

1880

1923

# **JOURNAL**

OF THE

**Forty-third Annual Session**

OF THE

# **National Baptist Convention**

HELD WITH THE

## **Baptist Churches**

**Los Angeles, California**

---

**September 5-10, 1923**

**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 Representative, Life and Annual.

(a) Representative—Any orthodox Missionary Baptist Church, Sunday School, Missionary Society, District and General Association, Sunday School Convention and B. Y. P. U. and State Convention may become annual members by paying Five 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

(3)

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, objective 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 Miss on 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-PRESIDENT

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 One Thousand Dollars (\$1,000.00), 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 23, 1896, and known as the Baptist Foreign Mission Convention, hitherto engaged in mission work on the west coast of Africa; the National Baptist Convention which has been doing mission work in the United States; the National Baptist Educational Convention charged with the educational interest of the Negro Baptists, that these organizations should unite into one organization for the purpose of putting into effect the 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. Any one who is a member of and in good standing in a regular Missionary Baptist Church and in harmony with the spirit, objects and purposes of this Convention may become an

annual member by payment of Two Dollars and Fifty Cents (\$2.50), provided the delegation from the church where the Convention is being held does not exceed five.

## ARTICLE IV.—QUALIFICATIONS.

All the officers, agents, missionaries, the field and corresponding secretaries of the Convention and its Boards must be members in 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 the 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 Statisticians 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 CON-  
VENTION HAVE BEEN HELD FROM ITS ORGANIZATION  
IN 1850 TO THE PRESENT.

Yrs.	Cities	Presidents	Secretaries
1850	Montgomery, Ala.	Rev. W. H. McAlpine	Rev. J. M. Armistead
1851	Knoxville, Tenn.	Rev. W. H. McAlpine	Rev. J. M. Armistead
1852	Macon, Ga.	Rev. W. H. McAlpine	Rev. W. R. Pettiford
1853	Manchester, Va.	Rev. J. Q. A. Wilhite	Prof. J. E. Jones
1854	Meridian, Miss.	Rev. J. A. Foster	Rev. H. H. Mitchell
1855	New Orleans, La.	Rev. W. A. Brinkley	Rev. S. T. Clanton, B.D.
1856	St. Louis, Mo.	Rev. W. J. Simmons, D.D.	Rev. S. T. Clanton, B.D.
1857	Bloody, Ala.	Rev. W. J. Simmons, D.D.	Rev. S. T. Clanton, B.D.
1858	Nashville, Tenn.	Rev. W. J. Simmons, D.D.	Rev. J. L. Cohran
1859	Indianapolis, Ind.	Rev. W. J. Simmons, D.D.	Rev. J. L. Cohran
1860	Louisville, Ky.	Rev. W. J. Simmons, D.D.	Rev. J. L. Cohran
1861	Dallas, Texas	Rev. E. M. Brawley, D.D.	W. H. Steward
1862	Savannah, Ga.	Rev. M. Vann	W. H. Steward
1863	Washington, D. C.	Rev. M. Vann	W. H. Steward
1864	Montgomery, Ala.	Rev. E. C. Morris, D.D.	W. H. Steward
1865	Athens, Ga.	Rev. E. C. Morris, D.D.	W. H. Steward
1866	St. Louis, Mo.	Rev. E. C. Morris, D.D.	W. H. Steward
1867	Boston, Mass.	Rev. E. C. Morris, D.D.	W. H. Steward
1868	Kansas City, Mo.	Rev. E. C. Morris, D.D.	W. H. Steward
1869	Nashville, Tenn.	Rev. E. C. Morris, D.D.	Prof. W. L. Canaler
1870	Richmond, Va.	Rev. E. C. Morris, D.D.	Prof. W. L. Canaler
1871	Cincinnati, Ohio	Rev. E. C. Morris, D.D.	Prof. W. L. Canaler
1872	Birmingham, Ala.	Rev. E. C. Morris, D.D.	Prof. W. L. Canaler
1873	Philadelphia, Pa.	Rev. E. C. Morris, D.D.	Prof. W. L. Canaler
1874	Austin, Texas	Rev. E. C. Morris, D.D.	Prof. W. L. Canaler
1875	Chicago, Ill.	Rev. E. C. Morris, D.D.	Prof. W. L. Canaler
1876	Memphis, Tenn.	Rev. E. C. Morris, D.D.	Prof. W. L. Canaler
1877	Washington, D. C.	Rev. E. C. Morris, D.D.	Prof. W. L. Canaler
1878	Lexington, Ky.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1879	Columbus, Ohio	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1880	New Orleans, La.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1881	Pittsburgh, Pa.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1882	Houston, Texas	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1883	Nashville, Tenn.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1884	Philadelphia, Pa.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1885	Chicago, Ill.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1886	Savannah, Ga.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1887	Muskogee, Okla.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1888	St. Louis, Mo.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1889	Newark, N. J.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1890	Indianapolis, Ind.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1891	Chicago, Ill.	Rev. E. C. Morris, D.D.	Prof. R. B. Hudson
1892	St. Louis, Mo.	Rev. W. G. Parks, D.D.	Prof. R. B. Hudson
1893	Los Angeles, Cal.	Rev. L. K. Williams, 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 interests 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 denomination.

Having been solicited to write the Call by many whose names and endorsements are herewith affixed, the Call is hereby made by their advice and solicitations for said convention to meet at St. Louis, Mo., August 22, 1886, 10 o'clock a.m., in the First Baptist Church, and the pastor thereof is hereby requested to serve as a Committee of Arrangements, with power to select his associates.

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

WM. J. SIMMONS.

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

#### FOREIGN MISSION OR NATIONAL EDUCATIONAL CONVENTION

Yrs.	Cities	Presidents	Secretaries
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. B. 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. B. Griggs, D.D.	W. H. Steward

There was no convention of such national scope as the National Baptist Convention, 1886. The Foreign Mission Convention, however, having been organized in 1850, the National Baptist 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. Geo. W. Harris, Stockton.

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. Z. E. McGhee, Moosehead.  
 Rev. T. S. Edwards, Hattiesburg.      Rev. T. J. Davis, Meridian.

## 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. W. B. Reed, Madison.  
 Rev. G. E. Morris, D.D., Morris-      Mrs. S. Canover, Roselle.  
   town.      Second Baptist Church, Newark.  
 Rev. W. P. Lawrence, Orange.      Rev. J. B. Herben, D.D., Atlanta  
 Rev. John L. Love, Montclair.      City.  
 Rev. A. M. Harris, Jersey 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., Phila-      Rev. J. R. Bennett, D.D., Ches-  
   delphia.      ter.  
 Rev. D. D. Gibson, Philadelphia.      Rev. L. Cunningham, Ardmore.  
 Rev. C. Cunningham, Ardmore.

## TENNESSEE.

Rev. H. Allen Boyd, Nashville.      Rev. J. T. Martin, Jackson.  
 Prof. E. T. Brown, Nashville.      Rev. O. L. Hailey, D.D., Nash-  
 Rev. T. O. Fuller, D.D., Mem-      ville.  
   phis.      Rev. A. M. Townseed, D.D., Nash-  
   ville.

## TEXAS.

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

## VIRGINIA.

Rev. H. T. White, Clifton Forge.      Rev. W. H. Brown, D.D., Roa-  
 Mrs. A. Graham, Richmond.      noke.  
 Rev. W. J. Hackett, Covington.      Rev. A. A. Galvin, D.D., Dan-  
   ville.

## 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.

## STATE DIRECTORY.

## Alabama.

## STATE CONVENTION.

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

## SUNDAY SCHOOL STATE CONVENTION

Prof. J. H. Creed, President .... Gadsden  
 Secretary, Mrs. C. B. McQueen .... Birmingham  
 Wednesday before fourth Sunday in August.

## STATE B. Y. P. U. CONVENTION

President, Prof. J. L. Kilpatrick ..... Greensboro  
 Secretary, .....  
 Wednesday before fourth Sunday in August.  
 Official Organ, "Baptist Leader," Rev. R. N. Hall, D.D. ... Birmingham

## California

## SOUTHERN CALIFORNIA CONVENTION

President, Rev. R. N. Holt, D.D. .... Los Angeles  
 Secretary, Rev. S. P. Johnson ..... Los Angeles  
 August.

## SUNDAY SCHOOL CONVENTION

President, Mrs. Beatrice Johnson ..... Los Angeles  
 Secretary, Miss E. E. Hopkins ..... Riverside

## B. Y. P. U. CONVENTION

President, Prof. W. A. Payne ..... El Centro  
 Secretary, Mrs. C. J. Sweet ..... Pasadena  
 August.

## District of Columbia

## GENERAL CONVENTION

President, Rev. W. H. Jernigan, D.D. .... Washington  
 Secretary, Rev. Wm. G. Opey ..... Washington  
 Wednesday before fourth Sunday in October.

## SUNDAY SCHOOL CONVENTION

President, Rev. J. M. Moss ..... 1310 T. St., Washington  
 B. Y. P. U. CONVENTION  
 President, Rev. W. F. Turner ..... 107 P. St. N. W., Washington

## Florida

## STATE CONVENTION

President, Rev. W. C. Brown, D.D. .... Jacksonville  
 Secretary, Rev. H. R. McDonald ..... Fort Pierce  
 Wednesday before second Sunday in April.

## SUNDAY SCHOOL STATE CONVENTION

President, Rev. H. K. Hill ..... Orlando  
 Secretary, Mrs. M. L. Rigoli ..... Orlando  
 Thursday before second Sunday in August

## STATE B. Y. P. U. CONVENTION

President, Rev. Wm. Poe ..... Eustis  
 Secretary, Mrs. T. E. Knight ..... Jacksonville  
 Thursday before second Sunday in August  
 Official Organ, "Florida Baptist," Rev. W. C. Brown, D.D.,  
 Editor ..... 40 E. Union St., Jacksonville

## Illinois

## STATE CONVENTION

President, Rev. J. J. Olive, D.D. .... 1908 Walnut St., Cairo  
 Secretary, .....  
 Monday before the second Sunday in June.

## SUNDAY SCHOOL STATE CONVENTION

President, Rev. E. L. Todd ..... Peoria  
 Secretary, Prof. J. C. Lewis ..... Cairo

## STATE B. Y. P. U. CONVENTION

President, Rev. W. L. Petty ..... 2700 Dearborn, Chicago  
 Official Organ, "Baptist Messenger," Editor, Rev. F. W.  
 Pennick, D.D. .... 4728 St. Lawrence, Chicago

## Indiana

## STATE CONVENTION

President, Rev. M. V. Bolden ..... 1965 Adams St., Gary  
 Secretary, Rev. C. H. Johnson, D.D., 1908 N. Capital Ave., Indianapolis  
 Tuesday before fourth Sunday in October.

## SUNDAY SCHOOL STATE CONVENTION

President, Rev. H. T. Borders .....  
 Secretary, Mrs. Minia Woods .....  
 Third Thursday in July.

## STATE B. Y. P. U. CONVENTION

President, Rev. J. D. Renfro ..... LaFayette  
 Secretary, Mrs. Evans. ....  
 Third Thursday in July.  
 Official Organ, "National Baptist Voice," Editor, Prof. J. D.  
 Crenshaw ..... 412-20 4th Ave., Nashville, Tenn.

## Iowa

## STATE CONVENTION

President, Rev. S. Bates, D.D. .... Des Moines  
 Secretary, Rev. G. W. Robinson, D.D. .... Des Moines  
 Wednesday before the fourth Sunday in August.

## Massachusetts

## STATE CONVENTION

President, Rev. W. W. Carter, D.D. .... 158 Walnut St., Malden  
 Secretary, Rev. Milton Powell, .....  
 Wednesday before third Sunday in May.

## Mississippi

## GEN'L EDU. AND MISS. STATE CONVENTION

President, Rev. A. B. Bolden, D.D. .... 111 Eureka St., Greenville  
 Secretary, Rev. Benj. J. Perkins, D.D., 318 Beale Ave., Memphis, Tenn.  
 Tuesday after second Sunday in July.

## SUNDAY SCHOOL CONVENTION

President, Rev. L. J. Jordan, D.D. .... 111 Eureka St., Greenville  
 Secretary, Rev. L. B. Harris ..... Hampton

## B. Y. P. U. CONVENTION

President, Dr. J. K. Green ..... Dover  
 Editor, Rev. L. E. Russell ..... Frisby St., Greenville

## Nebraska

## STATE CONVENTION

President, Rev. W. F. Botts, D.D. .... Omaha  
 Secretary, Rev. H. W. Botts ..... Lincoln  
 Tuesday before second Sunday in June.

## SUNDAY SCHOOL CONVENTION

President, Rev. H. L. Anderson ..... Omaha  
 Secretary, Miss Maxie ..... Omaha  
 Tuesday before second Sunday in May.

## STATE B. Y. P. U. CONVENTION

President, Mrs. Odesa Harris ..... Lincoln  
 Secretary, Mrs. F. C. Bruce ..... Lincoln  
 Tuesday before second Sunday in May.

## New Jersey

## STATE CONVENTION

President, Rev. J. C. Love, D.D. .... Verona  
 Secretary, Rev. W. B. Scott, D.D. .... Roselle  
 During week after first Sunday in October.

## SUNDAY SCHOOL STATE CONVENTION

President, Rev. T. C. Woody ..... Roselle  
 Secretary, Miss Inez Watts ..... Long Branch  
 Tuesday after 2nd Sunday in October.

## B. Y. P. U. CONVENTION

President, Rev. W. T. Watkins, D.D. .... Orange  
 Secretary, Miss M. V. Bruce ..... Orange  
 Wednesday after third Sunday in May

## North Carolina

President, Rev. O. S. Bullock, D.D. .... Raleigh  
 Secretary, Rev. W. H. Moore, D.D. .... Wilmington  
 Second week in November.

## SUNDAY SCHOOL STATE CONVENTION

President, Mr. C. C. Spaulding ..... Durham  
 Secretary, Prof. Pasely ..... Winston Salem  
 First week in August.

## Oklahoma

## STATE CONVENTION

President, Rev. E. W. Perry, D.D. .... 511 E. 3rd, Oklahoma City  
 Secretary, Rev. S. A. Clark, D.D. .... 105 E. Grant, Guthrie  
 Wednesday before fourth Sunday in October.

## SUNDAY SCHOOL STATE CONVENTION

President, Rev. J. F. Kersh, D.D. .... Boynton  
 Secretary, Mrs. M. J. Brockway .....  
 Thursday before first Sunday in June.

## STATE B. Y. P. U. CONVENTION

President, Rev. D. B. Jones ..... Chickasha  
 Secretary, Miss Bertha Jackson .....  
 Wednesday before first Sunday in June.  
 Official Organ, "Watchman-Lantern," Editor, Rev. P. C.  
 Dandridge ..... Muskogee

## Tennessee

## STATE CONVENTION

President, Rev. R. B. Roberts ..... 343 Beale St., Memphis.  
 Secretary, Rev. G. P. Woodson ..... Paris  
 Wednesday before fourth Sunday in October.

## SUNDAY SCHOOL STATE CONVENTION

President, Rev. E. M. Seymour, D.D. .... 1409 College St., Knoxville  
 Secretary, Miss L. H. Rowan, 1624 College St., ..... Knoxville  
 Tuesday before fourth Sunday in July.

## B. Y. P. U. CONVENTION

President, Mr. J. A. Hay ..... 522 Cumberland St., Jackson  
 Secretary, Miss Lula Hobson ..... Howe Institute, Memphis  
 Thursday before 4th Sunday in July.  
 Official Organ, "Tennessee Baptist Trumpet."  
 Editor, Rev. Jas. A. Mitchell, D.D. .... 409 Gay St., Nashville.

