered words of Christian greeting from the white Baptists of St. Louis. Rev. H. H. Harris formally welcomed the Convention on behalf of the Colored Baptists of St. Louis. Questions of constitutional basis of representation were discussed.

Responses were made for the Convention to the several addresses in well chosen words, which were as apples of gold in pitchers of silver, by Rev. A. A. Casey, D.D., Mississippi, who spoke as follows:

"Brother President, Officers and Members of the Convention, Ladies and Gentlemen:

It is certainly fortunate for me to appear so far down on the program, as it enables me to plead a regard for your patience, as an alibi for my own shortcomings. And, because of your great enjoyment and appreciation of the good things to which we have listened, you will not at this time expect the last to be the best.

However, one of the things which gives me consolation, to begin with, is the great and good organization which I represent, and whose spokesman I am at this particular time.

OUR DEAD.

REV. W. G. PARKS, D. D.,
Our Late President.

REV. ELIAS CAMP MORRIS, D. D.,
Our Late President.

The National Baptist Convention is the largest deliberative body of Christian workers that assembles anywhere in the world at any time. It is, of course, the largest body of Negro Christians in the world, and is composed of as brainy, as representative, as cultured, as refined, as progressive, as dignified and as proud men and women as any race or color to be found anywhere between the earth and the sky. There are delegates to this Convention before me from nearly every part of our great country and some even from foreign countries. Many of these delegates know both how to abound and how to be abased.

I take it, from the addresses of welcome to which we have listened, that all of the speakers meant just what they said, and I believe that all of the speakers represent the first or best people of the great State of Missouri, and of her chief city, St. Louis, when they welcome us so cordially and tell us in plain words that it is their purpose to see that our sojourn among them shall be both pleasant and profitable.

It is true that most of this large or great delegation before me and around me is made up of ministers of the gospel of Jesus Christ, and I believe that the Christian ministry is the most important work registered in the catalogue of professions. The Christian minister is God's ambassador, empowered to go into all the world and proclaim salvation, by grace through faith, to a dying world. The minister's is a career of tremendous sacrifices and sufferings. But through the long strain of hard service he struggles on, rejoicing to count himself worthy, not to be honored, but worthy to suffer in the great cause of man's redemption. The minister's financial returns have not always kept pace with his needs, and in the majority of cases there has been nothing to lay aside for his declining years. Too often the minister sees his sight failing and his strength waning, yet he toils on with high hopes that God will, in some way or some how, take care of him when he is old and decrepit. And let us not forget that there are a great number of worthy laymen here also who are strong men in every way. Their love and loyalty for this Convention and for the Master's cause in general have long ago been tested. They love Jesus with all their heart, with all their soul, with all their strength and with all their mind, and are ever anxious to know and do His will.

For the personal benefit or information of the visitors who may not know, let me say to you, that the most of these men and women you see here are men and women of profound thought. They are in close touch with the masses of our people. Some of them can think as fast as lightning and as loud as thunder. We are here on business for the King. We are here to "lift up a standard for the people," and that standard is Jesus Christ, our Lord and Master. We are here to obey Him whose command is "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."

Sometimes we hear of it being discussed as to whose country this is, but we Colored people think we have as much right to it as any other people. The white man dates his first settlers from the landing of the Pilgrims in 1620, and the same white man's history says we Colored people were brought here in 1619, which puts us a year ahead of the Pilgrims. And we do not claim any particular

section of this country to be our home, but we claim the whole country. We have as much right to live in Washington, D. C., as we have to live in Texas. Every time this country has called upon us to defend the flag—in any emergency—we have responded with our blood, with our brawn, and with our brains.

My friends, we are living in a great day and time. The members of this Convention believe in the doctrine that a good man cannot be forever kept down, for the prophet hath said, "No weapon that is formed against him shall prosper; and every tongue that shall rise in judgment against him he shall condemn."

The Negro does not ask for special favors. He only asks for a man's chance or for fair play. As to what the Negro wants commercially, educationally and politically, I will answer by saying that the honest and intelligent Negro wants everything the white man wants.

Yes, we appreciate from the depths of our souls the very cordial and inspiring welcomes that have been extended to us by both white and Colored, and we shall do our best to live up to the full expectations of all the good people of this great city and state."

Attorney C. M. Robinson, Louisiana, delivered the following in response to the welcome.

"Mr. Chairman, Your Honor, Members of the Convention, Ladies and Gentlemen:

It is with pleasure that on behalf of this Convention, the greatest guthering of a religious group, I come to say that we accept your most cordial welcome to enjoy and participate in the many things that you have made us welcome to.

While the world seems to be in a state of unrest—nations are rising against nations, governments are being shaken—yet by the hand of Him who controls all human affairs, we are permitted to assemble here in your most beautiful city and to transact business for the King and to listen to these glowing words of welcome filled with rhetoric and oratory. We are brought suddenly to the conclusion and exclaim as did the servant of the Master when he said, "The Lord has done great things for us, whereof we are glad."

As we sit here in this magnificent building in this cosmopolitan city, situated on the banks of the Mississippi, and listen to such words of welcome as have been spoken to us, every nerve and fibre of our being has responded to you, and if they could speak audibly they would all join together in stentorian tones and send back a gladdening response and say, "We accept your most cordial welcome."

I am sure that this beautiful city has thrown wide its gates and made welcome various and sundry gatherings, composed of some of the greatest statesmen and diplomats representing nations and empires—some democracies and some autocracies—but, sir, I would have you know that you have not welcomed those who represent democratic or autocratic governments, but those who represent a greater and nobler and grander government—a theocratic government whose chief ruler is God.

The world is calling for men whose ideals and purposes make for things that are not transitory, but for things that make for peace—that which is permanent and enduring. And when I say "peace," I do not mean the cessation of war and the hushing of bugles and the roaring of cannon, but I mean peace that brings satisfaction to

the souls and conscience of men—that peace that the world was notified of more than nineteen hundred years ago when the angels swung out over the Judean hills and said, "Peace on earth and good will to men." Men cannot be lifted from the quagmire of sin and pollution, nor can the world be removed from its present state of unrest and chaos until that peace is accepted, and I am proud to say that the representatives that you have made welcome are the exponents of that peace.

In the United States there are many groups that make up its citizenry, and for the most part full citizenship is accorded all saving our group, a part of which you have made welcome. But notwithstanding the many indignities and injustices that are heaped upon us we are forging forward and are rendering service to American institutions—from the common day laborer to the legislative halls of our country. Our hearts are filled with hope, for we believe that righteousness will exalt a people.

In 1914 it looked as though the imperial German government would force the civilized world to bow to its mandates by the force of arms. Mothers wept and fathers sat trembling with fear that they would be subject to a rule of autocracy. After much discussion and deliberation concerning our group of citizens, it was decided to call our boys in line to save our loved and cherished democracy. The treatment given us in the past was all forgotten; men of our group laid bare their breasts to shot and shell until the onslaught of the Germans and their allies was repulsed and democracy was again made safe and secure. During this time the word "democrat" was on the lips of every man, woman and child, and our anticipations were that we would come in for our full share. While our anticipations have not as yet been fully realized, we stand in hope. It is said that when General Pershing landed on French soil with the American Expeditionary Force, the French and allied officers met him. Much discussion was had as to just the way to defeat the Germans. It was noticed that General Pershing had nothing to say, and remained silent, but at last this silence was broken and he said, "Lafayette, we have come. Lafayette, we have come." The General was mindful of the fact that Lafayette had helped this country and had saved the beautiful country of France, and that he had come to pay the debt of gratitude. May not the time be far distant when America will come forward and say to its Negro citizens, "Boys, we have come. We have come to give you your full share of democracy for which you have fought, bled and died."

Conferences have been held for the purpose of bringing about a lasting peace, but it seems that there is no peace. Why this failure? If I were permitted to say, my decision would be the failure to remember that injunction in Holy Writ that says, "Out of one blood God has made all men, and not reliance upon arms and weapons of war." If a race or nation would be secure, that race or nation must adhere to this statement—in solo de solus—"In God alone there is safety."

We accept your welcome. If I had the welcome of Demosthenes and were able to converse with the inhabitants of Mars, and then to pass back to earth and go down from strata to strata, I feel that I would fail to find words to adequately express our gratitude

for your most cordial welcome. If I were called upon to write an inscription that would express our gratitude for your welcome, I would write these words, "We accept your welcome."

Discussion and announcements.

Benediction, Dr. W. F. Lovelace, D.D., Arkansas.

Night Session, 8:00 P. M.

The Convention reassembled at 8:00 p.m., with song services led by the chorus. Dr. W. G. Parks introduced Rev. James A. Mitchell, of Tennessee, who read 1 Cor. 13, and led the Convention in song, "Go Preach My Gospel, Saith the Lord." Rev. H. Powell, D.D., District of Columbia, led in a fervent prayer. The chorus rendered a special selection, "The Dreadful Judgment Day." The great audience was electrified, and as an encore rendered a thrilling selection, "The Home of the Soul." Rev. Albert J. Green, D.D., Maryland, in an eloquent and inspiring address upon the motto, "The Risen Christ, the Guarantee of Individual and Society Redemption," charmed the vast audience as he portrayed Christ, victor over sin, death, hell and the grave, as follows:

THE GUARANTEE OF INDIVIDUAL AND SOCIETY REDEMPTION

John 12:32; Matt. 28:18, 11:28.

Jesus Christ stands forth from under the threatening cloud, terrific winds and tragic scenes of Calvary in the clear sunlight of the resurrection morn, as the Prince of men, of peace and eternal redemption. Therefore, as the guarantor of human redemption, He invites men, He draws them by divine magnetism, He declares His possession of all authority in Heaven and earth, and His eternal purpose to save all who come unto Him.

The guarantee of individual and society redemption on the basis of the Risen Christ. What is it to redeem an individual? It is to pay the debt and remove the mortgage of sin. In the fall, man sold himself to Satan, and the Devil, as it were, heavily mortgaged man's heavenly inheritance. The fact is, at the fall, Justice demanded atoning blood from man. This blood was the price of redemption. Thus man is doomed to death, and men must die, until the blood is received. But this atoning blood is found in no man but Jesus.

It is to check the contagion of sin in the individual through the indwelling Christ. The power of the uplifted Christ is to be the means. And I, if I be lifted up from the earth, will draw all men unto me. The central sun in the solar system holds the stars and planets within its sphere by the power or magnetism of attraction. So Jesus declares that if He is lifted, He will draw all men unto Himself, and in their continual coming He will hold them. And this holding of Jesus implies forgiving, cleansing, purifying, the building of immutable Christian character.

It is to destroy sin by removing the cause of sin. The cause is the old Adamic nature in us, which is constantly played upon by the lust of the flesh, the world and the devil. But Jesus Christ, in

the New Birth, dethrones the devil, and breaks the power of reigning sin in the individual so that he becomes a New Creation in Jesus Christ, but the sting of the Adamic nature is left with us while on earth for the purpose of elimination by the Holy Ghost through progressive sanctification. And the constantly increasing love of Christ imparted through vital faith, nourished by the grace of God through perpetual communion with Christ, is the guarantee of final perfection in Christ Jesus. Being confident of this very thing that He who began a good work in you will perform it until the day of Jesus Christ.

What is the guarantee of Redemption? That the Messiah has come and paid the debt. The Redeemer is here. The Hebrew goal, or kinsman redeemer, who was also nearest kin, was to exert Himself in favor of his destitute kinsmen. If he sold himself into slavery the goal was to pay his ransom; if he was murdered, the goal was to avenge his blood. If he died childless, the goal might espouse his widow and raise up seed to him. But it does not appear that he was obliged to do this, except he was an unmarried brother. All this the Christ of history did for us. The richest strains of celestial music ever heard on earth came to the shepherds about the tower of Migdel-Eder, where fear not, for behold, there is born to you this day in the city of David a Saviour who is Christ the Lord. And at that hour the joy of Heaven illumined the manger cradle as the blessed mother with smiles and tears of pent-up emotion wrapped her first-born in swaddling clothes and laid him down to sleep. This blessed Babe grew to childhood among the silent hills of Nazareth, the lofty mountains of Judea, and the rolling deserts of Egypt. At the age of thirty he felt the impact of His mission on earth, and He walks from Nazareth in Galilee to John the Baptist at Enon in the Jordan, He must be there on time to meet John's objection, be immersed, and receive the Holy Spirit and the acknowledgment of God the Father at the time and place appointed.

And the matchless ministry of the following three years was crowded with the most startling, revolutionizing, blessed words and deeds of love and mercy that ever graced the earth; the impact of which, according to purpose and history, led to and culminated in the tragic scenes of Calvary. It is the answer to the inquiry, "Who is this that cometh from Edom with dyed garments from Bozrah?"

That Jesus has all power in Heaven and on earth. At the close of the funeral services on the day of the crucifixion, the Jewish and Roman authorities took precaution and made preparation that no disciple might steal His body and declare He was alive. Thus a Roman guard of sixty soldiers, fifteen to a watch, was placed about the tomb. But the events are running on schedule time, and at the end of the periods or parts of three days and nights an uninvited Sentinel with authority and spectacular glory came down from headquarters, at the sight of whom some of the Roman soldiers, the best in the world, fell asleep, others fled to the city and raised a cry, but the Heavenly Sentinel went to the tomb, broke the seal, rolled the stone away, sat upon it and waited in silence for the Son of God and the Son of Man to rise. At the end of the hidden struggle, at the completion and perfection of the Atonement, the Spirit of Jesus Christ came back to His body and Jesus awoke, unbound

the napkin which was about His head, folded it together, laid it aside, and walked out in the fulness and magnitude of resurrection glory, with a body independent of time, space and matter, because He lived the life and paid the debt. And His resurrection was God's public approval of His life on earth. And Jesus came unto them and spake unto them saying, "All authority hath been given unto Me in Heaven and on earth."

That Jesus can save to the utmost, therefore He says, "Come unto Me all ye that labor and are heavy ladened and I will give you rest. Take my yoke upon you and learn of Me, for I am meek and lowly in heart and you shall find rest unto your souls. For my yoke is easy and my burden is light. Whosoever drinketh of the water that I shall give him shall never thirst. I am the living bread that came down from Heaven, if any man eat of this bread he shall live forever." If Jesus could save Saul of Tarsus, a man who had marshalled the forces of earth and hell against the infant churches of Judea, bent on destruction, as he approached the gates of Damascus at noon time, there is no other exception. If Jesus could save a man whose life's blood ran down the cross beside Him, no other need fear to approach Him.

What Are the Evidences of Society Redemption? The universal church of Jesus Christ. It was God's good pleasure through foolishness of the preaching to save them that believe. In every land and nation where the gospel has been preached men have believed, and were saved with amazing rapidity, and have brought forth fruits abundantly of the saving, cleansing, healing power of the indwelling Christ by clinging tenaciously to the faith once delivered to the saints. For where two or three are gathered together in my name, there am I in the midst of them.

The World-wide Influence of the Church in All Walks of Life. Civilization receives its impulse from the church. Ancient, medieval and modern civilization owes its existence and progress to the throbbing life of Jesus Christ in His church. It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, and He, when He is come, will convict the world in respect of sin and righteousness and of judgment; of sin because they believe not on Me; of righteousness because I go to the Father and ye behold me no more; of judgment because the Prince of this world hath been judged. The advancing tread of modern civilization is traceable through all its ramifications to Jesus Christ and the church.

The world has become a big neighborhood and every man may become a brother. Through the network system of railroads, wireless telegraphy and wireless telephone, steamships, auto cars and aeroplanes, connecting continents, bridging chasms, crossing the oceans and tunnelling rivers, so that no land is distant, and no man is a stranger.

Finally the Perfection of Christian Character In and Through the Church. For no man liveth to himself and no man dieth to himself. To us a church is a body of baptized believers in Jesus Christ; pledged to the faith, pledged to one another, pledged to work together against the world, flesh and devil. The old Adamic nature must be eradicated, but like Banquo's ghost, it will not down, except through the Holy Ghost and Christian education. To every soul, as to Israel of old, God says, "Thou art mine." He requires of us that

we shall consider ourselves as belonging to Him, so that He may employ us in His service, may direct our will, command our affection, control our lives. God does not claim to own us in the sense that He is at liberty to act arbitrarily or capriciously toward us, but in the sense of being free to rule our souls and fashion our lives according to the dictates of wisdom and righteousness in the Risen Christ. His claim rests on His fourfold relationship to us, His creation of our spirits. The Lord that created thee endowed us with immeasurable capacities that are enfolded in an immortal spirit. His shaping of our life, our human relationship, bodily health and strength, circumstances of comfort and joy, mental strength and acquisition, all this is the product of that shaping hand which forms the destinies of men as it gives figure to the leaf, changes the tides and directs the courses of the stars. His redemption of our soul, a redemption that is thorough and lasting; mighty in its efforts, priceless in its cost, surpassing in its strength, and gloriously beautiful in its results. His personal interest in each one of us. I have called thee by thy name. The distinct and special interest in each one of His redeemed, He calls us by our name. To each wandering, backsliding soul, He says, Return unto Me; to each faithful workmen, He says, Toil on, I will come with recompense.

The doctrine of the final perseverance of the saints bespeaks the completion of the pilgrimage. It began at the gates of hell, but it ends at the Gates of Paradise. This life is the life of God within, His law written in our hearts, His image restored in our souls. A life having its roots in God, its vitality from God, germinating and budding in the genial soil of His peace and friendship; growing and blooming in the sunshine of His love, under the reviving dew of His presence and power. This is the highest life of which the soul is capable. This life is in and through the Risen Christ. Having lost our spiritual by sin, it is evident that we must obtain it from a divine source and through a divine medium. He is the Way, the Truth and the Life. No man cometh to the Father but by me. And He that cometh to Me, I will in no wise cast out.

Brethren and sisters, it was the intention of Christ to save friends and foes, Jews and Gentiles. And the facts of history are ample proof that the intention has been already fulfilled. The idolator has forsaken his many gods, the learned Rabbi has given up his confidence in the letter. Human beings of all grades and kinds have felt and yielded willingly to the magnetism of the cross. The young and old, the profligate and the ascetic, the tempted, polluted and dying are daily being drawn into the heart of Immanuel. This is the eternal purpose and glorious realization of the Risen Christ."

President Parks presented Rev. L. K. Williams, D.D., Illinois, to preach the Annual Sermon. Dr. Williams led the old song, "Amazing Grace, How Sweet the Sound," and selected for a text Rev. 1:17, 18. Subject, "The Living Christ." Christ the greatest need in our Convention work was emphasized. He spoke as follows:

"This year our Convention has "The Risen Christ" for its motto. President Morris suggested this, giving as a reason that the motto embodies and proclaims a vital doctrine, which, more than any other, has been challenged by the enemies of Christianity. They have tried to vitiate this doctrine, and likewise that ordinance, baptism, which symbolizes it.

In keeping with this motto and what should be the regnant note and temper of this Convention, I have chosen a text, and the more comprehensive and inclusive subject, "The Living Christ." My first desire is to help lead you in the contemplation and worship of the Risen Christ, and help you make this session of the Convention a place where His presence and power may be experientially felt and known. This done, we shall have the deepest and truest intellectual conception of Christ, a strong faith and a more passionate, thrilling, abiding love for Him, and a hope more comforting.

I believe the paramount need of to-day is the proper estimate and appreciation of the Living Christ. It needs a penetrating sense of His personality, presence, nature, power, history, what He has done, and what He is yet doing and will do. Tangible and material values are blinding men. Thus they are selfish, animated by conflicting ambitions, individual caste and group prejudices and interests. As Christ is exalted, all man made, artificial barriers and inequalities are eliminated.

Where there are no visions of Christ, the people perish. Constantine got a vision of Christ, recognized His supremacy in a day when Rome worshipped power. He exclaimed, "By this sign shalt thou conquer." He lifted the cross above the crescent and a victorious Christ above the eagles. A great transformation followed. Men were changed, and theories of utilitarianism and selfishness gave place to love, sympathy and universalism. Christianity extended rapidly its influence and boundaries.

Paul was willing to stake all on the Living Christ. He was willing to challenge any and all strongholds, shouting that commanding slogan, "I am not ashamed of the gospel, for it is the power of God unto salvation."

If this restless age would find the true way, if it is to be built upon true values, it must be led back to a moving consciousness of the Living Christ and His abiding presence. Not a dead, nor a far-away, distant Living Christ, but one nearby, hearing all we say and seeing all we do. Not a nearby, present, inactive Living Christ, but as our text indicates, He is present with sympathy, with power and in fellowship. "He laid his right hand upon me." Not one nearby and alive and active for to-day only, but alive forevermore and with us always.

If this critical age is to be revolutionized and saved, if it is to see and know the power of the Living Christ, Zion must tarry at and lift up His cross and proclaim both His bodily and spiritual resurrection, His eternal life and glory. The church must believe and preach the Living Christ, its past redemption, its present life and power, and its future hope, victory and glory.

The text deals with the personality, power and presence of Christ. It presents Him in close, tender, vital relations to time and man. It proclaims His death, resurrection and life, and His triumph.

I. His Death—Man's Justification. "Behold, I was dead."

Christ does not give first an introduction to His glory, but to His humiliation. This is the foundation of Christianity. This is not an arbitrary, useless, extravagant transaction, but a morally vital, fundamental thing. Captain Crawford, the poet scout, was charmed by the picturesque mountains of the West, and described them as

being scenes "where the hand of God could be seen." This is earth and Heaven's highest point, where Heaven's best is seen and experienced.

Why His Death?

I. Man's Condition. "For all have sinned and come short of the glory of God." Rom. 3:23.

Heaven is organized around man. David had to inquire, "Why art thou mindful of man?"

"Like sheep gone out of the way."

(a) "Missed the mark," a sinner. He sets up self and Satan against God and His rule.

(b) Man's sin had defiled him. Pascal says: "Man has all the signs of being a king dethroned." Not an improved monkey. Sin is a loathsome soul's poison and disease. It disturbs man's intellect and blurs his vision, it mars his faith and corrupts his love for God, it weakens and paralyzes and finally kills him. Sin is life's most tragic, unjustifiable fact. The one thing that ought not to be—a destructive force—"the stumbling of the soul downward."

Macbeth's view of it: An ancient philosopher's view—like a wild horse, unruly horse.

David's view: "Against thee, thee only, have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest." Ps. 51:4.

Paul's view: "O wretched man, if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

Another one of sin's most telling effects:

(c) It separates man and God. Sin is the breach of man's personal relations with a personal God.

1. "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2.

"Restore unto me the joy of thy salvation, and uphold me with thy free spirit." Ps. 51:12.

That is a beautiful, pleasing picture given in Genesis of man's first state and fellowship with God. It is illustrated in Enoch, "He walked with God."

Alas, that pleasant picture is suddenly changed. Man is defiled and man's communion with God is disturbed, for God hates sin. It was born in opposition to Him, His holiness and dominion.

Peter speaks of those angels who kept not their first estate. They were hurled from the presence of God. Man lost God's favor when he sinned.

2. Man's Inability to Check the Effect of His Sin. Shame and a sense of nakedness followed Adam's sin. He pinned together fig leaves to hide his nakedness, hoping to satisfy himself and find again his first estate. This sense of guilt and loss is shared by the whole human race. It is the basis of, or it is man's religious nature. It is the universal remorse of mankind and the nightmare that settles down upon the human soul. It makes seekers and worshippers of us all. It fills us with a sense of dependence that leads to God, to prayer, praise, supplication and the making of sacrifices. But man's best efforts to overcome sin have met with failure. He had

sufficent time from Eden to Calvary. The experience of Byron and a sinning world looking for joy is by the poet described with graphic sadness when he says: "Drank every cup of joy, heard every trump of fame; drank early, deeply drank; drank draughts which common millions might have drunk. Then died of thirst, because there was no more to drink."

Man, in his efforts to save himself, has tried force, education, wealth, sacrifices and every human device and agency. But at the end of all he has been forced to express in the passionate wail of Job, his heart's sore needs, "O that I knew where I might find him! that I might come even to his seat!" Job 23:3.

Men have done all they could do, "If haply they might feel after him and find him."

Sometimes in their systems of worship they felt themselves approaching his majestic fellowship to be disappointed and cry, "Verily thou art a God that hidest thyself."

But thanks be to Him, as long as there has been a sin smitten world and a heaven seeking race, yea, before, as long as there has been a needy man, there has been a Heaven bent on finding this lost earth, and there has been the Father God seeking His prodigals and wooing their return. Man had not gone far before he heard that tender call of God, "Where art thou?" Man wanted, man sought and man needed God. God must have and God sought man. How can man be justified? That was the piercing question of the ages. How can God be just and justify a sinning world was the other question. Plato said, "Deliberate sin may perhaps be forgiven, but I do not see how."

Job said, "I know my justifier liveth. "I will wait until my change comes." Here is the answer to Paul's question, "Who shall deliver me?"

The believing, dying thief tested its power ere Christ left the cross. The grounds of this unity are the love of God, the righteousness of God. It sets the plan and makes the sacrifice. Man is now dead, but he says, "In Christ you are made alive." Man is a slave, but he says, "Christ paid the debt."

"What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19.

3. The Ability of Christ to Reconcile God and Man.

(a) He was God man. He faced two ways. He is man's cry to God and God's call to man.

(b) He was born in the flesh under the law—"Became flesh." His humanity was known and accepted during his earthly life.

The Logic and Reasonableness of this Arrangement:

Human flesh had sinned, and God required human rightness, not angelic. Human flesh must suffer and be redeemed. Man's needs and the justice of God required this. Moses was identified with Israel. Christ brought God to us in personality. He must fight and conquer where the first Adam was tempted and failed. He overcame sin in the flesh. He was an heir to all that belongs to the flesh—yet without sin. But flesh was a debtor to the law to its fullest ability and power. So Christ was and had to be more than an ordinary man. He was God's only begotten Son, owing the law nothing on his own account. He was that or He cannot save us. He believed and proclaimed His Deity. His disciples believed it,

Peter, Thomas and Paul's confession. His miracles attest it. God said He was, at His baptism, on Mount of Transfiguration, and Christ's resurrection. Heaven so owned and declared Him to be. Hence Deity suffered, this being an age long experience of God. "The Lamb slain from the foundation of the world."

The death of Jesus is grounded in and vindicates the holiness of God. It reveals His just, perfect, compassionate nature and character. It makes known the supreme idea of God. His holiness setting the standard and demanding on the part of the race, obedience to and harmony therewith. It reveals the nature and consequence of sin. Sin laid on Heaven's best its withering hands. It struck down to death and hell the Son of God.

Not content with despoiling man, but Christ must suffer and die. Christ's death reveals God's opposition to sin. He will overcome it and maintain His holiness and justice at a great cost to Himself. It offers the only way of salvation for the race. God is satisfied.

A certain king's son violated a law propounded by his father. The penalty was, the violator had to suffer the loss of two eyes. The king, to meet the law, put out one of his son's eyes and then one of his own.

No other name whereby man can be saved. "I was dead." That is our pardon and deliverance from the penalty of past sins. It is now our freedom from the power and tyranny of sin. It overcomes the love of sin. It is our victory over the consequences of sin. "He was delivered for our offenses." "He hath borne our griefs." "Carried our sorrows." "With his stripes we are healed."

Twelve passages in the Epistles speak of Christ dying for our sins. Three say He died for our sins. Two say He was "made a curse," and "made sin for us." Twelve passages say the death of Christ is a remission of sin and the breaking of its penal consequences. Three passages say He is the cause of our justification; nine say He is our redemption; five say he is our reconciliation; four, our propitiation; six, our priest; four, our representation; and three, our justification.

The Living Christ died for us, or His death has no meaning and value. He is for us and on our side, as Job said He would be.

II. THE RISEN. The Believer's Life and Sanctification.

"Behold, I am alive forevermore."

As surely as He became flesh, He died. They who lived with Him recognized His human nature. They saw Him weary, hungry and weeping. They, both friends and foes alike, were convinced of His death. They also were certain of His bodily resurrection. The precaution exercised by His foes to keep Him from rising. The love, diligence and careful investigations of His friends to see if He did rise, all attest His resurrection. He had to rise. Prophecy said He would. "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Ps. 16:10. He had said He would.

"From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. 16:21.

Raised the third day, seeing no corruption. Peter preached: God had promised to raise Him. "Whom God hath raised up, having

loosed the pains of death; because it was possible that he should be holden of it." Acts 2:24.

In Him was no sin. He discharged the debt of humanity. "Who was delivered for our offenses and was raised again for our justification." Romans 4:35.

He was superior to death. This Living Christ is ever present and is declared to be the Son of God with power. He ascended to Heaven and was enthroned at the right hand of God. All Heaven witnessed it. More than conqueror.

(a) With the Believer. To the disciples He had said He was going away, but the Spirit would come. He comes to make efficient, in the saved, the power of Christ. The Spirit helps the believer to appropriate Christ. The Spirit, working in harmony with God and Christ, preaches and illuminates Christ's death. It convinces man that sin is the world's greatest blight and his own greatest enemy and disease. It gives inward personal life and peace; it produces the new nature and brotherhood.

Here at the Cross, God's holiness sheds floods of light on man, bringing into contact therewith man's rebellion, despair and death. It accentuates God's goodness, man's guilt, man's sense of wrong, his need of repentance and submission to God. The Cross is the Spirit's instrument to awaken and resurrect the dead sinner. He needs new life and he has in the Dead, Risen, Living Christ the assurance and pledge of it. In fact, He came to give the abundant life. To bring to **light, life and immortality.**

The Caesars said, "Rome plus the sword equals victory." But to-day Rome is known in terms of ruin. Alexander said, "Men, plus merciless might, means world's conquest, but Alexander died confessing the failure of his own principle. Napoleon said, "My military genius, plus millions of men, equals world power," but Napoleon died a dejected, defeated alien.

The man of Galilee came saying, "God with us—with Him all things are possible, and He saves and ever shall. . . You and I, with Him, shall prevail. Wesley, when dying, said, "The best of all is—God is with us." Bishop Chase said, "The best of all is—God, God in Christ is with us."

Man's sin hath both a Godward and manward effect. It was against God, it ruined man. Not only an unethical, immoral thing, but an unrighteous one as well. So the death of Jesus, in its effects, reaches Heavenward first, then manward.

It satisfies God, it saves, sanctifies and brings man to his glorification. It creates in him a hatred of and a desire to get away from sin. **The sinner must repent, the cross produces repentance.** It becomes, through the revealed love and mercy of God, the grounds of the sinner's faith in Christ, his only hope and salvation. It unites him with Christ and makes him individually a party to the atonement, that is, an individual beneficiary of it. By faith man receives God's offer of Christ.

"At the Cross, at the Cross,
Where I first saw the light."

The creed and theology of John Newton set to poetry and music cannot be outlived; it is ever the experience of the saved and their plan of salvation.

"In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight,
And stopped my wild career.

I saw One hanging on a tree,
In agonies and blood;
He fixed His languid eyes on me,
As near His cross I stood.

Oh, never, till my latest breath,
Shall I forget that look!
It seemed to charge me with His death,
Though not a word He spoke.

A second look He gave which said,
'I freely all forgive;
This blood is for thy ransom paid,
I die that thou mayst live.'

Thus, while His death my sin displays
In all its blackest hue,
Such is the mystery of Grace,
It seals my pardon, too."

This ever kept Newton humble and conscious of the power of God's grace. Once he saw a drunkard and exclaimed, "There, but for the grace of God, goes John Newton." Again he said, "One of my surprises in Heaven is, I shall be there."

Only at the Cross and open grave of Christ the repentant one finds faith in God. He may find thrilling manifestations of God in nature; these may inspire reverence and worship of a kind. They may lead to a certain conception and consciousness of God, but saving religion, unhesitating, unhalting faith, the life of God in man is kindled only as he sees God in Christ on Calvary. The Spirit leads to Golgotha, it magnifies Him who "cometh from Edom and Bozrah with dyed garments." From this point He gives man his dynamics and locomotion.

Upon the race sin has run its tragic course, but the Living Christ corrects in the believer sin's corrupting effects. The Living Christ sets free and gives the freed His Spirit. The Living Christ rescues, saves, cleanses, fills up, sustains and sanctifies.

Somebody said the early disciple succeeded because he transformed the world; he transformed the world because he "outlived the pagan." That must be to-day the church's power and success. But this is impossible without the Living Christ being in us, with us and for us. The Living Christ in us is our life, sanctification and the secret of our growth.

"And if Christ be not raised, your faith is vain; ye are yet in your sins." I Cor. 15:17.

Spiritual life is being in right relations with God. Christ gives that. The Living Christ in us is our safety.

III. The Pledge of the Believer's Triumph and Glorification. The Living Christ is the pledge of our security.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

It is not by numbers and wealth, nor by might, but by His Spirit are we secured. His past history and works confirm our faith. He is Alpha," "He is the beginning of Creation," "He is the first," "The Morning Star," "He who was dead." The foes of the past He met and conquered. You cannot name a single one that Paul did not include in that category given by him in Romans. After he had made an accurate registry and survey of them all, he closes with a commanding outburst of eloquence and a captivating climax, The Living Christ is "more than conqueror." That is, He has conquered all and is Himself unconquered, and unconquerable. I am willing to build here, my brethren.

The further pledge of our safety is, He lives and is present always with the saved. If some new unconquered foe of our souls could come into existence, it would find Him living and present with us in power. The Duke of Wellington, his presence and its effects upon his army was marvelous, but Jesus' presence is more to us.

We have a stupendous task—disciple—the nations. But before He gave it to the church He proclaimed His power and followed it with the promise of His abiding presence, "Lo, I am with you."

John beheld Him walking amid the candlesticks. John heard His voice and felt His touch. Now for the greater assurance; the believer, the church, is not only saved from all things past, and all that now are, but our future is assured, for Christ is alive forevermore. The text says this, exhorting us to fear not. Lazarus was reanimated, resurrected, but died again. Christ is alive forevermore with the keys of death and hell. Here He builds His church and the gates of hell shall not prevail against it. Jesus will die no more. He is Alpha, but Omega as well, the first and the last. The Almighty. He which is. He conquered the earth, death, hell and the grave.

He consoles John here by His kingly authority, livery and appearance. He is enthroned because of His victories. His glorified humanity in Heaven's most exalted place, the pledge of our destiny and glory. When He opens no man can shut. He is the "Amen," "the last One," "the end." He is God's only Business Manager.

19. "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,

20. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

21. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

22. And hath put all things under his feet, and gave him to be the head over all things to the church." Eph. 1:19-22.

He is going to perfect in us the glory of God. His victory over sin and death is the pledge that He will.

He is the first fruit of the resurrection and the pledge of our own. The grave couldn't hold Him, nor can it hold the saved. The question of the ages is here fully answered.

Science has said, "There may be an immortality," philosophy said, "There ought to be," but Jesus and Revelation say there is. He says what it is, "I am the resurrection, the truth and the life." He shows what it is and how it may be obtained.

Our Privileges—To Know His Presence.

Jacob needed and got it. He was Moses' invisible one, his pillar of cloud and fire. He illumined and protected their goings, darkening the way of their pursuing, hot-footed enemies. He was the companion of Daniel and the Hebrew captives. He is with us. O, the power of the Living Christ! Because of His nature and works He shall bring us to the fulness of His glory.

11. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

12. That we should be to the praise of his glory, who first trusted in Christ." Eph. 1:11, 12.

Modern life is insipid, putrid and powerless. It needs a cleansing, a tonic and an inspiration from without. This age is famous for its thirst for pleasure, its challenge to authority, its race, national and international antipathies, its gross, inaistent materialism and the love of the seen and the tangible. For this crucial hour we need a deep conviction of sin and its consequence.

We need to know that religion is the supreme thing; that Christianity is the only heart and world-saving power; that the Living Christ is its abiding sun and center. That He shall see the travail of His soul and be satisfied. It is your and my imperative task to so act that you will proclaim His life; that you can in truth say, "For me to live is Christ."

To the church, Behold your sovereign, Saviour; let Him hold the stars in His own right hand and walk among the candlesticks. Go forward to your stupendous task, hearing that comforting entreaty, "Fear not."

"We walk in the Lord's own company. We fight, but 'tis He who nerves our aim."

With deep spiritual power, we were made to feel the very presence of the living Christ in our hearts. With logical reasonings and sublime eloquence he moved the audience as he pictured Christ and His redemptive scene. The sermon was a masterpiece and we were lifted heavenward.

The chorus and Convention sang with enthusiasm, "Where He Leads Me, I Will Follow."

Benediction, Dr. H. W. Jones, Kentucky.

SECOND DAY.

President Parks called the Convention to order for the devotional service at 10 a.m. The chorus rendered very effectively, "Just Over in the Glory Land," as the opening number. Rev. J. C. Austin, D.D., Pittsburgh, Pa., read the 37th Psalm for the spiritual edification of the Convention. A fervent prayer was offered by Rev. S. E. J. Watson, D.D., Illinois, and music was rendered by the chorus. Rev. J. C. Jackson, D.D., Vice-President, Connecticut, presented Rev. James N. Williams, Kentucky, who discussed thoroughly with spiritual enlightenment "The Risen Christ, the Author and Inspiration of Christian Missions," as follows:

"The beacon light that illumines the universe shines forth from Joseph's new tomb.

For thousands of years the world sat in darkness, through the fall of man. A great darkness overshadowed the whole universe, the sunlight of God's pleasure had disappeared. The beautiful garden of Eden, with its fragrant flowers and luscious fruits and peaceful atmosphere, was closed to all mankind. He became a wanderer in a great and large world.

The earth became stubborn and refused to yield her increase without great labor and toil from man. The body, that formerly was refreshed and strong, began to tire and weaken. The mind, that had been clear and accurate, became confused and uncertain.

The beasts of the forest and the creepings things of the earth became hostile to man and one another. Man and beast laid down to sleep and rose no more, because the great enemy of all living had taken hold of man, and there was no way to escape the power and hand of death. Because Jehovah had said to Adam, "The day that thou dost eat of the tree in the midst of the garden that day shalt thou die." So death had passed upon man, for man had sinned and gone out of the sphere of beauty and light into great darkness.

Many were the efforts made by man to extricate himself from his deplorable condition, but to no avail. He sank deeper into the pit of despair—his mind went farther from his God and Creator.

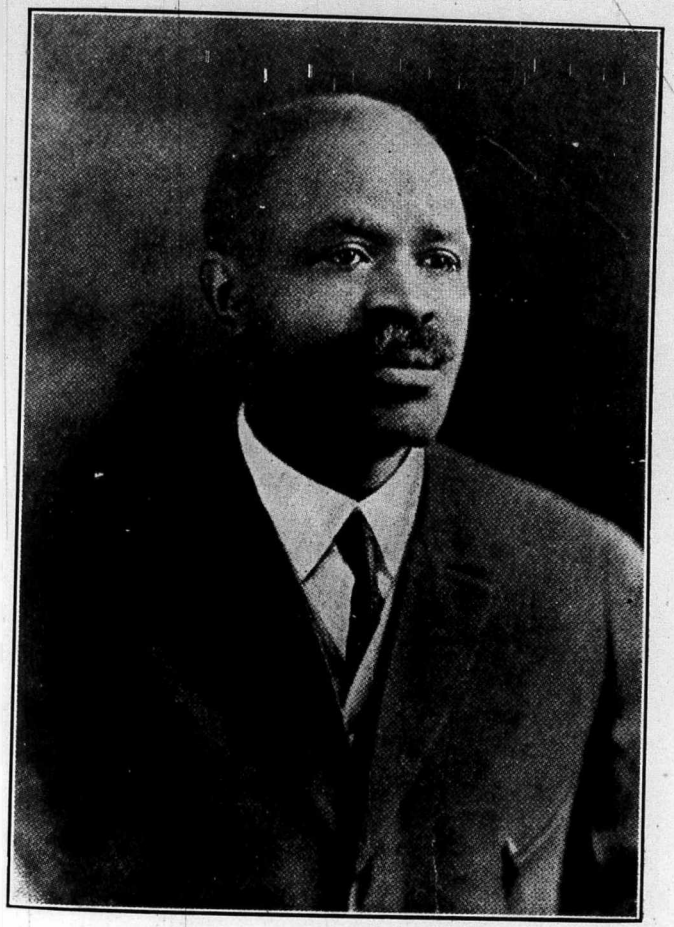
Diseases preyed upon his mortal frame. Evil influences took possession of his mind. They warred one against another, nation destroying nation. There was no pity or compassion in the hearts of men one for the other. Fathers slayed their sons, mothers their daughters, to appease their own desires.

There was confusion everywhere. The angry storms raged, the wind blew; the lightning flashed, and the voice of God sounded His displeasure through the roaring thunders, and men trembled, but still darkness prevailed.

Men died and evil waxed bold, but God looked with pity upon the woeful condition of man, and His heart went out to him and promised him deliverance through His only begotten Son, and said that, though evil was the cause of man's woe, that the woman's seed should bruise the serpent's head, and again He spoke through Jacob and declared the sceptre should not depart from Judah nor a lawgiver from between his feet until Shiloh came, and unto Him should the gathering of the people be.

These expressions were in reference to the Christ, the anointed of God, to save the world, for He, God, so loved us that He gave His only Son to die for us. Thus Christ became a propitiation for our debt, or rather, He should die to pay Justice, what man owed him, and relieve man of the terrible penalty of eternal death.

And when the great Deliverer made His advent into the world, the angels in glory came to bring the news. One told Mary, the mother of Christ, that through her, many nations should be blessed, for she should bear a son and His name should be Jesus, for He would save the people from their sins. The choir of Heaven assembled over the shepherds in the plains of Judea by night and sang that celestial anthem: "Fear not, for we bring you good tidings of great joy, for unto you is born this day in the city of David a Saviour, Christ the Lord."



Dr. L. K. Williams, President.

And a great star appeared in the east and the wise men saw it and were led by it to the cradle of the child. Even Simeon, the prophet, who knew of the promise, beholding the child, said, "It is well, take me, now, Lord, because this, thy servant, has beheld thy great glory."

Great indeed was the event of the birth of Christ. Great indeed were His mighty works that He did among men, healing the sick, opening the eyes of the blind, causing the deaf to hear, the dumb to speak, the lame to walk, the maimed to become whole, and the dead to rise, and the wonderful words of love that He spoke, preaching the gospel of the kingdom of God, casting out devils, unchaining the bound and setting at liberty the captive, shedding light and life everywhere He went, but all of the wonderful and mighty works would have passed into insignificance had He not risen from the tomb.

The Jews condemned him, the Roman soldier crucified Him, and while hanging upon the cross nature went in darkness, the sun refused to shine, the old earth trembled, and man's only hope hung upon the cross, the life of eternity was challenged by the powers of death, and yet die He must to free man, but would death overcome or would He rise again?

But before going on the cross He had gathered out of the world a little band of believers who sought light and life, and had taught them concerning the Kingdom, and had prayed the Father to keep them and sanctify them with His truth that they may tell the world of the blessed salvation by grace through faith, and He yielded up the ghost upon the cross, and His body was laid in Joseph's new tomb, and these, His disciples, were scattered abroad.

But on the third morning there was a great confusion in the sepulchre where His body lay. The angels in Heaven came down and the light of their countenance did shine with such power until the guards around His tomb—for Pilate did set a guard about His tomb—fell as dead men, and the angels rolled the stone from the grave and Jesus, the Christ, the Son of the living God, did arise, and came forth from the grave and declared all power in Heaven and earth is "given in my hand, for I am the King of terror and the terror of kings." "I am he that was dead but now I am alive forevermore. I am Alpha and Omega, the first and last, the beginning and the end."

He then called His disciples about Him and said, "Go ye into all the world and preach the gospel, teaching all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost. Teaching them to observe all things whatsoever, even unto the end of the world."

We find then that Christ is the author of **Christian missions.**

(1) Because He was the end of the law.

(2) Because He was the announcer of the new dispensation. He said, "Old things have passed away and new things do appear."

(3) Because all power in Heaven and earth is given into His hands.

(4) Because He said, "Go into all the world and preach the gospel, and they that believe and are baptized shall be saved, and they that believe not shall be damned."

(5) Because He conquered death, hell and the grave.

He is the inspiration of Christian missions.

(1) Because He is the light that shineth in darkness.

(2) Because He said, "Lo, I am with you alway," not will be with you, but "I am with you alway, even until the end of the world."

To know that Christ, the King of glory, the Light and Life, the Saviour of the world, is with you always, brings great joy and holy inspiration. It inspired Paul, who said, "I can do all things through Christ who strengthneth me."

It caused him to stand before kings and potentates and the heathen of Asia Minor and tell them they must be born again. He dwelt behind prison bars and suffered to be beaten with many stripes, and at last died a martyr's death that men might know the Christ.

It inspired Elias Camp Morris, the great hero of the Baptist family of America, to stand forth and combat the evils of a nation, and raise high the standard of Christian civilization among his people. Though the task was often hard, the opposition great, the burden heavy, he would hear the sweet voice of Jesus whisper deep down in his soul, "Lo, I am with you alway." These words would put fire in his heart as he went forth to conquer in His name.

Dear brethren, Christ still whispers in the hearts of His servants, "Lo, I am with you," and if Christ be with us who can be against us?

"Let us be up and doing."

An intermission was taken to hear from the Committee on Enrollment. At 12 m. President W. G. Parks called the Convention to order, when the chorus rendered a selection. The Convention joined in singing, "Am I Born to Die?"

"Go Preach My Gospel," the marching orders of the ministry, was feelingly sung.

The program was read by the Secretary, who made an explanatory statement that 2,000 copies had been printed and distributed on yesterday.

Dr. P. James Bryant and Dr. J. A. Booker served important notices upon the body. Dr. Stokes served notice in reference to the farewell address of Dr. E. C. Morris, and it was agreed unanimously to hear it immediately. Music by the chorus. "My faith looks up to Thee" was fittingly sung and feelingly led by Dr. P. J. Bryant.

Lieut. E. A. Morris, the illustrious son of an illustrious sire, read the final message of our fallen chieftain, which is as follows:

Final Annual Address of Dr. E. C. Morris, Deceased President of the National Baptist Convention, Read before the Convention at St. Louis, Mo., December 6, 1922:

Fellow Comrades, Ladies and Gentlemen:

I greatly rejoice in the privilege of appearing before you in this session of your great Convention. Since we last met I had despaired of ever meeting you again on this side of the river of death. Of course, I expect to be with you on the other side, when we are gathered home. But it seems that in answer to your prayers God has done for me what he did for Hezekiah, and while I feel unworthy I am still with you.

Notwithstanding the fact that I have been sick most of the year, I have shared with the leaders in our race the mental strain which has come upon us all by reason of the conditions which have menaced the world and especially our racial group. In my opinion there has not been a time since the Emancipation of the race more serious than now. Neither has there been a time when there was more hatred fostered against us than now. But over against this monstrous hatred God has raised up friends for the race in all sections of the country.

It would be needless repetition to recount the marvelous activities of the race since we were emancipated. But what do these achievements amount to if we are not to be counted free American citizens? I think you know that I have stood for absolute equality of the races under the laws of our country, believing the time would come when the color of a man's skin would be no bar to his rights as an American citizen. Upon these questions I have been glad to be counted conservative. I have given much thought to matters which directly affect our racial group in this country, and do not share in the opinion that all white Americans are our enemies; for I sincerely believe that many of the white race are true friends to our race. But it does seem that heretofore they were powerless to secure for us the inherent rights to which any patriotic people are entitled. It cannot be that our white friends think that we shall ever be satisfied with anything less than absolute equality before the law; for while there is one Negro left, he will contend for justice and equality from the powers that be.

I have never advocated the immigration of our people from the South or from any other section of the country, but have borne in almost silent resignation the many privations and inhuman treatments heaped upon many of them by those who had the power to change conditions, especially in the South. All kinds of subterfuge have been sent broadcast against the people of our race who have gone North. It has been said that they cannot live in the North, but all such camouflage has fallen to the ground. For the Negro lives and thrives anywhere all other human beings live. The fact remains that, all things being equal, he prefers his Southern home to any section of the country.

The Negro is not unmindful of the propaganda being sent broadcast over the world to the effect that the race is immoral and degenerated in groups. This false theory has been spread abroad to create a prejudice against the race so that no country will want them among them. But there is not a scintilla of truth in the charge; and while the race is not immaculate, it seeks only a chance to live and improve itself along all lines; and while only fifty-five years from slavery, it has built up many thousands of good homes with clean families against the greatest odds that have ever come against any people. Of the ten or eleven million Negroes in the United States, fully eight million of them still live in the South, and I may say that they constitute very largely the bone and sinew of that section, especially as it refers to agriculture. Under the many privations and laws of proscription and other inequalities, they have followed the advice of their leaders and accumulated more than a billion dollars' worth of churches and schools and would be glad to stay with them, but unless the South is prepared to change its policy towards this group of American citizens, it is in danger of losing its entire Negro population. The North and West may not get them, but there are other countries which would be glad to have such a healthy, progressive element among them. The masses among

the Negroes are now looking to their leaders to bring them from under the heavy burdens which are now bearing down upon them. These leaders have an opportunity to confer with leaders in dominant races, with view to bringing on a change for the better; and if the leaders fail their people at this time, God will bring deliverance from another source.

There are many good and great men in the white race who are willing that the black man should have a fair chance in the race of life. But these seem to be powerless in a change for the better. So bitter has become the race feeling that the mere charge of a crime, no matter how frivolous, if the charge is against a black man, is a signal to form a mob and put the man thus charged to death.

If the people of our racial group have followed their leaders in the matter of buying homes, building churches and schools, and they have been led to believe that the acquisition of these things would guarantee to them the rights of citizens and the protection of the law, and they awake to find that they have absolutely no protection, but are lynched on the smallest pretext, and these same leaders seem to be powerless to secure for them a trial in the courts, the leaders are unworthy, if they cannot find a way to lead them out of such a horrible condition.

What country would welcome the Turks in wholesale numbers among them? If the many false statements sent abroad about the morals of the Negro are allowed to go unchallenged, it will not be long before the doors of all the great countries of the world will be shut in our face, and we will be forced to eke out an existence in the land of the lynchers. The Negro does not desire to leave the United States, not even the South. But the South must change or the Negroes will seek homes in a more congenial clime. It is true that some of the great religious societies have shown that they recognize the black man as their brother and have given many thousands of dollars to help in educational and missionary work, and we believe them to be sincere in their efforts to help the black man. But what will the hundreds of dollars amount to if we are not free and given every right which other American citizens enjoy under the laws of the country? Like Patrick Henry, every thoughtful Negro is saying, "Give me liberty or give me death."

The National Baptist Convention represents the largest religious group of Negroes in the world and should therefore take the lead in bringing about a change of conditions as these relate to our race.

About sixteen months ago I suggested to the representatives of the largest group of white Protestant Christians the propriety of calling a congress of white and Colored leaders, that the matter of effecting the two conspicuous races in this country might be talked over face to face with hope of effecting a solution to the problem. Up to this time nothing has been done in that direction. The verse of Scripture which says, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice saying, How long O Lord, holy and true dost thou not judge and avenge our blood on them that dwell on earth?" refers to persons who suffered for the word of God, but may be applied to the many innocent victims of mobs in this country. We make no plea for those who are guilty of black and hideous crimes, except to say, even those who are accused of

such crimes are entitled to a fair and impartial trial before being counted guilty. I praise the people of my race for the patience they have exercised in all parts of our great country, and hope that they will continue to wait on the Lord, for He is most certainly coming this way.

I may be criticized for devoting this much of my address to racial matters, but my only apology is that, unless we can in what may be termed a Christian land, secure for our race, from the dominant race such privileges to which they are entitled, we cannot hope to hold them to the Christian religion. It is evident that if Christ is unable with the millions of white and Colored Christians in America to bring about better conditions for His Negro followers, he is unable to redeem a single soul and unworthy to be followed.

I have just finished reading a little book called "Handicapped Winners," written by a Southern white woman, which pays a high tribute to the Negro, who has come thus far against the most stubborn resistance that has ever confronted any people. It is such rifts in the clouds that have given courage to the black man. But when we recall that we are more than fifty-five years from the close of the Civil War, we can but ask, "Why are we thus hated and maltreated in a land we have done so much to build up and defend.

We early imbibed the religion of the white man; we believed in it; we believe in it now, and hope never to be driven from it; but if that religion does not mean what it says, if God did not make of one blood all nations of men to dwell on the face of the earth, and if we are not to be counted as a part of that generation, by those who handed the oracle down to us, the sooner we abandon them or it, the sooner we will find our place as a religious sect in the world. It is not enough to have our white friends express good will, and offer and give us help. If the American ideal—viz., freedom of thought, freedom of speech, the right to property, and to be protected in every right guaranteed under the Constitution of the United States—is not given us, then we should in mass rise up and leave our churches, and schools, and our homes as a rendezvous for reptiles, owls, bats and every hateful bird and seek asylum among a people who will recognize merit in any man without regard to his color, creed or condition. Are there any such countries? Assuredly there are, and our people should be made acquainted with them.

The only great religious organization which has spoken unequivocably upon the universal friendship and brotherhood of man without regard to race or color is the Federal Council of Churches of Christ in America. The black man will no longer be placarded with glittering promises, nor will he accept religious help at the end of a pole. If those who propose help are not willing to fellowship in the way pointed out in the New Testament, then he would rather die without help.

It may be pointed out that much of the matter to which I have called attention is political and that the Eighteenth and Nineteenth Amendments to the Constitution of the United States, and can change the sentiment of the majority of the people to give the black man every right that any other man is entitled to under the laws of our country.

In view of what I have just said, Are we right in our hearts towards our brethren of the white race? You know very well that "God is no respecter of persons"; and if we have hatred in our

hearts against them, the same calamity which is sure to be visited upon our galvanized Christianity will fall upon us. I think I represent you when I say we carry no ill will against any race, or class, or people, and stand ready at any and all times to recognize God as our Father, Jesus Christ as our Redeemer and only head of the Church, and man, whether European, Asiatic, American or African, as our brother, and not ask him to change his religion to be counted as our brother. We stand ready also to push the claim of Christianity to all parts of the world without any interference with the politics or religion of other countries, believing that every man has the right to worship God according to the dictates of his own conscience.

National Baptist Convention.

No other organization of Christians representing a distinct denominational group is quite as broad as the National Baptist Convention, which recognizes no sectional lines nor any racial lines. Notwithstanding, we are sometimes written down as the Negro National Baptist Convention, which prefix is not in our constitution. Our name and purpose will forever remain as they are, but we are not unmindful of the fact that efforts have been made to divide the organization into regional and sectional conventions, and there are paid agencies at work to that end, but the most illiterate Negro—north, east, south, or west—is unwilling to subscribe to any such movement, which tends to divide the people of our race. It has been said that some of our good brethren here in the West might lose prestige with Southern Negroes who would attend the meeting. I very much hope that such will not be the case. Many of us are from the South, but we feel that we are your brethren, and if your environments have caused you to feel that you have been lifted out of our class, we hope you will be able to bear with us the short time that we shall be present in your midst. We do not represent ourselves as Fundamentalists, Liberals, or Progressives, but as New Testament Baptists who take the Book as our only rule of faith and practice. Forty-two years ago when this Convention was organized, no reasons could be found at that time to make it a sectional organization, and none worth considering have arisen since, and just how the agitation has gotten among us is a mystery.

(Section Two.)

Under the Constitution of this Convention the general work of the Baptists is done through seven Boards which cover every phase of the Baptist work. These Boards are made up of one member from every State in the Union and are therefore not sectional, but national. As a matter of fact, the majority of them live in the North, East and West, yet no complaint is ever raised by the Southern members. The bitterness that once existed between the Northern and Southern white Christians has no place among us and should not be tolerated for a single moment.

Foreign Mission Board.

We have been accustomed to count our Foreign Mission Board the oldest, because the Foreign Mission Convention was the first national organization among us. That it has done a great work, no

one acquainted with the facts will deny. We have been blessed to have as our representatives men who were fully imbibed with the spirit of missions, especially as these missions refer to the people of Africa, a continent that has long been neglected by the Christian world. Dr. L. G. Jordan spent twenty-five years in the service of this Board and retired of his own accord. He was succeeded by Dr. J. E. East, a splendid young man, who has spent several years on the mission fields of Africa. I am sure when you shall have heard his report, you will be gratified at the work accomplished. May I add just a word to our foreign activities? We, like Israel of old, were made captives in this land, but unlike them, we were made free and by the Constitution made free citizens. Yet when word comes to us of the dismembered condition of our Fatherland, and of the awful religious condition of the people, if we are not able or willing to return to them, we can at least send them the bread of eternal life.

Home Missions.

I am mentioning here our Home Mission Board second, when in reality it should take first place in all of our activities. Jesus says: "Ye be witness unto me both in Jerusalem and in Judea and in Samaria, and unto the uttermost parts of the earth." Nothing is plainer than this declaration and should find a place in our churches. Quite a remarkable work has been accomplished on our own Home Field, and yet there is much more to be accomplished. Since the year 1900 there has been the most friendly cooperation between the Southern Baptist Convention and this Convention. The Southern Baptist Convention recognizes our Convention as the one outstanding organization with which to deal in matters of cooperation. We have sought and are still hoping that the Northern Baptist Convention may see its way clear to cooperate with us without splitting us up into factions. We now have missionaries in several states who are being jointly supported by the two Boards.

Educational Board.

As you well know, the Educational Board of the National Baptist Convention has been endeavoring to establish a great National Theological Seminary, which we all believe is one of the greatest needs of the age. Yet it has been a very difficult matter to get this on the hearts of the people; but the good Lord has at last opened a way, and it now appears as a certainty. The people of Nashville, both white and Colored, have bought a site adjoining Roger Williams University, and the Southern Baptist Convention has come forward with $200,000 to help in the construction of buildings. For fear that some may get the opinion that the Seminary may be under the domination of the Southern Baptist Convention, I had better explain: The Joint Commission from the two conventions agreed that the Holding Board shall be composed of persons from the two Conventions, and shall at once lease the property for a nominal sum to the National Baptist Convention, and as soon as it is cleared of all encumbrances shall deed it to the National Baptist Convention. Two-thirds of the Managing Board shall be chosen by the National Baptist Convention, and one-third by the Southern Baptist Convention. The Chairman of the Managing Board shall be elected by the

National Baptist Convention, and the Secretary by the Southern Baptist Convention. The President of the Seminary is to be elected by the National Baptist Convention. The Secretary of the Educational Board is in entire harmony with the action of the Joint Committee.

Sunday School Publishing Board.

Great progress has been made by our Sunday School Publishing Board this year, and I feel sure you will have been elated when you have heard the report. Beginning early in the year, the Secretary launched a plan to raise $30,000 with which to buy grounds and erect a $20,000 building. The ground breaking has already taken place. We should also rejoice that the Baptist people all over the country have awaken and are now the patrons of our Board.

B. Y. P. U. Board.

I am not throwing any flowers when I say that there has been no friction in the Board of the B. Y. P. U. since its organization. It has simply held to its mourings and sent forth its agents and organized our young people in all parts of the country. It was fortunate in cooperating with the Sunday schools in calling to the Presidency of the Sunday School and B. Y. P. U. Congress, one of the sanest and most level-headed young men to be found anywhere in this country. This auxiliary deserves the unstinted support of the parent body.

Benefit Board.

The Benefit Board has undergone many changes, but it seems that at last it has the right man in the right place and greater progress has been made the present year than in any year past. I have noted the activities of this Board during the year, as I had almost despaired of its succeeding, but I think that you will be pleased at its progress.

The Church Extension Board.

We all know the intents and purposes which called this Board into existence and into denominational service; but we know also that the Board has not had the funds nor even the fairest sort of showing to make good. The men who have been handling its affairs are good men, and the efforts to put the Board over as a business deal have been very commendable. Let us hope that, ere long, the Negro Baptists of the country will realize that they need such a Board, and will come to the rescue with the funds and the patronage necessary.

In Conclusion.

Let me say that we have had a great and good year, although it has not been uneventful. Our work as Baptists all over the United States has compared favorably with the work of other denominations. We have built church houses and schools; we have launched and supported newspapers and magazines; we have sent our Sunday School Publishing House many degrees higher than last year. Personally, I am feeling like the journey is nearly closed for me. It has been a pleasure for me to live with you and to live for you.

If my time is at hand, it will be a pleasure to die with you and die for you. Our manifest destiny is before us, and we are all gradually marching to it. Let us so live that we shall be able and ready when our summons shall come to lie down to pleasant dreams."

E. C. MORRIS.

The message breathed out the old fire and enthusiasm and yet the same Christian fidelity, fortitude and optimism. It was a worthy state paper and an ideal tribute to the great achievements of the race under the most adverse circumstances. The reader was filled with the spirit of his matchless father, and the audience clung tenaciously to his lips as the words flowed sweeter than honey from the honeycomb. The audience was moved deeply by the words of their chieftain, whose hallowed spirit breathed heaven's benediction upon it. Rev. C. H. Parrish, D.D., voiced the Convention's sentiment, saying, "Strange things have been heard to-day." Rev. J. H. Taylor, D.D., of Washington, spoke briefly. Rev. S. E. J. Watson, D.D., of Illinois, made appropriate remarks in reference to the address and its distribution. President Parks and Rev. A. M. Townsend, D.D., made remarks and Dr. Townsend offered the services of the Publishing Board to distribute same.

Solo by Prof. Wm. Nix, Illinois, "I'm Trusting My Redeemer," with chorus, "Meet me there," was heartily sung. Then Professor Nix sang "Waiting For Me." While waiting for the Enrollment Committee to report, the Convention was thrilled by music from the chorus. A solo by Professor Britt, of Kentucky, was rendered, to the delight of the waiting Convention. Dr. J. D. Bushell, of New York, accompanied by Mrs. Bushell, rendered "Bye and bye, I am going to lay down this heavy load" and the old heart stirring favorite, "Calvary." Rev. C. A. J. Mallory, of Alabama, favored the Convention with a selection. Rev. M. C. Durham, of Tennessee, rendered very touchingly, "On Jordan's stormy banks." Dr. A. Wilbanks, D. C., sang "Uncloudy Day" to our edification. Letters and telegrams were called by the Secretary. The Committee on Enrollment made a partial report, showing progress as follows: Total by States, 1,097. The motion to adopt said report with immediate corrections prevailed. Upon the expression of dissatisfaction by the body as to the differences, by the request of Rev. P. James Bryant, D.D., and followed by President Parks, a motion prevailed to recommit the report. A recess was then taken for one hour.

Evening Session.

The Convention reassembled at 7 p.m. After devotions a series of impromptu addresses were had, with Rev. A. W. Nix, D.D., of New York, presiding. Rev. W. F. Graham, D.D., of Pennsylvania, explained the labors of the Finance Committee. Rev. G. W. Harts, D.D., of Utah, invited the Negro to come West while land settlements were within easy grasp. Rev. C. H. Clark, D.D., of Illinois, delivered a very helpful talk upon the test of discipleship. "By this shall ye know that ye are my disciples, if ye love one another." Rev. J. C. Austin, D.D., of Pennsylvania, made an eloquent address upon love possessed and personified. The beautiful imagery, the panoramic vision of the stages of man's redemption swept the assembly away into ecstasy, and cries of "Amen!" shook the roof.

Rev. W. H. Jernigan, D.D., Washington, D. C., made prefatory remarks and introduced a friend of the Washington Baptists, Dr. Samuel H. Thompson, president of Washington Development Co. and promoter of Douglass Park. Rev. R. H. Walker, New York, made remarks. President R. T. Wood, of Virginia Seminary, Lynchburg, made a splendid address. Dr. R. H. Bowling, Jr., Norfolk, Va., was presented.

The chorus rendered a fitting selection, "I've got a robe." Prayer was offered for spiritual leadership by Rev. R. B. Bell, of Tennessee. The chorus rendered some beautiful selections while the collection of $106.18 was taken. Solo by Mrs. Winston, of Kansas.

The Rev. E. W. Perry, of Oklahoma, was then presented to preach the evening sermon. The preacher chose for a subject, "A World Vision—A World Commission from a World Saviour." Text, John 14:35, Matt. 13:38, Mark 16:15. A missionary preacher delivered an ideal missionary message to a missionary Convention from the above theme. The Convention was swayed by the preacher who spake as follows:

"A World's Vision and a World's Commission by a World's Saviour." Text, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest." (John 4:35.) "The field is the world, and the good seed are the children of the kingdom." (Matt. 13:38.) "Go ye into all the world and preach the gospel to every creature." (Mark 16:15.)

The text from which we have deduced our subject has a wonderful historical background in which the activities of Jesus and John are vividly stated. The mission of the new kingdom which Jesus came to establish in the world is set forth very clearly in the preceding chapter—viz., to make and baptize disciples.

Jesus, upon leaving Nicodemus, to whom he had delivered that memorable sermon after dark, came with his disciples to the land of Judea and there tarried and baptized, while John was baptizing in Aenon near Salem, because there was much water there.

They made and baptized so many disciples until a question arose among the congregation of the two as to which one was doing the greater work or carrying the largest crowds. Some even brought this news to John and seemingly with a spirit to discourage, said to him, "He whom thou beareth witness of beyond Jordan, behold the same baptizeth and all men come to him."

To this John replied, "He must increase, but I must decrease. He that cometh from above is above all, for the Father loveth the Son and hath given all things into his hands." There was not a spirit of jealousy or selfishness to be found in John, for he seems to have understood his mission in the world, and it was his to finish it with joy. He spent thirty years getting ready to serve less than two, yet he served longer and more effective during those two years, more or less, than many have served in a lifetime.

When therefore Jesus knew how it had gotten out and abroad that he made and baptized more disciples than John, in order that his immediate presence and work might not be a hindrance to the work of John, he left Judea and departed again into Galilee. And the Scripture says, "He must needs go through Samaria."

Let us note the why of this trip through Samaria, for indeed it seems to have been contrary to custom. A close study of the events that took place on this trip will disclose the fact that Christ had a threefold purpose in going through Samaria:

1. To strike a death blow at racial prejudice, which seems to be as old as sin.

2. To preach the gospel to those despised and unwelcomed Samaritans and settle for all time to come the question of worship.

3. To lift his own disciples out of that provincial and egotistical spirit and give them a larger and truer vision as to the extent of his kingdom.

We come now to the discussion of the subject:

(1) A World's Vision.—A vision is the perception of reality, the revelation of forces and possibilities before unseen or unappreciated. It lifts, controls, and glorifies principle, impulse and life. Where there is no vision, the people throw off restraint and even life; they perish. Where there is vision, in the very revelation the people see the great light. We live in two kingdoms. The opening of the inner eye gives revelation. We become affiliated to the spiritual universe, where the invisible things of God become visible. In their light we see light and are transformed from glory to glory. The redemption of humanity is in the awakened perception and vivid realization of Christ. Apostolic conquest was because of inspired vision. For no set of people needed this visionary inspiration worse than the disciples who accompanied Jesus across the country from Judea to Galilee. I think it would help some of us to leave town and take a walk with Jesus through the country for a larger vision and a greater inspiration.

The Jew had a narrow conception of God, in that he felt that God was particularly and fundamentally the God of the Jews. He saw himself as the big IT, and Palestine his promised throne, kingdom and heaven. He usually addressed God as the Father of Abraham, Isaac and Jacob. He was letter bound and failed to see the spiritual significance of the call of Abraham, who was sent forth to be a blessing, not only to the chosen few, but to all the people of all the earth. He and Jehovah took a walk on one moonlight night across the plains, and Jehovah said to him in the language of my text, "Lift up your eyes, catch a vision, look up at the stars—expand, draw on your imagination—count the stars—undertake big things." Abraham said, "They are without number." God said, "So shall thy seed be; for in it shall all the families of the earth be blest." Abraham needed this vision and inspiration, and God was the one to give it. The disciples needed this same class and kind of vision, and Jesus was the proper one to give it; for he first possessed it himself, and it was no trouble for him to impart to others. He had to set Nicodemus straight on the extent of God's love and the mission of the New Testament Church. The thing the church needs most to-day is "more Jesus." Like the disciples, we seem to have the inlook and downlook so long until we are about to forget the outlook and the uplook. His mission and methods are ever "up and out." He says, "And I, if I be lifted up from the earth, will draw all men unto me." No wonder he did not consent to come down from the cross! He had rather rise from the grave. Lift up your eyes and look. Note that looking was out of order until they

had lifted their eyes. Like an Alpine eagle, they were demanded to look on the fields, and the fields were the world. Before him stood, as an open book, Africa, Europe, Asia, and the uttermost parts of the earth. Every tear, sigh, groan and heartache were open to his view. The Scripture says that he not only knew man, but knew what was in man. If the church had the spirit of Christ to-day, Africa, Europe, Asia, North and South America and the isles of the seas would be open to her vision, and she would not rest until the kingdoms of this world were made the kingdom of our Lord and his Christ.

(2) A World's Saviour.—Technically speaking, Jesus was a Jew; but primarily and fundamentally he was neither Jew nor Greek, white nor Colored. The matter of fact is, if blood is to be classed by races, he had the blood of all races coursing through his veins. Holy Writ tells us that Na-asson, a descendant of Phares, of the tribe of Judah, married Rahab, a descendant of Ham, a Colored woman, and begat a child by her whom he named Salmon (a half Negro and Jew), and Salmon begat Boaz, and Boaz begat Obed by Ruth, and Obed begat Jesse, and behold "there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the Spirit of the Lord shall be upon him, and in that day there shall be a root out of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." Thus Jesus was not racial primarily, but universal. He was a welcome guest for three years in Egypt, and the Colored people took good care of him."

Prayer by Rev. A. Hawkins, of Ohio. The spirit filled the prayer, and he bore us away to the throne where grace was poured out upon us in showers, and the chorus sang jubilantly, "I am a witness."

Dr. R. R. Wright, a distinguished Georgian, now conducting a banking business and residing in Philadelphia, was introduced, and the Doctor delivered a brief but spicy address upon the necessity of preparing business opportunities for the young Negro.

Announcements were made.

Dr. J. E. East, Secretary of the Foreign Mission Board, gave a trip to Africa upon canvass. Collection of $100.50 was taken.

Benediction by Rev. A. W. Nix, of New York.

THIRD DAY—Morning Session.

The National Baptist Convention reassembled at 9:30 a.m., when Dr. Parks called the Convention to order and requested Vice President Topp, of Mississippi, to take charge of the meeting.

Devotions were commenced by the chorus singing two choice selections.

Rev. H. H. Lowe, of Mississippi, conducted the service, and Rev. Bradford, of Mississippi, pleaded earnestly in the opening prayer for the help and power of the Heavenly Father in the carrying forward of the work of the kingdom. The chorus rendered another happy selection. Telegrams and letters were called by Secretary Hudson. Music by the chorus.

The following is the address of Rev. J. E. Nash, D.D., of New York, on "The Risen Christ, Proclaimed in the Church Ordinances, Baptism and the Lord's Supper."

Text, 1 Cor. 15:14, L. C. 17, "And if Christ be not risen, then is our preaching vain, and your faith is also vain; ye are yet in your sins."

In an age like ours when, in matters civic, men everywhere are clamoring for democracy, and in matters intellectual they are advocating liberty of thought, and in matters religious they plead for freedom of conscience, it is well for us to have some clearly defined, unvarying principles that we may follow in working out our spiritual destiny. But I take it that the brethren who compose the National Baptist Convention are both fundamentalists and evangelicals, and therefore comprehend in our doctrinal thought all the cardinal truths that pertain to our religion. So the burden of my argument at this time is not so much to convince and inform as to inspire and encourage in the faith once delivered to the saints.

As understood by us, the Church has just two sacraments—Baptism and the Lord's Supper. And these rites are sacraments only because they keep constantly before us our crucified, buried and risen Lord. His instruction concerning the one was to do it to fulfill all righteousness, and concerning the other his instruction was to do it as often as ye do it in remembrance of me.

From the beginning and through the centuries God has been making provision for man's religious training. Sometimes his provision has been mystical, and man could understand and profit thereby only as it came to him in signs, symbols and ceremonies.

Our Lord's life, suffering, death and resurrection were all foretold and typified in the writings of the ancient prophets. As the people in their day needed signs and symbols to point them forward to the birth, suffering, death and resurrection, the redemptive work of our Lord, so now we in the new dispensation need signs, symbols and ceremonies pointing us back to this great redemptive work. Religion is an institution of signs, symbols, sacraments, ceremonies; and when we keep in mind what religion attempts to do, we can readily understand how that these instruments are absolutely necessary; for it is the business of religion to link us up with the unknown, to make us understand the mysteries of the spiritual realm. Eternal life to which we all aspire depends upon our knowledge of God and Jesus Christ his Son whom he hath sent.

God is constantly introducing, revealing himself to the human race, using various means, according to the particular period in which he has revealed himself, until he reaches the last, the perfect means in Jesus Christ our Lord; for in him dwells all the fullness of the Godhead bodily. But even our Lord in revealing the Father had to present himself to poor, limited humanity in types and signs and symbols. So he was the Rose of Sharon, the Bright and Morning Star, the Good Shepherd, the Way, the Truth, the Life, the Light. And so his great work for the soul had to come to us in the form of rites, ceremonies and sacraments.

Not only Baptism and the Lord's Supper as practiced by the Church proclaim the fact that Christ has risen, but all our prayers, hymns and every phase of our worship, and even our coming together here to deliberate and to transact business in this Convention—all proclaim the fact that Christ has risen. These two sacraments carry in their symbolism every step in the progress of Christian life. In Baptism and the Lord's Supper we are reminded of our suffering

and death for sin as accomplished in Christ Jesus and as accomplished in us as individuals. The summary of the truth that these sacraments convey is:

1. They substantiate and confirm our preaching. They proclaim in acts the truth that we proclaim in words.

2. They increase and intensify our faith. We can hardly see these rites celebrated, to say nothing of taking part in the celebration without believing more and more in what they represent and symbolize.

3. They declare our liberty from sin and assure us of our citizenship in the kingdom of God.

Our Lord's crucifixion, his burial and resurrection are kept ever before us by these sacraments and make us sensible of what has been accomplished for us in these wonderful acts of our Lord. May we always see and understand their meaning."

The Enrollment Committee submitted its report. The Chairman made corrections, and then the Committee reported the delegation by States.

A motion prevailed that the partial report be adopted. Music by the chorus. Additional enrollment made the total 2,024. A motion prevailed to adopt the amended report. An amended motion that the official program be adopted with necessary changes arising from unusual conditions prevailed.

The Secretary announced that official receipts from the Finance Committee would stand for badges until additional badges could be provided. Passed by unanimous consent.

Dr. W. F. Graham, Chairman of the Finance Committee, reported as follows: Annual messengers and churches, $6,241.81. A motion prevailed that the report be adopted. The music by the chorus was very inspiring preforatory to listening to the Annual Address of President W. G. Parks. "Blest be the tie that binds" was sung by the Convention. President Parks was presented to deliver his Annual Address and received an ovation. He spoke as follows:

ANNUAL ADDRESS OF THE LATE DR. W. G. PARKS.

Delivered by Him at St. Louis Session National Baptist Convention.

Officers and Members of the Forty-second Annual Session of the National Baptist Convention, Ladies and Gentlemen:—

It is with fear and trembling that I stand before you at this time in place of him whose absence to-day hangs a veil of gloom over us all. I would not attempt, therefore, to address you without first paying a tribute of respect to his sacred memory and asking the prayers of this Convention for his faithful wife and all the devoted members of the family.

For twenty-eight consecutive years Dr. Morris brought to us messages filled with hope and inspiration, and I am of the opinion that our love for him can be shown in no better way than to pledge ourselves anew to the cause which he so nobly espoused and to carry on to completion the objects for which he gave his life. Let us, therefore, as loyal Baptists, lay hold of the task set before us, turning neither to the right hand nor to the left, knowing that we shall prosper if we are strong and courageous, and that our God will not fail nor forsake us.

First of all, let me express our regret because circumstances over which we had no control prevented us from holding our September meeting with our brethren in California, as agreed upon at our last session at Chicago. The railroad strike and the expiration of the tourist rates made it next to impossible for us to go, and we ourselves were greatly disappointed, having made unusual preparation for the trip West. In addition to this, might we not look upon the whole matter as Providential, since the death of our great chieftain would have at least disqualified many of us for service, if it had not forced the Convention to adjourn out of respect to his memory.

In the next place, let us extend our thanks to these our St. Louis brethren for coming to our rescue and taking us in when we had no where to go. We are proud to be here in St. Louis, the great railroad center, noted for its acres of parks and squares, its public, parochial, and private schools, a city nearly 159 years old. It, I believe, was born French, nurtured by Spain and adopted by the United States, under whose civilization it has grown to become one of the queen cities of this republic. It is said that St. Louis occupies a position near the center of the great basin through which the mingled flood of the Mississippi and the Missouri and their extensive system of tributaries are carried to the Gulf of Mexico. When we therefore consider the water environment of St. Louis, we are of the opinion that it is destined to become a great Baptist center. A little more than twenty-six years ago it was in this city that the resolution was adopted which created a Board for the publication of Negro Baptist Sunday School literature, which promptly made its appearance under the direction of Dr. R. H. Boyd, who now sleeps. Our prayer to God and hope for the denomination is that all the traits and differences of the past may yet be satisfactorily adjusted, thereby enabling the Colored Baptists of this country to present a solid front against the combined forces of the evil one. I am sure you will agree with me that the birthplace of our literature would be a splendid place for the funeral and burial of all Negro Baptist differences.

The Race.

As a race we have made rapid strides of progress, notwithstanding the many oppositions which have confronted us. That we have not had a square deal no man can conscientiously deny. The door of opportunity has been shut against us, the industrial mills have denied us, the factories have rejected us, prejudice and race hatred have met us in all the avenues of life. We, so to speak, have been forced to make brick without straw, but we are not discouraged. We have been loyal and patient in tribulations. We have fought and will still fight to protect the flag under whose folds many of the members of our race unjustly bled and died. When 1,900,000 American soldiers were called to cross the Atlantic and fight for democracy, among the first to embark were the Negro soldiers, who on their return home looked for the democracy for which they fought and for which many of their comrades died, but they found it not. As a race, we have answered every call to arms from the Revolutionary War to the World War and have never insulted the flag. Search the record of 1812, the Civil War, the war with Spain, and the war with Mexico, and you will find that the Negro soldier has

done his bit in each and that his record for bravery and heroism cannot be questioned. In times of war, he has been a hero, and in times of peace he has never been charged with harming a single chief magistrate, nor throwing a single bomb. The following has been said of him in poetic form, beautifully constructed:

"Lord, these are Thine of whom no man can say,
They falter in the nation's hour of need,
Whose noble hearts are just as man can say,
As when for freedom this land first did bleed.

"Who have prevailed in spite of endless wrongs;
Who bear the chastening rod with hopeful songs;
Who've taught the world sincerity Divine,
Yea, Lord, these lowly, dusky folks are Thine."

I quote from an editorial in the Philadelphia Ledger, November 18th, under the heading, "A Square Deal Denied," the following: "It is one of the tragedies of our own form of civilization that racial isolation and prejudice should have operated to hamper and retard the development and growth of the Negro and to perpetuate a situation in which the members of that race are denied the opportunity to lift themselves to higher levels of intellectual and material development. How can we look for good citizens among the Negroes, who form upward of one-tenth of all the nation, if at every step the individual Colored man or woman is repressed and discriminated against? For many generations the patience and forbearance of the Negro race have been proverbial. Permit me to say that the white people of the South, and North as well, (for all the discrimination against my race is not confined to the South), owe it to themselves to see that the door of hope is opened. Their own interests demand a square deal for all, regardless of race or color. My prayer is that they will hurry before Jehovah rises up, "For he will not always chide, neither will he keep his anger forever." The flag of our country has been made to blush, and justice has often been outraged. Since 1889, 2,718 members of our race have been lynched. Let the Christian church speak out. Let the ministry give warning, that the blood of the lawbreaker be not required at their hands."

Our Denomination.

For these many years, notwithstanding there have been divisions among us in our churches, associations, and conventions, thank God there has never been any sign of division in our belief in the doctrine held as sacred by the Fathers. We find no "New Theology" in our ranks. It has never been necessary for us to appoint a committee to investigate our Baptist schools, colleges and seminaries, to inquire into their loyalty to Jesus Christ and His gospel, nor their historic faith. From Maine to California and from the Gulf to the Lakes, I have not heard one discordant sound among us with reference to our belief in—

1. The inspiration of the Holy Scriptures.
2. The virgin birth of Jesus.
3. The sacrifice of Christ in relation to the salvation of men.
4. The resurrection of Christ from the dead.

Prof. R. B. Hudson, A. M., Secretary.

5. The second coming of Christ and the resurrection of the saints.

6. The final estate of those who fail to accept Christ as Saviour.

7. The majority of us believe that unbaptized persons should not be received into the membership of Baptist churches; but there are a few with whom some white Baptists have been tampering that are a little weak on this subject. For, indeed, among white Baptists, the North is headquarters for drifting from the fundamentals of the evangelical faith. My brethren, the desire of my heart is that our Baptist brotherhood will never surrender one jot nor tittle of the doctrine for which the denomination has stood for these hundreds of years, and for which many of the early Baptists bled and died. Our reputation is at stake, our faith is being tested. There are those who would divide us, but I plead with you to-day for the solidarity of our Baptist forces. We want no North, no South, no East, no West. We want to be one army of the living God, bowing only to His comand and separated only by the stream of death. I think the stand taken by our white Baptists in Texas and Kentucky is worthy of the highest commendation. I quote—

Middlesboro, Ky., Nov. 17.—"Kentucky Baptists pledge themselves to withdraw all financial support from their denominational schools in Kentucky in which Darwinian, or any other theory of evolution contradicting any part of the Bible is taught." The resolution also provided that the Southern Baptist Convention withhold support from all schools in which the rationalistic theory of evolution is taught as a fact.

Waco, Texas, Nov. 17.—"The Texas Baptist General Convention last night debated whether Darwinism is taught at Baylor University. Mr. Brooks assured the 3,000 delegates to-day that no such teaching was allowed. Dr. George W. Truett, of Dallas, asserted that the Board would not retain a teacher who encouraged any theory not in accordance with the Holy Scriptures. We thank God for the brave stand taken by our Southern Baptists, and we pray that they may succeed in freeing themselves from that disease which is so fatal to spiritual life, and we also pray that it may never become contagious among the members of our National Convention."

Other Agencies.

The Federal Council of the Churches of Christ in America, composed of thirty-one constituent bodies of the Protestant faith, has done much to blot out racial differences and to bring into existence a better relation between the white and Colored races of this country. As a guarantee of their good faith, they have appointed a Commission on the Church and Racial Relations, consisting of 100 leading churchmen of both races, who have given special attention to the question of race relations. Dr. George E. Haynes, a member of our race, has been appointed as one of the secretaries of the Commission, and he has both by speech and printed page made us a splendid representative. He has done much in helping to break down the barriers which have so long stood in the way of co-operation between the white and colored Christians of this country, who are following the same Jesus as Saviour, believing in the same God as their Father, expecting to live in the same heaven in eternity, and yet far divided on the subject of Christian brother-

hood here in time. The work being done and the addresses being delivered by Dr. Alexander, of Atlanta, Ga., and Mrs. Luke Johnson, of Griffin, Ga., and many other friends of the South, bespeak a better state of affairs between the white and Colored people in the very near future. The Christian people of this country are standing too far apart on the subject of brotherhood, and there has been no cooperation in considering the things vital to the well-being of both races. The object of this Commission is to bring the leaders of the Christians of the two races into conference and cooperation with one another in local communities, and to put on a campaign of educational publicity, and to make the churches more effective supporters of the movement for interracial cooperation. The question, "Can Christianity keep pace?" should be answered. It is said that almost two-thirds of the area of the earth is still predominantly non-Christian. That there are one hundred and sixty million people of the non-Christian world who are utterly untouched by Christian missionary effort. My brethren, this world is suffering for more God-called, God-fearing men with spiritual insight—men of vision, "for where there is no vision the people perish." Yes, Christianity can keep pace, but not until the whole gospel is preached, the barriers of race proscription are removed and equal justice for all men is recognized, then the question of man's rights will become a question of humanity and not a question of race.

The third session of the Baptist World Alliance will be held in Stockholm, Sweden, July 21-27, 1923. I have received a letter from Dr. E. E. Wilson, Secretary Foreign Department, Helborn, London, lamenting the death of Dr. Morris and extending the sympathy of the Baptist Missionary Society, and asking me to nominate a speaker on behalf of Africa and the Negro race to appear on the program. Secretary Shakespeare, representing the Baptists of Great Britain, Ireland and Southampton, has also written Dr. Booker in answer to a cablegram, expressing sympathy for the family of Dr. Morris, and seeking to know through whom official relation is to be kept up between English Baptists and the National Baptist Convention. Dr. Franklin, the Foreign Secretary of the American Baptist Foreign Mission Society, at a meeting of the Executive Committee of the Baptist World Alliance held in London last summer, said the Swedish Baptist leaders expressed their most earnest hope that the Negro Baptists of America would be represented at the Stockholm meeting, and I can assure you that many of us share their hope. In my opinion, the National Baptist Convention can make a real contribution toward Baptist solidarity if it can participate in the meeting at Stockholm. I am of the opinion that some real benefit may come to the National Baptist Convention and its constituency from such participation. It is, therefore, hoped that some of our brethren will attend these meetings and that a tie will be made between our English brethren and the National Baptist Convention, that no spirit of race prejudice from any source will be able to break.

Foreign Mission Board.

For a number of years it has been my pleasure to be connected with the Foreign Mission Board and to watch it as it passed through its days of sunshine and its days of gloom. I have known somewhat of it under the leadership of Drs. Luke, Jordan, and East,

all of whom did a splendid work, but I have never seen it in better condition than it is to-day. And why should it not be? Why should not each year so filled with possibilities and opportunities be also filled with new signs of progress? Africa needs more missionary men and women whose hearts are in the work. Missionaries who have been a success at home, who are not seeking the appointment to Africa merely to get a job and to see what they can get. But we want men and women to go who are asking, "What can we give?" I am anxious to see the day when consecrated men skilled in agricultural and industrial art will offer themselves for the foreign fields. I am proud of our mission stations in Liberia, West Africa, Suehn Industrial School at Monrovia, at Mt. Carmel, Burroughs Industrial School; at Fortsville, Grand Bassa Bible Industrial Academy; at Cape Palma, Mission of Harper and ten other stations. And in Africa, at Cape Town, Shiloh Baptist Church; at Middledrift Buchanan Normal and Industrial School; at Queenstown, we have a Baptist church; in East Africa we have a Baptist Church at Nyasslan, founded by Rev. Cheek. Rev. Chilembwe, Miss Delaney and Dr. Malekebu also labored there. I am sure that we are not ashamed of the holdings of our Board, for our net assets amount to $54,689.88, including both the Home and Foreign Fields. I trust that this will be the banner year for Foreign Missions, and that the monthly regular system instituted by Secretary East will increase an hundredfold during this convention year, and that the $8,000 contributed by the monthly regulars during the past nine months will be an impetus to every church, Sunday school, missionary society, district association, and state convention within our bounds.

Home Mission Board.

We must not forget our Home Board, for the light on the Foreign Field is but the home light shining abroad. Let us, therefore, keep the home fires burning. The twenty-two years of cooperation between our Home Board and the Board of the Southern Baptist Convention have been years fraught with encouraging results. It has not been a blessing to the churches on the home field only, but it has been the means of perpetuating a friendly feeling between the leaders of the white Baptists of the South and our National Baptist Convention. I have been very anxious to see the same terms of cooperation with our white Baptists of the North; and when they reach the place that they are willing to cooperate with the National Baptist Convention, I am sure that there will be no cause for misunderstanding among us, for we stand ready to cooperate both North and South in the work of missions and education. Insofar as I am concerned, God forbid that I should say or do anything against the development of the Negro Baptists of the North, for I live there; more than seventeen of the best years of my ministry have been spent there. Whether I am in office or out of office, I shall do my best to ring true to this Convention and to my race. Therefore, any attempt to make a breach between us, or to in any way disturb our solidarity as a Baptist family, will meet with my outspoken disapproval. Let us therefore give to the Home Board our unstinted support, thereby keeping the mission spirit alive in the churches of this Convention.

Our Publishing Board.

One who has watched the steady growth of our Sunday School Publishing Plant will doubtless agree with me that the progress made in so short a time is an inspiring indication of our possibilities in the publicaton of Sunday school literature. I am sure that the success already realied emphasizes the importance of our pushing to completion our Publishing House building at the very earliest date. The $139,024.64, reported at the last Convention, tells us that with our large constituency well organized, there is no reason why the building should not be completed and dedicated in the near future. I trust that with that object in view, full arrangements will be made at this Convention.

B. Y. P. U. Board.

The value of our B. Y. P. U. Board to our denominational life is not estimated by dollars and cents, but by the good that it is doing in training our young people in the sacred doctrines as believed and taught by the Baptist family and making them to become constant readers of the Holy Scriptures. In addition to this splendid service, which is to be perpetuated, the Board has some material holdings which make it a valuable asset to our financial standing as a denomination, which fact was shown in the report of $33,596.14 at the last session of our Convention.

Education Board.

This Board has before it a splendid opportunity, and I hope that the two hundred thousand dollars given by the Southern Baptist Convention toward the erection of a National Baptist University at Nashville, Tenn., will be hailed with delight and that all of our Baptist forces will unite in hastening its erection. Too much cannot be said by way of appreciation for the faithful and untiring service rendered by Dr. Hailey on our behalf. I hope that we shall all be richly rewarded in the near future, in seeing the young ministers of our race matriculating on that much talked about spot.

Church Extension Board.

Every Board of this Convention is worth while and should have the hearty support of our active Baptist brotherhood. Many of our churches are beneficiaries of some church extension board or other organizations; therefore denominational pride suggests that we unite and make our own Extension Board a credit to our Convention.

Benefit Board.

This Board is particularly anxious to lend assistance to the aged ministers of our denomination, but has been able to do but little in keeping with the purpose of their organization, because the denomination has failed to give them the necessary support. Denominational pride really suggests that we should do something to encourage them in their work and to give them a financial backing that will be more in keeping with the reputation of our Convention.

Woman's Auxiliary.

From the year of their organization in Richmond, Va., in 1900, to the present time, our Baptist women in this Auxiliary Convention have been faithful in their effort to help promote all the interests of our denomination. We note with unusual pleasure the progress made by them and trust that this will be their banner year, and that the parent body will here and now pledge to them anew their most hearty support and encouragement in all their work and especially the Training School at Washington, so ably presided over by Miss Nannie H. Burroughs.

Recommendations.

1. That we erect on the grounds of the Sunday School Publishing Board a building to be known as the Morris Memorial Building, and that the Sunday nearest the 7th day of May, 1923 (Dr. Morris' birthday) be set aside as Memorial Day, on which day all churches auxiliaries, Sunday schools B. Y. P. U.'s, district associations and conventions be requested to raise a memorial offering for said building, 20 per cent of which will be given toward the erection of the American National Baptist University at Nashville, Tenn.

2. That the office of President be limited to a term of four years, and that no President will be eligible to reelection without an intervening administration.

3. That the article of the Constitution touching the number of delegates to this Convention from churches be so amended as to read that the standard set for churches where the Convention convenes will be the standard for the churches throughout the entire denomination."

W. G. PARKS.

The President gripped the hearts of his hearers as he paid a final tribute to his friend and predecessor and prayed Heaven's benediction upon the family. His knowledge of history, topography and his prophetic utterance in reference to the city that received us when sad longings for the Golden Gate and Western metropolis could not be gratified moved to cheers. He paid a matchless tribute to the race in war, peace and industry.

The peroration to this able and statesmanlike address was sublime. The address proved the spiritual and mental caliber of the man and his remarkable grasp of world and denominational problems and his absolute faith in God and his perfect optimism. The Lord saved him for this crucial hour of our denominational history and racial peril.

A motion prevailed that the address be received and his recommendation be referred to the proper committee.

The Secretary, Prof. R. B. Hudson, made his annual report as follows:

St. Louis, Mo., Dec. 6, 1922.

To the President and Members of the National Baptist Convention in Its [illegible] Annual Session assembled:

Dear Brethren:

Greeting: Herewith I beg to submit my annual report as secretary of your honorable body. Leaving the Chicago session September, 1921, much encouraged from the excellent showing we made, we felt that every indication pointed to a record breaking session for the year 1922.

Not far into the year, however, had we gone before some dissatisfaction arose over the next place of meeting, Los Angeles, California, and although an attempt was made in the December Executive Board meeting to consider the question officially, without success, the subject has not ceased to be a live one up to this time. Many and varied have been the problems of the office of this year. Yet we have prayerfully faced them, solving many, and are thus permitted to submit our report.

Executive Board Meetings.

It shall not be our object to enter into detail on every item transacted during the year, but, according to the Constitution, we shall report to you the acts of this board as it has met in its five sessions during the year.

The first meeting of the board was held in Nashville, Tenn., Dec. 28-29, when a representative gathering assembled. With the late President E. C. Morris presiding, the question of salaries of the officers of the Sunday School Publishing Board, which was referred by you to this board, was considered, which resulted as follows: Secretary A. M. Townsend, $300 per month; $150 for the Assistant Secretary Harris, and Treasurer Wm. Haynes, $[illegible].

The action of the president in appointing Dr. L. G. Jordan corresponding secretary, to represent all boards on the field and the work of the Convention as well, was approved, with salary at $1,800, $1,200 of which being provided for by the Foreign Mission Board of which he had been elected secretary-emeritus.

The report of the Commission of the American National Baptist Theological Seminary—for this was the name agreed upon—was approved; said report to be submitted at this session of the Convention.

With the ordering of the cessation of activities of the Five-Million-Dollar Drive Campaign, till the present session, a full explanation of disbursing the money of the Convention and the donation of $500 to the president, the endorsement of the $30,000 drive of the Sunday School Publishing Board to purchase site for new building and an endorsement of the request to move the headquarters of the Educational Board to Chicago, subject to your final approval, the Board adjourned to meet in Tuskegee in April 4, 5, at which time and place Director-General L. A. Thomas of the Five-Million-Dollar-Drive Campaign was ordered to submit a report of his activities. At the Tuskegee meeting, held April 4, 5, with our lamented ex-president, recovering from a long spell of sickness and still quite feeble, presiding, the report of Dr. Thomas was presented and approved and a vote of thanks tendered.

The time of the meeting of the Convention to be held in Los Angeles was agreed upon for Thursday, instead of Wednesday, thus giving opportunity for the delegation to reach Los Angeles without having to travel on Sunday. On a statement from Dr. O. L. Hailey that he had sufficient funds in hand to erect the first building for the seminary, but the site for the buildings must be clear of all encumbrances before the work could proceed, that the Nashville brethren had not carried out their promise of paying for the site because of being overloaded with worthy enterprises and with the suggestion, if the Convention will underwrite the obligation of the Nashville brethren to the amount of $5,000, the papers will be accepted and the work will proceed, the suggestion was concurred in and a paper for this amount was ordered given. After ordering the secretary to give a paper for $292, balance due Attorney T. G. Ewing for fees in certain litigations, same payable in October, 1923, and deciding to call another board in New Orleans during session of the Sunday School and B. Y. P. U. Congress, when the program for the Los Angeles meeting will be made, the Board adjourned.

At New Orleans, June 15, the report of the Director-General, Dr. L. A. Thomas, was again discussed and was finally ordered turned over to the auditor of the Convention to be properly audited and reported back to the Board. Dr. S. N. Vass was named a member of the Educational Commission and the program for the Los Angeles meeting made, in which it was provided that the opening session is to be held Wednesday, Sept. 6, at 2 p. m., instead of Thursday a. m. A bill of $1,050 for back services was allowed Editor J. D. Crenshaw, and the differences between Secretary-Emeritus Jordan and Secretary East of the Foreign Mission Board were referred to the Foreign Mission Board for adjustment, to be reported to the committee in Los Angeles.

A special Finance Committee, with Dr. L. K. Williams, chairman, was appointed to draft an appeal to individuals, churches and conventions for the coming meeting, to assist in meeting the expense of the Convention.

In a session on the 17th of June, when Mr. Roberts of Los Angeles came before the committee to ascertain if it were the intention of the National Baptist Convention to meet in Los Angeles, to get other information and to tell of the situation in Los Angeles, the board reaffirmed its intention to meet in that city and named a committee to write the citizens of the decision.

After the endorsement of the commission appointed by President E. C. Morris to visit Los Angeles, the board stood adjourned to meet in Los Angeles in September.