## Virginia

## STATE CONVENTION

President, Rev. T. J. King, D.D. .... 616 Lady Mile Road, Richmond  
 Secretary, Rev. C. E. Miller, D.D. ....  
 June.

## SUNDAY SCHOOL STATE CONVENTION

Prof. J. E. Lee ..... Newport, News

## B. Y. P. U. CONVENTION

President, Mr. Hurst ..... Sudell  
 Official Organ, "Christian Appeal," Editor, Rev. R. G.  
 Woods ..... Lynchburg

## STATE VICE-PRESIDENTS

Alabama—Rev. D. V. Jendison, D.D. .... Selma  
 Arkansas—Rev. J. R. Jamerson ..... Menifee  
 California—Rev. R. N. Holt, D.D. .... Los Angeles  
 California—Rev. D. J. Crawford ..... Bakersfield  
 Colorado—Rev. G. W. Henry, D.D. .... Pueblo  
 Connecticut—Rev. J. C. Jackson, D.D. .... Hartford  
 Dist. of Columbia—Rev. W. H. Jernigan, D.D. .... Washington  
 Florida—Rev. W. C. Brown, D.D. .... Jacksonville  
 Georgia—Rev. J. M. Nabritt, D.D. .... Atlanta  
 Illinois—Rev. S. E. J. Watson, D.D. .... Chicago  
 Indiana—Rev. M. V. Bolden, D.D. .... Gary  
 Iowa—Rev. S. Bates, D.D. .... Des Moines  
 Kansas—Rev. W. A. Bowren, D.D. .... Kansas City  
 Kentucky—Rev. G. W. Hampton, D.D. .... Anchorage  
 Louisiana—Rev. L. Allen, Jr. .... Shreveport  
 Maryland—Rev. Junius Gray, D.D. .... Baltimore  
 Massachusetts—Rev. W. W. Carter, D.D. .... Boston  
 Michigan—Rev. R. L. Bradby, D.D. .... Detroit  
 Minnesota—Rev. H. C. Parsons, D.D. .... Minneapolis  
 Mississippi—Rev. C. T. Stamps, D.D. .... Biloxi  
 Mississippi—Rev. A. B. Bolden, D.D. .... Greenville  
 Mississippi—Rev. E. B. Topp, D.D. .... Jackson  
 Missouri—Rev. O. C. Maxwell, D.D. .... St. Louis  
 Nebraska—Rev. W. F. Botts, D.D. .... Omaha  
 New Jersey—Rev. C. T. Wilcher, D.D. .... Newark  
 New York—Rev. J. D. Bushell, D.D. .... New York  
 North Carolina—Rev. J. S. Brown, D.D. .... Rocky Mount  
 Ohio—Rev. J. Franklin Walker, D.D. .... Cincinnati  
 Ohio—Rev. J. H. Burks, D.D. .... Columbus  
 Oklahoma—Rev. E. W. Perry, D.D. .... Oklahoma City  
 Pennsylvania—Rev. W. F. Graham, D.D. .... Philadelphia  
 Tennessee—Rev. J. L. Campbell, D.D. .... Memphis  
 Texas—Rev. A. L. Boone, D.D. .... Ft. Worth  
 Utah—Rev. J. D. Wilson, D.D. .... Salt Lake City  
 Virginia—Rev. T. J. King, D.D. .... Richmond  
 Washington-Oregon—Rev. W. D. Carter, D.D. .... Seattle

## FOREIGN MISSION BOARD

Alabama—Rev. P. A. Callahan, D.D. .... Montgomery  
 Arkansas—Rev. W. C. Howell, D.D. .... Texarkana  
 California—Rev. W. H. Rozier, D.D. .... Los Angeles  
 California—Rev. C. A. Davis, D.D. .... Oakland  
 Colorado—Rev. I. S. Powell ..... New Haven  
 Connecticut—Rev. J. B. Pharr, D.D. .... Washington  
 Dist. of Columbia—Rev. W. A. Taylor, D.D. .... Redwood  
 Florida—Rev. O. B. Brown

Georgia—Rev. E. P. Johnson, D.D. .... Atlanta  
 Illinois—Rev. F. W. Penick, D.D. .... Chicago  
 Indiana—Rev. H. T. Borders ..... Indianapolis  
 Iowa—Rev. G. W. Robinson, D.D. .... Des Moines  
 Kansas—Rev. Geo. McNeal, D.D. .... Kansas City  
 Kentucky—Rev. H. W. Jones, D.D. .... Louisville  
 Louisiana—Rev. R. A. Mayhew, D.D. .... Homer  
 Maryland—Rev. A. J. Greene, D.D. .... Baltimore  
 Massachusetts—Rev. C. A. Ward, D.D. .... Boston  
 Michigan—Rev. J. B. Glover, D.D. .... Detroit  
 Minnesota—Rev. H. C. Parsons, D.D. .... Minneapolis  
 Mississippi—Rev. J. B. Peters ..... Meridian  
 Mississippi—Rev. T. M. Miles, D.D. .... Indianola  
 Mississippi—Rev. J. A. Marshall, D.D. .... Lexington  
 Missouri—Rev. S. W. Bacote, D.D. .... Kansas City  
 Nebraska—Rev. Wm. Franklin, D.D. .... Omaha  
 New Jersey—Rev. F. W. Means, D.D. .... Jersey City  
 New York—Rev. A. C. Matthews, D.D. .... Brooklyn  
 North Carolina—Rev. C. S. Brown, D.D. ....  
 Ohio—Rev. J. W. Ribbons, D.D. .... Columbus  
 Ohio—Rev. J. B. Pius, D.D. .... Oklahoma City  
 Oklahoma—Rev. J. D. Provo, D.D. ....  
 Pennsylvania—Revs. J. C. Austin, W. F. Graham, J. E. East,  
 W. A. Harrod, F. M. Hedgman, Chas. Blackwell, S. W.  
 Price, T. M. Smith, J. M. Moses, Philadelphia  
 South Carolina—Rev. H. C. Anderson, D.D. .... Anderson  
 Tennessee—Rev. G. W. Sandefur ..... Chattanooga  
 Texas—Rev. C. C. Harper, D.D. .... Dallas  
 Utah—Rev. J. D. Wilson ..... Salt Lake City  
 Virginia—Rev. R. H. Bowling, D.D. .... Norfolk  
 Virginia—Rev. A. L. James ..... Roanoke  
 Washington-Oregon—Rev. J. W. Anderson, D.D. .... Portland, Ore.  
 West Virginia—Rev. Geo. E. Fountain, D.D. ....

## HOME MISSION BOARD

Alabama—Rev. M. Thornton ..... Birmingham  
 Arkansas—Rev. S. S. Odom, D.D., Brinkley; Rev. W. P. Lovelace,  
 D.D., Wynne; Rev. J. W. Stout, D.D., J. N. Taylor, R. W. Patterson,  
 J. F. Clark, Little Rock.  
 California—Rev. J. A. H. Eldridge, D.D. .... Los Angeles  
 California—Rev. T. M. Davis ..... Oakland  
 Colorado—Rev. J. E. Allen, D.D. .... Denver  
 Connecticut—Rev. I. W. Reed, D.D. .... Waterbury  
 Dist. of Columbia—Rev. H. Powell, D.D. .... Washington  
 Florida—Rev. H. K. Hill, D.D. .... Orlando  
 Georgia—Rev. W. R. Forbes, D.D. .... Macon  
 Illinois—Rev. E. L. Todd, D.D. .... Peoria  
 Indiana—Rev. J. P. Holmes ..... Indianapolis  
 Iowa—Rev. J. H. Reynolds ..... Des Moines  
 Kansas—Rev. D. B. Jackson ..... Kansas City  
 Kentucky—Rev. B. F. Reid ..... Louisville  
 Louisiana—Rev. J. A. Bingham, D.D. .... New Orleans  
 Maryland—Rev. A. J. Payne ..... Baltimore



Massachusetts—Rev. J. H. Pittman ..... Cambridge  
 Michigan—Rev. J. W. Conyers ..... Detroit  
 Minnesota—Rev. D. E. Beasley I. .... Duluth  
 Mississippi—Rev. J. J. Overstreet ..... Meridian  
 Mississippi—Rev. J. H. Hawkins ..... Winterville  
 Mississippi—Rev. C. A. Greer, D.D. .... Jackson  
 Missouri—Rev. Jno. Goins, D.D. .... Kansas City  
 Nebraska—Rev. M. H. Wilkinson, D.D. .... Omaha  
 New Jersey—Rev. J. H. Hughes, D.D. .... Orange  
 New York—Rev. E. J. Echols, D.D. .... Buffalo  
 North Carolina—Rev. J. H. Martin ..... Rocky Mount  
 Ohio—Rev. C. C. Ailer, D.D. .... Columbus  
 Ohio—Rev. J. G. Orr ..... Columbus  
 Oklahoma—Rev. A. C. Chimm ..... Sapulpa  
 Pennsylvania—Rev. T. J. Goodall, D.D. .... Philadelphia  
 Tennessee—Rev. E. H. Dial, D.D. .... Lookout Mountain  
 Texas—Rev. Felix Jones ..... Waxahatchie  
 Virginia—Rev. W. W. Hicks ..... Roanoke  
 Utah—Rev. J. D. Wilson ..... Salt Lake City  
 Washington-Oregon—Rev. W. D. Carter, D.D. .... Seattle, Wash.

## SUNDAY SCHOOL PUBLISHING BOARD

Alabama—Rev. R. N. Hall, D.D. .... Birmingham  
 Arkansas—Rev. R. A. Adams, D.D. .... Baxter  
 California—Rev. L. B. Brown, D.D. .... Los Angeles  
 California—Rev. G. W. Harts, D.D. .... Stockton  
 Colorado—Rev. F. M. Liggins ..... Denver  
 Connecticut—Rev. W. I. Cousins ..... Ansonia  
 Dist. of Columbia—Rev. W. A. Taylor, D.D. .... Washington  
 Florida—Rev. J. B. Green, D.D. .... Jacksonville  
 Georgia—Rev. L. P. Pinckney, D.D. .... Augusta  
 Illinois—Rev. J. J. Olive ..... Cairo  
 Indiana—Rev. B. J. F. Westbrooks, D.D. .... Indianapolis  
 Iowa—Rev. F. K. Nicholson ..... Davenport  
 Kansas—Rev. W. H. Young, D.D. .... Topeka  
 Kentucky—Rev. W. P. Offutt, D.D. .... Bowling Green  
 Louisiana—Rev. J. E. Evans ..... Shreveport  
 Maryland—Rev. W. J. Winston, D.D. .... Baltimore  
 Massachusetts—Rev. J. Francis Robinson, D.D. .... Cambridge  
 Michigan—Rev. H. Lewis ..... Detroit  
 Minnesota—Rev. L. W. Harris, D.D. .... St. Paul  
 Mississippi—Rev. C. T. Stamps, D.D. .... Biloxi  
 Mississippi—Rev. A. B. Washington ..... Greenville  
 Mississippi—Rev. W. L. Varnado, D.D. .... Jackson  
 Missouri—Rev. S. A. Mosley, D.D. .... St. Louis  
 Nebraska—Rev. E. H. McDonald, D.D. .... Omaha  
 New Jersey—Rev. L. D. Brooks ..... Rutherford  
 New York—Rev. J. D. Bushell, D.D. .... New York  
 North Carolina—Rev. S. N. Vass, D.D. .... Nashville, Tenn.  
 Ohio, Rev. J. W. Shaw, D.D. .... Cleveland  
 Ohio—Rev. C. H. Crabble, D.D. .... Cleveland  
 Oklahoma—Rev. J. F. Kersh, D.D. .... Boynton

Pittsburgh  
 Pennsylvania—Rev. Wm. Strother .....  
 Tennessee—Revs. A. M. Townsend, D.D., S. P. Harris, E. M. Lawrence, D.D., E. T. Brown, Nashville; W. W. Whitton, D.D., A. L. Barlett, D.D., S. A. Owen, Memphis; E. M. Seymour, D.D., Knoxville ..... Austin  
 Texas—Rev. J. E. Knox, D.D. .... Salt Lake City  
 Utah—Rev. J. D. Wilson ..... Clifton Forge  
 Virginia—Rev. B. F. Jackson, D.D. .... Spokane, Wash.  
 Washington-Oregon—Rev. E. B. Reed, D.D. ....

## EDUCATIONAL BOARD

Alabama—Rev. R. T. Pollard, D.D. .... Selma  
 Arkansas—Rev. G. W. Dudley, D.D. .... Forest City  
 California—Rev. W. H. Tilman ..... Pasadena  
 California—Rev. H. H. Mitchell, D.D. .... Fresno  
 Colorado—Rev. J. W. Jackson ..... Denver  
 Connecticut—Rev. S. T. Eldridge ..... Hartford  
 Dist. of Columbia—Rev. S. G. Lampkins, D.D. .... Washington  
 Florida—Rev. J. H. Brown ..... Savannah  
 Georgia—Rev. S. D. Ross ..... Chicago  
 Illinois—Rev. W. B. M. Scott ..... Indianapolis  
 Indiana—Rev. S. B. Butler, D.D. .... Waterloo  
 Iowa—Rev. R. A. Broyles ..... Pittsburgh  
 Kansas—Rev. J. T. Elias, D.D. .... Nicholasville  
 Kentucky—Rev. S. E. Hoard ..... Crowley  
 Louisiana—Rev. H. C. Ross ..... Baltimore  
 Maryland—Rev. R. D. Johnson ..... Boston  
 Massachusetts—Rev. Frank Brookings ..... Port Huron  
 Michigan—Rev. R. B. Cowans ..... St. Paul  
 Minnesota—Rev. Geo. W. Wills ..... Gulfport  
 Mississippi—Rev. W. G. Wilson .....  
 Mississippi—Rev. T. L. Martin, D.D. .... Bay St. Louis  
 Mississippi—Rev. H. H. Lowe, D.D. .... Kansas City  
 Missouri—Rev. D. A. Holmes, D.D. .... Omaha  
 Nebraska—Rev. E. H. McDonald, D.D. .... Jersey City  
 New Jersey—Rev. W. A. Epps, D.D. .... New York  
 New York—Rev. W. P. Hayes, D.D. ....  
 Ohio—Rev. W. H. Williams ..... Columbus  
 Ohio—Rev. C. N. Harris ..... Sapulpa  
 Oklahoma—Rev. A. C. Capers, D.D. .... Pittsburgh  
 Pennsylvania—Rev. W. A. Jones, D.D. ....  
 Tennessee—Revs. S. E. Griggs, D.D., Memphis; Wm. G. Bivens, F. W. Williams, A. D. Bell, C. F. Graham, J. F. Bradshaw, Wm. McDowell, J. T. Brown, D.D., J. H. Henderson, D.D., Knoxville. .... Houston  
 Texas—Prof. W. L. Davis ..... Salt Lake City  
 Utah—Rev. J. D. Wilson ..... Lynchburg  
 Virginia—Rev. R. C. Woods, D.D. .... Tacoma, Wash.  
 Washington-Oregon—Rev. A. L. Ryrd ..... Tacoma, Wash.