It was during the month of August that the strike situation throughout the country became very acute and President Morris wired the board members for an opinion on postponing the Convention. The answers received were both for and against the postponement. Accordingly a call was made for a board meeting in Memphis, Tenn., Aug. 25, with President E. C. Morris presiding. The meeting was called to order at 1:30. In this session, after much discussion, the board voted, because of the strike situation and hazardous conditions in the country, the meeting of the Convention for Los Angeles, Cal., for Sept. 6-11, be postponed, subject to the call of the Executive Board. After the appointment of a committee to notify the press and the local committee and citizens

of Los Angeles, the meeting adjourned subject to call. The final meeting of the board, held in Helena, Sept. 12, when the board was called to be present to attend the funeral of the passing of our leader and chieftain. At this time, after proper resolutions were prepared, to be read at the funeral, an adjournment was taken till the funeral was over. On re-assembling at 7:30 p. m., Dr. W. G. Parks was officially declared President of the Convention. On the matter of the Forty-second Annual Session of the Convention, it was decided to hold one this year, when an invitation from St. Louis was presented by Dr. H. H. Harris, and the board decided to meet in this city, Dec. 6-11.

Telegrams were read from Los Angeles citizens urging our coming there and telling of the loss to the local committee and citizens if we did not come, to which an answer was directed sent to them telling why the Convention could not come at this time. With the appointment of a Memorial Committee to look after erecting a suitable monument to the memory of Dr. E. C. Morris, the board adjourned.

When the board met in Memphis, Aug. 25, it was plain to all present that our leader, Dr. Morris, was quite feeble, but, full of energy as he was and possessed of much will power, it was most difficult for some of his friends to keep him from over-exerting himself, as was his custom. We parted Aug. 25, never to meet again on earth. Hardly had we reached home when letters came daily from his bedside telling of his critical illness, and on Monday, Sept. 4, a telegram requesting us to come at once, made us conclude that the end was near. Leaving home Monday, we reached Memphis Tuesday morning, and were informed that the spirit of our leader, preacher, parliamentarian, our statesman, our lovable Christian character, Dr. E. C. Morris, had winged its flight to that mysterious realm whence no traveler is known to return, for Dr. E. C. Morris had answered the roll call at 5 a. m. on the morning of Sept. 5, just one day before the time previously set for the opening of the Convention. Arriving in Little Rock, we assisted in funeral arrangements, conferred with Vice-President Parks, by wire, about calling a meeting of the board, and then returning home sent out official announcement of the passing of our lamented chieftain.

The papers throughout the country have told of the large concourse of people attending his funeral, the program executed and the very distinguished honor paid his memory by both the city government, by white and Colored of his home city and state, as well as from other places in the United States, so that it is unnecessary to repeat same to you. Suffice it to say, on a little hill, in the Magnolia Cemetery, just out of the city limits of Helena, where he lived for 45 years, there rests the remains of our friend, our leader, God's nobleman, to await the second coming of our Lord, who has declared, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Finances.

Total amount received at the 1921 session of the Convention, as reported through the Finance Committee, was $5,373.35. The following disbursements were made:

Disbursements.

E. C. Morris, President, expenses and donation	$1,700.00
W. G. Parks, Vice-President, railroad transportation	60.00
R. B. Hudson, Secretary, salary, expense of office and Con.	1,795.00
A. J. Stokes, Treasurer, overdraw and expenses	99.25
E. D. Pierson, Auditor, ex. and 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, expenses	18.00
C. T. Stamps, back account	25.00
A. J. Stokes, Treasurer, expenses	18.00
Ushers	125.00
Enrollment Committee	85.00
Finance Committee	85.00
	$5,143.25

The same has been audited by the Auditor of the Convention.

The amount of money raised during the sessions of the Convention was not sufficient to care for all expenses and, as many of the items were urgent, the President and Secretary paid the following for the Convention, which is to be remitted at this session.

Orders Paid By Dr. Morris and Secretary Hudson.

1920		Endorsed.	Not Endorsed.
	J. D. Crenshaw (J. Francis Robinson)	$ 75.00	------
1921			
12	P. Jas. Bryant	------	$100.00
13	R. A. Austin	100.00	------
17	A. A. Cosey	25.00	------
22	L. F. L. Lights	------	20.00
25	Wm. Anderson	------	4.00
43	G. McNeal	------	10.00
45	H. L. Rodgers	------	4.00
53	J. Francis Robinson	------	10.00
54	W. H. Skipwith	------	4.00
63	W. H. A. Moore	25.00	------
64	M. M. Rodgers (per A. L. Boone)	84.00	------
65	U. J. Roberson	4.00	------
		$313.00	$152.00

By order of the President an appeal was sent out to a number of churches last December, asking for a donation to assist in paying our pro-rata to the Federal Council of Churches, and to meet other obligations. The response, $50.25, was so small that the president deemed it best not to remit the amount. The following churches made contributions to the secretary, to which receipts were sent:

$5,000,000 Drive.

Sixth-avenue Church, Birmingham—Rev. J. W. Goodgame	$ 3.00
Centennial Church, Helena, Ark.—Dr. R. C. Morris	3.00
Hannibal, Mo.—Rev. E. N. Murrell	10.00
Summit Church, Summit, Miss.—Rev. L. S. Jones	5.00
Wichita, Kan.—Rev. J. E. Douglass	5.00
Second Church, Independence, Mo.—Rev. W. D. Hill, D. D.	10.00
Tabernacle, Birmingham, Ala.—Rev. M. F. Washington	5.00
Mt. Zion, Cordele, Ga.—Rev. J. H. McDavis	9.25
	$50.25

Many churches sent donations to Los Angeles for representation. The letters addressed to your secretary at that point were returned to him at Selma, Ala. On request of some, the money sent to California was returned; to others, not demanding the return of money, receipts were sent and I am pleased to report the following as having been receipted for donation and ask that badges be given them by the committee.

Individual.

Rev. Z. Baltimore, Peason, La.	$ 2.50

Churches.

Los Angeles—Representation.

Mt. Carmel, Inverness, Fla.—Rev. L. T. Thompson	5.00
Palmer's Chapel, Barley, Tenn.—Rev. W. Y. Yerbor	5.00
Old Antioch, Sumner, Miss.—Mr. S. A. Gibson, Clerk	5.00
Equal Right Ass'n, DeRidder, La.—Rev. C. H. Capers, Sec.	10.00
Second, Ottumwa, Iowa—Rev. M. Carrington	5.00
Mt. Nebo, Garnsey, Ala.—Rev. D. J. Austin	5.00
Ebenezer, Auburn, Ala.—Rev. P. L. Sanders	5.00
Mt. Gillard, Vance, Ala.—Rev. T. J. Burton	5.00
St. John, Wilmerding, Pa.—Mr. Ernest Shreve, Clerk	5.00
Mt. Olive, Milwaukee, Wis.—Rev. S. Harper	5.00
Travelers' Rest, Moorhead, Miss.—Rev. M. C. Stevenson	5.00
Rising Sun, Stover, Miss.—Rev. Redrick Buller	5.00
Beulah, Springdale, Fla.—Rev. J. M. Binney	5.00
Springville S. S., Springville, Ala.—Mrs. Jennie V. Hammond	5.00
Sylvester, Beatrice, Ala.—Rev. D. M. Coleman, D. D.	5.00
First Church, Glassboro, N. J.—Rev. J. W. Williams	5.00
Pine Grove, Peason, La.—Rev. Z. Baltimore	5.00
Friendship, Buffalo, N. Y.—Rev. D. Robinson	5.00
Pleasant Run, McRoberts, Ky.—Rev. M. J. Jackson	5.00
Antioch, Omar, W. Va.	5.00
Martin Shiloh, Annona, Texas—Mr. Lige Beal, Clerk	5.00
Galilee, Blackshear, Ga.—Mr. Luke Davis, Clerk	5.00
St. John, Meadville, Pa.—Mr. S. W. Lewis, Clerk	5.00
Mt. Zion No. 2, Mound Bayou, Miss.—Rev. G. H. Mitchell	500

Palestine S. S., Lavon, Texas—Miss Essie Dillard, Sec.	$ 1.50
Sawmill, Bennettsville, S. C.—Rev. J. J. Harrison	5.00
	$134.00

The money is in the hands of the secretary and will be turned over here after being checked up by the auditor.

The following notes have been ordered by the President of the Convention and the Executive Committee during the year:

Sept. 29	E. M. Lawrence and A. M. Townsend, S. S. Publishing Board, pay J. D. Crenshaw	$ 300.00
April 20	E. M. Lawrence	5,000.00
Oct. 25	T. G. Ewing	250.00
May 3	T. G. Ewing	292.00

This, in part, represents the work of your secretary for the year. I have striven to do well, faithfully and punctually every duty imposed on me as secretary of this great body, and thank you for thus honoring me. During the 17 years that I was associated with Dr. Morris, both as assistant and chief secretary, I stood loyally by him, carried out his every order and request, tried to lighten his burdens while the convention was in session; in short, I faithfully served him. In turn, he has been my friend, he has given me every consideration as a subordinate, and our friendship was knit, as it were, as with hooks of steel. He is gone; you and I are left.

Respectfully submitted,

R. B. HUDSON.

Five meetings of the Executive Board had been held, at Nashville, Tuskegee, New Orleans, Memphis, and Helena. All acts of the Board were reviewed for the Convention's approval.

The report was an accurate, clear, concise and businesslike statement of the affairs of his office.

A motion prevailed that the report be approved.

The Treasurer, Dr. A. Jackson Stokes, made his report as follows:

Receipts	$5,431.90
Disbursements	5,443.35

A motion prevailed to adopt the report.

The Statistician, Dr. C. H. Parrish, made his report as follows:

STATISTICAL REPORT.

Foreword.

Herewith are presented facts and figures that may prove interesting to those who wish to know where we, as Baptists, stand. We often question the real value of collecting and analyzing statistical data. Sometimes we feel that the time and energy we spend in gathering facts might be spent more profitably otherwise. A few minutes of reflection, however, dissipate these doubts; and, more than ever, we realize the absolute necessity for the accurate analysis of denominational facts. Such a study reveals our strong points and our weaknesses, inspires us to greater efforts, and provides the proper ground work for substantial progress along denominational lines.

SUMMARY OF DENOMINATIONAL STATISTICS

STATES	Negro Conventions	Associations	Church Membership: Churches	Ordained Ministers	Baptisms	Total Membership	S. S. Record: Schools	Enrollment	Church Property: Meeting-houses	Parsonages	Total Value of Church Property	Contributions: Current Expenses	Benefactions	Miscellaneous	Total	
1	Alabama*	101	2,360	2,189	4,794	285,573	1,852	106,261	2,048	388	2,364,101	$ 73,105	$ 63,366	$ 3,643	$ 140,114	1
2	Arkansas*	32	1,437	750		96,406	1,437	48,918	800	6	908,800	25,700	28,300	9,700	63,700	2
3	California*			50	73	800		52	1,815	18	11	175,000	21,500	1,880	1,550	23,930	3
4	District of Columbia	1	64	175	1,700	35,000	64	3,000	64	21	900,000	21,500	1,900	1,000	25,400	4
5	Florida: Progressive*	4	253	202	2,163	85,000	51	13,554	245	7	649,500	10,305	5,325	------	15,633	5
6	Georgia‡	116	3,001	4,038	20,000	450,000	1,435	59,647	2,000	13	10,750,800	24,740	890	270	25,900	6
7	Illinois	5	193	269	1,440	40,752	264	22,180	115	9	995,100	152,835	10,040	1,508	164,383	7
8	Indiana*	7	110	150	1,073	21,350	110	6,500	105	9	500,000	210,000	11,225	150	221,375	8
9	Kansas	6	225	86	3,00	25,000	235	8,620	150	40	200,000	112,500	7,000	10,000	129,500	9
10	Kentucky*	19	489	400	2,365	90,000	521	28,306	560	20	974,500	110,000	38,500	1,000	149,500	10
11	Louisiana†	40	1,341	803	142	125,983	1,241	61,854	1,336	10	1,704,700	1,130	930	108	2,168	11
12	Maryland*	3	69	40	736	17,000	15	1,616	46	----	500,000	------	------	------	------	12
13	Mississippi*	64	2,210	1,900		487,635	3,029	111,058	2,199	16	1,937,000	8,805	503	342	9,650	13
14	Missouri*	13	251	267	1,264	35,000	241	11,264	273	10	1,065,600	83,342	10,251	1,452	95,045	14
15	New Jersey	1	130	166	936	22,180	----	------	117	6	1,069,100	111,974	4,032	6,827	122,833	15
16	New York*	4	70	90	1,114	24,598	----	------	56	26	1,361,200	265,643	------	3,218	272,861	16
17	North Carolina*	48	1,421	1,200	----	200,000	1,123	75,507	1,177	78	1,451,600	75,338	24,138	3,086	102,562	17
18	Ohio‡	5	239	351	1,329	39,139	249	3,800	210	10	1,169,800	160,467	11,686	------	172,153	18
19	Oklahoma	13	375	361	700	72,850	809	61,430	375	100	289,500	175,250	12,291	389	187,930	19
20	Pennsylvania*	4	135	112	814	50,000	27	10,000	100	6	1,012,600	74,506	4,768	6,659	85,933	20
21	South Carolina*	57	1,322	894	1,250	220,000	1,306	86,356	1,337	10	1,400,000	126,500	13,920	200	140,620	21
22	Tennessee*	37	783	500		190,000	710	33,670	695	35	1,126,000	------	------	------	------	22
23	Texas*	51	1,752	1,102	7,500	215,000	1,619	82,516	1,659	100	1,868,600	150,000	86,800	------	236,800	23
24	Virginia*	40	1,974	1,231	2,510	257,851	1,392	107,588	1,389	12	2,892,700	18,315	3,806	761	22,882	24
25	West Virginia*	7	226	154	310	20,000	204	11,639	118	11	774,000	124,500	19,600	1,500	145,600	25
	Total, 1921	688	20,486	17,105	63,300	3,116,325	17,476	947,116	17,322	663	$38,018,400	$2,193,975	$370,134	$52,363	$2,556,472	
	Total, 1920	667	20,184	17,636	58,772	3,198,738	16,708	938,497	17,161	542	38,144,500	1,995,841	250,627	45,188	2,291,656	

*Previous returns. †Previous returns in part.

III.—BAPTISTS AND ALL OTHER SPECIFIED NEGRO DENOMINATIONS.**

	Churches	Ministers	Members	Sunday Schools	S. S. Members
National Baptist Con.	21,113	19,423	3,116,325	20,099	1,305,087
Free Will Baptists	170	294	13,362	90	4,168
Primitive Baptists	336	600	15,144	88	3,607
Lutherans	46	33	2,267	51	2,571
Methodists; Total	13,598	13,819	1,368,374	11,737	676,673
A. M. E.	6,900	6,550	551,766	6,250	278,313
A. M. Z.	2,716	3,962	412,328	2,544	203,147
C. M. E.	3,516	2,643	366,315	2,543	186,770
C. M. P.	26	33	1,967	24	1,016
U. A. M. E.	267	205	18,812	245	2,553
A. U. M. P.	58	260	3,750	49	3,088
R. Z. U. A.	58	79	10,000	58	1,000
A. A. M. E.	28	35	1,310	6	226
R. M. U. E.	29	52	2,126	18	560
Presbyterians	136	430	13,077	139	8,399
Grand Total	35,399	34,599	4,528,549	32,204	2,000,505

**Year Book of the Churches.

IV.—"HOW THE STATES RANK."

Negro Baptists in the U. S. by states, also per capita wealth and ratio of membership to baptisms in each state.

	Membership	Per Capita Wealth	Rank	No. of Members Per Baptism	Rank
1. Mississippi	487,635	$ 3.90	25	------	--
2. Georgia	450,000	23.84	9	25 to 1	7
3. Alabama	285,573	8.28	18	60 to 1	14
4. Virginia	257,851	11.21	14	103 to 1	18
5. South Carolina	220,000	6.36	22	176 to 1	20
6. Texas	215,000	8.69	17	29 to 1	11
7. North Carolina	200,000	7.21	21	------	--
8. Tennessee	190,000	5.92	23	------	--
9. Louisiana	125,983	13.53	13	887 to 1	21
10. Arkansas	96,406	9.43	16	------	--
11. Kentucky	90,000	10.83	15	38 to 1	12
12. Florida	85,000	7.64	20	39 to 1	13
13. Oklahoma	72,850	3.97	24	104 to 1	19
14. Pennsylvania	50,000	20.25	11	61 to 1	15
15. Illinois	40,752	24.37	8	28 to 1	8
16. Ohio	39,139	29.89	5	29 to 1	10
17. Dist. of Columbia	35,000	25.71	7	21 to 1	3
18. Missouri	35,000	30.44	4	28 to 1	9
19. Kansas	25,000	8.00	19	83 to 1	17
20. New York	24,598	55.33	1	22 to 1	5
21. New Jersey	22,180	48.20	2	22 to 1	54
22. Indiana	21,350	23.42	10	20 to 1	2
23. West Virginia	20,000	38.70	3	65 to 1	16

21. Maryland	17,000	29.41	6	23 to 1	6
22. California	10,000	17.19	12	13 to 1	1
Averages	124,653	$12.20	13-14	58 to 1	14

All the tables but the last are self-explanatory. In Table IV the states are arranged in order according to membership. Per capita wealth was found by dividing the total value of church property by the total membership of each state. The rank of the state is given next, the state with the largest per capita wealth being ranked first, and so on. The column marked "No. of Members Per Baptism" means that the indicated ratio is between membership and baptisms. "38 to 1" signifies that approximately thirty-eight members were necessary to bring into the church one convert. This may be taken as a rough index of a state's soul-saving effectiveness. That state is most effective which requires the least number of members per convert. The ranking given the states in this table is no more accurate than the original figures when this table was drawn. The source for Table IV is the American Baptist Year Book.

Summary.

Negro Baptists make up about 35 per cent of all the Baptists in the world and 40 per cent of the Baptists in the United States. In this country one out of every four persons of color is of Baptist faith, and two-thirds of all Negroes who are affiliated with any religious denomination whatever are affiliated with the National Baptist Convention.

The National Baptist Convention membership, as given by the American Baptist Year Book, is 3,116,325. Have you ever stopped to think what a powerful influence three million people can exert if brought together under one banner marching toward the same goal? It would be no exaggeration to assert that between five and six million people are in the sphere of Negro Baptist influence. This is an awful responsibility, a wonderful opportunity; few of us have realized how great the responsibility or how magnificent the opportunity. Are we doing all we can do? Are we doing as much as our membership warrants? These are questions we must face as Negro Baptists. We must wake up and work.

A motion prevailed adopting this splendid report.

All reports having been submitted, the President declared that the order of the day was election of officers.

The following resolution by Rev. D. S. Klugh, D.D., Massachusetts, on the method of election was defeated.

On Election of President of the National Baptist Convention, December, 1922.

Whereas, we feel that the Holy Ghost should be permitted to choose the leader of our great Baptist family; and,

Whereas, there are many aspirants for said leadership, and it is certain that all of them cannot be elected; therefore, be it

Resolved:

1. That after a bona-fide constitutional enrollment of the delegates has been obtained, that there be no nomination for President from the floor or by a committee, but rather that the Convention engage in earnest prayer to God for leadership and guidance by the Holy Spirit to His choice of a leader for this great Convention.

2. That the Convention seek God's will by secret ballot, each delegate voting for the person of his or her choice as led by the Holy Spirit by writing his or her own ballot.

3. That if any one thus voted for shall have the majority of all votes cast that he shall be designated and recognized as God's chosen leader for our Convention; and that if no one is elected on the second ballot and there be more than three candidates nominated, that the one receiving the smallest vote be eliminated on each succeeding ballot.

4. That if no one has been thus elected on the fifth ballot, that all other candidates be eliminated but the two highest voted upon, and that a vote by ballot be taken upon them, and that the one obtaining the majority vote of said ballot be declared elected President and leader of this Convention.

5. That the Constitution be so amended that no President of this Convention shall succeed himself after the fourth year unless by unanimous consent of the Convention.

(Signed) D. S. KLUGH.

A motion by Rev. I. A. Thomas, D.D., Illinois, that the vote by States, and each member voting his conviction, was overwhelmingly adopted. Each candidate will be voted upon before leaving a State. Each group shall have ten minutes for presenting their candidate. Standing, rather than written ballot was declared and adopted. No person will be elected who does not poll a majority of all votes cast, and the election will continue until such majority is obtained, was a motion carried by the Convention. Tellers were appointed after the nominations were made.

Dr. S. G. Lampkin presented Rev. A. Wilbanks, D.D., of the District of Columbia, to nominate Rev. N. W D. Norman, D.D., District of Columbia. Dr. S. G. Lampkin, District of Columbia, seconded the nomination of Dr. Norman.

Dr. G. H. Simms, D.D., New York, presented Rev. W. H. Moses, D.D., as New York's choice. Dr. Moses made the following very strong unification speech and urged Dr. Parks' election.

	NAME	When Founded	LOCATION	PRESIDENT OR PRINCIPAL	Students Total	Students for the Ministry	No. of Buildings	Total Value of Property (not including Endowment)	Amount of Endowment	Income from Endowment	Total Income Last Year	Total Expenses Last Year	Volumes in Library	Commencement	
1	Central Bap. Theo. Sem	1926	Topeka, Kans.	J. H. Van Leu, D.D., Director	----	----	1	$ 6,000	----	(To be opened 1921)					1
2	Nat'l Bap. Theo. Sem	1913	Nashville, Tenn.	Louis R. W. Johnson, S.T.D.	37	8	3	----	----	National Convention unincorporated				May	2
3	Negro Bap. Theo. Sem	1920	Nashville, Tenn.	----	----	----	----	----	----	(Affiliated with Roger Williams University)					3
4	Arkansas Bap. Col.	1884	Little Rock, Ark.	Rev. Joseph A. Booker, A.M.	484	20	6	100,000	$ 20,000	$ 1,250	$ 45,000	$ 46,000	1,000	June	4
5	Benedict College	1871	Columbia, S. C.	Rev. R. W. Valentine, A.M.	723	42	11	600,000	133,006	------	49,758	61,617	11,000	May	5
6	Bishop College*	1881	Marshall, Tex.	C. H. Maxson, Sc.D., Pd.D.	472	36	1	250,000	12,588	------	90,439	89,604	3,100	May	6
7	Friendship College	1891	Rock Hill, S. C.	M. P. Hall, D.D.	236	30	5	35,000	----	------	11,500	11,500	300	April	7
8	Hartshorn Mem. College	1883	Richmond, Va.	Geo. W. Rixley, D.D.	266	----	6	200,000	----	------	30,744	31,104	2,700	May	8
9	Jackson College*	1877	Jackson, Miss.	Z. T. Hubert, A.M.	325	16	1	95,000	----	------	22,657	22,101	1,500	May	9
10	Kountze Bap. Col.	1911	Kountze, Tex.	Rev. W. H. Jermany	100	4	3	12,000	----	------	6,544	6,560	200	May	10
11	Morehouse College	1867	Atlanta, Ga.	John Hope, LL.D.	581	43	8	602,000	321,000	1,100	68,650	66,167	4,000	May	11
12	Morris College*	1908	Sumter, S. C.	I. J. Starks, D.D.	500	33	1	100,000	----	------	35,000	35,000	3,000	May	12
13	Roger Williams Univ	1867	Nashville, Tenn.	Rev. Samuel A. Owen	229	29	4	126,000	38,798	1,552	20,000	20,000	2,100	June	13
14	Selma University	1878	Selma, Ala.	R. T. Pollard, D.D.	681	58	6	125,000	----	------	57,642	54,281	1,500	May	14
15	Shaw University	1865	Raleigh, N. C.	Joseph L. Peacock, D.D.	167	33	11	750,000	54,977	2,199	73,366	74,519	5,200	May	15
16	Simmons (State) Univ.	1879	Louisville, Ky.	C. H. Parrish, D.D., LL.D., F.R.G.S.	334	51	12	43,000	----	------	17,496	16,329	----	May	16
17	Storer College*	1867	Harpers Ferry, W. Va.	Henry T. McDonald, A.M.	162	----	1	226,000	87,801	4,349	36,193	35,213	8,000	May	17
18	Virginia Theo. Sem. and College	1888	Lynchburg, Va.	R. C. Woods, D.D.	540	95	6	250,000	6,000	300	56,470	56,244	4,000	May	18
19	Bertie Academy	1895	Windsor, N. C.	W. S. Etheridge, Sc.D.	219	----	1	15,000	----	------	4,330	4,500	300	May	19
20	Virginia Union Univ.	1865	Richmond, Va.	Wm. J. Clark, D.D.	410	100	13	400,000	100,000	4,000	68,937	65,552	13,000	June	20
21	Western College, The	1890	Macon, Mo.	P. H. Thompson, D.D.	91	17	7	50,000	----	------	25,000	25,000	1,000	June	21
22	Albemarle Tr. School	----	Edenton, N. C.	Rev. C. S. Sessoms	----	----	----	----	----	------	----	----	----	----	22
23	Americus Inst.*	1897	Americus, Ga.	M. W. Reddick, D.D.	223	----	1	36,000	----	------	14,498	14,199	300	----	23
24	Arkadelphia Bap. Acad	----	Arkadelphia, Ark.	----	----	----	----	----	----	------	----	----	----	----	24
25	Atlantic District Inst.	----	James City, N. C.	A. H. Dudley	----	----	1	----	----	------	----	----	----	----	25
26	Bluestone-Harmony Sch	1895	Keysville, Va.	M. C. Rux, B.D.	130	4	6	20,000	----	------	5,625	5,533	300	May	26
27	Bureau High School	----	Bureau, N. C.	Rev. C. F. Pope	----	----	----	----	----	------	----	----	----	----	27
28	Cadiz Nor. & Theo. Sch	----	Cadiz, Ky.	----	----	----	1	----	----	------	----	----	----	----	28
29	Carmel Industrial Acad	1905	Sanders, Ark.	Rev. W. J. Murry	60	2	3	4,200	----	------	3,500	4,000	------	April	29
30	Central Miss. College	----	Kosciusko, Miss.	S. S. Lynch	----	----	1	----	----	------	----	----	----	----	30
31	Clayton-Williams Univ	1905	Baltimore, Md.	Willis J. Winston, D.D.	101	47	1	6,500	----	------	4,100	4,000	1,000	May	31
32	Coleman College*	1885	Gibsland, La.	O. L. Coleman, A.M.	100	----	1	100,000	----	------	----	----	----	----	32
33	Columbia Bap. Academy	1891	Magnolia, Ark.	S. Leon Horton, A. B.	124	----	2	15,000	800	------	1,850	1,456	------	May	33
34	Dermott Bap. Academy	----	Dermott, Ark.	S. P. Nelson	----	----	1	----	----	------	----	----	----	----	34
35	East Ala. High School*	----	Opelika, Ala.	L. H. Ingraham	122	----	1	5,000	----	------	1,400	1,400	300	May	35
36	Faison Nor. & Ind. Inst.	1907	Faison, N. C.	Rev. R. W. Underwood, Sc.B.	152	1	2	25,000	----	------	6,000	6,500	500	April	36
37	Florida Nor. & Ind. Inst.	1892	St. Augustine, Fla.	Nathan W. Collier, LH.D.	202	8	6	100,000	----	------	36,992	36,992	------	May	37
38	Fordyce Academy	----	Fordyce, Ark.	Rev. J. W. McCrary	----	----	1	----	----	------	----	----	----	----	38
39	Fredericksburg Nor. Inst.	----	Fredericksburg, Va.	I. G. Bacanfa	----	----	1	----	----	------	----	----	----	----	39
40	Grenada and Zion Col.	----	Grenada, Miss.	Rev. A. L. Hill	----	----	1	----	----	------	----	----	----	----	40
41	Greenville Normal and Industrial School	1902	Greenville, Miss.	----	----	----	----	----	----	------	----	----	----	----	41
42	Greenwood Seminary	1913	Greenwood, Miss.	L. J. Jordan, D.D.	250	20	3	50,000	3,500	150	2,000	1,600	1,000	May	42
43	Guadalupe Col.*	1884	Seguin, Tex.	D. W. Higgins, D.D.	320	4	3	12,000	----	------	4,220	5,250	400	May	43
44	Halifax Jr.-I.*	1890	Halifax, Va.	I. Washington	151	28	1	271,950	----	------	15,621	15,621	500	----	44
45	Harner College	----	Forrester, Miss.	B. W. Tyrrell, Ph.B.	82	1	1	5,000	----	------	----	----	500	May	45
46	Hines-Roanoke Institute	1899	Roanoke, N. C.	----	----	----	1	----	----	------	----	----	----	----	46
47	Hodges Institute	1908	Clarkton, N. C.	N. S. Hargrave	108	2	3	50,000	----	------	8,000	12,400	------	May	47
48	Hopkinsville Male and Female College	----	Hopkinsville, Ky.	I. H. Ivey	108	2	2	10,000	----	------	2,528	2,528	------	April	48
49	Houston College*	1895	Houston, Tex.	I. W. Bell	----	----	1	----	----	------	----	----	----	----	49
50	Howe Bible & Nor. Inst.	1888	Memphis, Tenn.	J. S. Hodges	56	10	1	30,000	----	------	5,094	5,094	300	----	50
51	Inter-State Bap. Acad.	----	Helena, Ark.	T. O. Fuller, Ph.D., D.D.	100	50	5	75,000	----	------	11,511	11,395	3,000	June	51
52	Jernel Baptist Inst.	1886	Athens, Ga.	D. D. Marshall	----	----	----	----	----	------	----	----	----	----	52
53	Johnston Dist. High Sch.	----	Smithfield, N. C.	J. H. Brown, A.M.	306	9	2	15,000	----	------	10,225	10,190	300	May	53
			Kinston, N. C.	Rev. J. C. Melton	----	----	1	----	----	------	----	----	----	----	

*Previous reports.

BA[illegible]OOLS

	NAME	When Founded	LOCATION	PRESIDENT OR PRINCIPAL	Students Female	Students Total	Students for the Ministry	No. of Buildings	Total Value of Property (not including Endowment)	Amount of Endowment	Income from Endowment	Total Income Last Year	Total Expenses Last Year	Volumes in Library	Commencement	
54	Kinston College*	1903	Livingston, Ala.	Levi E. Rasbury, A.M.	285	403	[illegible]	1	35,000			6,000	6,000	100		54
55	Livingston Bap. Acad.	1909	Beaufort, S. C.	A. S. Plump	85	160		4	8,000			1,500	1,300		April	55
56	Mather Indus. School	1868	Kinston, N. C.	Miss Carrie A. Hunt	103	103		2	35,000			10,174	10,330	500	May	56
57	McDaniels Inst.	1911	Meridian, Miss.	Rev. A. A. Smith	100	163	[illegible]	2	8,000			2,200	2,050	500	May	57
58	Meridian Bap. Seminary	1903	West Point, Miss.	G. M. Reese, Sc.B.	253	403	[illegible]	1	10,000			7,500	7,500	200	May	58
59	Ministerial Inst. and Col.	1891	Monroeville, Ala.	John W. Spann, A.B.	103	195	10	6	35,000			11,500	12,350	400	May	59
60	Monroeville Baptist Industrial Academy*	1902	Mound Bayou, Miss.	I. W. Smith F. L. Winchester	88	143	[illegible]	1	3,200			1,925	1,600		April	60
61	Mound Bayou Ind. Col.*			S. H. C. Owen	49	90		1	5,000							61
62	Natchez College	1885	Natchez, Miss.		182	280	[illegible]	1	75,000			27,873	21,813	200	May	62
63	National Training School for Women and Girls, Incorporated	1907	Washington, D. C.	Miss Nannie H. Burroughs, A.M.	110	110		7	86,000			11,268	10,496	4,000	June	63
64	Nelon-Merry Trn. Col.	1895	Jefferson City, Tenn.	Rev. J. M. Thompson	79	147	5	2	25,000			9,000	10,027		May	64
65	Neuse River Academy	1900	Weldon, N. C.	Rev. G. W. Penny	32	52	2	2	10,000			1,500	1,300		May	65
66	Newbern Col. Institute*	1902	Newbern, N. C.	Rev. A. L. E. Weeks	23	53	2	1	1,000	1,500	[illegible]	2,000	2,260		May	66
67	Northern Neck Industrial Academy	1900	Ivondale, Va.	Rev. J. R. Henderson	18	46	2	3	10,000						April	67
68	No. Georgia Bap. Inst.*	1880	LaFayette, Ga.	Prof. R. B. Nichols	62	117	1	[illegible]	30,000			2,950	2,950			68
69	Oklahoma Baptist Col.	1914	Sapulpa, Okla.	Mrs. Drusilla D. Houston	150	150		2	12,500			5,641	5,641	100	May	69
70	Okla. State Bap. College	1919	Muskogee, Okla.	M. H. Eldridge		30		1	30,000			5,400	5,400			70
71	Ouachita Bap. Ind. Inst.*	1900	Camden, Ark.	C. J. Allen	56	105		1	6,000							71
72	Palo Alto and St. John High School		Ittabena, Miss.	Professor Smith				1								72
73	Pee Dee Institute		Hamlet, N. C.	M. N. Newsome, D.D.				1								73
74	Pittsylvania Academy	1902	Gretna, Va.	G. W. Goode, D.D.	43	84		2	20,000			7,545	8,285	100	May	74
75	Prairie Indus. School*	1900	Prairie, Ala.	W. S. Stratman, D.D.	90	150	3	1	20,000			2,000	2,700	100	May	75
76	Rappahannock Acad.*		Ozeana, Va.	Rev. W. E. Robinson	34	65		1	12,000			3,359	4,314			76
77	Reedy River Inst.		Littleton, N. C.	Prof. W. H. Warwick				1								77
78	Rich Square Academy*	1899	Rich Square, N. C.	Rev. W. S. Creecy	150	342	4	1	50,000			8,000	8,000	100	May	78
79	Roanoke Collegiate Inst.	1896	Elizabeth City, N. C.	C. F. Graves, A.M.	200	350	3	2	50,000			6,000	5,700	1,000	May	79
80	Rome High and Industrial School*	1908	Rome, Ga.	Rev. J. H. Gadson	66	99	1	1	5,000			2,033	2,733	500		80
81	Rosedale Indus. College		Rosedale, Miss.	W. S. Ellington				1								81
82	Rowan Institute	1920	High Point, N. C.	O. S. Bullock, D.D.				1	10,000							82
83	Sardis Industrial Col.		Sardis, Miss.	N. S. Cox				1								83
84	Shiloh Institute		Norlina, N. C.	Rev. C. H. Williamson				1								84
85	Smallwood-Corey Indus. and Collegiate Institute	1920	Claremont, Va.	Rev. R. J. Langston	79	138	11	7	250,000					800	May	85
86	Spelman Seminary, The	1881	Atlanta, Ga.	Miss Lucy Hale Tapley	851	851		12	540,236	44,342	1,772	70,239	73,488	5,100	May	86
87	St. John Indus. School	1906	Austin, Texas, R. 3	Capt. W. B. Campbell, A.B.	110	162	10	3	250,000						June	87
88	Tar River Institute	1906	Greenville, N. C.	W. M. Wiggins, D.D.	102	187	4	3	16,000			3,638	3,690	100	May	88
89	Thomasville Nor. School*	1895	Thomasville, Ala.	Rev. Marshall C. Cleveland	131	204	5	1	7,500			2,226	2,675			89
90	Thompson Institute	1906	Lumberton, N. C.	W. H. Knuckles, D.D.	75	102		1								90
91	Tidewater Inst.*	1906	Chesapeake, Va.	U. G. Wilson, A.B.	84	125	2	1	15,000			3,841	3,789			91
92	Trent River-Oakey Grove Inst.	1910	Jacksonville, N. C.	Rev. J. E. Kornegay	79	122		3	6,000			1,250	1,250		May	92
93	Walker Institute	1888	Augusta, Ga.	Geo. W. Hill, A.M.	344	460	20	3	40,000			13,838	14,296	2,000	May	93
94	Waters Normal Institute		Winton, N. C.	C. S. Brown, D.D.	244	366	4	9	40,000							94
95	Western Union Acad.	1902	Rutherfordton, N. C.	Rev. R. J. Davidson	63	92	3	4	13,000			1,741	1,763			95
96	West Virginia Industrial Seminary and College	1902	Hill Top, W. Va.	H. Walden	41	90	15	2	50,000			10,000	10,000	100	May	96
97	White River Acad.		Brinkley, Ark.	E. N. Glover												97
98	Wynne Normal and Industrial Institute	1895	Wynne, Ark.	W. F. Lovelace, D.D	43	87		1	7,000			3,304	3,304		May	98
	98 Institutions				5,680	16,867	936	281	$6,553,086	$823,307	$16,722	$1,198,016	$1,141,283	86,200		

*Previous reports.

Dr. Moses declined the nomination in favor of Dr. W. G. Parks for the presidency of the National Baptist Convention. His address, "Understanding the Times," was as follows:

"Brother President: The election of a President for the National Baptist Convention is incidental, but the uniting of our Colored Baptist family is fundamental.

"I am reminded that in the formative period of the theocratic kingdom of Israel there was a titanic, three-sided conflict which threatened the destruction of the Hebrew race.

"The constitutional principles embodied in the Ark of the Covenant was under the leadership of Judge Samuel.

"The reactionary element temporarily triumphed under the reign of King Saul.

"Pagan civilization threatened both factions of Hebrews with subjection or extermination.

"Samuel had been grooming David for preserving the principles of the founders of the race and nation in the new advance.

"International strife had rent the race in twain. David had been driven from the court of Saul, and he was leading a band of insurgents against the autocratic tendency of the times.

"Saul had been defeated in battle and died of suicide. Factions were forming and slaughtering each other over public office.

"The house of Israel was plainly divided against itself and about to fall.

"Of that national crisis it is written that 'The men of Issachar had understanding of the times to know what Israel ought to do.' That passage is a practical definition of prophecy to which we would do well to take heed to-day.

"Issachar understood that the years in which they lived was a pivotal period upon which decades and centuries turned.

"They saw that the desperate struggle for official control should cease or the national organization would be destroyed.

"They saw that the time for argument had passed and the hour for wise, unselfish action had come.

"The men of Issachar combined their prophetic insight with their practical common sense and decided that the first duty of a race or denomination is to unify itself.

"They brought up 'the Ark of the Covenant' and pledged new allegiance to the faith of their fathers and the heroic age of Israel began and continued till Shiloh came.

"I earnestly feel a prophetic sense of the critical importance of this hour in the history of our denomination and race. This hour is critical, challenging and decisive. We are challenged by the tremendous, appalling fact that the black people of the world are threatened with white subjugation or extermination, like the American Indian, the native races of Australia and strong African tribes have been and are being destroyed by white Christian nations. And eminent white authority in the person of W. S. Naylor says: 'It is a shock to the self-complacency of the white men to reflect that millions of the world's population are threatened with a white peril that is very real and potent.' The black race is being done to death between the upper and lower millstones of white organized capital and labor which exclude black people from their respective groups and make it difficult for them to form efficient political, industrial, economical and social groups among themselves.

he founders of this Convention sensed long ago that American
s were being subjugated through white domination of Negro
s, the white pulpit, the public press and Negro organizations.
r our deliverance they gave us these free Negro Baptist
es, independent Negro schools, district associations and a
l Baptist Convention with an independent Christian Negro

orris and Boyd, the outstanding leaders of this, the largest
of Colored Christians in the world, went to their reward un-
e heart-rending strain of seeing their Convention divide.
e are challenged by the possibilities of Divine Judgment upon
urches, and our divided National Baptist Convention becom-
re divided over the election of a President, challenged by the
l and international emergency of a war wrecked world, chal-
by the new open doors and desperate needs of our race and
rld, challenged by the pivotal period upon which the future
denomination and race will largely turn to-day.

ere are four of us against him upon whom the presidential
of Morris fell a few moons ago. Williams has the right wing
northwest; Bryant the left wing in the central south; Moses
rman the eastern center.

o one can be legitimately elected by a majority of the repre-
ve messengers present without a combination of two or more
e five groups.

deeply appreciate being nominated by the great State of
ork to lead the largest group of Colored Christians in the
I covet the opportunity to help unite my beloved denomina-
a world-wide program to develop every church into an evan-
and social force in its community with a resultant mighty
an impact of our whole denominational life upon our nation
e world.

would not presume other candidates to be more nor less am-
than myself, nor would I rob them of the glory of unselfish
and action either way. But inasmuch as all five candidates
o be one hundred per cent 'progressive get-together National
s,' I wish they would join me in the higher joy and better
n of 'bringing up the Ark of the Covenant,' and exemplify
t-together spirit by each allowing the mantle of President
to temporarily remain, uncontested, upon W. G. Parks, where
identially fell, until the reuniting of those in our other con-
al group.

most humbly beg that Dr. W. G. Parks be elected President
oxy of us all without the semblance of a contest from me or
e honor of being formally nominated."

. J. A. Whitted, D.D., of Pennsylvania, in choice words pre-
Rev. J. C. Austin, D.D., of Pennsylvania, who nominated Rev.
Parks, D.D., of Pennsylvania, speaking as follows:

irman J. C. Jackson, Officers and Members of the National
Convention, assembled here at the hub of the universe in
Theater, hard by the King's Highway: It is significant that
King's children, meet for the King's business on the King's
y, and I plead with you, even now, to give the King a chance
ting our thoughts, actions and utterances. We have met
r no little purpose and the hour has struck for one of the
acts of our lives. Upon what we do here today hangs the

future of the great Baptist family and we are surrounded w
cloud of witnesses, who look with nervous anxiety upon our deli
tions. We are not only confronted by a great representative
but the eyes of the Baptists from every nook and corner of the
are focused here and the whole Christian family bend their
pathetic ear to catch the marching orders of this army.

Three worlds are interested in us at this moment; hell has p
ised extra honors and promotions to her innumerable imps if
succeed in stirring an insurrection and bring about dissension in
midst. The earth reaches forth its starving hands to be fed
new inspiration from our manly deeds and progressive steps tow
a more glorious future. The angels above and our sainted com
are beckoning to us with the plea that we leave the low ground
trickery, wire pulling and political chicancery and step on hea
plains, guided by that code of ethics brought to the world by
Good Man of Nazareth and propelled by the Holy Spirit, who
come to lead us in the way of all truth.

I utter a truth you yourselves do know when I say that W.
Parks is the logical man to lead the Baptists at this hour, the ch
of right thinking Baptists and the choice of God. From a poin
birth, coming from the State of Tennessee, he knows the problem
our Southern brethren and with what diplomacy they must be h
dled. Being one of the intellectual stars from Morehouse Coll
he is thus prepared to represent us in any deliberative body. Hav
pastored in the North and South, he knows how to stand between
a mediator; yea, as a big brother—as a statesman—as a ch
vessel of God—as a leader of His people.

W. G. Parks is fitted for this position by reason of his tra
in Convention matters. He is not one who joined the ranks a
the battles were fought and the deep rivers forged. He left G
with the crowd and has played the man in every trying hour. W.
Parks proved himself a Joshua by the side of the late Dr. Mo
our lamented Moses. He went with our Moses to Mount Nebo,
to Pisgah's summits, and excelling Joshua of old, he did not equ
cate until he laid his Moses in an honorable grave and deliv
the funeral oration. From the point of unbroken and fait
service as Vice-President for these years we owe this recogni
to W. G. Parks.

At this moment, when our forces are divided in the great Ba
family, let us call the sainted leaders of each great Convention
gether and ask their advice in electing the man for the hour,
ability, Christian piety and spiritual fervor will weld the bro
breach in the Baptist ranks. Could I ascend some lofty m
of transfiguration I would take the position of my blessed Mo
and then look towards Heaven and ask that E. C. Morris and L.
Boyd be granted a brief furlough. With Morris standing on
right and Boyd on my left, I ask: "Father Boyd, what do
think of Parks?" and he answers, "Parks is every inch a man
thy of the honor." I turn to Morris and ask, "What is the te
of your spirit?" and he says, "To see the Baptist family united
the man I recommend to bring about the union is the Joshua I h
trained in the person of W. G. Parks."

As these sainted characters take their flight back home to a
coming, and as I go to my seat, I make this my final p
"While we assemble here doing honor to our lamented Morris
dropping tears of sympathy upon his grave, let not our spirit of
gratitude for faithful service bring the living to an untimely dea

Rev. E. H. Topp, D.D., Mississippi, seconded the nomination.
J. M. Nabrit presented Georgia's choice, Rev P. James Bryant,
Georgia. Dr. Bryant, in a masterly way, withdrew in favor
Dr. W. G. Parks. Rev. L. K. Williams, D.D., entered the hall at
moment and received an ovation. Music, "Just Over in the
y Land." Judge William Harrison, of Illinois, was recognized
spoke, and then presented Rev. S. E. J. Watson, D.D., to nomi-
Rev. L. K. Williams, D.D., Illinois. Rev. William M. Taylor,
Louisiana, seconded Dr. L. K Williams' nomination. Dr.
W. D. Norman, District of Columbia, in fitting words declined in
r of Dr. L. K. Williams, Illinois. A motion prevailed to close
nomination. Two tellers for each candidate and the Secretary
e Convention, the fifth man was agreed upon. Dr. J. C. Austin,
nsylvania; Dr. I. A. Thomas, Illinois, for Dr. Parks. Dr. A. L.
ne, Texas, and Dr. J. L. Campbell, Tennessee, for Dr. Williams.

The roll of states was called and the vote consolidated with the
wing result:

	Williams	Parks
nma	33	37
nsas	32	150
ona	1	--
fornia	6	--
rado	1	--
necticut	--	2
rict of Columbia	18	8
ware	--	--
rgia	--	83
ois	4	5
ana	237	37
sas	32	4
	12	--
tucky	33	6
siana	5	10
land	25	13
achusetts	--	6
igan	--	2
esota	15	16
ssippi	3	--
uri	20	149
ana	103	43
aska	1	--
Jersey	3	3
York	2	17
Carolina	1	22
	1	1
homa	6	27
sylvania	63	7
Carolina	1	44
essee	--	4
	36	59
	98	2
	1	--

Wisconsin	5
Wyoming	1
Porto Rico	
Total	800

Rev. L. K. Williams D. D., Illinois, was declared elected ... motion of Rev. W. F. Graham, D.D., Pennsylvania, seconded by ... J. C. Austin, D.D., to make the election unanimous, was not put ... Rev. A. L. Boone, D.D., Texas, who was presiding, because of ... objections.

A motion to suspend the rules was carried when Rev. Will ... Taylor, D.D., Louisiana, was elected Vice-President at large.

A motion prevailed that Secretary R. B. Hudson, Alabama, ... reelected. Rev. J. M. Nabritt, D.D., Georgia; Rev. E. H. McDon... D.D., Nebraska; Rev. E. Arlington Wilson, D.D., Texas, and ... T. O. Fuller, D.D., Tennessee, were reelected Assistant Secreta...

Upon motion the following were reelected: Rev. A. J. Stol... D.D., Alabama, Treasurer; Prof. E. D. Pierson, A.M., Texas, A... tor; Rev. C. H. Parrish, D.D., Kentucky, Statistician.

Dr. L. K. Williams, the newly elected President, made his in... statement and pledged a fair and square deal to all alike. He ... ther returned thanks to the brethren for confidence and pledged ... best efforts to put the Convention on higher ground.

Adjourned.

Benediction, Rev. E. B. Topp, Mississippi.

FOURTH DAY.

The Convention was called to order by Vice-President ... Jemison, D.D., Alabama, for devotions. The chorus rendered "... Over in the Glory Land." The Scripture lesson was read from ... revised translation, Romans 10th chapter, by Rev. R. H. Willia... Alabama. The Convention joined enthusiastically in singing "Co... Holy Spirit, Heavenly Dove," led by Dr. Jemison. Rev. E. M. ... ton, Alabama, offered an earnest petition for divine guidance ... spiritual discernment and gave thanks to God for past bles... The chorus sang "O Think of His Goodness to You." The follo... is the address of Rev. F. L. Sanders, D.D., Alabama:

"THE RISEN CHRIST," THE PLEDGE AND PROMISE OF T... CHRISTIAN'S VICTORY AND ETERNAL LIFE.

In the thought realm of Christendom the greatest of all stori... that of the resurrection of Jesus Christ. The ancients boasted ... their mythological stories that lent enthusiasm to all their ... shipers. Many of these stories are handed down to our mo... school boys and girls. They take great interest in such charms as ... Hunt of the Calydonian Boar; the Life of Romulus; Prometh... Bound; the Hunt of the Golden Fleece. They are also electrifie... reading the stories of the Arabian Knights, famous from the pe... Galland, of French descent and scholarship. All of these st... have been handed down to our present age wrapped in the cho... English that was at the command of the ablest rhetoricians; bu... comparing these stories with that of the resurrection of Jesus C... and its meaning in our lives, these all vanish into oblivion.

Cherished by Men of Old Testament Times.

The question of the resurrection was cherished by men of Old ...ament times. Job seems to have struck a happy note of resur... ...on song when he came out from under his trials of property ...s and the untimely death of all his children, and upon this ...dreadful disease that afflicted his body and made him a burden ...s wife and business chums—lifted his mind from the earth with ...s perishables, and began to think in terms of eternity, was able ...escope the day when he would see the blessed Christ risen, not ... in glorious fashion, but triumphant over all. He, therefore, ...ther music than any of the Bachs, Mozart, Beethoven or any ...he prima donnas that have enchanted our modern time au... ...es with their choicest selections—"I know that my Redeemer ...h and that He shall stand at the latter day upon the earth, and ...gh after my skin worms destroys this body, yet in my flesh shall ... God, whom I shall see for myself and not another."

David gets a gleam of the resurrection, and he, who was the re... ...ed and musical genius of Hebrew poetry and song, finds himself ...ed away into ecstatic fields, breaks out in his Hebrew Michtam, ... thou wilt not leave my soul (nephesh) in hell (sheol), neither ... thou suffer thine Holy One to see corruption. Thou wilt show ...he path of life; in thy presence is fulness of joy; at thy right ... there are pleasures forevermore."

It Was Preached In Apostolic Times.

Paul came on in a much later date than these Hebrew lights, but ... too late to join in the galaxy of these celebrities who kept alive ...esurrection story. He made it the burden of all his discourses. ...ng the story in Athens with so much force, melody and rapture ... the old Athenian forgot the notes of his lute, and all of Homer's ...s died out of memory. After this, Paul sealed his testimony of ...act with his own blood, but was able to view into the celestial ...get a full glimpse of his crown awaiting his coming and one in ... for all who were of similar faith and faithfulness.

The Risen Christ Giving Soul Victory.

Christ gives the soul victory over its every enemy. The pages of ...ry are radiant with signal victories that came to the armies of ... who were led on by their valorous and intrepid Captain. Mil... ...s led the Athenians to a mighty victory at Marathon. Hannibal ...is forces with bleeding feet over the Alpine heights and pushed ...lory upon Italy. Caesar, with ease, brought victory to his coun... ...nd wrote home the laconic news, "I came, I saw, I conquered." ...under the Great conquered the world and Hellenized it; Nelson ... an English victory at Trafalgar, and on and on we might ... indefinitely the victories of gallant war leaders, but most as... ...ly, being led to battle by the resurrected Saviour, we shall ...win greater victories than any of the above mentioned generals ...their armies. These world powers conquered with the sword ...perishes. Our victory is not promised through carnal weapons, ...by spiritual weapons. And may we ever stand at attention, ... to obey the behests of our Commander to attack the enemy any ... and everywhere.

Some Foes That Christ Has Made Us Overcome.

Ignorance. This enemy keeps its victims in the dark and in a ... of weakness. It is a cruel master; it makes hard the shifts of ... souls it enthralls; it beats with many stripes, and there is no lang... that is strong enough to portray the sufferings it brings; but it ... Risen Christ who came to preach deliverance to the captives of ig... ance and to make them a free and independent people.

He has lifted the veil of ignorance from individuals, races ... nations of earth, and to-day we live and move in a world of pro... that could only be given us by Jesus Christ. That's the meanin... our great institutions of Christian learning; it's the meaning o... various missionary enterprises, both Home and Foreign; it's ... meaning of our religious scholarship that characterizes the s... of this Convention, the influence of which is boundless so far a... points of the compass are concerned, and whose zenith has no ...

Christ Came to Destroy All Ill Will Between Man and Ma...

The Risen Christ has come to break down all ill will that m... e kindled between man and man. The natal song of the ang... being fulfilled and men are coming to a better understanding a... themselves; daily they are discussing the propriety of scrapping ... ships and a ten year program of cessation from shipbuilding, a... believe, before the program is over, all military academies, ... schools and aviation camps shall be shaken out of commission, ... earth being filled with the knowledge of the Lord as the waters ... the deep, and then shall be gathered under one roof in one big ... menagerie every beast of the field, robbed of every ferocity emb... in Adamic times. The wolf shall dwell with the lamb, the le... and the kid shall become bed fellows, the calf and the young ... shall meet on amicable grounds at the social functions, the lions ... the fattlings shall be at peace with each other, and shall accep... leadership of a little child, Jesus Christ. The cow and the bear ... feed out of the same trough, a little child shall turn from ... mother's breast and make his most pleasant social ground the ... of the asp, and shall make his familiar playhouse the cockat... den.

To the worldly inclined this sounds like mythical tales, but t... broad visioned followers of Christ this is a certainty.

The Risen Christ Has Come to Victory Over Death.

Well has one holy writer proclaimed, "The last enemy to b... stroyed is death," and we add, "His conqueror is Christ." Death ... no power over the redeemed of the Lord; he has no sting in the ... of the saints. This power of victory over death, which is the h... lot of all who are Christ's, should be sufficient grounds for our ... rejoicing, and a daily pledge of our faithfulness under His ba...

The poet of one of our choice "Old Hundreds" struck a high ... and a glorious air when he sang for all generations of the ...

"Jesus can make a dying bed,
Feel soft as downy pillows are,
While on His breast I lean my head,
And breathe my life out sweetly there."

...h then shall be truly swallowed up in victory. "The drapery of ... ouch shall be wrapped about us and we shall lie down to pleasant ...ns."

The Risen Christ Gives Victory Over the Grave.

...stood by the graves of my mother and father some time ago, ... my lachrymal glands seemed to have grown everlastingly elas... he tears began to well up in my eyes as I craved to behold their ... once more. I found myself wondering why the Lord who raised ...rus from the grave and gave him back to his weeping sisters, ...ot come and bless me likewise. But when my faith began to ... on plumage, my mind turned from that vain thought. I found ...lf thinking in terms of the resurrection of the body, the great ...ment morning, and so I rested in that blessed hope in Christ, ... I shall then meet these dear ones to be with them throughout the ... of eternity. May this thought inspire you one and all.

The Risen Christ Bringing a Triumphant Religion.

...es, Christ has given us a system called Christianity and it is ...ned to universal victory. She has already entered the gates of ... nation under heaven. Her broad white wings of love and mercy ...hadow all the tribes, kindred and people of earth, from the ... to the setting sun. Her most excellent codes give cast and ...ing to all the laws pertaining to the social, moral and spiritual ...tes of the world.

...ristianity, deeply impregnated with Divine truth, has been the ...ng power over the hearts and consciences of the wisest and best ...nd women of all ages of the world's history. It is the pivotal ... from which God proposes, with the lever of eternal truth, to ...he world from its poles of selfishness and sensuality into the ... and liberty of an endless life.

The End of the Drama.

...en cometh the end. The mighty conquering King shall sweep ...umph with His blood-washed saints over the fields of light and ...s the plains of glory, toward the heavenly Jerusalem. We shall ...the voice of saints and angels as the white robed throng near ...ortals of glory, saying in triumph, Lift up your heads, ye gates ...arl, and let the King of glory come in; and then will the inquiry ...around, Who is this King of glory? and then the answer, The ... strong and mighty, the Lord mighty in battle, He is the King ...ry.

...en the grand chorus fills the heavens again: Lift up your ..., O ye gates, even lift them up, ye everlasting doors; and the ...of glory shall come in. Who is this King of glory? The Lord ...ts, the King of saints, He is the King of glory. Then we can ...e gates of pearl fly open, and the conquering King with His vic... ...s army sweep in in triumph, while the inquiry passes around, ...re these? and the answer is given back. These are they who ... up out of many tribulations, have washed their robes and ...them white in the blood of the Lamb.

... up the golden streets they sweep and around the great white ... they vic, while the eternal city rings with her loud hosannas ...weet halleluiahs of welcome to the All-conquering King and His

triumphant legions, battle scarred and victory crowned, fro
battle fields of earth to the camping grounds in Glory.

The following Committee on Ways and Means for buildi
new Publishing House was announced and approved:

Alabama—Rev. D. V. Jemison.
Arkansas—Rev. R. M. Caver.
California—Rev. L. B. Brown.
Connecticut—Rev. J. C. Jackson.
District of Columbia—Rev. J. P. Green, Rev. W. H. Jernig
Florida—Rev. P. James Bryant.
Illinois—Rev. S. E. J. Watson.
Indiana—Rev. B. J. F. Westbrooks.
Iowa—Rev. G. W. Robinson.
Kansas—Rev. W. A. Bowren.
Kentucky—Rev. C. H. Parrish.
Louisiana—Attorney C. M. Robinson.
Maryland—Rev. W. J. Winston.
Massachusetts—Rev. D. S. Klugh.
Michigan—Rev. R. L. Bradby.
Mississippi—Rev. E. B. Topp.
Missouri—Rev. S. A. Moseley.
Nebraska—Rev. W. F. Botts.
New Jersey—Rev. L. B. Brooks.
New York—Rev. W. H. Moses.
Ohio—Rev. J. W. Ribbons, Rev. C. T. Isom, Rev. J. W. Sha
Oklahoma—Rev. E. W. Perry.
Pennsylvania—Rev. J. C. Austin.
Tennessee—Rev. J. L. Campbell.
Texas—Rev. A. L. Boone.
Virginia—Rev. Jackson.
West Virginia—Rev. L. A. Perkins.
Utah—Rev. Geo. K. Harts.

Building Committee: Rev. E. M. Lawrence, Rev. A. M. T
send, Rev. E. W. D. Isaac, Prof. S. P. Harris, Prof. E. T. H
Rev. Wm. Haynes, Prof. J. D. Crenshaw.

The Journal was read by Assistant Secretary Nabrit. A m
to adopt the Journal as read was amended by motion of R
James Bryant, seconded by Dr. W. H. Moses, so as to show th
election of the President, Dr. L. K. Williams, was and is hereby
unanimous. Thus amended, the Journal was adopted.

A motion that President Parks install the newly elected Pre
Dr. Williams, and the Vice-President-at-Large, Dr. Taylor, pre

Dr. O. L. Hailey of the Southern Baptist Convention, a
friend of mankind, was presented by Rev. C. H. Parrish, D.D.,
tucky. Dr. Hailey made a splendid address, complimented the
will and spirit of the Convention and declared that he was
encouraged in the Seminary work by our attitude. A motio
Rev. J. C. Jackson, D. D., Connecticut, that Dr. O. L. Hai
made a life member unanimously passed. Dr. W. G. Parks, in
tiring President, in kindly words, duly installed the Presid
Vice-President-at-Large into their respective offices. The
rendered very feelingly, "America." The President then made
iy remarks outlining the program of the Convention. Dr.
spoke briefly thanking the brethren for elevating him.

A motion prevailed electing Dr. W. G. Parks to the Theological Commission to fill the vacancy caused by death of Dr. E. C. Morris. Music by the chorus. The President appointed Rev. P. James Bryant, D.D., as the successor to Dr. A. R. Griggs.

The reading of members and representatives on Boards and Committees was called for. Secretary McDonald read the list as submitted by the several states. A motion prevailed that the report, with needed corrections, be adopted. The Foreign Mission Board made its report. Dr. L. G. Jordan presented Rev. J. E. East, D. D., the Secretary, to present the same, as follows:

FORTY-SECOND ANNUAL REPORT OF THE FOREIGN MISSION BOARD OF THE NATIONAL BAPTIST CONVENTION, INC.

Submitted at Los Angeles, California, September 6th-11th, 1922. J. E. East, D.D., Corresponding Secretary, Ewen Building, 701 South Nineteenth Street, Philadelphia, Pa.

BOARD.

The Foreign Mission Board, N. B. C., Incorporated, is made up of one member from every state in the Union, including the Executive Board of twelve members in Philadelphia and vicinity. The Board Members are as follows:

Executive Board.

A. R. Robinson, Chairman; J. M. Moses, Vice-Chairman; J. E. East, Corresponding Secretary; J. R. Bennett, Recording Secretary; W. F. Graham, Treasurer; L. G. Jordan, Secretary Emeritus; W. G. Parks, J. T. Smith, S. J. Jones, C. Blackwwell, J. B. Brandon, W. A. Harrod.

Board Members.

W. A. Davis, Alabama; C. S. English, Alabama; S. F. Sandefur, Arkansas; W. H. Rozier, California; G. W. Henry, Colorado; John B. Pharr, Connecticut; G. P. McKenney, Florida; E. P. Johnson, Georgia; H. J. Border, Indiana; E. T. Martin, Illinois; G. W. Robinson, Iowa; G. McNeal, Kansas; W. H. Williams, Kentucky; W. A. Robinson, Mississippi; R. T. Sims, Mississippi; H. C. Parson, Minnesota; H. C. Henry, Mississippi; J. B. Glover, Michigan; I. H. Perkins, Louisiana; J. W. Jones, Maryland; C. D. Douglass, Massachusetts; C. T. Nelson, Missouri; W. Franklin Nebraska; F. W. Means, New Jersey; A. W. Nix, New York; C. S. Brown, North Carolina; J. D. Drove, Oklahoma; C. G. Fishback, Ohio; S. M. Hall, Ohio; J. C. Austin, Pennsylvania; E. L. Bowden, Tennessee; H. C. Anderson, South Carolina; G. W. Harts, Utah; S. H. Brown, Virginia.

IN MEMORIAM.

REV. E. G. FISHBACK
Cleveland, Ohio.
REV. E. L. BROWN
New Orleans, La.
REV. G. W. KRYGAR
East Orange, N. J.

The life work of these noblemen of God lives as a monument. Through their congregations they did much for the spread of the Gospel in heathen lands.

MRS. D. R. SISUSA

wife of Dr. R. M. Sisusa who labors under our Board, died October 24, 1921, in Liberia, West Africa. She gave her life to the cause of Missions.

ANNUAL REPORT.

President, Officers, Members and Friends of the National Baptist Convention,

Greetings:

We are grateful of this opportunity to submit to this noble body of Christian workers our first report as the Corresponding Secretary of Your Foreign Mission Board, which covers the period from October 18, 1921, to July 21, 1922.

During that time many difficult problems have confronted us, yet working in harmony with His will and taking Him as our guide, we have endeavored to carry out our program and are glad to report to you that success has attended our efforts, even beyond our most hopeful expectations, considering times and conditions. All mistakes that have been made will be used as stepping-stones to better service in the future.

The Purpose of the Church.

The hopeless and lost estate of man brought Jesus into the world. Man had sinned; he had broken God's law; he was on his way to judgment to be tried for his awful crime for which there was only one penalty and that was death; but God, the Eternal Judge of all the earth, who is perfect and just, will see to it that His law is complied with or the penalty applied for breaking it. Sinful man, with his hopeless case, went trembling toward the bar of God where judgment was to be passed upon him. Jesus Christ saw man in his hopeless state, left His throne in Glory and came down to earth and died for him.

Yes, He took our sins upon Him and died in our stead to keep us from dying. Now He calls to a sin stricken world that is being forced by time before the Eternal God, where it will receive the horrible sentence of damnation, and says to it, if you will hear these sayings of mine and believe on Him who sent me, you will not have to come before the Judge to be sentenced to death, but will pass from death unto life and be eternally saved. He paid it all; He died for everyone. After His death and resurrection, He explained to His apostles and early disciples, a few in number, the mystery of the atonement He had made for sinners.

People are dying in Asia, Africa, India and elsewhere. They are being swept into judgment every moment. The harvest is great; the harvest is ripe; the reapers are few. Jesus says, "All power is given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the 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 always, even unto the end of the world." Matt. 28:18-20. This is the purpose of the church. It is not left to doubt or speculation, but

is clearly and unmistakably stated in the passage just quoted and in many similar passages.

The noble purpose of notifying the world of the good news of the death of Jesus Christ for sinners cannot be substituted by anything else. The support of preachers, the building of schools and homes for the aged must be looked upon as side issues compared with the only paramount object of the church which is the giving of the gospel to the world.

Not by a pastor, not by a pope, priest or prelate; not by a church board, commission, synod, council, conference or convention was the purpose of the church given; but by Jesus, the only Saviour and Sovereign of Baptists. He is with us always even unto the end of the world. We need only to lay hold with conquering faith on the sure promises of God's word. Heaven's resources are at the disposal of those who have faith and go forward. If our faith is waning, our hopes and our courage weakening, this promise from God's Book should kindle new fires of devotion and daring and gird us for the impossible tasks.

The Whole Church Must Help Save the World.

It is not left with a handful of missionaries or with the missionary societies alone to give the gospel to the world. This all important object is for the whole Christian Church. Every department of it should work together like Trojans for God for the purpose of carrying out the Great Commission. The pastor is called for that purpose; the members edified to that end; the whole church exists for that purpose. We are all responsible.

The person who stays at home is just as responsible and should work just as hard for the salvation of the heathen as the person who goes to the front. We are all called to go into all the world and preach the gospel to every creature. The purpose is as comprehensive in its territorial sweep as the area of the inhabited earth—"to every creature." It has to do with all nations irrespective of location, color or degree of civilization. The fact that you have told the people in your own little town does not at all mean that you have completed your task. Jerusalem was only the starting point. On out into all Judea were they to go, and then across the border line into Samaria. Their efforts were not to cease until they had gone into the uttermost parts of the earth, faithfully endeavoring in every place to carry out the purpose of the church. Our joy should be to seek the enthronement of our Saviour into the hearts of all men everywhere. It calls for the united effort on the part of all to help save the world.

Lessons for the Christian Church from the Great World War.

When the great German nation was threatening all of Christendom with militarism and the world was about to be unsafe for a liberty loving people who believed in democracy and when England and her allies proved no match for the terrible enemy, the United States of America mobilized her forces for the mighty conflict on the side of democrecy and freedom. The first step to be taken was the organization of the whole nation into a mighty army almost 100,000,000 strong. Before these brave soldiers were sent to the

field they had to be trained. Forty-two great cantonments were constructed to train the large army for such a noble work. Structures for the thousands of soldiers to gather and drill for the terrible conflict were completed in less than four months. If too much time had been spent building the camps the cause of freedom might have suffered defeat; but let us imagine, if you can, our government sending a few dozen men over to the battle's front and keeping the rest at home engaged in camp building. The head of each camp vying with every other such manager, trying to surpass in camp building. The suffering and peril of the few men are forgotten as the zeal of these soldiers grows for the building of beautiful camps. No money to send food, raiment, guns and ammunition to the handful that are far too few to combat with the savage enemy. No, all that can be raised is needed for tent building. Such a spectacle, if we imagine it, would have been a crime against humanity that would not have been forgotten.

But how is the army of the living God acting? Have we not a real warfare to wage against heathenism in foreign fields? Is it not necessary for us to drill our forces for the great conflict? What is the most important thing in our minds, the building of camps or churches where the soldiers are to be drilled or is it the sending of soldiers to the battle front to meet and defeat the enemy? Have we sent a handful of people to the front, far too few to meet our heathen foe, millions strong? Have we forgotten them? Are we too busily engaged in camp building or church building to send the wherewithal for these brave ones who have gone to the firing line to wage the war of the Almighty? Are we competing in church building, taking all the means that can be raised for that purpose, leaving the missionaries to starve, leaving them deserted to a savage foe? We must confess, this is largely the position of the Christian Church in general, and the Baptists in particular. This very day we are tearing down and rebuilding and again rebuilding and doing everything but going to the front or supporting those who go.

Let us carry the analogy a little bit further. The drafted men were brought into the camp to drill for the purpose of fighting in Flanders at the battle's front. The firing line was not in the camp, so the boys were trained hurriedly and rushed to the front.

Too many people in the Christian Church do not know that the battle's front is far out yonder in dark Africa, in heathen China and other lands—not in the church. We ought to be prepared hurriedly and rushed to the firing line.

All able-bodied men were drafted according to the will of the power that be, to go to the front, serve in the trenches, face shot and shell, in spite of the large number that had been killed and wounded. Those brave men went on and under dangerous seas, faced the enemy in the air and were sometimes cremated in aeroplanes that fell in flames by the enemy's fire. They were gassed, they were shelled but nothing daunted their courage, nothing halted their firm tread as they marched toward the mighty enemy in the fight to make the world safe for our ideals of civilization. Thousands and thousands of those brave boys were killed and a much larger number were made cripples for life as they faced the determined foe for flag and country.

Have we been thus zealous, soldiers of the living God? Have we been so zealous and brave that we are willing to cross seas, face

Officers of the National Baptist Convention.

any danger in pressing on the cause of our Master, trying to win the world for Him? Too many, far too many, are afraid to leave camp. Did the thousands of men, women and minors at home who were not able to bear arms at the battle's front, sit supinely by and let the drafted soldiers try to win the war by themselves? No, the war could not have been won that way. While our army numbered over a million strong in Europe, we had an army nearly one hundred million strong working at the home basis and indeed we needed such an army, for food had to be grown, clothes, guns, ammunition and weapons of war had to be made, trains and ships had to be run to convey these necessities to the battle's front for the soldiers in the trenches. These necessary things had to go to war. Therefore, all worked. Small sized girls and boys were mobilized to do their bit. A little twelve-year-old girl told how she knitted sweaters, socks and gloves for the soldiers at the front. Shortly after the beginning of the war, boys and girls, women and men, young and old, professional and ordinary people, rich and poor, drafted soldiers and otherwise, all began to work to one common end, that was to win the war. The most malicious person on earth was the one who tried to get rich out of the war.

Oh, Church of the living God, what a lesson this is for us! If the world is to be redeemed, if Africa is to be saved, the Christian Church must mobilize all of its forces. Every organization, every sect, young and old, must work for one common end and that is to give the world the gospel. In waging war against heathenism, we need schools to train ministers and teachers, to teach industry and to teach agriculture. We need literature and libraries; these things will serve as guns and ammunition in the hands of our missionaries at the front, if the church at home will only send. But to withhold such necessities from missionaries is to send them before a well armed foe with no weapons of warfare. The Church has committed the awful sin of losing sight of the real purpose for which the Lord left it in the world, that is, to give the gospel to the world, and has substituted for this that of building houses and buying real estate. It has sadly neglected the few who have gone to the front, denying them the necessities of life and warfare, deserting them to a heathen foe. Should we mend our steps now, or shall we continue to be guilty of this awful sin?

Support of Our Foreign Mission Work

In the Forty-second Annual Report of the Foreign Mission Board we plead with all of the constituent churches of the National Baptist Convention that we renew our efforts in giving the gopel to the world. What have been our methods in the past for financing our work? What has been the Negro Baptists' system for supporting Missions?

The first was that of sending money to our local state organizations. We had a space on all blanks for Foreign Missions and each church was asked to contribute something. This money was sent to Associations and District Conventions and from there it was supposed to be sent to the Foreign Mission Board and on to the field. We are sorry to report that this method has been a failure.

First: Because many churches have failed to notice that part of the blank for Foreign Missions and have given absolutely nothing.

Second: Because the small bit that was given for Foreign Missions was often misappropriated by the Executive Board which looks after the appropriation of the monies after the convention adjourns.

Thousands of dollars designated for Foreign Missions are spent for educational purposes and for salaries and traveling expenses of local workers, while missionaries are hungry, while they suffer for want of necessities to carry on the work.

The second method was that of sending agents over the field to stir the people to give. The agent went from church to church and met any organization that could be met, telling the sad story of Africa's condition. Some liberal collections were given for Africa, but this agent had to be paid. His living and traveling expenses had to be deducted from the money raised and when this was done a very small per cent, if any, was left for Africa. The agent system has been a failure.

The only practical and worth while system is that of monthly contributions, given voluntarily by the churches without anyone going for it. This method has been vigorously pressed during the year. We started our "Monthly Regular List" with eight churches and now we have more than two hundred. We should have more than 8,000; we hope to soon have them.

Let us give an example of our success. Take the State of Pennsylvania where we had only one church giving a donation each month at the beginning of the year; now we have thirty churches. Some of them indeed are standard missionary churches. What do we mean by standard missionary churches? Every month every department of the church contributes something to give the gospel to the world—the Sunday School, B. Y. P. U., Missionary Society, etc. Each department is given credit for what it does. Several churches are doing this and as a result of it, though not ten per cent of the churches of Pennsylvania have joined the "Monthly Regulars," the few that have joined are giving from $500 to $700 per month for the cause.

We have about 80,000 Baptists in the State of Pennsylvania and because of the few who have joined the "Monthly Regulars," that state is giving more than any other state in the Union. The number of Baptists in some states exceed that of Pennsylvania by more than 400,000, but we have not been able to induce them to give regularly.

If our churches would lift an offering once a month and send it to our Board, Africa's redemption would be assured, as a very large per cent of this money would go direct to the foreign field for it would take only about ten per cent for administration expenses at the headquarters.

Field Workers

The services of Rev. M. H. Jackson, who has been field secretary of our Board for more than three years, have been discontinued. He sailed in June for Liberia, W. C. Africa, to make a survey, at his own expense.

We must not fail to notice the good work accomplished by Mrs. Josephine Straghn, our efficient field worker. Her reports during the year have made our hearts glad with praise that God has used her as an instrument by which to carry on His work of Kingdom building. She has worked bravely.

Miss E. E. Joshua has shown a definite interest in our mission work. Her financial returns for the year have not been so large, but that tireless energy and remarkable perseverance which she possesses will enable her to do greater work.

The chief object of our agents in the future will be to get each church they visit to become "Monthly Regulars."

MISSION FIELD—South Africa

South Africa has again become a great field for activity by our Board. The school at Middle Drift with Rev. H. A. Payne and wife in charge, is growing in importance. Eight additional native teachers are employed to conduct that great institution. Space is at a premium. Nearly all the single beds in the boarding department are used as doubles. The native people are crying for light and instruction as never before. The carpenter, blacksmith and the wagon making departments have been active during the whole year; agriculture has also been taught; Mrs. Payne has been teaching domestic science to a large number of girls, making housekeepers and home-makers out of them; one of the ministerial students was ordained during the year; a large class is still there in training; many students are being trained for the teachers' profession.

At Middle Drift we have the largest and most important mission station under the auspices of the National Baptist Convention; the value of the property there will aggregate nearly $40,000. If we could double our capacity for students, the native people would crowd the building at once, so anxious are they for education. Let us remember that the white man has a monopoly on education in South Africa; there is no competition of schools owned and controlled by Colored people except this one we are starting at Middle Drift; and one other by the A. M. E. people in the province of Transvaal. The zeal of the native people for a liberal education and the white man's fear of the black man getting control of the schools where he might shape his own destiny are largely responsible for the doors of South Africa being closed against the Colored people of America. The question of Rev. Payne's domicile in Africa is unsettled; he is still on temporary permit; no other Colored people may go there.

Just as the white man fears the native man getting control of the schools and conducting his own education, he is afraid of him getting control of the native church. The growth of race prejudice in South Africa has made it very difficult for the white man to pastor the native man and therefore, many independent native churches have started in the past few years. Whenever a church starts that does not have a white man at the head of it, it is at once branded as an Ethiopian church, if for no other purpose than to prejudice the government against it. Our native Baptist Churches are moving on to success; two ministers have been re-employed, namely: Rev. E. B. P. Koti, of Harding, Natal, who labored for years under our Board at Queenstown, and Rev. John Ntlala, who was educated in this country by our Board. Rev. F. Vockerodt of Middle Drift, who assists Rev. Payne, also pastors at East London, and Rev. Luke Tshalata, who labors at Harding, Natal, and Port Stepston, and Rev. Joseph Mahlangu who labors in the Transvaal are new workers added to our staff of missionaries during the year.

The last named is being taken over by the Ohio Convention to be supported independently until they decide to link up with the Foreign Mission Board, provided he agrees to same. These five native pastors, with their wives, together with Rev. H. A. Payne and wife, are assisted by 17 school teachers and 87 local preachers working in our mission cause in South Africa; all these people are paid to date and South Africa is rejoicing over the support she is receiving from America. Only for the industrial school at Middle Drift, where Rev. Payne carries the great burden, is additional support urgently needed in South Africa. Every letter received from these different pastors breathes a spirit of gratitude for the help they have received from their American brothers. The teachers supported by the Fireside funds of the Women's Baptist Home Mission Society are paid up to date and money for the last quarter of the present year is already in hand. Truly our Board has been a blessing to South Africa. Three thousand, seven hundred and seventy dollars have been sent for the support of the workers in South Africa during the year. Rev. Tyesi, who spent eighteen years in this country, and his wife, of New Jersey, were sent out by your Board under contract to take charge of the work at Queenstown, South Africa. It costs over $1,000 to get these missionaries out and give them three months' salary in advance; this makes a total of $4,770 spent by your Board on South Africa. There are still in South Africa many flocks without shepherds, pleading for help. The conditions are awful.

The Farm for an Industrial School in South Africa

Plans are nearly complete and we have funds in hand to make a payment on a $5,000 farm in South Africa. As soon as proper papers are signed, we will make the first payment. It is a beautiful piece of land with a fresh steam of water flowing through it, with grazing and forest rights which will enable our cattle to roam over hundreds of acres of land. Rev. H. A. Payne urges that we take immediate steps to get possession of this farm.

We have another $2,000 on hand and we hope to make it $5,000 to start a great industrial plant in Liberia, W. C., Africa. Some members of your Board are hoping to go out before the end of the year to make a survey of the field and select a spot where we are to put up a great industrial school. We want to carry machinery to start the plant, to make wagons, furniture and everything useful for the people. We hope to carry farm implements to clear up the ground and begin to use horse power to develop that country with its untold resources.

The Need of Physicians in South Africa

One of the greatest needs of Africa is that of properly trained medical men to look after the health of the people. One would think that in that part of Africa where the white people are in large numbers that the health of the natives would be improved, but that is not the case, especially in South Africa.

Milk is the principal food of the native people. More attention is given to stock-raising than to any other occupation. Years before the white man came into this section the natives had large tracts of grazing ground and plenty of milk. When the white man came into Africa he discovered diamonds, gold and other precious minerals and

secured the cheap labor of the black man for mining them. By degrees the land was taken from the natives until now they do not have sufficient grazing ground and a very little land for agriculture. As a result of this, the people do not get the required amount of wholesome food and the dreadful disease, scurvey, is claiming thousands of them. They do not know how to grow vegetables; many boys and girls who come to our mission schools have never seen cabbage, lettuce, tomatoes and other vegetables growing.

The civilized white man has brought tuberculosis, typhus, smallpox and other contagious diseases into Africa. The native men live in mud huts that are poorly ventilated but often crowded with human beings and furnish excellent places for diseases to breed. Thousands of unfortunate people die yearly for the want of medical aid.

We have tried to train a number of doctors in America but they are not recognized by the European colonial governments that control Africa and at the same time natives are not permitted to enter their universities, and the cost of sending one across the sea to Europe for an education is extortionate. This seems the only course open to us, however, until our own American schools are recognized.

What is the cure? We are inserting an article which was written for the newspapers of South Africa and which explains itself. It is the hope of our Board that more attention will be given to the medical needs of the people in the near future.

The Need for a Native Doctor.
Properly Trained to Practice in the Large Native Area Between King William's Town and Alice.

The health of any people is of paramount importance and should have first consideration. Provision for health should take the precedence of provision for education. Our Lord gave special attention to the health of the people and often healed their bodies before saving their souls. The New Testament shows that the physical healing of the people often led to the salvation of many.

The health of more than forty thousand people between King William's Town and Alice has been and is still criminally neglected. Some large native locations between these towns with a population of from five hundred to a thousand inhabitants have not had the service of a properly trained doctor, once since the locations were formed years ago in the time of the Kaffir wars, unless it was the District Surgeon sent by the government to investigate some infectious disease or to perform a post mortem examination.

The witch doctor is still playing havoc among the people of these locations. During the ten and a half years I have laboured in this district, I have seen much human suffering and many untimely deaths that might have been averted had there been properly trained medical doctors to help the poor people. I know of cases where poor women have been grossly mistreated by untrained hands when things did not quickly come right at child birth. I heard of another native doctor who made his patients sit on a hot iron till they were badly burnt to remedy certain complaints. After several native medicine men had failed by giving strong purgatives and emetics to heal the

different members of a family who lived crowded together in a dark hut, and were dying from consumption one after another, a specialist was called in who, after careful examination, found the disease to be caused by a great ancestor for whom nothing was slaughtered after death. He strongly advised that something be killed at once. Their last cow was killed and the feast was made. After this famous native doctor had helped himself till the meat was finished he migrated elsewhere to deceive some other distressed family while the members of the family in question kept dying. Three small children are left now who have been taken by other relatives. I could give many more similar cases, but space will not allow.

Some of the more civilized of this area bundle their sick on to ox wagons and go great distances to Alice, Keiskama Hoek or King William's Town to skilled European physicians. Many of their sick are too weak for such a long trip of uncomfortable vehicles over rough roads. There is a growing desire on the part of native people for trained physicians to treat their ills. In the Victoria Hospital, frequently overcrowded, large numbers of our patients are treated daily.

The growing color prejudice on the part of many European doctors, the growing distrust in the white man on the part of many native people, and the very high fees of European doctors are the formidable obstacles in the way of native people getting proper medical care at present in this area. Some European doctors are refusing to accept native patients, others are accepting them reluctantly. The effect this may have on the European doctors who are still trying to help native people may be far reaching, for their own European customers may leave them and go to doctors who do not take natives. Many times when I have pleaded with natives to take their sick to European doctors and get them treated properly, they have said "We are afraid of the white man." Such unfortunate people are foolishly measuring all the white people by some exploiting and rough trader or farmer, or some rough government official whom they have come in contact with just as black people are sometimes measured by the worst in their race. Lastly, even if there were no prejudice and distrust the fees of the European doctors make it prohibitive for native people in the out districts to get their service. Many of them would have to pay as much as eight guineas to get the service of the nearest European doctor. That would be in most cases more than their earthly possessions. But some patients would require repeated visits.

The medical needs of the native people in this area can only be supplied by properly training a native man as a physician. There is a full medical course in this country, but colonial race prejudice would not allow natives to enter such universities at present. Heaven grant that the Native College, Fort Hare, may soon be enlarged so as to meet this sore need, for there are many native districts similar to and worse than ours, in the respect of medical care. To get a native doctor for the above named area we propose to raise a fund to send a young man across to Scotland to be trained. The Native College, Fort Hare, has agreed to be a trustee of such a fund. The applicant must be a matriculated student and must agree to practice in the said district at a very reduced fee for a number of years. About sixty pounds have already been subscribed, largely by natives.

Any one wishing to contribute to this needy cause may remit to Principal Kerr, Native College, Fort Hare, Alice, C. P.

J. E. EAST.

Native Baptist Church, Middle Drift,
June 22nd, 1922.

To the Foreign Mission Board
701 South Nineteenth Street,
Philadelphia, Pa.
Dear Brethren:

Enclosed you will find a letter written by the brethren under the authority of the church. We hope that you will find it satisfactory. If there is anything that is lacking it was not because the intent was bad, but because they lacked the knowledge of your intentions.

We hope that you will quite agree with the contents of paragraph which states that we do not have a deed to this mission property as it is the gift of a chief. The law is, that the gift of a chief is only eligible to a title when it is in existence for thirty years, and as the Mission here is only about twenty-five years old we will have to wait another five or more years. Rev. East can explain more fully, as he is acquainted with these affairs, and we may say, is better informed than we are as he spent many more years here.

We hope that all is satisfactory. I have asked the lawyer to forward a letter and also a receipt acknowledging the $500.00 he received from Rev. East. We hope there is no obstacle in the way as we are anxious to get in possession of the farm. We have had a very hard year because of lack of ground to plow. We have not been able to raise ten bags of Mealies this year.

We are praying for you here and hope that you are doing the same for us there.

Yours for Africa,
H. A. PAYNE.

Native Baptist Church, Middle Drift,
June 16th, 1932.

To the Foreign Mission Board,
of the National Baptist Convention,
701 South Nineteenth Street,
Philadelphia, Pa.:

We have been the Christian recipients of your letter and noted its contents in our church meeting of June 10th.

As your secretary, Rev. J. E. East, who has labored with us for eleven years, knows, it has always been our disposition to cooperate fully with the Board. The people of America have done much for our benefit. If it were not for what they have done for us we would not have been able to exist. Not only have they sent missionaries, but they have supported the work to a great extent.

It has been amazing to see the love of our brethren expressed in such a tangible way as has been expressed for these twenty-five years. We have not in any way felt ungrateful for the least favour or respect shown us.

The contents of your letter stated a desire to have joint trusteeship which we heartily agree to. We realize your right to have voice in the work, and hope you will exercise more fully a relation that is closer, both spiritual, moral and financial. We have heard your

desire to buy a farm and to pay the sum of $2,500 for which we are more than thankful, for without this farm our school cannot exist. We pledge to you that we will keep strict accounts of all proceeds and we hope to do all that is in our power to speedily pay off the remaining bond. We hope to pay the interest and an additional amount of $125.00 per annum on the principal, and all over that we shall be able to pay.

In regards to the trusteeship we also agree to let the Board use its discretion in the naming of trustees and as to the ownership of the property; we feel that you have the right to partial ownership of all properties here. Your secretary knows that the mission property here does not have a deed, because it is the gift of a chief. But we are your children and we hope that you will arrange an agreement. We are willing to work in unison with our Board.

We hope that you will send the money by return post, so we will be able to get into possession of the farm by the next plowing season.

Yours as the committee appointed by the church and for Africa's welfare.

H. A. PAYNE,
F. H. VOCKERODT,
J. W. SOMTUNZI,
F. C. CWEBA,
S. F. SONJICA,
Committee.

WEST AFRICA—Liberia

In Liberia we have an opened door and it is to be the future field of operation for the Negro to do mission work as no other part of Africa, at least for the time being, for every other part of Africa is closed against us. In Liberia we have seven main and additional out stations. During the year, Dr. Amiger sent a map of all our stations marked on it so that we could give the public geographical locations. For the past 12 months he has vigorously carried on the work at the Jordan Seminary, located in Monrovia, in addition to superintending all of our work and pastoring a church in Arthington.

Mrs. Emma F. Butler, of New York, has been sent out by your Board to take charge of the Suehn Mission; her wonderful report as to what she found there and what she is doing will be read with much interest. What a blessing it would be if we could double our capacity for accommodating students at that Mission and double our means for support for there is great need of it; the people are hungry and pleading for light and help, but the laborers are few. In a limited way they are trying to do some agricultural work, but they have not the means nor the implements with which to do it properly. Here we have a great opportunity to preach the gospel and do mission work.

Excellent work has been carried on at the Burroughs Industrial Mission, founded by Miss Della Harris, who is now home on furlough. She left three able Liberian workers in charge. Funds are needed to develop this school and Miss Harris hopes to raise $10,000 for building purposes.

The Bible Academy at Grand Bassa, seventy-five miles from Monrovia, is one of the greatest mission schools we have on the West Coast. Dr. Sisusa and Miss Priscilla Bryan, a trained nurse, labor there. As at the Suehn Mission, they are making every effort to grow food for the children in school and are meeting with some success; they have nine head of cattle and some goats. This is the only mission station of any of our Baptists or even pedobaptists where cattle growing is being carried on and is indeed an important step in the right direction. We have 700 acres of land connected with the Grand Basso School and in the near future we hope to do great things in the way of industrial development; this school has also outgrown its capacity. Much more good could be done by the workers if their hands were not tied for want of means to put up buildings for educational work.

The Mission of Cape Palmas is 250 miles from Monrovia. Rev. D. S. Nichols is in charge, assisted by Dr. W. J. Ezell, a physician, and Mrs. Ezell, a teacher. We have no property holdings there but we are trying to establish a mission in that location. There are forty children in school and like the other stations, the missionaries could do more if they had more money.

We have Rev. Conrad and five other paid Liberian workers in West Africa. The plea of all these workers for financial support has been pathetic; it has been painful that we were under pressure to use much of the funds in paying old obligations that might have been sent to them. During the year Rev. Horton, his wife and Mrs. Butler have been sent out to do work in this field. Miss Harris has come home and at this writing Dr. Ezell and wife are on their way. Dr. Amiger is also anxious to come. Ill health was the cause of Miss Harris and the Ezells returning home; Dr. Amiger wishes to come home to raise funds for the Jordan Seminary.

June 25th, 1922.

Rev. J. E. East, D. D.,
Corresponding Secretary,
701 So. 19th St., Philadelphia, Pa.,
Dear Rev. East:

Your letter dated May 17th, reached me safely on June 24th, to which I hasten a reply. Your letter with enclosed check for $260.00 from the Afro-American Baptist Convention of New Jersey, I consider a direct answer to prayer. I was just bewildered with thoughts of being stranded out here; you may be better able to imagine than I can describe. However, I am somewhat relieved and am grateful to you and feel glad you were present at the New Jersey Semi-Annual Convention in time to save the situation.

I have been corresponding with Rev. Krygar ever since he sent me my first check in June, 1921, and another in August, 1921. In my first letter to him, I stated that I would send him reports as soon as I heard from the Foreign Mission Board, Philadelphia, in an official way re my obligations to the New Jersey Board. Not receiving any definite word from you, I sent my first report sometime in October, 1921, if I remember rightly, and right along until now. I am afraid he may not have received them.

I feel I am obligated to write to my New Jersey Board, pastor and friends as often as I can, and also to make known to them just how I am getting on, more than they can realize.

I regret to hear of Rev. Krygar's illness. I pray that his life may be spared. I have been thinking that he is a good man with a broad open heart from his letters to me.

Rev. East, I hardly know what to say in writing; I have so much to say and seem so full. I wish I could see you to sit and talk, but it may be sometime yet. Since my short trip to Cape Palmas and back, I am feeling very well, but working very hard buoyed up with the thought that the Hortons or some other helpers were on the way to us. The Hortons are in Monrovia, I understand, and there seems to be nothing definite as to their coming here. I am doing the best I can, but help is greatly needed. Why a big work like this is not better provided for is more than I can understand.

It is said throughout the entire Bassa and Montserrado Counties that there isn't a school like the Bible Industrial Academy and for an entire year no support comes to it and I have to use my own money to the last penny to keep it from falling to pieces. The District Women's Convention which contributed yearly has practically withheld all monies making it very hard for us who happen to be right here at this period. As it is now, I hardly know the mind of the Convention toward the work.

Dr. Sisusa is talking about going home next year and also about marrying. He needs money as he must clothe and feed his children.

The children here need clothing, books, caps, combs, etc. They have only had what we brought when I first came and what I have been able to purchase here. Goods are so very high I cannot afford to get much at a time. They are on their last and I have nothing more of my own to cut up and make over for them. Money is needed for repairs; the building in which we are is only a dry weather tent; for clearing the bush—the boys do what they can; for food—that we must purchase—how, without money for a year? Somebody must be involved.

You probably have received accounts sent per quarter as to our expenditures and I hope some remittance will be sent very soon.

Many thanks again for the interest in sending boxes with goodies which were welcome. Soliciting your most sincere prayers at this time when I feel I need the prayers of the friends at home, I am,

Yours respectfully,

PRISCILLA A. BRYAN.

W. Baltimore St., Cape Palmas, W. C. A.
July 12, 1922.

Rev. J. E. East,
Philadelphia, Pa..
Dear Sir and Brother:

Since Doctor had to go to Monrovia on account of his health, I am left to try to keep my work going. Of course I'm sure you realize how I worry when I don't hear from him. Maybe in a few days I will go there to look after him and perhaps bring him home to U. S. A. He has been away two weeks and I have not heard from him since we have not had a steamer from there. I am praying to God to keep him. I desire your prayers that I may keep strong to do the best possible.

My school roll is growing larger now. I am able to add to my number nearly every week. There are so many things that we need here, above all a mission house, where we can train the young in

our own way. When they run about until school hours they do not do as well, as when under our constant care. I'm sure you realize this. We want them taught the Baptist principles and doctrines, something unknown in this part.

Rev. Nichols is doing the best he can, and I think some day the Baptists will be strong here. It will mean work.

I have been waiting to receive the toys and dainties you stated had been forwarded to us but to date they have not reached me. We have received some canned goods and flour, but I am sure Dr. and Rev. Nichols have written you long since concerning them.

Brother, pray for us, for God knows we need prayer. I beg to remain,

Yours in His service,
OPTRESS EZELL.

P. O. Box 60, Monrovia, Liberia, Africa,
April 2, 1922.

Dear Rev. East:

You will notice that I mentioned hiring a man, as our boys are small. We have four boys including the one hired. They can carry most of our luggage to and from Monrovia and other places. I have just hired men by the day to bring a cane mill and pot. They have charged three shillings each—total amount about $16.00. I hope we shall soon be able to have these things here at the mission without borrowing them.

I wrote you of Conditions of the Mission when I came and how I have used my own provisions to make things go. I am now sending to Dr. Sims to ask him to deduct from my next three months' salary enough to buy a small supply and when there is a contribution I will take the amount due me, and send you report for same.

Now a friend of Dr. Amiger held in reserve one large ton of rice (5c lb.) which I have taken over. I have had 800 lbs. brought to the Mission, 30 1-2 miles away from us. It is costing quite a sum, but it is the best I can do. I am allowed to pay for it in installments other than this we could not have fed our children. I have had every boy of any size to help bring it to the station. We are doing all that we can to make the work all that it should be. Dr. Amiger has lost no time in putting the Mission in shape.

I am thanking Him for good health and strength.

My regards to the many friends of the work. We need everything. Since I have learned that Dr. Amiger is leaving soon, I am wondering if we will be blessed with your presence. We shall look forward to your coming anyway.

Pray for us; we are doing our best with the help of our coworkers.

Hoping to receive check soon as we need so much for the Mission before the rain.

Yours,
E. F. BUTLER.

P. S.—I have just received the check as I came in to-day from the Mission. Will write you later on my return to the Mission. Many thanks.

May 1st, 1922.

Rev. J. E. East, D. D.,
Cor. Sec'y F. M. B., N. B. Convention,
701 So. 19th St., Philadelphia, Pa.,

My Dear Rev. East:

I am glad to report to you first that I am very well, and happy to be here serving the best I can. The work is progressing with a bright outlook. We are cutting, burning and planting the farm. We were compelled to hire a man by the month as many of our boys are small, so as to have some food here on the farm before rain.

I have just planted 1 1-2 acres for an American garden, as we hope to have some food when you come out; as you know we are more than 50 miles from our market, such as it is when it is anything there. Meat was 74c a pound some time ago, often it cannot be bought at all.

Our oldest boy, (Emmett J. Scott, our Nimrod), has killed three deer since March and has given most of it to the Mission. He is using his own ammunition, going in the bush most of the time while we are asleep, yet faithful on his job and studies. I have just corned nearly 20 lbs. of meat as we do corn beef in America. I wish some friends would send this boy some clothes, such as light-weight woolen or khaki suits, size 18 or 20 years, shoes, size 8, felt hat, size 8. We thank God for our Nimrod, for he deserves all that can be given him; he is a Bassa boy.

Sunday afternoon, April 9th, at a meeting in (Vendapo) native town, we were welcomed by the king on his piazza, where we had our song service. A large crowd gathered. I do not sing often in public, but did on that day, for God did help me until my soul seemed to have caught on hallowed fire as I saw that vast number interested, though they could not understand the words, until interpreted. The song was "Scatter Love." I am sure God would have the whole world scattered heavily with love until we forget our selfish purposes and put our lives on the altar for the salvation of Africa and the world.

Sunday morning, April 16th, 11 a. m., Mission Chapel. Two confessions, Jalla W. Moore, the king's son of Suehn town, and Memoriah Wheaton, of Vendapo. Pray for these men that they may fully understand.

Our number has grown since my last report from 9 to 31; there are several others waiting to come, but I am afraid that we cannot get sufficient food to provide for them properly before the rain. We have five boys that came from Suehn and they were in chapel Sunday morning dressed like our other Mission boys. We hope to teach them English soon.

We have preserved several jars of pineapples, made five quilts, 11 1-2 gallons of palm oil. Five of the new students are mostly large girls, who are being taught the most essential subjects.

Visitors: Mrs. Lucy Porter, of Louisville, Ky. Mrs. Porter being a celebrated singer, we took advantage of her talent, and received some helpful instructions in vocal music. She contributed 32 shillings.

Mrs. Givens, of Louisville, Ky., spent several days at the Mission. It was a source of pleasure to both of us. Mrs. Givens has long been a worker of the N. B. C., and contributor. She played an important part financially in this main building which is in fairly good condition. Our native worker (Mr. Gall) has done much repairing and building. We are all cheerful and hopeful.

Receipts—Mrs. Lucy Porter contributed 32 shillings	$ 7.68
Total receipts for April	7.68

Disbursements

Eight (8) men carrying rice	$ 5.75
Seven (7) men carrying syrup machine	5.04
2 passengers to and from Millburg	.72
Carrying rice from White Plains	.96
1 sack salt for soap making	.84
2 tins of lye for soap making	.84
1 rice fanner	.24
3 chickens	1.44
2 blankets	1.68
Carrying rice on boat	.24
5 1-2 lbs. meat (16c lb.)	.92
Total	$21.28
Total Receipts	7.68
Balance Disbursed	$13.60
	2.00
	$11.60

Yours for Christian Service,
E. F. BUTLER.

East Africa.

Here we once had a very prosperous mission field. Revs. Cheek, John Chilembwe and Miss E. DeLaney did commendable work on this field. Rev. Chilembwe who was charged with leading a native uprising against Europeans in Nyassaland, B. C., Africa, in the year of 1915, was killed and his home and church building were completely destroyed by the attacking forces. Our congregation still remains there worshipping the Lord in secrecy, pleading and praying for deliverance.

If we had sent out fresh recruits and kept this field open, the efforts of those dear workers would not have been in vain and the doors of that part of Africa would not have been closed against us. We allowed that opportunity to pass and now the doors have been closed. Gradually the doors of Africa have been shut against us until at the present time Liberia is the only field that is opened to us. How long will this field be opened? Only Providence knows. It will be opened forever if we will do our duty.

West Indies.

Rev. F. I. Bunthorne took charge of the work in December, 1921. On his recommendation, the Board became responsible for three other workers, viz: Revs. W. C. Bowman, R. J. Cragwell and J. M. Samins.

According to reports our missionaries are working faithfully and are getting results. The legal documents which are required of

Rev. Bunthorne will be secured and forwarded to him in the near future. The conditions on this field are encouraging.

Barbados, B. W. I.

Rev. J. E. East, D. D.,
Corresponding Secretary,
Dear Dr. East:

Love to you and the family, as well as the officers of the Board. Enclosed you will find my report for the months of March and April, 1922. Under the circumstances I am endeavoring to do my best. Pray for me and the work. Please send me The Mission Herald regularly. Do grant my request. My family and church tender their regards to you and family. We had a nice convention. We raised (nineteen dollars and eighteen cents) $19.18. I suppose ere this reaches you, the photos and my previous letters will no doubt reach you quite safe.

What about Rev. Forbes? Give him my love and may additional blessings rest upon you. I am praying the Lord to open the hearts of the dear ones, so as to assist you in the cause of Missons.

Yours in Him,
F. I. BUNTHORNE, Superintendent.

Central America.

Rev. H. D. Prowd, our missionary, writes that the people are not able to support a pastor; congregations are small and the people are very poor. We have not been able to get a definite statement of the number of converts, baptisms and members, but letters from Rev. Prowd and other workers show that the work is progressing.

Rev. Prowd pleads for better support and threatens to return to the States unless help comes. We are praying and hoping that we may be able to send sufficient support to this field.

South America.

Your Board regrets that it has not been able to send another missionary to South America. Rev. Jos. Garner, the returned missionary, claims that he left valuable property there. A large debt, however, is connected with this property and we have not been able to take care of it. The church is doing its best, looking this way for help. We understand that the church is not in a heathen land, but the Baptist work has just started and the church needs help to become well established.

Missions and Missionaries.

You should be reminded of the fact that the support of missions and the support of missionaries are two different problems. We can no more send a missionary to the field without supplying him with clothing, literature, cooking utensils and implements for industrial work than we can send a soldier to the battle line without supplying him with clothing, guns, ammunition and food. It takes more for the upkeep of the mission station than for the support of a missionary. Because our denomination has overlooked this fact, it is

guilty of failing to support its missions. Nearly every worker that we have sent out had to take his personal means for the upkeep of his station. This ought not to be.

Should We Neglect Our Workers?

Do the Baptist Churches think how easily they can paralyze all efforts of their Foreign Mission Board and starve their workers? This may be done in two ways:

First: By prayerless giving and reporting contributions annually or semi-annually.

Second: By giving thousands of dollars to so-called mission workers now working our Baptist churches to the great hurt of our organized work. Our Board does not get one cent of this money and neither does it get one cent to aid the workers to whom it is obligated.

Our workers on distant fields are enduring hardships and privations. They are looking to us for that support and encouragement we promised to give them. Every Baptist church and every pastor should assume the responsibility of sending adequate support to them so that they may put the best foot forward in evangelizing the heathen among whom they labor.

Agricultural Missionaries.

This is another great need of Africa. Every missionary should be industrial, but it is most essential that he be agricultural. He should know how to till the soil, plant and raise crops. Some of our missionaries have died of starvation. When you hear a returned missionary tell, in his description of the foreign field, how tall the weeds and bushes grow and at the same time tell of his starvation, it goes without saying that he is not fitted for the field.

The missionary who faces thousands and thousands of literally hungry people out in Africa needs to know how to grow food for himself and for them. In that little Republic of Liberia not a single horse or ox is used in agriculture, yet horses are raised there, but in limited numbers. All the fields are cultivated by hand.

Let us introduce the use of the horse in agriculture in West Africa, thereby multiplying a hundredfold the output of foodstuffs. We will not only save our missions, but it will be a blessing to the Liberian Government. To do this we must send out men who are well prepared in agriculture. While we are emphasizing the importance of a knowledge of agriculture let us not minimize the importance of a knowledge of carpentry, bricklaying, brickmaking and domestic science. If we would establish civilization in Africa, the missionary must have a knowledge of these industries.

The Future Policy of the Board.

During the year our Board has been carefully considering plans for the future success of the work. We want to avoid any course that will work injury to the progress of our missions or undermine the confidence of the public in our missionary endeavors. We want

to proceed along a course that will strengthen the confidence of the people in our policy and bring more support to the sacred cause of our missions. To do this we must calculate on our strength and income and limit our responsibilities accordingly.

To send out more workers than our income will allow us to support consequently failing to properly supply them with equipment to do missionary work and receive letters of complaint because of it, will certainly force us to take a backward step. The proper thing to do is to send out just the number of workers we can adequately support, together with the upkeep of the mission station, and have the assurance that they are putting the program over for God to the best of their ability.

The future policy of the Board is to only send out workers whose support is assured. It is obvious that our Foreign Mission Board must depend on the churches to get this assured support and that is why we are begging the churches to become monthly contributors for in this way we will be able to find out the amount of our monthly income and how to set our tactics for real missionary work.

Financial Report.

While we have endeavored to introduce a new method of collecting funds, to get the churches to be more systematic in their contributions for Foreign Missions, we have not entirely departed from the old system, but have tried to change gradually. Our report shows over $32,000.00 raised—about $8,000.00 of this amount came in by the monthly Regular System and about $1,000.00 from Associations and Conventions. We were able to send about 90 per cent. of that amount to the Field. The rest of the money reported below making up the $32,000.00 was collected through the Agent System and a large part of it was spent for the expenses of the Agents; but if they had not gone after it, the churches visited would not have given anything. With one exception, the Agent System has been altogether unsatisfactory and too costly. The exception is Mrs. Josephine Straghn. She has made good and has been able to send in much money to the Board after deducting her expenses. If the Board has not sent a larger per cent of money to the Mission Field it is the fault of the churches who refuse to become Monthly Regulars, for they have made us spend money trying to collect it. Let me repeat again for emphasis, that if you want a larger per cent of money to be sent to the Field, send your contributions direct to the Board, thereby saving living and traveling expenses of an agent.

We would also call attention to the fact that much Foreign Mission money raised this year is not included in the $32,000.00 mentioned in this report. Much money collected by out-going Missionaries was not reported to us, although they promised to send back reports. The Field Secretary, Rev. M. H. Jackson, failed to report the money collected by him during the last three months of his service with us. This he may do when he returns from Africa. The money spent on education of native students in the National Training School for Girls, Lincoln Heights, Washington, D. C., that is always given in the annual report, is not included this year because we could not get the figures. Last year it amounted to $2,506.74.

Secretaries of the National Baptist Convention.

Lastly, we want to remind our readers that the report covers only nine months and fourteen days, and not the whole year, the time the present Corresponding Secretary has served. The money received at the National Baptist Convention would greatly increase the annual receipts, however, this amount is not included as this report only covers the period the present Secretary has been in office.

FINANCIAL STATEMENT.

October 18, 1921—July 31, 1922

Receipts.

Rents	$ 473.00
Job Printing	1270.61
Herald Sales	75.26
Pledged Contributions	8685.57
All other Contributions	17604.20
Herald Subscriptions	219.46
Sales of Literature	45.57
Boxes for Missionaries	1185.96
Sundries	2972.66
Total Receipts	$32532.18

Disbursements.

Accounts Payable (Other than for Missionaries)		$ 2633.64
Notes Payable (Other than for Missionaries)		415.26
Interest on Notes Payable		25.00
Missionaries and Missions		15815.17
Gas and Electricity		172.63
Traveling Expenses		2608.79
Salaries (Secretaries and Field Workers)		3695.88
Postage		238.63
Salaries (Office	$1358.40	
(Printing Dept.	2559.43)	3917.83
Protest Fees		16.23
Insurance		141.11
Telephone and Telegraph		156.01
Building Repairs		102.73
Express and Freight		130.99
Taxes (Home Property)		142.81
Petty Cash		247.84
Sundries		1256.90
		$31717.45
Re-deposits		115.00
Cash Balance August 1, 1922		699.73
Total		$32532.18

BALANCE SHEET.

Assets.

Accounts Receivable		$ 621.75
Land and Buildings		53800.00
(U. S.	$15,000)	
(Foreign	38,800)	
African Farm Fund		3500.00
Printing Plant and Equipment		7400.00
Office Furniture and Fixtures		900.00
Inventory (Books and Periodicals)		300.00
Investment (Building and Loan)		980.00
Notes Receivable		1656.04
Cash Balance Aug. 1, 1922		699.73
Total Assets		$69857.52

Liabilities.

Accounts Payable	$ 1477.79
Notes Payable	3256.17
Mortgage Payable	2100.00
Unpaid Salaries and Expenses	8333.77
Total Liabilities	$15167.64
Net Assets	54689.88
Total	$69857.52

Special attention is called to the states as classified according to the amount of money given for Foreign Missions. Let every loyal minister find his state and see what place it has among the list of givers.

Pennsylvania stands at the head of the list because of her systematic giving; New York, second, because of Dr. W. W. Brown and Dr. Geo. H. Sims; Florida, third, because of the energetic services of our Field Agent, Mrs. Josephine Straghn; District of Columbia, although small, has the fourth place largely because of Dr. Walter H. Brooks and Dr. W. D. Norman. We regret so very much that the money sent direct to our Missionary, Miss Della E. Harris, by the Mt. Carmel Baptist Church, pastored by Dr. W. H. Jernagin, is not included in the amount given by the District of Columbia, inasmuch as the report was received too late. We have five states that reached the one thousand dollar mark.

Contributions October 18, 1921—July 31, 1922.

Pennsylvania	$5412.97
New York	3470.33
Florida	2509.05
District of Columbia	1607.94
New Jersey	1086.82
Virginia	1023.42
Georgia	956.17
Kansas	938.51
Illinois	896.88

South Carolina	$ 894.06
Mississippi	752.66
Alabama	689.05
Tennessee	664.61
Texas	586.48
Missouri	556.68
Louisiana	523.31
Massachusetts	441.26
North Carolina	418.80
West Virginia	417.58
Maryland	298.39
Arkansas	284.63
Kentucky	255.40
Ohio	217.55
Oklahoma	134.04
Indiana	128.72
Connecticut	116.97
Nebraska	71.70
Michigan	68.10
Washington	29.25
Minnesota	20.00
Utah	19.00
California	18.01
Colorado	15.00
Wisconsin	6.00
Iowa	3.00
Contributions (Unclassified as to States)	756.83
Total	$26,289.77

CHARTER CHANGE.

Below we are giving the original Charter, Constitution and By-laws of our Foreign Mission Board. During the year the Board has been examining this Charter, and the Attorney of our National Baptist Convention still has this matter in hand.

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, in 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 the 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 dollars ($25,000).

9. The private property of the members and officers of this corporation shall be exempt from corporate debts except according to law.

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. Steward,
C. C. Bates,
W. H. Craighead,
E. P. Marrs,
P. H. Kennedy.

State of Kentucky
County of Jefferson. Set.

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 4, 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 appears on record 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:

Sir: The Foreign Mission Board of the National Baptist Convention, a foreign corporation 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, Philippine 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. 701 South Nineteenth 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.

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 5th day of December, 1912.

(SEAL)

By A. R. Robinson, President,
1639 Christian Street, Philadelphia, Pa.

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 11, 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 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. . U., a Publishing Board and other Boards, as may be deemed necessary from time to time, and these Boards shall continue in office until a new election.

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

The Recording Secretary of each Board shall keep a faithful record of all the meetings of the Board, and 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 object with whose interests it shall be charged, all of which management shall be in strict accordance with the constitutional provisions adopted by the Convention and such other instructions as may be given by the Convention from time to time.

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

The Boards shall require such security from their 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 person, and receipts and disbursements of all money during the year.

ARTICLE VII.—Qualifications

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

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 Secretaries, all of whom shall be elected during the Annual Session of the National Baptist Convention, and shall hold their office 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 Foreign Mission purposes on the home field.

Manner of Their Election.

At the first election they shall all be nominated together; the one receiving the 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 successors are elected and have 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 association and state convention to which their church belong. Fields and compensation, (see Guide for Missionaries.)

These By-laws may be altered or amended by a two-thirds vote at the annual meeting in September, or the meeting in February, provided, 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.

Recommendations.

In view of the fact that our Missionaries must be paid monthly if we are to do any substantial work and our stations to be constantly supported, the annual donation system of contributing to Foreign Missions is not the best method, therefore, it is recommended that the Convention adopt the system of Monthly Giving for Foreign Missions.

It is further recommended that we look forward to the establishment of a great industrial school in Liberia during the Conventional year. (Adopted.)

The report was a splendid one, showing system and business and progress. After discussion by Dr. Thompson, South Carolina, who pledged $300 annually for a missionary, and Rev. George McNeal, D.D., Kansas, the report with recommendations was adopted.

Prof. W. H. Holloway made the report of the Benefit Board as follows:

THE NINETEENTH ANNUAL REPORT OF THE BENEFIT BOARD OF THE NATIONAL BAPTIST CONVENTION OF AMERICA, TO THE SESSION OF THE CONVENTION HELD AT ST. LOUIS, MO., DECEMBER 6-11, 1922, H. W. HOLLOWAY, CORRESPONDING SECRETARY.

FINANCIAL STATEMENT.

RECEIPTS MINISTERS' RELIEF FUND BY STATES.

ARKANSAS.

August 8, 1922—P. L. M. and D. Association	$ 27.35
August 22—Valley Association	4.00
October 22—North Arkansas Association	7.50
October 26—M. V. B. U. Association	25.00
December 1—First Baptist Church, Marked Tree	6.25
December 8—St. Luke, Augusta	5.30
January 9, 1922—King Solomon Rally, Helena	34.66
January 10—New Light Rally, Helena	28.17
January 11—New Hope Rally, Helena	35.25
January 15—Centennial Rally, Helena	31.20

January 16—Fountain Head, Marvell	$ 2.75
January 22—First Baptist, Searcy	4.00
January 22-26—Barry Chapel, Sinai, and Baptist Grove, Clarendon, Ark.	20.33
January 30—First Baptist, Jonesboro	5.00
January 31—St. Paul, Jonesboro	8.00
February 5—St. Paul, DeValls Bluff	4.68
May 29—Union Grove, Gilmore	4.15
May 30—Pleasant Grove, Osceola	2.00
May 30—Rev. P. B. Blackman, Colt, Ark.	1.00
May 31—Bethlehem, Osceola	5.50
June 1—Hale Chapel, Luxora	2.00
June 2—Salem, Rosa	1.00
June 4—St. Paul, Keiser	2.15
June 6—Pilgrim Rest, Blytheville	3.50
June 8—Yarbrough	3.00
June 9—New Hope, Helena	6.50
August 4—P. L. M. and D. S. S. Convention	31.96
August 5—P. L. M. and D. Association	62.27
August 5—Rev. T. F. Newsom	3.00
Total from Arkansas	$ 364.58

LOUISIANA.

June 19—Louisiana State Convention	$ 6.00

MISSISSIPPI.

September 8, 1921—Madison County Association	$ 5.00
November 5—Mississippi General Convention	13.06
November 7—Pleasant Grove Baptist Church, Canton	6.00
November 7—Mt. Zion Baptist Church, Canton	10.00
November 13—Bell Grove Baptist Church, Indianola	7.65
November 30—First Baptist Church, Clarksdale	6.00
February 14, 1922—Jonestown Church, Yazoo City	2.51
February 22—Bellwood	5.65
February 23—Second Baptist, Belzona	5.05
February 24—Green Grove, Belzona	5.03
March 3—B. Y. P. U. and S. S. Convention	2.11
March 5—Mt. Olive, Way Station	5.00
March 7—Andrew Chapel, Flora	10.15
March 12—Pilgrim Rest S. S., Madison	1.20
March 7—Woodman Hill, Flora	4.03
March 10—South Liberty, Canton	12.50
March 12—Pilgrim Rest, Madison	5.25
March 13—Ferrish Street, Jackson	2.10
March 14—Mt. Helm, Jackson	6.00
March 16—New Mt. Zion, Jackson	3.20
March 16—Clark Street, Jackson	4.15
March 17—Mt. Calvary, Jackson	6.75
March 19—Tangpaho, Osyka	9.35
March 19—Mt. Zion, Magnolia	9.50
March 20—Mt. Zion, Howard Station	5.02

March 26—Salem, Greenwood	$ 6.00
May 1—Mt. Hope, Canton	2.50
May 2—Mt. Elam, Canton	.50
May 16—Summit Baptist Church, Summit	6.05
May 26—Rev. J. S. Drew, Canton	5.00
May 26—Rev. L. S. Jones, Bogue Chitto	1.65
July 19—Woman's State Convention	13.25
Total from Mississippi	$ 183.60

OKLAHOMA.

October 20—State Convention, Muskogee	$ 25.00
October 20—Women's Convention	7.35
Total from Oklahoma	$ 32.35

MISSOURI.

June 1—Rev. J. F. Summervil	$ 1.00
June 1—Dr. J. W. Brown	1.00
Total from Missouri	$ 2.00

Total collected by States and otherwise, as follows:

Arkansas	$ 364.58
Louisiana	6.00
Mississippi	183.60
Missouri	2.00
Oklahoma	32.35
S. S. Congress from K. C. meeting, September 28	33.34
Natinoal Baptist Convention, Chicago meeting, Sept. 12	63.48
Grand total collected for this fund	$ 685.35
Collected membership and joining fee	621.87
From sale of tags and other matter	25.06
Total collected for the year	$1,331.28
By amount brought forward	389.89
Grand total for the year to August 5	$1,722.17

DISBURSEMENTS.

Aged Ministers' Fund as follows:

1.	Rev. P. G. Fannin, Forrest City, Ark.	$ 5.00
2.	Rev. Alex Sizer, Edwards, Miss.	3.50
3.	Rev. Merritt Williams, Jackson, Miss.	3.50
4.	Rev. N. E. Robinson, Jennie, Ark.	3.50
5.	Rev. J. S. Davis, Pendleton, Ark.	5.00
6.	Rev. William Polk, Helena, Ark.	3.00
7.	_____, Helena, Ark.	3.50
8.	Rev. A. J. Weary, Okmulgee, Okla.	6.00
9.	J. E. Kelley, Tchula, Miss.	3.50
10.	Father J. R. Smith, Glendora, Miss.	5.00

11.	Rev. Orange Bailey, Lamar Miss.	$ 5.00
12.	Frank Thomas, Scott, Miss.	2.00
13.	Rev. Green Bates, Longs, Miss.	2.00
14.	Rev. Thomas Evans, Friars Point, Miss.	2.00
15.	Rev. G. W. Lindsey, Furth, Ark.	2.00
16.	Father James Williams, Red Bird, Okla.	3.50
17.	Rev. J. W. Wilson, Ferdn, Ark.	2.50
18.	Rev. Brisco Nelson, Magnolia, Ark.	2.00
19.	Rev. Samuel D. Coleman, Stamps, Ark.	3.00
20.	Rev. James Buckner, Raymond, Miss.	2.00
21.	Rev. Frank Carter, Learned, Miss.	2.00
22.	Rev. Simps Roberts, Bee Bee, Ark.	2.00
23.	Rev. S. H. Hicks, Marvell, Ark.	2.50
24.	Rev. W. A. Scott, Nashville, Ark.	3.50
25.	Rev. M. G. Young, Alexander, Ark.	2.00
26.	Rev. A. J. Crews, Garland, Ark.	2.50
27.	Rev. M. L. Freeman, Fargo, Ark.	2.50
28.	Rev. Walter Eldridge, Joiner, Ark.	2.50
29.	Rev. L. W. Walker, Shaw, Miss.	2.50
30.	Rev. D. L. Williams, Melvina, Miss.	2.50
31.	Rev. Frank Williams, Simon, Miss.	2.50
32.	Rev. W. L. Craft, Nashville, Tenn.	6.00
33.	Dr. E. C. Morris, Helena, Ark.	[illegible]
	Total paid to Ministers' Relief	$ [illegible]

Paid in death claims as follows:

October 3—Mrs. A. D. Pettis, Grady, Ark.	$ [illegible]
October 20—Mrs. Lydia Wilson, King Fisher, Okla.	[illegible]
May 15, 1922—Mrs. Julia A. Hill, Washington, D. C.	12.50
May 15—Mrs. Mittie Blakely, Parkdale, Ark.	10.00
May 15—Mrs. Lydia Wilson, Kingfisher, Okla.	12.50
May 15—Louie B. Moss, Forrest City, Ark.	7.50
May 15—Mrs. Ella McDowell, Helena, Ark.	8.50
May 15—Mrs. Dicy Brice, Helena, Ark.	7.50
May 15—Mrs. S. E. Bailey, Dermott, Ark.	10.00
May 15—Mrs. Mary E. Lee, Helena, Ark.	7.50
May 15—Mrs. Lydia Davis, Helena, Ark.	7.50
May 15—Mrs. Bettie Owens, Marianna, Ark.	25.00
May 15—Mr. J. S. Morris, Helena, Ark.	10.00
May 15—Mr. Leon Bosley, Helena, Ark	[illegible]
Total paid on death claims	$ 196.90

Paid office rent for the year	$ 72.00
P. O. box rent	2.00
Fuel and lights	25.00
Printing and advertising	263.63
Expense of Board members	299.14
Traveling expenses of Secretary	150.00
Secretary on salary	445.00
Total	$1,256.77
Paid on claims	196.90
Ministers' Relief	110.10
Total expenditures for the year	$1,563.77

Total collections for the year	$1,722.17
Cash balance to August 5, 1922	158.40

Balance due on claims to August 5	$1,725.38	
Balance due the Secretary on salary	1,055.00	
Balance due on printing account	58.00	
Total balance due	$2,838.38	
Cash value of office furniture and supplies		$ 750.00
Premium due and to become due		1,929.98
Cash balance on hand		158.40
Total resources		$2,838.38

Number of members on roll, 793.
Respectfully submitted,
H. W. HOLLOWAY, Corresponding Secretary.

In submitting to you this the nineteenth annual report of this board and the first one to be made by me, I do so with the greatest of pleasure. When I accepted this position, knowing as much about the board and its work as I do, I was reminded of the two Irishmen who were stranded on San Francisco Bay. After having floated around on the water for twenty-four hours without an oar to steer or guide the boat with, one asked the other to pray for deliverance.

Mike said: "Begorra, I niver prayed a pray in me life, and fither more I don't see the good in it." Pat replied: "Well, if you can stand it, I will try to stand it also." So after floating around another twenty-four hours without food, Mike said: "Say, Pat, you was saying something to me about praying yisterday. Do ye think there is anything in it?" Mike said: "Bejabbers, I do, Pat." "Well," says Pat, "if you will steady the boat I will try it." So he knelt and put on as reverent a look as he could and said:

"O Lord, Almighty, our Heavenly Father, listen here a minute. Now, say, I am not one of them fellers that's always bothering after you for something, for this is the first time that I ever asked you for anything in my life. Mike and me have been floating around on this bloody pond for two days and nights without a bit to eat or anything to drink. Now, come quick. But, say, I hear that you have a smart lad of a boy up there that can do some smart things. Don't send him. You come yourself, for this is no child's job. It will take a man to do it."

I knew when I was selected for this task that it was a job for a man, whether I was the man or not.

The work of this board has been greatly hindered in the past by first one cause and another. But one of the greatest hindrances that it has had is bad advertisement. Much has been said about the past secretaries of the board and its non-success, but as I see it, they were not responsible for the non-success, only in that they did not devote all of their time to its work, and now since I have put in a whole year on the job, devoting all of my time to it, I can conscientiously say that I don't blame them.

I started out on the job with the intention of making a showing or giving up at the end of the term. I leave it to you and the board to decide whether I have made a showing or not. The amount of

money used to pay off claims and that given to ministerial relief, I admit, is not anything like what it should be, but the same expense that we have shown would have collected five times the amount that we have collected, with just a little addition. For illustration, the report shows that the Secretary paid one hundred and fifty dollars for traveling expenses during the year, which is quite small considering the miles traveled. But we were able to get some of the trunk line roads to furnish us transportation as a donation to our work, and this has saved more than five times the amount that we have reported here as paid out in traveling expenses. But we traveled in some territory where we did not have this free transportation, and we made some trips by auto, and some by boat. All of these we had to pay the cash for, but what we started out to show by this reference was that while at the places that we paid this money to go to, we could have brought away five or ten times what we did bring away if the people had given it, so the expense should not be measured by what we paid, for it cost us as much to go from headquarters to Yazoo City to collect two dollars and fifty-one cents as if we had collected two hundred and fifty-one dollars.

Had I not been able to have gotten some one to bear the expense of the Secretary of this board while he worked, trying to make a showing this year, I would have had to do like the other Secretaries, give up and go to something else in order to make a living. The report shows that what has been collected is not sufficient to pay the salary that you voted to me, and still I am reporting to you that we have made an attempt to relieve the suffering ministers and pay off the claims on deceased members out of what has been paid in, but I knew that in order to get the attention of the Baptists of the country it would be necessary to show that we intended, not only intended, but would make a start on doing what the constitution of the board says that it is organized for.

But the main reason, in my mind, why we have not made this part of our denomination's work a success is the non-support of the denomination, and I think the reason why they have not given it the support is that they do not really understand what the business of this Board is. I think the past Secretaries do not really understand what the business of the board is. At least the way I understand it. The name of the board tells its business—a benefit. But it will take much talking, and still more working, to make it understood. As I understand it, the Benefit Board is one of the greatest creatures of the National Baptist Convention. The main object in organizing this board according to the constitution was to provide aid for those of our ministers who have worn themselves out in the cause, and in their declining years have nothing with which to make life comfortable, and to pension those who have labored long for the cause. No greater object could have been in the minds of the promoters. Later it occurred to the promoters to add another feature, and that one is, to provide a way of paying endowment to the widows and orphans of deceased members of the Baptist denomination, and in this way create a greater regard for the church by church members than what they now have. It is not necessary for me to tell you the church members themselves do not have the faith in the ability of the church to aid them in the time of physical need as they do in other organizations. They regard the church as a place to go to get their spiritual strength renewed, but when they want their physical strength renewed they feel that they must look to some other place than the church. This is occasioned by the fact that the church is not doing for the people what it should and what it would if it was properly organized by this department.

We must admit that the fraternal insurance societies, commonly called secret societies, can get the attention of church members much more quickly than the leaders in church work. Why? It is because they offer them something that will give relief to their physical bodies, and then they pretend to renew their spiritual strength also. They pretend to give all that the church gives, and then some more. We are not saying that they do, but they certainly do promise it. When they hold their weekly meetings they have religious services, or they do what the church does when it has religious services. They sing, read the Scriptures, pray, tell their covenant, get happy and shout; that is about all that they do at the church but in addition to this they promise to pay the members dues when they get sick, not take up collections, but pay them dues out of a treasury that has been created from the payment of dues regularly each month or quarter, and pay to the surviving relatives of the deceased member an endowment of one hundred dollars or more, and as a matter of fact, when the church calls this member, who is also a member of the lodge, to perform a duty for the church on the same day or night that the lodge calls him, he will go to his lodge.

The member of the church has been forced by the church to look to outside agencies for help. In many instances the pastor of the church is used by the leader of the society to get the members of the church into the lodge, when these same members could be organized for this same kind of relief in the church, and the money would be under the control of the church, and that surplus that is being reported by the fraternal insurance companies would be at the disposal of the church to help carry on its missionary and educational work.

It was never intended from the beginning that the church should be dependent upon secular organizations for its existence, but the way things are being conducted now it is very much so. Nobody takes the church seriously only when it comes to dying. But when we come to serious matters for the living we think of the lodge, the insurance company and the banks, and all other organizations aside from the church. We send the members of the church to other institutions for physical support, and when we need them to do service in the church we cannot get them. I think that is why Jesus would not allow His disciples to send the multitude away to get food. Many people do not seem to see the lesson that He taught in feeding the multitude other than the miracle of feeding them with the few loaves and fishes, but He also teaches in this same instance that if the church will organize its forces that it has within its own confines ample to feed the multitude and then there will be a plenty left. Could I show you in this same regard that if the members of the Baptist churches will organize into the Benefit Association, that there will be ample funds in the ranks of the Baptists to take care of the Baptist members and the aged preachers of the Baptist denomination and a surplus will be left with which to aid in carrying the educational and missionary work of the denomination!

We know that the main business of the church is to save the souls of men, but it will not be wrong to start on their bodies to save their souls, and when the bodies shall have been saved the soul-

saving process will be easy. It is hard to interest a hungry man about the world to come when he is suffering in a world that is already here.

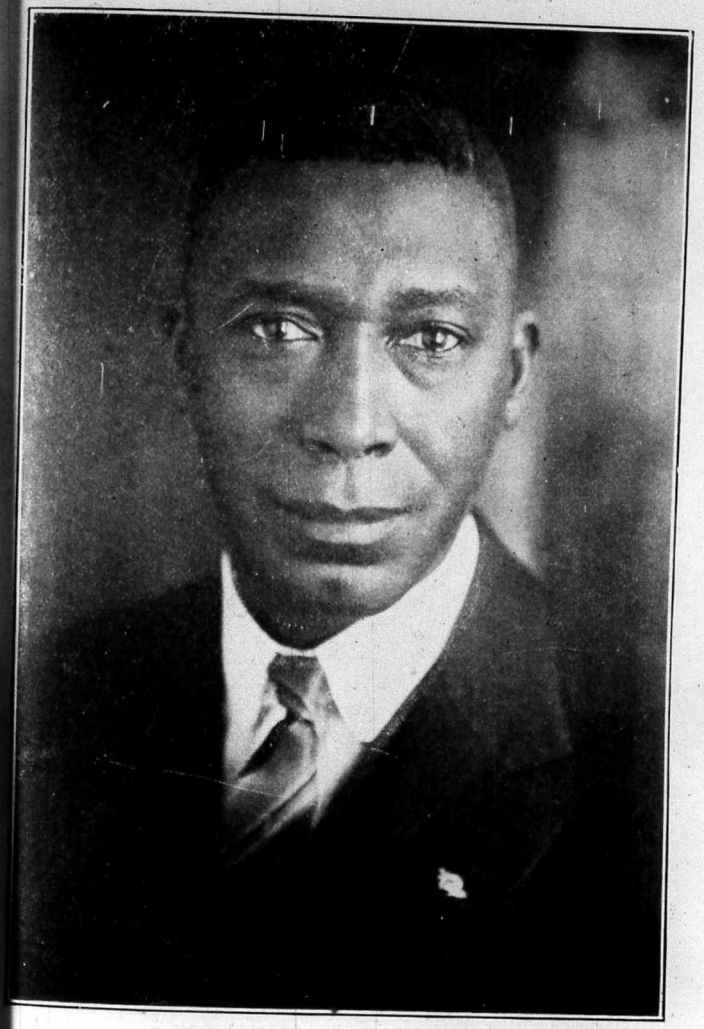
God gave the minister to the folks, and He gave the folks to the ministers. But the folks seem to be making better use of the ministers than they are making of the folks. Getting a living out of the folks is not enough. Take the folks and move the world with them, and not let the world take you and the folks and make you do its bidding.

It is hard to get the folks to give sure-enough money to create the Ministers' Relief Fund, when the ministers have had them all of these years and failed to get anything out of them but a present-day living. We can get them to give a penny, nickel, dime and a quarter, and some few will give as much as fifty cents. We know a very few who have given as much as a dollar to aid in the work, but all such persons gave the fifty cents and the dollar more to aid the individual who is at the head of the work than they did to create the fund for the aged minister, and still this board is solemnly charged with the duty of creating this fund. This is the first duty of the board. How are we to do it? You answer, no doubt, that is the man's job who is selected for the work, and not yours. We feel that we have found the way, and now come asking you to assist in making it a success. It is our aim to work the last proposition to make the first one succeed. It is going to be a hard job to create a fund sufficient to assure a regular pension for the aged minister from donations and contributions. The truth is, I don't believe it can be done with our folks at this time. The cost of making the collections is too great, and it is out of the question to expect donations to be sent in for this purpose in answer to correspondence. Other Secretaries can testify to that fact, or rather can state how hard it is to get churches to answer appeals with anything like regularity. Our report of finance shows to you that it will take nearly all that is collected to pay the traveling expenses to make the collections. The Secretary will not be able to go on from year to year paying old preachers even the small amount that is reported to have been paid them here, from his salary, as is the case here, but we must get another way that will be more substantial.

Membership in the insurance department will solve the problem. One hundred thousand members in the insurance department will insure the payment of all claims against that department that may come from year to year, and at the same time leave a surplus sufficiently large to pension the aged ministers of the denomination with clock-like regularity. A regular membership is what is needed. The scheme is laid, then there is nothing to do but to get the members.

I hope you will pardon this reference to another organization, but I make it to prove what can be done by the Benefit Association if properly supported.

On May 26, 1921, I assisted in the organization of the Grand Commandery, Knights Templar, for the State of Arkansas. When they were organized they had no more to start out with than the Benefit Association had. They only had the organized lodges of Freemasonry to draw on for membership. At the end of one year from the time of the organization of the Grand Commandery we are able to show one thousand and five hundred members in good standing and a cash balance of $1,200 on hand, with no indebtedness



Prof. E. D. Pierson, Auditor.

whatever. The Benefit Board is not able to show fifteen hundred members in it after the existence of nineteen years. Why? It is not that the organization referred to offers a better proposition than the Benefit Board; it is not that it costs less to take membership in the other organization than in the Benefit Association. The joining fee for the Benefit Association at the most is $2.50, and the joining fee in the Knights Templar is $10 at least, and very seldom it is ten dollars. The regular joining fee is $20. It is not that they offer a better proposition than the Benefit Association, for they only promise to divide what they collect between the widows and orphans of deceased members annually. The Benefit Association promises to pay the member from two to seven dollars per week for sickness or accident while he lives and pay the surviving relatives from two to five hundred dollars at the death of the member, provided the member does not draw out all while he lives. So it is not the condition of the two institutions, but it is what I said: first, lack of confidence in organizations for business by the church. Even the ministers themselves don't have the confidence in the Benefit Association that they have in the secret societies. I have had ministers to pay me fifty dollars for membership in the branches of Freemasonry, when that branch doesn't even promise to pay any sick dues nor death claims. The only thing they get out of it is the knowledge that they are thirty-second degree Masons. And I cannot get that same minister to take membership in the Benefit Association at a minimum joining fee of $1.50, with minimum annual dues of $4.60.

If we could only get those who are not members of other organizations to join the Benefit Association—those who are members of the Baptist Church—we would have the number necessary to take care of the situation.

The Benefit Board will furnish a pension for the aged ministers and help the mission boards to care for their missionaries, if the Baptists will come to its relief, not with donations, not with contributions; I hope not to have to make the same kind of campaigns that I had to make this past year again; but come to its relief with membership. All we ask is membership. It should not be expected that this Board would have to go to the people and ask for contributions to carry on its work. We ask only for membership.

We hear much from the Baptists in our State about members of other denominations holding all of the profitable offices in the great secret societies. Well, here is something on the same order of the secret societies, but not a secret society that will furnish positions more profitable than any furnished by the secret societies of the country. The Baptists can make the Benefit Association a million dollar business in a day if they will. Membership—paid-up membership—is all we need to make it. Suppose each minister in the denomination would see to it that we get ten members from his church in the month of October we would have more than a million members, and from this effort alone we would have sufficient funds to liquidate all of the obligations of the board and have enough to operate on the remainder of the fiscal year; then all that would come in from then to the time of the next meeting would be for the care of the claims that might accrue, and whatever other added expense that we might have in connection with the business.

I am appealing to you to give the membership, not for me, because I am not obliged to struggle with the Benefit Association, but I do so because of the vision I have of the work; because of the good that I know it will be to the denomination when properly developed; because of the benefit I know it will be to the race when properly developed. I might turn all of my time and attention to the Knights Templar of Arkansas, or I might return to my own busines and devote my time and attention to it. I have my own business, which is absolutely FREE of encumbrance of any kind whatever, but the Benefit Association will mean more to the three millions of Baptists than will the Knights Templar of Arkansas; more to the Baptist denomination generally than will my individual business; and in the main will mean more to the race in general than either of the other concerns I have mentioned. I am appealing to you for membership. I am appealing to every minister in St. Louis attending this Convention to take out membership in the Benefit Association. Take it while here and then pledge to go home and get not less than ten members of your church to become members during the month of October. Don't wait to go home and send your membership, but take it out now. Carry your membership certificate home with you and show it to your folks, and encourage your folks to become members.

Let us cease saying that there is nothing to the Benefit Association. Certainly there is nothing to it—there never will be anything to it until the Baptists make it what it should be. There was nothing to the Publishing Board until the Baptists of America got squarely behind it. There was nothing to the Foreign Mission Board until the Baptists got squarely behind it. There was nothing to the B. Y. P. U. Board until the Baptists got behind it. So you need not expect the Benefit Association to amount to anything until you get behind it. Get behind it with your members, get behind it with your influence, cease knocking it and begin praising it. Throw away your hammer and get a horn to blow the praises of the Benefit Board, and it will in reality become to be what its name implies—a benefit to the Baptists from every angle that benefits are desired.

Upon motion, action on report was deferred until Auditor's report.

Memorial services were appropriately conducted over our beloved dead by Dr. A. J. Stokes, Alabama. The chorus sang after which Dr. Stokes remarked that he was the only person present who met in the first session for organization. Dr. Francis, Texas; Dr. M. W. D. Norman, District of Columbia, and Dr. W. G. Parks, Pennsylvania, paid tribute to the lamented hero, Dr. J. L. Lights, Texas. "There is Rest for the Weary" was sung. President L. K. Williams spoke of Dr. Lights and Dr. Littleton; Rev. Keeling, Texas, spoke of Dr. L. Littleton, and Dr. Graham spoke feelingly of Dr. Lights. Dr. Farly, Texas, spoke of Dr. A. R. Griggs, Dr. Dupree and Rev. Curry.

Dr. Jordan also spoke lovingly of Dr. Griggs. Mrs. Spikes sang sweetly "Some Sweet Day By and By." Rev. S. E. Griggs, the son of the lamented Dr. A. R. Griggs, spoke kindly of his distinguished father. Tributes to his memory were also paid by Rev. Douglass, who was baptized by Dr. Griggs. Dr. S. E. Watson, whose father was baptized by Dr. Griggs and who in turn baptized him, and Rev. J. W. Bailey, D.D., also spoke of his uncle, Rev. R. Curry, and Dr. Griggs, whom he succeeded as Superintendent of Texas Missions.

Rev. C. Buford was lovingly mentioned by Rev. A. J. Stewart, D.D., of Texas. Music, soft, low and soothing, was rendered by the chorus. Dr. S. W. Bacote, Missouri, spoke of the life and labors of the sainted Dr. E. M. Choron, St. Joseph, Mo., whose spirit winged its flight heavenward from a multitude of denominational activities. Scriptures of consolation were quoted by various brethren. Dr. Holmes, Missouri, gave a vivid description of the beautiful home life of Dr. E. M. Choron. Dr. W. F. Botts, Nebraska, gave his testimony to the life and doings of Rev. H. R. McMillan, Nebraska. Rev. W. M. Brownlee spoke of Dr. McMillan. Dr. Watson spoke of his former pastor of the long ago, Rev. Clayborne, of Texas. Rev. C. W. Graham, Memphis, spoke in loving remembrance of Rev. Lee, of Tennessee. Rev. Nightingale was a splendid worker with a beautiful record, as related by Rev. Mitchell, Tennessee. Rev. A. T. Stewart, Texas, paid tribute to Rev. Nightingale, a classmate at Roger Williams University. Revs. Holmes and Simmons, Tennessee, and Givens, Oklahoma, were graciously considered and a heart of love was poured forth to their sacred memory by Rev. D. T. Anderson, Oklahoma. Dr. C. G. Fishback, Ohio, was honored in memorial words by Rev. Carter and Rev. Nix, New York. Scripture quotations. A closing song was rendered by Rev. Johnson Laden, Texas. Drs. A. D. Hurt, R. H. Boyd, Rev. H. C. Swayne and Rev. Bowers, Tennessee, left a sweet savor of godly lives as a rich heritage to the denomination at large. Thus ended the memorial.

The Educational Board presented its report through Dr. S. E. Griggs, Texas:

TWENTY-SEVENTH ANNUAL REPORT OF THE EDUCATION BOARD OF THE NATIONAL BAPTIST CONVENTION (UNITED STATES OF AMERICA).

Sutton E. Griggs, Chairman; S. N. Vass, Corresponding Secretary and Treasurer. Headquarters 3301 Indiana Avenue, Chicago, Ill.

IN MEMORIAM.

Born a slave in Hancock County, Georgia. Sold on the auction block when nine years of age. Learned to read and write when fully grown.

Cast off every habit known to be improper. Unrelenting foe of tobacco in every form. Vigorous crusader for the abolition of the liquor traffic.

Co-operated in the founding of three colleges. Organizer of more than five hundred churches and builder of edifices for the same.

Leader in organizing Texas Baptist State Sunday School Convention, Texas Baptist State B. Y. P. U Convention, Texas Baptist Foreign Mission Convention, Texas Negro Biographical and Historical Society.

Strove hard for denominational unity. Publisher of the first Negro newspaper in Texas. Founder of the first Colored high school in Dallas, Texas.

Moderator of the Northwestern Baptist Association for twenty years.

President of the Baptist Missionary and Educational Convention of Texas.

For more than twenty-eight years General State Missionary and Superintendent of Missions for Texas.

Corresponding Secretary and later Secretary Emeritus of the National Baptist Educational Board.

President of the National Baptist Convention. Promoter of cooperation with the white Baptists of the North and the white Baptists of Texas.

DR. S. N. VASS RESIGNS AS SECRETARY AND TREASURER OF THE EDUCATIONAL BOARD TO ACCEPT RELIGIOUS EDUCATION SECRETARYSHIP OF THE SUNDAY SCHOOL PUBLISHING BOARD.

Dr. Sutton E. Griggs Succeeds to the Position of Secretary and Treasurer of the Education Board, January 1, 1923.

At the St. Louis session of the National Baptist Convention I handed in my resignation to the Educational Board as its Secretary and Treasurer, after fifteen months' service, but the report covered only ten months of that time, ending July 31, the close of the fiscal year. I had collected on an average about four hundred dollars a month, counting the board paid by pastors during my institutes. This showed a great increase over all previous reports, but still not what the work required. I had to go for nearly all this money and the expense was so great that little was left for other purposes of the Board. However, in electing me to this position the Educational Board had in mind the fact that as Secretary I would do a great deal of religious educational work on the field, even if I should be unable to raise large sums for an institution. The fact is that the National Baptist Theological Seminary Commission had planned that our Convention should provide an endowment fund while the Southern Baptist Convention should provide the school, and it is hard to raise an endowment fund before we had a school. The result is we made no special effort to collect money for the school at present, but confined our educational work largely to the work I myself did on the field, which the report shows was considerable. At the time I wrote the report in August I had not planned to resign, and therefore I outlined a program for the coming year. Dr. Sutton E. Griggs has succeeded me and the Chicago office is already in his charge, and he states that he will endeavor to carry out the program I had outlined. Dr. Griggs is indeed an able man, and we are all looking for a great forward movement in the work of the Educational Board during this year.

I resigned the Education Board to take charge of the religious education work of the Sunday School Publishing Board and my headquarters hereafter will be at the Publishing House in Nashville. Dr. Townsend is indeed a man of vision and keen business insight, and he saw the need of such work on the part of the Board, and he felt I was the man to push such work. I have a strenuous job ahead of me and I ask the prayers of God's people that I may make good.

Yours sincerely,

S. N. VASS.

—National Baptist Voice, January 20, 1923.

Chicago, Ill., Aug. 15, 1922.

To the National Baptist Convention, U. S. A.:

On behalf of the Education Board, I submit to the Convention a report of our stewardship covering the ten months I have been engaged in the work as Corresponding Secretary and Treasurer, from October 1, 1921, to July 31, 1922.

But first of all it becomes my painful duty to chronicle the death of the Secretary Emeritus of the Education Board, Dr. A. R. Griggs, through whose earnest efforts, added to those of the chairman of this Board, Dr. Sutton E. Griggs, I finally made up my mind to undertake the responsibilities of this position. Dr. A. R. Griggs was one of the most useful as well as most distinguished men of his time, having organized some five hundred churches, four state conventions, and held about every position of honor in the gift of his brethren up to the presidency of the original National Baptist Convention, and finally honored this Education Board by becoming its Corresponding Secretary and Treasurer. He not only worked with and within his race, but he also worked faithfully for his people among other races, and his conservative statesmanship will continue to bear fruit for years to come in the better understanding and mutual cooperation of the two races in the South and in the entire country. Dr. A. R. Griggs has passed on beyond, but his public-spirited and race-loving son is still with us as the Chairman of this Board, and in this position we shall share with him the priceless legacy of his heredity.

For the past ten months the total receipts of the Education Board have been thirty-six hundred and ten dollars and fifty-four cents, and the expenditures thirty-five hundred and ten dollars and fifty-four cents, leaving a balance of one hundred and forty-eight dollars and thirteen cents. These figures furnish us no ground to boast, but they do furnish us ground for hope in the future of the Board, for the receipts of these past ten months only are nearly four times as much as we collected last year, and a little over five times as much as was received from the field the year before, and one-sixth more than was reported at the Houston Convention in 1912 when the Seminary project was making a strong appeal to our people. Moreover, as a sample the growth of interest in the financial support of the work of the Board, I call special attention to the fact that the Mount Zion Baptist Church, of Little Rock, Ark., pastored by Rev. R. M. Caver, D.D., contributed to this work two hundred dollars in the past ten months. Also the Baptist Sunday School Union, Washington, D. C., of which Mr. James R. Mosa is the worthy President, contributed two hundred dollars in the same time, while the Second Baptist Church of Kansas City, Mo., of which Dr. S. W. Bacote is pastor, contributed one hundred and fifty dollars. In an institute at Selma, Ala., one hundred and sixty dollars were given us, while the Alabama Baptist State Convention is the only State Convention that contributed as much as one hundred

dollars, though several churches contributed as much, as can be seen by scanning the report of contributions in detail.

But the most encouraging sign of the future of this work is the thousand dollars less thirty dollars, or nine hundred and seventy dollars, net, which the Negro Baptists of Chicago have contributed toward the work of this Board during the past ten months, as a special inducement to secure the location of the Education Board in Chicago. The Executive Board of our Convention voted that the headquarters of the Board be temporarily moved to Chicago, and we are at present housed in most spacious and comfortable quarters under the roof of Pilgrim Temple Baptist Church, 3301 Indiana Avenue, Chicago, Ill. Of course this great interest in our work is not shared by all the churches in the Windy City, but such strong leaders as Dr. E. T. Martin, of the Bethesda Church; Dr. I. A. Thomas, of the Second Church, Evanston, and Dr. S. E. J. Watson, of the Pilgrim Baptist Temple, became personally responsible at the Binga State Bank in Chicago for a loan of $1,000 as a donation for our Board, while the great Olivet Baptist Church, under that prince of pastors, is pledged to do its full duty in support of the Education Board. The Northern Illinois Sunday School Convention and the Bethlehem Association are behind these men, and others will come to their rescue. All honor is due these men specially because of their self-sacrificing support of the Convention's work, for they are also hoping to strengthen the hold of our National Baptist Convention in the great Northwest, and in the North, where there has grown up some feeling that a Northern Baptist Convention ought to be organized to meet the needs of the sections outside of the South. It has been charged that nearly all the boards of our Convention are in the South, and that we are, in fact, a Southern Baptist Convention, and co-operating only with the Southern white Baptists. To prove to the contrary, our Executive Board ordered the temporary removal to Chicago. But after our removal had been decided upon, and before we could scarcely get housed in our new quarters, a new organization was effected to cover all the States outside of the South, but the new body refused to go further than work for the establishment of a school in Chicago. Your Secretary was present in the organization and was accorded opportunity to speak, when he assured the delegates the Education Board had come North to help and not hinder, and asked to be taken into the plan of co-operation to help in any possible way. Our Board is, therefore, doing everything we can on the spot to help the general cause of religious education in the Northwest and North, as elsewhere, and the churches are open to us to come in and help to religiously educate the people through Bible and Sunday School and Young People's Institutes.

During the past year, for lack of funds, and because the Convention had already definitely committed itself to cooperation with the Southern Baptist Convention in the establishment and support of the proposed Theological Seminary at Nashville, Tenn., and because the joint commission in charge of the matter had expressed itself as not bound by anything we might do in connection with this temporary school for the training of preachers; and also because it was felt that our Board ought not to set the bad example to the State and Districts to play at running a school, knowing from the first that we could not adequately provide for the institution; moved

by such considerations and others, we decided to discontinue the Theological Seminary for the present time at least, but that instead temporary arrangements made at Roger Williams to conduct the effort be put forth to conduct a summer school of six weeks so as not to disappoint those who desire to attend. Our board is under a lasting debt of gratitude to Roger Williams University, and especially to its able President, Dr. S. A. Owen, and also to Dr. S. L. McDowell, pastor of the First Church of Nashville, who has given faithful and efficient service at a great sacrifice as dean of the School of Theology, and to the other faithful pastors who have labored to help establish this school, such as Dr. E. W. D. Isaac, Dr. E. M. Lawrence, Dr. William Haynes, Dr. W. S. Ellington and the late lamented Dr. A. D. Hurt, and others. The summer school was not all that we hoped it would be, but those who attended expressed themselves as greatly helped. We have decided not to report property as belonging to the Board unless the title is vested in the Board in fee simple. That will greatly simplify matters and stimulate confidence in our worth and efficiency. For instance, when the present incumbent took charge of the work nothing whatever was turned over to him but a typewriter valued at twenty dollars, and a seal, and two account books that had been audited in 1921 showing a deficit of three hundred and seventy-one dollars and sixty-three cents, which represented a balance due Rev. S. L. McDowell, and listed by him at three hundred and ninety dollars. Dr. A. R. Griggs especially requested that he be allowed to settle this indebtedness himself since he incurred it, and hence I made no effort to pay this amount. But now that Dr. Griggs has answered to the call to come up higher, we shall pay this bill as soon as we are able to do so.

In the report as audited last year it is stated that the assets of the Education Board were then two hundred and thirty-two thousand dollars, but of course the Convention no doubt knew that these figures simply represented a promise to the Convention from the Southern Baptist Convention and the people of Nashville. But the two thousand and five hundred dollar property which it was claimed the Board owned in the city of Dallas, Texas, and which is certified to in the Auditor's report, because he listed it as assets, we did expect to receive from our predecessor for our Board, and we took up the matter with him in person and by correspondence, with the result that we had satisfactory evidence furnished us that this property has never been deeded to our Board, but was deeded to Dr. A. R. Griggs before his connection with this Board as trustee to dispose of as he saw fit. He represented it as belonging to the Board while he was our Secretary because he at that time intended to so deed it. But when he left the position he decided to dispose of the property personally, as allowed him under the deed, and decided not to deed it to the Education Board, much to our regret. No one questions the honesty of Dr. A. R. Griggs, but it is the full intention of the present administration of the Board that no such error shall ever again be made in reporting as our own property not legally held by us. While we received no property at all from our predecessor except as indicated, during the year we have fitted up a first-class office in Chicago that is a credit to our Convention, but it still lacks a first-class typewriter and adding machine, but what we have purchased is worth two hundred and forty-three dollars.

During the past year we have done some real constructive work in religious education in sections remote from each other in a dozen different states, and we have delivered addresses in still more states. There is no better work this Board can do than to conduct these institutes of religious education out among the masses who are out of touch of our best schools. This work has all been personally performed by the Corresponding Secretary, and a large part of his time has been spent thus out on the field and away from his office. I feel that this work should continue, but the Secretary ought not to be compelled to go out on the field to collect money to keep the work going. The work of the Education Board ought to be placed upon such an independent basis that the Secretary will be free to go where he is most needed and not where he knows he can secure the largest contributions. But the field work in institutes is here to stay and is one activity in which the Board ought always interest itself.

We have labored under many disadvantages the past ten months in not knowing definitely what is expected of us. We therefore looked up the minutes of our Convention to see what had been done and what was intended to be done. The charter was secured in 1902 in the City of Washington, District of Columbia, and provides that it shall conduct schools, hold the property of the Convention for education legally, and also hold any other property that philanthropically inclined persons might bequeath for the general work of the Convention, and it provides that the schools established and supported shall be owned, controlled and managed by Negro Baptists. It would seem that the proposed National Baptist Theological Seminary, U. S. A., should be related from the first to the Education Board, and where it might be provided that a holding board shall be appointed consisting of a dozen persons, two-thirds of whom shall represent the Southern Baptist Convention, then our own one-third membership on that holding board ought to be made up of the Executive Committee of the Education Board, or the Education Board to elect the four members representing us from within its own membership, subject, of course, to the approval of the Convention. Again if a controlling board is to be appointed for the school with Southern Baptists represented by one-third and our own Convention by a two-thirds vote, then our own Education Board should constitute our Convention's two-thirds membership, thus requiring a total membership of something like seventy-five members on the controlling board, which would be all right, as the controlling board has not been yet limited in number. Indeed, unless the Convention has already finally passed on the matter, even the holding board could have the same membership coming from within our own Education Board perhaps. At any rate, it is evident the Convention intended from the beginning that the Education Board should function in all its educational work, and to proceed otherwise is to weaken our own work and undermine the usefulness of the Education Board.

There is indeed a wide place of usefulness for the Education Board, but it cannot fill its mission as long as its Secretary has to take to the road to secure running expenses. In some way or other this Board ought to be adequately financed, for even if it is desired that it should serve as a mere collecting agency for educational institutions, the Secretary could not render the best service even

then unless he is furnished sufficient money to organize the effort. But to use this Board as a mere collection agency would never prove a profitable investment by reason of the wide territory involved and the competition with states and districts. We cannot ignore the state and district schools, nor can we control their work, nor take from them their support. The legitimate work of this Board is co-operation with these school efforts and to render them whatever help in our power, and thus secure their favorable consideration and co-operation. This must be secured in the good old Baptist way only, and that is of their own free will, and they will never will it until we appeal to their self-interest. They will never regard us as helping them as long as we help one school at the expense of the other. That is one of the strongest reasons why we felt we had better discontinue the present arrangement with Roger Williams, because of the dissatisfaction of other interested states and schools. We are after helping and not competing with our existing schools. We should be in a position to have our Secretary visit all the leading colleges and high schools to deliver lectures on religious education, and to come in close touch with aspiring young men who may be inclined toward the ministry and mission work, to encourage them and help them in any way possible, and try to enlist others in active Christian service. This work that we ought to do is now being largely done by the Y. M. C. A. or it is not done at all, and we certainly ought to do our own work.

Again this Board might serve the cause of religious education to promote the study of the right books on religious education in our colleges, and to secure a larger place for such work, for some of the colleges are doing but little proper work along this line, for just to study the Bible once a day is not sufficient.

The Secretary of this Board sent an invitation to the presidents of our Negro Baptist State Colleges and one or two others to meet us for a conference at Roger Williams University during the session of the summer school, and we had a fair attendance under the circumstances. We discussed many matters of vital interest, and decided to organize with the Secretary of this Board as President and President Curtright, of Florida Baptist College, as Secretary, and we decided to meet again at Selma University upon the invitation of President R. T. Pollard, who was one of the presidents deeply interested. December 6 next is the time. There is no telling what good may result from this conference. One question we will discuss is what is the minimum requirement to constitute a real Christian college or even high school. When the time comes that we understand each other better in education, and when we begin to place more emphasis upon real work, and seek to measure ourselves by the highest standard of general education as represented by the government itself, then others who are watching our progress will take notice and will come to recognize our own Education Board in passing upon the merits of our institutions of learning, instead of referring to others who are not of our people and who know but little of our work. For instance, the Negro Baptist educator finds the North organized against him so far as Baptists are concerned, when he travels North to seek help, and if he works among white people at all he has to work among those who are not Baptists and not a part of the organization against him. Negro

Baptists have greater educational needs than any other element of our varied population, and we have as much right and reason to appeal to the philanthropists of all races as any other group, and we need organization so efficient that it will in time be recognized, and when it is desired to know the merits of a school, let information be sought of us as well as others, and when others see we are organized for business upon an efficient basis, then they will throw business our way.

Finally, this Education Board, representing the largest group of Christians in the Negro race, is really representative of the entire race in a sense different from any other denominational group, and what we do affects the race more. That means that we Baptists are more responsible for and to our own people than others. It is up to this Convention, through its Education Board, to seek to conserve the educational help of the public schools of this country in such way as to make them mean the most to the cause of Christ and the moral uplift of the people. While religion as such may not be taught, still morality can be and should be taught, and there can be no effective moral teaching except by moral men and women, and moral men and women will usually connect up with the churches. The time is near at hand when more religious instruction will be given in the public schools, and there are too many of these schools composed almost wholly of Baptist young people for us not to be able to relate our religious work with the public schools. There are many ways in which this can be brought about, and this Board ought to be loosed and let go to get busy on that job. Then again the United States Government itself ought to assist in the education of the Negroes who live in the South, for it is a notorious fact that Negroes are openly and flagrantly discriminated against in the appropriations for our people, and those who do it feel they are rendering the country a service. This means that it is now high time for the United States Government to come to our relief, for the people of the United States as a whole do not approve such discrimination, but are as powerless to help us as we are. The government can help by way of appropriations which are intended to bring all schools up to a certain average to apply without regard to race, thus making the legislation stand the test of the Constitution. Under such legislation some few white schools would receive supplementary help, but still more Negro schools. The South uses this method today against us. They usually make a per capita appropriation of their funds, but employ only a very small proportion of the funds in this way, leaving the great bulk of the money to be used to supplement the appropriation of such schools as would not be able to maintain a certain standard without it, and in that way they hand out nearly all the money to the white people. Nothing in this plan conflicts with the Constitution, and hence if they can thus evade the Constitution, Congress can pass a law that will stand the test, and if they see they can do so, I have no doubt in the end they will gladly do so, and many of the Southern representatives will join them in passing it, for the South tells us to-day that they are not able to do better by us, and no doubt would in most cases welcome Congressional aid. This is a most worthy cause that this Board could help, and ought to help, and it is our purpose to start about this work at once, but how little we can do along this line as long as we have to take the road to get running expenses!

Again, race cooperation and comity will seek educational expression more and more, and the solution of the race problem will come along educational lines, and our future as a people is involved in our education as a people. It is educational help that has done the most to make us the people we are to-day, and the North has materially helped us and placed us under lasting obligation, but they now think they ought to quit and leave the future to ourselves and the Southern white people. The reason why the South has not undertaken more was because they realized it a problem of education, and they did not have the money, but they are now getting to the place where they can and will help. The lessened help that has come to us along educational lines from without the race in recent years is keenly felt, and it is here the race needs help and needs it badly. And it is here we ought to concentrate our efforts more and more, and bring our people up to the support of their own schools. Formerly it was home mission work in the sense of organizing churches and Sunday schools that most appealed to the far-seeing, but now what we need is education of the right kind, and the most enduring home mission work is educational work, and a part at least of home mission money ought to go for religious education, and that is why the Home Board of the Southern Baptist Convention is expected to help maintain our Theological Seminary.

In view of all these considerations, the time has come for this Convention to take action that will put this Board upon such a basis that it will be free to render the denomination the service so badly needed at this time. Since the Convention itself is now incorporated, let the Convention itself assume the entire expense of administration of the Education Board. Or if that plan is not approved, then let one or more of the strongest of our boards pro rate the expense between them. President Morris expressed that as his purpose in having the Educational Board located at Nashville, where the two boards could help. Is it not possible for the Education Board to render such help to these two boards, and perhaps to the Foreign Mission Board as well that they would feel they were wisely using their funds in such way? We simply throw out these suggestions. But we feel that until the Convention itself gets behind this Board it will fail to do what it might and ought. We suggest the establishment of an Educational Day to raise money for education, and the second Sunday in June, which is usually called Children's Day, could be merged with this day through a proper understanding with the Publishing Board, and the money from that day applied to the cause of religious education, since that Board has a source of stated income from the sale of literature to our schools. The original idea of Children's Day was to raise money for religious education, and there should either be established such a relation between these two boards as would guarantee the expenses of the Education Board, or some rearrangement ought to be made in the matter of Children's Day. One thing is certain, and that is we are really neglecting the most important of all our boards viewed from the home field standpoint. If we have done so well without adequate support, what could we not do if only properly financed and cared for?

In conclusion, I call attention to the fact that we have traveled in the interest of the Board twenty-seven thousand six hundred and twenty-six miles in the past ten months, visited one hundred and nineteen churches, attended twenty-one conventions, preached fifty-

two sermons, delivered two hundred and sixty-nine addresses, and spent eighty-eight days in strict institute work, addressing thirty Sunday schools, fifteen Young People's Societies, and visiting eleven colleges. This is not a little work when it is known that one man did nearly all of it. Our Board elected a Field Secretary with the understanding he was to devote his entire time to the work, but he only gave a part of three months and left the work to accept a church, and he is now pastor of Pilgrim Baptist Church, St. Paul, Minn. Since this report was audited, showing total receipts of Rev. L. W. Harris, as Field Secretary, to total one hundred and seventy-five dollars and ten cents, he has sent me a report of a special trip he made at my request in March, receiving on the trip $60.00, thus making his total collections to July 31, amount to two hundred and forty-one dollars and ten cents. Our Board also engaged the services of Mrs. B. A. Bently, of Alexandria, La., a most talented speaker, to represent us on the field, and we indulged in high expectations of the results. But she was hardy able to make a start in the work before her mother's extreme illness made it necessary to give up all the work of her hands and go at once to her bedside to comfort and help her, but she collected one hundred and active service. The Board has realized but little help from these fourteen dollars and sixty-seven cents during the seventeen days of active service. The Board has realized but little help from these two workers, but fortunately we wisely arranged to keep from involving the Board in further debt.

Since January, 1922, the Board has commissioned Mrs. Edna E. Vass, the wife of the Corresponding Secretary, to do field work among the women in connection with the institute work of the Secretary, and she has traveled with him and labored by his side when not helping in the office. The reason why so little is paid out for office work is because Mrs. Vass has helped. Thus far the Board has not been able to compensate Mrs. Vass, but her traveling expenses are included with those of the Secretary, and she has kindly agreed to donate to the Board her salary up to July 31. Thus while the traveling expense for the Secretary is somewhat increased, we close the year without indebtedness except four hundred and sixteen dollars and sixty cents incurred the past ten months, and three hundred and ninety dollars previously owed by the Board to Rev. S. L. McDowell, making a total indebtedness of eight hundred and six dollars.

Before closing this report I wish to call attention to the fact that in all cases where the Secretary conducts an institute the pastors arrange to entertain him and his wife free of all charges and thus the Board is saved that expense. It is only when the Secretary goes to Convention and on other work for the Board that he is called upon to pay expenses except for meals on the road. If the entire amount thus paid for board by the pastors should be added to receipts it would show receipts for at least four thousand dollars the past year.

With faith in the future of this Board and hope that the Convention will at this session make provision to adequately finance this needy work, we submit a minimum budget necessary to carry out the program we have here outlined.

Suggested Operating Yearly Budget.

For printing and stationery and postage	$ 300.00
For salaries of Corresponding Secretary and Field Secretary	6,000.00
On purchase of a building for office and general headquarters for the National Baptist work in Chicago	1,000.00
For Secretary in charge of office work	1,200.00
Total	$7,500.00

If the Convention will guarantee this budget for each year the Education Board will soon be able to get on its feet, and we will be able to come into possession of a building in Chicago suitable to house the work of the Board and also to accommodate the general officers and boards of the Convention when in that city. We will be able to make a first payment on the building and yearly payments afterward out of this budget. It is time for us to arise and do our work upon a business basis and undertake great things for God, expecting great things from Him. If this budget is arranged for at this session we promise great results by the next session of the Convention.

In conclusion, the Education Board desires to return thanks to the Convention and those it represents for the confidence reposed in the past, and we especially desire to return sincere thanks to the pastors and leaders in all parts of the United States that have made openings for the institutes of religious education as conducted by the Corresponding Secretary and his wife, and we urge upon the churches and Sunday schools and young people's societies and the missionary societies in the churches to cooperate with the pastor to have these institutes the coming year in all parts of the territory of the Convention. While the churches thus help the work of the Board, we will also help the work of the churches.

Respectfully submitted for the Education Board,

S. N. VASS,

Corresponding Secretary and Treasurer.

EDUCATIONAL BOARD, NATIONAL BAPTIST CONVENTION, U. S. A.

Receipts October 1, 1921, to July 31, 1922.

October, 1921—		
Inter-State High School, Helena, Ark.	$ 7.19	
Jackson St. Baptist Church, Vicksburg, Miss.	10.00	
Mississippi State S. S. and B. Y. P. U. Conventions	25.01	
Rose of Sharon Baptist Church, Alexandria, La.	17.00	
Texas Baptist Missionary and Educational Convention	50.00	
First Baptist Church, Ardmore, Okla.	17.88	
Oklahoma Baptist State Convention	50.00	
Oklahoma Women's State Convention	10.00	
Tabernacle Baptist Church, Oklahoma City, Okla.	87.00	$ 274.08
November, 1921—		
Prof. D. B. Marshall, Helena, Ark.	10.00	

Institute at Centennial Baptist Church, Helena, Ark.	$ 58.00	
Spruce St. Baptist Church, Nashville, Tenn.	6.50	
General Baptist Convention of Georgia	10.00	
Women's Baptist State Convention of Georgia	10.00	
First Baptist Church, East Nashville, Tenn.	13.10	
Alabama Baptist State Convention	100.00—	207.60
December, 1921—		
Institute at Mt. Zion Baptist Church, Canton, Miss.	46.01	
Istitute Baptist Churches, Selma, Ala.	160.00	
Arkansas Baptist State Convention	50.00	
Mt. Zion Baptist Church, Little Rock, Ark.	100.00	
Pilgrim Baptist Temple, Chicago, Ill.	5.00	
Olivet Baptist Church, Chicago, Ill.	15.00	
Mrs. B. A. Beatty, Alexandria, La.	7.67—	383. 8
January, 1922—		
Mrs. B. A. Beatty, Alexandria, La.	12.25	
Drs. E .T. Martin, I. A. Thomas, S. E. J. Watson, repersenting Negro Baptist churches of Chicago	970.00—	982.25
February, 1922—		
Tupper Memorial Baptist Church, Raleigh, N. C.	2.50	
Metropolitan Baptist Church, Washington, D. C.	25.76	
Mount Carmel Baptist Church, Washington, D. C.	25.00	
Baptist Ministers' Conference, Washington, D. C.	17.65	
Second Baptist Church, Evanston, Ill.	5.39—	76.30
March, 1923—		
Bethesda Baptist Church, Chicago, Ill.	5.00	
First Baptist Church, Gary, Ind.	8.26	
First Baptist Church, Raleigh, N. C.	25.00	
New Era District S. S. Convention, Kansas City, Mo.	5.00	
New Era District B. Y. P. U. Convention, Kansas City, Mo.	5.00	
Second Baptist Church Institute, Kansas City, Mo.	150.00	
Institute Baptist Churches, Mobile, Ala.	80.00	
First Baptist Church, Bay St. Louis, Miss.	10.42	
First Baptist Church, Pass Christian, Miss.	13.00—	301.68
April, 1922—		
Mrs. Hattie G. Tate, Nashville, Tenn.	5.00	
First Baptist Church, Tuscaloosa, Ala.	30.00	
Mount Pilgrim District S. S. Convention, Birmingham, Ala.	10.40	
Mrs. B. A. Beatty, Alexandria, La	3.77	
T. C. Windham, Birmingham, Ala.	25.00	
Florida Avenue Baptist Church, Washington, D. C.	6.00	
Mount Zion Baptist Church, Little Rock, Ark.	100.00—	180.17

May, 1922—		
Nineteenth St. Baptist Church, Washington, D. C.	$ 25.13	
Baptist S. S. Union Institute, Washington, D. C.	200.00	
Third Baptist Church, Washington, D. C.	10.32	
Shiloh Baptist Church, Washington, D. C.	10.00	
Monumental Baptist Church, Chicago, Ill.	3.25	
Mount Pisgah Baptist Church, Chicago, Ill.	3.25—	251.95
June, 1922—		
Institute First Baptist Church, Gary. Ind.	35.00	
Institute Baptist Ministers' Conference, Cincinnati, Ohio	100.00	
Sixteenth St. Baptist Church, Birmingham, Ala.	21.25	
First Baptist Church, Ensley, Ala.	20.00	
St. James Baptist Church, Gate City, Ala.	2.00	
First Baptist Church, Bessemer, Ala.	2.50	
Miss L. V. Alberson, Ardmore, Okla.	50.00	
National Baptist S. S. and B. Y. P. U. Congress	56.50	
Rev. U. J. Robinson, Mobile, Ala.	2.00	
Mrs. Josephine Straghn, Sanford, Fla.	15.00	
Second Baptist Church, Muskogee, Okla.	25.00—	339.25
July, 1922—		
Pleasant Green Baptist Church, Kansas City, Kans.	7.45	
First Baptist Church B. Y. P. U. Institute, Kansas City, Kans.	100.00	
Miss Josephine Straghn, Sanford, Fla.	10.00	
Dr. A. M. Townsend, Nashville, Tenn.	100.00	
Mount Vernon Baptist Church, Chicago, Ill.	30.43	
Old Landmark Association, Texas	5.00	
Old Landmark S. S. Convention, Texas	10.00	
Western States Baptist Convention	12.00	
Tabernacle Baptist Church, B. Y. P. U., St. Louis, Mo.	5.00	
Bible Institute and School of Methods, Louisville, Ky.	75.00	
Mrs. Annie Thomas, Nashville, Tenn.	12.00	
T. C. Windham, Birmingham, Ala.	25.00—	301.38
Reported collections by Rev. L. W. Harris:		
Friendship Baptist Church, Omaha, Neb.	2.00	
Pilgrim Baptist Church, Omaha, Neb.	10.00	
Tabernacle Baptist Church, Council Bluffs, Iowa	10.00	
Beulah Baptist Church, Council Bluffs, Iowa	1.50	
Mt. Zion Baptist Church, Lincoln, Neb.	6.75	
Georgia Women's Baptist State Convention	2.06	
Georgia Baptist State Convention, Macon, Ga.	12.08	
Tremont Baptist Temple, Macon, Ga.	6.40	
Stewart A. M. E. Church, Macon, Ga.	5.00	
Mt. Moriah Baptist Church, Macon, Ga.	6.00	
Tabernacle Baptist Church, Augusta, Ga.	3.30	
Macedonia Baptist Church, Augusta, Ga.	7.50	

Mount Zion Baptist Church, Augusta, Ga.	$ 2.20	
Peaceful Baptist Church, Savannah, Ga.	1.00	
Morning Star Baptist Church, Lincoln, Neb.	10.00	
Nazareth Baptist Church, Savannah, Ga.	2.50	
Second Baptist Church, Savannah, Ga.	6.71	
St. John Baptist Church, Savannah, Ga.	6.12	
Second Pilgrim Baptist Church, Savannah, Ga.	2.25	
Mt. Zion Baptist Church, Savannah, Ga.	2.00	
Central Baptist Church, Savannah, Ga.	2.25	
New Mt. Zion Baptist Church, Savannah, Ga.	4.15	
Beth Eden Baptist Church, Savannah, Ga.	5.00	
First African Baptist Church, Savannah, Ga.	15.50	
Antioch Baptist Church, Augusta, Ga.	3.08	
Thankful Baptist Church, Augusta, Ga.	5.00	
Hosanna Baptist Church, Augusta, Ga.	3.15	
St. John Baptist Church, Augusta, Ga.	2.00	
Elm Baptist Church, Augusta, Ga.	4.00	
Mount Olivet Baptist Church, Augusta, Ga.	5.00	
Summerville Baptist Church, Augusta, Ga.	5.00	
Springfield Baptist Church, Augusta, Ga.	15.00—	175.10
Reported collections of Mrs. Blanche A. Beatty:		
West Coast Baptist Association, St. Petersburg, Fla.	25.00	
Executive Board Louisiana Baptist State Convention	27.00	
St. Marks Fourth Baptist S. S., New Orleans, La.	2.00	
Mt. Zion Baptist Church, Baton Rouge, La.	40.00	
Ebenezer Baptist Church, Homer, La.	10.00	
South Florida Missionary Association	10.69	
	$ 114.67	
Less amount already included in general office collections	19.92—	94.75
Grand total as submitted to the Auditor		$3,658.79

Note: Since the Auditor ran over the receipts, Rev. L. W. Harris has reported sixty dollars collected in March as follows:

Mount Zion Baptist Church, Beaumont, Texas	$ 50.00	
Antioch Zion Baptist Church, Mexia, Texas	10.00	
Rayfield Baptist Church, Muskogee, Okla.	6.00—	66.00
Total collections		$3,724.79
Total expenses		3,576.66
Balance on hand		$ 148.13

Upon reading of the splendid report, a motion to defer action upon said report until the Monday session prevailed.

The Secretary was requested to continue his memorial page in honor of the departed dead.

Memorial Page.

IN MEMORY OF

Rev. E. C. Morris, D.D., Arkansas
Rev. F. L. Lights, D.D., Texas
Rev. A. Barbour, D.D., Texas
Rev. A. R. Griggs, D.D., Texas
Rev. C. Buford, D.D., Texas
Rev. L. Littleton, Texas
Rev. R. Curry, Texas
Rev. B. J. Brown, Texas
Rev. E. M. Corhon, D.D., Missouri
Rev. H. R. McMillian, D.D., Nebraska
Rev. S. P. Lee, Tennessee
Rev. Nightingale, Tennessee
Rev. C. G. Holmes, Tennessee
Rev. Simmons, Tennessee
Rev. A. D. Hurt, D.D., Tennessee
Rev. R. H. Boyd, D.D., Tennessee
Rev. H. C. Swayne, Tennessee
Rev C. G. Fishback, D.D., Ohio
Rev. B. E. Givens, Oklahoma

Announcements of Boards and their meetings were made.
A resolution by Dr. L. G. Jordan was as follows:

Resolution.

For had the icy hand of that grim and heartless monster, Death, made its dastard advance upon the frame of our Vice President at large, this organization would have absolutely and entirely been without a leader, and much confusion might have grown out of determining who would lead until the regular election had taken place.

Article XIV.

Be it Resolved, That the Vice President at large, in the event of the presidency being rendered vacant, before the next annual election of officers, because of death, disqualification, impeachment or any other proceedings, shall automatically become President.

Article XV.

Be it further Resolved, That there shall be elected a Second Vice President-at-Large, because as has been evidently exemplified in the home-going of our sainted sage and hero, Dr. E. C. Morris, the Convention, upon the election of its Vice President-at-Large to the presidency, was left without a Vice President, an officer very necessary and essential to this organization.

L. G. JORDAN.

Other announcements. Benediction by Dr. L. G. Jordan.

Evening Service.

The Convention was taken by films on a trip through the states of Tennessee and Kentucky to visit churches and homes of Baptists and other denominations. Then through the publishing plant, when suddenly the scene shifted, and we were given glimpses of the high points in the life of Dr. E. C. Morris, then his funeral at Helena. Finally we were carried back to our first visit to Chicago to the 1905 session of the Convention. Two things were noticed. The chivalric chieftain stood on the church steps shaking hands in his own inimitable way with his followers.

The Publishing Board deserves thanks for this entertainment and splendid advertisement.

The chorus rendered several selections and Rev. J. A. H. Eldridge, California, read for a Scripture lesson the 28th chapter of Matthew. The chorus then rendered the selection, "O think of His goodness to you!" A fervent prayer was offered by Rev. E. E. Seals, Illinois, Evangelistic Period.

Dr. S. E. J. Watson, presiding, made introductory remarks and presented Prof. Geo. E. Haynes, New York, representing the Federal Council of the Churches of Christ in America, who spoke ten minutes to the pleasure and information of the body. He discussed three periods in the American Negro's history when they knocked at the door of the conscience of America.

A motion endorsing the book, "The Trend of the Races," also Dr. Haynes and his work, prevailed.

Announcement of preaching appointments for Sunday was made, also that the Sunday School and B. Y. P. U. Congress of the National Baptist Convention will be held at Hot Springs, Arkansas.

Dr. J. W. Bailey made a summary of his work and his department, showing a large staff and a startling amount of work, including 26,237 conversions during the past year—a marvelous record and a showing worthy of our esteem and support.

REPORT OF THE SUPERINTENDENT.

The Superintendent's report for the third fiscal year, beginning August 1, 1921, and closing July 31, 1922, is as follows:

Months labored	12
Days labored	365
Services conducted	306
Sermons preached	445
Addresses delivered	122
Confessions of faith	1,197
Baptisms	648
By letter and otherwise	230
Grand total	1,975
Meetings conducted	6
States	3
Miles traveled	240

Financial Exhibit by Months.

	Raised.	Expended.	Salary.
August	$ 282.24	$ 41.42	$ 240.82
September	573.67	33.24	440.43
October	170.87	40.76	130.11
November	337.14	53.94	280.20
December	242.73	52.00	190.73
January	216.07	19.23	196.84
February	332.82	42.56	290.26
March	131.22	18.35	117.24
April	180.74	32.36	148.36
May	180.82	69.63	111.19
June	155.36	79.62	75.74
July	157.91	32.85	115.06
Total	$2,961.59	$515.96	$2,337.00

Report of Other National Evangelists.

1. Rev. B. V. Govan, Louisiana.

Services conducted	50
Sermons preached	25
Addresses delivered	106
Baptisms	3
Relation	5
Grand total	8

States	13
Meetings conducted	8
Miles traveled	700

2. Rev. J. A. H. Eldridge, California.

Services conducted	2
Sermons preached	62
Baptisms	86
Relation	4
Grand total	90
Meetings held	8
States	1

3. Rev. T. P. Smith, Kentucky.

Services held	424
Sermons preached	135
Addresses delivered	606
Confessions of faith	141
Baptisms	442
Relation	711
Grand total	1,300
Meetings conducted	12
States	5
Miles traveled	2,602

4. Rev. R. L. Sims, Arkansas.

Services held	45
Sermons preached	250
Addresses delivered	10
Baptisms	140
Relation	20
Grand total	160
Meetings conducted	4
States	2
Miles traveled	1,000

5. Rev. M. L. Lewis, Kansas.

Services held	30
Sermons preached	33
Addresses delivered	35
Confessions of faith	5
Baptisms	25
Relation	18
Grand total	48
Meetings conducted	1
States	1
Miles traveled	750

6. Rev. Moses Williams, Kansas.

Services held	238
Sermons preached	148
Addresses delivered	30
Confessions of faith	545
Baptisms	724
Relation	1,046
Grand total	2,315
Meetings conducted	11
States	7
Miles traveled	2,400

7. Rev. H. Harris, Illinois.

Services held	1
Sermons preached	22
Addresses delivered	5
Confessions of faith	4
Baptisms	4
Relation	2
Grand total	10
Meetings	1
States	1
Miles traveled	240

8. Rev. J. W. White, Louisiana.

Services held	61
Sermons preached	66
Addresses delivered	9
Confessions of faith	53
Baptisms	7,097
Relation	21
Grand total	7,171
Meetings conducted	5
States	1
Miles traveled	1,100

9. Rev. T. L. Ballou, Pennsylvania.

Services held	25
Sermons preached	25
Addresses delivered	2
Confessions of faith	15
Baptisms	200
Relation	292
Grand total	507
Meetings conducted	2
States	1
Miles traveled	1,000

10. Rev. E. L. Harrison, Texas.

Services held	48
Sermons preached	40
Addresses delivered	3
Baptisms	176
Relation	89
Grand total	265
Meetings conducted	265
States	4

11. Rev. J. B. Warren, Arkansas.

Services held	280
Sermons preached	280
Addresses delivered	210
Relation	8
Grand total	8
Meetings conducted	1
States	1
Miles traveled	2,000

12. Rev. C. C. Harper, Texas.

Services held	100
Sermons preached	50
Addresses delivered	40
Baptisms	350
Grand total	350
Meetings conducted	4
States	4
Miles traveled	3,000

13. Rev. A. Redic, Illinois.

Services held	77
Sermons preached	117
Addresses delivered	25
Confessions of faith	14
Relation	31
Baptisms	19
Grand total	154
Meetings conducted	6
States	1
Miles traveled	8,260

14. Rev. P. Dewitt Perryman, Louisiana.

Services held	10
Sermons preached	256
Addresses delivered	23
Baptisms	870

Relation	256
Grand total	1,126
Meetings conducted	9
States	9
Miles traveled	8,600

15. Rev. L. M. Gleen, Georgia.

Services held	6
Sermons preached	80
Addresses delivered	8
Confessions of faith	15
Baptisms	200
Relation	130
Meetings conducted	3
States	1
Miles traveled	250
Grand total	334

16. Rev. G. W. Hibler, Arkansas.

Services held	1
Sermons preached	28
Addresses delivered	8
Baptisms	1
Relation	13
Grand total	14
Meetings conducted	1
States	1
Miles traveled	1,582

17. Rev. J. L. Brown, Kentucky.

Services held	30
Sermons preached	70
Addresses delivered	15
Confessions of faith	2
Baptisms	40
Relation	57
Grand total	99
Meetings conducted	2
States	1
Miles traveled	1,250

18. Rev. G. W. Walker, Oklahoma.

Services held	35
Sermons preached	40
Relation	6
Grand total	6
Meetings conducted	1
States	1
Miles traveled	100

19. Rev. A. W. Nix, New York.

Services held	42
Sermons preached	45
Confessions of faith	12
Baptisms	40
Relation	75
Grand total	127
Meetings conducted	3
States	2
Miles traveled	500

20. Rev. T. T. Addison, Oklahoma.

Services held	40
Sermons preached	27
Addresses delivered	35
Confessions of faith	1
Baptisms	37
Relation	34
Grand total	72
Meetings conducted	2
States	1
Miles traveled	200

21. Rev. J. L. Perrin, Texas.

Services held	15
Sermons preached	25
Adresses delivered	15
Baptisms	1
Relation	7
Grand total	8
Meetings conducted	1
States	1
Miles traveled	653

22. Rev. W. H. Skipwith, Virginia.

Services held	65
Sermons preached	180
Addresses delivered	40
Confessions of faith	150
Baptisms	650
Relation	425
Grand total	1,225
Meetings conducted	15
States	5
Miles traveled	3,000

23. Rev. B. F. Abner, California.

Services held	50
Sermons preached	201
Addresses delivered	41

Confessions of faith	10
Relation	47
Grand total	57
Meetings conducted	4
States	1
Miles traveled	1,000

24. Rev. J. Sawyer, Michigan.

Services held	10
Sermons preached	25
Addresses delivered	6
Confessions of faith	4
Baptisms	30
Relation	58
Grand total	92
Meetings conducted	3
States	1
Miles traveled	300

25. Rev. I. S. Powell, Arkansas.

Services held	150
Sermons preached	150
Addresses delivered	15
Confessions of faith	6
Baptisms	316
Relation	285
Grand total	607
Meetings conducted	15
States	3
Miles traveled	1,090

26. Rev. Albert Harris, Mississippi.

Services held	6
Sermons preached	6
Addresses delivered	3
Baptisms	12
Relation	37
Grand total	49
Meetings conducted	2
States	1
Miles traveled	500

27. Rev. J. W. Jordan, Illinois.

Services held	120
Sermons preached	40
Addresses delivered	50
Confessions of faith	1
Baptisms	40
Relation	32

Grand total	73
Meetings conducted	4
States	2
Miles traveled	1,000

28. Rev. F. P. Young, Louisiana.

Services held	50
Sermons preached	75
Addresses delivered	62
Confessions of faith	20
Baptisms	135
Grand total	155
Meetings conducted	3
States	1
Miles traveled	300

29. Rev. J. W. Fugan, Texas.

Services held	150
Sermons preached	187
Addresses delivered	32
Confessions of faith	78
Baptisms	117
Relation	52
Grand total	247
Meetings conducted	5
States	4
Miles traveled	1,500

30. Rev. W. M. Anderson, Texas.

Services held	225
Sermons preached	80
Addresses delivered	30
Confessions of faith	8
Baptisms	98
Relation	58
Grand total	154
Meetings conducted	7
States	1
Miles traveled	2,000

31. Rev. W. M. Burney, Florida.

Services held	50
Sermons preached	75
Baptisms	260
Relation	176
Grand total	436
Meetings conducted	10
States	1
Miles traveled	1,000

32. Rev. A. Willbanks, Washington, D. C.

Services held	250
Sermons preached	500
Addresses delivered	150
Meetings conducted	15
States	8
Miles traveled	5,000
Grand total	7,020

Recapitulation.

1.	No. of evangelists on National staff	93
2.	No. of States represented	32
3.	No. of evangelists reported	33
4.	No. of services held	2,989
5.	No. of sermons preached	3,777
6.	No. of addresses delivered	1,736
7.	No. of meetings conducted	773
8.	No. of States in which meetings were conducted	33
9.	No. of souls brought to Christ this year	26,237
10.	No. of miles traveled	67,313

High-Water Marks.

1.	Dr. J. W. White, Louisiana	7,071
2.	Dr. A. Willbanks, Washington, D. C.	7,020
3.	Dr. Moses Williams, Kansas	2,315
4.	Dr. J. W. Bailey, Superintendent, Texas	1,975
5.	Dr. T. P. Smith, Kentucky	1,300
6.	Dr. W. H. Skipwith, Virginia	1,225
7.	Dr. P. Dewitt Perryman, Louisiana	1,126

The congregation stood and sang "Go Preach My Gospel."

Dr. S. E. J. Watson, D.D., Illinois, presented Rev. E. L. Harrison, D.D., of Texas, who selected for a text 1 Cor. 1:18. Subject, "The Preaching of the Cross, the Power of God."

THE PREACHING OF THE CROSS, THE POWER OF GOD.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—1 Cor. 1:18.

The starting point of my remarks is the observation that a slight variation of rendering, which will be found in the Revised Version, brings out the true meaning of these words. Instead of reading "them that perish" and "us which are saved," we may read "them that are perishing" and "us which are being saved." That is to say, that the Apostle represents the two contrasted conditions, not so much as fixed states, either present or future, but rather as processes which are going on, and are manifestly, in the present, incomplete.

Then, I may note that this antithesis includes the whole of the persons to whom the Gospel is preached. In one or other of these

two classes they all stand. Further, we may have to observe that the consideration which determines the class to which men belong is the attitude which they respectively take to the preaching of the cross. If it be, and because it is, "foolishness" to some, they belong to the catalogue of perishing. If it be, and because it is, "the power of God" to others, they belong to the class of those who are in the process of being saved.

We shall best, I think, understand the force of the darker of these two terms if we first ask what is the force of the brighter and more radiant. We understand what the Apostle means by "saving" and "salvation;" we shall understand, also, what he means by "perishing."

If, then, we turn for a moment to the Scripture analogy and teaching, we find that threadbare word, "salvation," which we all take it for granted that we understand, and which, like a well worn coin, which has been passed from hand to hand so that it scarcely remains legible—that well-worn word, "salvation," starts from a double metaphorical meaning. It means either—and is used for both—being healed or being made safe. In one sense it is often employed in the Gospel narratives of our Lord's miracles, and it involves the metaphor of a sick man and his cure; in the other it involves the metaphor of a man in peril and his deliverance and security. The negative side, then, of the Gospel idea of salvation is the making whole from a disease, and the making safe from a danger. It is the removal from us of the one sickness, which is sin, and the one danger, which is the reaping of fruits and consequences of sin, in their variety as guilt, remorse, habit and slavery under it, perverted relation to God, a fearful apprehension of penal consequences here and hereafter, too.

The sickness of soul and the perils that threaten life flow from the central fact of sin, and salvation consists, negatively, in the sweeping away of all of these, whether the sin itself or the fatal facility with which we yield to it, or the desolation and perversion which it brings into all the faculties and susceptibilities, or the perversion of relation to God, and the consequent evils, here and hereafter, which throng around the evil doer.

The sick man is healed and the man in perils is set in safety.

When God saves, he does not only bar up the iron gate through which the hosts of evil rush out upon the defenseless soul, but he flings wide the golden gate through which the glad troops of blessings and of graces flock around the delivered spirit and enrich it with all joys and with all beauties. So the positive side of salvation is the investiture of the saved man with throbbing health through all his veins, and the strength that comes from a divine life. It is the bestowal upon the delivered man of everything that he needs for blessedness and for duty. All good conferred and every evil banned back into its den.

If this be salvation, its precise opposite is the Scriptural idea of "perishing." Utter ruin lies in the word, the entire failure to be what God meant a man to be. That is in it and no contortions of arbitrary interpretation can knock that solemn significance out of the dreadful expression. If salvation be the cure of the sickness, perishing is the fatal end of the unchecked disease. If salvation be the deliverance from the outstretched claws of harpy evils that crowd about the trembling soul, then perishing is the fixing of their

poisoned talons into their prey, and their rending of it into fragments.

"Perishing." It means the disease running its course. It means the danger laying hold of man in peril. It means the withdrawal or the non-bestowal of all which is good, whether it be good of holiness or good of happiness. It does not mean, as it seems to me, the cessation of conscious existence any more than salvation means the bestowal of conscious existence. But he who perishes knows he has perished, even as he knows the process while he is in the process of perishing.

My brethren, it is not my business to enlarge upon such awful thoughts, but the brighter the light of salvation, the darker the eclipse of ruin which rings it round.

Note the Apostle's commission is to preach the cross. Preaching is the authoritative announcement of God's mercy to men in Christ and the demand at once to accept that mercy. It is the heralding, one going from place to place announcing, declaring, proclaiming the Cross. He emphasized that he was to preach the Gospel in simplicity, not with elaborations of human wisdom, or as trusting to the artifices of human rhetoric. He wanted no other power than that which lay in personal connection and simple fulfillment of the duty imposed upon him. He felt that the persuasion and the power of the Gospel lay in its simplicity.

I. The Cross.

Paul felt that his call was to preach the Gospel even in the aspect that men would resist. The Cross was offensive to both Jew and Greek. But he must preach the whole Gospel he had received. He must not hold back the story of the Cross, nor should he preach it in the wisdom of words, lest the Cross of Christ should be of non-effect (void). Do not hide the purposed shame of the Cross in big words.

(1) The Cross stands, among schemes of redemption, just where Christ stands among men.

Christ can't be classified. He does not belong to man's class. We, the Lincolns, the Gladstones, the Huxlies, the Spencers, the Darwins, Confucius, Mohammed, the Russells, the Eddys and fakirs in religion, but you cannot classify Christ. Christ is not explained as a faddist, hero, martyr or an enthusiast, but as God manifest in the flesh. He belongs to no school. He belongs to no race. He belongs to all races and is loved and understood by one as well as the other. He is an international Christ. He is an interracial Christ. He made of one blood all people to dwell upon the face of the earth. His love is bigger than any continent, and wider than all the seas. He does not belong to any age. He is the same yesterday, today and forever. He is from everlasting to everlasting. He is universal. He is the ideal for the human race. He is the one colossal man. The unsurpassed and unsurpassable man; the wonder of every age, race, time and people.

Men try to classify Christ with men, but the greatest men are but foothills, while "Mightiest among the holy and the holiest among the mighty, He has, with His pierced hands, lifted empires off their hinges and turned the streams of centuries and still governs the

world" (Richie). Christ rises up into the infinite majesty and mystery of God.

The Cross is as high above the schemes of redemption as Christ is above men. "Without the shedding of blood, there is no remission of sins."

Paul everywhere confronts the Jew with this Cross. It is almost impossible for us to conceive the horrible shock which this message brought to their self-satisfied natures, unless we remember that the cross in that day stood for exactly what the ghastly gallows, the hangman's noose or the electric chair stand for to-day. It was just as despicable, just as horrible, just as shameful and disgraceful as is any manner of execution of the worst criminal of this day. He said, "Christ died even the death of the cross."

But this shameful, disgraceful cross is to-day the power of God. The Cross once stood for weakness, but now stands for power; it once stood for shame, but now stands for glory; it once stood for **defeat**, but now stands for **victory**; it once stood for **death**, but now stands for **life**.

Turn the wheels of any machinery backward and you will find a grave. Turn the wheels of the government backward and you will find Valley Forge, Gettysburg, Appomattox, San Juan Hill, Manila Bay,—graves without number. Go to New York and Brooklyn Bridge. Who knows how many lives were sacrificed before the first abutment had reached the water's level? Go to the great steel plants and note the underground passageways through which they carry out the dead. Go to the pineries or the powder factories, or the mines or mints—graves of the dead are there. Or take the railroad for an example. Hence, I repeat, turn the wheels of machinery backwards and you will find a grave.

"And this same universal rule holds in the religious realm. Christ died for our sins." "The Lamb slain from the foundation of the world." "He poured out His soul unto death." "The last enemy that shall be destroyed is death." "But this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54). And this victory comes through the crucified, risen, regnant Lord. The Christ of Calvary is "The King of Glory."

"My faith still clings to Calvary;
Where lifted up for you and me,
The Son of God I see;
His precious blood my only plea,
He poured out on Calvary."

(2) The Cross stands first as God's powerful expression of His idea of sacrifice.

I repeat it, sacrifice, not slaughter. Bigoted infidels have blatantly acclaimed that they would not worship a God who would slaughter His Son. Our Saviour gloriously proclaimed, "I lay down my life, no one taketh it from me." He voluntarily took my place. He was wounded for my transgressions. "He was bruised for mine iniquities."

Sacrifice is the biggest expression of love and devotion. "If you love me, keep my commandments." "He hath borne our griefs and carried our sorrows." "God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish, but have the life of the ages."

THE CROSS STANDS AS GOD'S POWERFUL EXPRESSION OF HIS IDEA OF SACRIFICE.

The Cross stands as God's powerful Warning or Danger Signal. Hole in the streets: Red lantern—danger signal. "The soul that sinneth shall die." "And without shedding of blood there is no remission of sin." The Cross is God's powerful danger signal. My friend, you dare not pass that Cross and go on to judgment day with no Christ on the throne for you. The darkening skies, the rending rocks, the falling stars, the shaking earth, the sufferings and death during the sad hour on Calvary, as a danger signal, thunders forth the proclamation, "The wages of SIN is DEATH."

When the government raises troops, builds a great navy, builds mighty forts and fortresses and lays many mines—all these are expressions of danger. So the Cross is God's powerful danger signal. "How shall we escape if we neglect so great salvation?"

(4) The Cross stands as God's power to save.

"There is, therefore, no condemnation to those who are in Christ Jesus" (Rom. 8:1). "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (Jno. 3:17). The word is "Cosmon" in the Greek, the root meaning is "**order**," the present order, applied to humanity, interpret, For God sent not His Son into the organized society to condemn organized society, but that organized society, through Him, might be saved.

The blood of the lamb on the panels of the doors saved the eldest child of Israel on the evening of the Passover. The lamb died for the child, "and the blood of Jesus cleanseth from all sin."