## B. Y. P. U. BOARD

Alabama—Rev. U. J. Robinson, D.D. .... Mobile  
 Arkansas—Rev. W. B. Brownlee, D.D. .... Pine Bluff  
 California—Rev. A. L. Hines ..... Los Angeles  
 California—Rev. G. W. Hill ..... Vallejo

Colorado—Rev. J. H. Robinson	Denver
Connecticut—Rev. T. E. Bell	Stamford
Dist. of Columbia—Rev. W. H. Jernigan, D.D.	Washington
Florida—Rev. J. M. Coleman	West Palm Beach
Georgia—Rev. Jas. Bryant, D.D.	Atlanta
Illinois—Rev. W. L. Petty, D.D.	Chicago
Indiana—Rev. Chas. H. Johnson, D.D.	Indianapolis
Iowa—Rev. F. C. Bolling	Bucknell
Kansas—Rev. A. W. Ross, D.D.	Coffeyville
Kentucky—Rev. J. Francis Wilson, D.D.	Macon
Louisiana—Rev. D. W. Harden	Shreveport
Maryland—Rev. D. G. Mack	Baltimore
Massachusetts—Rev. D. S. Klingh, D.D.	Boston
Michigan—Rev. J. H. Mastin, D.D.	Detroit
Minnesota—Rev. L. W. Harris, D.D.	St. Paul
Mississippi—Rev. I. S. Pettus	Meridian
Mississippi—Rev. B. J. Perkins, D.D.	Memphis, Tenn.
Mississippi—Rev. J. W. Gayden, D. D.	Belmont
Missouri—Rev. T. A. Curtis	St. Louis
Nebraska—Rev. H. W. Botts, D.D.	Lincoln
New Jersey—Rev. W. T. Watkins, D.D.	Orange
New York—Rev. H. A. Booker	New York
North Carolina—Rev. J. S. Brown	Rocky Mount
Ohio—Rev. A. Hawkins, D.D.	Columbus
Ohio—Rev. R. D. Phillips	Columbus
Oklahoma—Rev. B. J. Ashley	Oklahoma City
Pennsylvania—Deacon G. H. Newman	Pittsburgh
Tennessee—Revs. E. W. D. Isaac, D.D., Nashville; W. L. Craft, D.D., J. B. Singleton, A. A. Bennett, J. C. Fields, Wm. Matlock, D. C. Patterson, R. Branch, E. L. Miller.	Nashville
Texas—Rev. D. A. Butler	Dallas
Virginia—Rev. S. A. Brown	Petersburg
Utah—Rev. J. D. Wilson	Salt Lake City
Washington-Oregon—Rev. J. L. Murray	Everett, Wash.

## BENEFIT BOARD

Alabama—Rev. E. B. Tyson	Montgomery
Arkansas—Revs. D. S. Shadd, D.D., H. R. Stevenson, G. W. Simmons, W. E. Surley, H. W. Holloway, Helena; S. H. McKenzie, Marianna; J. T. Brooks, Blockton.	Montgomery
California—Rev. A. L. Brewer	Long Beach
California—Rev. J. L. Allen	Oakland
Colorado—Rev. I. S. Powell	Denver
Dist. of Columbia—Rev. J. A. L. Washington	Washington
Florida—Rev. H. E. Jones, D. D.	Tallahassee
Georgia—Rev. J. H. Evans	Macon
Illinois—Rev. W. H. Polk	Chicago
Indiana—Rev. F. L. Brown	Indianapolis
Indiana—Rev. G. W. Ward, D.D.	Indianapolis
Iowa—Rev. W. W. Nesby	Waterloo
Kansas—Rev. W. T. Ramsey	Junction City
Kentucky—Rev. J. W. Williams	Louisville
Louisiana—Rev. J. J. Bell	New Orleans
Maryland—Rev. M. D. Miller	Baltimore

Massachusetts—Rev. M. P. Montgomery	Haverhill
Michigan—Rev. J. H. Johnson	Detroit
Mississippi—Rev. J. J. Overstreet	Meridian
Mississippi—Rev. E. H. Hampton	Greenville
Mississippi—Rev. Z. M. Wynder, D.D.	Vicksburg
Missouri—Rev. S. C. Doyle	St. Louis
Nebraska—Rev. J. H. Bruce	Omaha
New Jersey—Rev. W. West	Hackensack
New York—Rev. W. H. Wicka	New York
Ohio—Rev. J. I. Monroe	Columbus
Ohio—Rev. R. F. Harrison	Columbus
Oklahoma—Rev. J. H. Abernathy	Tulsa
Pennsylvania—Rev. F. B. Mitchell, D. D.	Philadelphia
Tennessee—Rev. L. A. Kemp	Beaumont
Texas—Rev. U. S. Keeling, D.D.	Beaumont
Utah—Rev. J. D. Wilson	Salt Lake City
Virginia—Rev. C. E. Miller	East Bradford
Washington-Oregon—Rev. J. W. Anderson, D.D.	Portland, Ore.

## CHURCH EXTENSION BOARD

Alabama—Rev. G. L. Thornton, D.D.	Birmingham
Arkansas—Rev. J. J. Walker, D.D.	Warren
California—Rev. T. L. Griffith, D.D.	Los Angeles
California—Rev. J. P. Hubbard	Oakland
Colorado—Rev. M. M. Purdie	Colorado Springs
Connecticut—Rev. D. C. Thomas	So. Norwalk
Dist. of Columbia—Rev. J. A. L. Washington	Washington
Florida—Rev. J. M. Mills	Ocala
Georgia—Rev. J. T. Dorsey	Atlanta
Illinois—Rev. J. C. Roberts	Springfield
Indiana—Rev. R. L. Simms, Rev. J. L. Kersh	Indianapolis
Iowa—Rev. M. Carrington	Ottumwa
Kansas—Rev. C. Teal	Independence
Kentucky—Rev. A. H. Shumake	Louisville
Louisiana—Rev. D. M. Brown	Ruston
Maryland—Rev. W. W. Allen, D.D.	Baltimore
Massachusetts—Rev. J. P. Washington	Boston
Michigan—Rev. F. B. Reed	Pontiac
Mississippi—Rev. J. B. Peters	Meridian
Mississippi—Rev. J. H. Hughbanks	Memphis, Tenn.
Mississippi—Rev. W. W. Lindsay, D.D.	Greenville
Missouri—Rev. H. J. Herring	St. Louis
Nebraska—Rev. Thos. A. Taggart	Omaha
New York—Rev. Strotter	New York
Ohio—Rev. A. W. M. Wright	Columbus
Ohio—Rev. R. A. Jones	Akron
Oklahoma—Revs. R. A. Whitaker, D.D.	Tulsa
Tennessee—Rev. R. B. Roberts, D.D., Memphis; Wm. S. McCutcheon, D.D., W. M. Fields, H. Green, C. L. Goldsby, B. J. Perkins, D.D., M. H. House, A. F. D. Dixon, B. J. Wilson	Memphis
Utah—Rev. J. D. Wilson, D.D.	Salt Lake City
Virginia—Rev. R. C. Parnell	Staunton
Washington-Oregon—Rev. J. W. Anderson	Portland, Ore.

PROGRAM OF THE FORTY-THIRD ANNUAL SESSION OF THE  
NATIONAL BAPTIST CONVENTION, LOS ANGELES,  
CALIFORNIA, SEPTEMBER 5-10, 1923.

MOTTO—"THE UPLIFTED CHRIST."

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life.".... "Who being the brightness of his glory, and the express image of His person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high."

FIRST DAY—Wednesday.

- 10:00 Call to order by President L. K. Williams, D.D.  
10:15 Devotions, Revs. W. G. Wilson, D.D., Mississippi, T. H. Dwell,  
D.D., North Carolina, W. C. Cartright, D.D., Kansas.  
"He that hath seen me, hath seen the Father also."  
"For therein is revealed a righteousness of God, from faith  
unto faith."  
10:30 Address "The Uplifted Christ, the Revelation of God's Na-  
ture." Rev. J. H. Hughes, D.D., New Jersey.  
10:45 Reading and approving program and announcing committee.  
11:00 Welcome Addresses:  
Behalf of state, His Excellency, Governor Richardson.  
Behalf of city, His Honor, Mayor Cryer.  
Behalf of citizens, Mr. Fred M. Roberts.  
Behalf of other denominations, Rev. A. P. Shaw, D.D.  
Behalf of Baptists, Rev. R. N. Holt, D.D.  
12:00 Response, Rev. J. L. Campbell, D.D., Tenn.

Afternoon.

- 2:30 Devotions, Revs. W. W. Carter, D.D., Massachusetts, W. B.  
Brownlee, D.D., Arkansas, L. D. Bunn, D.D., Pennsylvania.  
3:00 Report of Enrollment Committee.  
3:30 Annual Address, President L. K. Williams, D.D. Reports of  
Secretary, Treasurer, and Attorney.  
Election of Officers.  
4:45 Business Session.

Evening.

- 7:30 Devotions, Revs. E. J. Echols, D.D., New York, W. M. Harp-  
D.D., Missouri, Harvey M. Smith, Georgia.  
8:00 Address, "Some Denominational Dangers." Rev. J. P.  
Robinson, D.D., Massachusetts. Discussed by Rev. A. F. Y.  
Williams, D.D., Ohio.

- 8:30 Introductory Sermon, Rev. M. W. D. Norman, D.D., D.C.  
Alternate, Rev. J. R. Jamerson, D.D., Arkansas.  
Collection.  
Benediction.

SECOND DAY—Thursday.

"For while we are yet weak, in due season, Christ died  
for the ungodly."

- 9:00 Devotions, Revs. E. P. Johnson, D.D., Georgia, H. K. Hill, D.D.,  
Florida, J. C. Hill, Mississippi.  
9:15 Address, "The Uplifted Christ, the Revelation of Man's Nature  
and Need." Rev. Jas. A. Mitchell, D.D., Tennessee.  
9:30 Report of Home Mission Board.  
9:45 Report of Sunday School Publishing Board.  
10:00 Roll Call and Rally Hour, Rev. L. G. Jordan, D.D., presiding,  
assisted by Revs. A. L. Boone, Texas, and R. B. Roberts,  
Tennessee.  
10:15 Address, Rev. Sutton E. Griggs, D.D., Tennessee.  
Roll Call of States and taking their Contributions.

Afternoon.

- "Let a man so account of us as ministers of Christ."  
2:30 Devotions, Revs. S. B. Butler, D.D., Indiana, E. Bizzell, D.D.,  
Alabama, S. S. Fairly, Wisconsin.  
3:00 Address, "Stewardship of Life, Means, Time; Its Duty and  
Privileges." Rev. J. T. Brown, Th.D., Tennessee.  
3:15 Report of B.Y.P.U. Board.  
4:00 Report of Benefit Board.  
4:45 Address, Rev. W. T. Amiger, D.D., returned African Mission-  
ary, Pennsylvania.

Evening.

- 7:30 Devotions, Revs. D. F. Thompson, D.D., South Carolina, W. D.  
Carter, D.D., Washington, R. E. Harshaw, Tennessee.  
7:45 Address, "Religious Education," Rev. S. N. Vass, D.D., Ten-  
nessee.  
8:15 Missionary Sermon, Rev. R. C. Barbour, A.B., Texas.  
Alternate, Rev. H. B. Bronson, D.D., Kansas.  
Collection.  
Benediction.

Roll Call 11:30 Thursday, Sept. 6.

FRIDAY—Third Day.

"God so loved the world that he gave his only begotten  
Son, that whosoever believeth on Him should not perish,  
but have eternal life." "For I am not ashamed of the  
gospel: for it is the power of God unto salvation unto  
every one that believeth."

- 9:00 Devotions, Revs. W. L. Harris, D.D., Minnesota, H. W. Bolts,  
Nebraska, Walter J. Brannon, D.D., Utah.

- 9:15 Address, "The Uplifted Christ, the Only Victory Over Sin" Rev. W. Augustus Jones, D.D., Pennsylvania.  
 9:30 Introduction of Visitors.  
 10:00 Report of Foreign Mission Board.  
 10:45 Report of Educational Board.  
 11:30 Rally continued, Revs. L. G. Jordan, A. L. Boone, and R. B. Roberts.

## Afternoon.

- 2:30 Devotions, Revs. H. R. Cooper, D.D., Connecticut, C. C. Allen, D.D., Ohio, P. B. Cornelius, Arizona.  
 3:00 Report of Church Extension Board.  
 3:45 Report of Auditor, Prof. E. D. Pierson.  
 4:15 Report of Commissions: (a) E. C. Morris Memorial, (b) National Theological Seminary, (c) Social Service, (d) Interracial.

## Evening.

- 7:30 Stereopticon View, Sunday School Publishing Board, Rev. A. M. Townsend, D.D., Secretary.  
 8:00 Address, Rev. Sutton E. Griggs, D.D., Tennessee.  
 Introduction by Rev. E. B. Topp, D.D., Mississippi.

## FOURTH DAY—Saturday.

"Nay, in all these things, we are more than conquerors through Him that loved us."

- 9:00 Devotions, Revs. W. D. Hill, D.D., Missouri, H. E. Owens, D.D., Oklahoma, R. D. Johnson, D.D., Maryland.  
 9:15 Address, "The Uplifted Christ, the Pledge of the Triumph of Right," Rev. W. P. Offutt, D.D., Kentucky.  
 9:30 Announcing Committees, Board Members and Vice-Presidents by State Delegations and presentation of same.  
 10:00 Report of Commission: (a) Building Commission, Publishing House, (b) Constitution, (c) Baptist delegation to Baptist World's Alliance.  
 11:00 Symposium, "Our Baptist Schools," Rev. T. O. Fuller, D.D., Tennessee, presiding.  
 (a) "A Survey of our Baptist Schools," Rev. J. A. Boker, D.D., Arkansas, (b) Address, "Making our Schools Efficient," Rev. R. C. Woods, D.D., Virginia, (c) Address, "Christian Education, Its Place in the Baptist Denomination," Rev. M. W. Reddick, D.D., Georgia.  
 12:00 Consideration and Adoption of the reports of the several Boards. Boards taking pledges.  
 12:30 Organization of Baptist Laymen's Movement, Mr. Jno. L. Webb, Arkansas, presiding. Address, "Baptist Laymen and the Call of the Convention," Rev. B. J. F. Westbrooks, D.D., Indiana.

## Afternoon.

- 2:30 Devotions, Rev. B. F. Jackson, D.D., Virginia, W. H. Burrell, Wisconsin, J. S. Powell, Colorado.

## Memorial Hour.

- Rev. A. J. Stokes, D.D., presiding, assisted by Rev. W. R. Forbes, D.D., Georgia.  
 Hymn, "Nearer My God to Thee."  
 Roll Call of Our Dead, Rev. W. H. Young, D.D., Kansas.  
 Hymn, "Looking This Way," Prof. H. B. Britt, A.B.  
 Memorial Address, "Keeping Our Dead Alive," Rev. J. D. Bushell, D.D., New York.  
 Hymn, " 'Twill Be Glory," Prof. J. H. Smiley.

## Evening.

- 5:30 Evangelistic Services, Rev. A. Willbanks, D.D., Supt., presiding. Devotions, Revs. C. A. Wallace, Illinois, W. M. Atmore, Alabama, T. L. Ballou, Georgia.  
 8:15 Evangelistic Sermon, Rev. S. E. J. Watson, D.D., Illinois, Alternate, Rev. W. C. Brown, D.D., Florida.  
 Collection.  
 Benediction.

## FIFTH DAY—Sunday.

"Now is Christ risen from the dead and become the first fruits of them that slept."

- 9:30 Sunday School, conducted by Sunday School Publishing Board.  
 11:00 Devotions, Revs. G. L. Thornton, D.D., Alabama, S. W. Hawkins, D.D., California, I. H. Perkins, D.D., Louisiana.  
 11:15 Address, "The Uplifted Christ, the Pledge of Our Resurrection," Rev. C. L. Fisher, D.D., Alabama.  
 11:30 Doctrinal Sermon, President L. K. Williams, D.D.  
 Alternate, Rev. D. A. Holmes, D.D., Kansas.  
 Collection.  
 Benediction.