Have you accepted the Lamb of God who taketh away the sin of the world? If the wheat or rye or grass covering a great prairie was on fire and was sweeping ten or twenty miles wide; if you were in the midst of the prairie, how could you be saved? Only one way. Strike a match, start a fire right at your feet, burn off a plot; then you will be standing where the fire has passed, and you need not have any fear, for it cannot burn you. Paul saw that Christ did this very thing with death. At the Cross, the King of Glory started a fire to burn out sin; in other words, he became the death of death, the grave of grave. "He led captivity captive, gave gifts unto men." He destroyed the destroyer and became the end of the end. No wonder Paul triumphantly laughed aloud: "O death, where is thy sting? O grave, where is thy victory?" Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

I saw a picture of a snake in Australia that had swallowed an opossum; he swallowed it head first up to its hips, and his prey was about to suffocate; he dug out through the snake's neck, and when found the snake was dead and the opossum alive. The snake had undertaken too much. So death had taken every man that ever came into the world until Jesus, but when death undertook to take Jesus it undertook too much, and Christ became the death of death, and brought life and immortality to life. When death thought it had swallowed Jesus he dug out and rose triumphantly over death and

the grave. "Because he lives, we also live." He is able to save to the uttermost, all that come unto God through him.

The Cross stands for God's power to save.

My prayer is:

Jesus, keep me near the Cross,
There a precious fountain
Free to all, a healing stream,
Flows from Calvary's mountain.

In the Cross, in the Cross,
Be my glory ever;
Till my raptured soul shall find
Rest beyond the river.

(5) The Cross stands for God's powerful expression of His abhorrence of sin.

The gallows and electric chair stand as the state or government's expression of its abhorrence of murder or traitor. On the Cross, Christ poured out His soul unto death and was numbered with the transgressors, yet He bore the sins of many and made intercession for the transgressor. I do not wonder that rocks rent; I do not wonder that graves were opened; I do not wonder that the sky was darkened for the space of three hours; and that the veil of the temple was rent in twain; Heaven silent for one-half hour; I do not wonder that He cried out: "Eli, Eli, lama Sabachthani (My God, my God, why hast thou forsaken me?)"

Surely He has borne our griefs and carried our sorrows; yet we gone astray; we have turned every one to his own way, and the did esteem him, stricken, smitten of our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. "All we like sheep have Lord hath laid on him the iniquities of us all." The Cross, the Cross.

"Dear, dying Lamb, thy precious blood shall never lose its power, till all the ransomed church of God be saved to sin no more."

The preaching of the Cross is to them that perish, foolishness; but unto us which are saved it is the power of God.

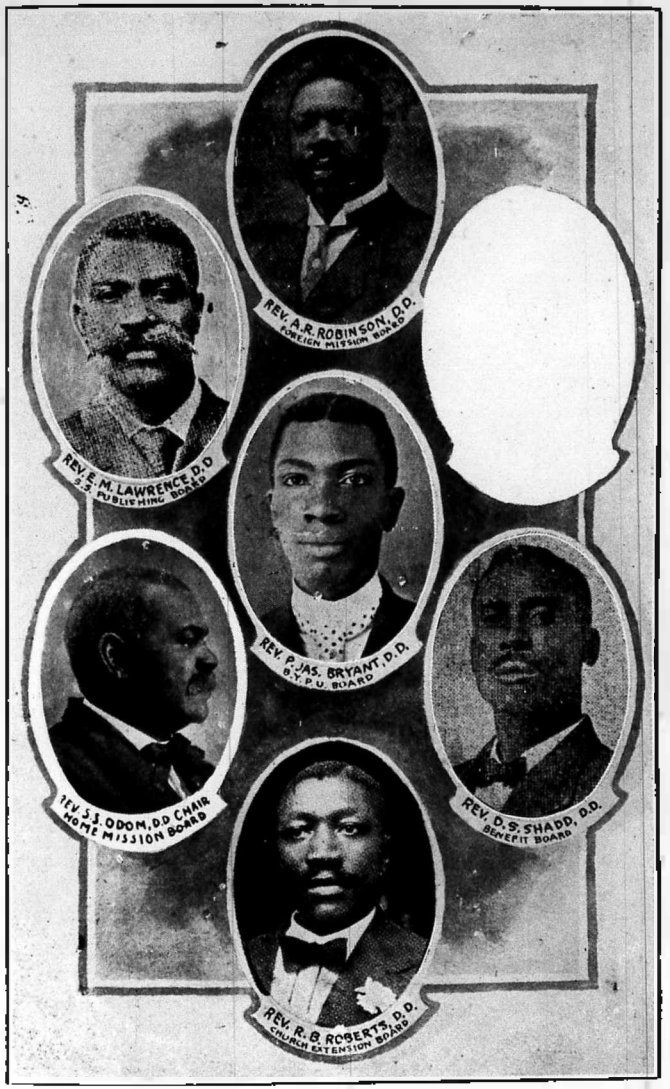
"Preach it."

The preacher delivered a very helpful sermon calculated to stimulate believers to arouse sinners to spiritual activity. The world sin sick and lost.

A great evangelistic message full of fire was delivered by the great preacher and hallelujahs rang out over the room.

Dr. Watson made an urgent and tender appeal for the lost and wandering to come forward, while they sang, "I am coming home."

An offering was lifted for the benefit of the Superintendent, Dr. Bailey, who was closing three years of service, amounting to $75.00. Visitors were introduced. "Blest be the tie" was sung. Benediction by Dr. A. Wilhanks, D. C.



Chairmen of Boards of the Convention.

FIFTH DAY.

Sunday School Period.

Convention opened at 10:30 A.M. in Sunday school. Mass meeting with chorus furnishing musical selections. Classes were instructed by States and the review was made by Rev. J. Francis Robinson, D.D., Massachusetts, Field Secretary of the Publishing Board.

Dr. A. M. Townsend, Secretary Publishing Board, made a very interesting historical survey of the entire field of Sunday school development. Music was followed by prayer by Rev. W. W. Whitton, D.D., Tennessee. An announcement was made by Rev. L. B. Brown, D.D., Los Angeles, Cal. Mail was called by Secretary Hudson. Music. The mass meeting closed. The offering by States was as follows:

Alabama, M. F. Washington	$14.00
Arkansas, R. A. Adams	40.64
Florida, W. M. Pulliam	
Georgia, Wm. Puham	3.07
Illinois, D. S. Horton	75.25
Iowa, R. A. Brayles	2.00
Kansas, Charlie Teal	2.25
Kentucky, W. H. Williams	4.00
Mississippi, Rev. J. A. Marchel	8.05
Missouri, Will Bynum	5.42
Oklahoma, Rev. J. C. Johnson	2.32
Pennsylvania, A. W. Nix	4.00
Tennessee, William G. Walker	2.55
Texas, Rev. L. G. Fanley	3.97

A collection of $22.15 for Mrs. Jackson was taken.

Morning Session, 11:30 A. M.

Devotional services opened with singing "Since Jesus came into my heart." Prayer was offered by Rev. H. M. Smith, Georgia. The choir and Convention united in chanting the Lord's Prayer. The Convention joined in sweetly singing "Come Holy Spirit Heavenly Dove." President L. K. Williams in prefatory remarks, pictured the difference between what the church and the world offered and Dr. I. A. Thomas, Illinois, led in reciting the Shepherd Psalm 23rd. A musical selection was rendered by the talented Madam Madaline Hawkins, Illinois. The singer elected to sing "Deep River" and in a spiritual fervor interpreted this excellent selection to the edification of the hearers, who longed for Canaan. A prayer was offered by Rev. S. S. Odum, Arkansas, preforatory to lifting the convention offering for the Benefit Board. A solo was sung by Rev. C. A. J. Mallory, of Alabama. Rev. D. S. Shadd and Dr. W. J. Graham urged a liberal offering for the Aged Minister's Fund. "Shine on me" was led by Dr. Graham as the baskets were being passed. Offering, $167.00 was taken.

Musical selections continued and Dr. J. R. Matthews, Alabama, led us into the presence of Jehovah and made intercession for us. Rev. Durham, Tennessee, rendered a solo, "I'm going through." In

well chosen words, the President presented Rev. L. P. Pinckney, D.D. Georgia, to preach the annual Sunday morning sermon. The preacher selected for a text the 1st chapter and the 27th verse of Philippians and spoke as follows:

Unity, Harmony and Cooperation.

"That ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Phil. 1:27

The faith of the gospel is the gospel itself, which is so much a matter of faith, which is recorded by faith, and held by faith; not of faith without facts, or reason, but of faith based upon both facts and reason; faith in Christ, the historic Christ; in what He said; in what He did; in what He was; in what He is. Christ Jesus as thus standing before the world; as to-day vital in the world; in human life and society; in the great proofs of redemption which are going on, under the agency of His word and Spirit. This is the gospel. Not a thing of ancient history, of Bethlehem and Calvary and Olivet alone, but of the living presence. This is the gospel and we are to receive it by being in Him; embracing the truth as it is in Jesus, surrendering our wills to His will; by a practical acknowledgement of His authority. **And this is faith:** an intelligent, personal commitment of ourselves to Him. And so this is called **"the faith of the gospel."**

The general thought in the text is that the gospel is here to stay; that it is to be maintained and advanced. This is assured. It was from the beginning. There is not one word of doubt about it in all the New Testament records. In his **darkest** hours, **Christ** was as **confident** of the **success** and **triumph** of His gospel, as when the multitudes flocked to hear him. Of His death he said, "Except a grain of corn or of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "And I, if I be lifted up from the earth, will draw all men unto Me." Without a falter in His account He gave His last commission to the five hundred, "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 always, even unto the end of the world."

The gospel which we possess, my brethren, and with which we are instructed, is not an **experiment**. It passed through the test when Jesus rose from the dead and became the most solid reality of human history, when he ascended into heaven. These are among the first principles that all Christians hold. The more specific thought in the text is that this gospel is to be maintained and advanced in the world, not by miracles, but by man; by a divine power, to be sure, but working in and through man in the exercise of such human wisdom and appliances as leaves the will intact, and all our faculties free; and so makes us responsible in this matter.

The **working power** of God, **in personal salvation;** in the salvation of those around us; in giving assurance that the gospel will ultimately triumph in the world, is not of such a kind, nor applied in such a way, as to relieve us of our part and responsibility in this matter.

One thing further the text implies, that the gospel has entered a hostile world. That it encounters opposition, which obstructs its

progress. This is found in individuals' hearts and in society at large. The exultation that ye stand fast, striving together recognies this **fact.**

But the chief thought in the text is this; and it is **especially appropriate** to us to-day. The **way** in which the gospel is to be maintained and advanced in our church, our conventional life and progress.

1. **By standing fast in the faith of the gospel.**

To do this we must have just views of what the gospel is, at least, in its great outline, viz.: the person, teaching and work of Jesus Christ; His suffering and death in our behalf, bearing our sins, becoming a propitiation for them, His resurrection from the dead.

Repentance for and renunciation of sin; faith in Christ as bringing man into saving relation to Him, and an upright and godly walk which answers to this faith, is the fruit of it, and which separates the believer from the world. This is **fundamentally** and **practically** the **gospel;** the faith of the **gospel** in which we are this morning exhorted to stand fast, to stand firm. This exhortation was needful then because the gospel was new. It is needful now for the opposite reason, because the gospel is old. This may seem strange, but it is true.

There is a tendency on the one hand to be shy of what is new; and on the other hand to be tired of what is old. This latter fact is especially true today. And both these tendencies hinder man from standing **fast.**

There is too much that is new to-day in religious things, and not in religious things only, but in all things and over all fields of thought. New truths are brought to light in science, which gives us new and enlarged conceptions of God in nature, His methods of work; and this has led to inquiries in morals and religion; and awakened a great deal of fresh theological thought, some of which is helpful and some mischievous. Much of which goes to modify or to unsettle old forms of belief. And it comes to this: that there is to-day an unloosing in that firm steadfast grasp on religious belief and formulas which the fathers had. Allow me to persuade you to go back to the old principles and practice of the fathers. Now, if we are over eager for the new, there is danger that we let go much that is valuable in the old, and if we set ourselves against the new, that would be shutting our eyes to light which God has, all through the ages, been letting in upon the world and upon the souls of men. What, then, are we to do?

We are living in our own age, and not the age of our fathers. We must take the means of our own age and time and meet the responsibility of to-day.

There are certain great truths in religion, **simple, self-evident, fundamental.** They are in **morals** and **religion** what the multiplication table is to mathematics, what axioms are to geometry, what the cardinal virtues are to life. These never change, however far we may go on, whatever **light** may be thrown upon the matters to which they belong.

And it is upon these fundamental, vital facts and truths which underlie the **faith** of the **gospel,** and which are its **life** and **power,** and to which I have already alluded, it is by these that we must **stand fast,** redemption through Jesus Christ from the condemnation and power of sin in this world and the next; repentance of sin in the heart and a turning away from it in life, faith in Christ and

obedience to him, the Bible as the rule both of faith and practice. By these we are to stand fast, whatever changes in human opinions may take place, whatever new interpretations or new theologies may come in vogue.

A church that swerves from these ceases to be the church that Christ builded on the Rock; forfeits the right to be called a Christian Church, and it is only as we stand by and stand for these central doctrines of grace and set them forth in our lives before the world, that "the faith of the gospel" can be maintained. These are the bases of holy faith.

And then, 2nd. This is to be done unitedly and cordially, "That ye stand in one spirit with one mind, striving together for the faith of the gospel." And here we get the true church idea, a united standing, standing together in one spirit with one mind. This makes a New Testament church. A body of believers standing fast in the faith in one spirit. Here we have the fellowship of the church, the brotherhood of the church, the union in which there is strength, a church united not in social relations, not by similar taste or culture, not to maintain some society standard, but stand fast in one spirit for the faith of the gospel. This is the body of Christ in which he dwells, this is the spiritual house, built of spiritual stones. This is the Church of Christ, which the gates of hell shall not prevail against.

"In one spirit," such a church has the unity of the spirit. The one divine spirit abides in it, works by it and through it.

Whatever diversity of gifts, of talents, of education, or order of intellect, this one spirit uses them all, works by and through them all to the building up of the church itself, in love and so in power.

"And with one mind." That is, one purpose, one aim, thinking the same thing, so far as these bottom facts of faith are concerned, and the order, the vigor, the prosperity of the church in upholding and making known the faith of the gospel.

In minor things there should be freedom, there must be freedom. Christianity is soul freedom. Christ calls His people into liberty, and they are exhorted to stand fast in the liberty wherein Christ has made us free.

The Church of Jesus Christ is not a prison. But Christian liberty is not license. There is no warrant for looseness of doctrine or disorder in the freedom of faith. And a church loose in doctrine, loose in discipline, can never prosper. It vacates the elements of prosperity which are the presence of the Holy Spirit and the favor of Jesus Christ. Let's stay under the guidance of the Holy Spirit.

I now pass to the last, but most important clause in the text: "Striving together." Here we pass from united standing to united moving; from the attitude of resistance to whatever we may encounter about us, to positive aggression in Christian work.

And the word here used by the Apostle is very energetic, striving together—wrestling fellow athletes, in our Christian endeavor for the faith of the gospel. A firm standing together prepares a church for a vigorous movement together. The marshalling of the army, the drilling of the soldiers, prepares for the conflict.

Let us come face to face with the word of God to you, "that ye strive together." This calls for a waking up from spiritual indifference, spiritual idleness, from the religious inactivities into which we so often and easily fall, and to renew our strength, and unite our energies to maintain the Cause of Christ with which we have united.

This is the word of the Lord to you as a convention; this is what the Lord would say to you this morning; this is what you need to hear and give heed to at this time. There is enough of resource in this Convention, with the blessings of God, to maintain with vigor and to advance with power, all the real interests of this Convention—spiritual, social and financial. You know this by what God has done for you when you have been earnest and united, "striving together for the faith of the gospel." Our great National Convention, our National Baptist S. S. and B. Y. P. U. Congress, our great churches prove this statement to be true.

The numbers who have been led to Christ and brought into the church by his blessings on the word preached in answer to our prayers prove this to be true. Never in all history have God's blessings failed us as a church, when we have stood fast in one spirit and in one mind, striving together for the faith of the gospel. And what is more, just as surely in the future as in the past, it never will, if we will trust Him.

You have but to take this message which I bring you to-day from the Lord and put it into practice in order to hold this Convention right up in the attitude of progress and prosperity which the needs of this progressive age demand of you. May the President be faithful to do his work; be the overseer of this great National Baptist Convention, and feed us with the Word of God, instruct, encourage, exhort, entreat, rebuke with patience and all long-suffering.

Let the other officers whom the Convention has called to places of trust and responsibility be faithful in filling their places and doing their duty at all times and under all circumstances.

Let the president and instructors in the Sunday School Congress feel how great and precious is the work which God has called them to, and then leaders in our church and conventional work stand fast in one spirit; and then with them the brethren of the National Baptist Convention and the Women's Auxiliary as a body "striving together" in practice as well as in doctrine.

Let our fellowship be brotherly, and Christly, let our devotions be full and filled with the spirit, enter with a new zeal and purpose into the conventional work; meet faithfully the conditions of which God's blessings are pledged, and there are far better things for us in the future.

"Striving together" means more than praying and singing, more than reading our Bibles and holding our places in the church, more than theoretical soundness in doctrine. It includes all things necessary to maintain and advance the gospel: Christian education, ministerial education, building high schools and colleges, planting churches, building houses of worship.

It calls us to do all that is necessary to make and keep the church prosperous. It takes in the wholesome, faithful disciplines of the church which shall aim to keep it up to a Bible standard. It takes in the pledges we have made in our church covenant, it takes in the financial condition and welfare of the church, and as our obligations as touching these; it takes money as we know to carry on the work of God in the world. This God's appointed way and "striving together" includes the giving of money to the Cause of Christ, and thereby advancing the faith of the gospel as well as prayer.

The chief reason why churches grow weak and discouraged and faint is for lack of united standing together and united striving for

the faith of the gospel. The devotions, the discipline, and the finance are left to a few members. Many of the members feel little or no responsibility. How many churches all over this country, which are weak and discouraged, are utterly failing on this account. The members are not striving together for the faith of the gospel.

United effort on the part of God's people in faith and practice and brotherly confidence in the condition of God's blessings upon them. In this respect the church falls in with the laws that govern all things in this world, the laws of combined energy and associate power. This is one of the purposes for which the Church of Christ was organized; as a means of combining the activities of Christians, to maintain and advance the faith of the gospel in this world. This we should do; God would have us do, not only unitedly and vigorously, but courageously. Courage! There is success in courage. Courage is a winning ability. Despondency leads to defeat.

Do you know of any place where work is so remunerative, in a large view, as in the Church of God? Stop and think. Search the annals of history. All human welfare is associated with the Church of Christ and the faith of the gospel, temporal prosperity, social purity, knowledge, virtue, civilization and learning.

Do you know of any work and field where men "striving together" spend money, make sacrifice, which brings such sure and satisfactory returns as in the Cause of Jesus Christ?"

A very masterly sermon was delivered by the man of God as he stood as Heaven's representative in a world of sin and woe.

Prayer by Rev. G. L. Thornton, D. D., Alabama. Mrs. Nellie Hill of Illinois, captured the Convention with a sweet solo. Announcements of Foreign Mission Mass Meeting by Dr. East and of the B. Y. P. U. by Dr. E. W. D. Isaac were made.

Executive Board meeting at 8 a.m. at Central Baptist Church, Dr. G. E. Stephens, pastor. An offering was lifted for ministers who have lost their money, amounting to $16.92.

The chorus sang "Just think of His Goodness." The Convention will meet at Central Baptist Church, Washington and Ewing Streets for final sessions Monday morning for its sixth day's work. Benediction by Dr. R. T. Pollard, Alabama.

Afternoon.

With Rev. J. M. Moses presiding, the Missionary Mass Meeting was called to order at 3:45 p. m. The chorus sang, "Meet Me There." Dr. W. A. Harrod, Pennsylvania, read Acts 1:1-14, for a Scripture lesson. Rev. Thos. H. White, D. D., New Jersey, led in prayer. The vast audience stood and sang, "Go Preach My Gospel." Dr. Moses called upon Secretary Dr. J. E. East to present the speaker of the afternoon, Rev. W. C. Brown, Pennsylvania. Dr. Brown spoke as follows:

"HOW TO STIR THE LOCAL CHURCH TO MISSIONARY ACTIVITY."

The most dominant institution in the world for the uplift of mankind is the church, and the one influential medium figuring in this uplift movement is the Gospel.

Recent years have seen some change of emphasis in the motives which prompt men to engage in the foreign mission enterprises, and

the church of to-day needs to be stirred to this all-important duty of giving the Gospel to the world. He who has knowledge that is essential to his fellowmen is under obligation to convey that knowledge to them. It makes no difference who those men are, or where they live, or whether they are conscious of their need, or how much inconvenience or expense we may incur in reaching them. The fact that we can help them is reason why we should help them. We have the revelation of God which is potential of a civilization that benefits man, an education that fits him for higher usefulness, a scientific knowledge that broadens his powers, a medical skill that combats diseases and, above all, a relation to Jesus Christ which not only lends new dignity to this earthly life, but saves his soul and prepares him for eternal companionship with God. Therefore, we must convey this Gospel to those who have it not, so that intelligence and light might spread over the earth.

The missionary spirit can only be stirred in the churches in proportion as we have missionary pastors in the pulpits. For by his sermons the pastor can bring the subject before the largest number of members. Experience has taught that a strong public presentation of the subject by the one to whom the members look for guidance in all things spiritual is the best means of making a deep impression on them. Preaching missionary sermons should be an important part of our missionary activity. In view of the magnitude and importance of the theme, its living interest, and the wealth of material, it would seem that there should be not less than four sermons each year devoted to world-wide missions.

The object of missionary sermons is quite as important as the subject. It is to ground Christians in the deep-seated principles which underlie the missionary enterprise to present the facts to them, to educate them as to their duty in their particular day and generation and to inspire them to action. Has any pastor been known to fail who developed a missionary spirit in his church and gave himself with undiscourageable resolution to the realization of those objects? Wherever a pastor is found who devotes the same quality of thought and the same amount of time to work on his sermons on missions as he does other subjects, one does not hear complaints about lack of missionary interest in the church. When the subject fairly lays hold of him, his convictions and devotions will become contagious and everyone around him will become imbued with the missionary spirit. This sufficiently explains why some pastors of ordinary ability are achieving larger results for missions than certain others of conspicuously greater talents and larger opportunities.

The missionary program is such an important one that God sometimes changes conditions to aid in its prosecution. China was made to realize her downfall by rejecting the Gospel through the medium of war. God sometimes removes pastors from fields where they can be of immense service in helping to spread the Gospel over the earth and sends them to fields of limited opportunities, so as to teach us the lesson that He putteth down one and lifteth up another in order that His program might go on. If the pastor is thoroughly furnished for leadership, he can achieve good results with almost any method. And even the most approved methods are dependent for their highest efficiency in action on being wielded by one who is competent.

The pastor should have a definite plan in his church to improve his own efficiency as a missionary teacher and leader, as well as his members. As missions is the chief end of the church, one of the chief aims of the pastor should be to have a systematic missionary program in the church.

The impression that the church is not doing her duty with reference to the use of the money in the world's evangelization is deepened when we consider how little is given by Christians to this object. Many of the churches in our denomination are giving on an average one cent a week per member. The heathen world cannot be saved on a few paltry pennies. The situation on the mission field calls for the expenditure of very much more money. The fields are fully ripe. Workers are ready to go. Yet in the face of such an unprecedented situation as this, many members continue to give their pennies. It is far better that we cease praying for opportunities and workers unless we determine to adopt a system in our gifts for this worthy cause. It was reported at the Volunteer Convention in Toronto, a few years ago, that in four of the leading denominations of America there were 12,000 churches that did not give anything for the extension of Christ's kingdom in heathen lands. At the conference of officers and members of the Missionary Boards of North America in 1912, it was shown that during the preceding year eleven representative denominations paid out for parish expenses, $45,700,000; for home missions, $5,138,000, and for foreign missions, $2,442,000. In other words, although the need abroad is vastly greater, being several hundredfold more extensive, they gave less than one-twentieth as much to foreign as to home work.

Brethren, how long will the heathen rage, and the people imagine vain things? The condition of mankind the world over is one of shame and pity. The needs of the foreign fields to-day are greater than they have ever been. Foreign powers continue to oppress the heathen, adding misery to shame and darkness. God is calling the church in clear tones to her duty. Systematic instruction to our members, systematic givings to our boards will do much to overcome such perils to our church life and efficiency as selfishness, narrowness of view, contracted sympathies, and indifference and apathy concerning the extension of the kingdom of Christ.

Each church needs something to live for apart from itself and its own local work. Without a shadow of doubt the vitality of the church depends on its being missionary. The missionary work is the circulating blood of the church, and as the blood will lose its vital power if it never flows forth to the extremities, but curdles at the heart, in like manner will a church become dead in its entirety if the missionary program is not advanced above everything. This explains why some churches are suffering atrophy and why others have an expanding and abounding spiritual life. The missionary movement has within the present generation achieved greater results, according to numerical standards, than during the preceding three generations. The teeming activities of the world to-day are results of the missionary program. Give the heathen world the Gospel, and civilization is advanced a hundredfold in Christian lands; deny it to the heathen lands, and our activities in church and state become stagnant pools. If we do not give Christianity to the multitudes in Asia, Latin America and Africa, who have lost faith in their old religions and superstitions, their minds will be occupied soon with ideas which may be even more difficult to remove than their former faiths.

Of all the methods and agencies employed by the church to win the non-Christian peoples, none has been more potent than medical missions. The fact that we have to-day nearly 1,000 medical missionaries carrying on work at 963 hospitals and dispensaries, and extending their helpful ministry each year to fully 3,000,000 patients, indicate how extensive a factor this one method has become. But still there comes a cry from afar, describing conditions unheard of, diseases the most malignant, superstition the most hideous, all the result of lack of means and missionaries to continue in this work. O brethren, can't you hear the bugle call of eternity to the church? Awake, awake, put on thy strength, O Zion! God wants the church to bestir itself in her full strength and power and carry out the mandates of Heaven in saving a lost and perishing world.

Christ's reign upon the earth is dependent, in a large measure, upon the glorious prosecution of the missionary program. The forces of evil must be conquered. The heathen cause must be heard and answered by the Christian forces of the world, and the church must bestir itself with a new zeal to send help to those who need the Gospel of light and peace. No one can measure the missionary power and possibilities of the church and pastor. It is deeper than the need of education concerning Christ's program for the world, deeper than the need of money for the maintenance of the late World War, deeper than the need of workers, even more fundamental than seeking to spiritualize the church, is the need that the pastor himself preserve and ever expanding spiritual life and give himself unselfishly to the great mission of world-wide evangelization.

Oh, help. Oh, pity! Oh, save!"

Dr. Moses introduced Dr. W. J. Graham, Pennsylvania, who explained, "How I Made My Church a Missionary Church." Dr. J. D. Bushell sang a solo, to the delight of all. Mrs. Givens spoke on "What I Saw in Africa." Rev. M. H. Jackson, Texas, related his experiences and work for the board on a tour of investigation in Africa. A very solemn and touching tribute was then paid to the loving memory of the late Miss E. B. Delaney. This was followed by the song, "Waiting and Watching for Me." Miss Della Harris spoke briefly but interestingly of the Borroughs Industrial Mission, Africa, where two and a half years of her useful service had been spent. Dr. Prowd spoke enthusiastically of the work in Central and South America. Especially Costa Rica, where nearly two years have been spent in building up our missionary work. The outgoing missionaries were presented by Secretary East. Rev. Mggamgo, nine years in training, leaves for South Africa. Rev. Stewart made remarks preparatory to leaving. Mrs. S. W. Layten, President of the Women's Convention, was presented and gave a helpful talk. Dr. L. G. Jordan, the Secertary-Emeritus of the board, arose and was given an ovation. He told of extraordinary efforts to arouse interest locally. Dr. East made an appeal and explained the monthly system.

Dr. W. J. Graham, Pennsylvania; Dr. W. H. Jernigan, District of Columbia, lifted an offering of $628.64. Music by the chorus.

Mrs. Haynes, Tennessee, sang a solo.

A motion prevailed granting the Bethesda Church, Newark, Dr.

T. H. White, privilege to pay the last $100 on Dr. Amiger's American passage. "O Think of His Goodness to You," was sung as the closing number.

Closed for B. Y. P. U. exercise.

Benediction by Rev. W. F. Graham.

B. Y. P. U. Mass Meeting.

The B. Y. P. U. Mass Meeting was called to order at 6:40 o'clock, with Chairman P. James Bryant, presiding. Rev. E. W. D. Isaac, D. D., conducted inspirational singing and taught songs from Gospel Pearls, "Twill Be Glorious," "No More Good-bye," and "No Wonder That Way Is Bright." "Jesus For Me" was the final number of the devotional exercises.

Dr. Bryant made brief remarks upon the work and method of the dean, Dr. Isaac, in conducting devotional exercises. Dr. S. E. J. Watson, Illinois, explained in a very helpful and practical manner the value of Bible study and the use of the B. Y. P. U. quarterly.

Mrs. H. K. Hill, Florida, explained the method of using the Junior Quarterly, and urged the importance of child training. Rev. D. W. Cannon, D.D., Georgia, discussed "Our Bible Work and the B. Y. P. U. a Missionary Force," in a very suggestive way. An address was delivered to the satisfaction of the great Convention by Dr. A. J. Stokes, Alabama, upon "The Origin and Foolishness of 'Zooning' in Negro Preaching."

The B. Y. P. U. as a doctrinal agency was discussed by Dr. W. H. Moses, New York. Dr. W. F. Graham made the closing talk. Prof. Augustus Price, Texas, recited a poem to the delight of the audience, "The Hive or the Honey." Mrs. Hill, Illinois, furnished a musical number to vary the program. President L. K. Williams made remarks impressing upon the members to make a large representation at Hot Springs, June 18-23. An offering was taken to the amount of $77.57.

Lepediction, Rev. P. James Bryant, D. D., Georgia.

Night Session.

The Convention reassembled at 8 o'clock with Vice President W. M. Taylor presiding. After devotions, announcements by leaders of the different state delegations were made. President Williams announced the meeting of the Executive Board for Monday at 8 o'clock a. m., Central Baptist Church, Dr. Geo. E. Stephens, pastor, and the closing sessions of the Convention on Monday at the same place.

The chorus sang, "Just Think of His Goodness to You," when Rev. W. P. Offutt, Kentucky, offered prayer. "What a Friend We Have in Jesus" was sung by the chorus. Rev. R. M. Caver, D. D., Arkansas, was presented in fitting words by President Williams, to preach the annual Sunday night sermon.

Dr. Caver led the Convention in singing, "Oh, God Our Help in Ages Past," and after prefatory remarks, selected as a text Luke 19:40: "If these hold their peace the rocks would cry out."

The message was a rare and rich treat, furnishing food for soul development and easily stamping Dr. Caver as a great expounder of God's Word and one of the great preachers of the Convention.

Rev. U. S. Keeling, D. D., Texas, led us to a throne of grace; then Miss Hattie Spikes, New York, sang "The Great Judgment Morning" very effectively.

Rev. R. B. Roberts, D. D., of the Church Extension Board, made an appeal for an offering. Dr. Moses presented the claim of this board. An offering of $20.40 was taken. A vote of thanks was tendered both to the citizens and the police officers and the local committee for their consistent courtesy and hospitality.

Benediction, Dr. E. B. Topp.

SIXTH DAY—Central Baptist Church.

The National Baptist Convention met at above named place at 10:30 a.m., for the closing session, with Dr. W. M. Taylor, Vice-President, presiding. Devotions were conducted by Rev. L. A. Perkins, West Virginia, who read Romans 12th chapter as the Scripture lesson, and sang, "I Am Not Ashamed to Own My Lord." Prayer was offered by Rev. Underwood. Several sentence prayers were said and all joined in singing, "What a Fellowship."

"The Uplifted Christ" was the theme of the morning. Several spoke on this topic and the Convention received inspiration for the business meeting. A brief service of song followed and we were ready for the address on "The Risen Christ on Promoting Interracial Peace and Harmony," by Rev. U. S. Keeling, D. D., Texas.

"Prosperity is most permanent and abiding when all elements of that nation are at peace one with another.

Peace between the races lies in large measure in toleration Political, Scientific, Philosophical and Religious.

The subject above assigned me is of grave import, freighted with significance. It involves an issue which is not solved, nor will it be solved, until the relation which now exists between the races is based on that moral "whatsoever" growing out of the ethical rule given by the "Risen Christ" for the government of men. "Therefore, all things whatsoever ye would that men should to you, do ye even so to them." Matt. 7:12.

THE GOLDEN RULE

Sweeps the whole range of human relationship, racial and interracial, national and international world and interworld. It is the little leaven so much needed to leaven the whole lump of America's cosmopolitan citizenship, and the various realms of human endeavor, Economic, Civic, Industrial, Political and Religious.

It is the one and only panacea for all the ills of mankind. It is in truth a cure-all, invented by the Divine Apothecary. It is the priceless prescription written and recommended by the "Great Physician" as a result of his thorough and searching investigation, inspection and diagnosis of the moral nature of man. Aided by the powerful X-Ray of omniscience he explored the source and origin of the maladies of mankind, and offered the "Golden Rule" as the antidote.

THERE MUST BE A STANDARD OF RIGHTEOUSNESS

Not fixed by man, but by the Supreme Being. Obedience to the will of God must be primary and paramount. It is God's will we must obey and not the will of man. To this all races must agree.

Any peace and harmony between the races to be permanent and beneficial must be agreed upon by representatives of all parties concerned. The agreement must be mutual, and that mutuality must be based upon righteousness—that righteousness which makes sacred the rights of every man.

THE SUM MAXIMUM

This is the sum maximum of all ethical science. To add to it, or to take away from it would be a gross violation of the "Golden Rule" and will lead to endless misunderstanding, strife, contention and confusion.

Then the solution of all interracial ills must be measured by that sense of conscience, unimpaired, emanating from that innate rule of human duty based upon moral obligation.

THE STRONG MUST BEAR THE INFORMITIES OF THE WEAK

There can be no peace and harmony between the races, if the stronger races persist in exploiting the weaker races. If the ignorant is cheated by the wiles of the clever and the strong, if capital takes undue advantages of labor, if the "down-and-outs" are victimized by the "upper tens," if the rights of one element of a nation are granted and those of another are denied, if the natural and legitimate ambitions and aspirations of one race are encouraged and those of another race are discouraged and crushed, if any individual or race is deprived of the opportunity to cultivate those innate powers, and to exercise the divinely bestowed prerogatives and rights intended to be developed in the rounding out of good citizenship, then there can be no peace and harmony. For the denial of freedom and manhood rights is the basis of unrest, irresponsibility and discord.

A COMMON AGREEMENT

There is a common agreement amongst reasonable men that the individual, the race and the nation ought to strive after justice.

Respect for the rights of others must be acknowledged as the starting point of all harmonious relations between individual races or nations. The teaching of the "Risen Christ" is emphatic on this point. And refuses to give place to those theories of life which make personal gain the only dominant motive in human conduct.

PEACE AND HARMONY

If peace and harmony ever become the realities of our human life, it can only be done by the labors of men, not by any momentary transformation, not by the edict of any earthly power standing for a moment on the crest of the world's wave, but by the purposed effort of those who have found a leader in the "Risen Christ." Then will antagonisms and the bitterness of an existing situation be subdued.

A UNIVERSAL KINSHIP

There must be that larger sympathy and love which seeks a universal kinship. For there is nothing common or unclean to the true disciple of Jesus.

Geographical boundaries are transcended by an affection which sees in all men children of a common father. Nationality is recognized as an agent in the divine counsels, but not as the ultimate reach of the human spirit. Vain as the dream of a united humanity may still appear, it has gleamed before the best souls of history as the goal of human effort.

The nation is not an end in itself. It is an instrument towards the attainment of a greater end.

That end is the enfranchisement of mankind. The making of all men members of a fraternity wide as the world and as all embracing as the light of the sun.

As the principles of the kingdom of the "Risen Christ" come to dominate society, races, nations and government will gradually assume the position of leadership in love and service and instead of jealousy, of a growing race into larger life and better service. Each race or nation will feel itself stronger in the growth of other races.

This ideal is not necessarily very far away, as history and progress reckon time. The most powerful countries of the world are becoming Christian in spirit, and the great nations have federated to abolish war and promote the works of brotherhood and peace.

MANKIND WILL PROGRESS

With more rapidity towards the goal of peace when they decide to employ and make full use of the counsel and kind offices of the "Risen Christ" and Prince of Peace. The need for harmony and peace between the races was keenly stressed and accentuated by the

rcent World War, when cannons, submarines, bombs and battleships spoke the supreme language, and rifles and machine guns argued in the defense of liberty and freedom before the bar of human opinion.

THE RISEN CHRIST WAS ON THE SCENE

During those days of unparalleled horror and bloodshed when millions of earth's choice sons were paled in death. Days in which world wrecking events transpire before the eyes of a dazed and wondering civilization.

The "Risen Christ" was on the scene. Held a mass meeting in France, the cradle of liberty, and nations waited on their knees before His throne.

He initiated a program and designated Himself as Master of Ceremonies. Men from every clime and country were taught the great lesson of the ones of the human family.

And we would, at this time, be further on the way toward universal peace if, at the end of the World War, the "Risen Christ" had not been denied a seat at the Peace table by the "Big Four" in Paris.

The world's quartet repudiated heaven's Holy Trinity. He was there to guarantee the world a just and lasting peace, based upon the Golden Rule. A peace more lasting and enduring than the league or covenant of nations. He promises: "'I will make an everlasting covenant with you, even the sure mercies of David."

He witnessed the organization of the council and the election of an unbeliever as its president. He was denied both voice and vote. He saw the most august human council of all the ages opened without mention of God from peramble to perioration.

His signature was not solicited. It, therefore, failed to meet the need for which it was devised. However, the fact remains that all which endures or counts on earth, when placed in the scales of justice, must be O. K.'ed in heaven.

The age long call of the "Risen Christ" to the nations for a peace conference is still rumbling through the centuries. "Come now and let us reason together." His promise is, "My peace I leave with you."

Oh, may the dove which has strayed from the ark of human relationship return and lift anew her olive branch over all mankind."

Rev. R. T. Pollard, D. D., moved the publication of said address for distribution as convention literature. It was a splendid address. The motion was unanimously adopted. Dr. E. M. Lawrence, chairman Publishing Board, was presented by the presiding officer, Dr. Taylor, who in turn introduced the Corresponding Secretary, Dr. A. M. Townsend, to make the report for the Board.

TWENTY-FIFTH ANNUAL REPORT OF THE SUNDAY SCHOOL PUBLISHING BOARD, NATIONAL BAPTIST CONVENTION, U. S. A.

Brethren:

The Sunday School Publishing Board begs to submit herewith its general annual report:

At the meeting of the National Baptist Convention, U. S. A., in Chicago, September, 1921, the following were elected as members of the Sunday School Publishing Board:

Rev. J. H. Wrenn, Alabama
Rev. R. N. Hall, Alabama
Rev. R. A. Adams, Arkansas
Mrs. P. Hubert, California
Rev. G. W. Henry, Colorado
Rev. J. B. Green, Florida
Rev. L. P. Pinckney, Georgia
Dr. L. K. Williams, Illinois
Rev. G. W. Ward, Indiana
Rev. F. K. Nicholson, Iowa
Rev. W. H. Young, Kansas
Rev. C. H. Parrish, Kentucky
Rev. H. C. Rosa, Louisiana
Rev. W. J. Winston, Maryland
Rev. J. Francis Robinson, Mass.
Rev. J. H. Mastin, Michigan
Rev. T. J. Carr, Minnesota
Rev. W. L. Varnado, Mississippi
Rev. C. T. Stamps, Mississippi
Rev. A. B. Washington, Miss.
Rev. J. M. Booker, Missouri
Rev. W. F. Botts, New Jersey
Rev. J. D. Bushell, New York
Rev. S. N. Vass, North Carolina
Rev. J. B. Pius, Ohio
Rev. J. W. Shaw, Ohio
Rev. A. M. Johnson, Oklahoma
Rev. W. H. Moses, Penn.
Rev. H. M. Moore, S. Carolina
Rev. E. M. Lawrence, Tennessee
Dr. A. M. Townsend, Tenn.
Rev. A. D. Hurt, Tennessee
Mr. S. P. Harris, Tennessee
Rev. W. W. Whitton, Tenn.
Rev. E. M. Seymour, Tenn.
Rev. A. L. Bartlett, Tenn.
Rev. R. T. Scott, Tenn.
Rev. J. E. Knox, Texas
Rev. Geo. W. Harts, Utah
Rev. B. Terrill, Virginia

OFFICERS.

The following are the officers of the Board:

Chairman	E. M. Lawrence
Vice Chairman	R. A. Adams
Corresponding Secretary	A. M. Townsend
Assistant Corresponding Secretary	S. P. Harris
Recording Secretary	C. T. Stamps
Assistant Recording Secretary	E. T. Brown
Treasurer	Wm. Haynes

BOARD OF DIRECTORS.

The following are the members of the Board of Directors:

Rev. E. M. Lawrence	Nashville
Rev. A. M. Townsend	Nashville
Mr. S. P. Harris	Nashville
Mr. E. T. Brown	Nashville
Rev. Wm. Haynes	Knoxville
Rev. E. M. Seymour	

Rev. W. W. Whitton ..... Memphis
Rev. A. L. Bartlett ..... Memphis
Rev. R. T. Scott ..... Memphis

EXECUTIVE COMMITTEE.

E. M. Lawrence, A. M. Townsend, S. P. Harris, Wm. Haynes and E. T. Brown constitute the Executive Committee.

A TRIBUTE.

We beg to pause here long enough to pay tribute of respect first, to our crowned chieftain, Dr. E. C. Morris, he who had faith in the integrity, honesty, loyalty and businesslike qualifications of the men placed in charge of the work of our Publishing Board, as well as in the possibilities of its bright future, the travail of whose soul was to see the confidence of the people restored, and a new building erected for the home of the Publishing Board. His anxiety for the welfare of the Denomination and the Race which he served, was a contributing factor to the "high blood pressure," which shortened his days. Though we cannot understand why he should be taken from us at this "crucial time," we bow reverently and devoutly in obedience to the behest of Him whose ways are past finding out, and who doeth all things well.

Second, we would pause here also to pay a tribute of respect to our departed colleague and colaborer, Dr. A. Daniel Hurt. Such recognition on our part is dictated by the filial as well as the ecclesiastical tie which bound us to our brother—his having been a faithful and loyal member of our Board and Executive Committee until his death. He stood hard by his conviction for the right. He could be depended upon in a crisis. He was a giant not only in stature, but in his devotion both to his friends and to the best interests of the Publishing Board and the denomination he served. And now amid the hush and silence of this moment, when tireless memory presents the panoramic scenes of other days of anxiety and wearisome toil in the interest of the denominaton and the Master's Cause—a face and a form rise up before us, and

"We sigh for the touch of a vanished hand
And the sound of a voice that is still."

We cannot mourn for these our brothers; for being such characters as they were, we know right well whither they have gone—and their "works do follow them."

THE GENERAL BOARD MEETING.

On November 9, 1921, the General Board met in the Headquarters of the Sunday School Publishing Board, Nashville, Tennessee, for the purpose of outlining the policy and program for the year. All phases of the work were gone over, and a program of education outlined by Secretary Townsend was adopted by the Board. We have been unable to carry out this program due to the fact that the Board's activities have been directed to the building program of the new home for the Publishing Board as is shown in the report of the Building Committee. We are planning, however, to project our education program this year. The present day activities and progress in Sunday school work make it imperative that we train our Sunday school workers and bring our people up to modern ideas of Sunday school organization and development.

FALSE RUMOR.

While it is not the policy or practice of the Sunday School Publishing Board to follow up false rumors concerning the Board and its operations yet it is deemed wise that we at this time take this means to refute the rumor that is afloat and being used by certain evil designers in an effort to thwart the progress of the Board, or as damaging propaganda. It is being circulated that the Sunday School Publishing Board is now being operated in the same way as the "old Board" or the "Boyd Board" was operated, and that the officers are allowed to do as they please, that the Convention has no control over it, and that according to Tennessee laws under which the Board is chartered, the Convention cannot have control over it. We wish to call attention to the fact that we printed the facts in this matter in detail in our report of last year to the Convention, and the same was accepted by the Convention. But for the benefit and information of those who may be interested as well as those who do not know, we beg here to quote that part of my report to the Chicago Convention, which deals with this matter, and which may be found in the Minutes of the Chicago meeting on page 68.

OUR LEGAL RELATION—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 enabling 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 were 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."

We did not print this legislative act in our report last year, because it is embodied as a part of the charter of the Board, and it was thought therefore unnecessary. But in order that it may be clear, we are herein printing the specific act passed by the Tennessee legislature, and which is as follows:

CHAPTER NO. 96, SENATE BILL NO. 870.

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.

SECTION I. BE IT ENACTED BY THE GENERAL ASSEMBLY OF THE STATE OF TENNESSEE, That Charters of incorporation may be granted to any association of individuals, not less than five nor more than fifty in number, for the purpose of conducting and operating 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 churches or religious associations organized under the congregational system of Church Government. Said Sunday School Board shall have the right to print, buy and sell Sunday school supplies of all kinds and character, and to deal in books stationery, and general office supplies. Such Sunday School 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 under the congregational form of Church Government.

SECTION II. BE IT FURTHER ENACTED, That the form of the Charter for Boards established under this Act shall be as follows: Be it known that (there insert the names of five or more members, not exceeding fifty, desiring to incorporate) 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 Board of ——— ——————————————Convention (or Association), for the purpose of the establishment, support, and maintenance of any Sunday school undertaking on the part of said Convention (or Association), and 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 ——————————— Convention (or Association) 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 toward the advancement and spread of the religious faith of churches or 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 said 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, edit, conduct and carry on for Sunday school purposes and uses, a magazine, or magazines, a 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 Convention (or Association) with which it is affiliated or 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.

SECTION III. BE IT FURTHER ENACTED, That the persons named in the Charter as incorporators shall constitute the members of the first Corporate Board of the said 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 Convention (or Association) with which said Sunday School Board is affiliated or by which it is controlled. Said Convention (or Association) 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 interim. Said Convention (or Association) aforesaid with which said Boards are affiliated, or by which they are 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 Boards organized hereunder, and at their pleasure may fix the terms of office and elect such officers, or may, at the pleasure of said Convention (or Association) delegate such power and authority to said Sunday School Boards or to the members thereof.

SECTION IV. BE IT FURTHER ENACTED BY THE GENERAL ASSEMBLY OF THE STATE OF TENNESSEE, That the general powers of the corporation or corporations organized under the provisions of this Act 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 by gift, devise 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 (or Association) with which the said Sunday School Board may be affiliated or by which it is or may be controlled; to appoint such subordinate officers as may not be chosen by the said Convention (or Association), as the business of the corporation may require, and as are not forbidden by the said Convention (or Association), and to designate the names of the officers and to fix their compensation. The purpose of the origination of this corporation is for the general welfare and not for profit, and any funds or incomes derived therefrom shall not be paid out in dividends to any person or corporation, but shall be used for the general welfare purposes and only for the furtherance of the purposes of the said Sunday School Boards organized hereunder.

SECTION V. BE IT FURTHER ENACTED, That the Charter herein above provided for shall be procured, acknowledged, and registered in all respects as is now provided, or may be hereafter provided by law for general welfare corporation.

SECTION VI. BE IT FURTHER ENACTED, That this Act take effect from and after its passage, the public welfare requiring it.

Passed April 2, 1921.

Approved April 5, 1922.

W. W. Bond, Speaker of the Senate.
Andrew L. Todd, Speaker of the House of Representatives.
A. A. Taylor, Governor.

We are also reproducing herein the Charter of the Sunday School Publishing Board, as obtained under the Special Act of the Tennessee legislature: (It is to be noted, also that the Sunday School Board deferred making application for its Charter until the special act was duly passed by the Tennessee legislature, its sole purpose being to put itself under the absolute control of the Convention—the parent body.)

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 Publish-

ing 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 under the name and style of the Sunday School Publishing Board of the National Baptist Convention of the United States of America, organized by the Colored Baptists of the United States in [illegible] and later was incorporated under the laws of the State of Tennessee for the purpose of the establishment, support [illegible] of any Sunday school undertaking on the part of [illegible] or print or purchase and disseminate, by gift or sale, [illegible] for the purpose of the propagation of the doctrines and spread of the religious faith which the 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 kind 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 business of the corporation, and execute mortgages or deeds of trust on the property of said 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, edit, conduct and carry on for Sunday school purposes and uses, a magazine or magazines, a 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 said 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 (but not to 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 officer may be necessary for the conduct of all the business of said Sunday School Board, determine its tenure, and at its pleasure may fix the terms of office of such officers, or any, at the pleasure of said Convention. Said Convention shall have 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; [illegible] 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 or 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 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,
A. D. Hurt,
E. T. Brown,
S. N. Vass.

A. M. Townsend,
Attesting witness.

OUR GENERAL ORGANIZATION.

Our General Organization remained about the same for the year. Much progress in all departments was made, as will be shown by our detailed reports.

HARMONY PREVAILS.

It gives us pleasure to report that there has been complete harmony this year both among the officers, the members of the Executive Committee, and the entire working force. This is especially noteworthy when we take into consideration the labor situation and crisis through which we passed this year. We had no mutiny in our working force. In fact, we congratulate ourselves upon being able to get and to hold a splendid class of workmen. And then too, we have just been able to reach the point where we could offer an honest wage for an honest day's labor. Our employees have been placed on an economical, yet a satisfactory wage scale, and as a result we are getting splendid service and splendid work done.

In fact, it seems that the highest ambition of every person connected with the Publishing Board is to render conscientious and faithful service to the end that we may soon build up the greatest publishing concern among Negroes.

I wish here, without special mention, to express my hearty appreciation of the splendid cooperation and respect given me in every effort put forth for progress and efficiency, by all the members of the Board, by the Editorial staff, by the Field workers, and by the entire working force in all the departments.

With such a loyal force, with the cooperative backing of the rank and file, with the official endorsement of the administration, and with God in front, what hindereth us from "putting over" the program of the denomination?

LOYALTY AND INTEREST OF THE EMPLOYEES TO BUILDING FUND.

As a demonstration of their loyalty and interest, the Employees of the Publishing Board contributed out of their meagre earnings, and we know at a very great sacrifice, $1,500 (Fifteen Hundred Dollars) to the Building Fund. The employees are given the credit for providing the money for the razing of the old building which stood on the lot where the new building is to be constructed, and thus it goes down in history and the record. The following are the names of the employees who contributed the $1,500:

STENOGRAPHIC DEPARTMENT.

Miss Ethel M. Gray
Miss Iva D. Wyatt
Miss Lawrence Smith
Miss Allyne McGavock
Miss Rosa H. White
Miss Anna Coleman
Mrs. Margaret Lucas
Mrs. Irene Page

CLERICAL DEPARTMENT.

Miss Elizabeth Morgan
Mrs. Hettie King
Mr. A. P. Wofford

ORDER DEPARTMENT.

Mrs. Mary L. Craft
Mrs. Mary Brantley
Mrs. Tiny B. Culberson
Mrs. Pearl Williamson
Mrs. Katie Pharroh
Mrs. Minnie Smith
Miss Viola L. Coles
Miss Jennie P. Dunson
Miss Elizabeth New
Miss Jessie L. Vannoy

BOOK DEPARTMENT.

Mrs. Elizabeth Stewart
Miss Maud Johnson
Miss Emma Morrison

MAILING DEPARTMENT.

Mrs. Alice Martin
Miss Susie Holmes
Mr. John T. Shelby
Mr. Nathaniel Eason
Mr. M. C. Norris

PROOF READING DEPARTMENT.

Miss Ida M. White
Mrs. Maud M. Thorne

MECHANICAL DEPARTMENT.

Miss Leron Ford
Mr. T. T. Shaw
Mr. Jesse Ferguson
Mr. Johnson L. Cockrill
Mr. Floyd Davidson
Mr. Zack Lucas
Mr. Jerome McCullough
Mr. S. H. Nesbit
Mr. Walter Page
Mr. A. E. Tittle

Mr. Henry Edmonson
Mr. P. L. Hurt
Mr. Ed House
Mr. E. G. Lawrence
Mr. Eugene Tyler
Mr. Wm. Franklin
Mr. Joseph Herrod
Mr. E. R. Turner

BINDERY DEPARTMENT.

Mrs. Mattie Baker
Mrs. Ellen Bell
Mrs. Julia Dent
Mrs. E. W. Knight
Mrs. Anna Lane
Mrs. Edith Waters
Mrs. P. L. Hurt
Miss Cassandra Bang
Miss Martha Butcher
Miss Jennie Ford
Miss Lucile Johnson
Miss Samuella Johnson
Miss Xavia Payne
Miss Tommie Morgan
Miss Lillie Copeland
Miss Anna Haynes
Miss Tempie Johnson
Miss Marguerite McCullough
Miss Jennie Petway
Miss A. Cunningham

FOURTH SUNDAY IN MARCH APPEAL.

Through the Publishing Board an appeal was made to the Sunday schools for a voluntary contribution on the Fourth Sunday in March to supplement the whirlwind campaign of the Building Committee to raise $30,000.00 with which to finish paying for the property bought in Nashville, Tennessee, Corner Fourth Avenue, North, and Cedar Street, on which will be built our New Publishing House. This appeal was responded to very liberally by the loyal Sunday schools. The names of the Sunday schools that gave are given in detail as an appendix to this report (See report).

CHILDREN'S DAY.

This is the second year of our observance of Children's Day—the second Sunday in June. This year the enthusiasm ran high. The Sunday School Board furnished Children's Day programs free to all the Sunday schools this year, with the request that each Sunday school send a contribution to the Publishing House Building Fund. This appeal was generously and widely responded to especially by our smaller schools, and the money which came from Children's Day is reserved as the Foundation Fund for the New Building. The children of the Sunday schools that contributed to this Fund are given the credit, therefore, for putting in the foundation of the New Building. We think this is very significant and will so stand out "when o'er the story of the New Publishing House is told." The names of the Sunday schools that gave together with the names of the superintendent and the amounts given will be listed and placed into the corner stone of the New Building. The report of the Children's Day contributions are given as an appendix to this report. (See report.)

WINNERS OF THE PRIZES.

We proposed to award to the Sunday school sending in the largest amount of money proportionately or per capita, a beautiful **SUNDAY SCHOOL BANNER**, to the second, a beautifully engraved **GOLD CERTIFICATE**, and to the third, a beautifully engraved **SILVER CERTIFICATE**.

First Prize. The First Prize went to the First Baptist Sunday School, East Nashville, Tennessee. Mr. H. L. Fite, Supt.; Rev. W. S. Ellington, Pastor.

Second Prize. Two schools tied for the Second Prize: (a) The White Cloud Baptist Sunday School, Cleveland, Ohio. Mr. S. B. Bradley, Supt.; Rev. A. M. Smith, Pastor. (b) The Pinehurst Baptist Sunday School, Pinehurst, Ga., Mr. L. H. Peacock, Supt.; Rev. M. W. Watts, Pastor. Each Sunday school is awarded a Gold Certificate.

Third Prize.—Three schools tied for the Third Prize: (a) the First Baptist School, Centralia, Okla., Mrs. M. A. Sanders, Supt.; Rev. R. M. Sanders, Pastor. (b) the Green Olive Grove Baptist Sunday School, Murphy, Miss., Mr. W. M. Robinson, Supt.; Rev. R. B. Bryant, Pastor. (c) The Camp Creek Baptist Sunday School, Umdilla, Ga., Mr. J. J. Buckholts, Supt.; Rev. G. G. Taylor Pastor.

Each Sunday school is awarded a Silver Certificate.

THE YEAR'S BUSINESS—FINANCIAL STATEMENT.

Our receipts for the year have been **$159,472.46,** an advance of $26,684.16 over the preceding year. The detailed statement is as follows:

RECEIPTS.

	1st Quar.	2nd Quar.	3rd Quar.	4th Quar.	Total
Quarterlies	$27,301.11	$25,223.46	$31,922.61	$31,996.91	$116,244.29
Printing for others	1.50	1,013.73	164.84	555.19	1,735.26
Credit Sales	2,553.69	2,370.38	2,809.63	3,663.23	11,396.93
Books	3,821.08	4,433.96	4,491.09	3,651.53	15,402.26
Sundry Merchandise	1,313.91	1,486.72	1,366.21	2,147.49	6,314.33
Notes		196.00	382.00	333.00	913.00
Contributions	309.92	79.08	57.06	596.82	1,042.88
National Bapt. Voice	162.73	96.20	114.90	90.68	464.51
Cancer Sales				448.79	448.79
Printing for Board				5,506.83	5,506.83
Totals—	$34,267.15	$34,903.53	$41,308.31	$48,993.47	$159,472.46

DISBURSEMENTS.

	1st Quar.	2nd Quar.	3rd Quar.	4th Quar.	Total
Accts. Payable	$13,034.71	$12,223.70	$12,985.26	$11,792.21	$ 50,035.88
General Expenses	11,136.21	8,647.33	1,285.42	2,902.10	23,971.06
Pay Roll	11,751.31	11,180.15	12,606.85	11,787.45	47,325.76
General Postage	230.25	29115	369.21	323.22	1,313.83
Notes		800.00	2,115.00	2,515.00	5,430.00
Commission	116.57	195.63	282.33	287.71	912.24
Refund & Returned Ck		14.29	141.15	668.50	823.94
Rent		155.00	255.00	255.00	665.00
Loans		110.00	5,575.00	5,580.00	11,265.00
Transfers & Miscel.		7.94	145.80	2,012.03	2,165.77
Interest		60.43	90.85	71.58	222.86
Missions			5.00	3.00	8.00
Nat. Bapt. Voice	813.11	1,148.72	1,092.91	1,039.57	4,094.31
Machinery and Equip.		700.00	45.00		745.00
Mailing Postage		200.00	1,009.00	1,313.00	2,522.00
Miscellaneous		140.14	104.59	117.00	361.73
Printing for the Board				5,506.83	5,506.83
Totals—	$37,112.32	$35,904.48	$38,108.37	$46,174.23	$157,299.40

SUMMARY.

	Receipts	Disbursements
1st Quarter	$34,267.15	$37,112.32
2nd Quarter	34,903.53	35,904.48
3rd Quarter	41,308.31	38,108.37
4th Quarter	48,993.47	46,174.23
	$159,472.46	$157,299.40

RECAPITULATION.

Receipts.

Balance forwarded Aug. 1, 1921	$ 6,459.26
Total receipts for year	159,472.46
Grand Total	$165,931.72
Total disbursements for year	157,299.40
Leaving balance	$ 8,632.32

ASSETS.

BALANCE SHEET.

Cash		$ 8,632.32
Current Assets:		
Accounts Receivable:		
Literature, Books	$ 6,354.52	
Printing	1,043.41	
National Baptist Voice	12,195.46	
National Baptist Convention	3,936.76	
Loan Building Fund	15,500.00	
Postage	95.89	
Total		$ 39,126.04
Inventory:		
Paper and Envelopes	$ 1,172.76	
Books	3,635.40	
Periodicals	1,142.63	
Merchandise and Supplies	3,557.47	
Office Supplies & Miscellaneous	539.15	
Total		$ 10,047.41
Notes Receivable		827.50
Suspense Accounts		863.94
Fixed Assets:		
Delivery Equipment	$ 2,200.00	
Furniture and Fixtures	4,341.45	
Machinery and Equipment	52,121.50	
Printing Supplies, Type, Etc.	4,676.00	

Unearned Insurance	[illegible]	
Total		$ 63,711.60
		$123,208.81

LIABILITIES.

Current Liabilities:		
Accounts Payable	$ 4,270.62	
Notes Payable	13,915.00	
Accrued Interest	840.95	$ 19,026.57
Net Assets		104,182.24
		$123,208.81

NOTES PAYABLE.

Mergenthaler Linotype Company	$ 4,500.00
Barnhart Bros. and Spindler	4,500.00
Dexter Folder Company	2,115.00
S. W. Beazley, Chicago	700.00
Intertype Corporation	2,100.00
	$13,915.00

OPEN ACCOUNTS PAYABLE.

American Baptist Publication Society	$ 229.70
Baptist Sunday School Board	468.14
Barnhart Brothers and Spindler	25.20
A. A. Bennett, Publisher	33.90
Braid Electric Company	.60
Bradley and Hubbard Manufacture Company	42.60
Burrough's Adding Machine Company	8.88
Nashville Trade Typesetting Company	53.60
Clements Paper Company	2,459.17
Cunningham Electric Company	3.60
Dixie Electrotype Company	[illegible]
Wm. D. Dietz	[illegible]
George C. Dury Co.	[illegible]
A. H. Eilers and Company	[illegible]
R. A. Gulbenk Photo Engraving Company	130.19
Keith, Simmons and Company	12.05
Frank H. Lehman	154.75
McQuiddy Printing Company	16.90
Fleming H. Revell Company	55.42
Standard Publishing Company	220.03
Spurr, Gross & Company, Agents	91.70
The John C. Winston Company	55.00
The Whittaker Paper Company	11.00
Graham Paper Company	77.00
Total	$ 4,270.62

OUR GROWTH.

We wish to assure you that we are only your servants. The best interest of the Denomination is our first consideration. Our policy and our endeavor are to be as conservative in management and operation as possible.

Our growth is continuous and steady and gratifying. We enjoy and appreciate the patronage of more than 12,000 Sunday schools. The record shows our receipts last year to be $132,788.30; this year 159,472.46; an advance of $26,684.30 over last year.

At the close of last year, our assets over liabilities were $72,215.88; at the close of this year $104,182.24; an increase of $31,966.36.

Each quarter some "prodigals" return home, and new recruits are also added. There is yet more territory to be required. With our constant and rapidly increasing business, we must have larger and more convenient quarters in which to operate. Our crowded condition is both alarming and hazardous and distressful. On account of this situation our capacity is circumscribed and we are taxed to the limit, having to work both day and night, in order to get out the literature demanded of us, and that our loyal constituency may be kept satisfied.

We are doing our best under the situation, and are organizing our forces so that "before the close of the day, your order will be on the way."

Our presses are now turning out more than a half million periodicals each quarter. "It doth not yet appear" what our possibilities will be if the Convention will give to us without delay the new building.

So brethren then:

"Let us be up and doing
With a heart for any fate;
Still achieving, still pursuing,
Let us labor and then wait."

Respectfully submitted,

SUNDAY SCHOOL PUBLISHING BOARD.

A. M. TOWNSEND,
Secretary.

E. M. LAWRENCE,
Chairman.

APPENDIX B.

PUBLISHING HOUSE BUILDING FUND.

GENERAL CONTRIBUTIONS.

(To July 31, 1922.)

Conventions and Associations.

East Fork District Association, Tennessee, Rev. P. Vertrees, Moderator	$ [illegible]
Kansas State Sunday School Convention, Mr. H. I. Monroe, President	[illegible]
Texas Baptist M. & E. Convention, Rev. A. L. Boone, President	[illegible]
Missouri Woman's Baptist State Convention, Mrs. M. E. Goins, President	[illegible]
Georgia State Convention, Rev. M. W. Reddick, President	[illegible]
Hinds Co. Association, Mississippi, By Rev. W. L. Varnado	[illegible]
Sharkey Co. Association, Mississippi, By Rev. W. L. Varnado	[illegible]
Washington Co. Association, Mississippi, By Rev. W. L. Varnado	[illegible]
Coahoma B. Y. P. U. Convention, Mississippi, By Rev. W. L. Varnado	[illegible]
Woman's M. & E. Convention, Illinois, Mrs. W. L. Petty, Secretary	[illegible]
Missouri State S. S. Convention, Rev. J. M. Booker, President	[illegible]

Churches and Sunday Schools.

Ebenezer Bapt. S. S., Atlanta Ga.; Rev. A. D. Williams, Pastor	$ [illegible]
Mount Zion Pilgrims, Akron, O.	[illegible]
Maple St. Bapt. S. S., Independence, Kans.; Rev. Chas. Teal, Pastor	[illegible]
First African Bapt. S. S., New Orleans, La.	[illegible]
Mt. Zion Baptist S. S., Indianapolis, Ind.; Mr. L. M. Swinney	[illegible]
Second Baptist Church, Evanston, Ill.; Rev. I. A. Thomas, Pastor	[illegible]
First African Baptist Church, Savannah, Ga.; Rev. T. J. Goodall, Pastor	[illegible]
Olive Branch S. S., Goodwater, Okla.; W. D. Anderson, Supt.	[illegible]
Baptist Sunday School, Baton Rouge, La., by A. O. Williams	[illegible]
Baptist Sunday School, Pickering, La.; Jno. A. Fowlkes, Supt.	[illegible]
First Baptist S. S., Kenansville, N. C.; C. C. Graham, Supt.	[illegible]
First Baptist S. S., 8th Ave., Nashville, Tenn.; T. A. Frierson, Supt.	[illegible]
Sylvan St. Baptist S. S., Nashville, Tenn.; Rev. Wm. Haynes, Pastor	[illegible]

Churches and Sunday Schools.—(Continued)

West Chestnut St. Bapt. Church, Louisville, Ky.; Rev. W. M. Johnson, Pastor	5.00
New Hope Bapt. Church, Crystal Springs, Miss.; Rev. S. D. Minor, Pastor	5.01
New Mt. Zion Bapt. Church, Jackson, Miss.; Rev. W. M. Thomas, Pastor	15.55
Friendship Baptist Church, Edwards, Miss.; Rev. S. S. Butler, Pastor	7.08
Mt. Center Baptist Church, Pocahontas, Miss.; Rev. S. S. Brown, Pastor	11.10
Clark Street Baptist Church, Jackson, Miss.; Rev. N. Bradley Pastor	4.15
Mt. Calvary Bapt. Church, Jackson, Miss.; Rev. W. P. Whitfield, Pastor	1.05
First Bapt. Church, Cleveland, Miss.; Rev. N. Bradley, Pastor	6.25
Metropolitan Bapt. Church, Clarksdale, Miss.; Rev. W. E. Bradford, Pastor	15.67
Liberty Baptist Church, Lyons, Miss.; Rev. Jas. Peterson, Pastor	6.05
Mt. Helm Bapt. Church, Jackson, Miss.; Rev. W. L. Varnado, Pastor	10.25
College Hill Bapt. Church, Jackson, Miss.; Rev. W. L. Varnado, Pastor	3.75
Second Baptist S. S., Kansas City, Mo.; C. L. Drew, Supt.	10.00
Everdale Bapt. S. S., Water Valley, Miss.; Chas. H. Miller, Treas.	25.00
Mulberry Bapt. Church, Mulberry, Tenn.; Rev. W. H. Taylor, Pastor	2.00
McKinney Bapt. Church, Greenwood, Miss.; Rev. W. E. Bradford, Pastor	26.31
Union Bapt. Church, Philadelphia, Pa.; Rev. W. G. Parks, Pastor	10.00
First African Baptist Church, Philadelphia, Pa.; Rev. Wm. Harrod, Pastor	10.00
Ebenezer Bapt. Church, Boston, Mass.; Rev. C. A. Ward, Pastor	23.50

Individuals.

Dr. C. O. Boothe, Chattanooga, Tenn.	$ 2.00
Rev. M. Toomey, Clarksville, Tenn.	12.45
Mr. J. R. Porter, Nashville, Tenn.	5.00
Mr. Jeff Banks, Grenada, Miss.	5.00
Mr. Gus Nabors, Grenada, Miss.	15.00
Mrs. Mary Cope, Grenada, Miss.	5.00
Mrs. Lillie Collins, Grenada, Miss.	5.00
Mrs. C. M. Wells, Montgomery, Ala.	10.00
Rev. M. F. Riley, Columbia, Tenn.	5.00
Rev. J. Reeves, Mason City, Iowa	5.00
Dr. C. O. Hunter, Columbia, Tenn.	10.00
Spurr, Gross & Co., Agts., Nashville, Tenn.	50.00
Mr. S. P. Brown, Edwards, Miss.	5.00
Rev. W. F. Moore, Edwards, Miss.	1.00
Rev. C. P. Bohannan, Coffeeville, Miss.	26.14
Rev. M. J. Jackson, St. Louis, Mo.	5.00

Individuals.—(Continued)

Mr. J. Norman Moore, Birmingham, Ala.
Mrs. J. Norman Moore, Birmingham, Ala.
Rev. N. N. Nealy, Montgomery Ala.
Mr. Dave G. Griffin, Widener, Ark.
Rev. T. S. Sandefur, Camden, Ark.
Mrs. S. E. Bailey, Dermott, Ark.
Rev. Shaw, Jacksonville, Fla.
Florida Normal and Industrial College, St. Augustine, Prof. N. C. Collier, President
Rev. W. F. Allen, Melrose Park, Ill.
Mr. E. J. Hyram, Jackson, Miss.
Mr. James Baines, Jackson, Miss.
Mrs. Annie Russell, St. Louis, Mo.
Miss Birdie Lowe, Memphis, Tenn.
Rev. E. M. Griggs, Palestine, Texas
Mrs. E. Arlington Wilson, Dallas, Texas
Rev. S. A. Tillman, LaGrange, Texas

SUPPLEMENT.

(August 1, 1922, to December 1, 1922.)

Conventions and Associations.

Stone River Dist. S. S. Convention, Tenn.; Rev. A. A. Bennett, President ..... $
Ala. State B. Y. P. U. Convention, by Rev. Wm. L. Craft.....
Antioch S. S. Convention, Missouri, Rev. Z. F. Wilson, Pres...
Antioch B. Y. P. U. Convention, Missouri, Mr. Elaine Sydnor Pres.
Antioch Women's Mission Circle of Mo.; Mrs. Katie Boggs, Pres.
Mt. Carmel Baptist Association of Missouri, Rev. G. W. Wright, Moderator
Mt. Carmel Bapt. Woman's Missionary Convention, Mo.; Mrs. Mary Mason, Pres.
Alabama State S. S. Convention, Tennessee, R. B. Hudson, Secretary
Elk River B. Y. P. U. Convention, Tennessee, Mrs. Mollie Scott, Pres.
Elk River S. S. Convention, Tennessee, Rev. Wm. Jenkins, Pres.
Elk River Woman's Auxiliary Convention, Tenn.; Mrs. S. S. Gray, Pres.
Elk River District Association, Tenn., Rev. E. M. Lawrence, Moderator
W. Ky. Green Valley Baptist Association, Rev. B. L. Ivory, Moderator
Uniontown District S. S. Convention, Ala.; by Prof. R. B. Hudson
New Salem District Association, East St. Louis, Ill., Rev. W. M. B. Scott, Moderator
S. S. Convention of New Jersey Association, Rev. L. B. Brooks, Pres.

Individuals.

Rev. J. Reeves, Mason City, Iowa	$ 3.00
Rev. M. F. Riley, Columbia, Tenn.	5.00
Rev. Z. M. Winder, Jackson, Miss.	10.00
Rev. P. J. Coleman, Nashville, Tenn.	5.00
Rev. M. G. Sishuba, African Missionary, St. Louis, Mo.	1.00
Rev. G. W. J. McDonald, Fayetteville, Tenn.	1.00

APPENDIX C.

FOURTH SUNDAY MARCH CONTRIBUTIONS—SPECIAL APPEAL TO THE SUNDAY SCHOOLS.

The following are the names and amounts received for the Building Fund following the Fourth Sunday in March:

Alabama.

Tabernacle, Birmingham, Rev. M. F. Washington, Pastor	$ 12.50
Tabernacle, Selma, Prof. R. B. Hudson, Supt.	7.25
St. Mary, Beltona, Rev. W. M. Smith, Pastor	1.50
Shiloh, Brighton, Charlie Faine, Supt.	1.00
Friendship, Lafayette, M. S. Freeman, Supt.	1.00
Mt. Nebo, Garnsey, N. B. Sharpe, Supt.	1.50
Mt. Nebo, Cusseta, B. M. McCoy, Supt.	1.00
St. Mary, Gordon, J. L. Moore, Supt.	1.00
New Hope, Townly, S. V. Wells, Supt.	1.00
Baptist S. S., Hanceville, J. L. Hall, Supt.	3.00
Baptist S. S., Selma, M. D. Dycience, Supt.	1.00
Jasper Hill, Jasper, W. H. Hood, Supt.	1.05
Salem, Clanton, J. A. Wood, Supt.	1.64
Mt. Sinai, Newville, J. H. Kirkland, Supt.	2.00
First Baptist, Jefferson, Samuel Anderson, Supt.	5.00
Macedonia Bapt. Church, Ensley, Rev. J. C. Cunningham, Pastor	4.11
Mt. Nebo, Benton, Wm. Daniel, Supt.	.25
First African Baptist Church, Tuscaloosa, Rev. I. T. Simpson, Pastor	3.00
First African Baptist S. S., Tuscaloosa, Rev. I. T. Simpson, Pastor	2.00
Mt. Olive, Marion, W. M. Kynerd, Supt.	2.00
Baptist S. S., Spratt, C. M. Morton, Supt.	1.00
Total	$ 53.80

Arkansas.

Pilgrim Rest, Marked Tree, J. M. Phillips, Supt.	$ 1.00
Bethlehem, Searcy, R. Y. Hansom, Supt.	1.00
Mt. Zion No. 2, Urbana, K. D. Parker, Supt.	1.00
St. John, Arkansas City, T. B. Simons, Supt.	2.00
Pine Grove, Turrell, A. J. Sullivan, Supt.	2.00
First Baptist, Arkansas City, D. White, Supt.	2.00
Salem, Luxora, A. L. Ridley, Supt.	1.00
Baptist Sunday School, Walnut Lake, E. D. Lewis, Supt.	1.00
Antioch, Prescott, Olga Lacefield, Supt.	1.00
First Baptist, Crossett, J. A. Cotton, Supt.	4.25
Baptist S. S., Luxora, Jack Smith, Supt.	1.00

Arkansas.—(Continued.)

Lake Grove, Wyroka, D. R. McClure, Supt.	1.00
Buchanan Bapt. S. S., Stamps, G. W. Hale, Supt.	3.00
St. Paul, Roe, Ed Dukes, Supt.	1.00
Mt. Pilgrim, Crittenden, W. M. Miller, Supt.	2.00
Allen Temple, Stuttgart, T. C. Cannon, Supt.	1.40
Total	$ 25.65

Florida.

Pleasant View, Fort McCoy, C. W. Humphrey, Supt.	$ .85
Bethlehem Bapt. S. S., Sarasota, J. B. Burney, Supt.	2.20
Bethlehem B. Y. P. U., Sarasota, Hamp Clarkson, Pres.	1.00
Hopewell, Wacahoola, D. G. Dukes, Supt.	1.00
First Zion, Deerfield, M. E. Edgecomb, Supt.	2.50
John the Baptist Church, Pensacola, Rev. G. O. Summer, Pastor	10.50
Mt. Zion Bapt. Church, Pensacola	15.00
Tabernacle Baptist Church, Jacksonville, Rev. W. C. Brown, Pastor	16.00
Bethel Baptist Church, Jacksonville, Rev. J. E. Ford, Pastor	16.00
St. James S. S., Eau Gallie, W. M. Hubert, Supt.	2.50
St. James B. Y. P. U., Eau Gallie, By W. M. Hubert	1.15
John the Baptist S. S., Pensacola, Jas. Hamilton, Supt.	1.00
Oak Hill, White Springs, Mrs. Mamie Mitchell, Supt.	2.50
Pleasant Hill, Lake City, A. M. Saulsby, Supt.	2.00
New Chapel, Greenville, Miss N. C. Pool, Supt.	.50
Bapt. S. S., Hastings, Cain Richardson, Supt.	1.00
Total	$ 74.70

Georgia.

Thankful Baptist Church, Augusta, Rev. L. P. Pinckney, Pastor	$ 5.00
Antioch, Augusta, Rev. J. W. Whitehead, Pastor	2.50
Mt. Carmel, Augusta, Rev. G. W. Harrison, Pastor	2.00
Central, Augusta, Rev. R. Mabry, Pastor	1.00
Macedonia, Augusta, Rev. W. W. Jones, Pastor	1.00
Camp Creek S. S., Unadilla, J. J. Buckholts, Supt.	2.00
Morning Star, Meigs, Mrs. Katie Kirksey, Supt.	1.00
Carter's Hill, Monroe, Willie G. Phillips, Supt.	1.00
Springfield, Atlanta, S. B. Fuller, Supt.	3.00
St. Luke, Dexter, W. S. Hawk, Supt.	1.00
Antioch, Lithonia, T. B. Bates, Supt.	2.50
Mt. Olive, Lumpkin, R. L. Hardwick	1.00
Friendship, Thomasville, L. P. Patterson, Supt.	1.00
Baptist S. S., Waycross, J. W. Taylor, Supt.	1.75
Pine Grove, Dawson, W. Hamilton, Supt.	1.00
New Zion, Cairo, S. T. Miller, Supt.	.40
Fairview, Lavonia, W. M. Robinson, Supt.	1.00
Ivy Hill, Clayton, Jas. S. Gibson, Supt.	1.04
Bethlehem, Fargo, Deacon Loncious Ross, Supt.	1.50
Metropolitan, Columbus, Robt. Gregor, Supt.	4.00
Spring Creek, Leary, Rev. C. S. Singleton, Pastor	1.00

Corresponding Secretaries of the National Baptist Convention.

Georgia.—(Continued)

New Bryant, Milltown, W. M. Rigell, Supt.	1.00
Sweet Home, Hiram, C. H. Fitzgerald, Supt.	1.05
Land of Rest, Ousley, C. H. Harrell, Supt.	1.00
Total	$ 38.74

Kansas.

Second Baptist, Eldorado, Mrs. J. Reeves, Supt.	$ 1.00

Kentucky.

Union Mission, Owensboro, Wm. Hamilton, Supt.	$ 1.00
Oakgrove, Wolfpit, Sam Brown, Supt.	2.30
Total	$ 3.30

Louisiana.

L. and A. Chapel, Trout, W. E. Walker, Supt.	$ 5.00
Sweet Home, Maringouin, Hosey Blakes, Supt.	2.00
Starlight, DeRidder, B. H. Bryant, Supt.	6.10
Pine Grove, Peason, C. M. Cox, Supt.	7.46
Total	$ 19.56

Mississippi.

Friendship Baptist S. S., Edwards, Geo. W. Barker, Supt.	$ 20.00
Mt. Bethel, Greenville, Cham. Coleman, Supt.	1.10
Baptist S. S., Summit, S. W. Green, Supt.	3.00
Baptist S. S., Rudyard, I. S. Brown, Supt.	1.00
First Baptist, Tylertown, M. C. Dean, Supt.	2.00
Triune, Yazoo City, A. W. Banks, Supt.	1.00
New Foundation, Craig, Wm. McGinnis, Supt.	1.90
Beulah Land, Yazoo City, Geo. Davis, Supt.	2.00
New Hope, Walls, J. R. Pope, Supt.	1.00
Spargle Banner, Shaw, Edward Boyd, Supt.	3.75
Sweet Home, McComb, James Young, Supt.	2.00
Silent Grove, Marks, J. H. Morris, Supt.	1.50
Mt. Carmel, Clarksdale, Thos. Collins, Supt.	1.00
St. Mark, Corinth, W. O. Hamilton, Supt.	5.00
Rose Bank, Tchula, M. D. Land, Supt.	1.35
Brown Hill, Florence, T. H. Ward, Supt.	2.05
Mt. Calvary, Metcalfe, F. K. Linton, Supt.	1.60
Peter's Rock, Maud, Willie Williams, Supt.	1.00
Baptist S. S. Holly Bluff, C. J. Chapman, Supt.	1.00
M. U. Baptist S. S., Columbus, E. S. Evans, Supt.	6.00
Belzoni Chapel, Belzoni, Cyrus Myers, Supt.	2.45
Pleasant Valley, Inverness, Rufus R. Walker, Supt.	2.00
Baptist S. S. Essex, Jesse Drummond, Supt.	1.10
Baptist S. S. Moorehead, Mrs. Genie Mayo, Supt.	.50
Morning Star, Gulfport, Wm. Walker, Supt.	1.00
Sweet Home, Sumner, B. W. Smart, Supt.	1.50
First Baptist Church, Port Gibson, Rev. A. D. Snodgrass, Pastor	1.30

Mississippi.—(Continued)

Baptist S. S. Carrollton, R. B. Bomberg, Supt.	$ 1.00
Pleasant Grove, Edwards, W. M. Blakeley, Supt.	2.00
Asia Baptist, Lexington, S. G. Carey, Supt.	4.00
Total	$ 74.50

Michigan.

Calvary, Detroit, Wm. McKee, Supt.	$ 5.25

Missouri.

Second Baptist, Cape Girardeau, Miss Mary E. Hicks, Supt.	$ 3.25

New Jersey.

Rose Hill, Newark, C. Jones, Supt.	$ 3.00
Angelic, Bayonne, L. R. Giles, Supt.	8.00
Total	$ 11.00

North Carolina.

Stricklin Grove, Four Oaks, Eddie Rogers, Supt.	$ 1.00
Parson Grove, Mangum, F. A. Bowden, Supt.	.75
St. Paul, Proctorville, Rev. R. A. Wooten, Pastor	1.00
Rock Hill, Lumberton, J. W. Goddy, Supt.	1.00
Hope Bapt. Wananish, Mrs. Estella Benson, Supt.	2.20
Total	$ 5.95

Ohio.

Union Baptist, Middleton, Charley Moore, Supt.	$ 2.00
First Baptist, Stewartsville, G. H. Hales, Supt.	1.52
Union Baptist, Struthers, Frank Kelly, Supt.	.50
Total	$ 4.02

Oklahoma.

Calvary, Oklahoma City, R. B. Bingham, Supt.	$ 10.00
Macedonia, Tulsa, F. L. Oliver, Supt.	5.00
Oak Grove, Wright City, O. B. Mitchell, Supt.	3.00
Island Ford, Strang, Jno. T. Foster, Supt.	1.00
First Baptist, Vian, T. H. Turner, Supt.	1.00
Union Baptist, Weleetka, C. H. Davis, Supt.	.50
Total	$ 20.50

Pennsylvania.

St. John, Meadville, S. W. Lewis, Supt.	$ 1.75

South Carolina.

Beaver Dam, Bennettsville, J. C. Reed, Supt.	$ 1.25
Mt. Zion, Christ, G. P. Dean, Supt.	1.50
Total	$ 2.75

Tennessee.

Mt. Pleasant, Ripley, C. J. Henning, Supt.	$ 1.00
Mt. Zion, Shelbyville, Robert Dizard, Supt.	2.30
Mt. Olive, Carthage, C. E. S. Payne, Supt.	5.00
Orchard Knob, Chattanooga, M. E. Davis, Supt.	6.00
Bapt. S. S., Pruden, R. W. White, Supt.	3.25
Haley, Watauga, Edward Bradley, Supt.	3.00
Mt. Olive, Lafollette, E. C. Gilliard, Supt.	1.50
First Baptist, Winchester, D. A. Townsend, Supt.	5.00
Rogers Memorial, Knoxville, U. S. Clark, Supt.	3.00
Bethlehem No. 2, Memphis, Mrs. S. A. Randolph, Supt.	2.00
Mt. Zion, Lebanon, Rev. M. F. Riley, Pastor	6.25
Oak Grove, Martin, E. W. Rogers, Supt.	1.00
Fairview, Springfield, Russell Gaines, Supt.	5.00
Total	$ 43.30

Texas.

Bethlehem, Gatesville, James W. Bonner, Supt.	$ 1.00
Mt. Horeb, Ferris, M. W. Clark, Supt.	2.00
Mt. Moriah, Alleyton, J. E. Winn, Supt.	1.00
Griggs' Chapel, Dallas, James King, Supt.	3.00
Mt. Olivet, Breckenridge, C. O. Davis, Supt.	2.00
Gates Chapel, Center, Hortense Gates, Supt.	1.00
County Line, Chandler, W. L. Kennedy, Supt.	.55
Republican, Waskom, J. Milton Smith, Supt.	2.10
St. John, Tenaha, Ike Smith, Supt.	1.00
Mt. Olive S. S., Eagle Lake, Rev. J. H. Brown, Pastor	1.50
Mt. Olive B. Y. P. U., Eagle Lake, Rev. S. A. Tillman, Pastor	1.00
Independent, Como, I. A. Ford, Supt.	1.00
Macedonia, Georgetown, Miss Ellen Collahan, Supt.	1.07
Baptist Sunday School, Hooks, C. T. Taylor, Supt.	.95
New Light, Paris, Eddie Tunson, Supt.	.81
Total	$ 19.98

APPENDIX D.

CHILDREN'S DAY CONTRIBUTIONS.

Alabama.

Name and Location of School.	Superintendent.	Amount.
Apple Grove Bapt., Vredenburgh	A. Richardson	$ 2.36
Daniel Baptist, Monroe	Theophilus Williams	1.25
Bethel Baptist, Birmingham	Frank Berry	5.00
Day Street Baptist, Montgomery	J. J. Neal	5.72
Rising Star Baptist, Tuskegee	J. H. Reid	1.00
Rising Star Baptist, Blockton	A. Mixon	1.65
Rising Star Baptist, Sylacauga	A. R. Jackson	1.25
Louise Grove Baptist, Cortelyou	Henry Reed	4.00
Missionary Baptist, Waverly	Miss Minnie L. Maddox, Sec.	2.40
Baptist, Talladega	Charlie Bradford	.60
Cent Ridge, Mt. Andrew	J. A. Scovil	1.00
Tate Creek Baptist, Blackshear	Ben July	1.48
Baptist, Myrtlewood	A. C. Richard	1.50
St. Matthew Bapt., S. Birmingham	F. L. Traywick	2.50
Zion Hope Baptist, Tuscaloosa	Mrs. Margarett Page	1.50
New Elam Bapt., Alexander City	Anthony Wilson, Jr.	1.00
Mt. Nebo, Riderwood	S. O. Ruffin	5.00
Morning Star Bapt., Monroeville	B. J. Parker	1.00
St. Matthew No. 2, Alma	Lieut. Washington	.80
Shady Grove, Parrish	Narvell Vailes	3.00
Friendship Baptist, Troy	J. S. Shipp	1.00
Friendship Baptist, Calvert	M. R. Williams	2.00
Baptist, Montevallo	A. A. Scott	2.00
New Style Bapt., Nixburg	Dudley Jackson	2.54
Nero Baptist, Midway	Jas. Thomas	2.00
Mt. Carmon Baptist, Trussville	P. J. Riley	3.25
Baptist, Hurtsboro	W. L. Bates	1.00
Union Hill Bapt., Wedowee	Robt. L. Stevens	1.00
Bethlehem Baptist, Rock Spring	Louis Baker	.75
Mt. Gilead Baptist, Yellow Bluff	H. R. Ervin	2.50
Macedonia Baptist, Columbiana	F. D. Hayes	1.00
Baptist, Matthews	Jim Fisher	1.00
Union Springs Baptist, Tyler	Mrs. A. A. Wilson	2.00
Corinth Baptist, Roper	H. W. Handy	1.00
New Bethel Baptist, Trussville	Jno. Sevier	1.75
St. Louis Baptist, Elamville	W. R. Barnes	1.00
Mt. Gilliard Baptist, Woodstock	R. D. Chaney	1.00
Baptist, Veto	W. B. Trotter	1.00
Salem Baptist, Minter	Martin Dees	2.15
Darian Baptist, Alexander City	Marshall Harrell	2.00
New Zion, Bangor	J. E. Graves	1.00

Alabama.—(Continued)

Antioch Baptist, Camden	Mrs. Rosa L. Cook	$ 2.00
Baptist, Montevallo	Jno. Dubose	1.00
Baptist, Benton	Miss Johnny Heatley	.62
Mt. Nebo Baptist, Benton	Wm. Daniel	.50
Mt. Pilgrim Bapt., E. Birmingham	W. T. Ford	.50
Sardis Baptist, Dadeville	J. B. Bozeman	1.25
St. Luke Baptist, Walker Springs	S. F. Rogers	1.00
Mt. Zion, Linwood	W. K. Bailie	.75
Baptist, Birmingham	L. C. Spencer	1.25
Baptist, Newola	J. J. Nichols	2.50
Pleasant Grove, Shelby	J. Mixon	1.25
Home Training, Birmingham	Mrs. M. L. White	2.50
Baptist, Seale	R. A. Jones	1.00
Baptist, Brent	A. B. Wilson	1.00
Baptist, Gastonburg	A. M. Watts	1.00
Baptist, Gallion	A. J. Brown	1.00
Shady Grove, Childersburgh	W. T. Thompson	1.50
Jerusalem Baptist, Cherokee	M. P. Sergeant	2.85
Baptist, Camp Hill	Fred Thomas	1.50
First Baptist, Alton	Doc Bowers	1.00
Shiloh Baptist, Wellington	Autrey Dauthit	1.00
Baptist, Thomasville	W. T. Stells	.50
Zion Hill, Cuba	B. F. Hearn	1.00
Good Hope Baptist, Seale	J. C. Flagg	4.00
Union Chapter Baptist, Barlow Bend	Spencer Carter	5.00
Magnolia Baptist, Camden	Aree Thompson	.50
Macedonia, Tallahassee	Mrs. Mattie L. Jackson	.50
Lillie Hill Baptist, Mountain Creek	E. V. Watson	2.10
Mt. Nebo Baptist, Garnsey	W. B. Sharp	.80
St. Peters Baptist, Birmingham	Alexander Moore	2.00
Baptist, Renton	E. R. Rudolph	.50
Baptist, Summerdale	A. H. Heard	1.00
Hope Hill, Dayton	Joseph Elloms	4.81
Rocky Mt. Baptist, Barlow Bend	Frank Randall	1.10
Baptist, Troy	Henry Carlisle	1.00
Baptist, York	Emanuel Ward	.50
Mt. Triumph, Atmore	Mrs. Minnie Marshall	1.00
Second Bantist, Myrtlewood	Mrs. Mattie Waiters	1.00
Pleasant Grove Baptist, Quinton	P. Stinnies	2.55
Tabernacle Baptist, Selma	R. B. Hudson	2.15
Mt. Pilgrim Baptist, Attalla	W. W. Huff	2.50
First Baptist, Carbon Hill	Thomas Yates	5.00
Mt. Zion Baptist, Bessemer	R. W. McCullough	1.50
Corper Spring Bapt., Branchville	Sam Green	1.00
Mt. Moriah Baptist, Irondale	Henry Johnson	5.00
Living Hope Baptist Uniontown	J. S. Dudley	2.50
Baptist, Walker Springs	Charlie Johnson	1.50
Amity Baptist, Mobile	P. P. Locke	6.00
Baptist, Newberry	B. D. Frost	3.00
	Total	$162.72

Arkansas.

Baptist, Varner	Josh Jones	$ 2.00
Baptist, Carlisle	W. H. Belle	.40
Baptist, Mt. Holly	Peter Butler	2.00

Arkansas.—(Continued.)

Baptist, Dumas	Leander Johnson	$ 1.50
New Zion Baptist, Hughes	A. Patterson	5.00
Baptist, Wynne	Mrs. Amanda Driver	1.00
Baptist, Jefferson	Miss Lula Wallace	3.00
Mt. Zion Baptist, Urbana	K. D. Parker	3.00
Baptist, Doyleson	John H. Burton	3.00
Mt. Olive Baptist, Tillar	J. T. Tillar	5.00
Baptist, Marianna	H. Walton	1.00
Baptist, Dell	C. A. Kyle	2.00
Baptist, Wilson	R. B. Bowens	2.00
Baptist, Marvell	Jack Pearson	1.30
Endora Baptist, Pine Bluff	L. McCraney	1.50
Smith's Chapel, Pine Bluff	Squire M. Smith	2.22
Baptist, Kinton	Wm Rodgers	2.00
Cornerstone Baptist, Pendleton	D. A. Bell	1.00
First Baptist, Brinkley	E. D. Porter	5.00
Macedonia Baptist, Monroe	E. A. Moore	1.00
Baptist, Tulip	A. B. Collins	1.00
Baptist, Eudora	J. W. Johnson	5.00
Pleasant Green Bapt., Holly Grove	A. F. Shannon	.85
Mt. Phebia Baptist, Horatio	W. R. Hawkins	2.50
Baptist, Mt. Holly	H. K. Crumpler	1.00
Pilgrim Rest Baptist, Marked Tree	J. M. Phillips	5.10
Mt. Calvary Baptist, Pendleton	Thos. Raines	1.50
Spring Hill Baptist, Earle	A. McNeal	2.07
Wafford's Chapel, Casscoe	S. V. Clemmons	2.10
Baptist, Junction City	E. M. Miller	5.00
Antioch Baptist, Emmett	Miss L. R. Williams	1.00
Cedar Grove, Stephens	S. W. Jackson	1.00
Baptist, Wilmar	W. M. Rutherford	1.15
Morning Star Bapt., Norphlet	G. M. Smith	3.00
Pilgrim Rest, Augusta	Wm. Woods	2.00
Baptist, Dardenella	Mrs. Zora Thompson	1.20
Good Home Baptist, Camden	Jas. Frazier	2.50
Baptist, Osceola	J. H. Mahan	2.50
Baptist, Deckerville	Paul Thomas	2.00
First Baptist, Jonesboro	Willie Westbrooks	3.00
Morning Star Baptist, Gould	A. M. Green	2.00
Phillips Bayou Baptist, Marianna	Peyton Sutton	1.00
Baptist, Pine Bluff	Mrs. Elvira James	1.00
Baptist, Haynes	E. L. Manning	.91
Taylor Chapel, Forrest City	L. T. Hobbs	2.25
Wittsburg Baptist, Wynne	R. Alston	1.00
Lake Grove Baptist, Menesha	H. J. Maynard	1.50
St. Matthew Baptist, Morrilton	H. L. Wells	5.00
Allena Baptist, Paris	Lewis Roscoe	1.50
Baptist, Rison	Green Davis	1.00
Gilfield Baptist, Birdsong	B. G. Porch	1.50
Baptist, Hamburg	Miss Minnie Shaw	1.30
Baptist, Fordyce	R. J. Guyton	1.00
Baptist, Forrest City	N. A. Fuller	1.50
Ash Grove Baptist, Cotton Plant	Ed Cannon	1.00
Baptist, Keo	A. B. Berry	1.04
Mt. Zion Baptist, Van Buren	E. L. Garner	2.50
Friendship Baptist, McKamie	Mrs. L. J. Kitchens	5.00
First Baptist, Pine City	Wm. Harris	1.00

Arkansas.—(Continued.)

First Baptist, Humphrey	Jno. A. Driver	2.00
White Walnut Grove Bapt., Helena	M. F. Russell	5.59
St. Stephen Baptist, Helena	S. Calhoun	5.00
Blue Wing Baptist, Casscoe	J. A. Hubbard	.50
Baptist, Twist	W .E. Trambell	2.50
Pleasant Hill, Arkadelphia	S. D. Hildreth	2.00
St. Andrew, McGhee	L. M. Motton	5.00
Baptist, Washington	Miss Erma V. Jefferson	1.00
New Hope Baptist, Lagrange	W. S. Watkins	1.00
Solomon Grove Baptist, Damascus	Jno. Harris	1.00
Baptist, Ebony	J. J. Johnson	1.50
Bethany Baptist, McNeil	Wylie Green	5.00
St. John, Biscoe	W. A. Hardy	1.50
Friendship, Walnut Lake	Richmond Swift	1.50
Joiner Chapel Baptist, Joiner	W. G. Givon	1.10
First Baptist, Crossett	J. A. Cotton	5.00
First Baptist, Arkansas City	Dave White	4.00
Mt. Cane Baptist, Ryan	Robert Roebuck	1.00
St. Paul Baptist, Emmett	J. A. Reed	1.00
First Baptist, Wilmot	S. L. Fielder	2.00
Ebenezer Baptist, Chicot	Chas. Pool	1.75
Mt. Olive Miss. Baptist, Almyra	S. E. Agan	2.00
Garrett Grove Baptist, Moro	A. R. Slaughter	1.00
Providence Baptist, Almyra	B. B. Dunn	3.00
New Sawdust Baptist, Osceola	Joe Brooks	2.00
Baptist, Eudora	R. H. Bryant	1.50
Star Bethlehem Baptist, Wabbaseka	J. B. Kilpatrick	3.05
Pleasant Grove Bapt., Cherry Valley	E. M. Lavender	1.00
First Baptist, Wheatley	W. B. Wilbon	2.90
Mt. Zion Baptist, Altheimer	F. E. Furnay	5.00
Zion Hill Baptist, Camden	Lewis Adams	1.27
Baptist, Atkins	A. L. Pledger	1.50
Salem Baptist, Rosa	A. L. Ridley	2.00
West End Baptist, Blytheville	C. Laboard	1.50
Mt. Gilliam Baptist, Gill	H. Adams	5.00
St. Andrew Baptist Arkansas City	Mrs. Nannie Stewart	2.10
St. Paul Baptist, Hot Springs	Mrs. C. Gibson	3.65
St. John Baptist, Pettus	T. T. Johnson	.50
Beulah Grove Baptist, Howell	J. C. Current	1.00
Baptist, Portland	Leon McFee	2.50
Cannon Baptist, Texarkana	Hamp Hopkins, Sec.	2.22
Pilgrim Rest Baptist, Scott	Rev. C. R. Taylor, Pastor	2.50
St. John Baptist, Emmett	J. W. Wesley	2.25
Galilee Baptist, English	Jas. E. Strivers	1.00
	Total	$224.75

California.

Baptist, Brawley	Rev. M. Campbell	$ 1.35

Delaware.

Baptist, Wilmington	Rev. G. W. Wilson	$ 1.50

Florida.

Baptist, Tallahassee	Jas. Banks	$ 4.09
Mt. Zion, O'Brien	J. H. Branham	1.00
Willow Plant, Citra	B. C. Clinton	3.60
St. John Baptist, Hastings	Cain Richardson	4.00
Mt. Olive Baptist, Le Canton	A. Cromartia	4.00
Shady Grove Baptist, Osceola	P. J. Smiley	1.00
Mt. Bethel Baptist, Daytona	Douglas Beasley	5.00
New Mt. Zion Baptist, Perry	A. M. McCleod	5.00
St. John Bapt., West Palm Beach	Emmett Rogier	5.00
Pine Grove Baptist, Day	Jim Henderson	1.67
Baptist, St. Petersburg	E. G. McGee	4.00
St. James Baptist, Eau Gallie	W. M. Hubert	5.12
Gethsemane Baptist, Hastings	P. R. Simmons	6.10
New Grove Baptist, Branford	Mrs. Minnie Willis	.60
St. Paul Baptist, Cocoa	Mrs. J. N. Stokes	2.00
Haynes Baptist, Cocoanut Grove	Jno. N. Burney	3.02
Mt. Pleasant Baptist, Goulds	A. Mays	3.00
Beulah Baptist, Springdale	F. Clark	3.00
St. Paul Baptist, Sanford	Rev. C. Brewer	1.61
Hisbon Baptist, Hilliard	Miss D. B. Evans	.15
Springfield Baptist, Mayo	J. R. Rivera	.60
Baptist, Dunnellon	Miss Lillian Lundy, Sec.	.30
Providence Baptist, Palmetto	Mrs. P. M. Martin	2.50
St. John Baptist, Bunnell	H. Young	5.00
Baptist, Tallahassee	Mrs. Hannah Boswell	.25
Baptist, Altamonte Springs	Mrs. Pearl E. Malloy	1.00
	Total	$78.51

Georgia.

Friendship Baptist, LaGrange	M. L. McCord	1.00
Baptist, Jeffersonville	A. B. Johnson	5.00
Miller's Grove Baptist, Lithonia	A. J. Scruggs	2.07
Reedy Branch Baptist, Byronville	Wright Smith	1.00
Union Hill Baptist, Ochlockee	Jerry Hogan	0.50
Baptist, Griffin	P. D. Heads	2.50
Baptist, Valdosta	Miss Madlean Baker	0.50
Baptist, Athens	Mrs. W. A. Mopp	1.00
Baptist, West Point	T. B. Burton	1.00
First African Baptist, Savannah	W. J. Ayers	5.00
Long St. Baptist, Waverly Hall	Mrs. Lovie Fitzpatrick	1.00
Magnolia Baptist, Montezuma	W. L. Green	2.50
Friendship Baptist, Calhoun	E. Z. Wylie	5.00
Weldon Springs Bapt., Newton	Perry Wallace	1.30
Bethesda, Austel	George C. Beaver	1.00
Pleasant Hill Baptist, Roswell	A. J. Grogan	5.00
Baptist, Mystic	J. W. Williamson	1.00
First Morning S. Bapt., Bainbridge	J. C. Collier	2.00
Mt. Zion Baptist, Weston	H. F. Tiggett	5.00
First Bapt. Athens	H. F. Tiggert'	5.00
First Baptist, Athens	R. T. Foster	5.60
Baptist New Bethel, Pinehurst	L. H. Peacock	5.00
Macedonia Baptist, Guyton	William Anderson	2.00

Georgia—(Continued)

Macedonia Baptist, Donaldsonville	D. A. Smith	3.00
Philadelphia Baptist, Ousley	G. R. Douglass	1.00
Baptist, Luthersville	C. C. Mitchell	.50
St. John Baptist, Newman	D. L. Banks	.40
Mt. Calvary Baptist, Rome	G. W. Fonley	5.00
Hopewell Baptist, Norcross	A. Bolton	5.00
Mt. Pleasant Baptist, Bannockburn	P. J. Conoly	3.75
F. A. B., Vidalia	R. D. Kield	2.00
First Baptist, Stillmore	C. Rousseau	1.84
Baptist, Milton	Wm. Rigell	1.27
Ivy Hill Baptist, Clayton	Jas. S. Gipson	1.00
Camp Creek Baptist, Unadilla	J. J. Buckholts	15.00
Baptist, Buford	Miss Lena Blake	1.00
Mt. Calvary Baptist, Hogan	J. T. Hill	1.00
Sardis Baptist, Dawson	B. W. Cooper	1.00
Wooden Grove Baptist, Leesburg	M. Lamar	1.00
St. Mary's Baptist, Naylor	D. S. James	1.50
Mt. Zion Baptist, Brookfield	N. C. Wadkins	.75
Harrison Springs Bapt., Harrison	C. L. Tare	1.00
Forest Chapel, Pinehurst	David Law	1.00
Macedonia Bapt., Waycross	E. M. Barnwell	2.10
Baptist, Marietta	Mrs. P. M. Henry	3.40
Mt. Olive Baptist, Atlanta	Miss E. H. Barnett	1.00
Bethel Bapt., Thomasville	Miss Mollie Tripp	.50
Antioch Bapt., Atlanta	R. L. Craddock	3.00
Clarksville Bapt., Buckhead	C. M. Martin	1.00
Pleasant Grove Bapt., Lizella	H. H. Wilder	5.00
	Total	$ 119.38

Illinois.

Second Baptist, Joliet	J. T. Offutt	$10.00
Calvary Baptist, Monmouth	J. G. Johnson	6.00
Second Baptist, Galesburg	Mrs. Nora Leonard	1.50
Mt. Pisgah, Chicago	A. H. Freeman	1.50
Second Baptist, Kewanee	O. Del Talaferro	1.00
Baptist, Melrose Park	Rev. W. F. Allen	1.50
Mt. Olive Baptist, Chicago	R. E. Crockett	1.00
	Total	$ 22.50

Indiana.

St. John Baptist, Indianapolis	Rev. F. K. White, Pastor	$10.00
First Baptist, East Chicago	Geo. Chisolus	1.15
	Total	$ 11.15

Iowa.

Second Baptist, Mt. Pleasant	Mrs. L. T. Foster	$ 1.50
Second Baptist, Ottumwa	Mrs. L. L. Hearoll	9.39
	Total	$ 10.89

Kansas.

Baptist, Caldwell	Mrs. Lula Ward	$ 2.04
Maple Street Bapt., Independence	Joe Lenon	1.50
St. Mark Baptist, De Soto	Mrs. Ara S. Carter	3.00
Baptist, Cherokee	C. A. Finny	1.05
Maple St. Bapt., Independence	Rev. C. Teal, Pastor	8.50
	Total	$ 16.09

Kentucky.

Baptist, Nicholasville	M. M. Smith	$ 1.00
Baptist, Earlington	R. J. Wilks	2.40
First Baptist, Nepton	Joe Timberlake	1.50
Macedonia Baptist, Germany	Dallas Peters	6.00
Pleasant Run Bapt., McRoberts	H. T. Jarvis	5.00
Mt. Pisgah Baptist, North Fork	Jno. H. Howard	2.01
Galilee Baptist, Weeksburg	J. E. Morbery	2.00
Baptist, Stone	Dan Richardson	5.00
First Baptist, Frankfort	Thos. L. Brooks	5.00
St. John Baptist, Paducah	J. A. Scruggs	2.63
Baptist, Glasgow	G. Manfield	6.00
Baptist, Richmond	Daniel Miller	3.63
Mt. Zion Baptist, Redash	R. L. Pickens	2.00
Baptist, Leitchfield	Geo. W. White	1.50
Providence Bapt., Howard's Creek	Mrs. Lucretia Keene	1.00
Render Chapel Baptist, McHenry	Mrs. Mollie Thompson	5.50
Hobbs Chapel, Martwick	Oca C. Berry	3.00
Baptist, Cleaton	Willie Martin	1.00
	Total	$ 55.17

Louisiana.

Baptist, Barham	Willie Weaver	$ .50
Baptist, Fisher	Mrs. Gertrude Holland	1.25
Mt. Canna Bapt., Shreveport	Wm. Jackson	2.50
L. & A. Baptist, Trout	W. E. Walker	5.00
St. Paul Baptist, Pelican	Thos. H. West	1.00
Salem Baptist, Shongaloo	R. B. Thomas	4.50
Pilgrim Rest, Lake Providence	Sherman Whitney	2.40
Baptist, Danville	N. P. Jackson	.50
Bethlehem Bapt., Gloster	E. M. Haynes	5.54
Friendship Bapt., Litroe	Percy Burrell	1.03
Baptist, Bernice	J. R. Gray	5.00
Omy Hill Baptist, Lucknow	G. R. Rigers	5.00
Brownsville Bapt., Columbia	G. W. Jenkins	2.10
Baptist, Bon Ami	E. J. Jones	5.00
Jerusalem Bapt., Baton Rouge	Nat Hogan	3.00
Light Hill Bapt., Shreveport	J. H. McDaniel	1.00
Baptist, Kentwood	Mrs. Frances Andrews	6.00
Little Rock Bapt., Morrow	Mrs. Orella Nash	2.50
Mt. Ararat Bapt., Spencer	Dempsey Falton	5.00
Baptist, Minden	S. L. Jones	2.00
St. Matthew Bapt., Plaquemine	I. H. Parker, Jr.	3.00
Beautiful Zion Bapt., Algiers	Shepherd Smith, Jr.	5.00

Louisiana.—(Continued)

Second Baptist, Algiers	Isaac Benn, Jr.	5.00
Pleasant Grove Bapt., Clay	Fatry Jordan	.44
St. John Baptist, Homer	F. R. Jones	6.15
	Total	$ 80.41

Missouri.

Mt. Olive Baptist, Allenville	H. M. Coats	$ .50
Mt. Carmel Baptist, St. Louis	W. R. Williams	1.00
Elm Grove Baptist, Micola	Calvin Crain	4.00
Second Baptist, Weston	Miss Joanna Doyle	2.00
	Total	$ 7.50

Michigan.

Shiloh Baptist, Detroit	J. H. Moore	$ 5.00
Baptist Sunday School, Muskogon	D. McKinnon	1.25
	Total	$ 6.25

Mississippi.

Baptist, Port Gibson	H. Rowan	$ 1.00
Baptist, Meridian	Tom Walker	1.50
Baptist, Skene	Jesse Wesley	1.50
Pleasant Gift, Sharon	Mrs. J. C. Cheek	1.00
Baptist, Sunflower	Miss A. Killins	1.00
Baptist, Indianola	Sam Fraeley	1.50
Baptist, West Point	Miss J. M. Warren	1.00
Harmony Baptist, Sardis	J. E. Gibson	5.00
Savannah Baptist, McLeod	Russell Peterson	2.50
Baptist, Homewood	A. Buckley	2.50
Baptist, Egremont	C. H. Henderson	1.50
Baptist, Macon	Jeff Macon	$ 1.00
Baptist, Glendora	W. O. Durgins	1.00
Beulah Grove, Ittabena	G. A. Hightower	1.00
New Jerusalem Baptist, Lombardy	S. S. Levi	3.50
Baptist, Louisville	Wm. Hickman	.50
Brown Hill Baptist, Florence	Miss E. B. Franklin	.50
Baptist, Crowder	Wm. Stokes	.50
Baptist, Ackerman	Miss M. B. Fauncher	.50
Baptist, Weileman	A. Hall	.87
Baptist, Midnight	Jas. Cage	4.00
Mt. Olive Baptist, Lexington	W. C. Cody	1.00
Baptist, Madison	Miss R. A. Scott	2.50
Beautiful Zion Baptist, Isola	H. G. Spinks	5.00
Baptist, Lampkin	J. E. Smith	2.50
Rising Star, Anding	E. M. Walker, Pastor	1.00
Baptist, Goodman	J. M. Garland	2.50
St. Paul Baptist, Lyman	C. Fletcher	1.00
St. Mark Baptist, Distall	Jake Harris	1.50
Gaves Springs, Durant	Miss Marie Glover	.75
New Shiloh Baptist, Shuqualak	T. H. Sanders	3.00
Macedonia Baptist, Eupora	J. M. Shaw	1.00

Mississippi.—(Continued)

McKinney Baptist, Greenwood	J. B. Prince	5.00
Holly Grove, Phillip	J. D. Dixon	1.00
Baptist, Maud	T. J. Alston	.50
True Vine, Madison	Geo. Nelson	1.00
Mt. Elizabeth, Bolton	W. M. Levi	2.50
Baptist, Florence	Miss Kate Bogan	5.00
Prairie Grove, Brookville	McKinley Samuel	1.00
Friendship Baptist, Vaiden	Miss Blanche Moran	2.00
Baptist, McLeod	R. C. Conner	.50
Springfield Baptist, Senatobia	J. W. Wilson	2.50
Pleasant Valley Bapt., Alligator	C. N. Ferguson	5.00
Baptist, Vance	Porter Smith	3.50
Summerfield Baptist, Winona	H. R. Brown	2.35
New Jerusalem, Ruleville	T. E. Jackson	5.00
Corinth Baptist, Tunica	J. W. Jefferson	5.00
Independent Baptist, Tyro	E. W. Sturdivant	2.00
New Hope Baptist, Lyon	Clark Eldridge	2.00
Rhodes Creek Bapt., Rhodes Creek	W. M. Hubbard	4.00
First Baptist, Port Gibson	M. M. Blackbern	1.00
Vista Chapel Bapt., Longstreet	M. B. Leggett	1.00
Pleasant Grove Bapt., Ruleville	P. C. Carpenter	1.00
Pleasant Grove Bapt., Beulah	J. S. Strode	1.00
Baptist, Georgetown	A. J. Barnes	1.95
Pleasant Green, Shuford	T. A. Morgan	2.00
New Hope Baptist, Whitaker	James Ray	2.25
Baptist, Gloster	Wm. Samuel	2.00
Magnolia Baptist, Shelby	W. H. Moreland	5.00
Union Grove Baptist, Merigold	A. M. Myricks	2.50
Union Baptist, Laurel	Geo. Ross	5.00
Bethlehem Baptist, Swan Lake	Fred McCoy	2.50
St. John Baptist, Coahoma	Robert Volentine	1.50
Spring Hill Baptist, Union	G. W. Huddleston	1.00
New Hope Baptist, Hushpuckena	A. C. Clemmons	2.00
Mt. Olive Baptist, Vicksburg	Mrs. Lela B. Myles	1.50
Mt. Calvary Baptist, Swan Lake	Geo. H. Bailey	1.05
First Baptist, Mound Bayou	J. H. Mundy	7.16
Baptist, Indianola	J. T. Townsend	1.30
Baptist, Waynesboro	J. W. Matthews	2.25
Spangle Banner Bapt., Shaw	Edward Boyd	5.00
New Albany Grove, New Albany	H. H. Sanders	2.47
Baptist, Escatawpa	Aaron Austin	1.00
First Baptist, Fayette	Lee Thompson	2.25
New Hope Baptist, Blaine	B. H. Harris	1.50
Enon Springs Bapt., Hernando	Wm. Brown	1.00
Dennis Chapel Bapt., Clover Hill	Lee Kendrick	3.00
Baptist, Summitt	S. W. Green	5.25
Mary's Chapel Bapt., Ittabena	Wade Hart	2.25
Mt. Olive Baptist, Jonestown	Wm. Brown	5.00
Clark Street Bapt., Jackson	George Nelson	2.00
Baptist, Benton	Richard L. Lewis	1.00
Baptist, Anguilla	Mrs. Mary Belle Griffin	.72
Swan Grove Bapt., Phillip	B. Starks	2.00
Jerusalem Bapt., Mound Bayou	J. P. Gayles	5.00
Mt. Zion Baptist, Ruleville	G. N. Melms	1.00
St. John Baptist, Yazoo City	Carter Braxton	5.00
McSwine Baptist, Grenada	H. D. Winters	2.00

Mississippi.—(Continued)

St. Paul Baptist, Brookhaven	H. S. Eskridge	5.00
Baptist, Indianola	G. W. Peterson	1.10
Stranger's Home, Drew	Casey Smith	3.50
Antioch Baptist, Merrill	Talmage Smith	5.00
Brushy Creek, Georgetown	J. M. Murry	3.30
Pilgrim Rest Bapt., Lanford	Richard Harris	2.00
Baptist, Shaw	Jas. Arrington	3.10
Green Ollie Grove, Murphy	W. M. Robinson	5.00
St. Peter's Rock, Green Grove	S. E. Scott	1.50
Pearly Grove Bapt., Jackson	Miss Cecile Grayson, Sec.	1.00
Baptist, Madison Station	L. M. Smith	2.50
Mt. Olive Baptist, McComb City	H. M. Robinson	5.00
Palo Alto Baptist, Minter City	H. S. Smith	5.00
Mt. Ararat Baptist, Torrence	E. D. Berry	1.00
Sweet Home, Shellmound	C. R. Johnson	3.00
New Hope, Merigold	R. Nickerson	5.00
Baptist, Whoon Valley	Jno. Evans	2.00
New Hope Bapt., Walls	C. P. Polk	1.00
Baptist, Farrell	H. T. Coleman	2.47
Baptist, Carlisle	R. T. Neal	1.29
Baptist, Crenshaw	J. H. Taylor	1.00
Pilgrim Rest Bapt., Clarksdale	Geo. M. Grant	2.28
Jones Chapel Bapt., Belen	A. L. Saddle	1.50
Baptist, Dunleith	Wiley Helm	5.00
Holly Grove Bapt., Centerville	James Jackson	1.00
Baptist, James	C. E. Baxter	5.00
Baptist, Meridian	Joe Jackson	2.50
St. Matthew, Indianola	A. C. Cannon	1.50
Zion Baptist, Macel	G. W. Jamison	1.00
Little Zion Bapt., Greenwood	L. S. Shields	2.50
College Hill, Gowdy	G. Washington	3.00
Baptist, Finkbine	B. J. Keys	.50
Holly Grove Bapt., Drew	Geo. Harris	5.00
Baptist, Doddsville	H. L. Anderson	.50
St. John Bapt., Glen Allan	J. B. Manuel	5.00
Baptist, Renova	Miss R. Lee	1.50
Bethany Baptist, Keirn	Miss T. Robinson	.50
Mt. Moriah Baptist, Drew	Rev. Wm. McKnight, Pastor	1.00
Baptist, Thornton	W. M. McGhee	1.00
Mt. Zion Baptist, Clayton	Watson McCoy	3.00
Baptist, Vance	C. McClelland	1.00
Baptist, Tunica	A. D. Clanton	2.00
Baptist, Cleveland	A. J. Bufkin	5.00
Rocky Mt. Bapt., Water Valley	M. S. Brown	2.00
Mt. Olive Baptist, Flautt	S. A. Austin	5.00
Baptist, Holly Bluff	C. J. Chapman	2.93
Mt. Sinai Baptist, Pickens	M. F. Malone	1.50
Palestine Bapt., New Albany	I. S. Guyton	2.50
Baptist, Carrollton	M. R. Bamburg	1.00
Baptist, Anguilla	H. L. Frierson	4.00
Salem Baptist, Greenwood	Sam Jones	1.00
Pilgrim Rest Bapt., Isola	W. H. Brown	.75
Baptist, Africa	Alfred Taylor	1.25
Pleasant Grove Bapt., Canton	S. L. High	6.00
Pine Grove Bapt., Bailey	W. C. Bailey	1.00
Friendship Bapt., Heathman	J. W. Barker	1.00

Mississippi.—(Continued)

Weir Chapel, Weir	W. M. Hemphill	5.25
Savannah Grove Bapt., Meridian	C. E. Edwards	2.00
Mt. Horeb Bapt., Greenville	M. A. Garrett	1.00
Union Baptist, Natchez	Mrs. Lillie M. Donaldson	3.00
Mt. Union Baptist, Sapa	Lewis Floyd	1.00
Pleasant Grove Bapt., Edwards	Wm. Blakeley	1.00
Plesant Valley Bapt., Nitta Yuma	C. W. Anderson	2.50
Mt. Moriah Bapt., Water Valley	E. D. Hervey	2.08
Bethlehem Bapt., Coffeeville	M. J. Jefferson	2.80
	Total	$ 359.20

New Jersey.

Second Baptist, Keyport	Frank Majors	$ 5.00
Pilgrim Baptist, E. Orange	Z. H. Myers	3.00
	Total	$ 8.00

New York.

Friendship Bapt., Buffalo	Miles White	$ 2.50
Trinity Baptist, Buffalo	B. Woodson	1.00
	Total	$ 3.50

Nebraska.

Mt. Moriah Baptist, Omaha	Mrs. D. W. Gooden	$ 5.00

New Mexico.

St. Paul Baptist, Gallup	Sam Slack	$ 1.50

North Carolina.

N. P. W. C. Baptist, Drumhill	R. P. Batts,	$ 3.00
Baptist, Lumber Bridge	W. L. Patterson	2.50
Baptist, Norwood	J. B. Allen	1.25
First Baptist, Severn	T. H. Barnes	4.55
Round Branch, Bladenboro	Austin Lewis	1.00
Roxboro Bapt., Clayton	G. R. Pair	2.00
Brown's Chapel, Clinton	S. E. Moore	2.50
Haison Chapel Bapt., Warsaw	Willie Cooper	1.25
Baptist, Mt. Gilead	Miss Callie Bowden	.30
Mt. Pleasant, Wake Co.	L. O. Gill	5.00
Pleasant Union Baptist, Acme	J. W. Gore	$ 1.00
Stovall Chapel, N. C. Stovall	C. T. Webb	2.50
Baptist, Lexington	D. H. Friday	2.50
St. John Baptist, Mayesville	E. W. King	1.00
Baptist, Kenansville	C. C. Graham	6.40
Juniper Level Baptist, Wake	C. H. Marable	3.10
Baptist, Elizabeth City,	H. L. Ranson	1.00
Baptist, Lake Waccaman	R. W. Benson	8.20
Rock Hill Baptist, Lumberton	J. N. Goody	1.00
Baptist, Covington	F. A. Bowden	.50

North Carolina.—(Continued)

Brushy Mt. Baptist, Franklinton	G. F. McNeil	1.00
Baptist, Fort Landing	E. W. Bryant	5.00
Baptist, Seaboard	J. H. Roberts	5.23
Liberty Baptist, Alexander	B. H. Neal	5.00
Antioch Baptist, Proctorville	J. R. Graham	5.00
Mt. Olive Baptist, Ashville	S. T. Thompson	2.00
Gethsemane Baptist, Cordova	M. Darby	2.45
Baptist, Council	Mrs. Estella Brown	1.00
Hansen Baptist, Halifax	Willie Purnell	2.00
	Total	$ 74.93

Ohio.

Mt. Zion Baptist, Springfield	Clarence Clark	$ 6.00
White Cloud Baptist, Cleveland	S. B. Bradley	6.00
New Prospect Baptist, Cleveland	W. M. Allen	2.50
	Total	$ 14.50

Oklahoma.

Bethel Baptist, Tatum	J. D. Hooks	$ 2.00
Mt. Olive Baptist, Mitch	S. F. Parker	1.25
Baptist, Wright City	O. B. Mitchell	5.00
First Baptist, Stroud	J. A. Henry	1.25
Baptist, Tulsa,	Miss Alene Johnson	4.05
Jerusalem Baptist, Washington	B. F. Daniels	1.84
Shiloh Baptist, Lehigh	P. Adkins	.75
Baptist, Rentiesville	Henry Hill	3.00
Baptist, Headrick	Sam Dixon	2.28
Shiloh Baptist, Red Bird	S. O. Barnes	1.25
Baptist, Sand Creek,	L. L. Wilson	1.00
St. John Baptist, Brookville	E. L. Chestnut	2.50
First Baptist, Centralia	Mrs. M. A. Sanders	5.00
Shady Grove Baptist, Gowen	Mrs. Florence Toler	1.97
St. Stephens Baptist, Moffett,	H. White	2.00
Baptist, Morris,	Hy Green	2.00
Pilgrim Rest Baptist, Carbon	R. McKaney	.67
May Evergreen Bapt., Rentiesville	C. D. Harris	5.00
Rebecca Baptist, Haworth,	L. F. Frost	.50
Baptist, N. McAlester	Miss Laura White	5.00
Mt. Zion Baptist, Calhoun	Uno. C. Baldwin	1.70
Baptist, Cheotah,	J. W. Roland	2.80
Baptist, Ada	Mrs. C. W. Wilson	1.00
First Baptist, Enid	G. R. Washington	5.00
Mt. Zion Baptist, Boynton	J. B. Smith	5.00
Baptist, Calhoun	L. M. McKinney	1.00
Baptist, Newby	J. C. Cornelius	1.00
Four Mile Branch, Fort Gibson	Clem Shepherd	.50
Wayland Baptist, Eufaula	L. H. Hibbler	1.00
Mt. Triumph Baptist, Fort Coffee	A. J. Walls	1.50
Pleasant Grove Baptist, Orlanda	M. Burdette	1.55
Baptist, Bristow	R. B. Roberts	1.50
Mt. Pillow Baptist, Colgate	F. L. Taylor	1.00

Oklahoma.—(Continued)

Hopewell Baptist, Wynnewood	J. G. Gordon	1.50
First Baptist, Red Bird	I. W. Lane	5.00
Baptist, Estella	Ord Bell	2.00
Bethlehem Baptist, Broken Bow	Mrs. Mary A. Davis	1.00
First Baptist Church, Vian	Thos. H. Turner	1.50
	Total	$ 83.96

Pennsylvania.

Baptist, Weedville	R. D. Fogan	$ 1.00
Shiloh Baptist, Franklin	J. S. Richard	5.00
Morning Star Baptist, Leechburg	Henry Eason	2.50
Baptist, Blairsville	L. Wilson	2.75
Baptist, Claysburg	Green Smith	5.00
	Total	$ 16.25

South Carolina.

Beaver Dam Baptist, Bennettsville	Joe Reed	$ 2.00
Philadelphia Baptist, Sheldon	S. Best	2.00
Baptist, Blackstock	N. Stokes	.50
Baptist, Ehrhardt	Mrs. Pink McMillan	3.00
Baptist, St. Matthews	Miss Daisy Felder	1.51
Baptist, Florence	C. H. King	3.00
Baptist, Anderson	S. W. Williams	1.00
Fairbank Baptist, Trenton	Arthur Tillman	2.00
Bethel Baptist, Orangeburg	Wm. Colter	3.00
St. John Baptist, Bluffton,	H. Gadson	3.00
Mt. Zion Baptist, Fort Motte	A. H. Green	1.00
Baptist, Seneca,	Mrs. Eleatha Thompson	3.00
St. Stephen Baptist, Sheldon	D. McKnight	5.00
Pleasant Hill Baptist, Belton	W. A. Ligon	3.20
Baptist, Sandlever	Willie Gilchrist	2.00
Baptist, Timmonsville	Norman Swinton	5.00
Baptist, Doversville,	N. J. Perkins	1.50
Ousley Dale Baptist, Middendoff	C. D. Highland	1.30
Samaria Baptist, Springfield	D. W. Willis	4.00
Pine Grove Baptist, Cordovia	Jas. Smiley	4.00
Spiers Chapel Baptist, Cope	T. J. Jamison	1.00
Mt. Rona Baptist, Effingham	M. W. Timmons	5.00
	Total	$ 57.01

Tennessee.

First Baptist, E. Nashville	H. L. Fite	$ 50.00
Baptist, Memphis	Mrs. K. A. Thomas	1.00
Baptist, Collierville	Rev. C. W. Woods	2.50
Hickory Hill, Germantown	A. J. Rowlett	3.00
Baptist, Binghamptqn	F. A. Allen	4.00
Baptist, Memphis	W. S. Cooper	.50
St. Mark Baptist, Kerrville	R. C. Jordan	2.00
Baptist, Ripley	S. B. Frazier	2.98

Tennessee.—(Continued)

Roger's Memorial, Knoxville	U. S. Clark	3.00
Mt. Olive Baptist, Newbern	Halcie Scott	3.00
Mt. Tabor Baptist, Clifton	Sam Churchwell	1.00
Hickory Plain Baptist, Beech Bluff	Elverde Ballard	1.00
Elcanaan Baptist, Henning	J. R. Logan	1.00
Mt. Zion Baptist, Shelbyville	Robert Dizard	2.00
Mt. Carmel Baptist, Farmington,	C. S. Bates	3.00
Mt. Pleasant Baptist, Bonicord	J. B. Harris	1.00
Macedonia Baptist, Castalian Springs	G. L. Bentley	1.00
New Prospect Baptist, Memphis	Chas. H. Johnson	5.00
Willow Grove, Brownsville	S. A. Thompson	2.00
Hopewell, Gates	G. M. Goodwin	2.93
Baptist, Hendersonville,	Mike Wherry	6.92
Salem Baptist, Covington	J. F. Flowers	1.00
Baptist, Henderson	W. E. Arnold	1.00
Salem Baptist, Jackson	Al. Bridgman	2.25
Bethlehem Baptist, Kerrville	M. J. Young	2.50
Morning Chapel Baptist, Germantown	W. W. Alsobrook	5.00
Spring Hill Baptist, Ripley	Matt Jarrett	1.00
Rising Sun Baptist, Memphis	M. E. Clark	5.00
Oak Grove Baptist, Buchanan	V. B. McGhee	1.85
First Baptist, Fairfield	Dow Martin	5.00
Gravel Hill Baptist, Carter's Creek	J. W. Williams	2.00
Dickerson Chapel, Lebanon	J. S. Wharton	3.00
Pilgrim Rest Baptist, Lexington	J. E. Brooks	2.00
Baptist, Shouns	L. K. Anderson	2.50
St. Paul Baptist, Kenton	J. L. Hardwick	2.00
Mt. Zion Baptist, Tullahoma	J. A. Harris	2.50
Mt. Bethlehem, S. Pittsburg	E. W. Buchanan	4.00
Baptist, Glendale	Mrs. J. R. Hill	1.00
Elcanaan Baptist, Whiteville	Fred Tisdale	12.40
First Baptist, Lookout Mt.	Percy Scott	5.00
Wingo Chapel, Trezevant	Arthur Hillman	2.00
Berean Baptist, Jackson	J. A. Hay	5.00
St. James Baptist, Mascot	U. S. Bookman	2.50
Baptist, Trezevant	Miss Emma Clay	2.28
Baptist, Terrell	J. H. Hayes	2.39
First Baptist, Culleoka	Jackson Toney	1.50
New Hope Baptist, Denver	Mrs. Thoy E. Box	3.00
Baptist, Greenville,	Charlie Maloney	1.10
Metropolitan Baptist, Memphis	C. J. Neal	10.00
Johnson Chapel Bapt., Kingsport	E. E. Orr	1.51
Little Rock Baptist, Memphis	Jacob Branscomb	1.25
New Providence, Pulaski	T. R. Holt	1.25
St. James Baptist, Humboldt,	L. E. Landers	2.50
Antioch Baptist, Prospect	F. R. Daily	1.50
Baptist, Memphis	A. R. Robinson	5.00
Baptist, Fountain Creek,	Wm. Perry	1.25
Porter's Grove Baptist, Gadsden	N. P. Neely	5.00
Eastern Star Baptist, Memphis	Fred Tydus	5.00
Mt. Moriah Baptist, Russelville	A. A. Breedlove	1.00
Union Hill Baptist, Chattanooga	J. W. Williams	2.25
Monumental Baptist, Chattanooga	G. M. Richardson	10.00

Tennessee.—(Continued)

Baptist, Stanton	Pate Coleman	1.00
First Baptist, Ooltewah,	W. A. Snow	5.50
Baptist, Bickford	Dave Patterson	1.00
St. Luke Baptist, Rossville	C. P. Brewster	1.00
St. Paul Baptist, Chattanooga	McKinley Price	1.00
St. Paul Baptist, Decaturville	J. M. Yarbrough	2.00
Baptist, Brownsville	F. D. Davis	1.70
St. John Baptist, Hartsville	O. F. Roberson	2.00
Hall's Grove Baptist, Martin	Rainy Dyson	1.00
Hopewell Baptist, Grand Junction	John Barber	2.00
Brandon View, Christiana	Rev. J. H. Bailey, Pastor.	1.00
Baptist, Gates	Hardie Jones	3.00
Baptist, Bells	W. H. Richmond	5.00
Baptist, Ravenscroft,	Mrs. Mary Hunter	1.00
Oak Grove Baptist, Martin	R. L. Chandler	5.00
New Zion Baptist, Chattanooga	Mrs. Mary Thomas	3.00
Baptist, Henning	George Powell	1.00
Baptist, Loudon	Prof. W. G. Hynes	1.00
Calvary Baptist, Knoxville	Rev. V. N. Roundtree, Pastor	1.62
Second Baptist, Knoxville	By Prof. W. G. Hynes	0.50
Tabernacle Baptist, Knoxville	Rev. I. C. Sherron, Pastor	5.65
Mt. Zion Baptist, Jackson	Miss Ruth V. Wallace	4.50
First Baptist, Winchester	Walker Gray	5.00
Kizer Chapel Mission, Lexington	Jessie Kizer	2.00
Thankful Baptist, Johnson City	C. H. Longley	27.00
Spruce St. Baptist, Nashville,	J. P. Porter	15.00
	Total	$ 326.45

Texas.

Baptist, Leona	Arch Porter	$1.00
Mt. Pleasant, San Antonio	S. B. Barr	2.00
Palestine Baptist, Wolfe City	Mrs. Bessie Smith	
Baptist, Centerville	Jude Perkins	1.00
Pilgrim Ridge, Petty	Matthew Davis	5.00
Middle Creek, Como	S. L. Flournoy	1.00
Hopewell Baptist, Clarksville,	Lewis Lee	1.00
Mt. Olive Baptist, Lincoln	H. C. Wilborn	4.25
Shiloh Baptist, Terrell	Rev. G. L. Lains	1.45
Good Will Baptist, Ennis	J. H. Turner	5.25
New Mountain, Ore City	N. L. Gardner	1.00
Sand Nole Baptist, Roane	Richard Steward	
Gilgal Baptist, Gilmer	A. Ingram	
Mt. Pilgrim Baptist, Avinger	P. S. Finley	
Sweet Union Baptist, Jacksonville	J. A. Yarbrough	1.9
Warren Chapel, Warren	J. H. Moore	2.2
Mt. Gilead, Lubbock	Lee Moore	3.6
Bethlehem Baptist, Grandview	R. B. Rodgers	2.5
New England, Burton	Wm. Peoples	
Macedonia, Hemphill	G. W. Edward	
Baptist, Hooks,	C. T. Taylor	
Baptist, Terrell,	Tom Lewis	
Bethlehem Baptist, Gatesville	J. W. Bonner	2.5

Texas.—(Continued)

Mt. Moriah Baptist, Alleyton	C. L. Williams	1.00
Baptist, Marietta	Vannie Nicholberg	1.00
Mt. Zion Baptist, Brownwood	R. T. Gibson	1.00
Baptist, Corsicana	Rev. L. Morgan, Pastor	2.40
Smith Hill Baptist, Windom,	M. D. Wright	1.00
New Hope Baptist, Gause	J. W. Smith	2.54
Betts Chapel, Giddings,	S. E. Elliotte	1.00
Baptist, Dallas,	James King	3.40
Baptist, Texarkana,	W. F. Fisher	1.01
Republican Baptist, Waskom,	J. Milton Smith	2.50
Baptist, Plano	Miss Ruby L. Johnson	2.00
Palestine Baptist, Wolfe City	L. G. Smith	2.00
Baptist, Longview	E. G. Harper	2.60
Baptist, Fort Worth,	E. Williams	5.30
Baptist, Freeport	Mrs. Annie Perry	3.77
Baptist, Normangee	Lessie Lewis	1.00
Pleasant Hill Baptist, Nashville	L. Fisher	2.50
	Total	$ 84.64

Utah.

Calvary Baptist, Salt Lake City,	Robt. Jackson	2.25

Virginia.

Union Branch, Disputata,	J. M. Johnson	3.36
St. Matthew Baptist, Virgilina	P. L. Puryear	1.00
Mt. Airy Baptist, Longdale	F. P. Sorrells	5.00
	Total	$ 9.36

West Virginia.

Baptist, Warrior	Jas. Smith	5.00
Cedar Grove Baptist, Taplin	A. J. Moore,	5.00
Chestnut Grove, Gypsy	W. M. Brown	3.90
Baptist, Cass	A. T. Tyson	5.00
Antioch Baptist, Chauncey	D. L. Williams,	1.89
Mt. Zion Baptist, Montana Mines,	Alex Greenlee	1.89
St. Luke Baptist, Hutchinson	E. G. Bates	1.00
Mt. Zion Baptist, Long Branch	Wm. Jackson	5.00
	Total	$ 27.79

CHILDREN'S DAY CONTRIBUTION BY STATES.

(HOW THEY STAND)

MISSISSIPPI	$359.20
TENNESSEE	326.48
ARKANSAS	224.75
ALABAMA	162.72
GEORGIA	119.38
TEXAS	84.64
OKLAHOMA	83.96
LOUISIANA	80.41
FLORIDA	78.51
NORTH CAROLINA	74.93
SOUTH CAROLINA	57.01
KENTUCKY	55.17
WEST VIRGINIA	27.79
ILLINOIS	22.50
PENNSYLVANIA	16.25
KANSAS	16.09
OHIO	14.50
INDIANA	11.15
IOWA	10.89
VIRGINIA	9.36
NEW JERSEY	8.00
MISSOURI	7.50
MICHIGAN	6.25
NEBRASKA	5.00
NEW YORK	3.50
UTAH	2.25
DELAWARE	1.50
NEW MEXICO	1.50
CALIFORNIA	1.35

APPENDIX E.

REPORT OF THE TREASURER OF THE SUNDAY SCHOOL PUBLISHING BOARD FOR THE YEAR BEGINNING AUGUST 1, 1921, ENDING JULY 31, 1922.

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Receipts.

AUGUST	1921	$ 1,414.06	
SEPTEMBER	1921	25,475.81	
OCTOBER	1921	7,376.28	
Total Receipts for 1st Quarter			$ 34,267.15
NOVEMBER	1921	$ 2,040.23	
DECEMBER	1921	24,937.67	
JANUARY	1922	7,925.63	
Total Receipts for 2nd Quarter			$ 34,903.53

FEBRUARY	1922	$ 2,893.98	
MARCH	1922	33,483.31	
APRIL	1922	4,931.02	
Total Receipts for 3rd Quarter			$ 41,308.31
MAY	1922	$ 3,279.02	
JUNE	1922	33,550.01	
JULY	1922 Cash	6,857.61	
	Voucher	5,506.83	
Total Receipts for 4th Quarter			$ 48,993.47
Grand Total Receipts for Year			$ 159,472.46
Amount Brought Forward			6,459.26
GRAND TOTAL			$ 165,931.72

Disbursements.

AUGUST	1921	$ 7,687.01	
SEPTEMBER	1921	14,577.75	
OCTOBER	1921	14,847.56	
Total Expenses for 1st Quarter			$ 37,112.32
NOVEMBER	1921	$ 5,848.13	
DECEMBER	1921	18,931.28	
JANUARY	1922	11,125.07	
Total Expenses for 2nd Quarter			$ 35,904.48
FEBRUARY	1922	$ 5,136.58	
MARCH	1922	15,260.15	
APRIL	1922	17,710.99	
Total Expenses for 3rd Quarter			$ 38,107.72
MAY	1922	$ 6,141.42	
JUNE	1922	13,335.90	
JULY	1922 Cash	21,191.04	
	Voucher	5,506.83	
Total Expenses for 4th Quarter			$ 46,175.19
" " "	Year		$ 157,299.71

Recapitulation.

Grand Total Receipts for Year	$	165,931.72
Total Expenses for Year		157,299.71
Balance on Hand August 1, 1922	$	8,632.01

The report was a splendid and clear exposition of the work of this great Board and shows the harmonious relation existing in the work of the Board.

Mrs. S. W. Layten, Pennsylvania, President of the Woman's Convention, brought greetings and pledged cooperation to the new administration.

Report of the B. Y. P. U. Board was submitted by Corresponding Secretary E. W. D. Isaac. The report was an excellent account of the progress of the Board and its increasing hold upon the pastors. It showed the following:

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

To the Officers and Members of the National Baptist Convention:

We bring to you once more an account of the work which we have done in the name and by the authority of this Convention.

More than two score years ago you gave us the most difficult task that it was necessary for you to perform. The auxiliary is regarded by all evangelical Christian denominations as the most difficult phase of their work.

There are many pastors who doubt the expediency of such a movement. Our Coresponding Secetary met these doubtful pastors in all portions of the country and succeeded in convincing them that this work was not only a necessity but a splendid asset in church life. So successful has been his work that the movement is recognized everywhere as one of the most helpful agencies which the churches have set in motion.

The pastor of average intelligence now feels that it is his indispensable duty to have a B. Y. P. U. Society in his church and give it all the encouragement and assistance possible. Where the pastor has not reached that point he is subject to criticism and censure from the more intelligent members of his congregation. Because of that fact this organization has a greater claim upon the heart and affections of the pastors throughout the country.

General Increase.

Our field forces have been augmented by the addition of two District Secretaries and several State Missionaries, acting under joint appointment between your Board and the State B. Y. P. U. Boards respectively.

Some of the states with which we are cooperating have not been able to assume any portion of the salary of the State Organizer. In such cases it has become necessary for us to assume all the responsibility for the advancement of the work.

With this increased field force we have been enabled to get most magnificent and satisfactory results. The work of organization has been carried forward steadily and increasing interest has been shown in the work from unexpected quarters.

Our agents and representatives have had warm receptions from the pastors, presidents of B. Y. P. U. organizations, local, district and state, and presidents of Baptist State conventions.

It is encouraging to us to note that it is not absolutely necessary for our Corresponding Secretary to incur the expense of attending the state conventions in order to get contributions for the work. It is also pleasing to us to be able to state that the representatives of this Board have been received in the most courteous manner wherever they have gone in prosecution of this work.

A few of the State B. Y. P. U. conventions have overlooked the B. Y. P. U. Board in their contributions to general denominational work. In some cases they have been partial to the educational work

in the state and have contributed so liberally to the educational institutions (according to their statements) that they have had nothing left for the special work which their organization represents. It is perfectly natural for us to feel that a B. Y. P. U. organization should be as liberal in its contributions to the work of the B. Y. P. U. Board as to that of any other department of endeavor. To say the least, we do not expect its officers, in the very nature of things, to overlook us entirely; then seek to make amendments by offering some plea or statement in justification of their neglect.

Fundamental Aspects.

We have kept in mind always the fundamental purpose for which this department was brought into being. It is a training department of the church, an integral part of the church organization, and therefore vital to her life.

The church must have constantly in training a group of devoted young men and women who will on the morrow assume the role of leadership in the various departments of church life. Every church needs a training service, and, therefore, trained, equipped workers.

The B. Y. P. U. Society deals in a large and effective manner with the expressional activities of its members. It gives attention to developing leaders through testimony, Bible study, and prayer; to developing platform ability through speaking and leading meetings; to developing church and denominational conscience through a study of Baptist practices and doctrines; to developing interest in missions through the monthly missionary programs, pageants, classes, etc. There must be both impression and expression. The B. Y. P. U. meets this demand for expression and causes the expression to be directed to worthy ends.

Its Place in Church Activities.

Because of its importance and helpfulness in the church, we contend that its range and standing should be equal to that of any other department of the church. It is no side issue. The Union should have a large place in the whole program—Bible study, prayer, educational, evangelistic, missions, stewardship, and social service. Members of the Union should be selected, as much as is possible, to serve on the official boards of the Church.

Spiritual Development.

The nature of this work is definite and specific, and, as set forth in the Object Chart, is as follows:

(1) To secure the increased spirituality of our Baptist young people.

In this connection special attention is called to the devotional meeting, where efforts are made to secure the participation of the members in the elements of the service. Here lectures are given as to the meaning of prayer. Scriptures are read and studied which deal with the subject of prayer and the young people are permitted to express themselves freely in an atmosphere that is not charged with criticism, censure or otherwise embarrassing.

In order to develop this department systematically the work is turned over to a DEVOTIONAL COMMITTEE, whose duty it is to

arrange, in connection with the pastor and president, for all prayer meetings; provide topics, singing books, leaders and organist; and seek in every way to promote the interest of the meeting.

The work of this committee is so significant, so important, so far-reaching, that the greatest care should be taken in the selection of it. Only consecrated, spiritual-minded people should be appointed to serve in this capacity. There is also a monthly lesson in the Quarterly selected and arranged for the purpose of developing the spiritual life from the Scriptural point of view.

This phase of our work is exceedingly difficult because of the fact that a large proportion of our constituents have the wrong conception of the place and power of the Holy Spirit in the beginning and evolving of the Christian life.

This misconception of things spiritual is due in a large measure to the lack of ability to compare the external and the internal evidences of religion. Nothing is more significant than the changes through which a race or nation passes in the course of several centuries in respect to the outward form and the inword content of its religious faith. Trace the history of the Hebrew nation from the primitive and simple ritual of early times, to the highly developed and complicated service of the second temple. Study the strange and almost incredible movements in the history of Christianity itself; the peculiar, almost endless variety in forms of worship and belief, which characterize the different bodies of Christians today; and there will be found illustrations sufficient to justify our contention that there should be orderly, systematic, symmetrical development of the spiritual impulses in every life.

There are three elements which enter into the religious spirit and which may be said to constitute it. The presence of these three elements in varying proportions determine largely the nature of the religious spirit in any case. The first of these elements may he expressed in the term "worship." This term means here the attitude of an individual, or a group of individuals, toward the outside and higher world of supernatural or divine existence. It includes the outward acts which in various forms symbolize the inward thought. In some cases it is so simple and unconventional as to pass almost unnoticed. In such cases, which occur frequently among cultured people, there is the inevitable tendency to characterize such simplicity and unconventionality as conclusive evidence of a lack of the spiritual birth.

In other cases, worship is so elaborate and complex, in its various forms and manifestations as to win our aesthetic admiration, but leave some doubt in our minds as to whether the participant, in the maze of outward ceremony, may not lose sight of the essence which the particular act is intended to represent.

This tendency is so great that the minister or evangelist who preaches the simple doctrine of repentance toward God and faith in the Lord Jesus Christ, shorn of the weird hallucination and astounding phenomenon, finds many strong objections, many impediments and much discouragement in his work of leading souls to Christ. There exists, therefore, two sets of opinion, even in the ministry, with regard to the evidences of spiritual growth. One school seems to contend that in matters of worship the thought precedes the act and determines it; the other that the act weakens the thought which and under different circumstances each of these things happens.

We must suppose that in the institution of any particular form or act in the plan of worship, whether simple or elaborate, the intention and effort were to embody in a tangible form some conception suggested by the religious spirit; and that in the mind of individuals possessing a sensitive temperament, and controlled by the same general influences, the performance of the act would later produce that phase of feeling, or reflect that phase of thought which originally suggested, whether consciously or unconsciously, the institution of the ceremony.

Our modern religious life abounds in rites and ceremonies which no longer express the thought originally intended for expression, and in the performance of which we who take part are perhaps in many cases only performing a farce. They do not reflect our spirit; they do not, as they are performed, create in our hearts a corresponding emotion. These observances, unless performed with the right spirit, are a mockery, and we who perform them are a little better than hypocrites. They constitute, however, the conventionalities of religion, and we are under the same obligations to observe the conventionalities of religion as we are to observe the conventionalities of social life. But it is our duty to gravely consider just where the line may be drawn between what shall be called conventionality and the real expression of our inner self in its relation to God. The ability to make this distinction is one of the satisfying evidences of the thing which we are pleased to call "INTELLIGENT RELIGION."

The second element which enters into and constitutes the religious spirit is the element of belief or faith; in which there is again at times, the same simplicity and the same elaborateness which, in different instances, characterize worship. The term faith or belief, therefore, undergoes many strange and perplexing definitions. The apostle Paul, noted for exactness, defines it as the "substance of things hoped for, the evidence of things not seen." There would be more comfort in this definition if it were more easily understood. Recognizing that fact, the apostle gives many striking illustrations of the uniform manner in which faith evolves the character and fashions the life.

By faith he says, the elders made a good name; Abel procured testimony from God that he was righteous; Enoch obtained divine approval of his character; Noah became the heir of the righteous; Abraham became the father of the righteous; Moses became the leader of the ancient church and formulated the first human government the world has ever known. Omitting Gideon, Barak, Samson, Jephthah, David, Samuel and other prophets, he delineates the character that its possessors developed. They subdued kingdoms, wrought righteousness, obtained promises, topped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, turned to flight the armies of the aliens, preferred torture to deliverance; and others who had trials of cruel mockings and scourgings or bonds and imprisonment who were stoned, sawn asunder, tempted, slain with sword, being destitute, afflicted, tormented, wandered in deserts, and in mountains and in dens and caves of the earth; and pays a matchless tribute to faith as a character builder by describing its heroes as people "OF WHOM THE WORLD WAS NOT WORTHY." Steady progress in the making of such character as is herein described is substantial

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evidence of increasing spirituality. In this connection it may be seen readily that the proper development of the spiritual life is a task which the church cannot neglect if it would be true to its mission and loyal to its founder and head.

The Social Department.

We measure spiritual progress by the manner in which professing Christians show interest in humanity. It becomes our duty therefore, to recognize man as a social being and to prepare the youth of the race for social growth.

We should study the art of winning young people to Christ through the social nature. This phase of the work is superintended by social committees, charged with the duty of calling upon and welcoming strangers; providing social entertainments and extending acquaintance among the members. We recommend to our young people many methods for melting people into friendliness.

Many of our churches are charged (truly) with being chilly. Small churches find it easy to live among themselves. City congregations congeal into selfish circles at a small chance. Backsliding frequently results from chilly receptions given new members who have come from churches where they were well and actively known. Homesickness usually affects spiritual feelings, and misleads people to blame religion for it. Valuable strength may be profitably expended in forming fellowships for new people and in cheering hearts hungry for friends.

We must give careful study to this vital question. Only specific effort can approach friendliness. We instruct the members of this Social Committee that it is not enough to get folks to church. We must touch their hearts and give them daily help through the medium of new and warm friendships. In our Social Culture Work many valuable and helpful suggestions are made for the purpose of assisting the leaders in the successful prosecution of this phase of the work. Your Board prepares and furnishes all the tracts, leaflets, and text-books necessary for the proper study of this subject. Prominent among these are "Bright Ideas for Entertaining," "Just for Fun," "Social Plans for Young People," "Proper Kinds of Amusements," etc., all of which we cheerfully recommend as substantial aids in the development of this department.

Stimulation for Service.

The motto of the R. Y. P. U. Society is "We study that we may serve." To carry out this motto successfully there must be preparation for service and the spirit of service. Service is the real essence, not only of true manhood, but of divinity itself.

We no longer think of God as a taskmaster, seated on a throne, imposing tasks upon a burdened people. We think of him as actually existing in every human being, and as working out through men in all the multiformity of man's activity. God himself is the great servant of humanity; and in the ideal man, Jesus, this spirit of service found its highest example. We urge young Christians to permit the great servant of humanity to work in them and through them for the improvement of humanity. God's law of progress is through

honest toil. A humorous essayist has said truly, "When Adam's crook-stick turned over the brown earth to make it fertile, he began the industry of the world." The whole horizon of man's endeavor is spanned by one word, "Work." It has built cities, bridged rivers, united continents and sent the myriad spindles of trade whirring under a thousand changing skies.

Interpreted in the light of the conduct of Jesus, a servant is a man that dedicates himself to the service of another by the choice of his own will and inclination. Thus, Joshua was the servant of Moses, Elisha of Elijah, Gehazi of Elisha, and the apostles were servants of Jesus Christ. Applying the Pauline spirit, the term servant would mean a person with such an humble, contrite spirit that he could adapt himself to an ignoble, servile position in order to reach and help his fellowman. For says he, "I have made myself servant unto all, that I might gain the more." He had complied with their weaknesses and infirmities, so far as they were not sinful; had denied himself in his liberty, and determined himself to that part in his actions, which he saw would most oblige, profit, engage and bring them in love with the gospel.

Having come to this earth to minister rather than to be ministered unto, Jesus announces that startling doctrine that whosoever desires to be great must become the servant of all. To the human mind that doctrine seems to be a paradox. If inded it is a paradox, the following truthful statement should be made:

The paradox of service, in the teaching of Jesus is the answer of the Gospel to the inevitable desire of healthy minded human beings for success, achievement, power and mastery. Jesus takes life as it is, with its ambitions, its hopes of reward, its desire to control. He does not counsel the abandonment of these normal desires, but on the contrary says to many an inquirer, "Your reward shall be great." He does not depreciate success or greatness; he teaches what it is to be successful and what is the mark of greatness. He says, "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." Jesus is the discoverer of a new moral process, the explorer of a new moral continent. This moral process reverses the ordinary classification of goodness. Jesus does not overlook the fact that the Christian character is, first of all, upright, erect, integral, righteous. He passes, however, from the elementary beginnings of mortality to its finer expressions, and considers the marks which distinguish moral greatness; he enters into new region of conduct, as though he were ascending the heights of life and had come to a new zone of vegetation and a new horizon of outlook.

The moral conduct which he prescribes is not only uprightness, but uprightness which bows itself; not only erectness, but the capacity of erectness to stoop and serve. Integrity, to Jesus, is not merely a possession, but an instrument; not an attitude which is unbending, but a strength which can bow itself to minister. His whole teaching gives an extraordinary dignity to the humblest forms of service. His right to lead was in his desire to minister. His mastery of men was in his service of men. The disciple of Jesus was to prove his discipleship by the capacity to stoop and serve. If the church is not defiant of social laws; if it desires to be a trustworthy moral guide, it will teach, by precept and example, that human society is an organism, where the strength of the whole is dependent

on the health of each part, and where the neglect or atrophy of any threatens the vitality of the whole; that the chief peril of the social order is created by the isolation and hostility of social classes; that the first conditions of social security are mutual understanding, fraternalism, co-operation, the spirit of industrial and political democracy; that there is a law of the equilibrium of characters, as of the equilibrium of forces, by which power is transferred from the strong to the weak, and the balance of power is restored. The church, as a teaching agency, must exalt the work of ministering and affirm the dignity of service.

Extension of Bible Knowledge.

Your Board has made an unusually large investment of time and money in an effort to promote Systematic Bible Study and to edify through a knowledge of the Scriptures. This phase of our work is indispensable.

Reading the Bible seems to be a lost art among our people. The prevalent opinion seems to be that only leisure moments, vacation periods, should be utilized for the reading of the Scriptures.

Too many church services are conducted without a single copy of the Bible in the hands of the people. Considering the fact that the Bible is the Christian's only weapon of defense, it is alarming that so many churches and religious organizations have not a sufficient number of Bible to supply the people who come to worship. However conservative we may be at this point, the fact remains, the church that fails to teach the Bible systematically and thereby evolve a Bible study membership, cannot keep step in the religious procession that is now passing.

For the purpose of emphasizing the place and power of the Bible in the Christian life let us imagine what would be the result if the Bible were lost to the world. We should lose our knowledge of the true God, and become as degraded as the worst savages. All of our institutions of benevolence would pass away—our hospitals, asylums, charities, homes for the aged and for the little children. All of our public schools would go, our libraries, our free press, our post offices dwindle into insignificance.

Moses extolled the unique privilege of Israel in having "statutes and judgments so righteous as all this law." Psalmists celebrate in glowing terms the spiritual power of God's "law" in converting, comforting and guiding the soul. Paul counts it the chief privilege of his nation that they were entrusted with the oracles of God.

The Bible has stood the test of experience. Its message commends itself on personal trial to mind and conscience and heart. It verifies itself when accepted in heart and life. It proves able to bear the weight which innumerable souls through long ages have rested on it. It shows itself historically possessed of the properties which, as an inspired word, are claimed for it—those, for example, of converting the soul, of making wise the simple, of enlightening the eyes, of making wise unto salvation, through faith which is in Christ Jesus, of being profitable for teaching, for reproof, for correction, for instruction in righteousness, "that the man of God may be completely furnished unto every good work."

The claim made by the Bible is one that can always be put to the test. It influences the world through the many-sided revelations of God's character and will which it contains; it especially influences it through the historical images, and the moral and spiritual teaching, of the Christ in the Gospels, and through the hopes, promises, exhortations, and motives in which the apostolic writings abound. We speak with gratitude of the profound influence which has been exercised on the world by Christianity. But it is to be remembered that Christianity only comes to men, and is kept alive in their memories and hearts, through the Bible—through the possession, translation, diffusion and devout and prayerful reading, preaching, study, and teaching of the written word. Without the Bible to revert to, keeping the truth fresh and living, the image of the Master would long since have been blurred and distorted beyond recognition. His Gospel would have been perverted beyond recovery by corrupt human tradition. His doctrines and moral teachings with those of his apostles would have been buried under a mountain load of human inventions.

Secularist and agnostic as he was, Prof. Huxley, on more than one occasion, expressed himself in very remarkeble terms on the unparalleled influence of the Bible. Here is one of his latest utterances: "Throughout the history of the Western world the Scriptures, Jewish and Christian, have been the great instigators of revolt against the worst forms of clerical and political despotism. The Bible has been the Magna Charta of the poor and of the oppressed; down to modern times no state has had a constitution in which the interests of the people are so largely taken into account, in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus; nowhere is the fundamental truth that the welfare of the State, in the long run depends upon the uprightness of the citizen so strongly laid down. Assuredly the Bible talks no trash about the rights of man; but it insists upon the equality of duties, on the liberty to bring about that righteousness which is somewhat different from struggling for rights; on the fraternity of taking thought for one's neighbor as for one's self."

Arguing in one of his essays for the reading of the Bible in the schools, Prof. Huxley bids us consider "that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain; that it is written in the noblest and purest English and abounds in exquisite beauties of literary form," and he asks, "By the study of what other book could children be so humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities, and earns the blessings or the curses of all times, according to its efforts to do good and hate evil, even also as they are earning their payment for their work."

We are apt to speak of the temporal advantages accruing from the religion of the Bible. But the chief blessing of the possession of the Bible is not told till we speak of what the world owes to it in a religious aspect, and in regard to its eternal hopes. The chief gain of the Bible, therefore, is still untold when we speak of its literary, moral and civilizing effects.

It is, therefore, not an exaggeration to say that it is the Bible which has preserved Christianity to the world. If, as we believe, the religion of Jesus is the hope of the world, it is the possession of the Bible conveying and maintaining the knowledge of that religion which makes the hope possible.

The Bible is the most valuable and helpful book because it gives the knowledge of God. We need not do more than lift a corner of the veil which at this distance hides from us the condition of the ancient world in a religious aspect. What a spectacle of ignorance of the true God and of the way of life it is which presents itself. In one place it is the sun, moon and planets which are the objects of worship. Elsewhere, as in Egypt, temples are built to four-footed beasts and creeping things of the earth. Many places, as in India, the great natural objects, the sky, the dawn, the rain, the rivers, fire, etc., are the favorite deities. In Greece men adore gods sculptured in forms of human beauty. In Rome gods of all countries are swept together, and worship is paid to them.

Around the roots of these religions clung innumerable superstitions; the rites of many of them were licentious and revolting; in the service of the gods of lust and gods of wine, the most shameful orgies were enacted. Where, from the list of heathen god, or in the stories told of them, could men get one idea to elevate them, one impulse to raise them above themselves to a nobler life.

When Plato sketched an ideal republic his first concern was to banish the myths of the gods out of it. Think of Europe at the time when the Bible first got a hearing and Christianity first broke upon it. Druid priests chant their mysterious songs, go through their mystic ceremonies in dim forest recesses, and plunge the sacrificial knife into shrieking human victims. The tribes who supplant them bring over their wild Scandinavian traditions; sing the praises of Thor and Odin; revel in the prospect of a Valhalla, where they will drink blood from the skulls of their slain enemies.

The poet Milton, in his great "Ode on the Nativity," has described the dire consternation in the ranks of the heathen deities at the announcement of the birth of Christ. Every student of social progress knows what mighty reformations have taken place; he also knows that it is the Bible which in every case has been the instrument of God's Spirit in these reformations. In like manner, the reformations that are needful in these days of corruption, bewilderment, discontent and stagnation must be wrought by the Word of God. To that end we earnestly solicit the hearty cooperation of all pastors and Christian workers in our efforts to edify the young people through a knowledge of the Scriptures.

Our Distinctive Doctrines.

It is our candid opinion that we are rendering the denomination invaluable service by instructing the young people in Baptist doctrines and history. We regard this as a very necessary phase of our work. Although nearly two thousand years of Christian history has been chronicled since Jesus came, it still remains true in many quarters that Baptists are much misunderstood. It is constantly being alleged by those who are ignorant of the Baptist position that we are ignorant, prejudiced, narrow and super-sectarian. The exact

reverse is true. The Baptist position is as broad as the New Testament. We are to be congratulated that it is not broader.

It is our duty to continue making a declaration of those things which are most surely believed among us. It is still needful for us as it was for the Apostle Jude, to exhort our people that they should earnestly contend for the faith which was once delivered to the saints. This becomes a task to which we should adjust ourselves seriously; especially, in these times when so-called cultured people are questioning every declaration in the Holy Writ, and undertaking to modify and reverse every principle that has in it the element of orthodoxy. There has never been such a bold attempt to alter and reverse and set aside the credal statements and declarations of evangelical Christian denominations as we are witnessing in these days of higher criticism and advancing skepticism. In this mad rush for doctrinal reform, Baptists mush suffer in common with other religious peoples whose principles are dear, sacred and inviolate.

One striking evidence of the desire to revise doctrinal creeds and statements is furnished by the Protestant Episcopal Church, which is proposing two hundred and fifty changes in its ritual, which would revise the Ten Commandments and weaken materially the force and effect of the Decalog. The proposed revision spares the First Commandment, leaving it unchanged. In the second it is proposed to omit everything after the words, "Thou shalt not bow down and worship them." The Third is abbreviated to read, "Thou shalt not take the name of the Lord thy God in vain." The Fourth, in its entirety, will read, "Remember that thou keep holy the Sabbath day." The fifth reads, merely "Honor thy father and mother." The Tenth is shortened so as to read, "Thou shalt not covet."

No argument is necessary to convince thoughtful people that this abbreviation of the Ten Commandments is unnecessary and inadvisible. There is also a tremendous flurry in the Baptist camp (white) and a doctrinal storm is brewing between the Fundamentalists and the Liberalists. These Liberalists hold the following erroneous and fanatical views concerning the second coming of Christ:

"Christ is coming with the eye of one who is aroused and indignant, in whose being beats the pulse of a hot anger. He comes forth as one who no longer seeks friendship or love. His garments are dipped in blood, in the blood of others. He descends that he may shed the blood of men. He will enunciate his claim by terror and might. He will write it in the blood of his foes. He comes like the treader of the wine press and the grapes are the bodies of men. He will tread and trample in his fury till the blood of men shall fill the earth. He will tread and trample them beneath his accusing feet, till their up-spurting blood shall make them crimson. He comes to His glory, ont as the Savior meek and lowly, not the suffrage of willing hearts and the plaudits of a welcoming world, but as a king, an autocrat, a despot, through the gushing blood of a trampling world. And those who follow this emergent wrathful King of heaven are represented as armies. They come forth as a body of fighters. They come to assist the warriors to make war on the earth. In this way the kingdom is to come, not by the preaching of the Gospel and the all-persuasive power of the Spirit of God."

These are the utterances of a leading Baptist preacher. Such fanaticism is giving White Baptists at the North unusual concern. None can tell what the end will be. If our white brethren are disturbed with heresies of this type, who can tell when the pendulum on the clock of heresy will swing our way. How necessary then that we teach our young people to know no Christ but the Christ of the Bible.

Of His holy person there are seven essential facts which are not subject to interpolation, modification or revision. These are: His supernatural birth; His sinless life; his vicarious death; His bodily resurrection; His glorious ascension; His present indwelling and lordship over the believer and His triumphant return.

The Christ of the cross is the same Jesus, still saving sinners in the same way that He saved those who repented at the preaching of John the Baptist in the wilderness of Judea. "Repent ye, for the kingdom of heaven is at hand," is still a sufficient plea and apology for the things which we hold exclusive and proof against revision and modification.

The distinctive principles of our denomination are just as capable of standing the test as this first sermon uttered by our Lord and His forerunner. We may, therefore, advocate in the most fearless way, the responsibility of the individual soul in matters of faith and doctrine—freedom of conscience; parents, government and church being forbidden to usurp the prerogative of God as the Lord of the conscience; salvation as essential to baptism and church membership; the church as a spiritual body; the eternal separation of church and state; the church as a particular congregation and not an organized denomination; the church as a pure democracy; the church as the supreme court in Christ's kingdom; and the church as a body in which resides the power and authority for its mission and its career.

In order to inoculate the Baptist young people sufficiently with the virus of the doctrine which we are pleased to denominate as distinctive, their study courses, their teaching and training agencies must be provided with the greatest possible care and with the closest scrutiny. Whatever else Baptists find themselves able to compromise, they cannot with any degree of safety exercise the spirit of compromise on the principles of doctrine. Baptists, above all others, must know the truth, the whole truth, and nothing but the truth, as it is in Christ Jesus their Lord. Your Board supplies the very best and most helpful tracts, leaflets and doctrinal textbooks that can be purchased and invites your hearty cooperation in the distribution and use of these valuable helps.

Missionary Endeavor.

We have been making faithful and persistent effort to increase the missionary spirit among our young people, and to advance the missionary cause by reason of their cooperation. This is true of the original plan of the founder of this movement, for one of the objects specifically stated is to secure the enlistment of Baptist young people in missionary activities through our various mission boards.

Field Workers.

Dealing primarily with this department, we have a Committee on Missions in every local union, whose duty it is to divide the territory of the church into districts; secure visitors; seek new scholars for the Sunday School; visit absent scholars; assist the pastor in securing contributions for missions and other objects; seek to inspire in all the young people a desire to cultivate the grace of giving and a worthy zeal in all church, local, state, home and foreign mission work.

On page 23 of our B. Y. P. U. handbook will be found valuable and helpful suggestions for the missionary department. Any pastor or religious leader who keeps his young people encouraged in the doing of missionary work in accordance with the instructions given in the guide will find as a result, the missionary work in his church on the constant increase. Your Board has one ardent desire in this connection. It is our sincere wish that as a result of our efforts in this direction, more young people in our Baptist churches shall catch the missionary vision, become inspired with missionary zeal and enlist for service in the foreign fields. We congratulate ourselves upon the fact that some of the most helpful and commendable servants on the mission fields in Africa have received inspiration for this service from the work that was done in the local unions with which they were formerly connected in this country. We are pleased to note also that two of the missionary prospects who are candidates at present for service in foreign lands are young women who have been directly connected with B. Y. P. U. Societies of their churches, and diligent workers therein.

We verily believe that if all the money invested by the denomination in this particular branch of its work results in nothing more than the giving of inspiration, incentive and impetus to endeavor on the part of young men and women, we would be amply and fully repaid. Missionary work among Baptists is a grave and solemn necessity. There can be no substitute for it; no apology for failure to perform it earnestly, seriously and effectively. Baptist churches are missionary in the very nature of things. They could not be otherwise of they would and be true to the founder of the church in whose name they profess to operate more directly and exclusively than all other existing Christian denominations.

We get the pattern for Christian missions from Christ himself. Paul tells us that when Jesus had completed His ministry and had ascended upon high, he carried with him a band of captives whom He gave unto men as gifts. Among these gifts the apostle mentions the four offices whose function it is to plant and propagate Christianity: The apostles or missionaries; evangelists, whose function was that which we attribute to home missionaries; prophets, whose business it was to guide the development of the newly planted church with divine teachings as to the new conditions as they arose in the unfolding life; pastor-teachers, who were the permanent guides of the Christian communities.

The apostle goes on to say that the aim and end of all these offices is the perfecting of the saints for the work of ministering. Our apology for the special interest which we have in missionary endeavor is this: We have the testimony of countless numbers of converts from heathenism and of enlightened heathen men who have not personally accepted our religion that Christian salvation and Christian character are incomparable to any to be found else-

where. The most famous writers on the subject of missions have borne enthusiastic witness to the value of Christian missions in the making of character. Kauzo Uchimura, a Japanese Buddhist, converted to Christianity, makes this remarkable statement: "Indeed I can say with all truthfulness that I saw good men only in Christendom. Brave men, honest men, righteous men are not wanting in heathendom, but I doubt whether good men are possible without the religion of Jesus Christ to mold them. The Christian, God Almighty's gentleman, he is a unique figure in this world, indescribably beautiful, noble and lovable."

An eminent Persian says that "Christ is a Hakin (doctor) for us." It is true that He is a doctor for all mankind. The function of Christian missions in the light of the character of Christianity, is to put a higher type of man in the midst of lower types; a higher type of theology in the midst of a lower type; and a higher type of religious cult over against lower types; and larger and truer ideals of life in the midst of all the low conceptions of men. So long as Christianity can do this the world will draw on Christianity for enlightenment.

The missionary puts into the hands of men, schools, hospitals and industries. He affords the same treatment to disease, relief to the opium vice and works a gradual cure of the open sore of the world. He abates the evils of widowhood; gathers thousands of children into orphanages and unbinds the crippled feet of numberless innocents. If we would have our share of the reward which comes to those who elevate humanity's suffering, bind up broken hearts and preach deliverance to the captive; let us see to it that the churches and parishioners under our influence do their very best in the preaching of the Gospel to others and the promotion of missionary schemes which to all intents and purposes is the biggest work of the world.

Our Field Work.

The field work has been done by four representatives who have been faithful in the discharge of their duties and loyal to all the interests of the Convention. Rev. William L. Craft, who has been true to his trust for all thees years, has rendered valuable services, and, despite failing health has made the missionary department a most helpful agency in the Board's work of promotion. Your Board is exceedingly grateful for the kind cooperation that has been given in its efforts to restore him to health and thus prolong a useful life. We are pleased to state in this connection that his physical condition is very much improved and he is on the road to permanent recovery. His labors on the field have been supplemented by those of Rev. D. H. Hamilton, of Louisiana, Rev. I. C. Reddie, of Maryland, and Rev. J. N. Washington, of Tennessee. Our cooperative force has been increased and new impetus given the work in all the states that are engaged in the cooperative movement.

The Young People's Congress.

The Sunday School and B. Y. P. U Congress is another important and helpful agency in the development of our young people. The Congress program is arranged so that nearly every phase of the work is reviewed and demonstrated by experts in that particular line.

Here, the leaders gather information and inspiration which they cannot get from any other source. The Congress recognizes the full sovereignty of the Convention and does its best to conform all its actions to the will of the Convention. It gives substantial recognition to all the boards and secretaries and contributes as best it can to all the interests represented by them. The President of the Congress supports loyally every principle for which the National Baptist Convention stands. He is an orthodox Baptist, contending always for the faith of the fathers and admonishing the young people to inquire diligently "for the old paths and to walk therein."

Missionary Work Done.

The organizers and missionaries working under our cooperative plan have done more work this year than in any previous year of the history of the Convention. The following is a summary of the work done by them:

Number of days labored	2,110
Number of miles traveled by railroad	62,420
Number of miles traveled otherwise	200
Number of B. Y. P. U. Societies visited	510
Number of lectures concerning B. Y. P. U. work	510
Number of Senior Unions organized	192
Number of Junior Unions organized	61
Number of City Unions organized	34
Number of District Unions organized	10
Number of Study Classes organized	62
Number of tracts and leaflets distributed	62,820
Number of sermons preached	139
Number of prayer meetings attended	53
Number of B. P. P. U. encampments attended	15
Amount of money collected	$8,930.50

A Helpful Agency.

There is one respect in which we think many ministers and other people for that matter are unfair in dealing with this department. The pastors call on the Young People's Society to assist in every phase of the church work; missionaries, educational agents and representatives of the denomination in general always count these societies in whenever there is a drive or financial rally of any kind contemplated. In all the official reports submitted by religious workers among us, the local Unions are mentioned most frequently as participants in these financial efforts. In order to show how helpful these societies have been we have taken pains to publish from year to year the amount that has been contributed by the Young People's Societies to the various phases of denominational work. For the present year the report is as follows:

Given to Home Missions	$ 76,129.73
Given to Foreign Missions	87,610.41
Given to Christian Education	85,622.45
Given for Church Repairs	99,986.49
Total for Denominational Work	$349,349.13

Property Holdings.

The property of this Board, located at 409 Gay street in the city of Nashville and occupied by the Board, is paid for, well improved and is being kept in splendid condition.

It has a concurrent interest of $14,500.00 with an appraisement of $17,500.00 by the agents and representatives of the various companies which carry the policies.

When this property was purchased in 1910, the Board was not incorporated. The title of the property was, therefore, placed in the Board through its Corresponding Secretary as Trustee. Subsequently, the Board amended its charter under the special act of April 1, 1915, by giving the Convention full control of the Board and the property which it held in trust.

This amended charter was sufficient to protect the Convention in its rights to control, but in pursuit of its general policy of denominational or Conventional ownership and control, it made the following resolutions:

"Resolved, that all the Boards of the convention which have not done so amend their charters so as to convey all the property rights held by them to the National Baptist Convention."

We observed that our amended charter under the act of 1915 gave the convention the right to elect the members of this Board, but that it did not convey the property to the Convention in such a manner as was contemplated and directed by this resolution.

Fully determined to obey the instructions of the convention to the letter, the Board, in a regular meeing held January 19, 1921, adopted the following resolution:

"Whereas, the National Baptist Convention of the United States of America, at its regular annual session in Indianapolis, Indiana, September, 1920, empowered, authorized and directed the various boards of the said National Baptist Convention to transfer and convey all the property of the said Boards to said National Baptist Convention by proper conveyance; now, therefore, be it

"Resolved, That the directors of the National Baptist Young People's Union Board of said National Baptist Convention, at a business meetings called January 19, 1921, empowers, authorizes and directs E. W. D. Isaac, Sr., Trustee, to sell, transfer, and convey unto the said National Baptist Convention the property situated in Davidson County, Tennessee, at 409 Gay street, Nashville. Pursuant to this order of the Board, the property has been transferred and conveyed to the National Baptist Convention, as is evidenced by deed of record No. 39993, found in Book No. 600, page 216, of the records of Davidson County, Tennessee.

This Board is the first Board of the Convention to amend its charter, alter its by-laws and transfer by deed to the Convention the property already purchased in its name.

This is a bit of history of which we are justly proud. Hence, we admonish the historians who will hereafter attempt to write Baptist history, to keep the records straight and to chronicle these facts in such a manner that the credit shall be given to whom credit is due.

In our efforts to discharge this trust, a sense of duty has pursued us steadfastly. We have felt that the acceptance of this trust

constituted a pledge of duty, and that we were in honor bound to consecrate all our faculties to its fulfillment. With that feeling uppermost in our breasts, we have wrought as best we knew, and we do hereby humbly submit our work for your approval.

FINANCIAL STATEMENT.

Receipts.

Merchandise	$ 5,753.15	
Literature	16,220.22	
General Fund	4,759.87	
Rent	388.00	
Notes Payable	2,587.02	
Subscriptions	36.40	
Foreign Missions	218.39	
Advertisement	10.00	
Cooperative Missionary Work	8,930.25	
Cash Brought Forward, 1921	1,077.86	
Total		$39,881.16

Disbursements.

Salaries	$ 9,916.60
Traveling	1,963.06
Merchandise	3,444.48
Printing	3,287.59
Postage	1,063.66
Freight Charges	232.86
Advertisement	55.00
Home Missions	1,240.23
Office Furniture	5.35
Accounts Payable	2,621.29
Notes Payable	2,568.23
Telephones and Telegrams	214.60
Insurance and Interest	133.29
Office Supplies	34.50
Printing Supplies	704.85
Rents	67.95
Light and Power	109.61
Cuts, Plates, etc.	76.41
Building	240.70
Repairs	235.34
Subscriptions	1.30
Real Estate, part paid on lot purchased	290.00
Interest on lot purchased	8.05
Delivery Equt., Horse, Buggy and Wagon	200.00
Refund, (Orders and Checks)	25.10
Fuel	93.00
Loans	30.00
Feed	84.25

Miscellaneous	248.64
Cooperative Missionary Workers	8,930.25
Total	$38,121.19
Cash Balance, August 1, 1922	1,759.97
Total	$39,881.16

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

A motion prevailed to adopt report.

The Home Mission Board presented its report through its Secretary, Dr. W. F. Lovelace, Arkansas.

The Twenty-Sixth Annual Report of the Home Mission Board of the National Baptist Convention, September 7, 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 our 1st 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 did 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 showed a spirit of cooperation from beginning to end. If we have succeeded at all it has been by means of such a reception and cooperation 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 would 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 cultivate 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 BOARDS

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.

It has been occasionally remarked by a few that this is a southern Board. But 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 or 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 pastors' 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 principals 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 are 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 preacher 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 principal, 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 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 needing financial help, they could give more attention to the weaker and uninstructed churches.

Thousands and thousands of our people have gone North, hence, in 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.

COOPERATION

We are now cooperating with the great Southern Baptist Convention (White). They have pledged themselves to gvie 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 $30,000.00 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 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 one hundred thousand dollars.

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. G. W. Hampton ..... Anchorage

LOUISIANA—
Rev. C. D. McGruder ..... Union

MISSISIPPI—
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 ..... Dallas

COLLECTIONS BY STATES AND OTHERWISE

Alabama	$ 2421.83
Arkansas	1695.45
Florida	3302.00
Georgia	6884.00
Kentucky	4859.29
Louisiana	1305.16
Mississippi	863.70
Oklahoma	448.00
South Carolina	560.76
Tennessee	2678.14
Texas	2090.84
Home Mission Board Southern Baptist Convention	6675.00
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 the 31st.

I have received several dollars since then which would even 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 attend 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. Cooperation 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. ODUM, D. D., Chairman.
W. F. LOVELACE, Sec.-Treas.

The report was all-embracing and gave an account of its doings. Being a cooperative Board with Southern and Northern Baptist Convention, the Secretary was at great pains to urge the responsibility of the Board.

A collection was taken for the Home Board of $31.35.

The Church Extension Board submitted its report through its Corresponding Secretary, Dr. W. M. S. McCutcheon. The report ex-

plained the difficult task undertaken, and the sacrifice made by the new officer. The work is being placed upon a sure foundation and is destined to take a front place among denominational agencies.

The report shows the following:

"To the Officers, Members and Friends of the National Baptist Convention:

Your Board submits to you its sixth annual report, coupled with the first report of its present Corresponding Secretary.

The conventional year through which we have just passed has been remarkable and worthy of particular notice. We have had many perplexed and embarrassing things to encounter. All of which I attribute to the financial condition of our people; the general unrest among them; the vast army of the unemployed; of those without work, caused by the strikes and closing of factories, foundries, coal mines, etc. The railway strike has caused many of the members of our church throughout the country to become idle in order to retain their membership in the labor unions. The failure of some of the members of our board to cooperate with us has served also to retard our progress. However, I thank God for His guidance and His mercy which He has shown towards us, and it is with pleasure I render this report, knowing that under the existing circumstances I have done my best.

At the Chicago Convention in 1921 the Corresponding Secretary, Dr. Benjamin J. Perkins, like other Corresponding Secretaries of other boards, was given sixty days to decide whether he would remain at the head of the Church Extension Board, or offer his resignation as Secretary and continue to pastor.

At a metting of the Board Nov. 14, 1921, Dr. Perkins offered his resignation and your humble servant was elected his successor, to receive the same amount of salary appoved by the National Baptist Convention. The next meeting of the Executive Committee, held Nov. 21, 1921, Dr. Perkins was elected Recording Secretary and the present Corresponding Secretary was given sixty days to close out his work as pastor in Chattanooga and get on the job.

In December I met the Executive Board of the National Baptist Convention and received a cordial welcome. The board offered some helpful suggestions to me, which I have endeavored to carry out. I will tell you of the same in this report.

Giving up my church at Chattanooga, Tenn., where I received my salary, I accepted the office of Corresponding Secretary of this board at a sacrifice of family and friends to work among strangers. Coming to Memphis, our board had temporary headquarters at the office of former Secretary Dr. Perkins, and I must say that he tried in every way to make it pleasant for me until we could get into our present quarters, 348 Beale Avenue.

Dr. Roberts, our Chairman, also offered his office to our board, and he has stood by the Secretary everywhere. His pleasant words of encouragement have helped me and brought joy and comfort when the way was dark. When other members of our board were saying discouraging things, Dr. Roberts was found doing all that was in his power to make the work a success. Dr. Roberts believes that the greatest joy which bringeth no sorrow is to relieve human need by personal ministry.

My friends, every ungracious thought, every unkind word, every act of selfishness is evidence of crudeness or deformity of spirit. Rev. B. J. Wilson of Memphis has also rendered valuable aid.

MY FIRST STEP

In getting my office opened and beginning my work, my first step was to comply with the suggestion offered by our beloved, honored and matchless leader and hero, the late Dr. E. C. Morris, President of our Convention, for I have always believed that a man, to be a good leader, must first decide and become willing to follow. I have kept in memory the wholesome advice given me by Drs. Craft, Lawrence, Haynes, Townsend, McMichael and E. W. D. Isaac, whose advice I have always considered safe.

THE CHURCH EXTENSION BOARD, ITS OBJECT AND PURPOSE

The National Baptist Convention in its thirty-sixth annual session, which convened at Savannah, Ga., Sept., 1916, organized the Church Extension Board for the purpose of raising funds to do extension work throughout this country. Our object in raising funds is to help the weaker churches in their building plans and to make such loans to churches desiring same and by so doing extend and encourage the building of decent houses of worship, thus enabling us to extend the visible kingdom on earth.

THE NEEDS OF THE CHURCH EXTENSION BOARD

Fifty or more years ago, as has been observed, by a thoughtful writer, the characteristic temper of the time as dogmatic certainty Science was in the saddle and religion was striking steady blows to keep from being unhorsed, but to-day an opposite temper seems to characterize the minds of men. In religion and in science exact definition has halted before the expounding area of truth. Life is not a theory, but it is a form of energy. We live and we are controlled by its mighty flood. We must eat even though we know nothing of the process of digestion. So it is we are driven out of the garden of quiet meditation into the wilderness where we must clear forests; therefore, we need more men connected with our board who are willing to go out of the wilderness where idleness is found and to clear the forests and help to extend the church everywhere. We need men who are willing to go, ever keeping in mind these words:

"Content whate'er lot I see,
Since 'tis God's hand that leadeth me."

Do not think that all of our supposed helpers and friends are with us.

Julius Caesar's own soldiers loved him not, but Caesar took Pompey unprovided and laid asleep his industry and preparations by a fame that he cunningly gave out. It is impossible to keep a determined man down or to keep him from success. Stumblingblocks,

when placed in his way, are but stepping-stones, and on them he climbs to greatness.

The church is the greatest intitution on earth from which we get our spiritual light. The church and true religion are built upon the rock; the rest are tossed upon the waves of time.

Like the church, the Church Extension Board for several years has been hid in the wildernes of God's Providence, but now she is on her onward march to a glorious destination.

OUR CRY AND PRAYER

Our cry and prayer to God is for more men, more women of the Baptist Church, who are willing to make a sacrifice for God and humanity. Men whose hearts have been touched with the fire of Heavenly Love, which burns in the soul, for love is the greatest power in the world.

We are praying to God for Christians who do not simply profess their beliefs with their mouths, but those who defend their faith with their lives if necessary, and through service achieve the victory. This victory and success only come by a constant struggle and a ceaseless battle.

"Zion, arise, break forth in songs of everlasting joy;
To God eternal praise belongs,
Who doth thy foe destroy.
Thou Church of God, awake! awake!
For light beams from on high;
From earth and dust thy garments shake,
Thy glory's drawing nigh."

The Church Extension Board field is the world; and laborers are needed.

A HANDICAP

Our progress has been hindered by the lack of funds with which to push our claims, but we are encouraged when we remember: There is no open door to the temple of success. Everyone who enters must make his own door and this door closes behind him. This board is the baby board of this Convention, but it deserves support of all connected with our Convention.

ENCAMPMENT

The object of the Missionary Baptist Encampment is to promote a more thorough study of the Bible and to aid in the establishment of Missions and Mission Churches in the neglected portion of our cities and rural districts and to help to promote all these objects in co-operation with the Church Extension Board of this Convention.

Only one Encampment was held this year. I refer to the one which was held Dec. 15-16-18, 1921, with the Missionary Baptist Churches of Clarkdale, Ark., and vicinity. The sessions were held at the Mt. Zion Baptist Church, Rev. W. H. Henderson, pastor. I must say Dr. Perkins rendered valuable assistance during this meeting.

Names of those paying one dollar as follows: Mr. Jack Booker, Mr. J. H. Heard, Mr. Oliver Simpson, Mr. Mitchell Williams, Mr. Fred McKuhn, Rev. William McKuhn.

Total amount raised at this Encampment, $29.46. I believe these people would have raised more but for the inclement weather.

OUR FIRST APPEAL IN MARCH

Our first appeal was sent out at the suggestion of our late President, Dr. Morris. This appeal was sent to every member of our board, asking each to contribute five dollars to our board. The following members responded: Drs. R. B. Roberts, G. L. Thornton, W. H. Whitmire, J. J. Bell, B. J. Wilson, J. W. Underwood.

OUR SECOND OR GENERAL APPEAL IN MAY

This appeal was answered by Dr. E. C. Morris, June 7, and Rev. L. D. Crawford, Atlanta, Ga., June 5. Each contributed one dollar.

RALLY HELD AT METROPOLITAN BAPTIST CHURCH, MEMPHIS, TENN.

Dr. J. T. Brown, D. D., Pastor.

SUNDAY AFTERNOON, APRIL 30

Dr. Sutton E. Griggs delivered the principal address and Rev. Father Robinson represented the City Ministers' Union. Music was furnished by the Metropolitan Church Choir. Dr. Brown was Master of Ceremonies, and $41.30 was raised which was thankfully received. The members of Salem and St. Paul Baptist Churches, of which our Chairman, Dr. Roberts, is pastor, contributed nineteen dollars of the forty-one dollars and thirty cents raised. This amount was supplemented by the following amounts from other Baptist Churches and pastors:

April 24—Church at Marion, Ark., Rev. J. B. Webb, pastor	$5.00
May 23—Church at Marion, Ark., Rev. J. B. Webb, pastor	4.00
May 2—Mt. Nebo Baptist Church, Rev. A. H. Henderson, pastor	1.75
May 2—St. John Baptist Church, Rev. Wm. G. Burns, pastor	5.00
May 3—Rev. M. J. Sherrod, on pledge	1.00
May 5—Rev. M. J. Sherrod, on pledge	1.00
May 8—Rev. L. O. Taylor, Pilgrim Rest Church	5.00
May 9—Rev. S. P. Lee (deceased), from two churches	5.00
May 9—Rev. R. B. Roberts	2.00
May 9—Rev. William Matlock	5.00
May 9—Rev. Dickson	.50
May 23—Rev. William Matlock	2.00
July—Rev. Harrison Green (during my absence)	

We have the pledges and names of other ministers and pastors for this rally that have not been paid. We hope to receive these during this convention.

SPECIAL GIFTS TO OUR BOARD

April 10—One letter file, given by Miss Luvenia Blankenship.
April 10—One book, for names of members of board, by Rev. W. T. Grafton.
April 11—One pin rack and paper weight, by Mrs. Lennie Grafton.
April 12—One letter opener, by Mr. Thomas Mason.

April 19—To Rev. C. W. Graham, Vice Chairman of our board, by M. A. P. Matthews, Division Passenger Agent of Frisco Lines, fifty stamps.

STATE MEMBERS

We appreciate the contributions sent to us by members of our board from other states, and in order that all members may know that there is something for them to do, we have mailed to every member of our board a certificate signed by the Chairman and Corresponding Secretary of our board. This certificate gives them authority to represent this board anywhere in their state and report to headquarters twice each month. All certificates to expire at the meeting of this convention.

Some of our members have faithfully served and deserve credit for what they have accomplished.

OUR CORRESPONDENCE

We have endeavored to answer every letter sent to our office, whether it was received while your Secretary was in Memphis or out on the field. If we have failed to advertise and give the required information to those who desired it, remember, please, that we tried and put forth every possible effort to get it to them.

Our stenographers have been kept busy and on the job. Some, perhaps, think that the Corresponding Secretary of this board could and should have accomplished more and reported more money raised, but, my friends, please do not forget that the world was not made or completed in one day. And think, once more, our board for five years, more or less, has been digging the trenches and endeavoring to excavate or make ready for a foundation to be laid. For the last eight months we have been trying to build a foundation upon which not only our board can build, but one upon which the confidence of the entire Missionary Baptist family can build and rest. For our field is unlimited—the world is our field. I believe if we will take time, build carefully and not become over-anxious for great financial results, we shall be able to go on to success. But if we get in a big hurry and keep nothing but our own selfish aims in view our work is a failure to begin with.

OUR INDEBTEDNESS

When I was elected Corresponding Secretary I found our board in debt to the following churches and individuals:

To the Travelers' Rest Baptist Church, Belzoni, Miss., Rev. J. W. Gayden, pastor	$2,125.00
To the Cedar Falls, Baptist Church, Carter, Miss., Rev. A. H. Harris, pastor	120.00
To the New Bethel Baptist Church, Rome, Miss., Rev. J. Z. Keys, pastor	700.00
Mr. B. L. Holmes, Clarksdale, Miss., contractor	1,200.00
Mr. Holmes agreed to accept as payment in full	200.00
Making a total of	$3,145.00

Note issued to Dr. Benjamin J. Perkins (for money he claimed due him)	1,396.48
Making a grand total of	$4,541.48

Although our board has been organized more than five years, your Secretary was forced to go in debt and purchase typewriter and typewriter table, chair, linoleum, ink, pens and holder, letter and paper baskets, files, ink wheels, pencil sharpener, stove and other furniture and fixtures for the office before it could be opened.

A part of this as you will no doubt see, by the report of our auditor, has been paid, reducing this amount to a small balance. To-day we are in need of liberal contributions from the churches and members of this Convention to help us to clear up these particular debts which were made by the former Treasurer of our board. Your Secretary has tried, in vain, to get him to turn over to us the money which these people claim he has.

If we can get the cooperation of all loyal Baptists in helping us to raise money for this purpose we will soon be able to pay the debts which now hang over us, thus enabling us to turn our attention to the poor struggling churches that are crying for assistance, saying: "Please come over in Macedonia and help us."

We wish to state also that we found a printer's bill of about $85.75 due the Howe Printing Company, but the former Corresponding Secretary has promised to settle this debt in order that our board may be able to get cuts and other property now held by this company.

FACTORY

After carefully considering the conditions of our board and the amount of money we owe, I decided that it would not be best to attempt to raise money for the Factory Building until after those we owe are paid the money which was collected by those who preceded me. Therefore, in keeping with the suggestion of our late Baptist Convention which met in Nashville last December, we have endeavored to give these parties long term notes for money due them.

We have succeeded in getting the Cedar Falls Baptist Church, Carters, Miss., Rev. A. H. Harris, pastor, to accept note for $120.00 payable in 18 months.

New Bethel Baptist Church, Rome, Miss., Rev. J. Z. Keys, pastor, note for $700.00 payable in three years.

Mr. B. L. Holmes, contractor, Clarksdale, Miss., note for $200.00 payable in quarterly payments of $25.00 per quarter.

All of these notes date from Aug. 25, 1922. I have succeeded in getting Mr. Holmes to wait for his first payment until after this Convention.

I have put forth every possible effort to give the Travelers' Rest Baptist Church and Pastor, Rev. J. W. Gayden, of Belzoni, Miss., satisfaction. I have requested them to make a date for me and allow me to come and give them satisfaction, relative to the $2,115.00 note given them which was payable in five year. The pastor notified me that our offer would not be accepted, and at the same time requested us to pay $500.00 thirty days from Nov. 16, as first payment of the above amount, the balance to be paid in four years, and in four annual payments of $403.75 (four hundred, three dollars and seventy-five cents) each. Knowing our board was without funds, I requested

these people and pastor to allow our board until January 1, 1923, to raise the $509.00. The Remington Typewriter Co. kindly consented and agreed to allow our board until after this meeting to settle with them or make substantial payment.

MONEY RECEIVED FOR CHURCH FURNITURE

May 22, received from Mr. W. L. Waters, First Baptist Church (Sand Springs, Okla.) $16.43, which must be returned to this church.

June 22, received from Mr. I. S. Johnson of Baptist Church, Pace, Miss., $150.00, to be paid the Seating Co. after this meeting.

The various departments of the church are necessary and should be supported, but without the church they would be unnecessary.

The church should be and must be first.

If I am the choice of this Convention for another year, with the cooperation of the members of this Convention I hope to be able to clear the slate of this debt by our next annual meeting.

SUPPLIES

After writing to several factories, I decided to visit a few and see if arrangements could be made with one to furnish pulpit and church furniture. I was successful in finding the Seating Company of West Virginia. It is the best prepared and the most liberal company I found. Mr. William Brooks, president and manager, has given our board a written contract to supply all orders which your Corresponding Secretary sends to them and allow our board 50 per cent less the list price and 20 per cent regular commission. We have adopted this as our official factory.

OUR PLAN

Churches desiring information are to send all letters to our headquarters and we will forward them to our factory, they will figure cost of seating, cost of pulpit sets, cost of communion tables, etc. They will send information to you and a copy of each letter sent to pastors or churches will be to us. They will give us credit for all sales made in this way. This will relieve our board of several dollars of expense each year which otherwise would go for postage.

We are now prepared to furnish all church supplies, such as pulpit sets, chairs, choir chairs, communion tables, choir screens, pews, church bells, pipe organs and pianos, choir robes and caps. In fact one firm in New York has agreed in writing to make a special piano for our board to be known as "The Church Extension Board Special," and I am only waiting for a suitable name to be suggested.

CONCLUSION

The purpose and mission of the Church Extension Board deserves more than slight consideration and feeble support, and the religious, moral and intellectual worth of the coming generation depends largely upon our efforts and sacrifices. Too much of our denominational life is involved in the future outcome of the board for us to allow it to fail. We should feel delighted with the fact that while our board, which is styled the baby board of this Convention, has not satisfied our expectations, but a poor but honest and striving board is better than no board at all. For without the Church Extension Board the church is embarrassed and the onward march of the church is without order and possible attainments.

I stand here to-day to tell you that the office of Corresponding Secretary of the Church Extension Board belongs to you, and wherever I am placed I'm willing to serve, knowing at the same time that victories which are easy are not worth much, but those that come as the result of hard fighting are worth having. There is no royal road to triumph, but it is always by the way of work, hardships, difficulties and perseverance.

I believe in allowing Baptist forces two right which justly belong to them. Dr. Isaac frequently says that Baptists have these rights which must be respected and regarded; the right to petition and the right to protest.

"I love thy church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand."

Brethren, please look over the mistakes of the past, and give us your support, for he that never makes a mistake, one writer has said, seldom makes anything else.

Humbly submitted,
WM. M. S. McCUTCHEON,
Corresponding Secretary.

P. S.—The summarized receipts and expenditures will be given by the Auditor.

MOTTO: Every Christian at Work.

SUGGESTIVE PROGRAM FOR 1922-23.

Request No. 1. Each member of the Church Extension Board to raise $5.00 or more. (Five Dollars or more), each month and report same to Corresponding Secretary.

Request No. 2. Each member of the board to appoint one member of his congregation to look after the raising of Church Extension money each Sunday, this money to be reported monthly.

Request No. 3. Every pastor who isn't a member of our board to raise $2.00 or more each month and forward same to the Corresponding Secretary.

Request No. 4. Each ordained and licentiate minister of this Convention to contribute $1.00 or more to Church Extension Board.

Request No. 5. Each church of this Convention to donate $12.00 or more. This includes all auxiliaries.

Request No. 6. Every member of local churches to send at least 50c to headquarters.

Request No. 7. Every State convention to contribute at least $50.00.

Request No. 8. Every State B. Y. P. U. and S. S. Convention to contribute at least $20.00.