## Afternoon.

- 3:30 Missionary Mass Meeting, Foreign Mission Board, Rev. J. M. Moses, D.D., Chairman, presiding.  
 Devotions, Revs. M. F. Washington, D.D., Alabama, W. H. Young, D.D., Kansas, R. H. Bowling, D.D., Virginia.  
 Solo.  
 Address, "The Place of Foreign Missions in the Church Program," Rev. Alex. S. Jackson, Texas.  
 Paper, "Difficulties in Lining up our Churches for Foreign Missions," Mrs. Josephine Straghn, Field Worker.  
 Address, "The Attitude of the Negro Pastor Towards Foreign Missions," Rev. J. C. Austin, D.D., Pennsylvania.  
 Chorus.  
 Introduction of returned Missionaries:  
 Dr. W. T. Amiger, Superintendent of Missions, Liberia.  
 Mr. H. A. Payne, Middelrift, S. Africa.  
 Miss Priscilla A. Bryan, Liberia, W. Africa.

Solo.

Address, Mrs. S. W. Layten, President Women's Auxiliary  
National Baptist Convention.Remarks, Dr. W. F. Graham, Treasurer, Rev. J. E. East,  
D.D., Corresponding Secretary.

Offering.

Adjournment.

6:00 B.Y.P.U. Mass Meeting, conducted by B.Y.P.U. Board, Rev.  
E. W. D. Isaac, D.D., Secretary.

## Evening.

"And He hath made of one blood all nations of men to  
dwell on all the face of the earth."7:30 Devotions, Revs. H. M. Moore, D.D., South Carolina, M. V.  
Bolden, D.D., Indiana, J. T. Johnson, Oklahoma.7:45 Address, "The Uplifted Christ, His Spirit and Teachings the  
Only Solutions of the World's Problems," Rev. A. J. Green,  
D.D., Maryland.8:00 Educational Sermon, Rev. J. W. Ribbins, D. D., Ohio.  
Alternate, Rev. D. A. Scott, D.D., Texas.

Collection.

Benediction.

## MONDAY—Sixth Day.

"And I, if I be lifted up, will draw all men unto me."

9:00 Devotions, Revs. G. W. Robinson, D.D., Iowa, S. S. Odom, D.D.,  
Arkansas, T. T. Addison, Oklahoma.9:15 Address, "The Uplifted Christ, God's Moral and Scriptural  
Magnet," Rev. V. S. Smith, D.D., W. Virginia.

9:30 Report of Committees.

10:30 Report of Woman's Auxiliary, Mrs. S. W. Layten, Miss Nannie  
H. Burroughs.11:00 Report of S. S. and B.Y.P.U. Congress, Rev. W. D. Cannon,  
D.D.11:30 Denominational Press Hour, Prof. W. H. Steward, Kentucky,  
presiding. (a) Influence and Value of the Denominational  
Press, Rev. A. A. Cosey, D.D., Mississippi. (b) "How the  
Convention Can Aid Our Denominational Papers," Rev.  
C. R. McDowell, D.D., Missouri.

12:30 Miscellaneous Hour.

## Afternoon.

2:30 Devotions, Revs. J. B. Glover, D.D., Michigan, J. H. Reynolds,  
Iowa, H. H. Lowe, Mississippi.

3:00 Business Session.

4:00 Report of Statistician.

## Evening.

7:30 Devotions, Revs. J. F. Kerish, D.D., Oklahoma, W. M. Johnson,  
D.D., Kentucky, P. W. Westley, D. D., Texas.8:00 Closing Sermon, Rev. Roy A. Mayfield, D.D., Louisiana.  
Alternate, Rev. B. H. Hogan, D.D., Georgia.

## COMMITTEES.

## Enrollment Committee.

Prof. W. H. Steward.....	Kentucky
Rev. W. L. Varnado.....	Mississippi
Rev. U. J. Robinson.....	Alabama
Mr. E. A. Morris.....	Arkansas
Rev. C. A. Greer.....	Mississippi
Rev. O. C. Maxwell.....	Missouri
Rev. J. H. Henderson.....	Tennessee
Rev. F. W. Pennick.....	Illinois
Rev. D. F. Thompson.....	South Carolina

## Finance Committee.

Rev. W. F. Graham.....	Pennsylvania
Rev. R. T. Sims.....	Mississippi
Rev. Felix Jones.....	Texas
Rev. A. D. Williams.....	Georgia
Rev. C. W. Wallace.....	Illinois
Rev. R. E. Bryant.....	Texas
Rev. W. W. Whitton.....	Tennessee
Rev. M. F. Washington.....	Alabama
Rev. J. M. Harris.....	Arkansas
Rev. J. F. Kerish.....	Oklahoma

## Special Rally Finance Committee.

Rev. J. L. Campbell.....	Tennessee
Rev. W. J. Winston.....	Maryland
Rev. P. Jas. Bryant.....	Georgia
Rev. J. F. Walker.....	Ohio
Rev. R. M. Caver.....	Arkansas
Rev. W. F. Botts.....	Nebraska
Rev. C. T. Wilcher.....	New Jersey
Rev. J. J. Olive.....	Illinois
Rev. R. L. Bradby.....	Michigan
Rev. D. A. Holmes.....	Kansas City

## Ushers.

Rev. J. Francis Wilson.....	Kentucky
Rev. A. W. DeYampert.....	Alabama
Rev. Geo. McNeal.....	Kansas
Rev. C. W. Graham.....	Tennessee
Rev. M. Owens.....	Missouri
Rev. C. P. Smith.....	Kentucky
Rev. H. Greene.....	Tennessee
Rev. J. Francis Robinson.....	Massachusetts
Rev. R. W. Peterson.....	Arkansas
Rev. E. P. Clombis.....	Louisiana
Rev. T. T. Addison.....	Oklahoma
Rev. J. W. West.....	Illinois

Rev. H. H. Lowe.....Mississippi  
 Rev. W. H. Farrell.....Georgia

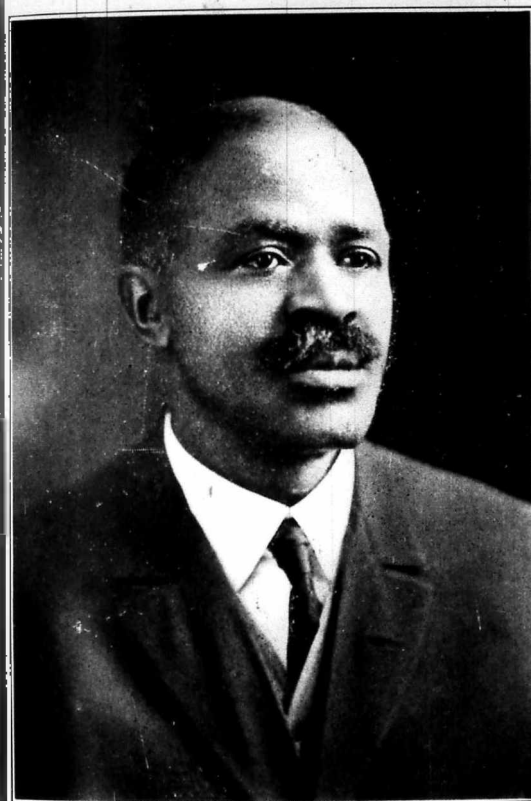
NOTE: Each State delegation is urged to meet as soon after arrival at Los Angeles as possible and nominate one member for each of the following Boards and Committees and hand in the same to the Secretary of the Convention:

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

Committee on State of the Country, Committee on Resolutions, Committee on Time and Place, Committee on Obituary, Committee on Permanent Organization.

Done by order of the Executive Board.

L. K. WILLIAMS, President.  
 R. B. HUDSON, Secretary.



DR. L. K. WILLIAMS,  
 President of the National Baptist Convention.

## Proceedings.

BAPTIST TABERNACLE, TWENTY-FIRST AND COMPTON  
STREETS, LOS ANGELES, CALIFORNIA.

September 5, 1923.

The National Baptist Convention met pursuant to adjournment in its Forty-third Annual Session at Los Angeles, California, at 10 A. M. President L. K. Williams called the Convention to order and the grand old hymn, "Praise God From Whom all Blessings Flow," was feelingly rendered by the Convention, standing, followed by the Convention hymn, "Just Think of His Goodness to You."

Introductory remarks outlining the purpose of the meeting, the method of procedure and the manner of decorum were then made by the President. Devotions were announced. A special prayer for stricken Japan was offered by Dr. R. A. Adams, Arkansas. Chorus rendered very effectively, "Jesus Is all the World to Me."

Vice-Presidents and Correspondents were invited to the platform. "Just Over in the Glory Land" was sung. Brethren A. Teal, of Kansas, and J. H. Hughes, of New Jersey, were summoned. Dr. Teal led in the devotional prayer presenting our thanks and imploring the leadership of Jehovah in the meeting. The Motto Scriptures were read in concert and Dr. J. H. Hughes discussed with earnestness and faithfulness, The Uplifted Christ, the Revelation of God's Nature, John 12: 32 and contextually 1 John 2: 23. The Identity, Atonement, and Infinity of Christ. He magnified Christ as the central figure and in fact in all Christian activities and the secret force in all success in Kingdom advance.

Text—John 12: 32. And I, if I be lifted up from the earth, will draw all men unto me."

Subject—"The Uplifted Christ, the Revelation of God's Nature."

Introduction—The Subject expresses a truth found in the amplification of the text, more than it does express the sum total thought of the text which always forms the subject of the discourse. It is evident to any casual observer that the text was not intended to teach anything, as such, about the Revelation of God's Nature, but in so far as we teach even the kind of death Christ suffered we do teach or reveal God's Nature, for in its last purpose, this was Christ's mission on earth.

We have said the foregoing not as a criticism on either the subject given nor on the text selected, but to enlighten, if not to forestall the critic who might, and will argue that the text was uttered primarily to tell what kind of death Christ would die. We accept this challenge and still we claim that the "magnetism of the cross of



Christ," when understood, or may we say, when reflected upon in the light of the New Testament Scriptures is but a higher term for the Revelation of God's Nature. Christ said of himself, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17: 3.

"He that hath seen me hath seen the Father." John 14: 9. We are asking that we consider at least three thoughts, which seem to me, to grow out of our text and verify our subject: Identification, Attraction, Contraction.

I. Identification.—It may be peculiar to the Aramaic idiom to use the pronoun I in its consecutive sense as used in the text, but to my mind, it goes farther than an idiom, it sets forth, at least for us, in this present day of skepticism, the idea of identifying Christ from the Antichrist. You have crucified many and may be, many more, but I, if I be lifted up from the earth, etc.

How necessary it is for us, as messengers of the cross to get this one fact in our minds and hearts. This is the parting of ways for many of the so-called churches; into every man's life there must be a crucifixion; there is no getting around this. Every mortal must see the Christ crucified, and must be for him or against him. He says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." This was as significant in the death of Christ as it was in the lifting up of the serpent in the wilderness; when the serpent was lifted up in the wilderness he was life to all whose faith caused them to look upon it, even so with Christ.

Not only must one behold the Christ, but the Christ must be lifted up; not the church, not the choir, not the edifice, not the minister, but the Christ.

Not only his glory, not only his beautiful life, his words and his works, but every minister of the Cross must be Heaven's artist and paint in all of its horrors, all of its ghastly details the death of the Christ on the Cross. The true minister of Christ, is after all, but the distant mirror and the ever present sounding board of Calvary reflecting in his life the life of the Christ, painting in his matchless message, the tragedy of Calvary. Men should cease their trying to explain the Christ, his Divinity or what not, but simply repeat the old, old story of the Cross and then drop back into the wilderness of meditation and prayer, and give the Christ a chance.

II. Attraction—"I will draw." Here again we have the same charge to allow Christ to do the drawing: I will draw. What need we touch the laws of magnetism? Why lose time talking about "larger bodies attracting smaller" or about molecular cohesion or atomical adhesion. It is not the how that so much concerns us as the who, I will draw. Men are losing their heads and hearts trying to explain the how of this attraction. But need we perplex our brains to drift into Paul's trouble at Athens, when he attempted to explain too much the how, instead of the simple who, and leave like the rest, the rest to Him. Need we doubt the sunshine because we do not understand its structure? We need not cease enjoying the gentle breezes just because we cannot see them.

We have five principal kinds of attraction: Attraction of generation; attraction of cohesion; attraction of chemical affinity; attraction of electricity and magnetism; capillary attraction.

With the unsaved, Christ is in the first class, attraction of spiritual gravitation; like the gathering of small particles around larger ones as they float upon the water, or like the clouds drawn toward the mountain peaks, every human soul finds itself drawn toward the Christ. Romans 1: 20. "For the invisible things of him are clearly seen from the creation of the world, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Romans 2: 15: "Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts, the meanwhile accusing or else excusing one another."

Naturally the drawing here is, as anywhere it would be, predicated upon being lifted up from the earth, there seems to be a thought of eliminating the earthly; not whether Christ was divine or not divine; he came not lifting his voice in the streets (Isa. 42: 2) but telling a simple story of his kingdom and of its heirs.

Diversity of being is the basis of completeness and the source of restful joy. The old folks often expressed it: "Variety is the spice of life;" to this we come to prove that even in the spiritual world we find the law of "unlike things attracting," no exception, for indeed this law works in the fullest sense of the word in Christ's attraction for sinful men. The more of the Christ, the greater the attraction.

We insist that much of the negative work we have in our churches is due to our not eliminating the earth from our Coherer, the most important part in our spiritual Radio outfit, if we would attract for Christ. "And I, if I be lifted up from the earth I will draw all men unto me."

It is possible that you may notice that we have not given our second general head, "Exaltation," any special place in our discourse, for the reason that it is so closely interwoven into the idea of Attraction as not to warrant, perhaps, a special place, but as the foundation indexes the superstructure, or the depth of the night, the brilliant day to follow, so does the idea of Exaltation go before Attraction, but to my mind gets added strength to be seen or pointed out from the rear rather than viewed as a perspective.

Now we say, before we come to our final word on the Contraction, that Exaltation of Christ is to the Attraction of Christ what advertising is to selling. We never hear a reputable merchant in the market places complaining that no one comes into his place, that the other man is drawing all of his customers, but to the contrary he accepts the law controlling his business, "the law of want and supply." He sets out to supply your wants; if you have no wants, he makes you want perforce of advertising; he spends the time thinking out better plans of exalting his goods, that he may create within his prospective customer a greater desire for his wares.

There are two dominating impulses controlling human conduct. One is inherent, the other acquired, or we might say is infected. These are Curiosity and Necessity. We are not all agreed upon the basis of the attraction. Man lost his first estate in his attempt to gratify his curiosity, and was thrown into the realm of necessity. The first preachers worked almost entirely from a necessity viewpoint; they painted hell in all its dreadful horrors, until one was compelled to flee its lurid flames.

Whether I seek Christ to satisfy my curiosity to see and know the mysteries of heaven or whether the pangs of fear stir my soul into a need of better condition, the result is the same, I will have found the Christ.

Drawn unto Christ—not the Pope or Bishop—but unto Him, the embodiment of all righteousness.

III. Contraction—"I will draw all men unto me." It is a common truth that the Greeks philosophized religion; the Romans legalized religion; the Jews idolized religion. When Christ came he found the Greeks still worshipping their Socratic trinity of "Happiness, Virtue and Knowledge;" the Romans worshipping Law; the Jews idolizing mere religion. Know thyself, said the Greeks, control thyself, said the Romans; exalt thyself, said the Jews. "Deny thyself," said the Christ; thus Christ came to fraternize religion. To this end said he, if I be lifted up from the earth I will draw all men unto me. There is possibly no point in our life where we meet on such a common level as in the redemption by Christ.

Let a thousand men relate their birthright and you will have a thousand different stories.

Let a thousand men tell of their life's experience and you will have a thousand volumes as different as the men.