Request No. 9. Every large association to donate at least $10.00.
Request No. 10. Every small association to donate $5.00.
Request No. 11. Every loyal pastor to appoint some member of his church or churches to look after the Church Extension money. Same to be raised every Sunday and forwarded to Corresponding Secretary of the Church Extension Board every month. Persons appointed to receive certificate of appointment from Corresponding Secretary and amount raised by them reported at next Convention.
Request No. 12. Every member of the Church Extension Board to visit as many associations and conventions in his state, represent our work and request them to donate or contribute something for the cause.

We hope to be able to operate a display room next year, where church furniture, memorial windows, choir screens, choir caps, choir robes, pianos, etc., can be seen.

If our brethren will cooperate with us the next Convention year by opening their doors and granting the above requests, I assure you our board will be able to report the debts which now hang over us all paid when we meet next year.

Thanking you in advance for your cooperation, I beg to remain,

Very truly yours,
WM. M. S. McCUTCHEON,
Cor. Secretary.

WmMcC:REC

RECEIPTS

Sale of pews	$314.43
Contributions, (churches, etc.)	596.92
	$911.35

EXPENDITURES

Rent	$ 57.50
Secretary's Salary	203.83
Office help	107.53
Rev. Gayton	10.00
Traveling expense	167.76
Fixtures	31.69
Postage	24.17
Miscellaneous	169.22
	$771.70
Cash Bal.	139.65
	$911.35

BALANCE SHEET

ASSETS

Office furniture and fixtures	$ 328.00
1 Remington typewriter	107.50
Excess liabilities	4,330.98
	$4,765.98

LIABILITIES

Secretary's salary	$1,196.13
Office help (2)	108.25
Accounts payable	326.00
Notes payable, church building	3,125.00
	$4,765.98

A motion prevailed referring with plenary power this report to the Executive Board for adjustment. Dr. L. G. Jordan, the appointed Corresponding Secretary under President Morris, submitted his report.

By motion the report of Dr. Jordan was referred to the Executive Board of the Convention. By motion the Foreign Mission Benefit and Educational Boards reports were adopted.

The Committee on Time and Place reported the following: Los Angeles, California; New York City, and Baltimore, Md., asking for the 1923 session of the Convention and recommended that the next session of the Convention be held in Los Angeles, Cal., September, 1923.

"Just think of His Goodness to you."

Dr. W. H. Moses made a minority report for New York. A substitute motion for both the committee's and the minority report offered Baltimore, Md. On this, it was agreed that each of the cities be properly presented by speeches and the one receiving the majority of votes cast be declared the Convention City for 1923.

Rev. Wm. Winston of Baltimore placed in nomination Baltimore, Md., by giving twelve reasons why the convention should meet in Baltimore. Rev. P. J. Bryant, Georgia, seconded the nomination of Baltimore, Md. Dr. W. H. Moses, New York, nominated New York. Dr. J. D. Bushell seconded the nomination for New York. Dr. L. B. Brown, California, nominated Los Angeles. Dr. W. J. Graham, Pennsylvania, seconded the nomination for Los Angeles. Dr. J. C. Jackson, Connecticut, spoke for Los Angeles. The vote resulted as follows: Maltimore, Md., 243; Los Angeles, so many the Secretary could not successfully count. Los Angeles was declared the place of meeting for September, 1923.

A resolution by Drs. J. T. Brown, Tennessee, C. H. Parrish, Kentucky, seeking unification on manly basis, was presented.

THE NATIONAL BAPTIST CONVENTION'S ATTITUDE ON THE RE-UNIFICATION OF OUR BAPTIST FORCES.

When the National Baptist Convention divided in the city of Chicago, 1915, it was regarded by the strong and influential leaders on both sides as a great misfortune for the denomination. The unfortunate situation was viewed by many as being only temporary in character and this belief was cherished to such an extent that steps were taken immediately to reunite the Baptist forces. At the very next session, which was held in Savannah, Ga., Dr. L. K. Williams of Chicago, offered a resolution setting forth a desire for peace and proposing some terms by which it might be obtained. It was thought by some that this resolution was premature; consequently it was withdrawn.

This effort was followed by a strong appeal from a Peace Commission composed of representatives of the Southern Baptist Convention, the National Baptist Convention, and what is known as the National Baptist Convention, Unincorporated. Several conferences were held, in which the representatives of these three conventions participated. At each of these conferences the representatives of the National Baptist Convention and the Southern Baptist Convention voted unanimously in favor of the peace terms that were presented. The representatives of the E. P. Jones Convention voted in the negative. The result of these peace conferences was discouraging, but this did not put an end to peace negotiations. When the National Baptist Convention met in St. Louis, Mo., in 1918,

upon motion of Dr. E. C. Morris, President, it endorsed the peace terms which had been agreed upon by the peace commissioners representing the National Baptist Convention and the Southern Baptist Conventions, respectively. The commissioners representing the Unincorporated Convention, in a meeting held in Little Rock Ark., voted disapproval of these same terms. In view of these facts no further effort has been made to secure the peace and unification so much desired.

This sentiment has been revived recently, and it now seems that the desire for unification seems greater than at any time since the unfortunate separation. The leaders and constituents of the National Baptist Convention feel that in the exercise of the spirit of brotherhood, it is their duty to hold themselves in readiness to consider in the most favorable light any and all efforts toward reconciliation and reunification. Guided by this impulse this Convention assumed the friendly and brotherly attitude toward all the brethren from the Unincorporated Convention, who represented themselves for membership in that convention at its recent session held in St. Louis, Mo. These applicants for membership were not asked any questions; not required to make any formal statements or concessions whatever; not called upon to make any explanations or apologies; on the contrary, they simply registered and met the constitutional requirements as all applicants for membership are required to do. At this session of the National Baptist Convention a resolution was adopted putting the Convention on record as being ready and willing to take any and every step that is right and warranted to obtain an abiding peace and unity. Pursuant to this resolution, the Executive Board of the National Baptist Convention stands ready for peace and reunion on a righteous basis and hereby so declared. We long for reconciliation of the Baptist brotherhood. We firmly believe that peace is the fairest form of happiness that exists among men. In order to obtain peace we stand ready to adopt and improve any of the spiritual methods of reconciliation laid down in the New Testament, which is our rule of faith and practice.

J. T. BROWN.

This to be done by the Executive Board and was referred to the Board. All Boards were called for immediate session.

The Auditor, Prof. E. D. Pierson, presented his report. The report was carefully prepared and was a paragon of excellence.

SECOND ANNUAL REPORT OF THE AUDITOR OF THE NATIONAL BAPTIST CONVENTION, U. S. A., ST. LOUIS, MO., DEC. 6, 1922.

FOR SERIOUS REFLECTION.

In order that the suggestions and criticisms offered, in connection with the following accounts, may be better understood, the following information or explanation of the duties of an auditor is given:

1. Auditing, unlike bookkeeping, is an analytical process. It implies not only a thorough knowledge of accounts and the principles underlying their constructions, but requires also the ability to analyze properly the details of business transactions and to synthesize correctly the operations of a business—hence his business is not so much to ask you what you have as it is to tell you what you ought to have.

2. It is the common belief that the chief end of an audit is to verify the arithmetical accuracy of the books, to say that the accounts were examined and found correct or incorrect, to add a 'Balance Sheet" and, may be, a "Profit and Loss" account. A more false conception of auditing can scarcely be conceived. For, not only must the auditor be a business analyst but he must be able to make his analysis show the effect of business policies practiced and the factors which contribute to greater cohesion and efficiency in administration, office routine, factory production or marketing. For it's the business building, constructive side of auditing that is of greatest worth.

3. An auditor of Negro Baptists' accounts means much more than the term "auditor" usually means, for, in the actual performance, it often develops that the auditor, aside from auditing, must actually

1—Train the bookkeeper;
3—Work out a system by which the records can be properly kept;
3—Interpret and classify the various business transactions in the light of Baptist usages and practices.

It is practically impossible for anyone to make a satisfactory audit of church accounts who is not conversant with that denomination's usages and practices.

Thousands Saved.

Secretaries and others directing our finances can readily attest to the great saving resulting from thorough and periodical audits. This does not necessarily mean dishonest practices. Thousands of dollars, or their values, are saved annually becaue of auditing, for we try to keep record to be audited

1—More accurate and truthful,
2—Better classified,
3—More exacting;
4—Because of expected comparison, expenditures are made more economical;
5—Cash receipts are more carefully entered and accounted for and cash disbursements are more carefully guarded;
6—Business systems, to make the above possible, are sought, used and appreciated and business confidence and permanency is strengthened and a healthy business spirit—an essential to business success—is developed and maintained. There is no greater 'returns" on any investment made than that paid to keep the operation of the business straight. Just as an alarm clock loses its usefulness when when its warnings go unheeded by the very ones who bought it to be thus controlled, so will our Convention fail in reaping the rich reward good business management brings if it fails to seriously consider and act upon the suggestions herein made in connection with some of our denominational activities.

AUDITOR'S ANNUAL REPORT

of the

Various Boards and Other Activities

of the

National Baptist Convention, U. S. A.
Made At Its Session December 6, 1922, St. Louis, Mo.

To the President, Officers, Representatives and Friends of the National Baptist Convention of the United States of America:

My Dear Friends:—It is my duty, carrying with it a peculiar pleasure derived from service conscientiously performed, to submit for your information and consideration the results of my audit as revealed by the records kept in the office of your officers and various "Boards" for the year beginning August 1, 1921, and ending July 31, 1922.

Offices and Officers Visited and Books Audited.
Administrative Department, Office of Secretary.
R. B. Hudson, Selma, Ala., 1921-1922.
Receipts.

At the Convention:		
Finance Committee enrollment and door receipts		$5,373.35
Designated Funds:		
Home Mission Board	$ 143.69	
S. S. Pub. Board	783.82	
B. Y. P. U. Board	926.68	
Foreign Mission Board	2,992.52	
Benefit Board	102.60	
Educational Board	28.40	
Public charity collection	198.68	$ 5,173.39
Total		$10,546.74
Received from Treasurer, overdrawal		68.80
		$10,615.54

Expenditures.

Usher Service	$ 121.00	
Finance Committee	170.00	
Reportorial	136.00	
Badges and Express Charges	415.00	
Rev. R. M. Caver (Elaine)	200.00	
Rev. C. T. Stamps, back account	25.00	
Rev. J. W. Bailey, evangelical	142.90	
Printing Auditor's Report	120.00	
Rev. O. L. Hailey's Expenses	40.00	
Convention Officials' Salary and Expense	4,072.25	$ 5,442.15
Designated Funds by Finance Committee		5,173.39
		$10,615.54

Office of Treasurer A. J. Stokes, Montgomery, Ala., 1921-1922.

Receipts.		Expenditures.	
At Convention:		Officials' Salary and Expense	$4,072.25
From All Sources	$5,373.35	Undesignated Contributions	342.90
Less Unpaid Checks	17.00	General Expense otherwise	1,027.00
	$5,356.35		$5,442.15
From Treas. Overdrawal	85.00		
	$5,442.15		

Recess Receipts and Expenditures, Secretary's Office.

Receipts.		Expenditures.	
Sales of Min. and Souvenirs	$ 98.40	Printing	$ 440.26
Special Drive	50.25	Postage	533.56
	$ 148.65	Telegrams and Phones	26.90
Due Secretary's Office	$2,545.65	Office Supplies	42.57
	$2,694.30	Office Repairs	2.50
		Clerical Help $ 93.65	
		Office Sec'y 315.00	408.65
		Frt. & Ex. Charges	158.32
		Board Meeting Exp.	18.00
		Miscellaneous (ch. correspondence)	10.40
		Salary for 1932	1,000.00
		Unpaid balance, 1921	53.14
			$2,694.30

Auditor's Office—Annual Expense, 1921-1922—Houston, Texas.

Convention's part of expense, including traveling expenses, Auditing Secretary's and Treasurer's accounts and compiling and auditing the Five-Million-Dollar Campaign records referred to me at New Orleans Executive Board meeting	$ 240.35
Unpaid Balance, 1921	60.00
Nashville Executive Board Expenses, 1921	33.97
New Orleans Executive Board Expenses, 1922	12.04
Expense of Educational Board Audit	68.91
Expense of Extension Board Audit	41.55
	$ 533.42

President's Office—Annual Expense, 1921-1922—Helena, Ark.

Postage	$ 30.15
Telegrams and Telephones	53.75
Traveling	116.70
Secretary	550.00
Estimated Postage, Travel and Telephone, July and August	45.00
	$ 795.60

Warrants Paid by President, 12, 13, 17, 22, 25, 43, 45, 53, 54, 63, 64, 65	390.00
Total	$1,185.60

The Secretary reported that in this connection the following had been paid, but the Auditor does not recommend reimbursement for same until warrants (which were not then available) are presented, properly drawn and endorsed. Warrants follow:

Rev. C. H. Parrish	$100.00
Editor J. D. Crenshaw	75.00
Total	$175.00

Balance Sheet—Administrative Department, Secretary's Office.

Assets.

Furniture and Fixtures:			
1 Remington Typewriter	$ 90.00		
1 Oliver Typewriter (old)	15.00		
2 Letter Files	1.00		
1 Mimeograph	150.00		
		$ 256.00	
Stationery:			
2,000 Letter Heads (official)	$ 10.00		
2,000 Envelopes	7.00		
1 Bottle Paste	.40		
		17.40	
Total			$ 273.40
Suspense Accounts:			
Foreign Mission Board Share, Printing Min.	$ 600.00		
S. S. Pub. Board Share, Printing Min.	600.00		
Home Mission Board Share, Printing Min.	675.00		
B. Y. P. U. Share, Printing Min.	500.00		
Benefit Board Share, Printing Min.	160.00		
Educational Board Share, Printing Min.	250.00		
Church Extension Board Share, Print'g Min.	250.00		
Women's Auxiliary Share, Printing Min.	500.00		
		3,535.00	
Total Assets			$3,808.40
Excess Liabilities			541.47
			$4,349.87

Liabilities.

Dr. A. J. Stokes, Treasurer, overdrawal	$ 85.80	
R. B. Hudson, Secretary, salary, 1922	1,000.00	
R. B. Hudson, Sec'y, balance office expenses, 1922	1,545.65	
E. D. Pierson, Auditor, service and expenses	533.42	
Dr. E. C. Morris, President, office expenses	795.00	
Dr. E. C. Morris, President, redeeming unprotected warrants	390.00	
		$4,349.87

The Auditor recommends the prompt payment of all the above current liabilities, as almost all, if not all, represent personal money advanced, and personal services rendered, which affected directly the work necessary for the proper functioning of this session.

Charity Department, Benefit Board

H. W. Holloway, Secretary, Helena, Ark., July 15, 1922.

Aged Ministers' Department.

Receipts.		Expenditures.	
Churches, Associations and Conventions Donation	$530.05	Commission	$276.48
Sales of Badges, etc.	161.15	Aged Ministers	98.00
		Apparent Cash Balance	316.72
	$691.20		$691.20

Endowment Department.

Receipts.		Expenditures.	
Endowment Premiums	$444.37	Claims (2) Paid	$ 53.40
		Commission	177.75
	$444.37	Apparent Cash Balance	213.22
			$444.37

Receipts and Expenditures as They Actually Occurred.

Aged Ministers	$ 691.20	Transportation Expenses	$ 241.56
Endowment Premiums	444.37	Salary	445.00
	$1,135.57	Reporter Printing Co., printing	272.74
Cash Forward	389.89	Agent's Commission	33.43
		Other Services	79.59
		Claims	53.40
		Postage	17.31
		Rent	51.00
		Ministers' Aid	98.00
		Song Book Advt.	39.65
		Miscellaneous	2.00
			$1,333.68
		Balance Forwarded	191.78
	$1,525.46		$1,525.46

Balance Sheet.

Assets.		Liabilities.	
Inventory:		Claims Due and Unpaid	$1,[illegible]
Fixtures --$161.50		Secretary's Unpaid Salary, 1922	1,055.00
Stationery - 157.00		Acct. Payable, Printing	58.25
	$318.50		$2,835.53
Premiums Due	635.54		
Cash balance, July 15	$ 191.78		
	$1,145.82		
Excess Liabilities	$1,689.71		
	$2,835.53		

A close analysis of the results attained by the Benefit Board will suggest one of two things to be done, and that right early. Either there must be a complete change in its manner of operation or it should be discontinued. Otherwise the Convention will find itself greatly unnecessarily embarrassed.

Of the $691.20 received in the Aged Ministers' Department, only $98.00 were paid to "Aged" Ministers; while $276.48 were paid for commission, leaving an "apparent" cash balance of $316.72. It is only apparent, for of the net cash balance remaining of both the "Aged Ministers'" Department $316.72
and the Endowment Department 213.22
Totalling $529.94
the actual cash balance is only $191.78, the difference, you will observe, had to be used for operating expenses. Note, also, the excess liability of $1,689.71.

Missionary Department, Church Extension Board.
Wm. M. S. McCutcheon, D.D., Secretary, 348 Beale Ave., Memphis, Tenn.

Receipts.		Expenditures.	
Sale of Pews	$314.43	Rent	$ 57.50
Contributions (Churches, etc.)	596.92	Secretary's Salary	203.83
		Office Help	107.53
		Mr. Gayton	10.00
		Traveling Expenses	167.76
		Fixtures	31.69
		Postage	24.17
		Miscellaneous	169.22
	$911.35		$771.70
		Cash Balance	$139.65
			$911.35

Balance Sheet.

Assets.		Liabilities.	
Office Furniture and Fixtures	$ 328.00	Secretary's Salary	$1,196.13
1 Remington Typewriter	107.00	Office Help (2)	108.25
Excess Liabilities	4,330.48	Accounts Payable	326.00
		Note Payable, Church Building	3,135.00
	$4,765.48		$4,765.48

This Board is another one of our departments that must be run either on a different basis, or cease operation entirely, otherwise the good name and credit of the Convention will materially, as well as morally, suffer.

Any business, not operated for charity, whose gross receipts are only $911.35—$596.92 of that being contributions, and that business cost $2,402.18 to operate, should be discontinued.

There is, apparently, something due Rev. B. J. Perkins, but as there seems to be something due the Board from him, that, for lack of opportunity to get the interested parties together while the Auditor was there, the matter was left over for proper adjustment.

Home Mission Board.

Rev. W. F. Lovelace, D.D., Secretary, Wynne, Ark.
Financial Statement of Operation.

Receipts.		Expenditures.	
Cash Forward Aug. 1, 1921	$ 7.48	Traveling Expenses	$ 478.33
H. M. Board, S. Baptist Convention	5,525.00	Clerical Help	235.67
Sent in by Field Agent	870.36	Postage	55.51
Reported but applied on salary when collected	60,381.88	Rent	156.00
		Miss'y Sal. through Office	5,475.90
		Missionary Salary retained on Field	60,381.88
		Secretary's Salary	1,800.72
		Miscellaneous	137.17
	$68,784.72		$68,719.61
		Cash balance	65.11
			$68,784.72

Balance Sheet.

Assets.		Liabilities.	
1 Safe	$ 150.00	Secretary, on Salary	$1,341.18
1 Typewriter	50.00	Rev. J. A. Booker, back salary	542.28
1 Underwood Typewriter	75.00	Rent	36.50
Books	175.00	Printing	45.00
Office Furniture	100.00		$1,964.96
	$ 550.00		
Excess Liabilities	1,414.96		
	$1,964.96		

Of the $68,784.72 collected by this Board, $65,857.78 were paid directly to the missionaries on the field—leaving for traveling expenses, clerical help, postage, rent, salary and miscellaneous only $2,861.83—splendid showing.

Financial Statement, Foreign Mission Board.
Rev. L. G. Jordan, D.D., Secretary, Aug. 1, 1921, to Oct. 17, 1922.

Receipts.

States:		
At Headquarters	$5,974.05	
At Convention	2,717.65	
		$8,691.70
Office—Unknown	$ 34.95	
Convention	10.00	
		44.95
Sales—Headquarters	$ 71.96	
Convention	155.11	
		227.07
Public Collection, Convention		76.56
Door Receipts		182.00
Mass Meeting		108.14
Herald Sale, Headquarters	$ 70.50	
Herald Sale, Convention	27.00	
		97.50
Rent		66.00
Note Payable		562.97
Phone Service		5.35
Job Printing		464.78
Account Payable Loan		19.62
Redeposited Checks		25.44
Sundries		1,092.82
		$11,664.92
Cash Balance forwarded August 1, 1921		1,585.65
		$13,250.57

Expenditures.

Salaries—General	$ 462.51	
Salaries—Secretary	107.00	
		$ 569.51
Postage—Office	$ 37.75	
Postage—Convention	15.00	
		52.75
Travel—General	$ 109.06	
Travel—Convention	34.34	
		143.40
African Stu. Office	$ 240.69	
African Stu. Convention	10.00	
		250.69
Sale of Literature—Office	$ 9.83	
Sale of Literature—Convention	35.00	
		44.83
L. G. Jordan, Salary—Convention		20.00
Account Payable—Convention		60.00

Incidentals		10.00
Sundries—Office	$2,296.89	
Sundries—Convention	217.61	
		2,514.50
Office Expense		23.00
Home Field		35.96
Foreign Field		370.00
Freight and Drayage		7.75
Light and Power		15.81
Notes Payable		1,857.45
Outside Printing		309.33
Repairs		30.67
Telegraph and Telephone		79.37
Interest		62.08
Cuts and Supplies		74.07
Herald Subscriptions—Convention		2.61
Building and Loan		62.20
Refund		139.00
Returned Protested Checks		237.04
		$11,206.63
Cash Balance Applied on Salary		2,043.94
		$13,250.57

FOREIGN MISSION BOARD.

Rev. J. E. East, D.D., Secretary, 701 South 19th, Philadelphia, Pa.
Financial Statement.

Receipts.

Rents	$ 473.00
Job Printing	1,270.51
Herald Sales	75.26
Pledged Contributions	8,685.57
All other Contributions	17,604.20
Herald Subscriptions	219.46
Sale of Literature	45.57
Sundries	2,972.65
Boxes for Missionaries	1,185.96

Expenditures.

Accounts Payable	$ 2,940.13
Missionaries' Salaries	8,124.50
Secretaries' Salary	2,737.85
Salaries (Office and Printing Dept.)	3,917.83
Postage	238.63
Salaries (Field Workers)	958.03
Gas and Electricity	172.63
Traveling Expenses	2,608.79
Notes Payable	515.26
Petty Cash	247.84
Int. on Notes Payable	25.00
African Students	82.00
Returned and Protested Checks	561.65
Protest Fees	16.23
Insurance	151.11
Transportation of Missionaries	3,510.12
Telephone and Telegraph	156.01
Building Repairs	102.73

		Express and Freight	130.99
		Mission Work on Foreign Field	793.33
		Cable Charges	63.39
		Taxes—Home $142.81	
		Foreign 40.00	182.81
		Sight Draft	130.00
		Sundries	1,256.90
		Boxes sent Missionaries	1,185.96
		Overdrafts (issued prior to Oct. 17, '21, but paid during present administration)	918.44
		Redeposits	115.00
		Total Expenditures	$31,832.45
		Balance on Hand Aug. 1, '22	699.73
Total Receipts	$32,532.18	Total	$32,532.18
Dr. Jordan's 2½ Mos.	13,250.57	Dr. Jordan's 2½ Mos.	13,250.57
	$45,782.75		$45,782.75

BALANCE SHEET.

Assets.		Liabilities.	
Current Assets:		Current Liabilities:	
Cash	$ 699.73	Accts. Pay. (Gen'l)	$ 1,477.70
Accts. Receivable	621.75	Accts. Pay. (Spl.)	8,333.77
Notes Receivable	1,656.04	Notes Payable	3,256.17
Mdse., Inventory	550.00	Fixed Liabilities:	
Printing Equipment	6,022.50	Mortgage Payable	2,100.00
Investment (Cherry Loan Ass'n.)	980.00		
African Farm Fund	3,500.00		
Fixed Assets:			
Furniture and Fixtures	2,294.50		
Land and Buildings:			
Foreign	38,800.0	Total	$15,167.64
United States	15,000.00	Net Assets	54,956.88
Total Assets	$70,124.52	Total	$70,124.52

EDUCATIONAL DEPARTMENT, NATIONAL TRAINING SCHOOL FOR WOMEN AND GIRLS, INC.

Miss Nannie H. Burroughs, A.M., Secretary, Lincoln Heights, Washington, D. C.

Receipts.		Expenditures.	
States, Regular	$10,889.69	Boarding	$ 6,022.61
Board and Tuition	18,839.17	Community Shop	7,928.46
Breakage	9.00	Garden, Stock	458.14

Rev. Wm. Haynes, D. D.,
Treasurer Sunday School Publishing Board.

Community Shop	8,364.67	Heating, Lights	1,776.26
Laundry	5,014.02	Insurance	582.19
General	10,582.04	Interest	1,147.08
Postage, Telephone	208.04	Laundry	5,764.31
Printing	32.10	Miscellaneous	1,452.60
Sewing Department	102.47	Postage, Ex. D. P.	1,039.03
Special Gifts	1,555.26	Printing	1,322.24
Stationery, Books	891.41	Real Estate Repairs	236.26
		Salary	14,156.05
		Sewing Department	80.70
		Stationery, Books	922.48
		Travel	912.63
		Worker—Mailing	24.83
			$43,815.87
		Balance	12,663.00
	$56,478.87		$56,478.87

BALANCE SHEET.

Assets.		Liabilities.	
Cash	$ 7,553.76	Current Liabilities:	
Accounts Receivable:		Accounts Payable	$ 8,628.30
Woman's Convention	6,715.20	Suspense Accts.	153.39
Students	306.07	Notes Payable:	
Postoffice Department	3.11	Miss Burroughs	496.41
Semmes Motor Co.	100.00	Otherwise	15,025.92
The Willey Co.	181.42	Building Fund and W. S. S.	7,568.76
Buildings and Improvements	84,157.54		
Receipts.		**Disbursements.**	
Furnishings and Fixtures	$ 9,862.59	Cash Overdrawn:	
Liberty Bonds	290.00	B. F.	$ 3,806.69
Library	2,583.85	Fixed Liabilities:	
Live Stock, Vehicles, etc.	1,176.86	Mortgage	6,000.00
Musical Instruments	1,734.42	Net Worth	81,192.01
Office Furniture	1,749.46		$122,862.48
Printing Plant	768.78		
School and Laundry Equipment	5,679.82		
	$122,862.48		

Net Worth, August 1, 1921	68,529.01
Profit and Loss, 1921-1922	12,663.00
Net Worth, July 27, 1922	$ 81,192.01

WOMAN'S CONVENTION—AUXILIARY TO THE NATIONAL BAPTIST CONVENTION.

Miss Nannie H. Burroughs, Secretary, Lincoln Heights, Washington, D. C.

Financial Statement.

Receipts.		Expenditures.	
States	$1,625.99	Field and Travel	$ 88.69
Convention Supplies	453.33	Foreign Missions	256.37
Sales, otherwise	13.11	Miscellaneous Expenses	165.60
Finance Committee	2,200.00	Printing	465.00
		Express and Drayage	16.40
		Postage	121.63
		Salary	1,350.00
		Supplies	1,290.05
			$3,753.74
Other Receipts	10.00	Balance	558.69
	$4,302.43		$4,302.43

BALANCE SHEET.

Assets.		Liabilities.	
Current Assets:		Current Liabilities:	
Cash, General	$ 802.47	Accts. Payable	$ 6,715.20
Cash, Hayford Fund	336.11	N. H. Burroughs	4,843.56
Accts. Receivable	8.00	Tinsley-Mayer Co.	4.71
Office Furniture	96.16	Mrs. E. E. Whitfield	210.40
Supplies and Cuts	1,000.00		
	$ 2,242.74		
Excess Liabilities	9,531.13		
	$11,773.87		$11,773.87

FINANCIAL STATEMENT EDUCATIONAL BOARD.

S. N Vass, Secretary, 3301 Indiana Avenue, Chicago, Ill.

Receipts.		Disbursements.	
Arkansas	$ 337.19	Railroad fare, straight	$ 557.50
Alabama	478.15	Pullman Service	124.91
Georgia	20.00	Transfer (taxi, street car, etc.)	129.60
Florida	25.00	Board	214.80
Illinois	1,006.89	Salary	1,936.67
Indiana	43.26	Postage	137.00
Kansas	107.45	**Expenditures.**	
Receipts.		Miscellaneous	111.62
Kentucky	75.00	Help	6.06
Louisiana	40.69	Stationery	35.85
Mississippi	134.87		

Missouri	165.00	Rent	100.00
Ohio	100.00	Office Furniture	253.38
Oklahoma	249.96	Help (Keeling)	3.75
N. Carolina	27.50	Total	$3,510.54
Tennessee	136.60	Cash balance	$ 148.13
Texas	65.00		
Washington, D.C.	319.86		
Total from States	$3,332.42		
National Congress	$ 56.50		
L. W. Harris	175.00		
Mrs. Beatty	94.75		
	$ 326.25		
	100.00		
Total receipts	$3,658.67		$3,658.67

Balance Sheet.

Inventory.		Liabilities.	
Office Fixtures	$ 144.78	Rev. S. M. McDowell, service as Dean	$ 390.00
Office Furniture	169.70	Sec. S. N. Vass, on salary	416.68
	$ 314.48		
Excess Liabilities	492.20		
	$ 806.68		$ 806.68

The Educational Board is another one of our "Boards" that needs serious attention. The disbursements do not show a single cent applied to educational activity. A reorganization or rejuvenation is apparent if a dissolution is to be postponed.

PUBLICATION DEPARTMENT FINANCIAL STATEMENT NATIONAL BAPTIST VOICE

Rev. E. M. Lawrence, Manager, 412-420 Fourth Ave., N., Nashville, Tenn.

From the records kept in the office of the National Baptist Voice, the following financial statement is deduced:

August 1, 1921, to July 31, 1922.

Receipts.		Expenditures.	
Subscriptions	$ 190.13	Manager's Salary	$1,218.76
Papers sold, paid articles	42.34	Editor's Salary	1,322.50
Adv., Gen'l	$ 79.94	Mrs. Martin, office assistant	441.33

S. S. Pub. Board	1,180.00	Miss McGavock, office assistant	421.90
		Postage Mailing	153.50
	$1,259.94	Postage, other than mailing	15.00
	$1,492.41		
Excess Expenditures	2,080.57		
	$3,572.98		$3,572.98

Balance Sheet.

Assets.		Liabilities.	
Agents' Copy Sales	$ 365.99	S. S. Pub. Board, 5-16-22	$2,043.00
Adv., Gen'l. $ 291.20			
Adv. Boards 564.00			
	$ 855.20		
	$1,221.19		
Excess liabilities	821.81		
	$2,043.00		$2,043.00

While it's seldom possible for a denominational paper, as such, to be self-sustaining, yet it is painfully obvious that something is radically wrong with the operation of the subscription and advertising departments. Better business methods and operations have been decided upon for the general good of this department. Here is hoping that substantial fruit will be borne and shown in its statement one year hence. It can be made to make a better showing than the above.

FINANCIAL STATEMENT
NATIONAL B. Y. P. U. BOARD

E. W. D. Isaac, Sec'y, 409 Gay St., Nashville, Tenn.

Receipts.

Merchandise	$ 5,753.15	
Literature	16,220.22	
General Fund	4,759.87	
Rent	288.00	
Notes Payable	2,587.02	
Subscriptions	36.40	
Foreign Mission	218.39	
Advertisement	10.00	
Co-operative Missionary Work	8,930.25	
Cash Brought Forward, 1921	1,077.86	
		$39,881.16

Disbursements.

Salaries	$ 9,916.60	
Traveling	1,963.06	
Merchandise	3,444.48	
Printing	3,287.59	
Postage	1,063.66	
Freight Charges	233.86	

Advertisement	55.00	
Home Mission	1,240.23	
Office Furniture	5.35	
Accounts Payable	2,621.29	
Notes Payable	2,568.23	
Telephones and Telegrams	214.60	
Insurance and Interest	133.29	
Office Supplies	134.50	
Printing Supplies	704.87	
Rents	67.95	
Light and Power	109.61	
Cuts, Plates, etc.	76.41	
Building	240.70	
Repairs	235.34	
Subscriptions	1.30	
Real Estate, part paid on lot purchased	290.00	
Interest on Lot Purchased	3.05	
Delivery Equipment, Horse, Buggy, Wagon	200.00	
Refund (orders and checks)	25.10	
Fuel	93.00	
Loans	30.00	
Feed	84.25	
Miscellaneous	248.64	
Cooperative Missionary Workers	8,930.25	
		$38,121.19
Cash Balance Aug. 1, 1922		$1,759.97
		$39,881.16

BALANCE SHEET
NATIONAL B. Y. P. U. BOARD
409 Gay St., Nashville, Tenn.

Assets

Cash, 8-1-22			$ 1,759.97
Accounts Receivable	$ 852.59		
Notes Receivable	300.00		
		$ 1,152.59	
Inventory:			
Books	$ 1,247.05		
Cuts and Plates	1,053.00		
Cap Department	217.00		
		$ 2,517.05	
Unclassified Office Furniture	$ 225.00		
Secretary's Office Furniture	639.75		
Asst. Secretary's Office Furniture	166.00		
Field Secretary's Office Furniture	174.50		
		$ 1,205.25	
Literature	$ 550.00		
Merchandise	1,854.72		
Painting, Paper, etc.	530.00		
		$ 2,934.72	
Mailing Department	$ 288.50		
Bookkeeping Department	615.00		
Stenographic Department	379.50		
		$ 1,283.00	
Delivery Equipment		340.00	

Furnace		450.00
Land and Buildings		17,740.70
		$29,383.28

Liabilities.

Accounts Payable	$ 5,380.07	
Notes Payable	485.00	
Mortgage Payable	906.95	
		$ 6,772.02
Net assets		22,611.36
		$29,383.28

FINANCIAL STATEMENT

SUNDAY SCHOOL PUBLISHING BOARD
NATIONAL BAPTIST CONVENTION, U. S. A.

A. M. Townsend, Sec'y, 412-420 Fourth Ave., N., Nashville, Tenn.

Receipts.		Disbursements.	
Printing for others	$ 1,738.23	Commission	$ 912.24
Accounts Payable	11,396.84	Accounts Payable	50,035.91
Notes Payable	913.00	Notes Payable	5,430.00
Contributions	1,042.88	National Voice	4,094.34
Books	15,402.66	General Expenses	23,971.05
Voice	464.51	Pay Roll	47,326.79
Literature	116,244.39	General Postage	1,213.94
Sundry Merchandise	6,314.33	Mailing Postage	2,522.00
Counter Sales	448.79	Returned and Refunded Checks	853.94
Printing for Board	5,506.83	Rent	665.00
Total receipts	$159,472.46	Loans	13,430.77
Cash balance, 1921 ($6,648.68), less discrepancy in bank balances of $189.42	$ 6,459.26	Books	261.73
		Machinery	745.00
		Interest	222.86
		Mission	8.00
		Printing for the Board	5,506.83
		Miscellaneous	100.00
		Total	$157,299.40
		Cash balance, 8-1-22	8,632.32
	$165,931.72		$165,931.72

BALANCE SHEET

Assets.

Current Assets:		
Cash		$ 8,633.32
Accounts Receivable:		
Literature, Books	$ 6,354.52	
Printing	1,043.41	
National Baptist Voice	12,195.46	
National Baptist Convention	3,936.76	
Loan Building Fund	15,500.00	
Postage	95.89	
Unearned Insurance	372.65	
Total		$ 39,498.69

Inventory:		
Paper and Envelopes	$ 1,172.76	
Books	3,636.40	
Periodicals	1,142.47	
Merchandise and Supplies	3,557.47	
Office Supplies and Miscellaneous	539.15	
Total		$ 10,047.41
Notes Receivable		827.50
Fixed Assets:		
Delivery Equipment		$ 2,200.00
Furniture and Fixtures		4,341.45
Lands		37,500.00
Machinery and Equipment		52,121.50
Printing Supplies, Type, etc		4,676.00
Total		$159,844.87

Liabilities.

Current Liabilities:		
Accounts Payable	$ 4,270.62	
Notes Payable	13,915.00	
Accrued Interest	840.95	
Total		$ 19,026.57
Fixed Liabilities:		
Mortgages		$ 17,142.87
Total		$ 36,169.44
Net assets		123,675.43
		$159,844.87

PUBLISHING HOUSE AND BUILDING FUND

A. M. Townsend, Special

FINANCIAL STATEMENT OF OPERATION

August 1, 1931, to August 1, 1922

Receipts.		Disbursements.	
Fourth Sunday, March Collections	$ 662.31	Insurance and Taxes	$ 1,320.06
Children's Day Collections	1,717.60	Agts.' Commission	51.01
General Contributions	461.61	Campaign Expense	931.79
Campaign Donations	6,505.81	Notes and Interest	24,691.05
Pub. House Employes	1,200.00	Architect and Pay Roll	811.53
Rents	2,563.31	Miscellaneous	303.75
Sales Com'l Hotel Furnishings	214.40		
Loans	18,000.00		
Total	$31,325.04	Total	$28,109.19
Cash Brought Forward	1,900.62	Balance, Cash	5,116.37
	$33,225.56		$33,225.56

BALANCE SHEET

Assets.		Liabilities.	
Com'l Hotel Property	$37,500.00	Notes Payable, C. H. Property	$17,142.87
Cash Balance, 8-1-22	5,116.37	Notes Payable, S. S. P. B.	18,000.00
		Net Assets	7,473.50
	$42,616.37		$42,616.37

SPECIAL SUMMARIZED FINANCIAL EXHIBIT

	Receipts	Expenditures	Mission	Assets	Liabilities	Cash Balance
Benefit Bd.	$ 1,525.46	$ 1,333.68	----------	$ 1,145.82	$ 2,835.53	$ 191.78
Church Extension Bd.	911.35	771.70	----------	435.00	4,765.48	139.65
Home Mission Bd.	68,784.72	68,719.61	----------	550.00	1,964.96	65.11
Foreign Mission Bd.	45,782.75	43,039.08	$15,815.17	70,124.52	15,167.64	699.73
Educational Bd.	3,658.67	3,510.54	----------	314.48	806.68	148.13
S. S. Pub. Bd.	165,931.72	157,299.40	8.00	123,208.81	19,026.57	8,632.32
Building Fund	33,225.56	28,109.19	----------	5,116.37	35,142.87	7,473.50
National Voice	1,492.41	3,572.98	----------	1,221.19	2,043.00	----------
National B. Y. P. U. Bd.	39,881.16	38,121.19	10,170.48	29,383.28	6,772.02	1,759.97
Nat'l Training School Bd.	56,478.87	43,815.87	----------	122,862.48	41,670.47	7,553.76
National Women's Aux. Bd.	4,302.43	3,753.74	256.37	2,242.74	11,773.87	1,138.58
National Convention	10,615.54	10,615.54	2,992.52	3,808.40	4,498.52	----------
	$441,580.64	$402,662.52	$29,242.54	$360,413.09	$146,467.61	$27,802.53

OBSERVATIONS FROM ABOVE SUMMARY

The land records in the Foreign Mission office, aside from the named values of $38,800.00 worth of land and buildings on foreign fields and $15,000 in the United States, reveal the fact that we hold church property in Turrialba, Costa Rica and Central America under mere church affiliation; also in Freetown and Sierra Leone, with no recorded values; the papers mentioning such are but memoranda. The same is true of our Foreign Mission property in this country, save that at Philadelphia—and a piece at St. Albany, W. Va., held by a will. This, on the one hand, shows our land estimate is greater than that herein given; it also makes plain our duty to have the other land matters mentioned in this connection straightened out.

The above "special" summary also shows that our liabilities of $146,467.61 would be reduced to $126,106.75 if it was not for the "excess" liabilities of the

Benefit Board	$ 1,689.71
Church Extension Board	4,330.48
Home Mission Board	1,414.96
Women's Auxiliary Board	9,331.13
Educational Board	492.20
National Baptist Voice Board	2,902.38
	$20,360.86

While the record of the Voice shows in its "Balance Sheet" an excess liability of $821.81, its expenditure exceeds its receipts by $2,080.57; which amounts must be added to that of the "Balance Sheet" since it must owe somebody for the amount so paid.

The summary further shows that of our assets of $360,413.09, substantial and fixed values form the larger part, as follows:

Land and Buildings	$193,198.24
Equipments for Operation	77,586.98
Raw Material for Operation	6,584.95
Finished Products	11,682.55
Total	$289,052.72

Counting our liabilities, as they should not, but do, occur, and since the whole is equal to the sum of all its parts, the National Baptist Convention, U. S. A., has a net asset above all liabilities of $213,945.48. The cash balance of its various departments aggregated, August 1, 1922, $27,802.53.

E. D. PIERSON, Auditor.

Dr. J. C. Jackson, Pennsylvania, moved the adoption of the report and the referring of recommendations to the Executive Committee for final action. Passed. Announcements of committee appointments were made by President L. K. Williams, Dr. A. M. Johnson, Chairman Memorial Committee and Dr. J. M. Harris, Secretary.

Social Service Commission with headquarters, Washington, D. C. Branch offices, New York, Atlanta, Chicago, New Orleans, Ft. Worth, Los Angeles. Supt. N. W. D. Norman, Executive Secretary S. G. Lamkin, G. O. Bullock, Geo. N. Brout, W. H. Jernigan, J. W. Lewis, W. D. Jarvis, L. E. Murray, Aquila Sayles. By motion the announcements and appointments were endorsed by the Convention.

Report of Joint Commission on the American Baptist Theological Seminary of the U. S. was by motion referred to the Executive Committee. A Committee on Constitutional Revision consisting of one from each State to report progress was agreed to by vote.

The following resolution was read by Attorney C. M. Robinson, of the National Baptist Convention to enable the President and Secretary of the Convention and the Building Committee to negotiate a loan to finish the Publishing House Building, the sum not in excess of $200,000.00. (See Resolutions.)

Whereas, it has become necessary that the Convention borrow money with which to complete its Publishing House in Nashville, Tenn., and

Whereas, no authority has been given the officers or any other agency of the Convention power or authority to borrow money for this purpose, and that, whereas, in order to borrow the sum needed with which to complete the Publishing House at Nashville it now becomes necessary that the officers, directors and such other persons as they may associate with them be authorized and empowered to borrow the necessary amount of money needed and to secure the same by placing a mortgage on the properties of the Convention to secure said loan.

Therefore, be it **Resolved** by the National Baptist Convention of the United States of America now assembled, that the officers, directors and such other persons as they may associate with them be and they are authorized and empowered to borrow the sum of not to exceed $200,000.00 with which to complete the building on their property at Nashville, Tenn. And to secure the same by placing a mortgage on the following described property, to-wit:

Part No. 49 on the original plan of Nashville described as follows: Beginning at the northeast corner of Fourth Avenue, North, formerly Cherry Street, and Cedar Street, thence with a northerly margin of Cedar Street easterly 92 feet more or less to what was formerly Edmonds Hyde's west corner, thence with his west line northerly through the center of said original lot 149½ feet more or less to the southeast corner of a part of said lot 49, owned by the trustees of the Masonic Temple Association, then with their lines westerly 92 feet more or less to the easterly margin of Fourth Avenue, North, thence with the easterly margin of said avenue southerly 149½ feet more or less to place at the beginning. Being the same property conveyed by the People's Savings Bank & Trust Co., to the National Baptist Convention of the United States of America, by deed recorded in Book 598, page 264, Register's Office of Davidson County, Tennessee. And such other properties owned by the National Baptist Convention or any of its Boards that might be necessary to secure said loan.

Rev. J. P. Barbour, D.D., Montgomery, Ala., moved the adoption of the resolution. It was unanimously adopted.

A motion prevailed to notify all organizations of the substitution of Dr. L. K. Williams for Dr. E. C. Morris as President of the National Baptist Convention. By motion the Convention stood adjourned till 6 p.m., after an all days session.

Benediction by Rev. C. H. Parrish, Kentucky.

L. K. WILLIAMS, President.
R. B. HUDSON, Secretary.

St. Louis, Mo., December 11, 1922.

The Convention was called to order at 7:00 p.m. with devotionals led by the chorus under the direction of Prof. Austin.

Vice-President D. S. Klugh, Massachusetts, presiding, introduced Dr. W. H. Jernigan, who made a plea for the Race Congress and told of its work in the interest of the Race. The chorus rendered selection, after which Rev. Nix, evangelist singer, charmed the audience with a vocal selection, "Don't You."

Rev. G. W. Harts, Utah, served as alternate. Dr. J. D. Bushell, New York City, was presented, and selected as a text 2 Cor. 8:9. Subject, "Wonderful Redemption." The preacher earnestly pleaded with the audience to "See No Man Save Jesus."

He first showed the exceeding riches of Christ in glory with angels and seraphim, all worshiping him and yet with all his attributes of riches and even the possessions of the earth, yet he became poor for our sakes. The sermon was a classic and the speaker in choice language, diction chaste and pure wafted the audience into fairer lands and as Paul said, we were in a "Strait and knew not which, whether we were on earth or caught up into the third heaven." Rev. G. W. Harts offered a fervent and inspiring prayer. Evangelist Nix sang very feelingly, "Take your burden to the Lord and leave it there."

RESOLUTIONS

Resolutions were read, see No. 1, which was referred to the Committee on State of Country.

Resolution No. 2, was read and referred to Committee on Educational Board (see report).

Resolution No. 3 was read and same referred to Executive Board and Educational Board.

Resolution No. 4 was read and adopted with vote of thanks for Sergeant Borden and the white citizens in general. A vote of thanks also to be given to the St. Louis Star for editorial commendation. On motion, Drs. W. H. Moses, New York, and E. Arlington Wilson, Texas, were named to draft suitable resolutions for the press.

Rev. W. H. Jernigan, D.D., of Washington, D. C., was added to the committee. The Committee on the State of the Country reported and was adopted with amendment offered by Rev. E. Arlington Wilson, D.D., Texas.

At this junction a picture of the Convention was taken. A collection of $7.26 was lifted for Rev. Nichols, of St. Louis, an aged and decrepit minister.

"Blest be the tie that binds" was sung and the Convention joined in handshaking.

Benediction, Rev. B. J. F. Westbrooks, D.D., Indiana.

L. K. WILLIAMS, President.
WM. TAYLOR, Vice-President.
R. B. HUDSON, Secretary.
T. O. FULLER, Assistant Secretary.
J. M. NABRITT, Assistant Secretary.
E. A. WILSON, Assistant Secretary.
E. H. McDONALD, Assistant Secretary.

RESOLUTION NO. 1

Whereas, the Dyer Antilynching Bill has been and is being widely discussed, and passed by the lower house of Congress in its last session, which bill we had hoped would have been passed by the United States Senate and made a law by the signature of the president, and,

Whereas, Congress is new (convened in extraordinary session) and nothing is of more importance than human rights and liberty, and the protection of those who helped on giving the country its potential standing and added lustre to the flag, and have been the countrys greatest heroes on many battlefields, and whose silent grave and weather-beaten tombs mark their lasting place and imposing monuments testify to their heroism, and,

Whereas, the country has not the sentiment of the president nor his attitude of the most important legislation, which has for its object amelioration of the condition of our people, be it

Resolved, That the president of this Convention appoint a committee, denominated a "Vigilant Committee," with power to draw suitable memorial and present to the President of the United States, his excellency, Warren G. Harding, requesting him to urge Congress, and to use his influence to have Congress to consider at once the passage of the Dyer Antilynching Bill, and that each delegate of this Convention is hereby requested to write his representative in Congress and the Senate asking his assistance in the passage of the Bill, thereby helping to correct the many wrongs being done to our people.

Resolved, Further, That this Committee be named immediately, as the Constitution is being outlawed and trampled upon by our enemies and our people are being outraged and murdered in innocent blood without any redress, there is no time for delay.

WILLIE J. WINSTON, Baltimore, Md.

RESOLUTION NO. 2

Whereas, Industry and education are the levers by means of which races and nations are elevated in the scale of civilization and all people are rated in the scale of civilization by the houses which they build, the farms which they cultivate, the commerce which they carry on and other external and internal evidence of culture and,

Whereas, Industrial training and Christian Education are the greatest needs of Africa, be it

Resolved, That a special committee be appointed by the National Baptist Convention to act in cooperation with and under the supervision of the Foreign Mission Board in formulating plans and raising means to establish at some logical place in Western Africa an Industrial Institute of such proportions as will be a combination of several schools in one; in which shall he taught, mechanical arts, including dressmaking, millinery, clothing, shoemaking, typewriting, painting, printing, milling carpentry, machinery, and the sciences of agriculture, chemistry, etc.; also the usual literary subjects and the Bible;

Resolved Further, That said Committee shall carefully select a list of philanthropic friends and capitalists to be visited and informed of this great need of Africa and urged to make donations for the establishment and efficient operation of said school.

(Signed) T. J. CARR.

RESOLUTION NO. 3

Whereas, part of the objects of this Convention is the fostering the cause of education, publishing and circulating literature and providing the necessary ways and means for carrying on such, and,

Whereas, there are many educational institutions in our jurisdiction, doing commendable work in generating the thought and supplying the spirit having been enunciated by this Convention in promoting the intellectual growth, the moral interest and spiritual welfare of the denomination, and yet the representatives of these institutions are never given any time during the session of our Convention to discuss innovations, revised curriculum, standardization or any phase of their work, which slight, overlook and ignoring contradict the objects and spirit of the Convention, and unlike other denominational gatherings; be it

Resolved, That at each annual session of the National Baptist Convention of the U. S. A. from two or three hours at least be given to the heads or representatives of our educational institutions to discuss plans, methods, and the denominational progress intellectually our own, and that the heads of these institutions will composed a special standing committee on education whose duty it will be to study the condition of the denomination from an educational point of view, and make suggestions from time to time for the betterment of our institutions.

WILLIE J. WINSTON, Baltimore, Md.

RESOLUTION NO. 4

Whereas, the officers and messengers of the National Baptist Convention have been hospitably entertained by the pastors, churches and citizens of the city of St. Louis, having spared no pains, time and means to make all feel happy and homelike, and,

Whereas, the local committee worked so ardently and faithfully to secure a commodious place for holding our session which at this season of the year makes it hard to accomplish such task, special note should be taken of such valuable services and accomplishment, be it

Resolved. That we do hereby tender the pastors, churches and citizens of St. Louis a vote of thanks as an expression of our appreciation for the hospitality excluded the kind spirit in which we were received and that we entertain fond recollections of the kindness having been accorded us.

COMMITTEE.

RESOLUTION NO. 5

Resolved, That this Convention go on record of the Ku Klux Klan as being unjust, inhumane, and un-American; and not only inimical to the best interest, of the Jews, Catholics, and Colored citizens, but

to every American citizen and the perpetuity and future well being of our beloved country,

Resolved, Further, that this Convention register its solemn protest against the recent surrender of the Republican majority in the Senate which surrendered to the emphatically announced filibuster of the Democratic minority which resulted in the suppression of the Dyer Antilynching Bill.

Resolved, Further, That this Convention positively condemn lynching and lawlessness in all of its forms, as being repugnant to Christianity, and subversive of citizens.

R. M. CAVER.

AMENDMENT 8

Whereas, The Race Congress with Dr. W. H. Jernagin as President, rendered yeoman services in the Dyer Antilynching Bill, and inasmuch as this organization is wide-awake at all times for the general good and uplift of the race, be it,

Resolved, That we tender them a vote of thanks and wish them Godspeed as they go forth "lifting up a standard for the people."

By E. ARLINGTON WILSON.

THE VISIBLE AND THE INVISIBLE WHY OF THE NATIONAL BAPTIST CONVENTION

By Rev. James S. Anderson, Pastor Rayfield Baptist Church, Muskogee, Oklahoma, General Secretary of the National Baptist Evangelical Board of the National Baptist Convention (a corporation.) Post office addresses, Box 663, Kansas City, Mo.; Box 1326, Muskogee, Okla.

"Primarily speaking, the National Baptist Convention was organized in 1880 in Montgomery, Ala. The first president was Rev. W. H. McAlpine. In 1894 in Montgomery, Ala., the late Dr. E. C. Morris was elected president and remained president until his death in September, 1922. On September 28, 1895, the several organizations then known as "The Baptist Foreign Mission Convention," "The National Baptist Convention," and the "National Baptist Educational Convention," were united in one body known and styled as "The National Baptist Convention of the United States of America." From 1895 to 1905 the Convention made rapid progress along all denominational lines, and enjoyed peace, harmony and prosperity in forwarding the cause of Jesus Christ. The Home Mission Board, and the Publishing Board worked jointly together as one Board until in 1904 by recommendation of the President (the late Dr. E. C. Morris) the Home Mission and Publishing Boards were separated into two distinct Boards of the Convention. When the Convention met in Chicago, 1905, they ordered that the management of the Home Mission and Publishing Boards be separated in a way that each of those Boards would have a separate and distinct corresponding secretary, as prior to that time these two Boards had always elected the one and same corresponding secretary in the person of the late Dr. R. H. Boyd. But these two Boards did not at that time obey the orders of

the Convention, but stood in open rebellion to the command of the Convention until the session of 1914. During the period between 1905 and 1915, there were at intervals, combats, wars, and agitation concerning the "Popular Policy" of "Conventional Control of Boards." In Chicago in September, 1915, the Convention divided, and the question that is being asked is "Why." Following the brief preface we have given you, we shall turn directly to our subject: "The Visible and the Invisible WHY of the National Baptist Convention." We beg leave to discuss our subject as follows:

First: The Visible and the Invisibile WHY the Convention Divided.

There is a visible and an invisible why, a seen and an unseen why the National Batist Convention divided in Chicago in September, 1915. I am cognizant of the fact that many reasons have been given touching the split of the Convention. In this article our aim is to give a concise way our veiw of the situaton under the followng heads:

(a) The Visible Policy of Conventional Control of Boards. We repeat that several years before the Convention divided, there were great arguments and controversies concerning the relations the Convention sustained to her incorporated Boards. The question in hand was: Do the Boards belong to the Convention? If so, the Convention should control them. The policy of the Convention was, and is, that the Boards are the creatures of the Convention and, therefore, belong to the Convention; should be controlled by the Convention, and be subject to the Convention, their creator. It is reasonable and fair to add here, that since every Board of the Convention is being supported by the constituents of the Convention, living by the influence of the Convention, existing because of the Convention, and submitting a report each year to the Convention, are under the control of the Convention. This policy is evident from the following illustrations: (1) God is the Creator of heaven and earth, and He controls them, this is His right by virtue of being their Creator and Sustainer; (2) The Federal Government is the creator of all the states of this Union, and all the states belong to the Union are sustained by the Union, and are controlled by the Union of which the Civil War is an evidence. (3) The Baptist churches are the creator of all her auxiliaries, such as the Sunday School, the B. Y. P. U., the Woman's Mission Societies, etc. They belong to the church, exist by the church, are sustained by the church, and are controlled by the church. Therefore, the policy of Conventional Control of Boards is right, logical, and in keeping with all governments concerning creator and creatures. Long before the division in Chicago, in 1915, the convention was contending for her rights, and control of her Boards. Allow me to say right here, that every Board of the National Baptist Convention, except the National Baptist Publishing Board, accepted the policy of the Conventional Control of Boards. The National Baptist Publishing Board did not, has not, and will not accept that policy. Hence, that is one of the visible causes of the division.

(b) The Visible Controversy Concerning the National Baptist Publishing Board.

In 1896 the Home Mission Board of the National Baptist Convention was ordered by the Convention to proceed at once to organize a publication department and bring out a series of Sunday School literature by January 1, 1897, this they did. The National Baptist Publishing Board as incorporated under the laws of the state of Tennessee, August 15, 1898. These two Boards were under the same management until in Setember, 1914, when the late Dr. R. H. Boyd resigned as secretary of the Home Mission Board, thereby allowing that Board to elect a separate and distinct secretary. Regard, however, that the Convention had ordered the said separation of management in September, 1905, hence these two Boards disobeyed the orders of the Convention for almost ten years. During this period of time, there were discussions, arguments, and investigations made as to the rightful ownership and control of the National Baptist Publishing Board. The failure of the Publishing Board to obey and carry out the orders of the Convention opened the question: Does the Publishing Board belong to the Convention? This question gave birth to the Popular Policy of Conventional Control of Boards. There was division in the ranks of the Convention concerning the Publishing Board long before the split in Chicago in September, 1915. Because on one hand the Convention was contending for the right to control all of her Boards, including the Publishing Board, while on the other hand there were some who opposed that policy, saying among other things, that the president of the Convention was trying and aimed by such policy to destroy the Publishing Board and oust its secretary. But all the Convention desired was, as the creator and parent body, the right of control of all that rightly belonged to her. There no doubt would have been no split in the Convention if the National Baptist Publishing Board had obeyed the orders of the Convention, thereby recognizing the Convention as its creator and mother. This insubordination on the part of the Publishing Board is one of the visible causes that divided the Convention in Chicago in 1915. The investigation after the split of the Convention proved that the Publishing Board did not belong to the Convention and that it is a self-perpetuating corporation, divorced from the supervision, control, and ownership of every Baptist organization on earth. This is clearly set forth by the Publishing Board in the report of that Board to the unincorporated convention in Kansas City, Mo., in September, 1916, the next year after the split. In the minutes of the 1916 session of the unincorporated convention on page 61 you will find these words, under the head of, "The Rightful and Lawful Ownership of the National Baptist Publishing House." They are as follows:

"Of late there has been a great deal of controversy, first, about the ownership of the National Baptist Publishing House, its management and control; second, about the rights of the Publishing Board to make choice of what faction it will affiliate with. Let us here and now make a clear statement that no messenger attending this body may go away from here deceived or disappointed: The National Baptist Publishing Board is a legal entity; it was created by the state of Tennessee on the 15th day of August, 1898, under the acts of legislature of 1875, chapter 142."

It is as clear as the sun that in that statement the National Baptist Publishing Board declared emphatically that it did not

belong to any Convention; and it does not. In view of the fact that a great many brethren went out from Convention, because they believed the Convention was wrong in contending for the control of the Publishing Board, should now return, because the Board does not belong to them, nor their Convention. It is not under the supervision or control of any Baptist, or any other organization on earth. It is a private, self-perpetuating corporation.

(c) The Visible Cause of the Charter.

The unincorporated (Boyd) Convention, or those brethren who went out from the National Baptist Convention during the session in Chicago in September, 1915, set forth the following reasons for their dissension:

(1) They claim that the Convention would not bow to a majority rule concerning a resolution that was offered for the consideration of a charter granted the National Baptist Convention, May 17, 1915. They claim that 504 against 310 votes were cast to "Appeal from the decision of the Chair." And for that cause the majority had the right to rule, and the minority to bow. The truth is: A resolution was offered by the Boyd followers to consider the charter of the Convention, now, and while the vote was being taken, Dr. P. J. Bryant, of Atlanta, Ga., made a point of order on the procedure, on the grounds of a resolution adopted by the Convention in the session of 1914. This resolution was offered by Rev. J. R. Bennett, and is found in the minutes of the 1914 session on page 102. It carried upon its face that at the time the vote was being taken, the Convention should be in recess, thereby giving the messengers an opportunity to enroll, and the Convention to reassemble at five o'clock. When Dr. Bryant of Atlanta, Ga., made a point of order on the procedure on of order, and ruled accordingly; then followed the appeal from the decision of the chair. We hold that the President, the late Dr. Morris, was right in his ruling, and right to adjourn the Convention. But the dissenters held on, and kept up noise and confusion, because they had reason to believe that they had a just cause to dissent from the Convention, a thing they came there for and were looking for. Therefore, they ignored all rules and laws and kept up noise and confusion in order to split the Convention—a thing they were bent and bound on doing at any cost.

(2) These dissenting brethren say they withdrew from the Convention because the Convention was chartered. That will not hold good. Because the National Baptist Publishing Board is chartered and they did not leave it, but stuck to it like an orphan fly to Texas sorghum. And again the majority of the churches in this country that have done, and are doing anything, are chartered under the laws of the states in which they are located. It seems inharmonious to me that some of these pastors and members don't leave these churches because they are chartered. But the question of the charter was in their judgment, a good visible cause to hold up to the people and at the same time hide the real cause for their dissension.

(d) The Invisible Aim to Secure Conventional Support for a Private Institution.

We have called your attention to the visible causes of the Convention dividing. Now, we shall turn to the invisible cause, which is the primary, the chief, the paramount, and the real cause of the

Convention dividing in Chicago in 1915. It is this: The National Baptist Publishing Board, which had for ten years ignored every order and disobeyed every command of the Convention, must find conventional control outside of the National Baptist Convention. The prime aim of the National Publishing Board in creating the B. Y. P. U. and Sunday School Congress was to get under her clutches enough Sunday schools to give it a reasonable support, when the final investigation of the Convention would manifest that the said Board was not a real child of the Convention, but seeing this could not be permanent, because the Sunday schools were under the churches, the National Baptist Publishing Board must get her hand on some churches, by the way of a convention in order to get support. Therefore, to obtain this support, there must be a split in the National Baptist Convention. Hence, the invisible cause of the division in the Convention in Chicago in 1915 was a trick and a hoodwink of the Publishing Board to get sustenance from a conventional point of view, without such, it could not exist as a denominational enterprise. The National Baptist Publishing Board desired a split in the Convention, sought for a cause to split the Convention, went to Chicago in 1915 to split the Convention, fought there to split the Convention, and did split the Convention. All this was done to increase the wealth and treasure of the Publishing Board. For about seventeen years this, the National Baptist Publishing Board, had three million of Negro Baptists in America fooled. We believed this Board belonged to the Convention, and we all gloried in our publishing house in Nashville, Tenn. But we found out that we had been for several years fattening frogs for snakes. This Board is a private corporation, and made her great wealth from the influence and the constituency of the National Baptist Convention, and finding out that it could no longer fool the Convention, this Board found a little unreasonable, irrational, and an inadequate cause to divide the Convention to get support. This is that invisible cause of the Convention in 1915 dividing. It was all a plan, a plot of the National Baptist Publishing Board to secure conventional support without conventional control for a private corporation to make a few of its directors rich, hiding behind the screen of a religious corporation, a conventional Board, and a denominational enterprise.

SECOND: The Visible and the Invisible. Why so many are returning to the Incorporated (or Morris) Convention.

Since the split of the Convention in Chicago in 1915, many prominent pastors, preachers and laymen have returned to the old regular National Baptist Convention. These pastors are not looking for anything, nor did they have to return to keep their churches and positions, because they brought their churches back with them. Now, we need not be surprised at their coming back, because the Bible says: "And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the Kingdom of God." Luke 13:29.

It is encouraging to know that since the split not a single church or pastor has gone from the Incorporated Convention to the Unincorporated (that is from the Morris to the Boyd) Convention. In view of such, quite natural the question will arise, why so many are leaving the Boyd Convention and returning to the Morris Convention. In reply to such an inquiry, I beg leave to say that there is a

seen and an unseen and visible and an invisible, why so many are leaving the Boyd Convention and returning to the Morris Convention. In brief, my answers may be outlined as follows:

First: The Administration of the Boyd Convention is unfair, unwise, and inadequate to advance and manage denominational or conventional interest and activities.

Second: Because the sessions of the Unincorporated (Boyd) Convention are disorderly, unfavorable and disgusting.

Third: Because investigations have proven that the National Baptist Publishing Board or House is a private corporation for the interest and welfare of a few people, and not for any Convention. Contending for the support of all the Baptists, and being owned and controlled by none.

Fourth: Because the popular policy of conventional control of boards is right. This is manifested and acknowledged by the return of these brethren to the Convention that has fought for, prayed for, and worked for such a policy, and also by the Unincorporated Convention contending for the same policy in regards of all their Boards except the Publishing Board of which they are afraid to do so; thereby manifesting a spirit of cowardice and hypocrisy. But we must keep in mind: "Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14:3.

Fifth: Because of the Invisible Hand of God leading the wandering sheep back to the fold.

We feel confident to say that the men who are returning to this Convention are being led by the Spirit of God, to reveal to the sons of men the pure motives, true aims, and the righteous principles for which our lamented President, Dr. E. C. Morris, contended for until his death.

We need not to appoint any more Peace Commissions, spend any more money, seek or try to make any platform for the Consolidation or the Reunion of the two Conventions, because it was their Peace Commission that hindered organic union in 1918. And observation and experience lead me to believe that they will hinder again; and accept no terms of consolidation, but those terms that will destroy our Convention and accept their Convention as the old true and regular Convention of which we cannot afford to do. Since we are the real and the regular National Baptist Convention, and they went out from us.

Let us open wide the doors of our Convention, and invite these brethren to come home, and one by one they will come as they are doing now.

Respectfully submitted,
JAMES S. ANDERSON.

EXECUTIVE COMMITTEE SESSION.

St. Louis, Mo., December 11, 1922.

The Executive Board of the National Baptist Convention met at 9 a. m. in the Central Baptist Church, Rev. L. K. Williams presiding. Prayer was offered by Rev. C. H. Parrish, D.D., Kentucky.

Dr. Williams stated the object of the meeting and ruled the first order was permanent organization. A motion prevailed electing Rev. L. K. Williams, D.D., chairman, and R. B. Hudson, Alabama, secretary, of the Board. The President then made preliminary remarks, explaining the importance of the Board and its conferences. Constitutional revision was discussed and the President pointed out the glaring inequality in annual and representative membership, and voiced the sentiment for representative membership.

The Finance Committee reported approximately $5,690.00 on hand. Bills payable were reported by the Secretary in excess of this amount. Secretary Townsend, of the S. S. Publishing Board, reported having honored an order for $300 to be paid to Editor J. D. Crenshaw. This was paid by his Board. By motion, the Executive Board received of Secretary Townsend, S. S. Publishing Board, $300.00 for the Convention. By motion, $169.00, half of expense, be allowed the Local Committee.

A motion prevailed to appoint five as a committee to adjust accounts of the Convention and make recommendations to the Executive Board. Committee—C. W. Graham, C. H. Parrish, E. D. Pierson, R. B. Hudson, I. A. Thomas.

L. K. WILLIAMS, President.
R. B. HUDSON, Secretary.

St. Louis, Mo., December 11, 1922.

The Executive Board met in adjourned session at 5:15, when it was called to order by Rev. W. M. Taylor, D.D., Louisiana. Prayer was offered by Rev. C. T. Stamps.

The Committee on Disbursing the money of the Convention, reported through R. B. Hudson, Secretary, as follows:

W. G. Parks	$ 172.00
E. C. Morris	1,360.00
E. D. Pierson	360.00
A. J. Stokes	85.80
Chas. Stewart, Reporter	132.00
Assistant Secretaries	120.00
Expense of the Convention	1,545.55
C. H. Parrish, May's Printing	234.75
C. H. Parrish, Clerk Hire	67.00
C. H. Parrish	99.41
L. G. Jordan	175.00
Ushers	133.00
R. B. Hudson, Secretary	200.00
Badges	418.40
H. H. Harris, Local Committee	169.00
Atty. C. M. Robinson	75.00
Chorister, Dr. R. A. Austin	150.00
J. D. Crenshaw, Editor	100.00
T. G. Ewing, Note	250.00
Finance Committee	120.00
Enrollment Committee	80.00
A. J. Stokes	28.19
C. C. Lolow, Montana Missions	15.00
E. C. Canady, Usher	4.00

By motion the report was adopted.

The Secretary, R. B. Hudson, by permission, made statement as to the misrepresentations made. A few important points were emphasized: (1) That all money for running the Convention from

August 1st of one year to July 31st of another year is furnished by him. Every letter, telegram, circular, all printing, postage, express freight, etc., was paid from money advanced by him. (2) That he carried out the order of the President. Whatever he ordered done strictly obeyed. (3) That money for the most expensive months of the conventional year, August and September, could not be paid until the Convention of another year, thus working a hardship on him. (4) That all money is paid by warrants drawn on the Treasurer, ordered by the Board or Convention, signed by the President and Secretary. The remarks of the Secretary were thankfully received and was information to many. Eulogistic talks on the work of the Secretary were made by several members of the Board.

The Secretary presented the following resolution from the Convention to the Board, giving it the authority to negotiate a loan, not to exceed $200,000, with which to complete a building on the property at Nashville, Tenn., and to secure the same by placing a mortgage on the property:

"Whereas, it has become necessary that the Convention borrow money with which to complete its Publishing House in Nashville, Tennessee, and

"Whereas, no authority has been given the officers or any other agency of the Convention power or authority to borrow money for this purpose, and

"Whereas, in order to borrow the sum needed with which to complete the Publishing House at Nashville, it now becomes necessary that the officers, directors and such other persons as they may associate with them, be authorized and empowered to borrow the necessary amount of money needed and to secure the same by placing a mortgage on the properties of the Convention to secure said loan; therefore, be it

Resolved, by the National Baptist Convention of the United States of America, now assembled, that the officers, directors and such other persons as they may associate with them, be and they are, authorized and empowered to borrow the sum not to exceed Two Hundred Thousand Dollars ($200,000) with which to complete the building on their property at Nashville, Tenn., and to secure the same by placing a mortgage on the following described property, to-wit:

"Part No. 49 on the original plan of Nashville, described as follows: Beginning at the Northeast corner of Fourth Avenue, North, formerly Cherry Street, and Cedar Street, thence with a northerly margin of Cedar Street, easterly 92 feet, more or less, to what was formerly Edmonds Hydes' west corner, thence with his west line northerly through the center of said original lot 149½ feet, more or less, to the southeast corner of a part of said lot 49, owned by the trustees of the Masonic Temple Association; thence with their lines westerly 92 feet, more or less, to the easterly margin of Fourth Avenue, North; thence with the easterly margin of said Avenue, southerly 149½ feet, more or less, to the place at the beginning. Being the same property conveyed by the People's Savings Bank & Trust Company to the National Baptist Convention of the United States of America, by deed recorded in book 598, page 264, Register's Office of Davidson County, Tennessee, and such other properties owned by the National Baptist Convention or any of its Boards that might be necessary to secure said loan."

Upon receiving this order from the Convention, C. M. Robinson, the attorney of the Convention, presented the following resolution, which provided for the President and Secretary of the Convention, with other proper officials, to negotiate a loan for the Sunday School Publishing Board, not to exceed Two Hundred Thousand Dollars ($200,000) for the purpose named in the resolution passed by the said Convention:

"Whereas, the National Baptist Convention of the United States of America has authorized its officers and directors to borrow money with which to complete the building or Publishing House, at Nashville, Tenn., and to secure said loan by placing a mortgage on the properties of the National Baptist Convention, or any of its Boards; therefore, be it

"Resolved, by the Board of Directors now assembled, that the President and Secretary of the Convention and the Building Committee, be and they are, hereby authorized and empowered to borrow a sum not to exceed Two Hundred Thousand Dollars ($200,000) and secure same by placing a mortgage on the following described property, to-wit:

"A part of Lot 49 on the original plan of Nashville, more particularly described as follows: Beginning at the Northeast corner of Fourth Avenue, North, formerly Cherry Street, and Cedar Street, hence with the northerly margin of Cedar Street, easterly 92 feet, more or less, to what was formerly Edmond Hyde's west corner; thence with his west line northerly through the center of said original lot 149½ feet, more or less, to the Southeast corner of part of Lot 49, owned by the trustees of the Masonic Temple Association; thence with their lines westerly 92 feet, more or less, to the easterly margin of Fourth Avenue, North; thence with the easterly margin of said Avenue, southerly 149½ feet, more or less, to place at beginning. Being the same property conveyed by the People's Savings Bank & Trust Company to the National Baptist Convention of the United States of America, as per deed in Book 598, page 264, of the Register's Office of Davidson County, Tennessee, and any other properties that might be owned by the National Baptist Convention or any of its Boards."

By motion of C. M. Robinson, seconded by C. T. Stamps, the resolution was unanimously adopted.

A motion prevailed putting Rev. L. G. Jordan, D.D., under the Foreign Mission Board for work and salary. The same to date from the Convention now being held in this city.

The Board stood adjourned.

L. K. WILLIAMS, Chairman.
W. M. TAYLOR, Presiding.
R. B. HUDSON, Secretary.
J. M. NABRITT, Secretary Pro Tem.

ENROLLMENT NATIONAL BAPTIST CONVENTION
ALABAMA

First Baptist, Dothan, Rev. C. T. Hayes	$5.00
Lilly Baptist Church, Mobile, Rev. A. Nettles, 208 N. Broad St.	5.00
First Baptist, Selma, Rev. A. F. Owens	5.00
St. Matthew, Rev. E. M. Jenkins	5.00
Park Town, Plateau, Rev. H. D. Parker	5.00

New Shiloh, Alabama City, Rev. O. B. Burton	5.00
First Baptist, Uniontown, Rev. E. S. Dozier	5.00
Union Baptist, Gadsden, Rev. J. H. Marquis, 529 Kyle Ave., Anniston	
Friendship, Gadsden, Rev. J. N. Brown, Box 447	
Mt. Era, Moben, Rev. H. Huston, 930 India St., Bessemer	5.00
St. Mark, Yolande, Ala., Rev. D. J. Austin, 2420 11th Ave. Bessemer	5.00
Gilfield, Wetumpka, Rev. J. K. Roberts	5.00
1st African, Eufaula, Ala., Rev. J. H. L. Smith	5.00
17th St., Birmingham, Rev. J. R. Matthews	5.00
1st Baptist, Montgomery, Rev. A. J. Stokes	5.00
Shiloh Baptist, Crichton, Rev. E. Bizzell	5.00
Mt. Pleasant, Mobile, Rev. S. H. Powe	5.00
Day St., Montgomery, J. P. Barbour	5.00
Sweet Pilgrim, Mobile, Rev. Jas. Howze	5.00
23rd St., Birmingham, Rev. G. L. Thornton	5.00
Union, Mobile, Rev. H. D. Parker	5.00
Mt. Moriah, Pratt City, Rev. C. N. Perry	5.00
Stone St., Mobile, Rev. M. C. Cleveland	5.00
Tabernacle, Selma, Rev. D. V. Jemison	5.00
Halt St., Montgomery, Rev. P. J. Watkins	5.00
Dexter, Montgomery, Rev. P. A. Callaham	5.00
Sardis, Birmingham, Rev. E. A. Crockett	5.00
Antioch, Mt. Meigs, Rev. S. D. Johnson	5.00
Macedonia, Birmingham, Rev. J. C. Cunningham	5.00
Bethel, Montgomery, Rev. E. B. Tyson	5.00
Aimwell Baptist, Rev. E. Bizzell	5.00
Tabernacle, Birmingham, Rev. M. F. Washington	5.00
Mt. Zion, Attalla, Rev. O. B. Burton	5.00
Hopewell, Bessemer, S. H. Ravizee, 4123 Eward St.	5.00
M. T. Joy, Trussville, Rev. Wm. Walker	5.00
Trinity, Birmingham, Rev. W. L. Boyd	5.00
Mt. Sinai, Newville, Rev. Thos. Bellinger	5.00
Mt. Zion, East Thomas, Rev. S. J. Jackson	5.00
Union, Rosedale, So. Birmingham, Rev. G. P. Crosby	5.00
Oak Grove, Oak Grove, Rev. T. H. Halt	5.00
Friendship, Crichton, Rev. Jacob McQueen	5.00
Evening Star, Edgewater, Rev. C. H. Taylor	5.00
Mt. Zion, East Lake, Rev. R. N. Hall	5.00
Pike Road, Montgomery, Rev. S. D. Johnson	5.00
St. James, Wylam, Rev. C. H. Taylor	5.00
First, Pratt City, Rev. J. T. Smiley	5.00
Ebenezer, Keytonia, Rev. J. T. Moore	5.00
Franklin St., Mobile, Rev. U. J. Robinson	5.00
Corinthian, Mobile, Rev. R. H. Williams	5.00
Corinth, Ensley, Rev. I. T. Simpson	5.00
Peace, Mulga, Rev. C. H. Denson	5.00
Sardis, Clayton, Rev. C. J. Davis	5.00
St. Louis St., Mobile, Rev. U. S. Cooper	5.00
6th Ave., Birmingham, Rev. J. W. Goodgame	5.00
New Hope, Birmingham, Rev. W. M. Atmore	5.00
Little St. Louis, Prichard, Rev. Jas. M. Washington	5.00
Shiloh, Birmingham, Rev. A. Garner	5.00

Alabama Baptist State Convention, D. V. Jemison, Pres.	10.00
Mt. Nebo, Garnsey, Rev. D. J. Austin	5.00
Ebenezer, Auburn, Rev. F. L. Sanders, D.D.	5.00
Mt. Gillard, Vance, Rev. T. J. Burton	5.00
Springville, S. S. Springfield, Mrs. Jennie V. Hammond	5.00
Sylvester, Beatrice, Rev. D. M. Coleman, Selma	5.00
Jefferson County Assn., Rev. G. S. Smith, R. W. Weatherle	10.00

ARIZONA

Rev. Percy B. Cornelius, Tuscon, Mt. Calvary	$5.00

ARKANSAS

Shiloh, Camden, Rev. R. W. Patterson	5.00
King Solomon, Helena, Rev. H. R. Stephanson	5.00
St. John, Biscal, Ark., Rev. R. W. Patterson	5.00
Ouachita District Assn., Camden, Rev. R. W. Patterson	5.00
St. John, Marked Tree, Rev. C. W. Chapman	5.00
First, Forrest City, Rev. T. O. McJunious	5.00
Friendship, Brinkley, Rev. R. L. Ligor	5.00
Pine Bluff, Cypress, Rev. A. W. Pryor	5.00
Mississippi Valley Baptist Union Assn., Luxora, Rev. G. W. Dudley	10.00
Second Baptist, Lafayette, Rev. J. D. Repfro	5.00
Bethlehem, Batesville, Rev. W. L. DeArmon	5.00
Salen, Forest City, Rev. G. W. Dudley	5.00
Pleasant, Osceola, Mrs. Bell Phelps	
St. Paul Baptist, Armorel, Rev. G. W. Dudley	5.00
Shady Grove, Dell, Rev. C. R. Bell	5.00
Jerusalem, Burdett, Rev. J. M. Jackson	5.00
11th St., Texarkana, Rev. J. M. Harris	5.00
King Solomon, Ft. Smith, Rev. C. H. Whittington	5.00
Pleasant Grove, Masie, Rev. C. R. Carrington	5.00
Bethlehem, Osceola, Rev. C. R. Carrington	5.00
Burogue, Pine Bluff, Rev. Wm. Irby	5.00
Roanoke, Hot Springs, Rev. J. T. Hill	10.00
Centennial, Helena, Rev. J. E. Davis, J. E. Byrd	10.00
Parson Hill, Pine Bluff, Rev. S. W. Hill	5.00
St. Mark, Wynne, W. F. Lovelace	5.00
L. West Assn., W. G. Hollis	10.00
Valley District, J. M. Bentley, Brickey	10.00
St. James, Texarkana	5.00
St. Paul, J. F. Clark	5.00
Walnut Grove	5.00
Tyronza District, Earle	10.00
Mt. Moriah, $5; Mt. Gideon, $5	10.00
Calvary, Little Rock, Rev. J. S. Powell	5.00
Smith West, D. A. & L. A. Jackson	10.00
Bethlehem Assn., $16, Fountain Church, $5	15.00
Phillip Lee & Monroe Assn., S. H. McKenzie	10.00
St. John, Madison, Rev. G. W. Pitts	5.00
Union Hill, Palestine, Rev. G. W. Pitts	5.00
Phillip Lee & Monroe Dist. Con., Rev. T. F. Newsome	5.00

Marianna Assn.	5.00
Hampshire Branch	5.00
Antioch, Rev. T. F. Newsome, Aubrey	5.00
Asbury, Marwell, Rev. A. L. Taylor	5.00

CALIFORNIA

Second Baptist, Rev. T. L. Griffith	5.00
Bethel Association, Rev. A. J. McCrary	5.00
Trinity, Los Angeles, Rev. J. A. H. Eldridge	5.00
Tabernacle, Los Angeles, Western Baptist, Rev. L. B. Brown	5.00
Western Baptist Association, Rev. R. N. Holt, President, W. H. Rozier, Secretary, Rev. L. B. Brown	17.50
Secretary, Rev. L. B. Brown	17.50

CONNECTICUT.

New England Baptist Convention, Rev. J. C. Jackson, Rev. H. R. Cooper	$10.00
Union, Hartford, Rev. J. C. Jackson	25.00

DISTRICT OF COLUMBIA

Tenth Street, Washington, Rev. A. Wilbanks	$ 5.00
Second Baptist, Washington, Rev. J. L. S. Holloman	5.00
Providence, Washington, Rev. Aquila Sayles	5.00
Tabernacle Baptist, Washington, Rev. Jas. A. L. Washington.	5.00
General Baptist Convention, W. H. Jernagin	10.00
Mt. Cormal Baptist Church, Rev. W. H. Jernagin	5.00
Third, Rev. George O. Bullock	5.00
New Bethel, Rev. Wm. Jackson	5.00
Trinity, Ivy City, Rev. C. T. Lewis	5.00
Florida Avenue, Rev. W. A. Taylor	10.00
Liberty, Rev. H. Powell	10.00

FLORIDA

Mt. Carmel, Iverness, Rev. L. T. Thompson	$ 5.00
Beulah, Springdale, Rev. J. M. Binney	5.00
Mt. Zion, Pensacola, Rev. J. H. Brown	5.00
John the Baptist, West Florida, Rev. Geo. O. Sumner	5.00
St. John, Warrington, Rev. J. B. Marvray	5.00
Mt. Zion, Miami, Rev. J. R. Evans	5.00
Tabernacle, S. S., H. S. Whetstone	5.00

GEORGIA

Shiloh, Thompson, Ga., Rev. G. T. White	$ 5.00
Galilee, Blackshear, Mr. Luke Davis, Clerk	5.00
Reed St., Atlanta, Dr. E. P. Johnson	5.00
Heard's Chapel, Washington, Rev. G. T. White	5.00
Tabernacle, Agnes, Rev. G. T. White	5.00
Second Mt. Moriah, Garlem, Ga., Rev. G. T. White	5.00

Sweet Home, Hiram, Rev. W. F. Strickland	$ 5.00
Mt. Moriah, Macon, Rev. N. B. Wright	5.00
Friendship, Hamilton, Rev. W. R. Forbes	5.00
First, Camilla, Rev. N. B. Wright	5.00
Lagrange, Lagrange, Rev. F. R. Ruggin, Moderator	10.00
First African, Bainbridge, Rev. E. G. Thomas	5.00
Corinth, Atlanta, Rev. Wm. Phillips	5.00
Thankful, Decatur, Rev. L. T. Jones	5.00
Summerville, Augusta, Rev. Charlie Williams	5.00
Mt. Olive, Augusta, Rev. Charlie Williams	5.00
Ironium, Atlanta, Rev. J. W. Williams	5.00
Arcadia, Albany, Rev. R. C. Crouch	5.00
Springfield, Atlanta, Rev. J. T. Dorsey	5.00
Pleasant Grove, Rome, Rev. W. H. Ferrell	5.00
Ebenezer, Atlanta, Rev. A. D. Williams	5.00
Vineville, Macon, Rev. Wm. Phillips	5.00
Mt. Zion, Atlanta, Rev. J. T. Dorsey	5.00
Zion Hill, Atlanta, Rev. C. H. Robinson	5.00
Butler St., Atlanta, Rev. R. R. Smith	5.00
Mt. Zion, Leathersville, Rev. G. W. Harrison	5.00
St. Luke, Macon, Rev. Wm. Phillips	5.00
Antioch, Augusta, Rev. J. W. Whitehead	5.00
Bethel, Watkinsville, Rev. R. G. Cash	5.00
Tabernacle, Augusta, Rev. S. X. Floyd	5.00
Mt. Zion, Cordele, Rev. J. H. McDavid	5.00
Mt. Olive, Atlanta, Rev. J. M. Nabrit	5.00
First Baptist, Savannah, Rev. T. J. Goodall	5.00
Tree Mark Temple, Macon, Rev. W. R. Forbes	5.00
Beulah, Atalnta, Rev. H. H. Coleman	5.00
First Baptist, Fort Valley, Rev. H. S. Shearer	5.00
Thankful, Augusta, Rev. P. P. Pinckney, D.D.	5.00
Tremont Temple, Macon, Rev. N. B. Wright, D.D.	5.00
Union, Camilla, Rev. N. B. Wright, D. D., Macon	5.00

ILLINOIS

St. Luke, Chicago, Rev. E. L. Randall	$ 5.00
Progressive, Chicago, Rev. T. E. Brown	5.00
New Mt. Zion, Chicago, Rev. I. S. Fountain	5.00
Pilgrim Baptist, Chicago, Rev. J. P. Lewis	5.00
St. John East St. Louis, Rev. M. O. Gaiter	5.00
Second, Litchfield, Rev. A. J. Martin	5.00
Monumental, Chicago, Rev. Wm. Madison	5.00
Bethlehem, Chicago, Rev. R. T. Schell, Mrs. C. D. Ince, Rev. R. H. Ragland, I. B. Maxwell	20.00
Tabernacle, Chicago, Rev. T. M. Moses	5.00
New Salem Baptist Women's Con., Mrs. E. M. Scott, East St. Louis	5.00
New Salem Baptist Women's Con., Mrs. Mary Pointer, E. St. Louis	5.00
New Salem Baptist Women's Con., Mrs. Anna Evans, E. St. Louis	5.00
New Salem Baptist Women's Con., Mrs. A. J. Mickie, E. St. Louis	5.00

New Salem Baptist Women's Con., Mrs. Mary Hunter, Edwardsville 5.00
Second Baptist Church, Chicago, I. A. Thomas, Mrs. Hill, C. C. Collins 15.00
Mt. Vernon, Chicago, Rev. L. H. Johnson 5.00
Olivet Baptist Church, Chicago, L. K. Williams, W. E. King, S. L. Jones, W. H. Harrison, W. H. Terrell, Mrs. Penick.. 25.00
Olivet Baptist, L. K. Williams, Rev. J. H. Branham, E. B. Bohannon, Mrs. L. K. Williams, E. A. Griffin, Irvin Clark 25.00
Pilgrim Baptist Church, Chicago, Rev. S. E. J. Watson 5.00
Pilgrim Baptist Church, Chicago, E. Seals 5.00
Pilgrim Baptist Church, Chicago, Mrs. L. D. Watson 5.00
Pilgrim Baptist Church, Chicago, J. R. Curtis 5.00
Pilgrim Baptist Church, Chicago, E. H. Carry 5.00
Exodus Baptist, Chicago, Rev. A. B. Grimes 5.00
Pilgrim Rest, Rockfork, Rev. W. R. Jackson, Mrs. P. M. Jackson, Mrs. T. A. Moore, Odessa Shiveley, Mary Owen.. 25.00
Mt. Zion Baptist, Chicago, Rev. I. S. Strong 5.00
Union, Rev. J. W. Fitts 5.00
Friendship, Peoria, Rev. J. A. Wilson 5.00
Zion Baptist, Chicago, Rev. T. C. Taylor 5.00
Springfield, Rev. J. C. Roberts 5.00
St. Paul, Freeport, Rev. J. H. Starks 5.00
Shiloh, Chicago Heights, Rev. S. M. Hall 5.00
Pilgrim Rest, Chicago, Rev. J. E. Jones 5.00
Mt. Zion, Peoria, Rev. C. A. Wallace, Julia Phillips, Martha Miller, Cassie Stoples, Mary Epperson 25.00
Mt. Pisgah, Chicago, Rev. N. H. Ellerson 5.00
New Hope, Chicago, Rev. A. S. Bryant 5.00
Mt. Olive, Champaign, Rev. A. R. McKee 5.00
New Bethel, Centralia, Rev. A. R. McKee 5.00
Union, Bloomington, Rev. C. M. Miller 5.00
St. Paul, Peoria, Rev. E. L. Todd, Pastor 5.00
Baptist State Convention, L. K. Williams, F. W. Penick, W. B. Scott, J. M. B. Clark, J. H. Mapp 25.00
St. Paul, Chicago, Rev. S. M. Drake 5.00
West Point Association, Rev. Jas. Brown, V. L. Penick, Adel Favors, Mamie Lee 20.00
Salem, Champaign, Rev. R. A. Hayden, Ida Carter 10.00
Zion District Association, Rev. J. J. Olive, G. H. Griffin 10.00
St. Paul Association, East St. Louis, Rev. John DeShields ... 5.00
Cedar Grove Association, E. H. Hardeman, J. W. West, J. C. Merriweather, Minnie Lee, S. L. Prowds 25.00
Mt. Pleasant, Harrisburg, Rev. Wm. Graves 5.00
First Baptist, Cairo, J. J. Olive, Elizabeth Olive, E. G. White. 15.00
St. James Association, Hillsboro, Rev. G. H. Pruitt 5.00
S. S. Convention, Chicago, S. S. Spriggs, A. Turner, R. Vincent, Mattie Fisher, Jesse Mapp 25.00
Liberty, Cairo, Rev. S. L. Witherspoon, Prof. S. R. H. Leed.. 10.00
Lebanon, Chicago, Rev. A. L. McCoo, Mrs. E. A. Moore, R. A. Jones, Thos. J. Nelson, Theresa Springer 25.00
Pleasant Grove Association, Rev. E. D. McCoy 5.00
Macedonia, Chicago, Rev. R. H. Ragland 5.00
Liberty, Chicago, Rev. W. Louis Petty, Rev. L. R. Stennic, Mrs. W. L. Petty, Mrs. Scott Walker 20.00

St. Paul, Cairo, Rev. E. D. Payne 5.00
Second, Danville, Rev. H. D. Martin 5.00
Pilgrim Rest Association, Rev. G. W. Hill 5.00
First Corinthian, Love Joy, Rev. J. W. Gaines 5.00
B. Y. P. U., New Ezra District, Rev. E. G. Abner, Andres Lawson, W. P. Butler, Sister M. Mitchell, Sister R. G. Moody 25.00
Galilee Baptist, Rev. W. R. Thomas, I. M. Maxwell, Mrs. C. D. Trice, Ida Daniels, Chicago 20.00
True Light, Rev. H. C. Charity, Bertha Franklin, Nathan Smith, Estella Pollard, Helen Hackley 25.00
Berean, Rev. W. S. Bradden 5.00
Olivet Missionary Society, Chicago, L. R. Eddings 5.00
Zion, Springfield, Rev. J. C. Roberts 5.00
St. John, Chicago, Rev. F. A. McCoo 5.00
True Vine, Chicago, Rev. J. H. Sharpe 5.00
Christian Hope, Chicago, Rev. Mack R. Mitchell 5.00
Mt. Joy, Edwardsville, Rev. C. L. Schottien..... 5.00

INDIANA

Antioch, Indianapolis, Rev. N. E. Joseph ..... $ 5.00
General Baptist Convention, President M. V. Bolden..... 10.00
Corinthian, Rev. Ira M. Hendon 5.00
St. Paul, Indianapolis, Rev. J. P. Holmes 5.00
Second Baptist, Indianapolis, Rev. B. J. Westbrooks 5.00
Beulah Baptist, Indianapolis, Rev. W. G. Ward 5.00
New Hope, Rev. R. B. King 5.00
Mt. Zion, Cammand, Rev. A. W. Chism 5.00
First Baptist, East Chicato, Rev. W. F. Frazier..... 5.00
Mt. Olive, Indianapolis, Rev. G. K. Wilson 5.00
Mt. Zion, Indianapolis, Rev. S. B. Butler 5.00
Antioch, Rev. J. B. Adkins 5.00

IOWA

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JOURNAL

OF THE

Twenty-first Annual Session

OF THE

Woman's Convention Auxiliary

TO THE

National Baptist Convention

HELD WITH THE

First Baptist Church

St. Louis, Missouri

Rev. O. C. Maxwell, Pastor.

December 6-11, 1922.

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 twofold object of said Convention shall be to distribute information and stimulate effort through women's local, district and state organizations where they exist, and, where they do not, to encourage the organization of societies; to serve 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 cooperation with the State Boards, State Conventions and State Missionaries.

Article 2. The Vice Presidents shall be considered an Advisory Board of the Executive Committee, who are entitled when present, to vote at its sessions.

Article 3. It shall be the duty of the Corresponding Secretary to send to the Corresponding Secretary of each State, and to societies where there is no State 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 6. The Executive Committee of twelve members shall 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.

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Mrs. Edna Strickland, Texas	First Vice President
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Mrs. M. E. Goins, Missouri	Assistant Recording Secretary
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Mrs. S. E. Bailey	Dermott, Ark.
Mrs. Anna C. Williams	District of Columbia
Mrs. V. T. Hill	Florida
Miss Bessie Foster	Georgia
Mrs. C. D. Trice	Chicago, Ill.
Mrs. J. B. Rush	Iowa
Mrs. Ella Peters	Indiana
Mrs. Ida F. Bates	Kansas
Mrs. M. V. Parrish	Louisville, Ky.

Mrs. J. P. Harding	Shreveport, La.
Mrs. Fannie Dodd-Sears	Minnesota
Mrs. M. J. Walker	Yazoo City, Miss.
Mrs. Lula Richardson	Maryland
Mrs. A. J. Abington	Plattsburg, Mo.
Mrs. E. J. Griffin	Lincoln, Neb.
Mrs. Rosa Henderson	Newark, N. J.
Mrs. M. J. Brockway	Oklahoma
Mrs. Ruth L. Bennett	Chester, Pa.
Mrs. M. H. Flowers	Nashville, Tenn.
Mrs. J. N. Moss	Dallas, Texas
Mrs. Z. D. Lewis	Virginia
Mrs. M. M. Arter	West Virginia
Mrs. James Monroe	Windsor, Ontario

SUPERINTENDENTS OF CHILDREN'S BANDS

Mrs. V. B. Pearson	Auburn, Ala.
Mrs. Josie Jenkins	Alabama
Mrs. Lula Childress	Arkansas
Mrs. Sarah F. Lewis	District of Columbia
Mrs. Nancy Lewis	Florida
Mrs. Hattie Harris	Atlanta, Ga.
Mrs. Lizzie Smith	Illinois
Mrs. R. V. Arthur	Giradeen, Mo.
Mrs. Ada Woodson	Nebraska
Mrs. Ella Kent	Knoxville, Tenn.
Mrs. M. S. Jones	Dennison, Texas

Proceedings

St. Louis, Mo., December 6, 1922.

The Woman's Convention, Auxiliary to the National Baptist Convention of U. S. A., convened in its twenty-first annual session with the First Baptist Church, St. Louis, Mo., Rev. O. C. Maxwell, pastor, on Wednesday afternoon, December 6, 1922.

President, Mrs. S. Willie Layten, called the house to order in her usual impressive manner and proceeded to business. She called the officers and speakers of the afternoon to the platform. In the absence of Sister Stuckney, Georgia, Sister M. J. Walker, Mississippi, was asked to conduct the devotional service. She sang "Must Jesus Bear the Cross Alone?" Sisters repeated Psalm 1, led by Secretary Broughton.

Prayer, Sister C. M. Wells, Alabama.

Song, "Yield Not to Temptation."

Prayer, Sister E. Ware, Michigan.

Topic, "In the Footsteps of the Master" (Mark 1:38). Topic was presented by Sister Walker.

Song, "Father, I Stretch My Hands to Thee."

Prayer, Sister Lucy R. Hill, Missouri.

Song, "My Hope Is Built on Nothing Less."

Prayer, Sister Mary Wright, Missouri.

Song, "My Soul Be on Thy Guard."

Sister C. M. Wells, Alabama, commented on the subject. She emphasized "Seeking Jesus." Had we all prayed and asked Jesus as we should, "The Dyer Bill" would have passed.

Sister M. Bledsoe, Illinois, emphasized kindness, giving relief.

Sister S. C. Shanks, Arkansas, urged that we follow Jesus by loving each other more.

Song, "Onward, Christian Soldiers," led by Sister C. R. McDowell, Missouri.

Welcome addresses followed according to program.

President Layten presented the first speaker, Mrs. A. J. Abington, Missouri. She spoke on "Behalf of the Baptist Women's State Convention of Missouri." She counted herself happy to be privileged to represent the grand state of her birth. She beautifully reviewed the history of the state. She spoke of its location, facilities for transportation; its achievements in science, art, commercial enterprises; its wealth—ores, coal and zinc; fine climate, excellent live stock and agricultural products, and her educational advantages. In behalf of 40,000 Negro Baptists, she bade us welcome. They had always been loyal to the interests of the Convention and were ready to continue to co-operate with us in our efforts to educate and evangelize the world. President Layten and her corps of officers were highly commended for their faithful service and again given a hearty welcome.

Address, "On Behalf of Antioch District Association," Mrs. Katie Buggs. She welcomed us because Providence made it possible for us to be in St. Louis to give out information and inspire Antioch District to do greater and better work for the Master. The District welcomed our Convention because we lifted up Jesus. She assured us that they would do their full duty to make our stay pleasant and that our presence in St. Louis was a great blessing to them. Closed by repeating Ruth's words to Naomi.