Let a thousand men sing you their choice song of earth, and you will have jargon excelled only by the prattle of so many babes of the same number, or worse still, the bedlam of a sick's tent.

But let a thousand men whom the Christ has drawn, tell of His drawing power and you will have a chorus as strange as Pentecost but as forceful and as harmonious as the Angelic Recessional on the Resurrection morning, when they sang that antiphonal (Ps. 24: 1, 8) welcome to our risen Lord.

I will draw all men unto me. In John 6: 44, Jesus says: "No man can come to me, except the Father which sent me, draw him," and I will raise him up at the last day."

Then in John 14: 9, He says: "He that hath seen me hath seen the Father. Every man therefore that hath heard and hath learned of the Father cometh unto me."

"He that believeth on me hath everlasting life" (John 6: 47).

Christ here defines the new birth, for he distinctly said (John 3: 5): "Except a man be born of the water and Spirit, he cannot enter into the Kingdom of God."

Should the skeptic reason how a belief is a birth, say to him that all we know of our natural birth is belief. We have no proof, positive, that our own mothers, so-called, are our mothers; we found them bending over us or feeding us, or singing to us, but many a man or woman has been adopted at birth and reared by a woman who did not bear him into the world, still, for all he knew, it was his mother. We know our natural mothers only by faith in what we saw and heard.

The man who wills to murder and follows that will up with all of the action possible, although the gun fails to kill, that man is a murderer. The same is absolutely true in coming to Christ. Every man awakes one day to find that inexpressible drawing, that innermost being, toward the Christ of the ages, to that extent that he is willing to die even the natural death for that Christ. Then that man knows not the joy of the new birth.

To be born means to come out of. The man above finds the heart (which is but the sum of our desires) caught away to this Christ, who is heaven; but like the sun drawing the water from the sea, he finds that pulling, that thudding, that drawing to that Christ of whom he has heard. This continues until it may be of short or it may be, with some, of long duration, but this man awakes to find his inner life rekindled with new desires, with new throes, with new motives, with new and fixed determinations until they burst into a flame of conduct. This we call the new birth, for these came down from above. Jesus said: "Amen; amen lego vobis etiam nunc generatio novum ex duntaxat idcirco ten Basileian tu Theou." "Of a truth, of a truth, I say unto thee, except a man be born 'from above' he will not be able to grasp, or enjoy the Kingdom of God."

Truly, brethren, when we absorb His life, His principles, His character, we shall teach men that robes mean life, that blood means life, that love means living, that living means lifting, that preaching means teaching, that teaching means touching, touching means vitalizing men's lives because of the Christ in us.

After all, brethren, we are but mediums through which the magnetizer, the Holy Spirit, works and working in us and through us, will draw all men unto Christ to be brothers with one common mercy seat. We will exemplify so forcibly the "Fatherhood of God and the brotherhood of man," that men will see in us the "Uplifted Christ" and the Nature of His Father and our God revealed.

The address was spiritually aflamed, intellectually brilliant, Scripturally accurate and doctrinally sound. "Come Holy Spirit Heavenly Dove" was led by the President, the Convention joining in with spiritual enthusiasm.

The program was read by Secretary Hudson. After discussion a motion prevailed to adopt the program as submitted. "What A Friend We Have In Jesus" was rendered by the chorus. Prof. Lewis sang a solo, "The Old Time Religion," while the programs were being distributed.

The Local Committee presented Rev. Wm. R. Carter, who in turn introduced Rev. W. H. Tillman, Jr., to preside during the welcome exercises. The chorus sang "The Star Spangled Banner" as a welcome chorus with variations and medley. Dr. A. P. Shaw, a splendid specimen of humanity was presented and welcomed the Convention on behalf of the other denominations. Rev. W. H. Tillman welcomed and urged on behalf of the Baptists that the great assembled host assist in lengthening the cords and strengthening the stakes that nothing be lost of denominational influence. Rev. J. L. Campbell, D.D., Tennessee, in well chosen words like apples of gold in pitchers of silver accepted the welcome on behalf of the Convention. The words of this response fell in smooth rhythmic flow as did the mellifluous words flow from Nestor's lips, sweeter than honey and the honeycomb. It aptly pictured the history and triumphant progress of Negro Baptists and their attitude on world's problems. "Steal Away to Jesus" was appropriately rendered by the chorus. "Till We Meet Again" was also sung.

Adjourned, Benediction, Rev. A. J. Green, D.D., Maryland.

## Afternoon Session.

The Convention reassembled for the afternoon session at 2:15. Rev. J. Francis Walker, D.D., Ohio, presiding. "Just Think of His Goodness to You" was sung by the Convention chorus led by Prof. Austin. Devotions were conducted by Rev. W. B. Brownlee, Arkansas, who read the 13th chapter of First Corinthians. "God Will Take Care of You" was then sung and prayer was offered by Dr. J. W. Bailey, Texas. "In the Cross" was very feelingly sung by the chorus. Prayer was offered by Revs. Shaw and B. F. Liden, Missouri. "I Heard the Saviour Say" was sung. Dr. I. S. Powell, Colorado, petitioned Heaven's benediction upon the assembled host of Baptists. Inspirational talks of two minutes were had from various brethren: Revs. B. F. Liden, Missouri, J. H. Martin, North Carolina, Lyon, Colorado, Locust, Kentucky, G. W. Harts, California, J. H. Graves.

Convention joined in singing, "Coming Home." Dr. Skipwith led in singing, "I'll Be Satisfied." Dr. E. B. Topp, Miss., presiding called for a partial report from Enrollment Committee. Dr. A. J. Stokes, Ala., made an important announcement in reference to checks. A partial report of 231 delegates, 51 churches and 6 associations was adopted and the committee continued. A committee was appointed to invite the ladies to come and hear the annual address of the President. Solo, Mrs. Johnson, Mo., ecure, "They Are Waiting for Me." Solo, Rev. W. M. Nix, "Meet me There." "Clear the Line Before You Call." Collection for Mrs. L. Y. Johnson, \$5.73. Chorus sang the jubilee, "Great Day."

Dr. C. H. Parrish, Ky., was presented who in well chosen words, introduced the President, Dr. L. K. Williams, Illinois, to deliver his annual address. Amid applause and salutes, Dr. Williams arose and in his own graceful inimitable manner proceeded after singing, "Amazing Grace," to deliver a masterly address, brimful of helpful suggestions and conservative, constructive ideas for the race and denomination as follows:

My dearly Beloved in Christ:

We are assembled here to-day in keeping with the oft-repeated pledges made to you of the far-away West. Our promises to come to you were so often providentially broken that many of us had begun to believe the poet when he said:

"East is east and west is west  
And never the twain shall meet,  
Till earth and sky stand presently  
At God's great judgment seat."

We have been charmed by the thoughts of a visit to picturesque California and the scenic west, and now we are here in a place "like no other, and distinctly itself." "It hangs upon the walls of the world like a flame of jeweled tapestry; a sky of turquoise over it, warm, with the glow of the sun by day and soft and tender with the moon and stars by night." We came not here seeking territorial gains as did the Mexican and Spanish explorers, but we are here because we are commissioned "to go into all the world" and because we are the heirs of the promise—"Every place that the sole of your foot shall

tread upon that I have given unto you." We come not here as did the Pathfinder Fremont, who, in deference to his country raised the stars and stripes—but we come to help raise the banner of heaven, "Old Glory"—One Lord, one faith and one baptism. We have not been lured here by your romance, your incomparable natural and historic scenes—such as your petrified forests, painted deserts, succulent fields, stupendous gorges, irrigated valleys, superb chasms, striking canyons, colorful lands, commodious harbors, grassy plateaus, clamorous streams, pellucid, mountain-walled lakes, snow-crowned mountains, foaming cataracts, dashing waterfalls, fascinating landscapes, laughing islands, granite mountain peaks—Nature's sentinels, keeping sleepless vigil day and night.

We come not because it is a winterless Eden where one can look the sun in the eye and where August's mountain snows flirt with August's sunshine, where the sun habitually shines, and dates, grapes, oranges, and all fruits ripen in spite of the calendar and where flowers riot with no fears in December or January as in May. Not because it is the place where cedars, junipers, popples, pines, palms, plinyons and strange plants grow and load the air with a tantalizing aroma, but we are here to make all this reminiscent of God, the Creator of all. We come in quest of, and to help reveal the beauty of His Holiness, and to help make Isaiah's prophecy true. "For ye shall go out with joy, and he led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

History tells us that the discovery of gold here gave the world the "Gold-fever." The Argonauts came around the Horn, some across deserts and plains, leaving human carcasses on the way until their path was like unto Ezekiel's Valley of Dry Bones, all seeking the Golden Piece. Many died without obtaining it, not so with us—for ours is no vague, indefinite search, but a stern fact, having a certain end and victory which all may win through costly sacrifices. In 1507 Balboa stood yonder on these shimmering heights, beheld a broad expanse of water and set out to explore it. He did so, being conveyed by rude boats made by adventurous Negroes. He set up a cross in the name of Spain dedicating his discovery the Pacific, to his beloved native land. Ours is the cross of the uplifted Christ. We set it up and command all to rally to its call. Out here, they say, brown-robed St. Francis leaders of the early missions lighted their candles on altars in "poppy-strewn valleys," upon green hilltops from San Diego to the valley of the Seven Moons. They are gone, their candles extinguished and only a few relics and the missions of their day are left, but we are here to help reveal to the world our Christ, who is in the midst of the golden candlesticks and who has declared that the gates of hell shall not prevail against his church. We are here to exhibit the force of Baptist principles and to help satisfy a world that is restless without them. We came a long distance to bring the Baptist message here, where the dreamy twilight is not succeeded by scorching days or cold nights, and where saffron flecks bedeck a rose tinted sky, the castle of the closing day.

Out here, where it seems to us when we are at home in the East, that the god of light, the sun, dips his burning minions into the fire of the western sea, already made crimson by his ruddy presence, where after running his race, he retires, leaving lingering rays pointing back to the Orient, to welcome the silver moon, the queen of the night, as

she comes up and begins her lustrous pilgrimage around a sleeping world, here we would help to spread the light of the gospel. Out here in the West, where the night comes on in serene majesty with spangles in her bosom and the fragrant zephyrs fill a tired, drowsy world to sleep we would diffuse the balmy gospel sweets. In the West, where the weird requiem of the lone coyote breaks the sombre stillness, and the mellow monotone of the majestic whippoorwill and the mournful cadences of beautifully plumed birds echo upon the world, here we must sing our song. Out here, where the song of the locust in the umbrageous tree-tops, and the shivering hoots of the horned owl come out in sweet consonance with the song of the brooks, the music of the ocean and the plaintive coo of the last-mated dove. We would set things to moving with the music and harmony of heaven. Out here, America's Venice and Switzerland, where the days are balmy, the nights clear and lovely, where the dews distill and play with barren deserts, unloading their cargoes of heavenly benedictions and leave Nature dressed up and ripe for harvest, we must have the chance to proclaim the power of the Holy Spirit, and the beauty and certainty of heaven.

And then, finally, Oh, Los Angeles, thou proud creation of a few hurrying years, thou wondrous mistress upon the shores of the sunset; thou hast survived the tremors and shocks of death dealing earth quakes, thou who art torn by many conflicting religious isms, wild vagaries and speculative dogmas, with you we lower our sails and anchor in your harbors for a few last heeling moments, hoping and praying that our time will be profitably spent and prove to be a lasting benediction to all. It has cost us much to come to you and we hope our coming will be but the making of a missionary investment that will some day produce large, beneficial returns to the Kingdom of Christ.

To help facilitate these pleasing results, it is not out of place to say to you, my brethren of the Convention be cautious, discreet, righteous and charitable in all you may do here. Napoleon, to thrill his fighting legions, once said to them, "Forty centuries look down upon you." This to them was a mighty appeal. It incited patriotism and faithful services. It sent them forward inspired. I am saying now that we are encompassed by clouds of interested spectators and God himself; and He hears all we say and sees all we do. This should fill our hearts with the desire to do His will, to live nobly and to do our best now as at all times.

In coming up to this session of our Convention, we have no doubt passed through the most feverish, crucial year of the world's history, throughout the year we have heard the plaintive, dying echoes of a war that left this world stricken, torn, prostrate and bleeding. The thrilling promise of a universal democracy and a world made safe for it, is yet as much an alluring dream as was Plato's Republic, or Sir Thomas Moore's Utopia. To-day the entire world is staggered by the gathering storms and the possibilities of another bloody World War. There is a tremor of economic restlessness and uncertainty affecting every nation, and there is the ever-present, bitter struggle between Capital and Labor. We have the existence of hate and chaos in many vital human relationships, and the reign of selfishness, political riot, anarchy and suspicion. In many places, the most marked tendency is athirst for pleasure and power, the flaunting of anarchy and a disrespect for law and order. It is a time when men love

insistent material things more than they do the permanent spiritual values. The year has been one of racial, group and international antipathies, corruption in high places, and a lowered morale in our citizenship. Our own country is to-day deeply scarred from the many economic, social, industrial and political disorders which we have witnessed and are to-day experiencing. Going further, in matters of religion there are signs of deep discouragement, loss of faith, disregard of man and God.

Sometimes it appears that we are living in a hopeless age, having no rifts in its clouds or lines of light drawn on its dark horizons. It should not have been expected that our Convention would have passed through such a period without feeling its impact, but I thank God that the reverses of the year did not fully check our progress, but served rather as incentives to our more ambitious achievements and accomplishments. So we are here to give an account of our stewardship in the following order:

#### Our Missionary Endeavors—Home and Foreign.

President Tait said: "Christian missions are indispensable to the political and spiritual progress of the world. There can be no political development without the Christian religion." This statement shows the philosophy and economy of Christian missions from the viewpoint of a statesman, and is worthy of the best thought and consideration of this meeting. The history of this nation is very largely one of gospel missions. The Pilgrim and the Puritan Fathers and others settled America, and brought with them their religious convictions and scattered them broadcast whithersoever they went.

Oglethorpe, Baltimore, Penn, Roger Williams and others sowed down early many of the first states of the Union with missionary ideas, which to-day are the abiding secret and genius of the success of this country. Its ideas of personal liberty, industrial freedom and responsibility, its plan for and protection of the individual can be easily traced to the early missionary ideas which controlled the founders of this country. These are perilous days in the history of the world; days of greed and graft, days of social organizations and compacts—days of infidelity and rationalism, days of unbelief in churches and pulpits and if we are to check the swelling tides of worldliness and usher in the kingdom, it must be through our advocacy of the power and utility of gospel missions. Not through Education or evolution, not through science as such or social combinations, not reformations or revolutions, but through that regeneration wrought in men's breasts by the gospel of Christian missions. If the idle, vicious and ignorant are to be made active, intelligent, industrious citizens, they must be reached by our churches preaching the gospel. Churches are not built for ornaments but to preach Christ, not to give some man a job, as pastor, but to find the Christless masses and teach them how to live and how to die. God's churches, intrusted with this great missionary enterprise, should make a survey of their resources and carry out the work God has assigned them. While it is true that Baptists hold many things in common with others, it is also true that they hold many views which are peculiar to themselves. And Baptists, therefore, are under the most binding obligation to the world and to God to preach the gospel everywhere according to the great commission.

This Convention acknowledges in its Constitution, plan of organization and operation, Christian Missions as a divine task and one of its most important duties—"engaging in missionary work in the United States of America and upon the continent of Africa and elsewhere." In pursuance of the aforesaid object, the National Baptist Convention—appointed and has maintained its

#### Home Mission Board

The work of this board is first to help evangelize, lead to Christ and edify every soul in North America.

#### Our Rural Population.

This vital group is in many places being neglected. Often because of their geographical locations, depressed economic conditions, poor educational facilities, and in some cases, because of their dire need of close, capable, religious leadership, and an adequate supply of progressive, full-time preachers.

Our Home Mission Board needs and must have a number of competent, God-called, well-supplied, promptly paid evangelists and missionaries on its staff. It should carry the gospel to the heart of these rural localities. Its workers could with the printed page, the burning oral message, redeem these needy areas and make them the basis first of our successful missionary activities.

The center and the trend of the Negro population is changing from the South to the East, to the North and to the West. For the first time in America, cities have the majority of its population. Cities are the centers of power and influence. A rural people, abruptly insolated into city life irritate some vital problems and increase the importance and difficulties of city missions. Our Convention is universal in its aims, and must face heroically the problems of its migrating constituents in every city. New emphasis on city missions is a necessity. Trained missionaries, social service workers and preachers, the Convention can, by proper cooperative plans, help to support in every city in the sparsely settled West and in other places. To do this needy work well, the Home Mission Board of the National Baptist Convention should be better financed. This would enable it to cooperate with local state boards and conventions in aiding our rural churches in building neat church houses, and in maintaining the most competent ministry, and other second rank trained religious workers.

#### Evangelism

I am persuaded to believe that the first item in any correct missionary program is the preaching of the gospel—the awakening and the salvation of the unsaved. This being true, it appears to me that the evangelistic department of this Convention ought to be a distinct feature and most vital work of our Home Mission Board. It might be continued as a committee or department, being a part of, and amenable to, our Home Mission Board.

A glance at the minutes of the 1917 session of the Convention will show that President Morris intended that the Evangelical Department of the Convention should be related to our Home Mission Board as have indicated above.

The following is his recommendation:

"Fourth, that the Convention authorize the organization of an Evangelical Committee, which will have charge of the evangelical work among the Negro Baptists in the United States, and that the committee, when chosen, work under the direction of the Home Mission Board of the National Baptist Convention, and that the Treasurer of the Home Board receive from Evangelical Committee money raised by it for evangelistic purposes, and pay out the same to the evangelist upon orders drawn by the chairman of the committee countersigned by the Corresponding Secretary of the Home Board."

With this made clear, let us go forward, working hereafter in our Evangelistic Department in harmony with this recommendation.

Now, to help carry our work to greater heights, I believe every worker under our Home Mission Board should be agents of every interest of the Convention. They should represent every Board and seek especially to promote the distribution of our literature and the circulation of the Voice.

#### Cooperation and Comity.

To do well our missionary work we need and must have—a wise, workable plan of cooperation between this Convention and standardized Baptist organizations of the world. We need this cooperation because the Bible enjoins it, and because it is the very genius of Christianity. This is no age of boasted denominational isolation, but the age of cooperation. We need the influence which cooperation will produce and which can be used in the adjustment of this country's complex interracial problems. One Negro Baptist institution in Chicago, with close cooperation with white Baptists during the race riots, now a bitter memory, did much to check those riots and to get justice for Negro victims. It helped to bring about in court proceedings the anomalous thing—A Grand Jury Strike. We need cooperation because the white race is in debt to us. We educated and enriched through our enslavement in America, seven generations of them. We need it because they acknowledge this debt as Christians, and know the value of missionary investments with our people. We need this cooperation North and South because it carries with it the deep and earnest sympathies of those cooperating. Among white Baptists there are two great Conventions—the Northern and the Southern Baptists. These have in many respects, different traditions and customs as widely different in many things as their geographical dissimilarities. Negroes in these respective territories have their problems. In the South the constituents of the National Baptist Convention should know well and favorably their white neighbors. They should know and be able to summon the aid of their white acquaintances for the crisis through which the race and our religious work is now passing and must in the future pass. This Convention must likewise encourage the Negro in other sections of this country to "let down his huckle where he is."

We, therefore, need for reasons already given, a closer cooperation between Northern Baptists and our National Baptist Convention. I contend, however, that it is not wise, nor even required that we sacrifice our Convention's autonomy, or divide ourselves as a Convention for cooperation with any organization. Everywhere North and South, the Negro in religion as in other things has his own peculiar prob-

lems.—Geography does not change these—they are more than skin deep, but in the bone. We need for the solution of our social, racial and religious problems, a race and Convention solidarity that will make us invulnerable and invincible in our rightful efforts. While Baptists, North and South, divided over us, and now we must be the uniting and mediating link between them. They need us in many things as much or more than we need them. We must most thoroughly nationalize our Convention. It is therefore well that we stand for a cooperation that C-O-O-P-E-R-A-T-I-O-N, that will help and will not affect the autonomy and the solidarity of the Convention, the unity of the race, and the correct doctrinal beliefs which the Convention's constituents hold.

#### Comity.

It is also helpful, I believe, for the Convention to favor peace, comity, and a good and workable understanding with all religious bodies of the world.

#### The Convention's Foreign Mission Endeavors.

The commission that enjoins Missionary work at home, commands that we go to the uttermost parts of the world. It is charity beginning at home, but spreading itself abroad as well. Because of racial antipathies and political barriers, our Foreign Missionary efforts have been largely confined to certain portions of Africa. In many of these places the restrictions referred to above have greatly deterred our work. Now the massive numbers and the good influence of this Convention must be marshalled and used to secure for our Foreign Mission Board the right of self-determination in its missionary efforts in foreign fields. The Student Volunteer Movement in one of its meetings spoke out in no uncertain terms against the perils and the political barriers some nations are throwing about our endeavors to save Africa. The good offices and favors of the U. S. Government must be invoked to give us here just relief. I am also convinced that if our missionary efforts in Africa are to be made modern and efficient, we must be able to help promote its economic growth. Africa is no longer thought of as the "Dark Continent," but "the undeveloped treasure house of the world," and the unknown and greatly misunderstood continent.

All effective missionary work in Africa must teach, first, the natives the proper use and the value of Africa's rich resources. This can be facilitated best through the establishment and maintenance of well equipped, well-manned literary, industrial and religious schools. It was once believed that a barbaric people could be transformed to a state of civilization only by the mediating process of human slavery. Believers in Christian Missions and the potency of Christian Education offer now these as the righteous and most effective agencies in making such a transition. Our Foreign Mission Board through the arduous efforts of its Corresponding Secretary has at its disposal some funds which should be supplemented and used at once to build a commanding educational institution in Africa. Again, the history and philosophy of successful Foreign Missionary Work illustrate the wisdom and the economy of medical missions. If we would stabilize our missionary work in Africa, we must find the sympathetic points of contacts with the natives. Their belief in "voodooism" "witchcraft," etc., is a fine background and good environment for medical missions. The Foreign Mission Board therefore needs more competent phys-

cians, trained nurses, and some well-equipped hospitals in Africa. There, no soft pedal must be put on the preaching of the gospel, conviction of sin, repentance and regeneration. Africa will, as all the world, ever need this. Therefore we must enable this Board to increase its gospel preaching force on foreign fields. But the success of the work of the preachers of a spiritual gospel in Africa would be greatly enhanced and made more than a passing message or a Christian sentiment, if the aforesaid missionary institutions were established and properly maintained in connection therewith. Our Foreign Mission Board is the oldest and in many respects the most outstanding phase of our work. It has been blessed for years with the unselfish, wise services of a competent corps of members, directed by a Corresponding Secretary, the most far seeing prophet of foreign missions among us, who gave the best years of his ministry to this work. The present secretary and Board are building well upon the foundation laid in the past. They are building up a financial system that will soon guarantee the Board the financial aid it needs to prosecute properly the work. All of our churches should adopt systematic plans of giving to this work and thus help to bring on the Kingdom of God in Africa and all the world.

#### Christian Education.

No subject to-day is more interesting and fundamental than that of education. All will now assent to the truth of that trite maxim, "Education is power." But it is either a power for good or bad, for weal or woe according to its kind and use. If it is the right kind of education properly used, it is a power for good, and vice versa. Christianity is essentially a teaching religion, and Christian education is superior to all education and its purposes, and supplies the motives necessary to the proper use of it. Education is a most vital phase of our denominational work. Democratic and self-determining bodies must of necessity believe in and support the democratic notion of education. The Baptist denomination for progress and safety can rely wholly on two characteristics in its members—genuine conversion and then enlightenment, or education. The Bible emphasizes the need of these two prerequisites, for they are the safeguards against worldliness creeping into and corrupting the church or unspiritual wisdom or proud ignorance being enthroned, directing and destroying the church.

Our denomination needs essentially to start off with a saved membership and if it is to keep up its momentum, it needs a taught, trained, consecrated membership. Baptists believe in majority rule and that rule is either right or wrong as voters are right at heart and head. Baptists have no overhead, external, earthly authority. Ours is from within the expressed conviction of individuals. Individual self-determination, the right and competency of conscience in religious matters is a truth with its counterpart in a rightly developed conscience. The foregoing being true it is vitally essential that Baptists educate and with the proper education. Our predecessors and the organizers of this Convention recognized that the church "was the pillar and stay of the truth," the importance of "teaching to observe all things whatsoever I have commanded," and in pursuance thereof they incorporated in the operation of this Convention



our Sunday School Publishing Board, B.Y.P.U. Board and our Educational Board as its main direct Christian Education Agencies.

#### The Education Board.

This Board can do much for our denomination. Its full force and influence ought always be ready and subject to the needs of the struggling denominational schools solely and independently maintained by the states and organizations in sympathy with, or which support loyally the combined interests of this Convention. Without these schools, the aid and influence of some of which met us on the very threshold of our emancipation, we would not be blessed with our present heritage and opportunities.

No truth loving fair person would deny this and no grateful one could say less. But for the last few years we have been making progress not fully appreciated in our efforts to build up a National Baptist Theological Seminary. I am pleased to report to you that this project is in a sense more of a pleasing realization. The State of Tennessee where the school is to be located has helped to furnish the site forty acres of land upon which we owe now only \$5000 and which must be paid from the Convention's proceeds here. Again the Tennessee Legislature in its this year's session enacted special legislation whereby we can establish, maintain and manage this school in harmony with the genius and true spirit of Baptists and the mandates of this Convention. Another helpful step, Dr. Hailey, whose fertile brain, ripe experience and warm heart helped to give birth to this institution and who since has been giving it his unselfish part time services, has now consented, with our Educational Board bearing its share of the expense incident thereto, to give this school his full time unqualified services. And, may I add, the Southern Baptist Convention in its 1928 session voted to give us not only the two hundred thousand dollars they appropriated formerly, to establish the Seminary, but voted to supplement that amount with a fifty thousand dollar annual maintenance fund for such a time as this Convention is not fully able to alone provide for the upkeep of the school.

My brethren, if this Convention would prove itself wise and worthy, we must make to this enterprise such financial contributions as are commensurate with our ability and the needs of the school. It will, upon its erection need endowment and a fund for the education of promising young candidates for the ministry. It will fill a distinct place in promoting proper righteous interracial relations and will be a definite contribution to the progress of the Baptist denomination and the Kingdom of God. If some passing impulse should suggest the thought that the plans adopted for the operation of this school contained some potential elements inimical to Baptist principles, a more sober reflection and judgment should lead to the more pleasing conviction, to the contrary. Under the legal plans adopted it is not possible for any persons or organizations, except our National Baptist Convention, to dominate the teaching and thought of this Seminary. And going further, if they would, they could not, and going further still, they couldn't if they would. What I mean is this, the force of correct Baptist principles wouldn't permit us to allow any powers whatsoever, other than ourselves, to shape and control our own

thinking and those self-same principles would prohibit true Baptists from even making the opposite suggestion.

Good Baptists such as the Southern Baptist Convention would not seek to give, I know, what they themselves would not accept. Believing also in the integrity and the altruistic motives of those co-operating with us in the establishment of this school, we therefore conclude that the exercise of untrammelled conscience and personal thinking, ancient and fundamental rights of Baptists shall be as much a lasting heritage and possession of this school as they are those of any other truly Baptist Seminary. This does not and should not mean that we shall be impervious to the helpful experience of our Baptist friends not enrolled as members of this Convention.

#### The B. Y. P. U. Board.

The work of training our young people and other church members in the rights, duties and privileges of church membership has been largely delegated to B.Y.P.U.'s of our churches which our National B.Y.P.U. Board represents. Every successful pastor knows that of all the auxiliaries of a Baptist church, a healthy, well-functioning B.Y.P.U. is the hardest to maintain. But the experimental and uncertain period in the existence of our B.Y.P.U. work has already been passed. No modern successful church would think of existing without striving to preserve the energy of its young people; imparting and placing within their reach religious knowledge, helping them to discover their religious resources, themselves, their obligations and responsibilities, and also energizing them with those spiritual dynamics without which they are never effectual Christian workers. The progress made in this difficult work is and must ever be attributed to the vision, wise program, tireless patience, great enthusiasm of our National B.Y.P.U. Board. Its guiding genius is without question our senior secretary in point of hard indefatigable service, if not the senior one in age. Being experientially advanced over the other secretaries he has unselfishly dedicated it all and himself, likewise, to the interest of all of our Boards, and at all times to the combined interests of the Convention. This Board led the way in carrying out the Convention's mandate of Board incorporations with the Convention's ownership and management features or provisions unequivocally set out in their charters. We must give the work of our young people a larger place in our churches and other denominational organizations. We can in a very effective manner help to do this by aiding in all the ways we can throughout the year the work of our B.Y.P.U. Board.

#### The Church Extension Board.

The conditions and perils of this Board were brought to the attention of the Executive Board in its January meeting. There it was discovered that the Church Extension Board had made and was continuing to make debts, which it could not hope to pay and which threatened the Convention's life and integrity. The Executive Board, seeing the dangers ahead, requested the Extension Board in no indefinite or vague terms to suspend its work until this meeting of the Convention. The Executive Board, thereupon, immediately began to make efforts to satisfy the Extension Board's creditors and retire



its galling debts. We wish to report to you that this Board owed January, 1923, \$..... but by making cash payments, wise and fair adjustments, we have reduced that amount to \$..... We have done more, we have helped to restore the confidence which some churches had lost in their pastors who led them to make with the Church Extension Board unfilled contracts for the construction of church houses. More, we have helped to win back to the support of the Convention some of its erstwhile, though for a season lukewarm, most loyal supporters. We have helped to maintain the Convention's honor and credit, and postponed or cancelled some annoying and threatening lawsuits. I am certain that the work of building Church Extension Board is a legitimate work for this Convention to engage in, but I believe that these are duties which may be discharged mainly by our Home Mission and Sunday School Publishing Boards. The work of building churches is the work of the Home Mission Board, and that of making and furnishing church supplies might be safely assigned to our Publishing Board.