Address, "On Behalf of the Missionary Societies of the Churches of St. Louis, Mo.," Mrs. M. E. Scarborough. She welcomed us because we were Christian women, representing a great cause. We were there by the arrangement of Providence, a central point, easy of access, a hospitable citizenry. She commended the work we were doing in our Training School and on the Home and Foreign Fields. Plea, that God would give us a new leader, in sympathy with our women's work, who would encourage us to go forward. She referred to special work of women and children in educational and missionary endeavors.

Response, Mrs. A. A. Cosey, Mississippi. Time was when men were measured by their physical strength, but now from their real worth. On behalf of the Woman's Convention she was glad to accept the hearty welcomes extended. You have welcomed the largest body of organized Christian women of the race; officers were capable and faithful; they were commended for their special gifts; woman, great in her creation and in her activities for advancing the world, in reforms of all kinds, especially in educational and Christian lines, the two great objects for which the Woman's Convention stood. Work in the home was emphasized. Social reforms and missionary endeavors should be encouraged by every Christian woman. She concluded by repeating a suggestive poem. An excellent response.

Song, "Praise God, I'm Satisfied," led by Mrs. C. R. McDowell.

The program was read. Upon motion, the program was adopted. The President was given power to make any necessary changes.

The delegates were seated by states. The states reported by their representatives as follows:

Mrs. R. E. Pitts brought greetings from Alabama. She said that the women of Alabama were alive and in full accord with the National. They were fostering a denominational school, Selma University, which was the pride of the Baptists of Alabama.

Mrs. Mary Cunningham represented the District of Columbia and said that she was glad to be with us and to say the District of Columbia was in accord with our work.

Mrs. V. T. Hill, Florida, brought greetings in number. However, they were working along all lines of Christian endeavor, were supporting an orphanage and a denominational school, and were prepared to represent strong financially in the National Convention.

Mrs. S. T. Brown brought greetings from Georgia. She assured the Convention that Georgia women were wide awake and working along all lines in their state and cooperating with the National.

Mrs. S. J. Fluker, President of the Woman's State Convention of Georgia, spoke of an Old Folks' Home and a Girls' and Boys' Dormitory the Georgia sisters were fostering.

Mrs. E. T. Dean, Illinois, stated that Illinois was wide awake and was supporting every interest promoted by the Woman's Auxiliary Convention, National Baptist Convention.

Mrs. Ella Peters, Indiana, brought greetings. Indiana was loyal and ready to continue to co-operate with the National. The women are alive in Indiana, engaged in all lines of work, giving special attention to work among young women.

Mrs. N. C. Marshall brought greetings from Iowa. She said that Iowa was striving to be 100 per cent in loyalty to our Convention.

Mrs. Givens brought greetings from Kentucky. She said that Kentucky women were especially interested in charity work. They worked in the mining district in house to house prayer meetings, etc. Valuable statistics were given of the work done.

Mrs. Emma Gaines, Kansas, brought greetings. She said that Kansas was loyal to our Convention and actively engaged in their state work.

Mrs. C. R. McDowell brought greetings from Missouri. She stated that Missouri was well organized and their nine districts were all doing good work. She presented the officers of Missouri Woman's Convention and commended them for the excellent work they were doing in fostering Western College. They raised $7,000.00 at their last annual session. They were conducting all lines of educational and missionary work in Missouri and co-operating with the National in all its endeavors.

The singers in attendance were all asked to see Mrs. McKinney, Georgia, and form a choir.

The Financial Committee was called to take the offering.

Amount collected, $7.36.

Dismissed by W. C. T. U. doxology.

EVENING SESSION

Devotional exercise conducted by Sisters C. R. McDowell and Eula Westbrooks.

Song.

Prayer.

Song, "Leaning on the Everlasting Arms."

Bible reading, John 2:5, "Whatsoever He saith, do it."

Mrs. McDowell commented on the subject.

Prayer, Mrs. M. E. Waits, Mississippi.

Song, "Guide Me, O Thou Great Jehovah," Mrs. Givens, Kentucky.

Mrs. Given, Kentucky, emphasized the need of obedience.

Mrs. Wilkerson, Nebraska, also commented on obedience.

Mrs. Head, Missouri, spoke on the subject.

Mrs. Allen Claiborne, Illinois, spoke of the necessity of Holy Spirit guidance to insure obedience to our Heavenly Father.

Song, "I Need Thee Every Hour."

Mrs. Ewing, Missouri, commented on the subject.

Song, "Nearer, My God, to Thee."

Mrs. Wilkerson, Nebraska, brought greetings. The women of Nebraska, although recently organized, were striving to do something to possess the land for Christ. They were engaged in Home and Foreign Mission work. She asked for the prayers and help of the Convention.

Mrs. F. E. Mason, Oklahoma, brought greetings. They were doing work through eleven (11) districts. They had a good State meeting, were doing both educational and missionary work in Oklahoma, and were loyal to the National.

Mrs. Alice Tucker brought greetings from Pennsylvania. The women of Pennsylvania were well organized, had 300 circles, raised $3,000.00 in their last annual meeting; were especially interested in Foreign Missions and gave a donation monthly to that cause and $500.00 at their last annual meeting; were fostering four districts, two Old Folks' Homes, Community Service, and two small African children.

Mrs. V. W. Broughton brought greetings from Tennessee. The women were well organized. More than twenty districts reported in the last annual meeting. They foster three denominational schools and support one female missionary and help three male missionaries. They do charity and uplift work of all kinds and can be counted upon to assist the National work in every department.

Mrs. Alsobrooks brought greetings from Texas. The women were wide awake. A goodly number were present from Texas. They had ever been loyal to the National. Their work in the state was growing steadily. Texas women raised $7,000.00 in the last State meeting; were helping to operate six schools and two orphanages. She highly complimented her State officers, who were putting things over the top in Texas.

Mrs. Ida Pope, Michigan, brought greetings from her state. She said that their work was young, but the women were determined to go forward. She came to the Convention last year alone, but she was so inspired that she brought fifteen with her this year. They were working and in full accord with the plans of our Convention.

A song service followed.

Song, "Stand Up for Jesus," by Convention choir.

Song, "Love Lifted Me."

Mrs. Ida F. Bates, President of the Western Woman's Convention, representing 600,000 Negro Baptists, brought greetings. They came to renew their allegiance to our Convention. The Western Convention was proud of the work done by their representative, Mrs. Watson, on the Foreign field. They had begun a Theological Seminary in Kansas. She asked the prayers of the Convention for the work of the great Western section of our country, where our own Mary E. Gaines, Emma Gaines, C. R. McDowell and A. J. Abington were doing so much to push forward.

Songs (continued), "Since Jesus Came Into My Heart."

"Lord, I Want to Be More Loving in My Heart."

"Great Day."

"God's Going to Build Up Zion's Wall."

"When the Saints Go Marching In."

President Layten then presented Rev. C. H. Parrish, D.D., as the preacher of the evening. He has always been a friend to our Woman's Convention and is one of the most progressive ministers of this age.

Rev. Nash, New York, read Mark 1:16-45.
Prayer, Rev. R. L. Liggins, Arkansas.
Song, "'Twill Be Glory!" led by Professor Smiley.
Song, "Jesus Paid It All," Professor Smiley.

Sermon, Dr. C. H. Parrish. Texts, Matthew 28:20, Acts 18:26.
Subject, "What Baptists Believe and Practice—Baptists' Right, according to teaching of New Testament, the only guide of Baptist church."

Baptists believe baptism is an immersion in water by proper administration; believe, further, once in Christ Jesus, always in Him; confession of faith in Christ necessary to baptism; other denominations differ from Baptists, differences mentioned.

Baptists are acknowledged to be in accord with New Testament teachings.

Baptists believe every soul must find God for himself, by repentance toward God and faith in Jesus Christ. Only immersion expresses the symbol of death, burial and resurrection. Our churches should be built up, by obedience to Christ's teaching. Regular members in good standing in their churches are worthy to partake of the Lord's Supper. Baptists believe all members are equal and that Adam was made a full matured man in His own image and not developed from a lower species, according to Darwin theory.

Baptists believe that Christ died, that He rose from the dead.

Baptists do not believe in dancing, card playing and other evils of this day; and only in divorcement, as Jesus taught it. Matt. 19:9.

Baptists believe the Gospel the dynamite of God; the divine solvent for adjusting all differences between God and man. Power of Gospel was emphasized.

Baptists believe the local church supreme, Baptist organizations supreme in all their matters; creature subject to Creator; all boards subject to general body.

Gospel summarized:

A Great Claim; A Great Commission; A Great Promise.

We Baptists should lift up the standard of Christianity and teach the observance of all that Christ commands.

We believe our sisters should do their part in teaching the blessed truths of God's Word. Be Aquilas, searching out worthy young men and urge them to prepare for the blessed ministry of preaching the Gospel. Commission urged; precious promises recalled. A great sermon, full of precious doctrinal truths.

Music by choir, "I'm Dwelling in Beulah Land."

President highly commended sermon; named the Finance and Enrollment Committees. Offering taken; amount, $14.30.

Solo, "Let Jesus Lead, He Knows the Way," Prof. Smiley. Effectively rendered.

Prof. Williams, principal high school, St. Louis, was introduced. He said that he was pleased to be present.

Dr. Parrish responded to the kindly words of Prof. Williams, by informing the Convention of Dr. Williams' greatness as an educator of great ability.

Program of Thursday's meetings read.

Doxology.

Benediction, Rev. Bowen.

Miss Nannie H. Burroughs, Corresponding Secretary.

Thursday Morning.

Devotions were conducted by Mrs. Alice Kelly, Indiana.

Songs, "More About Jesus," "Leaning on the Everlasting Arm," led by Mrs. Leslie Davis.

Prayer, Sister Bertha C. Broadus.

Song, "Savior More Than Life to Me."

Remarks, Sister Kelley. Subject, "The Way to Happiness" (Matt. 6:25-34).

Song, "Shine, Shine, Shine."

Remarks, Mrs. Kelley and Mrs. Broadus. The way to happiness is a Christian life of service.

Songs, "Every Time I Feel the Spirit Moving in My Heart, I Will Pray," "Amazing Grace, How Sweet the Sound."

Minutes of previous sessions were read. Upon motion, minutes were adopted. Sisters Alsobrooks, Texas, and Givens, Kentucky, spoke to the minute by commending Secretary Broughton's full and concise record. Mrs. C. R. McDowell presented a state banner for the Missouri delegation, as a gift from two visitors who heard the discussion relative to designating states by banners.

A motion by Mrs. McDowell to defer President Layten's address. Mrs. Brockway arrested motion. She thought there were as many present as we would have during the meetings. Sister Harris, Georgia, not ready. Women ought to attend their own convention and transact their business. Sister Amanda Davis, Indiana, opposed deferring president's address. Also Sister Maxwell, Illinois. Mrs. McDowell's motion to defer president's address was lost.

Sisters called for the order of the day.

Pianist was asked to give a musical number.

President Layten was then presented.

Committee on Enrollment, Mrs. R. L. Bennett, chairman, made a partial report. Motion to adopt by making a few more additional names. Carried.

Vice-President Strickland called Mrs. Alice Tucker, Pennsylvania, forward, who presented President Layten in very choice and lovely words; cheers greeted the president, as she arose to make her address.

President gave a beautiful introduction as to the Western movement of empires. Christianity began in Bethlehem in that manger cradle, to which the star led the wise men; and on and on, westward, went Christian empire. Paul carried it from Palestine to Europe and on it went westward through reforms and persecutions, until the Pilgrim Fathers came west across the seas to America. She spoke of her tour of the West, leading on to the appointed place of meeting, Los Angeles, Cal. Providential hindrances caused her to change her course, and by a telegraphic message from Dr. E. C. Morris' family she was called to represent our convention at the funeral service. Cause of change of place of meeting was explained. Pleased to be in the historic city of St. Louis, Mo.

Our interest in our educational work in general should be increased. It is to our schools, that we look for our leaders in church and state. Our young people are the nuggets of gold that we should cherish, protect and prepare for future service. All

phases of convention's work were stressed in this excellent instructive address. Read the entire address, as given in pamphlet form.

ANNUAL ADDRESS OF MRS. S. W. LAYTEN

President of the Woman's Convention

Auxiliary to the National Baptist Convention, U. S. A.

St. Louis, Mo., Dec. 6-11, 1922

Dear Co-workers:

With the expectation that our Convention would assemble in Los Angeles, Cal., Sept. 6-13, 1922, as is usual after making my annual summer tour, I turned my course toward the designated place of meeting (Los Angeles), going ahead of the set date to make a survey of the field and to prepare for any incident of preparation needed before the assembling body. Thus, I had gotten to the Pacific Coast in mid-August, and was invited to attend the Washington State Convention, which was assembled in Taconia, Wash. While there I prepared my annual message and addressed it to a California setting. It was printed, all preparations made and I was within six hours' time of leaving for Los Angeles when a telegram was received giving the information that our convention had been indefinitely postponed. Immediately I changed my course and started east. Upon arrival in Chicago, through letters and telegrams I received the sad intelligence of the illness, death and the call to the funeral of our late lamented Dr. E. C. Morris, President of the National Baptist Convention.

The death of Dr. Morris is not only a loss to his personal friends and our denomination, but a loss to our country and to the world. Dr. Morris was a world character, he was a great man—he was a statesman, orator, teacher, reformer, preacher, politician and leader of men, an original character in whom were many excellencies, which led him to fame. He wes an advocate and believer in the advancement and privileges of women.

In 1900 he recommended the organization of the Women's Convention to the National Baptist Convention.

I attended his funeral, which in every detail was worthy of so noble a character. His funeral presented a full, authentic illustration of the varied parts that go to make up a character that is strong and that stands before his fellowmen for what he was and not what he possessed of material being.

By request of the family I represented the Women's Convention on the funeral program. I was happy to be associated in this respect with another woman officer of our Convention, Mrs. V. W. Broughton, secretary.

Following the funeral the Board of the National Baptist Convention assembled, at which time Rev. W. G. Parks was declared President of the National Baptist Convention. The decision of the Board was that the Convention would be called to assemble in the city of St. Louis, Dec. 6-13, instead of Los Angeles, Cal., and by the grace of God we are here.

As previously stated, having my address already in print, I concluded that it was best to use it as it is, excepting the special references to California. I hope this will meet your approval.

This is our second meeting in St. Louis. It must be that St. Louis has a great love for the cause we represent, because this is the second meeting held here in ten years.

St. Louis.

St. Louis represents great culture and great people. St. Louis is one of the largest cities in the United States, is an important manufacturing center. It is the distributing point for a large section of the country to the South and Southwest, including Texas and Mexico. It is the terminus of many railroads. St. Louis is well built and its appearance gives one the impression of strength and durability rather than ornament. If you think, you will not easily get lost here. The city is admirably laid out—as I am informed.

"The eastern boundary conforms to the great bend in the river, and the streets near this are parallel to the river bank; further westward they gradually straighten and assume a north and south direction. Most of the streets crossing these extend east and west. Market street divides the city into north and south sections for numbering; all of the streets that cross Market being called north on one side of it and south on the other side. The streets running north and south are numbered, beginning with the river and extending as far as Twenty-fifth street. Those running east and west are named and in numbering the buildings, each block begins a new hundred."

"Westward the course of empires takes its way;
The first four acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last."

Empire's course westward, is relatively true with us to-day, as we know the history, boundaries of the world and the language of the compass. Westward travels empire, following the sun in its never ending circle, until West merges into East, ever and anon forever. ("Empire has no natural limit but is as broad as the genius that can devise and the power that can win." "Empire controlling by influence, sway, rule.") Empire after empire—civilization is but the service or achievements developed or grown out of the great ideas and movements in the minds of great men. Empire is but the chronicling and duplication of the passions and interests which have agitated nations, the ideas which men have declared and the institutions that have grown out of these ideas—war, reformation, inventions, trade, commerce, navigation, philanthropy, social agencies, education, etc.

These have torn down and reconstructed, dispersed population, while there was being made great countries, great nations, great governments, including mighty cities, or congregations of people developing wonderful institutions, arts, industries and all sorts of people as a result of empires' flight westward.

Making local reference, this state has gone through these processes, the Franciscan Missions, the gold discovery, the later boom of lands and products, and now enjoys a civilization of an high order. We of the National Baptist Convention have in due time followed all these to this extremity where Western continent lands

slope down graciously from the heights to meet the embrace of the great Pacific Ocean. (To which God has said: "Hitherto shalt thou come but no further; and here shall thy proud waves be stayed") undulating from the Orient East—yes, here East and West do meet in the cycle—in other ways, too, in peoples, in cultures, in cults, in customs, in commerce, in a feeble beginning of human understanding. To Christians the Triumphant Empire—the Everlasting Civilization, starts from Bethlehem in Judea, from the manger, where Wise Men carried their gifts. At first the impetus was slow, but being based upon the Divine principles of love and regeneration, this empire was predestined to succeed it and will encompass the earth, it will save men from despair and wretchedness, and make them sons of God—new creatures in Christ Jesus.

The world never saw in any age before such devotion and zeal for an invisible power as this new and Spiritual Empire westward in its course, kindling hope and enthusiasm in a world engulfed in despair and unbelief. The life, teaching and death of Jesus, the mission and ministry of Paul, converted, persecuted, mobbed and driven from Palestine into Europe, became the vehicle for transmitting westward the Christian Empire, which led to the Puritan dispersion, thence to the new world and from the barren and bleak New England shores has crossed the Western continent—inspired and vitalized it with the glory and renown it possesses because of the western course of the Christian Empire.

"In Christ there is no East nor West,
In Him no South nor North,
But one great Fellowship of Love
Throughout the whole wide earth.

"In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him,
Throughout the whole wide earth."

Los Angeles.

Los Angeles is a new world wonder in growth, alluring in its attractions for climatic conditions, productions and resources. In new and rapidly growing sections there is a great demand for all kinds of labor (especially such as possess the physical powers of endurance for hardships), including the odd jobs, domestic and personal service workers. Such trades as barbers, seamstresses, hotel work, etc. Negroes have held a monopoly. Then the unjust treatment of Negroes in the South has caused a heavy and continuous migration to California, until now there is a large population in Southern California. It is most important that the influence of religious and social institutions be strengthened. In my message of last year, reference was made to this section. ("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 the Colored people there are Baptists. Shall the National Baptist Convention leave them to struggle unaided and withhold its fellowship and the inspiration and contact one of our Convention meeting would give them? We should go into this field and strengthen it. The Methodist church is to be commended for its work and efforts in both. It has not permitted distances nor cost of travel, nor mountain fastness to interfere with coming into personal contact with the least or last hamlet within this vast territory.) To California we bring nothing new, but ask you to join in the refrain of the old, old story of Jesus and His love. Let us strive to leave here a story worthy of Him in whom was Life and that Life was the Light of men.

I repeat, to the Far West we have come. For years I have urged and hoped to secure a meeting of the National Baptist Convention somewhere in the Far West, preferably in Los Angeles, because of its importance in city growth, population, denominational prospects, all of which will indicate it to be the center for religious propaganda. Also I have lived here; it was formerly my home. I came in the boom days; there were few Colored folk in Los Angeles at that time. You would walk all day without seeing a Colored face, and twenty-five years ago I think there were only 1,500 Colored voters in the county. I am among the original members of the Second Baptist Church—which was the first Colored Baptist church organized in Southern California. I was the organist of this church, and helped to organize its first choir. Mr. T. A. Harris was its chorister.

Among the other members of the choir were Mr. and Mrs. Young, Mrs. T. A. Harris, Mrs. McDowell, Mrs. Willie Reed, Mr. Roberts and Mrs. Moulton and others.

The church was organized in 1877, with Rev. R. C. Pierce as its first pastor. From the best information obtainable I find the following among the original members: Brothers O. Stallsworth, G. Baylor, A. Tennison, Barr, Galloway and Joe Green, Sisters Todd, Amanda Green, Simms, Sargent and Buford.

Rev. C. H. Anderson was called to the church in 1888. Rev. Anderson worked at his trade and gave his time to the church until we were able to pay him a small salary; he was earnest and conscientious and much is due to his efforts in sustaining the denominational light in the early history of Negro Baptist churches in Southern California. Year in and year out he, with Rev. Mitchell and Mrs. Strickland, Brother Harris and a few others, have indeed been pilgrims to the National Baptist Convention Mecca, and have kept in contact with our great convention and its work, and we owe to these loyal Bantists to make this visit. I hope our coming will prove an inspiration and blessing to them in many ways. In the earlier years in California Negro Baptists had been meeting in associations with the white brethren, who always welcomed them, and I never remember any occasion of other than the most cordial and Christian attitude and relationship—but as the population increased, somehow the feeling grew that we should have a separate association—so, in the year, 1897, a call was issued for such a meeting to be held in San Jose, and there was affected the Western Baptist Association of Southern California. I was elected President of the Woman's Auxiliary, and we laid the foundation of the present state work. There are many interesting things of the early

days I wish I could write you—but time forbids. There are many sweet and pleasant memories of life here in Los Angeles in the early days; some, too, were hard and trying, but they were only days of training for after years of work that were to follow.

Our Second Day.

The second day is given to reports—President's annual address, Corresponding Secretary's report, Treasurer's report, Statistician's report and committee, etc. These are considered the policy or guide of the Convention's work. We endeavor to lay accurately and plainly put before you the work of your organization, its possibilities, its needs and our knowledge of the field and our stewardship for the past year. Advise us, command us, question us, hold us—but be honest and just in whatever you do.

Education.

At the annual June meeting of the trustees of the National Training School, the President, Miss Nannie H. Burroughs, submitted one of the best and most informative reports of the school and its work, management, extension and financial condition. While this report showed advancement in school work, extension in building and equipment, it also showed increased needs, financial liabilities (see corresponding secretary's report) and insufficient support and numerous unpaid pledges due. From the various states where other schools are located, which were established and endorsed by our Baptist state conventions, etc., comes the same story—retarded work, ambitious students limited, circumstanced or discouraged because of lack of money to support these institutions (yet there are substantial evidences of the increased prosperity among Negro peoples and Negro Baptists). This may be due to several causes—among them, lack of system in collections and distribution, over-lapping and indifference. I fear that the reports of our advancement along educational lines can be justly criticized if this situation is not improved soon. We show insufficient interest in both denominational and public schools, (except where the state demands its support); few parents visit the schools, there is a uniform plea going up from the teachers that parents seldom become interested in the schools. Parents and teachers' meetings are often poorly attended—special holidays or commencements usually draw crowds. If business men, parents and friends would take a lively interest in the work being done in the schools throughout the year, it would encourage the teaching force, would inspire the students with more zeal, and, in fact, put both teachers and pupils on the "qui vive."

If public opinion wants an estimate of the future Negro, it must go to the schools; in ten years from now the student of to-day's school age will be in control of everything that is Negro life—in church, business and politics. These boys and girls of eleven years of age will constitute a vast army of first voters and those of 18 and 20 of high school age will then be in the prime of life, at the height of their greatest vigor and strength, they will be the leaders of whatever sort the schools make them.

Those of us now as parents, guardians and teachers at the helm should shiver at the thought, but in ten or fifteen years our mantle will have fallen upon the boys and girls of to-day's school age. We will either be on full retirement, or acting the role "emeritus," or perhaps passed from the scene of action. In view of these stern facts, can we afford to continue in this indifferent attitude or show so little concern for our Training School and other schools preparing the future citizens of America and moulding the minds that shall direct the future leadership of the race?

Sometime ago I read in a Kentucky paper: "Gold has been found in the hills of Kentucky; not the gold of commerce, but that of a more precious article—boys and girls who are ready and anxious for that which education will bring." We of the National Baptist Convention should more clearly than ever take this view of our boys and girls in every state represented here. They are nuggets of gold that we should strive to save for the service of the church, the race and our country's treasury. But they need developing; natural talent is not enough nowadays to give pre-eminence; there must be education; young men and women need education and the higher education now, who could have passed without it a generation ago. In every avenue of life one faces thoroughly trained and educated men and women. Business, industry, church and society demands efficient workers.

The advance of world knowledge is so widespread that in order to hold one's own, to be the best and do the best, it is necessary to get as much education as possible.

(We would not be understood as criticising the lives of our ancestors, for they were noble, zealous, long-suffering, patient and did splendidly in their day and generation with their limited advantages. But we have learned something during these years and our knowledge has broadened into a larger and finer activity which touches a thousand phases of human life in a manner unknown and undreamed of by our forefathers.)

Christianity is a progressive thing (though many of its votaries fail in "do unto others"—while Christian principles and the Bible remain the same, the application of Christian principles and the Bible have spread out and touched all races and classes of men. This has resulted from education, from a widened knowledge of God's will for us.

Study the business, philanthropy and religion of our country and you will learn what great advances have been made during the past years—better work is being done than fifty years or a hundred years ago—due to education—a careful study of people and their needs and a deeper knowledge of God's Word as revealed in the Bible. Life itself is a great school, those who are faithful students learn how to do God's work, with ever increasing excellence. The great need of the advancing age is men who are prepared to lead. The secret of every victory is a commanding man.

There is nothing the world needs to-day more than well-trained Christian men and women who are willing to give their lives to the intelligent service of God. What do we need more than fine young men and women? If these, their teacher and some workers are willing to give their lives, will the rest of us not give our money? It is not asking too much that you put your money against the precious lives of our struggling young people. Our schools are far

more vital and far-reaching in importance than any other institution in the land and yet we give stingily to their support and find little time to work for them, although we find both money and time for matters full of frivolity and amusements and other selfish things.

Some day I hope we shall realize our mistake in this matter of poorly supporting the Training School and other worthy institutions of learning, and this day will mark a new era in Christian and racial advance of Negroes in America as well as in school efficiency.

Interesting Children in Church Service.

This is a difficult thing to do and a thing that we should give our serious attention. It is very distressing to see a devout mother shaking, nudging or even slapping a child to make it attentive to the sermon, when the child should be pitied. Just suppose that you were compelled two or three times a week or on Sunday, to sit for half an hour or longer, listening to a man talk in Chinese or French—wouldn't you grow tired and restless, would there be much pleasure in being forced to listen to what you could not understand? This is not a far-fetched parallel, when compared to our children who have to go to church and listen to the minister preach. The average sermon to them is as Greek. They do not understand or appreciate what the minister is talking about. I don't mean because the average child cannot understand the sermon given from the pulpit on Sunday is sufficient excuse for their absence from church. The remedy lies in devising ways and means of making our church services interesting to the child's mind, and this can be done. The church-going habit should be inculcated in children in early life and is then not easily broken in after years. In our campaigns for "go to church," arrange something for the Juniors. Study the commendable movement to establish "children's churches." If we cant' afford this, let us request our preachers to have a definite part of the sermon made intelligible and interesting to the children. Say stories of child life in Bible told for 10 or 15 minutes. This will hold the child's attention and give them something to think about and they will look forward to this from Sunday to Sunday. Other methods used are: One superintendent gave blank books to his scholars and requested them to write down the pastor's text, then to note any references they could comprehend, the number of allusions to trees, or birds, or flowers, or stars, or any events in the world they could understand, and then to write a little about these. At another time they were to write down the songs that were sung, or something from a hymn. The smaller children were given appropriate tracing books, in which they might follow anything said. Of course, in such cases, the pastor was consulted before the sermon and he and the superintendent of the Sunday school planned a way to interest the children in the sermons. Let us try to get some well-defined plan for providing interest to our children. This will also start the interest of older persons and mothers and often cause them to attend services they might otherwise miss. (Rearranged from the Baptist.)

Missionary Work.

The great principle upon which the Missionary Baptist church is founded is that of Christian missions; then the federated organization of the National Baptist Convention, through its boards, should be one of the greatest agencies among the allied Christian forces (or organizations) of the world for research work (knowledge of the home and foreign fields and their needs) for disseminating information on the subject of missions and plans pertaining to organization work; it should be able to suggest to state organizations, plans of work; also how to conserve and consolidate effort and money in church starting and association starting, along these lines there is a great waste and loss in Negro Baptist churches. Every disgruntled group wants an association of its own, a church of its own, or a school of its own, simply to please the ambition of some unwise man or woman who desires a pastorate or a presidency.

The National Baptist Convention needs a reconstructed program. We shall lose in prestige and in influence and be held accountable for stewardship if we do not get down to the King's business. "He will surely let his vineyard to other husbandmen."

The watchword of the modern world is "Efficiency." The application of efficient principles has revolutionized methods of transportation, commercialism, production, distribution. Indeed, we could scarcely conceive of the world in which we now live except in terms of efficiency and its fruits. Efficiency means securing the greatest possible results with the least friction, loss or waste. The greatest business in the world is Christianization—missionary enterprises. May we not apply the principles of efficiency in bringing the kingdom of God on earth—which means civilization and culture of the highest type—destruction of racial and social prejudices, progress and prosperity to all? Fortunately, we are not left without a guide in the Bible—Christ Himself gave this in Matthew, 28th chapter, outlining the essential features of such a program and leaving the details for us to fill in. In Luke the 24th chapter, He gives an order; Acts, 1st chapter, tells how the commission is to be carried out.

An efficient missionary program, therefore, demands a great message. The truth must not be trimmed. Until a church has been gripped mightily by the gospel, so that conviction is deep and strong, it is not going to be a powerful missionary body. Unless men know what a full gospel is and have been stirred to their hearts' depth by the world's need for such a gospel, and the sufficiency of such a gospel to meet fully the world's needs, they are not going to make any very great sacrifices to carry the message to others. A holy enthusiasm for the world's evangelization must be grounded in doctrinal soundness and spiritual unity.

Efficiency in a missionary program demands likewise missionary hearted men. It is possible for church members to hold the truth with high orthodoxy, and yet be a missionary, or anti-missionary. The trouble is that they hold the truth. Truth is not given to be held but to be passed on. The Bible is not a Book to be studied for the sake of self-culture, but the revelation of truth to be propagated. Men and women are not made missionary in spirit and purpose by preaching that does not eventuate in practice. The pastor at home must realize that there is not much essential dif-

ference between his work and that of the brother preacher in Africa. The church must be made missionary in its own community. Church members must be set at work in Christlike ministry to others, in personal evangelism, in sacrificial service, just where they are, before their zeal for the salvation of the heathen amount to much. We can no more be missionary by proxy than we can be religious by proxy. And men and women are not won to the missionary commital in the mass any more than they are won thus to salvation.

An efficient missionary program demands efficiency in method. A great missionary church is not the result of accident. There should be method in preaching missions. Let the pastor select great missionary themes—covering the most vital phases of missionary teaching and effort, into which he will put his best thinking and preaching. At least one prayer meeting each month should be distinctly missionary in character. In the Sunday school a special "Missionary Day" program should be rendered at stated intervals. Tracts from the various Boards should be secured and judiciously distributed, topic cards studied and other missionary literature subscribed for.

An efficient missionary program will include proportionate and systematic giving from every member of the church and congregation as a visible expression of the conviction of missionary hearted men and women who have been brought under the power of preaching, prayer and study, in the interest of world-wide missions. Human nature is such that ordinarily we do not maintain an abiding interest in that which costs us nothing. Impression without expression will lead to depression. An adequate financial objective is necessary with plans so carefully made that no one is left out. When we "own stock" in the missionary enterprise our partnership with God and our brethren becomes a vital thing. No missionary program is efficient that does not result in worthy giving.

Message, men, method, money—these are the fundamental requisites of missionary efficiency. The subject opens up a fine field of thought and discussion that ought to result in wiser and better plans for the great year upon which we shall soon enter."

The Home Missionary department of the National Baptist Convention was organized to train the membership to respond to the multitudinous calls pressing in from every side for a share in the priceless blessing of the gospel of Jesus. We cannot ignore the need which lies nearest to us—the next door neighbor, the neglected children of the streets, the friendless young man or woman in our community, the same class needing employment and supervision, dependent and delinquent youths, the man with whom you trade or work, the widow and the orphan, if without Christ is as truly in need of Christian service as the heathen in a foreign land.

The Home Field is but a training school for the development of workers, who shall through the providence of God be called to contend with the mighty forces of heathenism in lands from which the light of the gospel has been so long excluded. Home mission service must begin by extending a helping hand to the discouraged, unfortunate, "the down and out"—The gospel of decent and right living must be broadcast as a witness of what Christians really mean.

The benighted lands of heathenism, the responsibility of giving the gospel to Africa and the isles of the sea must come very near to us. Our foreign missions also need the best in methods, reconstruction and in support.

The Field.

The Board of the Philadelphia Association for the Protection of Colored Women gave me a few weeks time in January and February to go south—when I made good my pledge to Florida—this was a most interesting trip (those of you who would like to know more than I can here tell, get the May number of the Woman's Voice and read "Through the South"), planned by Mrs. Hill of Orlando, State President, although charmed by Florida's beauty, resources and traditions, I could plainly discern her needs—As an onlooker, the great problem of Florida is education; Negro Baptist and other Christian denominations have a great responsibility confronting them in this work. I hope the result of the recent campaign at the State Convention will prove enough to purchase the Orlando site, ninety acres of the finest fruit land in the state—cultivated and bearing fruit—oranges, grapefruit, pineapples, pecans, etc., with a ready and established market trade. There is little speculation in this deal outside of work—everything on the farm is in good shape—room for school buildings, equipment for fruit farming, and an opportunity to teach fruit raising, agriculture, etc., to students. I hope Florida Baptists will not let this unusual opportunity slip from them. I think Rev. H. K. Hill is sponsor for this great movement; may he live to see his hope materialize in his zeal for the education and religious training of the Negro youth of Florida. Such a school is needed to educate and prepare young men who desire to enter, or continue in the ministry. The people need the intelligent interpretation of God's word.

I had hoped to include South Carolina and more of Georgia in this itinerary but time would not permit me. However, I stopped over in beautiful and historic Savannah with Rev. and Mrs. T. J. Goodall, who arranged a fine meeting. Although it rained, there was a large and representative audience, which included beside our own workers several leading men and women of the city. Here Sister S. J. Fluker, state president, came over from Argyle, joined us and gave great inspiration to our meeting, as well as much information about the work in Georgia.

The Car.

Oh, yes, the beautiful five-passenger touring Dort, the gift of this Convention, was presented to me in the city of Chicago, February 13th at the Olivet Baptist Church, by Mrs. M. B. Clark, chairman of the committee. I thank you with all my heart for this wonderful gift as a tribute of your love. I have so far gotten much pleasure and benefit from its use, my only regret is that I could not bring it across the Rocky Mountains for you to see and each of you have a ride in it.

Among the states sending in pledges on the proposed African trip were Texas, Georgia, Mississippi, Missouri, Iowa, Illinois. Mrs. Whitfield, Pennsylvania, had ready plans to more than meet its pledges. When the African tour fell through—the car came on—

there was more money needed on that to cover costs of transportation, etc. I communicated with the states above named, in Georgia I personally saw Mrs. Fluker, state president, and each consented for me to apply their pledges on the car or hold the money for a future trip abroad—I applied the same on the car. I wish here to thank Olivet Baptist Church and its pastors, Rev. L. K. Williams and Dr. Branham, for their efforts in helping the women secure the car and covering whatever balance there was or is due.

Industrial Conditions.

I cannot forego the admonition, be very careful about putting money in or entering into flattering business propositions without investigation, many of these enterprises are turning out to be a failure, because they are promoted and sponsored by unscrupulous or incompetent persons, whose schemes are destroying the confidence of the public and retarding sound and practical business opportunities which may be presented and should be developed.

The main criticism here as we find it, is that Colored people, particularly our own church people (for generally all of these propositions come to the church for a boost) support too many ventures that are unworthy and do not represent standards of culture or efficiency.

Racial Welfare Work.

A few years ago I recommended that each woman of our convention should endeavor to make the friendship of one white woman each year in behalf of racial co-operation. I hope you have been doing this. The solution of racial misunderstanding can be better worked out by the coming together of the women of both races, they are the greatest sufferers, they have more patience in details; together they are struggling for liberation and their rightful status in human efforts; together working for the advancement of God's kingdom and together must lay aside prejudices. Church work, domestic work problems give us an open door and ready approach—Colored women take the initiative. I therefore recommend in each missionary society or circle the appointment of a committee on "Racial Welfare."

"Join hands then brethren of the faith,
What ere your race may be,
Who serves my Father as a Son
Is surely kin to me."

It is charged that we as a race are intellectually incompetent. Is it true? Are we a nation of "low brows?" As for ourselves as represented here in this Convention, we think the criticism unfair, that the Negro has not had a real chance nor opportunity to get acquainted with the beautiful and great things of life, and also that at the present time in the whole world there are tendencies to mediocrity and the real public is almost without honest and fearless leadership. Yet we must accept some criticism, for those of us who claim the divine spark, get off ourselves, we permit "society" and our young people to be fed low brow newspapers and magazines, low brow music is almost the main expression of their emotions, low brow theatrical productions, low brow company. If Christian

leaders, Christian women will face the criticism and give the young people, give the masses half a chance in religious and higher grade things, we think the race will respond. We believe there has been enough talk about race inferiority, taste and capability—the time has come for the church crowd to give the race an opportunity to find some things about higher living, about industrial opportunity, business, science, philosophy, etc., and this must be done at once, though at high cost. We of the Woman's Convention believe we have but one way to do this and to find out if Negro people are interested in the deeper and serious problems of life; and that is through the religion of Jesus Christ as must be taught through Negro churches and found among such women as are represented in the Woman's Convention Auxiliary to National Baptist Convention. What, coworkers, is your answer?

There is much more I could refer to in this address pertaining to public issues, industrial conditions, race matters and national affairs, that I omit here. Let us be as Roosevelt said: "Fear God and take your own part." There is so much within our own lives that needs investigation, honest confession and reconstruction. We need more Christian culture and improvement in home and family life, our churches need better programs, more spirituality and dignity in service, our missionary societies need intelligent and new schedules of work. "Study to show ourselves workmen that needeth not to be ashamed."

Sincerely,

S. W. LAYTEN.

This address was cheered to the echo. A motion to adopt the address and refer the recommendations to the Committee on Recommendations. Carried. A motion by Mrs. Givens, Kentucky, to endorse President Layten to go to the World's Conference in Sweden, in 1923, giving $12.00 to begin a fund for the trip. Said motion carried.

Mrs. Brockney asked if our Convention paid for the floral offering for Dr. Morris. By common consent, it was ordered paid.

Sister Smith, Oklahoma, motioned to suspend rule and re-elect President Layten as our President for the ensuing year. Mrs. M. J. Walkers, Mississippi, made motion to suspend the rule and elect Vice President Strickland by acclamation. Amendment to suspend rule and re-elect all officers. Several objections raised. Treasurer Parrish said that it was all right to elect President and Vice President, but she thought the other officers should make their reports before being considered for reelection. Mrs. Trice, Illinois, spoke on the subject and Mrs. E. E. Whitfield stated that we did not elect our officers because of their good reports, but rather on account of their faithful services. Amendment called for. By a standing vote, the entire corps of officers were re-elected. Mrs. Harris, Georgia, and Mrs. McDowell, Missouri, criticised action of body as to its manner of electing its officers. Newly elected officers were presented to the Convention. President Layten made remarks. Mrs. Abington, Missouri, spoke, since it appeared our officers were to serve until death, and we had so many other good capable women, we ought to have a larger corps of officers. Mrs. E. E. Whitfield made motion that the part of Constitution referring to Vice-President, be waived, so as to provide for the election of a 2nd Vice-President. A motion

to table the motion of Mrs. Whitfield. Lost. Mrs. A. J. Abington, Missouri, made a motion that Mrs. C. R. McDowell, Missouri, be elected 2nd Vice-President. Carried.

A motion to extend the time and hear Mrs. Maxwell's address, "Vital Statistics." There is no phase of our women's work of greater importance to our racial life and development. Read this most instructive address.

VITAL STATISTICS REPORT.

I. B. Maxwell, Chairman, 3672 S. Wabash Avenue, Chicago, Ill.; Hettie L. Fishback, Secretary, Indianapolis, Ind.

St. Louis, Mo., Dec. 6, 1922.

To the Woman's Convention, Auxiliary of the National Baptist Convention of America:

Dear Co-Partners in the Kingdom Service:

"The bread that bringeth strength, I want to give,
The water pure that bids the thirsty live,
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way."

It is so necessary that we co-operate with health authorities. thousand diseases dog the footsteps, lurking in the food that eaten, the water that is drunk, the air that is breathed. Thousan of microbes are within and without, watching for some imprude to make a successful fight with the white corpuscles—the watch d of our system. Two men suffering from the same disease, under the same treatment, one recovers, the other dies—vitality in th differed.

Of contagious diseases among children (mainly) may be liste

1. WHOOPING COUGH, which is a germ disease, and althou facts concerning this disease are not thoroughly known, it is kno to be highly contagious and dangerous and is most prevalent dur March and April. One seldom has whooping cough more than o

Chicago's health law requires that cases be reported, placard and quarantined and also excluded from school premises, disinfect and visiting from outside prohibited and in case of death sho prohibit susceptible children from attending funerals.

2. DIPHTHERIA is very contagious. It is caused by a g in the nose and throat. If it cannot be properly isolated in home it should be carried to the hospital.

Diphtheria should be reported, placarded, quarantined.

3. MEASLES is a severe disease in young adults and a dang ous disease in children under five years. It kills by causing in mation of air passages. Ninety out of every hundred children have not had it will catch measles if exposed to it. Physicians report cases and placard premises, also guarantine patients a who have been exposed to the patient should not be allow school. Dogs and cats should not be allowed in sick rooms. In of death, burial must be private and floral offering burned.

4. CHICKEN POX is a contagious diseases which must be placarded, reported and quarantined and excluded from school. It must be disinfected and visitors prohibited.

5. SCARLET FEVER, scarletina and dukes disease are different names for the same disease. Scarlet fever is a preventable, contagious disease. The mild cases give the form that kills. The disease begins suddenly with sore throat, vomiting and fever, followed in 24 hours with rash. Patient more apt to spread the disease after symptoms are gone, as he is likely to go out. He MUST be kept in from others.

The cause is not known, but it can be spread by clothing, playthings, books, magazines, bedding, towels or any article upon which contagion may lodge.

A case of scarlet fever should not be kept at home. It should be sent to the hospital. The same rules as given for previous diseases holds good here. It should be quarantined four weeks from date of onset. Public and church funerals are strictly prohibited.

6. PNUEMONIA is an avoidable disease but it kills more people than any of the other infectious diseases. Its contagious or communicable nature is not generally recognized by the public. Its death roll is increasing by leaps and bounds. Very few cases are reported—only deaths. The death rate is around 25 per cent. It has been found by actual figures that in congested sections pneumonia is more prevalent. Small number of deaths occur in summer months. Good health and sane living are hostile to diseases and premature death.

It is safer to keep away from the sick of pneumonia, only attendants and physicians should be allowed around. These should take great care not to spread the disease.

The following are pneumonia Don'ts.

1. Prolonged exposure to wet and cold invites pneumonia.
2. Try to get as much exercise and clean air as you can.
3. Dress your body so you will feel comfortable out of doors.
4. Keep your feet dry and warm.
5. Do not cough or sneeze into any one's face or allow others to cough or sneeze into yours.
6. Remember the saloon is a poor place in which to catch health.
7. Remember pneumonia is catching and that there are persons who are "carriers" sneezing and coughing the germs into the air close to you. Keep the body in the best possible condition through temperate living, outdoor exercise and fresh air.

7. SMALLPOX is the most loathsome of all diseases. In 1918, in the Douglass School in Chicago, 900 children were exposed to this disease through two infected children and four exposed members of the same family. The 900 children were examined and 300 vaccinated by school doctors, and thus prevented what might have otherwise become an epidemic to menace the city. Last winter a campaign to head off this disease was begun by the health department. Messengers were sent to the morning services of our churches and pastors gave them right of way to sound the warning of the necessity of immediate vaccinations—Doctors were employed to be stationed at various churches where free vaccination was given. Hundreds were wise to co-operate in this splendid movement. Pastors are to be commended for their co-operation. One scar protects against many. Why not vaccinate?

8. TUBERCULOSIS is the disease that has haunted man for ages. Of the people living to-day a statistician computes that over eight million will die of tuberculosis and still another estimates that 400 die every day in the United States from this disease. Every third or fourth to die between the ages of 15 and 45 from this disease. The spread of this disease is due to the carelessness of the patient. Whenever a child has a cold, he should be taught to use a paper napkin and burn same. If all sputum were destroyed the disease would vanish.

Children should be discouraged from kissing domestic pets. Goats are not so susceptible to disease, hence their milk is preferable.

Some time ago in an address to school children, a noted physician named many other ways in which the healthiest pair of lungs with which man was ever blessed could become diseased: Excessive drinking, loss of sleep and worry, all forms of dissipation and excess, unwholesome and poorly cooked food, irregular meals, working or living in vitiated atmosphere, prolonged hours of work, exposure to extreme heat or dampness, working in a dust laden atmosphere—these lessen the power of white cells to eat up the bacilli. If this disease is easily caught, it is easily cured. The germs thrive in dark, illy-ventilated houses. Sunlight, fresh air and plenty of wholesome food weaken, if they do not kill them. The tonic of pure air, both night and day, has cured many incipient cases. The Winnebago Indian is suffering at the rate of 11.7 per 1,000 from T. B. The disease is also making great onslaught on Negro boys and girls between 15 and 25 years old.

The number of deaths from T. B. in 1915, 4,131; in 1921, 2,330.

9. VENEREAL DISEASES. Seventy-five out of every hundred men are said to have had gonorrhea.

In Old Testament days, or in the Orient, lepers were doomed to wear bells. You could hear the tinkle of the bells long before the afflicted one came near you, warning you of your approaching danger. Suppose to-day every syphilitic person in Chicago or in the United States wore a little bell to warn you that he was smitten. Probably eight out of every hundred people in our country have syphilis. What a tinkling of bells that would be! Our streets would have to be widened to allow room for escape from the bell wearers. Out of every one hundred men you pass on the street eight or ten of them have syphillis—70 per cent of the women who go to a certain clinic are respectable married women infected by their husbands. There are 10,000,000 in the United States and Chicago has one-fourth million of them. These are working everywhere, so says a prominent physician. One day he met two in a restaurant, one sold him cigars, street car men, cab drivers, barbers, cooks, salesmen, stenographers, dining car chefs, porters have been met by this physician and recognized by him as his patients. He also met three or four at a popular bathing beach. Fortunately syphillis is not easily acquired accidently—exposed germs die quickly. Yet drinking cups or glasses, coffee cups, spoons, insufficiently washed and sterilized, if used by a syphilitic having mouth sores would quickly infect an innocent person. Therefore do not drink soda where served in glasses.

In the children of syphilitic mothers may be found every sign of the disease except the original sore. The third generation produces the "moron."

Dr. Bundesen, Health Commissioner, stated that after six months study of veneral diseases in Chicago, he decided that syphilis is the greatest single cause of death in the world and that the health department which co-operate with those who are falsely modest by pushing syphilis and its great disease mate, gonorrhea, into the back ground is direlect in its duty to the public. This disease has sent as many people to the insane asylum as started to college in 1921. One half million boys of the 800,000 have contracted syphilis or gonorrhea or both at 28 years. Twenty-five per cent of asylum inmates are there because of syphilis. Half of the major operations on women are due to gonorrhea. It has cost happiness and life. Dr. Bundesen recommends that the hospital sentence be abolished and prophylactic stations be established in the brothels where women will be examined and treated and men exposed will be treated. Also, this has brought forth the censure of club women who claimed this was condoning vice; also, he is told by the law department that he will encounter trouble with the law department if any inmate of a house of ill fame is examined knowingly by the health department.

Thousands of persons supposing themselves to be cured are harboring latent syphilis which will in middle life cause their death. This germ lies dormant from five to twenty-five years.

CAMPAIGN AGAINST DISEASE. Cure was the watchword years ago; to-day prevention is the slogan in the fight against diseases that are amenable to sanitary administration. One of the main ways to rid the community of disease is a campaign against germ carriers and producers. The fly is one of the big sources for infection. They lay their eggs in decaying or fermenting substances, these hatch as footless, headless maggots, which feed upon substances in which they were born. In a few days this turns into a brown, motionless object and out of this comes the brown house fly. These flies may sip up the sputum of a consumptive person, or may feed on wastes from a sick room or other fluids and so become fouled with consumption, typhoid germs, etc., leaving a trail of diseases as they go. The plague of flies is a direct indictment against the housekeeping.

Keep flies from the sick, especially those suffering from communicable diseases. Also screen all openings. "The flies you meet in the outhouse in the morning may meet you in the dining room for lunch." The dirty fly in action, soils his feet on filth and wipes his feet on food. Cleanliness and screening are the remedies to rid us of flies.

Drinking water should be safeguarded against disease by chlorination and filteration. Milk—all milk should be pasteurized to prevent scarlet fever. The only real diphtheria preventative is toxin—anti-toxin. Every child is either susceptible or immune. Every susceptible case should be immunized by treatment of toxin—anti-toxin.

Every person should undergo a thorough physical examination once a year.

The mingling of the sick with the well when Chicago's 600,000 children start to school has called for this precaution—from city health officers:

1. If any child has been sick within five weeks of the opening of school, have your doctor examine the child.
2. A child with a cough or cold should be kept home.

3. A child with a sore throat or headache should not be sent to school until a physician says it is safe for him to mingle with other children.

4. Parents should make their children safe against diphtheria by applying for toxin—anti-toxin—which may be had free at the schools.

The department of health (Chicago) publishes a report weekly touching on all points of disease and health and this will be sent to social workers, missionaries and ministers for co-operation in health campaign. June 3rd was Infant Welfare number, which tells just how baby should be clad for hot weather. It also warned against all baby's illness due to teething. In July, a campaign against rats was put on and Mr. J. L. Nichols of Baltimore had charge. Chicago is a rat infested city. Rats are both dangerous and destructive and are undesirable residents in the city or any community. They destroy property and in some localities are an agency for the spread of disease. Rout the rat. There are as many or more rats in Chicago than people.

(Story of sick boy and nurse.)

APHORISMS: Sunlight and good air are the greatest of life giving and health promoting agencies. Get your share.

In the fight against disease superstition has been succeeded by sanitation. The room that is not well ventilated is not habitable.

Flat dwellers are advised to fix a roof garden where the roof is flat, have a canopy for covering and plant flowers in boxes around and furnish with swinging couches and use as a sleeping place.

A city's wealth lies in its health. When health goes, wealth goes. If St. Peter demanded a birth certificate, lots of people would not gain admission to heaven. Register the birth of your children.

Health department is at your service. 1. To test water from a summer house and supply tablets to purify drinking water. 2. To test your milk. 3. To prepare T. A. to make the children safe from diphtheria. 5. To determine by laboratory tests the disease in your home.

Any fool knows to eat when hungry. It is a wise man who knows when to stop. Muffle the cough and smother the sneeze and expectorate not in public places to the end that diseases come not nigh me nor my neighbor.

The Red Cross has been trying to make its way into the churches and give lessons in First Aid Treatment. Co-operate with them, it will help your people. The price is only one dollar for the course.

FEEDING (FOODS)—

1. Body building and energy foods—milk, eggs, cheese, fish, meat, poultry, nuts, beans, peas, lentils, oats, wheat.

2. Energy giving or fuel foods—starchy foods, breads, breakfast foods, rice, crackers, macaroni, cornstarch, tapioca, potatoes, carrots, turnips and squash.

Simple Sweets—Cakes, maple sugar, jams, cookies, sweet chocolates, marmalade, candy, honey, molasses, syrups, dates, dried figs, preserved fruits, raisins.

Fats and Oils—Butter, cream, olive oil, suet bacon, lard, salt pork.

Rich in Iron—Lima beans (dried), peas (dried), spinach, navy beans (dried), beefsteak, raisins, entire wheat grain, oatmeal, prunes and eggs.

Rich in Potassium—Potatoes, turnips, carrots, beans, radishes, spinach, parsnips, prunes, milk.

5. Bulky Food—Those leaving a residue in the intestine to combat with constipation, also for material matter: Apricots, beans (string), cabbage, carrots, lettuce, parsnips, oranges, pears, turnips, radishes, prunes, raisins.

By looking over the list and making combinations, make sure that each need is represented, we are making way for a healthy family. If you live in the country, see that your well is located where the supply is pure, for all wells are not pure. Some wells are sinks of iniquity. All is not well that sparkles. Perhaps that fine mineral flavor you notice comes from barnyard and outhouse.

There are those who hinder in the health campaign and for that reason, it has been suggested that the following be placed in the "Hall of Shame" as community pests:

The abortionists who commits murder for money.

The dirty midwife who is responsible for loss of many lives and many cases of blindness. The child slaver who profits at the expense of the rising generation.

The white slaver who traffics in human souls and banks blood money.

The anti-vaccination crank.

The quack doctor.

The "scarlet lady" who spreads veneral diseases and wrecks homes and lives.

The dope peddler, creator of dope and distributor of slow but sure death.

The wreckless auto driver, who endangers human life and property.

The spitter who scatters disease through his dirty habit.

The dirty milk man who distributes dirty death dealing milk to unsuspecting patrons.

The bootlegger who dispenses poison.

The man who violates quarantine and spreads disease.

The health officer who plays politics with public health regulations.

The doctor who assists in concealing his contagious diseases.

The careless nurse who disregards health regulations and infects whole families.

Let us remember the way of helpfulness is the way of happiness.

He that taketh up the burden of the fainting lighteneth his own load. The Almighty will put His arms underneath him. He shall rest upon the Lord.

Respectfully,
I. B. MAXWELL, Chairman.
HATTIE L. FISHBACK, Sec'y.

A motion to adopt Report on Vital Statistics. Carried.

Mrs. Whitfield made motion to have the report printed and circulated throughout the country. The matter was referred to the Committee on Recommendations to plan for the circulation of Mrs. Maxwell's report.

Doxology.

Benediction.

[illegible]

Thursday Afternoon.

Devotions were conducted by Sister Gaines, Kansas.
Scripture Lesson, Matt. 16:13-21, read by Mrs. L. Leola Caston.
Prayer by Sister Gaines.
Songs—"It Pays to Serve Jesus," "I Need Thee Every Hour."
The Morning Journal was read and adopted.
Enrollment Committee again reported. The report was adopted.
Solo, Mrs. Geneva Young, "I Have Been Born Again."
President Layten presented Miss N. H. Burroughs. Miss Burroughs was greeted with cheers as she arose to make her Annual Report as Corresponding Secretary of Woman's Convention. Secretary opened her address by requesting each woman to do some definite work for the Convention. Field Secretary Whitfield was most highly commended; she was a veritable human dynamo; during the year she had visited twenty-one states and the Dominion of Canada. A strong appeal was made to capable women to write and dedicate their talents to God's service. An appeal for help for African students. Mrs. A. J. Abington was the only woman who had kept her pledge relative to African students; no better investment than to invest in human souls. Study books referred to; Mission Review of the World specially emphasized. Miss Harris, our Foreign Missionary, at home on a furlough. She would tell her own story. Read the entire report as it follows here, according to the printed copy.

TWENTY-SECOND ANNUAL REPORT OF THE EXECUTIVE BOARD AND CORRESPONDING SECRETARY OF THE WOMAN'S CONVENTION, AUXILIARY TO THE NATIONAL BAPTIST CONVENTION, DECEMBER 6, 1922.

WHAT CAN I DO?

"What can I do?" does some one say.

"Has there come to your heart no message
That the Master hath need of you?
Is there not in these fields some labor
That your heart or your hand can do?"

"We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

"Say not, 'The days are evil.' Who's to blame?
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.

"It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song."

Madam President, Co-workers and Friends:

Time has silently turned over the twenty-first page of the history of the Woman's Convention Auxiliary to the National Baptist Convention. We bring to you just a resume of the significant events

achievements of the past year and a clarion call to you to lift banner higher and, with new hope and undaunted courage, press ard to the mark.

We open this report with the request to every woman to accept to do some definite work for the Convention this year. The ds and opportunities are herein laid before you. What phase of work, and how much will you take upon yourself to do?

Our Field Secretary.

Mrs. E. E. Whitfield, our unfaltering, unfailing, untiring Field retary, is a human dynamo—a wonder worker. She has been 21 states—as well as the Dominion of Canada—this year and given us an invaluable report on the needs and conditions of people. Her reports on the employment situation and the s of the Negro home are the results of personal visits to shops. ories and homes. She suggests that we do something definite the women who are trying to keep life in the local missionary ties. She says they need more material with which to work. need instructions. Hence, we are suggesting, in another part is report, that we conduct during our annual meetings a School Presidents of Local Societies.

Mrs. Whitfield says we must get out literature that can be used women whose educational opportunities are limited. Some of thrilling stories of the sacrifices of humble women in our ches deserve a place in sacred literature. She tells of thousands bling women who are making rich sacrifices for their churches for the welfare of their race—humble washerwomen who give full day's earnings, while many of our so-called rich Negroes a dollar and expect to be tendered a rising vote of thanks.

She has visited 268 churches and over 1,500 homes. Through ns, strikes, stress and difficulties, Mrs. Whitfield goes on from victory to another. Truly she is God's Evangel, whose worth work will be recorded in "The Acts of the Apostles of the Twen- Century."

We are deeply grateful to the pastors and presidents of state nizations and local societies and to others who have contributed erally to our work in response to her earnest appeals.

Foreign Students.

We have seven (7) foreign students in the Training School. following friends and organizations have assisted us with expenses:

Frances Harper Club, Ithaca, New York.
Woman's Auxiliary, New England Baptist Convention.
Pennsylvania Woman's State Convention.
Woman's State Convention, Illinois.

We need $250 per year with which to provide clothing, room, d, tuition and incidental expenses for each of these students. you ask your local missionary society to send $2.00 a month ard the expenses of one student, or will you pay one month's on and incidentals in full? We are interested in the African in ca. Shall we neglect the African in America? They have come to get the necessary training to go back to their homeland. are asked to share in the expenses of their education.

An Open Letter From Miss Harris.

Burroughs Industrial Mission, Mt. Carmel, Royesville, Li
Africa, April 12, 19

My Dear Sisters:

I am reading of the very splendid work our national organi is doing. It might be interesting to you to have just a resu our work in this remote corner of the world.

There are a number of denominations doing missionary here, and, while all have some success in our efforts toward erating and Christianizing the natives, there is still so mu be done that it is almost unbelievable.

The Episcopalians and Lutherans are doing excellent There are several large schools turning out young men and capable of doing commendable work among the natives. The odists, through their schools and the college at Monrovia, are ing and preparing large numbers for service. Most worthy of tion among this group is the massive structure being erect Bishop Sampson Books in Monrovia. This modern and most date cement building, a marvel of building construction and venience, is a monument to the cause of Education and which will live on, to the glory of God and the salvation of when all who now labor to erect and support that work will passed on from time to the Great Beyond.

Among the Baptists, we have the splendid work at Brew where Miss Clarice Gooding, a Training School girl, with Re Mrs. Burke and Mrs. Davis, are so earnestly striving for the of the boys and girls in their section.

Mrs. Frances Watson, at Careyburg, is giving all in her eff win those in her section to Christ and better ways of living.

At Suehn Mission, forty miles from Monrovia on the way English boundary, Mrs. E. E. Butler, with Mr. and Mrs. Fran operate a splendid industrial work. Enough sugar cane was there the past season to supply that mission and send syrup to missions, as well as a few gallons to other persons. At this there are 325 acres of land, 3 buildings and 30 students.

At Bible Industrial Academy, Fortaville, Grand Bassa Cou miles from Monrovia, is a splendid work under the direc Miss P. A. Bryan, Dr. R. M. Sisusa and Rev. and Mrs. Horton. have 700 acres of land, 2 buildings, cattle and goats. Sixty-fi dents are enrolled and a more progressive work is not to be in all Liberia. An out station from this mission is establis Lloydsville, in charge of Miss Sarah Lloyd, a young woman section of the country. Then there is Rev. D. S. Nichols, Mrs. Ezell at Harper, Cape Palmas. Rev. J. D. Conrad, capable young man, has charge of the out station from Suehn sion, at Hillsville, near Arthington, and conducts his servi the native people in their own dialect.

The Jordan Seminary and Training School at Monrovia 11-room structure, partly furnished, where Theological and M ary Training Classes are conducted under the direction of T. Amiger, Superintendent of Missions on the West Coast of under the Foreign Mission Board of the National Baptist C tion, U. S. A. Here they have a public reading room—the o in Monrovia—and I think the only one in Liberia. This Se

s enrollment of 37 men and 3 women, all preparing to give service the interior.

Many are the needs of these institutions, but the work which lies nearest to my heart is the infant work at Royesville. We have here 10 acres of land, a temporary working plant consisting of one large 4-room house and many dear children who believe in you, dear ones in America, and trust to your sending workers and means for the upbuilding of their mission. We have just been organized and are cutting bush and planting food so that, by another year, we may be well on the road to self-support. Our school is named for one of the tireless and most inspiring leaders you have in the U. S. A., Miss Nannie Helen Burroughs, and we are striving to live up to her example of usefulness by training the head, the heart, and the hands of these with whom we work. We tell them of your schools and of the big opportunities you offer boys and girls in America to be trained into useful citizens, and their eyes grow large in wonder, admiration and longing.

We have a wonderful opportunity for development, especially in our Nursery Department, where we have the little ones with their plastic minds untouched and unspoiled by degrading environment. They are, indeed and in truth, clay in our hands to be fashioned into worthy citizens and Christian workers. On the other hand, we have the sad spectacle of the grown-ups. So few—oh, too few—believe in Christ. They all have some form of religion of their own, which they think better than Christianity. "Christianity is too hard," they say. Christianity takes from them their women and their children, which are the sources of their wealth, and they become poor. Therefore, Mohammedism, with its loose morals and low conception of life, is more preferable.

What shall we do? Of the vast army of Christians throughout the civilized world, only a handful seem willing to come to these outposts. With Islam pressing down from the North, pushing up from the South, and crowding in from the East, the question is, "Shall it be Crescent or Cross—Mohammed or Christ?"

We leave the answer to you, while we labor on, waiting for reinforcements.

Yours for the salvation of Africa.

DELLA E. HARRIS.

Should Have a School During the Convention.

We should conduct Study Classes for presidents of local missionary societies. Five hundred presidents of locals in classes all day for five days would mean more to hungry, neglected women than anything we have done for them. Under capable leadership, some very intensive and effective work could be done. The local leaders would go back to their homes prepared to put new life into their organizations. They would know where to get all kinds of material for their programs, and how to use the Study Books effectively.

The conductor of the Study Section for presidents of locals should be sent annually to a summer school of missions, so that she could become charged and surcharged with the spirit and the vision for her task. Plans should be laid at this meeting to carry out the suggestion herein made.

During the winter of 1923, the local missionary societies shoul use the Study Book and with it the June numbers of "The Missionary Review of the World" and "Missions." It would be well t devote a month or two to the study of the Negro Church, usin Carter G. Woodson's book as a text.

Baptist Meeting in Swaden.

The World Baptist Alliance will meet in Stockholm next July Many will recall that, when the Alliance met in London, your Co responding Secretary was privileged to attend. That trip wa financed by personal friends, but she represented this organizatio as well as the Colored women—regardless of denominations—o America.

The reports of her addresses are now ancient history, but quote the following from The Baptist Times and Freeman, London England:

"Miss Nannie Burroughs, who has become one of the most not able personages of the Congress, made an excellent impression. She has great oratorical gifts, and her justification of the claim that women have a great place in missionary achievement was as el quent as it was convincing. Her pleasant features are those of typical Negress, though she is many shades removed from black, and her humorous and anecdotal plea that the white 'brother' would cu the slice of his benefaction 'a little thicker' was as pointed as i was amusing."

Miss Burroughs wants to attend the meeting in Stockholm as the representative of this Convention. She has already been in formed that personal friends will be glad to assist in financing th trip.

Home on Furlough.

Our own Miss Della Harris, a graduate of the National Train ing school, who has been working at Burroughs Industrial Mission Mount Carmel, Royesville, Liberia, W. C. A., is at home on fur lough. She is conducting a Building Fund Campaign for $10,000.00 We shall co-operate with her in every way possible and share with her the joy of raising the money needed. She hopes to return to her station December 1st to begin the erection of the new building. Miss Harris is in attendance upon the Convention and will tell the story of her work. She is the first Training School graduate to re turn, and we must see to it that she is given every encouragement in the carrying out of her splendid program.

In our plans for next year do not forget to include Miss Clarice Gooding, Brewerville, Liberia, W. C. A., and Miss Christina Fran cois, Saint Louis du Nord, Haiti, W. I. These are Training School graduates who are looking to you for help and encouragement. We are making up their Christmas boxes November 1st. Will you ask your missionary society to send a bolt of unbleached cotton to go into the boxes.

Only eternity will reveal what we are doing through our Train ing School girls who are testifying for the Master in other lands.

Gone Home.

Mrs. Delia Rudolph Sisusa is now in the city whose streets are paved with gold. She went home from Grand Bassa, Fortsville, Liberia. Her husband is anxious to send the two children to America to be cared for and educated by the Convention. This was Mrs. Sisusa's dying request and we hope you will see that it is carried out.

In the prime of his usefulness and at the zenith of a career that was destined to give to the Baptists of Cleveland one of the biggest and best churches in the country, Rev. C. G. Fishback was called home. For a number of years he devoted a great deal of his time to making friends for our Foreign Mission work. At our Indianapolis meeting he pledged anew his support to the work of the Woman's Convention.

In the death of Rev. E. I. Brown, New Orleans, La., the denomination has lost one of its very best men. He stood in the front rank with men who are not only splendid preachers and organizers, but clean, clear cut leaders in community activities and interests. We had no better friend than Rev. Brown. He was a regular contributor to the work and always labored to make our meetings in his city a success. We shall miss this dependable, Godly man.

Miss Cleopatra McLean of Port Limon, Costa Rica, Central America, died at Freedmen's Hospital, Washington, D. C., July 24, 1922. Miss McLean was a student at the Training School, pursuing the business course. She was working in the city and domiciling at the Y. W. C. A. In going back and forth to her work, she was drenched several times in the unusual June storms. She contracted pneumonia and, after a brief illness, went home. She had connected herself with the Nineteenth Street Baptist Church, Rev. Walter H. Brooks, pastor. She rests in the burial lot of the church just a short distance from the Training School. Though in a strange land, among strangers, her grave will be kept green by students of the National Training School.

Just as we were about to go to press, the telegram came announcing the death of Rev. R. H. Boyd, the pioneer denominational publisher. In the early days of the work of this Convention, when we were employing several field missionaries, he cooperated heartily with us in securing their salaries and in supplying literature. He had always expressed great appreciation for the work we are doing.

Each one of these lives teaches a valuable lesson. Each one in its way made rich sacrifices for the work of the denomination. Two were cut off in the morning of their careers, one at high noon, and the other at evening.

Local Missionary Societies Benefited.

There are over 5,000 local missionary societies on our order book. They use the Topic Cards, Record Books, Charts, Badges, Buttons, Guides and other literature. The average membership in the locals is 25. That means that we reach over 125,000 women directly. Many local leaders get all their information and inspiration from the literature sent out from national headquarters. The thousands of letters requesting help of all kinds bear testimony to this fact.

The local missionary society is owe a debt of gratitude to the national body which should be paid by representation. We should frankly discuss in this meeting why more local missionary societies

do not represent at our annual meetings. We are of the opi
that state leaders do not encourage them to affiliate with the
tional, for fear that it would affect the state work financially.
long as state conventions can come into the National for $20.00,
will find it difficult to interest many state leaders in building up
National through locals. In organizations like this one, numbe
generate interest, enthusiasm and inspiration. We shall not be sat
fied until 5,000 local missionary societies are represented. It
be done, and the State Directors and State Presidents should be
themselves and see that it is done.

Unrest.

The unrest among Negroes is a resentment of conditions und
which we are compelled to live, labor and travel. The unrest
expressed by the exodus from certain sections and in the loud cr
plaints against filthy Jim Crow cars and the treatment received
the hands of insolent, uncouth railroad employes. Only once in
while do we find decent coaches on the roads in the South. T
stenchy half and quarter-length boxes next to the baggage ca
are used for Negro passengers on nearly all of the roads. The
will be no contentment and little faith in the Interracial Movemen
unless Negroes are given clean waiting rooms, full length coach
and courteous treatment. Patting a few Negroes on the back, p
ting a few others on payrolls, and talking brotherly love, is a hea
of conscience salve that aggravates rather than helps the case.

Think of Negroes traveling from Washington to Key West, Fl
or to Galveston, Texas, without being able to get a meal on a din
When they are allowed to go in they are embarrassed and humilia
by that infamous Last Call arrangement. Think of being forced
sit up all night when we are able to pay for reservations! Do n
overlook the fact that the Negroes who ride in sleepers and ea
their meals in dining cars are as cultured and as clean and as w
dressed as the white people who are privileged to enjoy such co
forts and conveniences.

Hundreds of Negro leaders of education, culture and means a
compelled to travel year in and year out. Many of them are
representatives of Social Welfare and Good Will Movements. T
are killing themselves by riding in Jim Crow cars night and da
going without meals, suffering all kinds of hardships and stand
all kinds of humiliation for the sake of the cause. The first st
toward a better feeling is toward humane treatment.

Political Opportunity.

Suffrage gives to the race its best and biggest opportunity
defend and safeguard its civil and economic rights. We hope t
the educated Negro woman realizes what an opportunity and
responsibility she faces—an opportunity because the masses do n
believe that the Negro woman will sell or throw away her vo
They believe that she is going to use it more effectively than Ne
men used theirs. That the Negro woman is needed in politics
such an hour as this, is too evident to require discussion.

Since the Negro masses believe that their women will stand
for a square deal in things political, we urge the women, who ha
the ballot, not to disappoint their race group. Our first duty is

and educate until every man and woman realizes the in-
e worth of the ballot. We have evils to fight, rights to defend,
s to satisfy. The ballot is the only weapon for national and
defense.

The Training School.

have passed the day of small things to the time when we need
must have more room and more equipment. Twelve years ago
quired about $5,000 a year to run the school. To-day it requires
00.00 a year. We have grown from one building to eight, from
nrollment of seven students to an enrollment of 140 students.
could have 250 students if we had the room to accommodate
. The institution is crowded when we pack in 125. At times
ave been forced to use every inch of space in the dormitories
o turn Burdette Home into a dormitory. The President is now
elled to live in two small rooms with less than 4 feet of clear
e.

The most encouraging thing about the work at the Training
ol is that we outgrow things so fast. As soon as a building
ected or an extra room is stuck on, it is filled. Visitors marvel
e growth of the school in face of the fact that we have no en-
ment nor assured income. This has been rightly called the
th School." We go ahead making improvements, employing
hers, contracting for supplies, without knowing from day to day
re the money is coming from.

This year, we built a laundry at a cost of about $25,000.00.
boasted of having an immense building in which we could do
ic laundering and thus help ourselves instead of begging for
y cent. At the end of 8 months of operation, we are here to
rt that business is picking up so fast that we will be forced to
e our Homecrafts Department into other quarters, or put it
doors, and make more room for our laundry business.

We have not been able to start the Trades Hall, because you have
sent us One Hundred Dollars from your local church. God
ts us to have that building and we are now working as if all
nds on us but still praying as if all depends on Him. The new
ding is coming from somewhere. Faith and unslackened effort
bring it. The dormitories, dining hall and chapel were over-
ded all of last year. Our commencement was held in the little
pel under the most unfavorable and embarrassing conditions.
ur friends could only realize how much more work and how much
er work we could do, and how much it would add to the strength
the length of our lives, a thousand of them would send us
0.00 within the next thirty days and we would proceed with the
ding of the Trades Hall. We cannot do much more than mark
e until we have more room.

We are often asked by friends, "What can I do?" Here are a
suggestions: FIRST—Help supply the following urgent needs:
white spreads, 50 unbleached sheets, 100 pillow cases, 100 tons
coal, 1,000 pounds of sugar, 500 pounds of rice. SECOND—
me and see what has been done so that you will be able to talk
ut what you know instead of about what you heard or what you
k. THIRD- Recommend the school to the most promising girls
your community. The work of this institution compares favor-
with that done by our oldest institutions. Do not send us the

unpromising girls or those who cannot pay their expenses. FIV
—Remember the school in your will. SIXTH—Stop knocki
go to boosting.

We trust that this appeal will not fall upon deaf ears
into indifferent hearts.

Self-Denial Day.

We need $1,500.00 with which to pay for the supply of coal
the winter. We have not been able to place our order because
have no money. Someone suggested that we ask our friend
deny themselves of luxuries for one week and send the money
us for coal. This struck us as a splendid idea and we are now a
ing you to join the Self-Denial Club. Will you do without ice cre
candy, chewing gum, an automobile ride, soda water or a seat
the theater and give the money to us for coal?

October 2nd is the day selected for the ingathering of
denial money for the Coal Fund. We face this winter with
fuel. We hope we do not face it without friends who are st
ciently interested to do without a few luxuries in order to h
supply a real need. The President of the Training School has
riced all—money and strength and time. She is happy to h
done this. Will you sacrifice one week's pleasure and thus rel
her of the anxiety which she feels more and more as the win
approaches and the coal bins are empty?

We wonder if it is necessary for us to ask you if you rea
what the Training School means to the race. The fine example
Self Help is worth all that has been invested at Washington. Th
when we think of the inspiration that the school has been to th
ands of women and girls, we realize the tremendous moral a
spiritual worth of it. You know of the service that is being r
dered by graduates and students. You have long since realiz
that God is giving us this opportunity to establish at the natio
capital a light house for the womanhood of the race. We are see
more and more this as our supreme opportunity.

If you cannot give anything to the institution during yo
lifetime, do not forget to include it in your will.

Memorial Fund.

We should like to start a Memorial Endowment Fund, the i
terest from which would be used to assist poor but ambitious co
try girls in the continuation of their education. Educational o
portunities in the rural districts are limited. Some of our fi
girls go as far as the schools provide and, for lack of funds, are c
off from pursuing high school, secondary, college or professio
training. We are losing some of our very finest young women in t
rural sections where school facilities are limited.

Will you, at this session, begin a Memorial Endowment Fund
paying Ten Dollars a year for ten years in memory of a relative
friend? Have you a mother, father, husband, child or friend wh
memory you would like to perpetuate in the education of a girl w
in turn will become a blessing to her race?

This Memorial Fund will be invested and only the interest us
to pay the tuition and board of the beneficiaries. The name of t

relative or friend memorialized will be put on the Memorial Endowment Fund Tablet in our new Trades Hall.

Are you women who have been active in this Convention going to allow your work and interest to end at the grave? Are you going to rest from your labors without seeing to it that your works follow you, that your memory is perpetuated; that you leave a lasting evidence of the fact that you passed this way? You can invest in this Memorial Fund and live as long as the work of Christian education is fostered by the Convention.

You can keep the memory of some loved one green by always having a representative in the Training School. Think of what it will mean when we have hundreds of young women carrying on the work for us when we are gone! The life and perpetuity of our institution depend upon this.

Ask Our Brethren to Consider the Wisdom of Meeting Biennially.

For many reasons, a national body as large as ours should meet biennially instead of annually. FIRST—The territory is too large to be covered and cultivated in twelve months. SECOND—Under the present system of representation, the expenses of handling the Convention are a thousand times larger than the returns. At the most conservative estimate, it costs over $700,000.00 in railroad fares, board and incidental expenses. The seven or eight boards do not receive an average of $4,000.00 in cash at any annual meeting That means that we receive on an investment of $700,000.00 less than $30,000.00. What think ye of our sound business sense? You might feel that we get some returns in spiritual and moral uplift. We do get some benefits, but we shall have to watch our step, guard our tongues, and control our ambitions if we expect to get moral and spiritual returns in proportion to this tremendous outlay.

There is great danger of allowing our annual meeting to deteriorate into an excursion and sight-seeing trip—a social affair. We stated at the outset that the territory is too large to be covered in twelve months. The country should be divided into four districts, with four District Presidents. This is not a new suggestion, but it is like a great many other splendid ideas that have been advanced—they were passed up because we are prone to feel that we are getting along all right and that we are not going to put ourselves to the trouble of remodeling, reconstructing or rejuvenating anything. With the country divided into districts, under the direction of District Presidents, we could hold four District Conventions on the off years. This would give opportunity to the national and district officers to cultivate the entire field. Such an arrangement would also increase our membership a hundred fold. It would develop leaders.

If our brethren do not think it wise to try this practical plan for a more intensive cultivation of the field, it might be possible for the women to try the District Plan and meet biennially instead of annually—the biennial to be held at the same time and place as the National Baptist Convention and the District Conventions during the off years could be held at strategic places. We would suggest that the country be districted as follows and that District Conventions be held during the months indicated: Southern District, meeting held in February; Western District, meeting in June; Central District, meeting in November; Eastern District, meeting in August.

Important Pieces of Work to Which We Should Give Our United Support.

ANTI-LYNCHING—The Dyer Anti-Lynching Bill will go through the Senate if this organization will throw itself vigorously into the fight. We are in direct touch with more women than any other organization of Colored women in the world. United and determined, we are invincible. We would suggest that a committee of 100 be appointed to cooperate with the National Association for the Advancement of Colored People and that we observe a Week of Prayer when the bill comes before the Senate. Printed matter should be sent out by your Corresponding Secretary.

JIM CROW CARS—The next piece of important work is an organized effort to improve traveling conditions. The Jim Crow car is an enemy to health, morals and social progress. It is a contemptible scheme designed to crucify our racial self-respect. If merchants would give us half-pounds for pounds, they would be haled into court. Million Dollar Corporations rob twelve million people who pay first-class fares for cattle accommodations, and the government of the United States and great Christian organizations encourage or tolerate it. There is but one remedy: Keep up the fight for equal accommodations and stop this unnecessary running up and down the railroad. If our churches, lodges, organizations and self-respecting individuals would call off all excursions and conventions until the railroads provide equal accommodations, it would not be 12 months before we would have what we have been begging for 25 years. We must renew our efforts for improved conditions. This convention did some splendid work along this line some years ago. Let us complete it. The committee that was appointed to keep this matter before the Interstate Commerce Commission should meet at Washington in November and formulate plans, map out a program and begin a vigorous campaign. Nothing can be accomplished by starting and stopping. We must keep up the fight.

IMPROVE HOMES—We must map out and follow some definite plans for reaching the Negro home and assisting our women in raising the social and physical standards. Our homes should be cleaner, the atmosphere should be more wholesome and lessons of industry, greater respect and race pride should be taught at every fireside. The simplest, but most intensive methods should be used. Our people are not too poor, but they are too easily satisfied and have not set up high standards. They are also lacking in energy and home pride. Our organizations should do something very definite, and it is time that we were at it. The solution of the Negro problem depends absolutely on the type of homes we make. We should inaugurate and push a campaign for cleaner homes, more wholesome atmosphere, less hand holding and gossiping during hours when we should be setting our houses in order. Our homes must become synonyms of industry and orderliness, instead of centers for idleness, noise and gossip. Negro children must be drilled, rooted and grounded in the ideals of self-respect, self-appreciation, industry, cleanliness, politeness, and self-control. What the race needs is moral and spiritual strength within to meet the organized and evil influences from without. That strength must come from the Negro home.

INTERRACIAL COOPERATION—We should encourage the interracial cooperative movement designed for better understanding and good will between the races. This is one of the finest pieces of work ever attempted since emancipation. It was and is being pushed by far-visioned, unselfish, Southern men and women who have enough of the spirit of Jesus Christ in them to believe in the doctrine of human brotherhood and to attempt to apply the principles underlying this belief. We owe to Mrs. Luke Johnson, Mrs. L. H. Hammond, Dr. W. W. Alexander, Dr. J. J. Eagan and several other Southern men and women our heartiest cooperation. They have the most delicate piece of social work ever attempted by American Christians. The biggest thing that we can do at this time is to believe that they are sincere and that God has a remnant in the South that will become leaven in the whole lump. We shall have to work hard on our group to strengthen their faith in our white Southern friends. You will admit that this is not an easy task, but let us address ourselves to it. It must be accomplished if America is to be saved from the rising tide of barbarism. We are praying that this Convention shall take its place in the front rank with those agencies fighting for moral, social and economic progress.

UPHOLD THE VOLSTEAD ACT—Various attacks are being made upon the Prohibition Law. The purpose is to work up public prejudice against it. Let us stand for law enforcement and for the continuation of the Campaign of Education, showing the evils wrought by the liquor traffic.

DEMAND CLEANER PICTURES—We cannot speak too loudly against the baneful efect of the movies upon the morals of our young people. In many states, the holes in the walls in which moving pictures are shown are too dark and dirty for any self-respecting young woman to enter. We should contend for cleaner pictures and cleaner picture houses. The minds and morals of millions of young women are being affected by unclean movies and dirty dance halls. Many women tell us that they cannot do anything to improve these conditions. Do you realize that two-thirds of our young people who spend their time on the streets, in the movies, and in public dance halls, do so because their homes are so unattractive. If we cannot improve the movies and the dance halls, there is still opportunity for saving our young women. That opportunity lies in cleaner, happier homes with the mothers in them (not working out or gadding about) to give all of their time and attention to their young and adolescent children.

The Study Books.

The American Negro is the Home Mission topic for this year. The Study Books are "In the Vanguard of a Race," by Mrs. L. H. Hammond; "The Trend of the Races," by Dr. George E. Haynes, and "The Magic Box," by Miss Anita Ferris. Information creates interest. Many church people are not doing anything for Missions and Christian Education because of their ignorance of the condition and needs of the field. Mrs. Hammond, Miss Ferris and Mr. Haynes have done splendid pieces of work for both races in their presentations of the problems and the individuals and forces that are working to solve them. You might be interested to know that Mrs. Hammond gives an entire chapter to our work under the caption of "Saving

The Study Books should be used in all of our local societies this winter. Our leaders must realize that this is an ignorant world which they are sent to teach. You cannot teach unless you know. You cannot know unless you study.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," is the clear and definite command.

Literature.

We have distributed over 100,000 pieces of literature this year, sent out over 25,000 letters and packages, received over 18,000 pieces of mail. "The Worker," which was suspended because of the high price of printing, is now being published. The subscription price has been raised from 25 cents to 50 cents a year. Please give us your subscription and secure 10 others. The little paper is a welcome visitor to thousands of homes.

Our new Guide has been most helpful to the women in the local societies. The order book shows that the demand for it is unusually large.

The women are ordering more Study Books than usual. In spite of this, there are hundreds of our missionary leaders who have never bought a Study Book. It is impossible to awaken and hold interest without information. We are anxious to put our literature on sale at every State and District Convention and would like to have the Secretaries of the State and District organizations send to headquarters for consignments of literature to be paid for at the close of their Conventions. You should have literature tables at every crossroads meeting. The people need light. Remember that this is an ignorant world which you are sent to enlighten.

There is another book of value to Christian workers. Carter G. Woodson, the distinguished historian and editor of the Negro Journal, has given us "The History of the Negro Church." It should be in the hands of all women who are directly responsible for leadership in the church.

Every state organization should appoint a Secretary of Literature. She must be a capable woman who is interested in Missions and Social Welfare Work and is not too busy nor too indifferent to keep well informed by reading the best religious journals and the latest publications dealing with every phase of her work. The woman who is called to this service and devotes herself to it religiously will become a tower of strength and an invaluable leader. There are thousands of teachers who have the ability and the time to give to this phase of Christian work. They should ask our Heavenly Father to call them to this service. They can become "a light to the Gentiles."

How To Help the Churches in the Cities in Which the Convention Is Held.

At least one session of this Convention should be held in the open air. The cities in which we meet should receive such spiritual and moral uplift as would add many accessions to the local churches. The open air meeting should be evangelistic and inspirational in

nature. Out of the delegation, we should organize an evangelistic team of 25 men and women. They should be trained speakers and singers—deeply spiritual and powerfully magnetic. When we consider the tremendous amount of money that is spent to hold an annual meeting, we should see to it that we leave a lasting impression for good upon every city. The tide of spiritual enthusiasm should rise so high, as a result of the coming of this grand army of the Lord into a city, that hundreds of souls would be borne into the kingdom.

We would further suggest that Saturday of the Convention be set aside as Decision Day; that a man or woman of national reputation be invited to give an inspirational address during that day; that every effort be made to secure the attendance of every boy and girl, young woman and young man, between the ages of 12 and 22; that one person in every church in the city in which the Convention is to be held be asked to work on the Decision Day Committee; that the organization of this committee begin within 30 days after the close of each Convention. With proper team work, the Convention will be recruited and a large number of young people awakened and put to work every year.

It is the duty of this Convention to so organize its work as to strengthen every church in every city in which we meet. We are here on business for the King. How much business we do for Him depends entirely upon our vision, our courage, our devotion, our enthusiasm. The people are expecting much of us, and much from us. Let us not disappoint them.

LEST WE FORGET

Should Remember White Pioneers—They Helped Us When We Could Not Help Ourselves.

It is high time that the Negro race was expressing in a tangible way its appreciation for the services and sacrifices of its early benefactors—the men and women who took it upon themselves to come South as soon as the smoke of battle had cleared away and begun the work of binding wounds, enlightening the ignorant, and leading the blind. The names of many of those sacrificing "saints" will be recorded in the book that will be written under the title of "The Acts of the Apostles to the Negro Race in America." This book will be a thrilling account of the deeds of heroism and devotion of such women and men as Joanna P. Moore, General O. O. Howard, Edward A. Ware, Bishop John M. Walden, George W. Hubbard, Eliza Chisman, John Braden, Major Henry J. Bibble, Mary Allen, Rev. Joseph McKee, John Storer, General Samuel Champton Armstrong, Margaret Harker, Jennie L. Peck, Florence Dysart, Dr. John M. Dickey, Bishop Joseph C. Harlzell, Harriet A. Giles, Mary Dyer, Rachel Hartshorn, Dr. Lyman B. Teft, W. N. Hartshorn, Mary G. Burdette, Dr. J. B. Simmons and scores of others.

A Negro will write that wonderful book. Why? Because he alone can [illegible] press the spiritual meaning of the contribution made by these soldiers of the cross. Princely gifts in the forms of lives and money have been made by representatives of the Freedmen's Aid and the Home Mission Society for the education and general welfare of the Negro race. The man or woman who writes this book will

interpret for the entire race the deeper meaning of what these early benefactors did and why they did it. The author will also express the appreciation of the race for their unparalleled service. Nowhere in the history of the world have we a similar case and a more thrilling story. The story will write itself.

Have you ever stopped to think of it—how an entire race was pushed five hundred years forward in sixty years by gifts of lives, money and sincere good will? Of course, there was something in the Negro that responded quickly to the appeal to rise and shine. We know what has been accomplished through the scores of schools established by Home Mission Agencies and Welfare Foundations.

But why did these people do this for us? First, the love of God constrained them. Secondly, they did it to get us to the place where we could help ourselves. These are two big reasons. Are they or their children seeing the fruits of their labors and the realization of their desires? In the first place they have the approbation of heaven and will receive their divine reward. For the second, they should have a most tangible expression of appreciation from the entire Negro race.

"What can we do?" you ask. First, put forth a greater effort to live up to the lessons they taught—to the ideals and fine examples they set. Secondly, start now a Self-Help Foundation. For, after all, that was the thing for which they were working. Call upon every Negro in America to make our Emancipation Day, January first, as significant in the life of the race as the Fourth of July is in the life of America. On that day, let every Negro who loves freedom and the peace and blessings that have accrued to us put into a fund One Dollar each. Let a small group of honest, interested men and women—free from graft and able to give their services—get together and work out the details for the direction of this sacred trust.

It might be wise to seek affiliation with one of the funds now functioning for Negro welfare. Let one of these well-known foundations hold in trust the funds of the Self-Help Foundation. If the Negro leaders, preachers, teachers, doctors, lawyers, et al., who are beneficiaries of the schools founded by the Home Mission Societies, will give the movement the support they owe it, the success of it is assured. The rich sentiment that is back of this idea is enough to inspire cooperation and support from every Negro in America. Just one dollar on our natal day! Think of what it will mean to the race! Think of what it will mean to our friends!

"What are they going to do with the money?" is the question that has been in your minds for several minutes. "Another scheme for robbing the race," says some suspicious unbeliever. But we believe that there are capable, interested people who will handle funds given by the Negro as sacredly and as wisely as white people and Negroes are now handling funds given for the Negro. It is our duty to do something tangible and thus let the world know that we are not lacking in genuine appreciation of the value of the services rendered by our early benefactors.

Well, what are we going to do with the fund? That is what you want to know. Supplement and enlarge the work that is being done by the Rosenwald, Jeanes, Phelps-Stokes, Rockefeller, Slater, Spelman and other foundations. Operate it just as these foundations are operated. Invite white and Colored men and women on

the board, just as these foundations have done. In fact, the idea is not to start a separate and distinct foundation. But these are details which would be worked out by competent leaders.

Another suggestion—use the first One Hundred Thousand Dollars collected to build a suitable memorial to those pioneers. Put that memorial in the heart of the South, where these soldiers of the cross in America laid down their lives.

Co-workers: Here is a sacred duty to be performed. It has been too long delayed.

Report of the State Directors.

Alabama—Mrs. R. E. Pitts—Missions, $122.80.

Arkansas—Mrs. S. C. Shanks—Education, $12.00; Missions, $10.00; Total, $22.00.

District of Columbia—Mrs. E. B. Hall—Education, $435.00.

Florida—Mrs. H. K. Hill—Education, $19.50; Missions, $15.00; Total, $34.50.

Georgia—Mrs. S. F. Brown—Education, $53.50; Missions, $28.50; Total, $82.00.

Indiana—Mrs. A. D. Winstead—Education, $23.50.

Kentucky—Mrs M. V. Parrish—Education, $42.00.

Kansas—Mrs. Emma Gaines—Education, $1.00.

New Jersey- Mrs. Emma S. Vaughan—Education, $10.73.

Oklahoma—Mrs. F. E. Mason—Education, $41.00; Missions, $20.00; Total, $61.00.

Pennsylvania—Mrs. Amanda East—Education, $150.75; Missions, $35.00; **Total, $185.75.**

South Carolina—Mrs. M. M. Gilmore—Education, $2.70.

Tennessee—Mrs. M. G. Flowers—Education, $25.75.

West Virginia—Mrs. M. M. W. Arter—Education, $10.00.

Organizations Represented.

ALABAMA- Missionary Society First Baptist Church, Carbon Hill, per M. E. Baker, President	$ 5.00
Undesignated.	
W. M. B. E. Conven., Aux. to Muscle Shoals Bap. Ass'n.	25.00
M. Harris, President; M. Newsom, Secretary.	
Designated: Foreign Missions	20.00
National Training School	5.00
Woman's Missionary Society, Dexter Ave. Baptist Church	10.00
Mrs. Beverly, President; Mrs. Shipman, Secretary.	
Designated: Foreign Missions	2.50
Home Missions	1.50
Education Foreign Student	1.50
National Training School	3.00
General Expenses	2.00
Delegates: C. M. Wells, H. M. Gibbs, J. A. English, S. L. Harvey.	
Home and Foreign Mission Society, First Baptist Church, Acmar	6.00
Mary Smith, President; Luella Bush, Secretary.	
Designated: Foreign Missions	1.00
National Training School	5.00

Woman's State Convention, per Mrs. R. E. Pitts	122.80
Designated: Foreign Missions	80.00
Corresponding Secretary's Salary	42.80
ARKANSAS—Arkansas Women's Baptist Association	20.00
Mrs. S. C. Shanks, President; Mrs. Exie B. Brown, Secretary.	
Designated: Foreign Missions	5.00
Education Foreign Student	5.00
National Training School	10.00
Delegates: Mrs. S. C. Shanks, Mrs. S. E. Speight.	
DISTRICT OF COLUMBIA—Missionary Circle, Florida Ave. Baptist Church	10.00
Mrs. E. J. Wright, President; M. E. Snyder, Sec'y.	
Designated: Foreign Missions	5.00
General Expenses	5.00
Delegate: Rev. W. A. Taylor.	
FLORIDA—Woman's State Convention	30.00
Designated: Foreign Missions	15.00
National Training School	15.00
GEORGIA—Tremont Temple Missionary Society	5.00
Charity Hickland, President; Elizabeth J. Lee, Secretary.	
Designated: Foreign Missions	1.00
Home Missions	1.00
Education Foreign Student	1.00
National Training School	1.00
General Expenses	1.00
Woman's State Convention, per Mrs. S. F. Brown	35.00
Designated: Foreign Missions	25.00
National Training School	10.00
Woman's Baptist Missionary Society, Bethesda Baptist Church	5.00
Mrs. M. A. Reddick, President; Mrs. J. E. Brown, Secretary.	
Designated: Foreign Missions	1.50
Home Missions	.50
Education Foreign Student	1.00
National Training School	1.50
General Expenses	.50
Delegate: Mrs. M. W. Reddick.	
Missionary Society, Antioch Baptist Church	5.00
Mrs. H. I. Forrest, President; Mrs. Della Anderson, Secretary.	
Designated: Foreign Missions	1.00
Home Missions	1.00
Education Foreign Student	1.00
General Expenses	1.00
National Training School	1.00
ILLINOIS—Woman's Missionary and Educational Convention	37.50
Mrs. Eva T. Dean, President; Mrs. W. L. Petty, Corresponding Secretary.	
Designated: Representation Fee	20.00
Education Foreign Student	17.50
Delegates: Mrs. E. T. Dean, Mrs. W. L. Petty,	

Mrs. J. C. Mapp, Mrs. R. L. Eddings, Mrs. L. K. Williams, et al.	
KANSAS—Kaw Valley District Woman's Convention	10.00
Mrs. H. D. Scott Kemp, President; Mrs. G. C. Young, Secretary.	
Undesignated.	
Calvary Missionary Society, Calvary Baptist Church	5.00
Mary F. Hazelwood, President; G. C. Young, Sec'y.	
Undesignated.	
Delegate: Mrs. G. C. Young.	
KENTUCKY—Woman's Missionary Society, per M. E. Peck	6.00
Undesignated.	
LOUISIANA—Ave. Baptist Home Missionary Society	10.90
M. Chew, President; Anna Marshall, Secretary.	
Designated: Foreign Mission,	2.90
National Training School	3.00
General Expenses	5.00
Delegates: Margaret Chew, Anna Marshall.	
Woman's Misionary Society, Antioch Baptist Church	5.00
Mrs. N. S. Hamilton, President; Mrs. C. Green, Secretary.	
Undesignated.	
Delegates: N. S. Hamilton, Janie P. Harden.	
MISSISSIPPI—Home Missionary Society, Second Baptist Church	10.00
L. Amious, President; I. M. Jones, Secretary.	
Designated: Foreign Missions	2.00
Home Missions	1.00
Education Foreign Student	1.00
National Training School	3.00
General Expenses	3.00
Delegate: M. Jordan.	
Second New Hope and Meridian Woman's District Convention	12.00
Mrs. Eliza Strong, Secretary.	
Undesignated.	
MISSOURI—Pleasant Green Missionary Society	5.00
Annie B. Hill Smith, President; Ethyl Davis, Sec'y.	
Undesignated.	
Delegates: Annie B. Hill Smith, Eliza Douglass.	
Baptist Women's State Convention, per Mrs. Anna R. Brown	20.00
Undesignated.	
NEW JERSEY—The Woman's Home Missionary Society, Fountain Baptist Church	25.00
W. A. Johnson, President; E. A. Bowers, Secretary.	
Designated: Foreign Missions	5.00
Home Missions	3.00
Education Foreign Student	5.00
National Training School	10.00
General Expenses	2.00

NEW YORK—Missionary Society, Baptist Church, Elmsford 5.00
Mrs. G. Richardson, President; Ella M. Harris, Secretary.
Undesignated.
Delegates: Mrs. G. Richardson, Mrs. Ella Harris.

SOUTH CAROLINA—Woman's Home and Foreign Missionary Society 5.00
Anna L. Williams, President; Mary A. Johnson, Secretary.
Undesignated.

TENNESSEE—Woman's Auxiliary to Stone River District Association 10.00
Mrs. C. E. Dickerson, President; Mrs. J. F. Pierce, Secretary.
Designated: Foreign Missions 5.00
National Training School 5.00

Missionary Society, Monumental Baptist Church 7.00
Julia Wafford, President; Leila Shelton, Sec'y.
Designated: Home Missions 1.00
Education Foreign Student 1.00
General Expenses 5.00

Woman's Home Missionary Society, Mt. Zion Baptist Church 5.00
Mrs. Lillian Hamilton, President; Mrs. S. D. Lynch, Secretary.
Undesignated.
Delegate: Mrs. J. H. Henderson.