#### The Benefit Board.

In the annual meeting of the Secretaries of the Boards of this Convention, the secretary of the Benefit Board convinced all present of his technical knowledge of the opportunities and timeliness of this Board, and of his thorough knowledge of the legal requirements under which it should be operated. There is a place and work for this Board. And if our Convention would plan to use and monopolize the dormant energy which this Board is destined to use, the Convention would thereby increase its own usefulness and satisfy the age's demand for a more practical religion. The members of our churches should find our denomination interested in all the legitimate demands of their bodies and their souls. There is no need of our condemning the rapid encroachment of secular institutions, which vie with the church in matters which should concern the church, when we as Christians make no efforts to satisfy through the church the crying earthly needs of our members. The tendency of modern Christianity, or old Christianity as interpreted in this age, is toward the practical, the social and humanitarian aspects of the gospel. It has taken the devotees of Christianity a long time to learn the lesson that man is a compound being having body and soul, that these bear a close companionship and relation, and that whatever affects either, in a certain way and to a degree, affects the other. That the body is the house of the soul that Christianity essays to save first—that Christianity is destined to save physical life as well as the spiritual, that it is not solely an after equipment, a future boon, but a present gift and possession as well, and that if we would do the best for man spiritually we must not forget his body, which is the medium of the soul. In some of the past periods of the church, religion was thought to be, as propounded by Schiermacher, simply a feeling of dependence upon God, and beginning and ending there, and the most consistent believers were those who built Godward, never considering man, with whom they lived. Kant thought and taught that religion was morality in actions, and accordingly, a brilliant array of moral codes and requirements sprang into existence, too many to be numbered, much less obeyed. Hegel and Socrates believed that religion was knowl-

edge alone and developed an abundant class of rationalists and profound scholars. In the Christian church there were those that swayed it with the theory that Christianity was a creed, and the church spent its genius in weaving out creeds, fighting theological battles and prosecuting church wars, but now the best, the most virile and aggressive type of Christianity is not expressed in its scholarship, not alone in its Godward aspects, not in propounding brilliant ceremonies, not in the building up of creeds, not so much in the church's material wealth as in that aspect in which the church looks down to the earth where it exists, witnessing and relieving the suffering conditions of man's body as well as those of his soul. Our churches and religious organizations, to track Jesus, must not forget or be indifferent toward the physical needs of the bodies which house the souls which the gospel aims to save ultimately. The above being true, to help provide a satisfying support for our membership when "it rains and the winds are never weary" is a righteous duty. In the light of the Board's opportunities, our duty, and what the Convention's attorney has said respecting this Board's legal status and right to do business, let us place with it some of our business.

I believe that this Board should be empowered to do something more tangible for the retired, worn-out pastors, who gave their chivalrous manhood to build up our denomination. They planted where we today reap, and we prove ourselves unworthy of that great line of illustrious predecessors if we live in ceiled houses while they are exposed and suffer for the want of life's necessities. I do, therefore, verily believe that this Convention should establish a Baptist Minister's Home, and that the task of organizing and establishing this home should be assigned to the Benefit Board.

#### The Sunday School Publishing Board.

About a Publishing Board in the National Baptist Convention there clusters more fascinating, romantic and tragical history than about all the other Boards combined. Such a Board was the slogan and military call to our scattered denominational units during its first efforts at National organization and coherency. It is not easy to think of a National Baptist Convention Publishing Board without the revival of a tragic and bitter memory, reminiscent of the sorest experience of our Convention's existence. It recalls a painful past where our confidence and inexperience were capitalized. But thank God that day is passed except for its memory and the hard earned, most profitable lessons it left us. The present Publishing Board of our Convention is now organized and operated under recently passed special legal enactments which anchor it unequivocally in matters of ownership and management in the National Baptist Convention. This Convention knows the plan and work of this Board. It has a monopoly of the publishing, printing and the creation of literature for our denomination. It is, therefore, our more industrial and commercial Board. It is missionary and educational, but it has also in a marked way the revenue producing feature. This being true, this Board will be fraught with untold possibilities. It pleases us to state now that this Board is creating and distributing promptly, a grade of literature that none should be ashamed of, and for which nobody will have to apologize, or make an explanation. This race must produce

its own sacred literature just as it has been able to have and be led by its own preachers. A distinctive race religious literature is as essential as a distinctive race clergy. Only the shortsighted ones among us can look with diffidence on the efforts of this Board. If there is a margin for improvement in this Board's work:

"I would not sit in the scorner's tent  
Nor hurl the cynic's ban,  
But let me live by the side of the road  
And be a friend to man."

#### The New Publishing Plant.

This year our Publishing Board has worked with, and aided much, the Committee this Convention appointed to superintend the construction of the new home for our Publishing Plant. The building of this plant is an urgent necessity and the Convention's most alluring objective. The Publishing Board needs larger and more convenient quarters. Here, its revenue would be easily and rapidly increased. Its influence and opportunities for good service would be amazingly multiplied. And going further, building this plant would be the completion of an unfinished task that would do more than any other one thing could do to vindicate the justness of our position—"Convention Ownership and Control," and cement and win back to the support of correct Baptist principles and this Convention, many loyal Baptists who would vie with any right loving Baptists in their efforts to do no violence to well-established Baptist polity and principles. The Publishing Board and the Building Committee will make a pleasing report here on the building of the Publishing House. Because this project is also both an educational and missionary agency we should struggle hard to bring it to a speedy and successful completion. It will help to make permanent our evangelical and missionary endeavors. Missionary work and evangelism would evaporate, be a stimulating sentiment only, if not attended with and followed by proper intellectual development. An abiding Christianity is first an appeal to the intellect. "What think ye of Christ?" "He that believeth." "Faith cometh by hearing." The crying need of our churches today is edification, religious education. The printed page is a potential educational factor. In proclaiming divine truth it is next only in significance, eloquence and power to the human voice and the oral message. It helps to give depth to Christian character.

#### The Women's Auxiliary Convention.

In all the world the greatest single power for good is a refined, truly converted, spirit-filled woman. Certainly Goethe was attempting to portray and declare her exalted influence when he said:

"The woman soul leadeth us,  
Upward and on."

Men of genius and piety never grow tired in attributing to pious women their inspiration, greatness and achievements. Poets and painters, soldiers and statesmen, saints and sages delight to crown the brow of noble womanhood with wreaths of undying devotion and praise. Woman influenced or helped to influence man in his fall and

In every religion she has been accorded an exalted position. Artemis, Diana, Zeus, Athena, Hestia and Vesta were important Grecian and Roman goddesses. Some of these were represented by sacred fire, showing that they were the priests of the flames of piety kindled in the hearts of man. Judaism honored and relied on, for its abiding success, an obedient, God-fearing womanhood. She met Christianity on its very threshold, ushered it into time, from whence she was saluted—"Blessed art thou." And may I here state that in woman, Christianity has always had a warm, fearless patron. Her devoutness, credulous heart, musical thoughts and her tender sentiments constitute a fine sub-soil for religion. From the study of history, one can at once discover that the progress of Christianity is inseparable from the life, faith, piety and purity of women. The annals of early Christianity show the estimate Christ and the Apostles placed on the influence and labors of women. Further, the Baptist denomination, because of the influence of religiously consecrated women, must properly evaluate and use them in executing the program of God's Kingdom. The women of the Women's Auxiliary Convention have imbibed the spirit of their most worthy prototypes and have followed, if they have not led, the fortunes of this Convention and our Denomination. Their presence here today, their unselfish labors in every church by the side of hard-worked, often discouraged and misunderstood pastors, shows their loyalty and willingness to dedicate their lives to Christ. Boast, if you will about your numbers, past achievements and our present power and possessions, but if you would be fair when you catalogue the names of the Convention's most unselfish promoters, you will write first in bold letters the names of many faithful women whose faith and unselfish services rightly class them as being more useful than Joan of Arc or any of the ancient heroines.

Speaking now definitely concerning our Women's Auxiliary Convention, I would say if it is to be to this Convention what it should be—

AN AUXILIARY—such as a local Women's Missionary Society or Circle is to its church, this Convention must express a deeper and larger interest in the program and needs of the Women's Auxiliary Convention. The Women's Auxiliary Convention organically establishes the basis of its proper relations to this Convention, and this relation this Convention acknowledges, but without discharging, I fear, the just responsibilities which inhere in its relationship to the Women's Auxiliary Convention. The Convention, if fair, owes the Women's Auxiliary Convention its friendly aid in helping it to solve its problems and meet its financial obligations. A Budget and a Campaign for this Convention's obligations should include the financial obligations of the Women's Auxiliary Convention, the presence of its Executive officers in the making of financial plans and budgets, and the harmony and aid of both Conventions' workers in their efforts to cover the same field to raise the money required for the combined sympathetic interests of both Conventions. Reasoning upon the same basis which I feel is both logically and Baptistically correct the Women's Convention must where it has problems settle them in the same fair ways and under the correct methods employed by all similar Baptist organizations. It should not be the desire of any wise, fair patriotic member of our denomination to tear down and disrupt for any reasons any particular phase of our work. This denomination would cover with well deserved condemnation any partisan

who through pride or prejudice would impede the growth of any one of our struggling enterprises. But may we keep in mind also that all of our work is supported mainly by voluntary contributions and that contributions for any denominational enterprise are largely increased or diminished as every real or seeming problem in connection with such enterprise is made transparent or solved in a satisfactory manner. Only a wise, just, fearless patriotism can save permanently all of the interests of the entire denomination.

#### The Secretaries of Our Boards.

The nature of the organization of this Convention assigning Boards primarily the task of realizing the Convention's objectives, gives the Convention's Boards and secretaries the most important and strategic positions of our Denomination. It clothes the Boards with a deal of power and commits to them arduous tasks which the ordinary man cannot perform.

Thus, it will ever be, the services of the best, wisest, most intelligent, transparently honest men will be needed to direct the work of these Boards. Men who will not be offended when they are now and then reminded that they have been called to be stewards of the denomination's heritage, remembering also that stewards must give faithful services and satisfactory accountings. I believe our Secretaries should be men who have already succeeded in their previous positions; that they should give their full time to the work of the Boards; that they should be well enough conversant with proper business methods so as to spend the Denomination's money economically for the success of the Denomination. I believe also that they should be the best paid men in the Denomination, and to do well the difficult tasks assigned them they will need and certainly deserve your sympathy and encouragement. I am pleased to report to you that our Secretaries have worked hard and heroically this year. They have been my experienced, sympathetic counsellors and my most encouraging, constant companions. Their labors have not been circumscribed by the boundaries of their respective Boards, but by the combined, varied interests of the Convention. The two main objectives of the Convention for this year—the building of the Seminary and the Publishing House—have had the unqualified support of every Board and Secretary. This is as it should be for a Secretary who could not make and keep a wise perspective of the whole, the Conventions, to see that it is greater than a Board, would be too blind a partisan to direct successfully the work of any particular Board of the Convention.

#### The National Baptist Voice.

I contend yet for the force of that aphorism: "The pen is mightier than the sword." This should inspire us to maintain the Voice, the Denomination's untrammelled Weekly Love Letter. We should all its present most loyal editor by giving him some additional competent, well-paid contributors on live Homiletical, Doctrinal, Ecclesiastical and current Theological questions. One editor, however, competent and ambitious, cannot do it all. Again, the Voice must be more widely circulated or the intelligent progress of our work will be slow. Our pastors should seek to have all of their members read the Convention

tion's Organ. The Board at Nashville, in January, appointed a Committee to suggest a plan for a closer, more profitable management of this paper. We hope to have here the benefit of their wisdom so that the ensuing year will witness the increased efficiency of the Voice.

#### The Baptist World Alliance.

This great assembly had its first meeting in London, 1905; its second in Philadelphia, 1911, and its third in Stockholm, in July of this year. It is an assembly of the world's Baptists, representing about sixty nations and countries and a constituency of more than eleven millions. The purpose of the Alliance is to manifest the essential oneness of Baptists of all countries, races and colors over the world and to promote among them the spirit of fellowship, service and cooperation, recognizing the independence of all churches and other Baptist organizations. It is a mammoth meeting, void of formal external rule and an ecclesiastical head. It is a meeting where unity is voluntary, vital, and the consequence of an agreement on fundamental principles. This, with Baptists, gives the only true and effective type of brotherhood, and whites and blacks, the north and the south, the east and the west, the red man and the brown man, one and all came together forgetting the color of their skin, and other race peculiarities, being known as children of one great family interested in their Father's business.

The meeting at Stockholm met at an auspicious time and place. Just now the world needs the cheering notes of Baptist principles and the consolation of the Baptist message; such as the Stockholm meeting enunciated. Your President was sorely torn between remaining here for the call of duties on the home base and duties the Stockholm meeting imposed upon us. I was irresistibly led to the conclusion that I could do more good by abandoning the trip to Stockholm. I remembered our inexperience in this office, and that the Conventional year was reduced to nine months instead of the usual twelve months, and that my service given at home was my only prudential alternative. I can say to you, however, I worked hard to secure a satisfactory exhibit of our denomination, to see that we were well represented as messengers and as participants on the Alliance Program. Our brethren were there and the pleasing news is universal that they acquitted themselves creditably and honorably. Dr. C. H. Parrish served as our executive and Dr. E. Arlington Wilson as our scribe as per our appointment. They, with the other messengers attending the Alliance, will make some very inspiring reports here.

#### Proper Interracial Relations the Acid Test of Civilization and Christianity.

The most serious question before the American people today is not that of commerce, transportation, agriculture, finance, education, labor, capital or even the World's Court, but it is the question of America finding the proper relations between its most dominant human groups, blacks and whites. It cannot in truth be said that the wise men of America do not know what to do with the subject of proper interracial relations. They have done everything else in the past and to fail here is a reflection on their past history and boasted claims of greatness. The great trouble here is not a lack of knowledge, but

a lack of courage. A few brave, wise men ended the existence of human slavery and America's next worst plague, the licensed saloon; and now, if they would, they could adjust peaceably, the ever irritant subject of interracial relations. This is no question for demagogues and designing politicians. It is not a thing to be delegated to social workers and man-made institutions, but a thing that is a vital feature of Christianity. It is a difficult, mooted task but Christianity offers an unfailing remedy. Christianity uproots prejudice, it sets men right with God and right with their fellowmen. It forms a brotherhood, because it makes possible first a satisfying, divine Fatherhood. And it is not possible to have God as one's Father without possessing a passionate love of man. Without this, a red, brown, white or black man's religion is void. The Negro has never, in America, found or been permitted to assume his rightful place. The "cupidity of commerce" brought him here and enslaved him. Since his freedom, by some he has been thought of as a pitiful ward, and by others as the subject of a former enslavement who should for this be sympathized with and aided. But such traditional and sentimental reasons are inadequate and unsatisfactory basis of correct racial relations.

The interracial program that fails to appraise the Negro as a man, with lofty heart-throbbing ambitions, a liberty-loving man, one that desires the right to be, the right to have and the right to do, as all other human beings; a man who craves for and loves justice; a man who knows he has rights, what those rights are and knows also when he is deprived of his rights, is a program, not born of justice and righteousness and will prove to be insufficient and temporary in its existence and results. Today the Negro is not seeking pity, charity and gifts, but equal justice. He is asking for no black man's place in America, no black man's special legislation, but he is contending for a man's chance, for equal opportunities, and God helping him, he believes he is going to get them. He is not seeking to get away from his own race, but he is determined that the unjust barriers that American prejudice has encompassed him with shall be broken down. It is not our race we should spurn or leave, but intelligent Negroes are getting away from those unfair and cruel provisions, proscriptions that some would associate with their color. We want to live in certain areas of cities, not because others may be living there, but because these areas have sanitary and well-kept streets, while the areas conceded to Negroes are never well-improved and maintained with public funds though they may help pay taxes. Sometimes those sections of cities tacitly allotted Negroes are the political pawns of some corrupt persons, where the vice of all races is commercialized. Negroes have labored to make America and believe that they are entitled to the rights and privileges which others, no more loyal than they, enjoy without restrictions. The Negro was with Columbus when he first set his foot on American soil. He accompanied other explorers of America on their perilous journeys. He helped to drive back and subjugate the original inhabitants of this country. He met and overcame the dangers incident to holding this territory for our growth. He bore the heat of America's scorching summer, the blasting of its cold winter, changing its dense forests into luxuriant fields of production. Her rich fields have responded to the magic blow of his brawn and muscles. His bones lie bleached and scattered on the highway from Jamestown to the regions of the North and South.