Woman's Auxiliary Baptist State Convention 20.00
Mrs. Anna R. Haynes, President; Mrs. M. A. Bell, Secretary.
Designated: Foreign Missions 5.00
Education Foreign Student 5.00
National Training School 5.00
General Expenses 5.00
Delegates: Mrs. Anna R. Haynes, Mrs. A. M. Townsend, Mrs. M. A. Bennett, Mrs. E. M. Lawrence, Mrs. L. M. Voorhies, Mrs. M. H. Flowers, Mrs. V. W. Broughton, Mrs. L. P. Cooper.

Missionary Society, First Baptist Church, East Nashville 5.00
Mrs. Wofford, President; Mrs. M. A. Bennett, Sec'y.
Designated: National Training School.
Delegates: Mrs. M. H. Flowers, Mrs. M. A. Bennett.

TEXAS—Missionary Society New Hope Baptist Church 10.00
Mrs. V. A. Hall, President.
Designated: National Training School.

VIRGINIA—Missionary Society, Second Baptist Church, per Mrs. Z. D. Lewis 20.00
Designated: Foreign Missions.

WASHINGTON—Women's Home and Foreign Missionary Society, Mt. Zion Baptist Church 1.00
Mrs. Isabel Henry, President; Mrs. Lula Miller, Secretary.

Designated: Foreign Missions 1.00
Home Missions 1.00
Education Foreign Student 1.00
National Training School 1.00
General Expenses 5.00
Delegates: Mrs. W. D. Carter, Mrs. Alphia Heck.

WEST VIRGINIA—The Woman's Home and Foreign Missionary Society St. John Baptist Church 6.00
Mrs. Goodwin, President; Mrs. Fuller, Sec'y.
Designated: Foreign Missions 2.00
Home Missions 1.00
National Training School 2.00

Home Missionary Society, Hill Grove Baptist Church 10.00
Mrs. Effie Greene, President; Mrs. S. J. Morgan, Secretary.
Designated: Foreign Missions 2.00
Home Missions 1.00
Education Foreign Student 3.00
National Training School 2.00
General Expenses 2.00

Home Mission Society, Macedonia Baptist Church 5.00
Mrs. Ollie Morris, President; Mrs. Grace Johnson, Secretary.
Designated: Home Missions.

WESTERN STATES—Western Baptist Woman's Convention 25.00
Mrs. Ida Frazier Bates, President; Mrs. Mary E. Goins, Secretary.
Undesignated.
Delegates: Mrs. Ida F. Bates, Mrs. Mary E. Goins, Mrs. W. A. Brown.

FINANCIAL REPORT.

How the States Rank.

(Combining contributions for the National Training School for Women and Girls and the General Fund.)

1. New York	$2,703.10	22. Florida	108.73
2. New Jersey	1,487.65	23. Oklahoma	87.12
3. Dist. of Columbia	1,485.72	24. Mississippi	78.40
4. Pennsylvania	802.65	25. Wisconsin	77.02
5. Massachusetts	778.50	26. Indiana	70.09
6. Tennessee	627.84	27. Canada	58.81
7. Illinois	587.01	28. Louisiana	56.00
8. Michigan	528.37	29. California	52.66
9. Alabama	459.35	30. Washington	47.58
10. Georgia	456.15	31. Arkansas	46.77
11. West Virginia	404.77	32. Iowa	43.46
12. Missouri	364.56	33. Colorado	21.00
13. Connecticut	352.51	Maine	21.00
14. Minnesota	251.96	34. North Carolina	19.62
15. Ohio	248.37	35. South Carolina	15.83
16. Kansas	232.49	36. Montana	10.00

17. Maryland	211.55	37. Wyoming	6.00
18. Virginia	203.95	38. Rhode Island	5.00
19. Nebraska	162.83	39. New Hampshire	2.00
20. Kentucky	120.65	40. Unknown	1.00
21. Texas	113.01		

ANNUAL FINANCIAL STATEMENT—GENERAL FUND.

August 1, 1921, to July 27, 1922.

Income.

Income from—			
Alabama	$ 246.19	Mississippi	62.40
Arkansas	10.27	Missouri	36.00
California	5.00	Nebraska	4.68
Canada	8.00	New Jersey	63.06
Colorado	.50	New York	12.00
Connecticut	.36	North Carolina	8.54
District of Columbia	26.00	Ohio	38.37
Florida	85.63	Oklahoma	63.87
Georgia	258.91	Pennsylvania	96.25
Illinois	36.56	Rhode Island	5.00
Indiana	8.74	South Carolina	8.63
Iowa	3.06	Tennessee	81.85
Kansas	42.36	Texas	49.76
Kentucky	30.65	Virginia	120.13
Louisiana	36.50	Washington	5.40
Minnesota	6.35	West Virginia	126.43
Maryland	5.00	Wyoming	5.00
Michigan	28.54		
Total Income from States			$1,625.99
Convention sale of supplies		$ 453.33	
Other sales		13.11	
Miscellaneous sales—Finance Commitee		2,200.00	
Other receipts		10.00	$2,676.44
Total Income			$4,302.43

Expenses.

Field and Travel	$ 88.69	
Foreign Missions	256.37	
Miscellaneous Expense	165.60	
Printing	165.00	
Express and Drayage	16.40	
Postage	121.63	
Salary	1,350.00	
Supplies and Cuts	1,290.05	
Total Expenses		$ 3,753.74
Income in Excess of Expenses		$ 548.69
Deficit August 1, 1921		$10,079.82
Deficit July 27, 1922		$ 9,531.13

Resources.

Cash Balance	$ 802.47	
Cash Balance—Hayford Fund	336.11	
Accounts Receivable	8.00	
Office Furniture	96.16	
Supplies and Cuts	1,000.00	
Deficit	9,531.13	
		$11,773.87

Liabilities.

Accounts Payable, Details of—		
Nat'l Training School for Women and Girls	$6,715.20	
Nannie H. Burroughs	4,843.96	
Other Firms	214.71	
		$11,773.87

ANNUAL FINANCIAL REPORT

National Training School for Women and Girls, Inc.
August 1, 1921, to July 27, 1922.

Income From—

Alabama	$ 213.16	Mississippi	16.00
Arkansas	36.50	Missouri	328.55
California	47.65	Montana	10.00
Canada	50.81	Nebraska	158.15
Colorado	20.50	New Hampshire	2.00
Connecticut	352.15	New Jersey	1,424.59
District of Columbia	1,459.72	New York	2,751.10
Florida	23.10	North Carolina	11.28
Georgia	187.24	Ohio	210.00
Illinois	550.45	Oklahoma	23.25
Indiana	61.35	Pennsylvania	706.40
Iowa	40.40	South Carolina	7.20
Kansas	190.13	Tennessee	545.99
Kentucky	90.00	Texas	63.25
Louisiana	19.50	Unknown	1.00
Maine	21.00	Virginia	83.82
Maryland	206.55	Washington	42.18
Massachusetts	778.50	West Virginia	278.34
Minnesota	245.60	Wyoming	1.00
Michigan	499.83	Wisconsin	77.02
Total Income from States			$11,835.26
Less amount contributed for—			
Building Fund and held in Special Fund			945.47
Regular Income from States			$10,889.69
Board and Tuition			$18,830.17
Brokerage			9.00
Community Shop			8,364.67
Laundry			5,014.02
Miscellaneous Receipts			10,582.04

Postage, Telephone, Express and Drayage	208.04
Printing	32.10
Sewing Department	102.47
Special Gifts	1,555.26
Stationery, Books	891.41
Total Income	$56,478.87

Expenses.

Boarding Department	$ 6,022.61
Community Shop	7,929.46
Garden, Stock	458.14
Heating, Lights	1,766.26
Insurance	582.19
Interest	1,147.08
Laundry	5,764.31
Miscellaneous Expenses	1,452.60
Postage, Express, Drayage, etc.	1,039.03
Printing	1,322.24
Real Estate Repairs	236.26
Salary	14,156.05
Sewing Department	80.70
Stationery, Books	922.48
Travel	912.63
Worker (Mailing)	24.83
Total Expenses	$43,815.87
Income in Excess of Expenses	$12,663.00
Net Worth August 1, 1921	68,529.01
Net Worth July 27, 1922	$81,192.01

Resources.

Cash Balance—Building Fund	$ 7,553.76
Accounts Receivable—	
Woman's Convention	306.67
Post Office Department	3.11
Semmes Motor Company	100.00
The Wiley Company	181.42
Buildings and Improvements	84,157.54
Furnishings and Fixtures	9,862.59
Liberty Bonds and W. S. S.	290.00
Library	2,583.85
	$122,862.48
Musical Instruments	1,734.42
Live Stock, Vehicles, Implements	1,175.86
Office Furniture	1,749.40
Printing Plant	768.78
School and Laundry Equipment	5,679.82
	$122,862.48

Liabilities.

Accounts Payable	$ 8,629.30
Suspense Account	153.39
Notes Payable (Miss N. H. Burroughs)	496.41
Notes Payable (other accounts)	15,025.92
Mortgage	6,000.00
Building Fund and W. S. S.	7,658.76
Cash—Overdrawn	3,806.69
Net Worth	81,192.01

Truth On the Negro Question—Getting a Hearing.

We face a new and propitious day in the history of our race, a day in which truth on the Negro question is getting a hearing. Never before has the printing press, the country over, put through so much good news about the American Negro. Great magazines—metropolitan dailies are crying aloud for justice and opportunity for us. Authors are burning midnight oil in successful efforts to shed more light on America's greatest and most delicate social problem. Commissions and Foundations are addressing themselves to the task. Christian statesmen are demanding that Christian Americans try the Golden Rule and apply the social principles of Jesus Christ in dealing with their fellows. A new public sentiment, in favor of economic and social justice, is pushing its way to the front—a sentiment that is speaking as one having authority. It is growing more and more compelling, with the result that American Christians are facing, with a new sense of responsibility, their duty and privilege of working with and for their brother in black. Even Southern Christians, who have talked much in recent years about doing Evangelistic work among Negroes, have begun to realize that to offer Christ on the one hand and to withhold kindness, fellowship and justice on the other is so paradoxical that, if it were not in the realm of religion, it would be ludicrous. It is quite true that white American Christians have a long way to go, but many are beginning to face in the right direction.

Let us not forget that, while they have age-old sins for which to atone—they have enslaved, robbed and wronged the Negro and hate him with a hate that is fiendish—we, too, are guilty of violating every one of the Ten Commandments and do not live up to the Golden Rule. Because our sins are different, they are no less an abomination in the sight of God. Let us prostrate ourselves before the throne and plead forgiveness and beg for strength to attain unto that degree of righteousness which exalts a nation.

To measure up to our responsibility and opportunity in this crisis, we must make no little plans. They have no magic to stir one's blood. We must make big plans for a long, hard campaign.

"What can I do?" does some one say.

"Has there come to your heart no message
That the Master hath need of you?
Is there not in these fields some labor
That your heart or your hand can do?

"We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

"Say not, 'The days are evil. Who's to blame?'
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.

"It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! To-morrow comes the song."

Respectfully submitted,

THE EXECUTIVE BOARD,
EMMA B. HALL, Chairman.

NANNIE H. BURROUGHS, Corresponding Secretary,
Washington, D. C.

A motion prevailed to adopt Corresponding Secretary's report with thanks.

A motion prevailed to send Miss Burroughs to World's Alliance, Stockholm, Sweden. Mrs. C. H. Parrish and others commended the report. Ladies responded cheerfully to the plea for payment of $5.00 each for the Annual Program Expense. In cash and pledges, about $300.00 was given.

Closing prayer was offered for our brethren.

Evening Session.

Devotions—Convention Choir sang "Long As I Can Feel the Spirit, I Will Pray."

Dr. C. C. Harper, Texas, was presented by Vice-President Strickland to conduct devotional exercises, as Rev. Sandefur was absent. Rev. Harper asked the choir to sing "My Soul Looks Up to Thee."

Scripture Lesson—John 17.

Song—"Just Over In the Glory Land."

Prayer—Dr. Wilkerson, Nebraska.

Vice-President Strickland presented the Rev. D. F. Thompson, Pastor First Calvary Baptist Church, Columbia, S. C., who would preach to us. He asked the Lord's blessing on the service, took for his text, "For Every Man Shall Bear His Own Burden." Subject, "The Power of Individuality and Environment."

The whole of Palestine came out to hear Jesus. Interest in the class necessary to succeed as a teacher; Jesus the greatest teacher because of His great interest in mankind. Thank God for the high social ideal Jesus set up. Man not a machine, not a child of circumstances, but has power within himself to change conditions.

Environment mighty, but not almighty. The best environment was to be with Jesus, but that did not keep Judas from betraying Him. Hell itself did not change Jesus from His Holy Purpose.

The wicked reign of Ahab and Jezebel did not cause Elijah to change his course. Nor, did Herod cause John the Baptist to change his preaching. "Every man shall bear his own burden." Individual power—"Bear ye one another's burden." Power of environment. Environment never almighty for good or evil; schools avail little toward developing our youth, if there is nothing within them. The social ideal should be influenced by the personal ideal—Illustration

Prodigal Son— Good environment at home; he left it for a reason. When converted, returned to it. God cannot use crowds, but gets hold of individuals; took Moses to deliver Israel. Rev. Thompson stressed the power of individuality. Jesus brings people to the front who make much of Him. Woman's advancement due to the fact that women are true and loyal to Jesus. Women were urged to stand in their places, bear their own burdens, for the roof of civilzation rested upon them. Don't drop out as individuals, stay under your burden. Then bear ye one another's burdens, and so fulfill the law of the Christ. A blessed message, full of wholesome instruction.

Songs: "Leaning on the Everlasting Arms." "Brighten the Corner Where You Are."

President Layten presented Mrs. E. E. Whitfield, Field Secretary.

Sister Whitfield asked for sympathy, because of her hoarseness from much speaking, and excessive travel. Then proceeded to give us a printed report. Read this report as given. Truly our work is being heralded throughout the Union by our faithful, persistent, zealous Field Secretary.

The Anxiety of the People.

The people are looking to see what the church of God will do. In God's name let us march, side by side and shoulder to shoulder, for the advancement of God's Kingdom, in the hearts of the people. Save the homes; the foundation of every life.

Very recently I visited California, Oregon, Washington, Montana, Idaho, Utah, Colorado and New Mexico. The churches and Mission Fields are growing more rapidly, than the preachers and missionaries are being prepared and sent to them.

Country churches are suffering untold hurt for the want of the Gospel; for trained missionaries and Sunday school workers. Medical missionaries, and social workers, need to go out in the rural districts, and live there among the people; for "They are being destroyed for the want of knowledge." They are a part of us, and they must be helped.

We need more social workers to go in the slums and dives of our cities. There are many calls for consecrated lives in all the lines of service for God's cause.

There are calls for trained missionaries; Gospel singers; trained Sunday school workers; trained medical missionaries; and trained nurses. Again, "They are being destroyed for the want of knowledge."

Mothers, give your children to the Lord, and pray that God may call them. Make the atmosphere around the home good and pleasant for your children. It may be that you have not a son, or daughter: so it was with Paul; but he called Timothy and trained him for the work of the ministry.

Make an investment; my sister, invest in the hearts and lives of a God-called, Consecrated Missionary; in a God-called Consecrated Social Worker; in a God-called Consecrated Sunday School worker, or Medical Missionary; or Gospel Singer to help find the lost. It may seem that they are gone to destruction; but there is something about them that is worth saving, because of what God has done for US.

When I looked on the field, I could see what Jesus saw, when He said to His disciples, "The harvest fields are white unto the harvest,

but the laborers are few." This world will be brought to Christ through its saved men and women, obedient to His Will.

A Divine Call For Laborers.

God is calling young men and young women into His service to do kingdom work; hence we can see that a divine call is very necessary to accomplish it.

The Apostles, Preachers, Evangelists of the Bible were divinely called. "Pray that the Lord of the harvest, will send more laborers into His vineyard." Let us do our part by calling out the called. If they are prepared, put them to work; if not, help prepare them. "Pray ye the Lord of the harvest, that he may send more laborers into His harvest." Pray privately; pray publicly; pray in all meetings.

Trouble is not sent to crush you; but to arouse you, and animate you and propel you. Ø, that the Lord of Nehemiah would arouse up all broken hearted people to say, "Let us rebuild."

Don't destroy yourselves. Through all of our trials; through all of our troubles; through all of our tribulations, let us keep our eyes on Jesus; and let us say, "Lord help us," to build in your name. The crying need of the hour, is, find the lost.

Young men and young women, the hour has come; God is calling for you. "Others have enlisted to find the lost, why not you? So many are lost from a mother's love; lost from home; lost because no one has shown them the right way; lost from the church; lost from the Sunday school; lost, lost in the evil storm of life. Again I say to young men and young women, others have enlisted, why not you?

When the war is over and the victory won, He will crown with glory the faithful ones.

MRS. E. E. WHITFIELD, Field Secretary
Woman's National Baptist Convention,
Lincoln Heights, Washington, D. C.

As usual Sister Whitfield's report was very impressive, and heartily received by the congregation.

Two brethren were asked to take the offering. They both complimented our proceedings and urged the people to come forward and pay Miss Burroughs; urged that we do something definite in response to Sister Whitfield's appeal for workers.

She then asked if there were any young people present who had decided to consecrate their lives to Christian service, if so, come forward. One young woman came forward and in her modest, intelligent manner and speech impressed us, that God had called her to service.

A liberal offering was taken—Amount $101.00.

Benediction by Rev. J. Goins, Missouri.

FRIDAY—Morning Session—Dec. 8, 1922.

Devotional services were conducted as usual by Sister Jones, Texas, C. R. McDowell, Missiouri, and M. Sharkey, Texas.

Song—"I Will Trust In the Lord."

The subject of the Bible Lesson, "Enduring Temptation."—Matt. 4:1-11, was read by Sister Sharkey.

Jas. 1:2, read by Sister McDowell.

Subject was discussed by Sisters Wilkerson, Nebraska, Clark and V. W. Broughton, Tennessee.

Song—"Hide Me, O Thou Rock of Ages."

Sister McDowell testified.

Song—"I Want to Be a Christian In My Heart."

Mrs. A. J. Abington, Missouri, testified to the power of Jesus, in helping us to endure temptations. Sister Givens, Kentucky, spoke of the force of habits as related to temptations. Mrs. Bell Phelps, Arkansas, also spoke to this subject. Minutes were read, and upon motion, they were adopted.

Vice-President, Mrs. C. R. McDowell, presented Mrs. Ida Frazier Bates, Kansas, to make her address. General subject, "Home Field, Home Missions, Through Homes." Mrs. Bates, "The Need of Higher Standards." The very existence of humanity depends upon the home. Through the medium of education, beginning in the home, and continuing through the varied courses in our schools, true ideals should be set forth by fathers and mothers and correct environment should obtain a high standard of living in the family, is the beginning of the child's idea of life.

How to live, a vital question, lessons of morals, industry and Christianity should be taught in the home, laying the foundation for future development. We are being tested. The church, a great power, a great power to promote the training begun in the home. This excellent address was concluded by repeating a beautiful quotation from Josiah, Royal Philosopher.

Address—"Wholesome Environment, the only Protection for Young Womanhood," Miss Morgan of Fireside School, Nashville, Tenn.

Miss Morgan said that she would not give us a formal address, but would give 16 points on the "Working Girls" in a very practical way. 1st—It is easily discerned that the evils to which girls are exposed, are in the home. If the home is all it should be, the girl will be safe against temptations without. Let the home be as neat, comfortable and attractive as conditions permit. 2nd—Then proper food well prepared and daintily served should be provided. 3rd—There should be rooms sufficient for girls to have privacy in their homes. 4th—No boarders in homes where girls live. 5th—Some musical instrument. 6th—Then a father and mother in whom daughters can confide and tell all their joys and sorrows. Mrs. Harding has no more important place than the mothers of our children. 7th—Frequent parties and picnics in the home. 8th—Much should be made of holidays, birthdays and wedding anniversaries. 9th—should have the cooperation of daughters in the home, in supporting and directing the affairs of the home. 10th—Games should be encouraged in the home, nothing harmful, but something helpful. 11th—Something to stimulate young women to love children. 12th—Encourage the love for the beautiful, in dress, etc. 13th—Make provision for the right kind of young men to visit the home. 14th—Have plenty good reading suitable to young women. 15th—Guard the place of work where young women serve. 16th—The family altar, a great safeguard. Wherever the family altar is maintained, all goes well. Vice-President McDowell said, "Truly Sister J. P. Moore still lived in Miss Morgan." President Layten bore witness to the truths

spoken by Miss Morgan, and asked Miss Morgan to put her 16 points in "Hope," that our young women throughout the U. S. might get them. President Layten introduced her daughter, Mrs. M. Tillman. Her address was "Health Campaign—How to Make Them of Practical Value." She said that she was pleased to be on the platform with her mother (her boss). Health is next to Godliness, and cleanliness next to health. We should eat more nourishing food; emphasized the necessity of milk for children; correct all physical defects, in a measure; then give nourishing food. Doctors have discovered that children suffer from physical defects and malnutrition. Mrs. Tillman referred to diseases that came to children from lack of milk, which was specially observed in Germany, because the Germans lost their cows during the World War. Time being short, Mrs. Tillman concluded her interesting talk at this point and promised to give us an illustration lecture on the same subject.

Solo, Mrs. Lelia Allen, Kansas—"My Task." It was sweetly rendered. Encore—"I'm Going to Lay Down My Heavy Load."

Address—"The Cause of the Crusaders." Mrs. Mary B. Talbert, Buffalo, N. Y. She reviewed the history of the Crusaders, said that Mr. Dyer, author of the Dyer Bill, was present at the organization of the Crusaders. Mrs. Curtiss furthered the organization by a conference, where they decided to organize, a month later, an Anti-Lynching Crusaders' Movement. They met, 15 in number, at the place and time appointed and proceeded to plan for work. On Oct. 1, a Sunrise Prayer Meeting was called, generally, throughout the country. The Organization Temporary, when the call for a million dollars was made, a question was asked, what do the women want with so much money? Money was used for propaganda work and office expenses. A gift from Mr. Garland, matched by the organization, enabled them to do something toward advertising the work; $1,700.00 was paid for one insertion in "The Star," of Kansas City. Statistics given showed seventeen white women had been lynched, which was information unheard of by white women. The organization has had favorable messages from white women south, and from a goodly number of periodicals. We were sickened by the result of the filibuting of Congress regarding the Dyer Anti-Lynching Bill. Still we are determined to continue our fight against lawlessness. The women of the Convention were asked to return home and organize a band of Crusaders, to pray and pay, that our race might receive justice at the hands of our country. Mrs. Talbert spoke also of her service in Argonne Forest, France, where she slept in the largest graveyard in the world. Greater love hath no man, than to die for a Democracy they have never enjoyed. She appealed for the sake of the 4,000 men of race who died, for what we were asked to labor and pray. President Layten stated that it seemed impossible for such an address to be necessary, and yet it was under existing conditions. She then presented Mrs. J. B. Rush, Iowa, a lawyer of no mean ability. Mrs. Rush delivered the following address on "Suffrage."

ANNUAL ADDRESS OF CHAIRMAN OF SUFFRAGE DEPARTMENT, WOMAN'S AUXILIARY TO THE NATIONAL BAPTIST CONVENTION.

This is an age of progress; an age of advancement; of improvement upon old antiquated methods; of broad conceptions; of careful interpretations; of new ideas in religious affairs as well as temporal. Churches are no longer one room buildings, used only for Sunday sermons and Wednesday evening prayer meetings; they are magnificent structures, serving the community at large. Religion means more than singing, praying, and shouting; it means service to humanity. Now we "Praise God from Whom all blessings flow" by making the church the channel through which these blessings go.

The church that wields the greatest influence in the community is the church that serves the community, the church that serves the community, the church that is up and doing, that is able to direct the temporal affairs as well as the spiritual affairs of man; the one that reaches the masses. The aim of the church is, "The World for Christ." In order to win the world, the church must get in touch with the affairs of the world; it must exercise a careful consideration of all phases of human endeavor, and a religious directing of the same.

Politics.

Now, politics is one form of public activity that needs righteous guidance. To urge this is the work assumed by the Suffrage Department of this Convention. Our object is A Christian Polity With a Christian Policy. Our aim is to re-create in the church a keen interest in the political affairs of the community, the state and the nation. I say re-create, because the church has not always lacked interest in the politics of its spiritual domain. In fact, the church was at one time the head of the state. Pope Innocent III occupied the papal throne at a time when the political power of the church was at its greatest height. Even King John of England acknowledged his kingdom to be but a fief of the Pope -an estate of the papacy. At the stern command of Pope Innocent III the King of France put aside one wife to remarry the one from whom he had been divorced.

This influence of the church would have continued, but ambition began to manifest itself, and soon, corrupt politics crept in. A conflict between science and religion arose; the church opposed all knowledge that was not in strict accord with the views of centuries before. At the sacrifice of science for bigotry and superstition it established itself; and in order to retain its political hold it assumed the form of an oppressive ecclesiastical system. It issued excommunications upon every provocation, rather as a weapon of ecclesiastical warfare than with any regard to its original intention—the right of a society to expel a refractory member. Because of this attitude of the church its influence began to decline until finally it was forced to withdraw from civil affairs.

In order to understand clearly the work of this department, perhaps it will not be out of place to define the term suffrage. Of course, it is presumed that every one has a general knowledge of the meaning of suffrage; but let me call attention to the definition or

rather, the interpretation of suffrage which interests us most: the right or power to participate in electing public officials, and adopting or rejecting legislation. We have been too unmindful as to who our public officials are; saint or sinner, friend or foe—we have not concerned ourselves about them. In fact, we think so little about public affairs, that about half of the time we do not think it even necessary to go to the poles and register our opinions. The majority of us are too inert to have an opinion. We know nothing about the candidate for office, and care less. Some one hands us a card and tells us to vote for that person; and we do so, without any knowledge, or even, inquiry, as to his or her qualification, moral character, religious principles, race antipathy or sympathy, nor anything else.

Now, politics is the study that deals with the state and government. Suffrage is the right to vote; the avenue through which we manage the government, run the state, control public policy.

Let us get a clear understanding as to our relation to the state. The state exists in order that its citizens—black and white—South as well as North—may more nearly realize the ideal of developing themselves to the utmost in the ways best fitted for them.

Practically everything we have comes from our relation to the state; and almost everything we do is controlled by the state. Our social and business status is fixed by the state, our legal rights established by the state, our claim to education acknowledged by the state.

In a representative form of government, as ours, officials are elected to carry out the will of the state, which will is simply the laws made by the people—you and me—the citizens. Suffrage is our opportunity to say what these laws shall be and how they shall be enforced. To take advantage of this opportunity is not only a right, it is a duty; for the state will do as it pleases as the result of the influence of its citizens. Therefore, it is the duty of the church to prevent, as far as possible, evil results from the influence of the ungodly. This is no very difficult undertaking in a representative form of government. In other forms of government it may be a little difficult. In the ancient city state, where the citizens might all come together and legislate directly upon public affairs, there was no need of representation. In a country ruled by a despot, there can be no representative system. It is only in modern governments that the principle of representation has become of special significance. The representative in the legislature is merely a delegate to voice the expressed wishes of the people, not the white people or the black people, but the white people and the black people, all the people. He stands for the entire country—the combined interests of all the people. Therefore, we should not, through political inertia, lose the opportunity to express our wish. Now, Jim Crow laws do not express the wish of the majority of the citizens of those states where they are in force; but they are the expressed will of the few who schemed and got them on the statutes of their states. The anti-lynching bill is not the will of the few who believe in mob violence, the Ku Klux Klan; but it expresses the will of the majority, the will of all true American citizens, and will go upon the federal statutes, if we do our duty.

Why the Church Should Be Active in Politics.

Let us turn our attention, for a moment, to the question, why the church should be active in politics. It is just as much our religious duty to see to it that our government is just and right, that it does not deviate from those Christ-like principles embodied in the Declaration of Independence—the equality of men and divine approbation—just as much our duty to rectify our government as it is to sing and shout. It is as much a part of our duty to select our political heads as it is to select our religious heads. The head of our government and other public officials are an important item in our temporal welfare, just as the head of our conventions and pastors of our churches are an important item in our spiritual welfare.

If we expect justice and right to prevail in our government, we must put just and upright, Christian men and women at the head. This can be done only through an active participation of the church in public affairs—in politics.

No one is competent to govern others who cannot govern himself; and no one can govern himself unless he is in communion with the Supreme Advisor. He must be a Christian. Those who are at the head of the government, who are in authority in things political, who are directing human affairs, should have divine guidance, should have understanding that cometh from God.

Too long the church has held aloof and permitted sin to rule. Too long it has despised politics and allowed the ungodly to corrupt the government. Heretofore, whenever a church was active in public affairs, it was scanned with awe, looked upon with horror, considered aligned with the world. And, a pastor who took part in political campaigns and whose name was constantly associated with political interests, was accused of neglecting his spiritual work, was digressing from the real work of the ministry.

This almost universal consensus of opinion among churches, which put a stigma upon politics and honest efforts to improve it, has tended to degrade political life.

As I said before, the church should be active in politics. Now, let us see. Politics is the practice of managing or directng the affairs of public policy, or of political parties; directing public principles, convictions, opinions, sympathies, etc. This is just what Moses did for the Israelites—directed their public affairs, as well as their spiritual. But unlike politicians of to-day, Moses and his successors were chosen by divine calling, and not through a policy of scheming. There were no over-ambitious candidates aspiring for leadership of Israel.

Dating back to the mosaic time the church has from time to time interested itself in political affairs. The Jewish captives who were permitted, by Cyrus, to return to Jerusalem, were active in politics. They were an organized church, politically organized. The church was the state, and the high-priest the executive officer.

The political influence of the church has been conducive to the development of science and literature.

Let us look briefly at a few particulars resulting from the church. During the middle ages, the influence of the church was felt in almost every department of public and private life. Thinkers and writers who broached the profoundest problems and gave expression to thoughts of lasting value were under the immediate influence

of the church. The church required several of its orders to copy the ancient manuscripts of Roman and Greek writers; and it is by the obligation placed upon those mediæval monks that we can still appreciate the productions of classical writers. Our knowledge of Greece and Rome has been preserved by the church.

Apart from social reform, religion and the church have seemed to the majority to be a matter of private concern, and no one thought of it as entering directly into the field of politics. But the stress of war had its influence in changing this; and since then, the church has begun to take its place in the political world. The Kaiser appealed to the Germans that God would give them victory; while English statesmen called on the church to use her influence and support in what they termed a righteous cause. Even America recognized the church as a force in political life, and asked for special prayers.

At last churches have awakened to the fact that public interests are their interests, and their appearance in recent years in the field of politics and public affairs has raised the standard; for they bring to the conduct of public life, religious ideas and principles. It is a well known fact that religion makes a man a better individual, a more desirable citizen. Therefore, the man sound in religion is decent and respectable in politics.

I have attempted, briefly, to show you that the management of the government is the concern of all the citizens—religious and irreligious; that it is just what we wish it to be.

Therefore, if our government is to be in harmony with those fundamental principles embodied in the Declaration of Independence: "All men are created equal, are endowed with certain inalienable rights, viz., life, liberty, and the pursuit of happiness; that governments derive their power from the consent of the governed;" and if we would enjoy those rights guaranteed in the Constitution of the United States, the church must exercise a little more interest in public affairs, must be a little more interested in placing the right men and women at the head of the nation, the state, and the city. In other words, it must exercise an active participation

Annual Report.

A chairman was appointed in each of the following states; Pennsylvania, Florida, Illinois, Ohio, Kentucky, Iowa, Missouri, Texas and Minnesota.

Outlines of the work were sent to each chairman.

Reports From States.

Iowa.

We appointed twenty county chairmen. Each county chairman appointed city chairmen wherever possible. Twenty city chairmen have been appointed so far.

We have carried on the work largely through the local missionary circles, using presidents of circles as chairmen.

We have urged our women to negotiate with their city council in an effort to improve conditions in their cities, such as housing conditions, lighting, and where signs of a discriminatory nature are shown. We have studied bills before the legislature, both national and state, bills pertaining to race, women, and children. We have urged favorable ones and have protested against unfavorable ones.

We have studied the candidates for office, their past, what they stand for, what their attitude is toward us as a race, if they are Christians.

In the June primaries and the fall election the women of Iowa took an active part in getting the women out to vote.

Though we age still in the embryo, the women of Iowa have put into motion political streams of activity that will move forever.

MRS. N. C. MARSHALL, Chairman.

Des Moines, Iowa.

Pennsylvania.

The Pennsylvania Federation of Colored Women's Clubs took the initiative in the work of suffrage. Under the leadership of Mrs. Ruth Bennett and Mrs. S. W. Layten succeeded in registering and qualifying 90 per cent of the women of Pennsylvania. Mrs. Ruth Bennett was member of the state committee of the Republican Women's Committee of Pennsylvania, and Mrs. Layten, executive chairman of Philadelphia. Mrs. Daisy Lampkin of Pittsburgh succeeded in taking care of the entire state. The women of Pittsburgh endorsed Hon. Robert L. Vann, assistant city solicitor, for judge of the court of common pleas.

Alabama.

The women of Alabama have been successful in bringing to pass a reformatory for Negro boys. For many years this institution was maintained by the Federation of Colored Women's Clubs of the state. But, by continually making appeals to the state, through leading citizens, the reformatory is now maintained by the state of Alabama. There is an executive board of Colored women connected with the reformatory.

In some of the cities, Colored women are probation officers. They are doing real effective work. In Montgomery, Mrs. Lillian D. Dungee is doing much toward the protection and care of neglected and dependent children.

Oklahoma.

For this state we cannot say as much now as we hope to say in the future along the line of suffrage. However, we are striving to have each woman in the state a live wire; in so doing to put a stimulant in each community. We have been successful in organizing welfare clubs in various sections. We are urging each minister to allow space in his church for some representative of this work to organize clubs where such are not organized.

We heartily endorse the plan to keep the nation, state, district and city workers in touch during the year by distributing literature, as recommended.

The above are all of the reports from the various states thus far handed in.

Finance

Received from Union Mission Circles of Des Moines ..... $ [illegible]
Received from Corinthian Baptist Church of Des Moines ..... [illegible]

$[illegible]

Disbursed.

Postage ..... $ [illegible]
Printing and stationery ..... [illegible]
T. J. L. Jordan for African girl ..... 5[illegible]

$12[illegible]

Mrs. M. C. Marshall, Iowa, Chairman of the National Suffrage Department, reported she had secured twenty county chairmen and these county chairmen had appointed thirty city chairmen to line up our women for political development. Work in embryo, but all chairmen had reported something had been undertaken.

Mrs. R. L. Bennett, Pennsylvania, State Chairman, reported the Pennsylvania women had used their clubs to teach lessons in politics, and those lessons had prepared our women to some extent how to use the ballot. A Negro Republican League was organized to acquaint our women with the candidates for offices and all measures pertaining to political affairs. They had succeeded in electing a Colored woman to an office. Cannot do much toward electing officers, but can sometimes defeat candidates; gave a suggestive illustration.

Mrs. Bates, Kansas, said that she had used the literature sent her, and Kansas women were studying conditions and preparing to be active in politics.

Mrs. McDowell said that since Missouri women had been garnished the privilege to vote, they had elected a Colored judge in Missouri and another Colored man to an official position. They were coming in Missouri.

A motion prevailed that Mrs. Rush's report be adopted and she be appointed of Suffrage Department.

The Finance Committee took an offering amounting to $8.67.

Song, "Praise God, I'm Satisfied."

The meeting adjourned by repeating "Mizpah."

FRIDAY AFTERNOON—December 8th

Mrs. A. J. Abington, presiding.

Devotions led by Mrs. N. C. Marshall, Iowa.

Song, "He Leadeth Me."

Scripture reading, Matthew 10:7-11. Commented on Bible reading.

Song, "Stand Up for Jesus."

Sentence prayers offered by several.

Song, "I'm Going to Tell the World About This."

Minutes of morning session were read. Upon motion, the minutes were adopted.

Mrs. Abington introduced Mr. James Bailey, a native African, who desired to return to his homeland. He said that he was brought to this country by Missionary Pearce in 1916. He went to a school in Virginia, was helped by students, was baptized by Rev. Goodell. His mother had written him to come home, and he desired to return and help her with her coffee farm. Sisters were asked to help the young man.

Music, "Jesus Savior, Pilot Me." Mrs. Young led song, also performed at piano.

Foreign Mission Period.

President expressed regret that so much interest prevailed over the election in the general meeting, that so many of our women were absent; hence the responsibility of those present was greater.

Miss Harris, our returned missionary, was presented.

Address. "Glimpses of the Field: Its Needs—How We Can Best Meet Them." Miss Harris said that she had worked in Liberia, the Black Republic, since she had left us two and a half years ago. Her first impression when she landed there on Sunday afternoon in December and saw the people coming from their churches that it was a mistake to send missionaries there. She soon found out that not only one or two, but great numbers were needed. A cordial welcome was extended her by Miss Delaney, with an infant in her arms, whom she had taken to rear, as its mother was dead. Miss Harris said her first work was gathering up all the children she could get, clothe them (as all children go naked and live in mud huts) and prepare them for Sunday school. Her first charge was seventeen war children, all of whom were clothed and prepared for Sunday school. A ten-days' prayer meeting resulted in the conversion of ten children, who had come to the mission not knowing how to speak one word of English. She went from Soni to Royeysville and began to establish the Burrough's Industrial Mission, purchased 80 acres of land and erected a building. Paganism has a great hold on the natives. Her going to Royeysville was timely—to induce the people to leave paganism and accept Christianity. Women are not their own in Africa, but are sold to men for wives so the more wives men have, the wealthier they are. Women do the work, cultivate the farms, and all men of the chieftain class do not work. She said the hope of Africa's salvation was to get the children, even the babies, before they knew the customs of their people. Liberia needs beter roads, beter means of transportation, mechanics, nurses, men and women of all vocations, more schools The transcending need is love, cleansing and refreshing. Can you let your brothers across the sea die, ere you reach them and supply their needs?

Solo, "Hark, the Voice of Jesus Calling," Mrs. Horace O'Neal, Alabama, very effectively rendered. As an encore, she sang "The Man of Galilee," even more sweetly sung than the first selection.

Mrs. Givens, Kentucky, was presented by Vice President McDowell and made an address. Mrs. Givens said that she went to Africa to learn the truth. The young man, the native African, spoke the truth as an Ameircan Liberian. Miss Harris spoke the truth as to the native African. The American Liberian thinks himself superior to the natives. The American Liberian does not work

at all, but has natives to work for him. Transportation is very diffi. raoh. Men are virtuous—no danger from them as to their relation When the native gets tired, he will put you down just anywhere. Said that she was carried four weeks by natives; other times went in canoes. Her guide killed a monkey, which provided a nice meal for the natives. Liberia, a most beautiful place, abounds in fruits and flowers. No one should be sent to Africa unless physically and morally strong. The native children are not properly cared for by American Liberians. Mrs. Givens spoke of a native baby that was given to Miss Harris to be trained and cared for. She spoke of her companions 500 miles back in the interior. The chiefs in the interior are brilliant. The Vie tribe traces its history back to Pharaoh. Men are virtuous—no danger from them as to their relation with women. Death to any man who insults a woman. The women are well developed, beautifully formed and industrious. Miss Delaney has done a great work and lives in the hearts of the people of that country, for which she labored. Miss Butler took up the work where Miss Delaney left off. Africa needs industrial schools Mrs. Givens said that she was in Philadelphia five weeks getting back money she had paid for passage on the ship that did not go She had a rough sea voyage of 28 days each going and returning. She stopped at Canary Islands, Madrid, Spain, and a few other points. A wonderful trip—great experiences! She told of her visit to the first World's Alliance, and asked that she be delegated by the Woman's Convention to attend the Sweden World's Alliance.

Mrs. E. E. Whitfield made a motion that we endorse Mrs. Givens to go to the World's Alliance.

Amendment by Mrs. McDowell that Mrs. E. E. Whitfield be also endorsed as a delegate. The motion was carried as amended.

President Layten commented on the address of Mrs. Givens.

In response, Mrs. Givens told of the governmental welcome of Liberia, prepared for President Layten and the courtesy extended her as our representative. Miss Burroughs was asked to take an offering for Foreign Missions. Miss Burroughs spoke of the excellence of Miss Harris' work and proceeded to raise an offering. Amount collected, $75.27.

Meeting closed with solo by a dear young girl, Miss Lillie Griffin, Missouri, "It Pays to Serve Jesus," very sweetly rendered.

A presentation of a gold bracelet, from Missouri delegation, made by Mrs. McDowell, was given President Layten. Appropriate thanks were expressed by the President.

Adjourned by repeating "Mizpeh."

Mrs. C. K. Roberson was introduced.

FRIDAY—Evening Session—December 8th

Devotional services, "How to Gain Spiritual Power," led by Mrs. M. H. Flowers, Tennessee.

Song, "Nearer, My God, to Thee."

Prayer, by Sister V. W. Broughton.

Song, "Higher Ground."

Subject discussed by Sister Flowers. Truly a deep subject. "Means of Gaining Spiritual Power"—(1) By studying the Word, the bread of eternal life; as we need bread for growth of the body, we need the bread of life to grow in spiritual power. (2) Then

by prayer, the very key of heaven. (3) By service, as faith without works is dead. These three points were emphasized by Sister Flowers.

Others testified. V. W. Broughton stressed the power of Bible study. Sister Gadsden, Georgia, stressed power of service. Sister S. J. Patterson, Missouri, prayed for power. Miss Irene Ritter emphasized the need of prayer to gain spiritual power.

Songs, "Steal Away to Jesus"; "I Know a Great Savior"; "It Pays to Serve Jesus," by Mrs. Marie Berry.

Remarks by Sister Flowers.

Prayer by Mrs. C. R. McDowell.

Song, "Draw Me Nearer."

President Layten closed this service by commenting on the great power of prayer as a means of gaining spirituul power.

According to promise, Mrs. M. Tillman, our President's daughter, gave us an illustrative lecture on "The Nutritious Value of Milk." The pictures thrown on the screen were very instructive and helpful, as Mrs. Tillman explained each picture presented.

A motion to extend Mrs. Tillman a standing vote of thanks as a weak testimonial of our appreciation. Carried.

Song, "Brighten the Corner Where You Are."

Address, "Good Effects of Negro Migration," Mrs. E. Holland, Rhode Island, President New England Convention. She said that she was delighted with the pictures Mrs. Tillman had presented. We had all migrated, beginning back with Abraham. We all came from Virginia. The good effects are more numerous than the evil from our people migrating to the North. They have better homes, better opportunities to educate their children and better wages given for services. Many had been encouraged to learn through study classes and night schools. These emigrants have been helpful in building up the Antilynch Crusaders' Movement. One group brought their pastor and deacons, have established a church and gradually developed it, until they are ready to engage in every uplifting movement. The emigrants had been helped greatly by our missionary women as to the use of the ballot and the training of their children, and their housing conditions and dress. The New England women had decided to do more missionary work and to cooperate with our Convention to take the world for Jesus. President Layten added other things as a result of Negroes migrating North.

Address, "Evils of Race Prejudice: Agencies and Means for Reducing It," Mrs. Leota Caston, Missouri. She was introdlced by Vice President McDowell, Missouri. Mrs. Caston said that she regarded it a great honor to be in this presence. Although nearly three decades ago this government declared the Negro a free man, his way had been hindered and hampered by many obstructions. Prejudice is like a diseased eye—it sees double. The root of race prejudice is the dislike of those not of the same race. Justice and fair play will do much to decrease race perjudice. The inconsistent evils practiced in America as a result of race prejudice were stated. Differences in all public institutions are made as a result of race prejudice. War has brought us face to face with the policies of the United States toward foreign peoples. The tiger came to the United States to see conditions as they are. What will his verdict be? The acts of our government tend toward oppressing

the darker races of the earth. Quoted an editorials as proof of last statement. So much ado about black troops on the Rhine was evidence of hostile attitude of this country toward our race. Notwithstanding the constitution provides liberty, life and pursuit of happiness to all its citizens, still they are yet withheld from Negroes through race prejudice. We can work out our own salvation by encouraging every uplifting movement. For good of all men, observe the Golden Rule; be true to ourselves, ever upward and onward, with our hands in God's hand, we shall eventually prevail.

Song, "Just Think of His Goodness to Me!" Mrs. Young, and Mrs. E. Arlington Wilson, pianist.

Address, "Of One Blood, God Made All Men to Dwell upon the Face of the Earth," Mrs. Wilkerson, Nebraska. She said that the world was unwilling to accept the doctrine of the Fatherhood of God and the Brotherhood of Man. This has caused hatred to fill the earth. Eeven Peter had race prejudice. God showed him at Cornelius' home that all men were equal. God has no respect of persons. Fireside teaching is the most lasting. The home is the chief place for determining character. Home is the bulwark of society. As a man thinketh, so is he. Race prejudice does not grow alike in all countries. It grows according to the careful attention given it in various sections. Its fruits are hatred, segregation, lynching, Jim-Crowism, mob violence, Ku Klux Clans. Race prejudice is demoralzing, destructive, inhuman, barbarous, Christless; it makes me neowards. It has its victims in high places, bribes the lawmakers and dictates the policy of the government. Let us not despair, for God is not mocked; whatsoever a man soweth, that shall he also reap.

Rev. Wilkerson arose and complimented his wife, who made the above eloquent address.

Our Field Secretary, Mrs. E. E. Whitfield, was presented, whose subject was "Some Things the Negro Must Do for Himself."

Read the following outline of this inspiring address, presented with so much power and effectiveness:

A Talk on the Race Problem.

There has not been in all the world a more heart-rending condition than that into which we were dragged by slavery.

The fruits of slavery that have clung to us through two generations are dirt, noisiness and ignorance.

We were brought from Africa to America as slaves, and held as slaves about 245 years.

We were not alowed to receive education. Speaking of slaves, it was said: "God is just and His justice cannot sleep forever."

We were emancipated, four and one-half millions in number.

We have had only sixty years in which to climb out of darkness.

Just think of the road we have had to travel—despised and rejected while trying to climb! We were pushed back, but thanks to the Lord, we had a few friends along the road, who gave us their hands and helped us climb. We are here to-day singing, "Praise God, from Whom All Blessings Flow!"

Working on our problems, let us consider the "leaks that keep us unfit. The worry leaks, the fear leaks, the anxiety leaks, the dissipation leaks, the hot temper leaks, the leaks from sleeplessness and lack of system, the jealousy leaks, are all draining away

our precious power and reducing our mental and physical fitness for the important tasks of life."

Forget the old day, when man seemed to have his hand lifted to smite his brother, and his pen and tongue dedicated to his destruction.

The hour has come. God is calling. Love is awakening. The cry is, "The World for Christ."

Are you in line on God's battlefield?

What are you doing to help save the people?

Getting together will help solve the problem. Carefully train, watch-word; efficiency, brain, beauty; mind filled with valuable things. This will begin forming the character of the child before it comes into the world. The oppression has always made bad people. The thing we need most is education.

Let us rise to our opportunity.

The need of reaching the rural-born women, with the progressive ideas. The rural-born woman needs extension, schooling.

To teach these women the progressive ideas is a very difficult task.

Some prepared, must go and live in the rural districts with these women, and teach them the uplife, home ideas.

If we can get the women in the homes headed up, teamed up and lined up, they will take care of the most important part of the race conditions.

The home is the foundation of every woman's life.

Mothers need to improve themselves mentally, morally and physically for the good of their children.

We have more than our share of feeble people and feeble-minded people.

God will call the murder roll some day, and the murderers will have to come out from their hiding places. Not only the highwayman will have to come out, but the infantile murderess. When God calls the murder roll, she will have to come out from her hiding. It is better to lose her standing in the community and be saved in the kingdom of God.

School for parents as aid for children; parents to learn just what a school is and the general aims of education.

Good citizens are at school—regular, punctual, neat, orderly, studious, obedient, honest, courteous, helpful, and loyal.

Parents are getting too many working papers for their children, taking them out of school to help make a living.

Parents must learn to patch, darn, make old clothes over and eat less; learn how to make a little food go a long way, letting their children stay in school, working hard trying to learn trades and professions.

Children need education to help them make a living and a life.

Mothers are putting too much fine clothes on their daughters. Much of this is done at the expense of education. They leave school and go to work to buy fine clothes. Why? Because mother started the fine clothes wearing when they were little, and now they are high-school age and are dropping out of school to work to buy finery.

Sad, sad! We have more than our share of these girls that are lost.

Race Problem.

We need more social workers to reinforce those we have.

The hour has come. God is calling for young men and young women to volunteer as soldiers, willing to help save the poor, unfortunate people.

Many boys and girls would make bright and shining lights if they had some one to show them the right way.

Let us pray that God may send us more laborers.

Struggle on, my Race;
Climb the hill out of darkness; win your cause.
The way is obscure, but keep your eyes on Jesus; let Him lead you.
He will fight your battle; He will conquer your enemies; He will give you the victory.

When all of my labors and troubles are over
And I am safe on that beautiful shore,
Just to be near the dear Lord I adore!
Will through the ages be glory for me.

A standing vote of thanks was tendered Mrs. Whitfield.

Brother Wm. H. Butler and Mrs. Caston raised the collection. Amount, $9.21.

Song, "Praise God, I'm Satisfied."

Visitors were introduced.

Mr. George Haynes, author of "Trend of the Races," spoke of his work as Commissioner of the Federal Council of Churches. He is doing a great work to advance righteousness.

Mrs. E. D. Veal, Kansas, was introduced.

Benediction pronounced by Rev. Wilkerson, Nebraska.

SATURDAY—Morning Session—December 9th

Devotions by Mrs. Pitts, Alabama.

Songs, "I'm Going to Trust in the Lord" and "Draw Me Nearer."

Prayer by Sister Clark, Illinois.

Song, "My Faith Looks Up to Thee."

Subject, "Sins of Words." (Matthew 5:33-37.)

Scripture read by Sister Pitts. She commented upon the subject and gave a suggestive illustration of neglected opportunities.

Sister Griffin, Nebraska, added her testimony. She related an impresive story and urged us to think before we speak.

Song, "I Need Thee Every Hour."

Prayer.

Sister Preston, Michigan, said, when in touch with God, we'll only speak kind, lovely words.

Mrs. C. R. McDowell told a story. "A father drove a nail in a post whenever his son said a bad word, and drew out a nail for every good word; and when all the nails were drawn out, the son wept, for the holes were there." By request, Mrs. McDowell led a song, "I Know the Lord," and Sister Preston performed at the piano. A beautiful picture, to see an aged woman so active and zealous in kingdom work.

Mrs. Marshall, Iowa, testified to the power of words.

Mrs. Trimble, Alabama, also testified and urged us to be careful of our words.

Sister Clark, Illinois, gave an illustration, "Sowing Seed," assuring us we would reap what we sowed, in words as well as seed.

Song, "My Soul, Be on Thy Guard."

Closing remarks by Sister Pitts, Alabama.

President Layten emphasized the thought brought out in this lesson.

The minutes were read, and, upon motion, the same were adopted.

Sister Jones, Texas, testified. Righteousness exalts a nation. When we conform ourselves to righteousness, as Jesus commands us, we will be careful of our words.

Song, "Jesus Is All the World to Me."

President Layten presented Mrs. S. B. Butler, Indiana.

Address. "What a Study Class in Every Church Will Do for the Women."

We are living in an age that requires preparedness for every walk of life. Mrs. Butler referred to the many changes in the material world at this time. The same was being made in Church life. This is an age of unrest and the best preparation was necessary to meet the demands of this age. Study classes improve our women in every way. Paul's injunction to Timothy quoted. Study classes increase enthusiasm and knowledge, remove hindrances, timidity, sensitiveness and concentrate our energies. Much energy wasted, because not rightly applied. Told an effective story about a barber. Study classes increase our power for service, enlarge our vision. Where there is no vision, the people perish. Study classes will enable us to have beter homes, will give us better churches. Wisdom is a great defense. The effect of study classes will be felt in all the work of our Convention.

Mrs. Preston, Michigan, gave a few words on "Temperance." The World's W. C. T. U. recently met in Philadelphia. There were forty countries represented. She was disappointed that so few of our women were present in the Philadelphia meeting. Asked that we increase our interest in W. C. T. U. work and urged that we wear the white ribbon. She gave important statistics. Closed with song, "Work for Enforcement—Where You Are." Compliments were extended Mesdames Butler and Preston.

President Layten introduced Mrs. N. C. Marshall, Iowa. Mrs. Marshall stated that she did not know she was on the program until she appeared on the ground. Hence she could say only a few words on the subject. "The Most Effective Way of Using the Study Book." (1) By prayer; (2) by groups or classes, meeting weekly and studying, thus awaken interest. Jesus established his kingdom by beginning with a few, so we should not despise the day of small things, but have our study classes, however small the number. One of the best study books is "The Vanguard Trend of the Races." God offers greatness to man, but man must qualify through study to give such service as will be worthy the vocation to which God calls him.

Address. "The Value of Music," Mrs. Craig, Georgia. Music brings a message. Societies are using Miss Burrough's Topic Cards. They give information as to the kinds of songs to be sung for different occasions. Her society had different committees to arrange the work monthly. The Committee on Music would select suitable music, thereby adding life and interest to the meeting. Songs

suitable for Foreign Missions, "Over the Ocean Wave;" for Home Missions, "Rescue the Perishing;" for consecration, "I Am Thine" etc. The director should study her music. Mrs. Craig said further they had the model mission meeting in her district and it was very helpful to the sisters. We should study our songs, for the power it gives us to cheer others, for our joy and the pure and lovely thoughts they bring to us.

Address, "Value of Vacation Bible Schools to Our Children," Mrs. Watson, Illinois.

Vacation School a new feature in our Church Work. First, plan is to qualify the children for service. The workers all give free service; they have special study throughout the year, so are ready to teach in the Vacation School. Children are anxious to attend; one successful session is enough advertisement for future sessions. Bible story telling and music stressed in the school; also calisthenics. School not intended for hard mental work, but more for recreation in work, application and play. Mrs. Watson said that she enjoyed the work and recommended the Bible Vacation School as one of the best ways to spend five weeks in constructive work for the Master's cause. The study of the Bible, music, craft work and calisthenics largely constitute the course for the Vacation School.

Solo, "I Know a Great Saviour," Miss Douglass, Massachusetts. Mrs. McKinney, accompanist. Very effectively rendered.

Mrs. Maxwell, Illinois, presented a beautiful red silk girdle, as a sample of some of the craft work done in the Vacation School.

Solo, "He Lifted Me," sweetly sung by Mrs. Young.

President presented Mrs. C. H. Parrish to make her report as Chairman of "Child Welfare Committee." Mrs. Parrish named her committee and explained why we could not have the demonstration at this hour. She then read the following address, as prepared for California meeting.

REPORT OF COMMITTEE ON CHILD WELFARE.

Mary V. Parrish, Chairman.

Child welfare may be defined as the synthesis of those modern movements in social reform which relate to child problems. Today the child problems are the greatest problems of our time, and conservation of the child has taken foremost place. There is a wide campaign for the prevention of infant mortality ramified into movements for pure milk and the protection and education of motherhood.

In every part of this country—in fact throughout the civilized world—the baby is recognized as one of the most valuable national assets. A sense of obligation to the child, as the citizen of the future, is awakening. In response to it, preventive undertakings are springing up on every hand, which aim not only to keep the baby alive, but to improve his chance to grow to healthy maturity. Realizing that the problem is too complex to be solved by one set of workers, physicians, nurses, social workers and others interested in the betterment of conditions, have joined in a concerted effort to put the gospel of prevention to practical everyday use. Remember, the child is the father of the man.

There are at present in the United States approximately 1,400,000 infants under twelve months of age. About one-fifth of this

number, or two hundred and eighty thousand, can be confidently expected to die in a year, as has been the experience of many years past. Total number of deaths from tuberculosis in the same period is estimated to be about one hundred and sixty thousand. The first two weeks averaging much the highest when one-third to one-half of the monthly total die. It is discovered that fully three-fourths of the deaths occurring under one year are due to prematurity, gastro-intestinal diseases and pulmonary disorders. The chief factors in prematurity are: First—Illness or bad habits of parents. Second—Overwork of the mother. Thousands of feeble little lives flicker out early in their career because of the poisonous effects of excessive alcohol upon the mother's tissues and upon the unborn child itself; a number of still or dead born babies is largely due to this cause.

This terrible immigration through death can be stopped. It is an awful monument to our inefficiency in the saving of the lives of our babies. The economic loss to the nation by these unnecessary deaths is approximately $3,000,000 a day, or $1,095,000,000 a year. In one year this would equal in cost the European war for very nearly six months.

Statistics also show that city life is in general inimical to child welfare, but the most significant fact is that child mortality is high wherever industrial life is made necessary for mother near childbirth or during infancy in city or in country. Hence a period of rest for the expectant mother, care both prenatal and after birth, proper food and cleanliness are most important items in reducing infant mortality. Breast feeding shows its superiority to artificial feeding of infants. In 67 communites the records of 18 years show a reduction in infant death rate from 11.60 per cent to 8.59 per cent as a result of establishment of infant welfare stations. When impossible to have children fed from breast of mother, the next result is certified cow's milk, where unusual care accompanies the cow from the stable to the baby. It requires intelligence and interest to keep properly prepared the bottles used by the baby. These conditions are hard to obtain in the poor homes of our city, but there must be no faltering on the part of social workers and Christians to remove these obstacles. This can be greatly aided by a more careful training of our girls for wives and mothers for the mortality of infants is largely due to ignorant mothers.

Further developments of the child depend upon his home life and home training. his home examples, his associates, his manner of life, etc., effect both his physical and mental character, the child has a right to a fair chance for life. If parents are delinquent in furnishing their children with this opportunity it is the clear duty of the state to interfere in behalf of the defrauded child. The duty of society is to care for the dependent and neglected child admits of no controversy. Such children are not responsible for their misfortune and State and society are pledged to grant them opportunities for a useful life. A further field in child welfare is differentiated as **somatic hygiene**. This is grouped into movements for school medical inspection, free medical treatment, school nurses, dental clinics, free baths, school lunches, open air schools, pre-vocational schools, sex hygiene, the anti-tuberculosis movement, the hygiene of the home, care and prevention for blind, deaf and crippled children. Another phase or group for the movement of child welfare is in mental hygiene, dealing with neuropathic, epileptic, backward and mentally defective children. Nothing so militates against

the future of the child as the absence of a healthy body. Without health, education and training are almost impossible and the physical and mental faculties are almost impaired. Defective heredity is annually responsible for a large number of children who are condemned to life-long handicaps such as idiocy and imbecility, a predisposition to criminality or certain forms of constitution diseases. Hence, organizations and institutions are being provided throughout the country for the welfare of such children.

Still another movement provides for neglected, destitute and dependent children through placing out in well ordered homes and institutions where they are cared for until twenty-one years of age. There are about thirty-two such institutions for this class of children in the United States. Here they are given training and every advantage where they may become useful men and women. So long as children are huddled together in filthy homes and unsanitary surroundings they will be lacking in home pride and the fundamental principles of character building.

The principles and methods of child welfare center about the fundamental fact that the interest of the child is paramount. The importance of home as an institution surmounts the value of a child, but the children of any particular home are to be preferred to the continuation of that home if that home is lacking in morals and those things which are for the child's good.

Earnest efforts are being put forth to rehabilitate the home—to restore it to its former rank and responsibility. Family life cannot endure where there are shiftlessness, indifference, loose habits and a lack of love for Christ and His word. In rehabilitation work, therefore, the principles of thrift, honesty, truth, virtue, religion must be carefully urged and observed and everything possible should be done to strengthen the moral qualities of our families.

You cannot help the child when you impair the home. It is his natural habitation—an institution older than man—set up and ordained by God from the beginning.

There is much that could be discussed about the unmarried mother and her child, of which we see and know so much in our own communities.

Heretofore the father has been allowed to go his way, leaving the whole burden on the shoulders of his victim—this is fast changing. In some states he is made to support his child, and that the child and mother wear his name. The word illegitimate is being abandoned. A well known physician, in discussing this question, says: "There is no such thing as an illegitimate child. One child is just as legitimate as another. They came into the world in identically the same way, under the same physical and spiritual laws. In all matters of record, instead of calling the child illegitimate when the father is not known, the word 'anon' should be used. A child may be anonymous, but not illegitimate."

A Social Aspect of the Unmarried Mother.—The majority of unmarried mothers are not prostitutes, though separation from their children may lead them on. Proper support may stabilize them into homemakers. Uniform legislation to protect the child and place responsibility on the father, with study of the personality of the mother, may produce better citizens in them all.—Alice D. Menken.

The evils of child labor have resulted in a wide national preventive movement. Many states are passing laws prohibiting child labor

until the age of 18 is reached, then they must be passed a certain grade and well up in its work.

In 1905, at the suggestion of Miss Lillian D. Wald, a bill was prepared providing for a Federal Children's Bureau in Washington, D. C. Its object was to investigate and report upon all matters pertaining to the welfare of children and child life, to investigate questions of infant mortality, birth rate, physical degeneracy, orphanage, juvenile delinquency, juvenile courts, desertions, illegitimacy, accidents and diseases of children's employment, legislation affecting children and such other facts as have bearing upon the health, efficiency, character and training of children. This bill, as important as it was, was not passed until 1912. President Taft signed it April 9th of said year, and Miss Julia C. Lathrop was the appointed director. Even before our National Government instituted such a bureau, several states caught the idea and effected the organization because they saw the need of it.

Protection of Mothers in America.—Death rate of mothers and infants: In the United States more than 23,000 women die yearly in childbed and one-quarter million children die during the first year of life. The new maternity bill: April 12, 1921, President Harding spoke before Congress in favor of the Sheppard-Towner Maternity Bill, thus assuring its passage. This bill provides for 1921,22 the sum of $1,480,000 for the protection of mothers and infants and $480,000 for each following year, of which $10,000 is to be received by each of the forty-eight states to promote the mother's protection, infant hygiene, and the study of these questions. Results of the protection of mother and child. How much can be attained by it is shown by the infant mortality statistics of New York for the last five years. Out of one thousand women in childbed, only two die now, as against five in former times; out of one thousand births there are only twelve still births, as compared with forty-five in former times; out of every one thousand infants only 10 (1 per cent) die during the first month of life, as compared with forty in former times.—Dr. John Mez.

The term delinquency includes not only deliberate acts which would be punishable if committed by adults, but also wayward tendencies of a serious character. Causes of delinquency come from bad housing conditions, lack of enforcement of sanitary laws, laxness in discipline, failure of compulsory education, wrong methods in many of our public schools, out of work problems, etc.

We might also name as cause bad parents and incomplete families. A recent report shows out of one hundred children committed for correction only thirty-six had both parents living together. Again, many children 14 and 15 years of age live away from home, many are allowed to loaf in the streets instead of being required to attend school, and in other families many relieve themselves of economic burden and leave them to drift and to succumb to temptation.

This is the cause of many young men and women coming from the country to the city—being ignorant of the pitfalls that await them, many young men yield to temptations that get them into trouble and girls are led astray. Also parents are less careful than formerly of their lives and conversations they hold before their children. Love and confidence between parent and child are almost things of the past.

Delinquency is increased in many well ordered families because they have abolished the altar of family prayer, Bible reading and church attendance. Pregnant of possibilities for the delinquent child are movements for school extension voiced by the social idea of the school, or in vocational education and guidance.

Play is one of the fundamental instincts of the child and has much to do with its future life. If there are any inherent rights of childhood the right to play must be considered one of them. It is certain that play promotes the physical and mental development of the child and is no mean factor in his social and moral elevation, consequently a new duty arises in child welfare—that of providing it with an ample field for the enjoyment of opportunity to play. Children deprived of this opportunity living in tenements, with no certain that play promotes the physical and mental development of gangs who pilfer, roam the streets, finally find their way into Juvenile Court or, if they escape to maturity, land in our jails or penitentiaries or often upon the gallows. Another means for decreasing delinquency is to instill a love of beauty in the children of the land by hanging good pictures in the schools, by illustrated lectures on architecture and sculpture, by encouraging the delight in flowers, giving away hundreds of packages of seeds, taking over waste places and letting the children turn them into gardens, and by competitive exhibitions and prizes. And yet another is a field as yet hardly entered upon—the arranging of pageants in which an entire township can take part, and which will not only be beautiful and harmonious expressions of artistic feeling, but will make history of the country alive and personal, and tend strongly to enhance the spirit of democracy and unity.

Delinquency is also lessened by the close relation and confidence of mother and daughter, father and son. There should be a freedom in the discussion of life and its problems in a helpful way. They should be protected from the results of ignorance which depends upon the mistaken ideas of parents to appreciate the problem; it is a child problem, because the instruction cannot be delayed until the young mind is blackened by the evil teaching of the vicious.

In Germany, especially, progress has been made by leading children through natural steps of plant life, animal and human facts of sex. American society for the promotion of social hygiene is now devising methods along this line of education, the child of today becomes the useful citizen of the adult department or delinquent of to-morrow. "An ounce of prevention is worth a pound of cure."

Infant Welfare Work in Europe.—The nations becoming concerned: Even before the World War civilized nations generally had come to realize that one of the best indexes to the future strength of the state was to be found in the record of births and deaths of its babies. Only recently have the nations abandoned the laissez-faire policy in regard to child welfare. It is no longer left to the individual family or voluntary agencies. For the belligerent nations this interest in infant welfare was intensified as they saw their supply of young men dwindling as the war continued. A change of program: A more positive policy has been adopted by all the nations in their attempts to solve the problem. They are as much or even more concerned with removing the causes of infant mortality and defective children as they are with saving those already born. The

mother: More attention is given to the education, care and support of the mother. The right of the child to be well born is best guaranteed by protecting the health of the mother. Methods: Centers are opened where expectant mothers may come for examination and advice. Home visiting and prenatal care of mothers is arranged for in other places. Special attention is being given to the training and compensation of midwives. Adequate lying-in accommodations are provided. Mothers are instructed in pre- and post-natal care of themselves and their babies. Some form of financial aid is provided where necessary, either in nourishing food or a pension. The child: Infant welfare centers are opened where the children can be brought regularly for examination, to be weighed, for wholesome food, or to be left with the day nursery in case the mother has to work.—Nettie McGill.

I Am the Baby.

"I am the Baby.

"I am the youngest institution in the world—and the oldest.

"The earth is my heritage when I come into being, and when I go I leave it to the next generation of babies.

"My mission is to leave the earth a better place than I found it.

"With my million little brothers and sisters I can do this, if the world does not impose too many handicaps.

"Now I need pure milk and free air and play.

"When I am a little older I shall need good schools in which to learn the lessons of life.

"I want to live, laugh, love, work, play.

"I want to hear good music, read good books, see beautiful pictures.

"I want to build houses and roads and railroads and cities.

"I want to walk in the woods, bathe in the waters, and play in the snow.

"I am yesterday, to-day and to-morrow.

"If you will make my way easy now, I will help you when I grow up.

"I am your hope—I AM THE BABY."

The address of Mrs. C. H. Parrish was full of helpful information and from the statistics and many facts given that every woman should know, showed that much time and thought were given to the preparation of the address. A motion to adopt the report, with thanks to Mrs. C. H. Parrish. Several members of the committee spoke to the report. Motion carried.

These printed reports were distributed. Realized from their sale, $10.77.

Mrs. S. F. Brown read the Report of Committee on Recommendations. (See report.) A motion that third recommendation be referred to Executive Board carried. A second reading called for. President suggested that if there was no objection that recommendations be adopted, when read. Discussion arose, relative to the merit system of appointing Finance and Enrollment Committees. A motion prevailed that the merit system apply to chairmen of above committees as well as to members; and their positions would not be permanent, as heretofore. A motion to adopt resolutions, as a whole, carried. Mrs. Dean, Illinois, inquired what was done about printing the Report of Committee on Vital Statistics, which was referred to Committee on Recommendations. Satisfactory answer

was given. Mrs. Bertha Broadus made motion, after prefacing it with an impressive talk concerning our Young People, the motion to reconsider action taken by Convention on the report of Committee on Recommendations. The motion not being parliamentary, was not presented, but President Layten said the matter, relative to Young People, would be taken up by Executive Board.

Mrs. Gordon was presented. She expressed herself pleased to be in our meeting. She believed in a thoughtful womanhood, pure and free and unable to be bought.

Finance Committe raised offering; amount, $10.15.

Song, "Praise God I'm Satisfied."

Benediction by Rev. Nash.

Saturday Afternoon Session—Dec. 9.

Devotions led by Mrs. Marshall.

Song, "Stand Up for Jesus."

Scripture Lesson was read by Mrs. Dean, Illinois: Matt. 5:1-4.

Helpful comments made by Mrs. Dean.

Prayer.

Song, "Just As I Am."

Remarks by Sister Marshall.

Song, "Let the Lower Lights Be Burning."

Sister Irene Ritter, Indiana, testified that God would reward us if we served unselfishly.

Songs: "Since Jesus Came Into My Heart," "Count On Me."

Mrs. C. H. Parrish presented Mrs. M. Tillman to give us a demonstration relative to the proper nutritious food for our children. This was a great privilege to us all. "How to Get the Health Subject to Children." Mrs. Tillman told a story of little David, all the time beautifully illustrating her story by suitable toy men and little David in a bed receiving their visits. First came one representing Sunlight, so necessary to health, then one representing Air, showing we must get plenty of pure air; another representing Soap and Water, as cleanliness is so necessary to health; then another bringing the right kind of Food, such as oatmeal, carrots, milk and fruits. Finally, one showed little David; he must take some rest. Sisters were highly pleased with this demonstrative lecture on laws of health.

Mr. Simpson, representing the Urban League, was presented. Mr. Simpson said that the exhibit on the walls was a compliment of the Urban League of St. Louis. The display was on the walls to help us in our study of Child Welfare. Our attention was called to the posters, every poster being an object lesson of different phases of child-life. The Urban League started seven years ago. It now has thirty-eight branches. It seeks to get better employment for our people, has a neighborhood department, helps to organize women's clubs, to study child welfare, works to improve Inter-Racial Relations. People migrating North and East should come in contact with the Urban League, who would be glad to help them in housing themselves and securing employment. Time prohibited Prof. Simpson from saying more, after deploring present conditions, relative to Liberian Loan and the Dyer Bill.

Committee on Foreign Missions reported. Upon motion, the report was adopted. (See report.)

Commitee on Home Misisons reported. Motion prevailed to adopt report. (See report.)

Finance Committee made partial report. A motion to adopt carried.

Treasurer made her report. Adopted by motion. (See report.)

Mesdames Bledsoe and Hill were called to take collection. Amount raised, $6.14. Mrs. Jenkins paid $5.00 pledged to Foreign Missions.

Visitors were introduced: Rev. B. S. Smith, Rev. Hart, Utah; Rev. Philpott, Pennsylvania; Rev. Martin, Illinois; Rev. Epps, New Jersey; Revs. Murrell and Moore, Tennessee. Rev. Hart of Utah complimented our decorum and our work in general, spoke of past conditions of the West, as to our denominational work, directed largely by white Baptists, and of the change that caused the Colored Baptists to now work under their own management. He gave us a cordial invitation to come West. Sister Morris, Florida, stated that Florida was doing well, and that she brought to this Convention $80.00 to pay a pledge on the standing debt.

Benediction, Rev. Philpott, Pennsylvania.

Saturday Evening Session—All Star Concert.

December 9th.

Invocation, Rev. Burdette.

Mistress of Ceremonies, Mrs. C. Mapp, Illinois.

well received.

Solo, "Saviour Breathe a Blessing," Mrs. Elizabeth Ware, Michigan, effectively rendered. Encore, "Telephone to Glory."

Madam C. C. Hawkins sang and played on the piano, an artist of great talent. By request she gave a second number, "Deep River."

Reading (Negro Dialect), "Good Banners." Miss Viola Jackson, Indiana. By request she also read Dunbar's "Malinda."

Solo, "Hear My Cry," Miss Irene Bryant, East St. Louis, Mo. Encore, "Bye and Bye," cheered to the echo.

Offering taken, $15.60. Program continued.

Solo, "Rock of Ages," Mrs. S. S. Winstead, Kansas. Encore, "I Shall Get Home Some Day," stirred our souls to happy response.

Reading, Madam Preston, Michigan. "Conversation Between Aunt Sybil and Master," concerning a Christian in the cellar and one on the housetop, where Aunt Sybil rests. A second number from Mrs. Preston by request.

(High Noon) heartily received.

Solo, "Robin, Robin, Sing Me a Song," Miss Lelia Alleh, Kansas. Encore, repeated her song.

By request, Mrs. Bryant sang, "I'm Going Through."

The All-Star Concert was a brilliant success.

Sunday Morning Session—Dec. 10.

A Model Sunday School was conducted by Mrs. Anderson, Atlanta, Ga.

11:00 o'clock service—Processional March of Choir uniformed and singing, "Onward, Christian Soldiers."

A Model Missionary Meeting by Mrs. Craig, Georgia.

Mrs. Craig named her committees. Secretary Broughton was chosen Financial Secretary; Mrs. Goins, Chairman Hospital Committee; Mrs. Harris, Georgia, chairman Temperance Committee; Mrs.

C. H Parrish, Chairman Social Welfare Committee; Mrs. S. F Brown, Chairman Foreign Missions. Other chairmen were named. Musical Directress led in song, "Rescue the Perishing."

Minutes of last meeting read.

Roll call for dues.

Bible Lesson from Topic Cards.

General Review of Lesson by some person selected.

Report of Committees made by Chairmen.

Mrs. Hill, Florida, urged that Temperance Committee report. Time was limited, so all the committees could not report.

Conductress presented Mrs. Geneva Young, who would sing for us, as she had such a sweet voice.

The Pledge was recited.

President Layten thanked Mrs. Craig for her demonstration of a Model Missionary Society.

Rev. Maxwell, pastor of First Baptist Church, was introduced. He read the Scripture Lesson, Ex. 20:1-17.

Prayer by Dr. Froud, Central America.

Music by Choir, "Let the Words of My Mouth Be Acceptable."

Lord's Prayer to music.

A number of distinguished ministers were invited forward by way of introducing them to Convention. President Layten then introduced Rev. S. E. J. Watson, Chicago, Ill., who would preach for us.

Dr. Watson's introductory complimentary to Woman. Woman was often spoken of as God's afterthought, but the afterthought was often the best thought; a good woman was God's best gift to man and a bad woman was the worst of God's creatures.

Text, Is. 24:18, "Who is this King of Glory?"

Jesus the Head of the Church. Holy Spirit, the Heart; the Bible, the Message; never grows old. "Risen Christ" key of brethren's Convention, and he came to give us the same line of thought. Job asked this question: Can a man, by searching, find out God? Can't understand Bible by mind, but through spirit. There's much we do not understand in works of nature; we don't understand the mechanism of the watch, but we know enough about it to tell time, hence we use it. Other suggestive illustrations given. Everything we look upon tells us of God. Wisdom fails to find Him; the professor of botany, through his science, can't find Him, neither the geologist, nor the astronomer. Man can't tell why the ox sweats from the nose and a dog sweats from his tongue, yet God is revealing Himself to babes. To find out a man's character, ask both enemies and friends, then add the two answers together and divide by two. Illustration: Flies seek sore places, likewise enemies. Witnessed called up to find out, "Who is this King of Glory?" Pharisees said He ate and drank with sinners. Judas on witness stand—"Who is this King of Glory?" I have betrayed innocent blood. The centurion called, "Surely this must be the Son of God." Devil called up, "Who is this King of Glory?" "Jesus, thou son of David." God's cause may go slowly, but finally will take the world for Christ. Friends called upon to testify. John the Baptist said, "Behold the Lamb of God." Peter—"Thou art the Christ, the Son of the Living God." Thomas—"My Lord and my God." Angels—"Lehold, I bring you good news and glad tidings." The Father testifies at His baptism and Transfiguration, "This is my beloved Son." One man testifies to raising widow's son; another of raising Lazarus; another of his healing all manner of diseases. After a few more such testimonies, Nicodemus said that he must see this man for himself, so he had an interview with Jesus, and becaue a true witness. Preacher like a huntsman's horn. Let Jesus speak through you; men will hear and come to Jesus. John told to write the last book and invite the whole world to come. Rev. 2:2-17. Jesus the greatest preacher, because His life the greatest. Have a life back of the message. The enemies who went to take Jesus said, "Never man spake like this man." Referred to Samuel's call, also to Paul's. Quotation, "I came to Jesus as I was, weary, worn and sad." Hearty amens resounded through the building. Jesus, the Mediator, between God and man. Our Friend and Elder Brother; hard places necessary to get rich experiences of Grace. Illustration, Jacob's ladder; he lying on hard ground, with stone for his pillow. Then Jesus' Sacrificial Death on the cross, **paying our debt** and reconciling man to God. "Who is this King of Glory?" Question fully answered, wonderfully impressive.

Song. "Take the Name of Jesus With You."

Duet by choir, "Preach the Gospel of Salvation, For It's Real."

Announcements made.

Offering taken, $41.26.

Mrs. Maxwell and daughter and a goodly number of ministers were introduced.

Benediction by Rev. Fishback.

Sunday Evening Service.

Report of Committee on Obituary, read by Mrs. Butler. A motion prevailed to adopt report. (See report.)

Mrs. E. A. Wilson, the Statistician, made her report. She gave names of meeting places. Eighteen states and District of Columbia and 38 delegates met in the first meeting. Officers of first meeting and delegates were named. Amount of money raised, $15.00. Motto, "Women, Arise; He Called for Thee." Tangible results had been obtained. Womanhood uplifted. First foreign students were Mary Buchanan and Delia Rudolph. National Training School had been established and was an ideal school. She referred to deaths of Dr. Morris and Miss Delaney. By motion, the report was adopted.

Services were opened by choir singing, "Onward Christian Soldiers."

Pastor Maxwell read Heb. 10:22-30.

Prayer, Rev. Vanlou, Kansas.

The choir chanted "Lord's Prayer."

President Layten kindly introduced Rev. A. W. Ross, pastor of Calvary Baptist Church, Coffeeville, Kan., as preacher of evening service.

Preacher expressed himself pleased to have the privilege of preaching to the Woman's Convention. Text, Heb. 10:25. Subject, "The Church and the Reason for Its Maintenance." Church defined. Church building a spiritual power house. Church the only institution that insists on soul culture. Spiritual powers highest and best in man. Disasters force all men to call upon God. People of Tulso, our God. People live in the cellars of their lives, if not moral and spiritual. This an age of soul suicide. What profit is there to gain the whole world and lose the soul? Business, worldly pleasures and desire for food and clothing crowd out spiritual thoughts. We

should go to church, because it's the place of worship and God commands us to assemble together in heavenly places. Moses took off his shoes at God's command. David preferred to be a doorkeeper in God's house than to dwell in the tents of wickedness. Association of kindred minds helpful. Hence, assembling in church for the worship of God exceedingly helpful. The church has put life into all works of charity; mission of the church demands the attention of all men to enable them to recognize the Ratherhood of God and the brotherhood of man. Jesus taught men that greatness came from service. He Himself was among us as a servant. Goodwill to all men, manifest in helpfulness, the work of the church. Secular education cannot save men; voting women cannot save them; socialism nor reforms can save them. The church, the only institution that can save them, through the Gospel of Jesus Christ, which is the power of God unto salvation to all who believe it. Let us, therefore, not neglect the regular services of the church, but rather support it and magnify it as the visible kingdom of God on the earth. A very timely sermon to call the attention of the people to the great importance of supporting the church.

Solo, "I'm Going Through," Prof. Nix.

Remarks by Pastor Maxwell, expressing his pleasure to have us there. He made a few announcements and called for the regular church offering.

Prayer by Rev. Butler.

Offering taken to Convention, $16.80.

Choir sang, "O For a Thousand Tongues to Sing."

President L. K. Williams and Secretary Hudson came in amidst glorious aplause and clapping of hands. They were presented to the Convention. President Williams greeted us, was glad to be with us at this hour and would say to us what he had not said to the brethren. He never undertook anything without asking God. He had depended upon God every step of the way. He had been asked by brethren to stand for the President of the National Baptist Convention. He talked to God one whole night before answering his brethren; then still halted until his church gave its consent. He was conscious, when he came to St. Louis, that what happened would happen. He was our friend. He did not have to be President of the Convention to be interested in us, and was ready now to help us further the great work we had in hand. President Layten presented Secretary Hudson, who had escorted President Williams to the Convention. Secretary Hudson stated that President Williams had made the speech, he had only accompanied the President, to whom he had pledged his friendship and faithful services, as he had given to Dr. Morris. He realized that he was inferior to the President and he stood ready to obey him. He said he would not refer to the minutes, as President Layten had advised him not to tell how much we owed.

Mrs. E. T. Dean, Illinois, read the Temperance Report. Upon motion the report was adopted. (See report.)

Secretary East of Foreign Mission Board was introduced. He said that we had been of great help to him and he wished to thank us. The cause of Foreign Missions was in dire need, and he was endeavoring to give us information that would encourage us to continue our efforts to meet the responsibilities. He urged us to read "The Mission Herald" and keep informed about the work. Most workers' salaries were paid up to date. He plead that we do more

for Foreign Missions. Rev. Proud, returned missionary from Central America, made an excellent report of his work. Spoke of our first meeting after the organization in Richmond, Va., which was held in the church that he pastored in Cincinnati, O. He was pleased to note our great progress and also the fact that God had preserved the lives of so many of our officers.

Song, "He Included Me."

Collection for Dr. Proud, $6.04.

Officers were installed by Rev. Butler. A purse was presented Secretary Broughton by Mrs. Emma Gaines of Kansas. Hearty thanks extended to Sister Gaines and all the contributors by Sister Broughton.

Choir sang, "Promise to Meet Me There."

The Convention sang, "Blest Be the Tie," and took the parting hand.

Thus closed the session of 1922.

Benediction by Pastor Maxwell.

End of the Journal.

THE EXECUTIVE BOARD MEETING.

Meeting opened with prayer.

Minutes of last year's board meeting were read. President asked sisters to speak of the work done in the June Executive Board meeting. They said that a suggestion was made in that meeting, that states send their Executive Board members to the June meeting; also that a program be given the public during our visit to help defray expenses.

A motion prevailed that the President of District of Columbia confer with the Corresponding Secretary and arrange for such a program.

The matter of Miss Burrough's salary was considered (the indebtedness being about $4,000.00). Sisters were given a clear understanding as to our indebtedness to Corresponding Secretary and School President by Treasurer Parrish. Vice-President Strickland spoke on this subject; was sorry the discussion came up, as it appeared we were making little progress. She had put forth great effort to raise the $6,000.00 and said that she was willing to work again and help pay off the debt. Vice-President Strickland said that she had a statement to make, as she had charge of collecting the money. Mrs. S. F. Brown said that Georgia would pay for an official badge for Vice-President Strickland.

Enrollment Committee reported as follows:

State Conventions	27
District Conventions	35
Mission Circles	112
Children's Bands	4
Delegates	382
Annal Members	10
Number of Members	54,679

COMMITTEE—Mrs. Ruth L. Bennett, Chairman.
Mrs. Alice Tucker, Pennsylvania.
Mrs. A. C. Williams, Secretary.

Finance Committee reported as follows:

Total amount raised at Convention	$2,108.46
By Miss Burroughs	390.27
Turned over to Treasurer	$1,718.19

COMMITTEE—Mrs. L. J. McNorton, Chairman.
Mrs. A. C. Williams, Secretary.
Mrs. M. H. Flowers, Tennessee.

Chairman of Committee on Recommendations read the Indiana Resolution relative to organizing a Young Woman's Congress. A motion prevailed to receive the recommendation. Discussion arose. Sisters Hill, Brockway, Givens, Bennett, Parrish spoke to the resolution, pro and con; also Sisters S. F. Brown and Winstead of Indiana. The motion to adopt was presented. Lost. A motion prevailed to let the representation fee stand as it was and let state representatives encourage larger contributions. Suggestion made that a committee be apointed to revise constitution. President Layten asked that any changes or additions desired be given at this meeting.

The recommendation made last year as to Vice-Presidents was nsked to be added, as an amendment to Constitution. Vice-President Strickland gave plan to raise $4,000.00 due Miss Burroughs. Each state bring $150.00 next annual meeting. The following states pledged $150.00 each: Kentucky, Pennsylvania, District of Columbia, Texas, Alabama, Oklahoma, Missouri, Illinois, Georgia, Massachusetts, Indiana, Tennessee, Kansas, Mississippi, Nebraska and Arkanas. All Executive Board members were asked to contribute $2.00 each toward this debt. Mrs. Givens reminded the women to gather up their money to send President Layten to Sweden. A motion prevailed to pay all bills.

A motion to adjourn. Carried.

TREASURER'S REPORT—Chicago, 1921.

Total Receipts	$5,071.29	$5,071.29
Disbursements:		
Convention Expenses	$ 808.07	
To Miss Burroughs	733.50	
To Mrs. Whitfield for Laundry	202.82	
To Blind Boys	12.54	
To Mrs. Hayford	42.33	
To Preacher	4.67	
To Rev. Jordan	511.00	
To Miss Burroughs' Salary	2,200.00	
To Training School	425.00	$4,939.93
Balance in Treasury		$ 131.36

TREASURER'S REPORT—St. Louis, 1922.

Total Receipts	$1,876.98	$1,876.98
Disbursements:		
Convention Expenses	$. 574.10	
Miss Nannie H. Burroughs	727.50	
Rev. East (Foreign Missions)	300.00	
Mr. Hudson (Printing)	100.00	
Church (Rev. Maxwell)	75.00	
Mrs. Ella Harris	75.27	$1,851.87
Balance in Treasury		$ 26.11

REPORT OF TEMPERANCE COMMITTEE.

St. Louis, Mo., Dec. 7, 1922.

To the Woman's Convention, Auxiliary to the National Baptist Convention of America:

The Volstead Act, obliterating at one stroke the destructive forces of "King Alcohol" in our communities, was a blessing from God, sent at a time when men realized through its effects on soldiers in our American army, that to conquer, men must refrain from the use of all alcoholic drinks. Now that war is over and we do not see any impending danger, many are clamoring for the repeal of this law that has protected home life, saved propetry, prolonged life and built a standard for Ameircan civilization that has caused Europe to take notice and try to copy its pattern: A few days ago, a vote was taken to allow light wines and beers. Surprising to say, many of our Christian men and women voted for its return, and it was carried by a good margin. When the occasion comes, let us stand up for the home and vote against all forms of alcohol that will destroy our home life.

The cigarette is becoming king of the land to such an extent that women from Christian homes are resorting to its use. Let us present a solid phalanx against its use, for it destroys manhood and, to say the least, no woman of respectability should indulge in its use. In this enlightened age, no minister should indulge in smoking, and if he must, he should not in public places. The use of tobacco in all its forms is a habit and for any man or woman to so indulge is an acknowledgement that there is a lack of self control, so let us be strong men and women and conquer all our habits that are so detrimental.

Home distilleries are proving our most destructive enemies. In certain streets in some of our large cities we can smell the odor of this home brew. Many of our Christian homes have been turned into home brewing stations. A missionary's attention was called to a young licensed minister's home, where his wife indulged in making moonshine for sale, and her excuse was her husband's salary was not sufficient, so while he preached to better men's lives and save their souls, she dispensed poison to destroy both body and soul.

Recently, a man was brought into the courts of Chicago and the judge gave him his preference, to pay a $100.00 fine or drink a glass of his own moonshine, and he choes to pay the $100.00.

The campaign against intemperance started many years ago, led by Frances E. Willard. It was successful, so let us not despair, but let us "Learn to Labor and to Wait."

Respectfully submitted,

MRS. C. C. CULLARS, Chairman.
MRS. M. E. MAHARDY, Oklahoma.
MRS. M. E. YARBOUGH, Missouri.
MRS. MARY DIAL, Kansas.
MRS. L. A. WILSON, Kansas.
MRS. L. B. WARREN, Alabama.
MRS. SALLIE KENDRICK, Arkansas.
MRS. LULA E. JONES, Georgia.
MRS. ADDIE CLARK, Indiana.
MRS. J. P. HOLMES, Indiana.

HOME MISSIONS.

We, your Committee on Home Missions, submit the following report:

Whereas, the marching orders of the Church bid us go into all the world and teach all peoples all the things Christ has commanded; and

Whereas, we were told to begin at Jerusalem, thence throughout all Judea, then Samaria and on to the uttermost parts of the earth; since our denomination, for convenience, has divided the work as to place into **Home and Foreign Mission work**, and

Whereas, our Home Mission Work takes up all phases of Christian work in the United States, the base of our operations for the whole world,

We recommend, First, that we acquaint our constituency with this Home Mission Field, its works and workers, that more liberal support shall be given it through our various local and state organizations. We recommend that we read the literature used by Dr. Lovelace, Secretary of Home Mission Board; also the literature of Southern Baptist Convention (White), which cooperates with our Home Mission Board in support of our missionaries on the Home Field.

Secondly, that we express our appreciation for Woman's Baptist Home Mission Society, that has done and is doing so much through their missionaries to develop both the home and church life of our women.

Thirdly, that we continue to endorse and sustain the work of the Fireside School, founded by our beloved Sister Joanna P. Moore. Attend its biennial conferences, use "Hope" and other literature, selected for the special development of our young people.

Fourth, that we encourage Social Service Work, and establish community centers wherever possible for the higher development of our young people, and the help and encouragement of the aged.

Respectfully submitted,

COMMITTEE,

Mrs. M. E. Flynn, Mississippi.
Mrs. Nancy Harp, Alabama.
Miss Lula Mallayar, Kentucky.
Mrs. S. J. Flukes, Georgia.
Mrs. C. A. Williams, Georgia.
Mrs. Ada Dickerson, Indiana.
Mrs. Amanda Davis, Indiana.
Miss Alice P. Kelley, Indiana.
Mrs. Mary Flowers, Tennesse.
Mrs. Speights, Arkansas.
Mrs. H. D. Kemp, Kansas.
Mrs. M. J. Walker, Mississippi.
Mrs. M. Bledsoe, Illinois
Mrs. F. Morgan, Oklahoma.
Mrs. Katie Boggs, Missouri.
Mrs. Yokum, Missouri.

REPORT OF COMMITTEE ON OBITUARY.

Madam President, Officers and Members of the Woman's Convention, Auxiliary to the National Baptist Convention—Friends:
The Committe on Obituary submits the following report:

"Time is winging us away,
To our Eternal Home;
Life is but a Winter's Day—
A journey to the Tomb;

Youth and vigor soon will flee,
Blooming beauty lose its charms;
All that's Mortal, soon shall be
Enclosed in Death's cold arms."

One by one our co-laborers finish life's rugged course and then depart for that celestial realm where they will be at rest forevermore. We feel assured that God knows best, and yet our hearts have suffered pain because of those of our constituency who have answered the roll call. In this number were those full of youth and vigor, with great plans laid for future service for the Master. Others have run well for many years and shall be missed from the places they filled with such wonderful dignity and honor.

This year closed the last page in the life of our beloved President of the National Baptist Convention, Dr. Elias Camp Morris. Yet, he lives in the hearts of this great host who loved his leadership. "When the sun goes below the horizon he is not set. The heavens glow for a full hour after his departure, and when the life of a great and good man sets, the sky of this world is luminous long after his departure. When he goes, he leaves behind much of himself. Being dead, he speaks."—H. W. Beecher.

Dr. D. G. Fishback, who was so closely associated with our work, has gone from us.

Among our faithful women who have gone to sleep are Mrs. Delia R. Sisusa, Grand Bassa, Fortsville, Liberia; Miss Cleopatra McLean, Port LeMon, Costa Rica, a student of the Training School, and Miss E. B. Delaney, who sacrificed her life on the missionary altar that dark and benighted Africa might be redeemed. Many were her sufferings and tears in her mission of love, but now her work is ended and she has gone home. The noble work she has done will be as a monument to her memory.

We also pay a tribute to all who have gone from us, holding dear their memories of the faithful service. Deceased, Mrs. Anna Johnson, Mrs. Mary Clark, Missouri.

May these lives serve as an inspiration to all that we may seek to render full service unto Him, to whom all must give an account for our stewardship.

Whereas, it has pleased our Heavenly Father to gather unto Himself these who have labored with us, leaving saddened homes and friends,

Be it Resolved, That this Convention pray that the bereft may be comforted by leaning on the strong arms of Jesus and that we express to them our deepest sympathy.

The passing of the souls is a happy transition and as we bid farewell on this side of the stream, by faith we catch the glorious vision of that morning when that innumerable host of the redeemed shall rise from the East and West, North and South, yea from every section of the earth, at the first call of the trumpet, to meet Jesus and His host. Then shall we sing the triumphant song:

"O Precious Cross, O Glorious Crown,
O Resurrection Day,
Ye angels from the stars come down,
And bear my soul away!"

Respectfully submitted,

MRS. S. B. BUTLER, Indiana, Chairman.
MRS. A. L. BROWN, Georgia.
MRS. FISHER, Arkansas.
MRS. R. TURNER, Oklahoma.
MRS. MARY MASON, Missouri.
MRS. H. W. LACKEY, Missouri.

REPORT OF COMMITTEE ON RECOMMENDATIONS.

St. Louis, Mo., Dec. 9, 1922.

We, your Committee on Recommendations, submit the following report:

First, we endorse the recommendations that the President be sent to Sweden and that each state that pledged to help send her to Africa, who did not send their money, will send it to the Vice-President, Mrs. Strickland, on this trip to Sweden.

Second, we further recommend that all suggestions in hand now and further suggestions by the President and Miss Burroughs, be sent to the Board meeting in June. That the program for the pastors' wives be referred to the Board meeting in June. We also endorse that each member of the societies give one penny a week for Forign Missions, and that the chairman of the Foreign Missions Committee and National Treasurer, with our Statistician, confer on some plan at this meeting for collecting the pennies and report to Treasurer, from her to the Foreign Mission Board's chairman, that the Woman's National Convention will have credit.

Third, we also recommend from this meeting that resolutions be sent President Harding endorsing the memorial of the N. A. A. C. P., the reported bad treatment of soldiers in camps and that we cooperate with the N. A. A. C. P. in its work on this special matter—Dyer Antilynching Bill.

Fourth, we further endorse that the song, "Stand Up, Stand Up, For Jesus," be the Conventional song, given by Mrs. Whitfield. In Gospel Pearls, page 38.

Fifth, we heartily recommend that Mrs. Madelyn Layten Tillman, as a representative of the National Dairy Council. We have pledged our support to her work and will help to establish this particular work in every state in the Union.

Sixth, we further recommend that the Merit System, that the state sending up the largest amount of money bu August 15th, as to including the chairmen of the Finance and Enrollment Committees, be carried out as recommended by the corresponding secretary some years ago.

RESOLUTIONS.

"To the National Baptist Woman's Convention, Auxiliary to the National Baptist Convention of the U. S. A.:

(1) "Since we are living in a new day, an electric age, our resources are greater, our obligations increasing, and our posterity demanding renewed effort to meet the emergency and the cost of living extended, we are forced to sell that which should be given. We feel that the Commitee on Publication be so imbursed that tracts, pamphlets, etc., be given to sisters attending our Convention. Therefore, I recommend that the representation fees of states be raised at least one-half the present amount paid. I further recommend that each district in the states give some time at their annual meeting to the study and demonstration on food values for the benefit of our future generations, that they may be healthy, useful Christians."—Mrs. R. X. Arthur, Missouri.

(2) "Be it resolved, that each state bring its banner to the National Convention." Carried.—Mrs. McDowell, Missouri.

Respectfully submitted,

MRS. A. ABINGTON, Chairman, Missouri.
MRS. SARAH F. BROWN, Sec'y, Georgia.
MRS. SPEIGHTS, Arkansas.
MRS. R. S. PITTS, Alabama.
MRS. B. E. SCOTT, Texas.
MRS. F. V. TATE, Mississippi.
MRS. ESSIE TREMBLE, Alabama.
MRS. E. D. W. ISAACS, Tennessee.
MRS. A. D. GADSON, Georgia.
MRS. F. R. GIVENS, Kentucky.
MRS. A. A. COSEY, Mississippi.
MRS. I. F. BATES, Kansas.
MRS. HOLLAND.
MRS. S. C. SHANKS, Arkansas.
MRS. WILKERSON, Nebraska.
MRS. E. T. DEAN, Illinois.
MRS. A. M. SMYTH, Oklahoma.
MRS. EFFIE B. CHINN, Missouri.
MRS. LOUISE SPRINGER, Missouri.
MRS. ELLA PETERS, Indiana.
MRS. BERTHA BORDERS, Indiana.
MRS. JANIE P. HARDEN, Louisiana.

The Committee on Courtesy—Mrs. Lucy Hill, Mrs. Florence Jenkins and Mrs. Mattie Bledsoe.

I failed to get the reports of Foreign Mission and Educational Committees.

Respectfully,
(MRS.) V. W. BROUGHTON,
Recording Secretary.