Poles. He has been patriotic, a "one-souled" American, to the manner born. He has produced no traitors, but in times of war has opened his bosom to shimmering sabers and death-dealing cannon. He has fought on every battlefield and though this nation has not always given to nor protected him in the exercise of his rights, he stands ready to fight any foe that would dare challenge or imperil our country's honor and security. He wants Old Glory to float high in the air and its azure, the emblem of heaven and constancy, to include him as a subject to be protected. He wants its stars, the emblems of equality, to grant him equal rights and equal opportunities and he wants no stone for bread, and no lyncher's rope or any other form of cruelty and injustice when he seeks his liberty. "He is a man and nothing human is foreign to him." He is God's creation, God's child and the friend and brother of all. Upon this basis must all proper race relations be built. Dr. Gambrell said: "I ask nothing for myself nor my children after me that I would deny to the Negro race." Suppose all men were as fair as are the sentiments expressed by that great Commoner. If they were, the turmoils of the hour would certainly be ended. In this connection may I state it as the expressed feelings of the most conservative ones among us that the Tuskegee Hospital episode is a shocking, and painful reversal of a long-established custom and interracial policy, which reversal has unsettled more Negroes than any other known occurrence. Tuskegee, where the Tuskegee Institute is located has been the cynosure of an uncounted number, working with unabated optimism for race peace and justice. Now if the temple itself is invaded and desecrated, what is there left to hope for? Whither shall its devotees go for inspiration? If the green tree is smitten, what of the dry? If the source is bitter what of the entire stream? Will the history and labors of Booker T. Washington be blotted out and discounted in the frenzy and maelstrom of blind and bitter selfish passions? Unless God intervenes and the whites be fair with the race in this instance it appears now that the hands on the dial of progress and the promotion of racial sympathy and cooperation will be ruthlessly turned back.

When I think of the dreadful, and anxious days through which we are passing, I cannot refrain from counselling you to stand for the support of law and order and to be not moved by the wild delusions of ungodly interests and the influence of blind, designing men. Let no one deceive you with subtle words to contend for license in lieu of liberty. Just now the full weight of the influence of certain demagogues and lawless factors are being brought to bear against the Eighteenth Amendment. They are appealing to the ignorance, prejudice and greed of certain citizens, hoping thereby to nullify and commercialize the nullification of one of the beneficent legal enactments ever written into our national Constitution. Take this warning for what it is worth, the American nation has written only nineteen amendments to its Constitution in nearly a century and a half, and not one of these has ever been repealed. If selfish men are ever able to nullify and abrogate the Eighteenth Amendment, those self-same men will thereby set a precedent that will lead to the repeal of the Fourteenth and Fifteenth Amendments, acts that involve immediately our civil rights and destiny. We must yet convince some that they cannot use us and our suffrage to thwart or vitiate the

reign of law. This is the only wise and just position for you to take and herein lies your safety and only sure defense; for where lawlessness reigns, we have a cruel application of the policy of the survival of the fittest; the exploitation and the suppression of the weak.

#### The Migration of Negroes From the South to the North.

The migration of Negroes from the South to the North is a striking phenomenon of race friction and no movement since the Emancipation of the Negro has had so many potential eventualities as this one, yet concerning which some otherwise loquacious leaders have been tempted to maintain an unbroken silence. Because of its importance, and because a virile, active Christianity has always seized and appropriated live economic conditions, making them contribute to religious reforms, I should be considered timid and derelict, if I did not refer to this question.

#### Why This Migration?

The World War helped the Negro, for it has made him conscious of his inherent powers and rich opportunities, and feels keenly the present world's unrest. Questioning these migrants you will find that this movement is a strike against an unsatisfactory order of things. He tells his own story. He wants better schools, equal civil rights, and justice in the courts. He wants higher wages and better living conditions; he wants better transportation accommodations and a just distribution of public funds to take care of dependant members of his race; he wants the abolishment of the convict lease system, and the end of a class of overseers, the passing of certain cropping, tenantry systems and non-settlement practices now in vogue in many localities. He wants freedom from fears of mobs and lynchings and from all group rule, visible or invisible; he desires safety and the guarantee of better police protection; he wants interracial misunderstanding and prejudice wiped out, and restored confidence in his white neighbor; he wants economic freedom, undisturbed industrial opportunities and in many cases better religious environments.

Dr. Dillard, of Virginia, the manager of the Jeanes and Slater Funds for Negro education in the South, said: "The desire of any people or class of people to improve their conditions of living is a natural and healthy desire and their effort to gain such improvement is a commendable effort. The migration of Negroes from one part of the country to another, like all racial and popular migrations in history expresses such desire and effort. Whether the movement results in the desired advancement is another matter. In any case the desire and effort, however originated, deserve commendation, not condemnation." This quotation contains both a commendation and a caution. It commends migrations and the desire of any class of people to improve their living conditions but offers a warning when it hints that migration may not always bring the desired relief. His opinion seems to be that a people migrating for relief is more to be desired than a settled, ever-dissatisfied people.

#### Some Effects of This Movement.

It will help the South because it will democratize and dignify all gainful labor. It will lead to intensive farming, increasing the yield of fields which have produced large harvests, much in spite of the

poor class of labor and farming systems. It will help to substitute machinery and a higher grade of labor for the manual labor now being used almost exclusively. It will lead the South to turn to more manufacturing. Now some Southern states producing the greatest amount of certain raw commodities have not a single manufacturing plant to finish such. States now having a larger Negro population than whites and which entertain fears of Negro domination, employ force, political makeshifts and sundry illegal devices to offset Negro rule, and preserve white supremacy, will later find their Negro population reduced to a minority by this migration and they can in truth be real democracies and not political contradictions. This will raise them above their present perils of Ku Klux Klan or group rule which has been incited much by racial antipathy and which today is the greatest menace to popular authority. Already it has caused many states to study de novo for the first time, the Negro, his condition, his needs and his desires.

Now they are willing to make a program WITH and not one FOR us. From many farms already the overseer has given an indefinite vacation. In some sections better transportations, better educational advantages and better housing conditions have been secured. This migration will discover a new labor element, whose status will not be affected by the sentiments of slavery as the present Negro labor element is. This will help to build up unquestionably just industrial relations and add to the honest, economic growth of the South.

#### Its Effect on the Negro.

Since slavery the Negro has been the beneficiary of certain traditions and sentiments in the South not calculated to inspire individual initiative and self-reliance. In his relation in the North, these elements will not enter to fix his industrial status. Here, he is appraised as a labor factor by the measure applied to all laborers. This will help to make him a more dependable, efficient, thrifty, industrial element. The Negro migrant will be given a larger share of his civil rights and justice, and will become a more intelligent, patriotic citizen. He will give unusual impetus to the rapid development of his own constructive business marts and trades in the North. There will be attempts made to use Negroes to vitiate the strength of unionized labor. This perhaps will be flames that will produce another race feud, or "labor massacre," such as the East St. Louis riot. But Negro labor in the North will lead finally to the breaking down of the labor limitations that union labor projects between itself and Negro labor. The migrant is also brought closer to what has erstwhile been long distance white friends and his presence in great numbers will test an ancient sentiment which the North has hitherto borne for Negroes. This migration is making the subject of proper interracial relations a universally practical question and will hasten its correct, final adjustment. Religiously, the migrants are adding fire and a holy enthusiasm to our church work in the great centers of the North, and here more in religious work is being done now than at any time in the past. This migration will help keep Northern factories open and facilitate Americanism, for it will be an American-born, English-speaking people coming in. They will help to build up America's wealth, for all they make will be spent here and they will

also help to bridge the chasm between labor and capital, making strikes less possible.

This movement will give a temporary economic setback to the South. It will take the Negro from a locality in which he appears to be indigenous. It will be the abrupt insinuation of a rural population into the more complex urban life, a transition which is not easy and which is not without its perils. Sometimes the liberty of the migrant's new home is so suddenly thrust upon him, that he, may, in his inexperience, misuse it and hinder the race's chances. The congestion and environments of cities increase surprisingly the death rate of the Negro. The whirlpools of sin often are fatal to the simple and the unwary country youth. The evils of cities often completely incapacitate so many who while they lived in the country were useful Christians. This migration is drying up our rural population, which we must have, for the country has even been the great source of our race life and great men. It is disintegrating in a day, many of our best churches and associations and must be serious in its consequences on our Denomination. Many, to migrate, are giving away practically their lifetime earnings. Some must of choice and of necessity always live in the rural parts and these must not be deserted or forgotten. They are God's people. Let us impress on those sections where our people are dissatisfied the only remedy and the only unfailing cure. Dr. Dillard said again: "The genuine progress of a country depends upon the spread of good conditions of living and good chances of healthy improvement among all the people of the country, not only among these of any class or race, or profession, or occupation, but among all, including especially those who have hitherto had the least chance through power, education, or inheritance.

I am persuaded to believe that if you, because of the lack of wisdom or courage for any reasons, refuse to make this migration, which is a providential occurrence, contribute to the economic stability of this country and the promotion of racial peace, justice and good will, if you do not now lead the right way, you will be neglecting a vital duty for which neglect a hitherto patient, faithful constituency will justly condemn and desert you.

#### The Convention's Finance.

Some recent statistics show that while our National Baptist Convention has a membership of 3,400,000, the combined membership of Colored Methodist churches is 1,382,764, and they gave last year \$4.30 per capita while we gave only \$1.51. This is not a pleasing comparison. Of course statistics are not complete because Baptists have such a liberal independent form of government that we cannot gather as easily, accurately and completely our statistics as those denominations which have a uniform, overhead government. But those figures as they refer to us are sufficiently complete to eloquently teach us the truth that we are not doing our financial duty and that we are not collecting enough money to conduct the affairs of the Convention in a fitting manner. Three and a half million Baptists out, if they would, raise enough money in one year to put our Convention affairs on a sound basis. I think if we would properly emphasize the func-

tion of the church in Kingdom work, we could more easily raise the means we need. We must contend in this Convention for a larger church representation and for the expression of the will of the churches. We must encourage our churches to emphasize the importance of Christian missions. Some one has said, "Christian missions are the breath of a New Testament church." "Lift up your eyes and look on the fields" must be now our slogan and missionary incentive. We must not lightly estimate the value of religious consecration and lessons in Christian stewardship.

Dr. Brink said: "The money that belongs by every right to God but is kept back from him by his people is probably the greatest hindrance to vital spirituality that is in the world today." I do verily believe that the Convention should adopt here an adequate budget, and have the Secretaries of our Boards with additional workers push and superintend the collection of the amount required. In this way we would promote the influence and usefulness of the Boards and economize and reduce overhead expenses.

This year we found ourselves in need of more ready money than we have been collecting in the past. This emergency led us to feature for this session of the Convention and the year 1923, the collection of \$100,000. We had our brethren in several regional conferences and the Board of Directors to approve the "Drive," ere we published or began to promote it. Dr. L. G. Jordan, with a Promotion Board, has pushed vigorously the campaign.

And to you belong the honor and credit for whatever success that may attend the "Drive." And on the other hand if there is not a proper measure of success following this "Drive" you, one and all, will be held responsible for that. Your President and Board may submit the best plans and reasons for their success, but you, my brethren, are the leaders of God's churches. You are the key men, and if you will not do your duty, nothing but failure is inevitable and God will charge it to your neglect. I hope you have come prepared to aid in this "Drive," for this is the acid test of your devotion to this Convention and the Kingdom of Christ.

#### Our Blessed Dead.

It is with profound sadness that I come to the place in this message where I must chronicle and call the roll of some of our best-known, well-beloved workers who went home to their reward since we closed our meeting at St. Louis last year. In scanning the list as reported to me I would record with high and unfeigned apprecia-



tion of their useful service and with deep sorrow for their earthly absence and loss, the death of the following:

Dr. W. G. Parks, Pa.  
Dr. J. A. Dennis, Calif.  
Rev. Hale, Fla.  
Dr. E. T. Mashback, Kans.  
Rev. John Marks, La.  
Rev. H. Butler, La.  
Dr. A. R. Robinson, Pa.  
Dr. H. H. Harris, Mo.  
Dr. Daniel Wright, Ga.  
Dr. J. H. C. Henry, Miss.  
Dr. G. W. Wright, Mo.  
Dr. Harvey Johnson, Md.  
Dr. F. K. White, Ind.  
Mrs. M. W. D. Norman, Wash.  
Dr. E. M. Brawley, N. C.  
Rev. J. M. C. Claiborne, La.  
Rev. J. H. Buford, Miss.  
Rev. C. N. Hampton, Texas.  
Rev. J. R. L. Diggs, Md.  
Rev. Jackson Turner, Ark.

This is a long and heart touching list. It contains the names of two of our National officers—the sweet-spirited Dr. Parks and the heroic Dr. A. R. Robinson. There are others there no less known and useful and remembered by us because of their labors of love and loyalty to the Kingdom's interest as promoted by this Convention. In their respective places, under adverse, agonizing circumstances they fought the good fight, finished the course and got a furlough from earth and its toils to be, I feel with Dr. Morris, all of our sainted dead and the righteous God who saved them, whom they served and desired so much to see. "Sweet spirits, glorious spirits, transported spirits, blessed spirits," who took the chariot and the equipage of Elijah and went home on quick time. In the blessed Bible there are beatitudes for the giver, for the pardoned, for those who hunger and mourn, for the pure and heart, and for many others. But the book closed with a beatitude for the blessed dead. It is a beatitude that penetrates the gloom of their death chambers. "Write, blessed are the dead which die in the Lord." Here is a reversal of unaided human experience and the blotting out of the verdict of uninspired reason. For it hangs about a death scene an impenetrable mist, a taunting conjecture and a provoking uncertainty. But inspiration in connection with our blessed dead dispels all of this. It wraps around their graves the peans of rejoicing and rapturous victory that Paul so touchingly voiced. It conquers and then mocks death, despoils and laughs at the grave, "O death where is thy sting; O grave where is thy victory." Our blessed dead have conquered and gone home to rest. Being weary with the journey, tired of warfare, burdens and disappointments they gladly exchanged the cross for a crown, faith for sight and hope for a blessed, satisfying realization. They rest from their labors.

Since this is true, let us not mourn as those who have no hope and future. Let us not weep over the departure of our friends—

let us bid them good bye, just for a season, knowing they are asleep and absent from us a short night only, and gone on a journey just ahead of us. Soon we shall join them, but not now, and for the time being we shall say to one and all of them—"Good night, but not farewell."

"Sleep on, beloved, sleep, and take thy rest;  
Lay down thy head upon thy Saviour's breast;  
We love thee well; but Jesus loves thee best—  
Good night! Good night! Good night!

Calm is thy slumber as an infant's sleep;  
But thou shalt wake no more to toil and weep;  
Thine is a perfect rest, secure and deep—  
Good night!

Until the shadows from this earth are cast;  
Until he gathers in his sheaves at last;  
Until the twilight gloom is overpast—  
Good night!

Until the Easter glory lights the skies;  
Until the dead in Jesus shall rise,  
And He shall come, but not in lowly guise—  
Good night!

Until made beautiful by Love Divine,  
Thou, in the likeness of thy Lord shalt shine,  
And He shall bring that golden crown of thine—  
Good night!

Only 'good night' beloved—not 'farewell'—  
A little while and all His saints shall dwell  
In hallowed union, indivisible—  
Good night!

Until we meet again before His throne,  
Clothed in the spotless robe He gives His own,  
Until we know even as we are known—  
Good night!"

#### Conclusion:

Thank God, we, inexperienced in the art of electing a new President of the Convention, did after all, get through at St. Louis leaving naught, I hope, but the desire of all to promote in all legitimate ways the work of the Convention. The mantle of leadership, upon your vote, was transferred to me in fine spirit and choice words by Dr. Parks as his last official act. From him for you, I accepted the office being thoroughly convinced of the Divine element in my election. Realizing at that time mine was no prosaic or easy task. I knew that I had to try to fill a place occupied for 28 years by one of Nature's noblemen; a pleasing presiding officer, a man of immaculate character and the most forceful and charming leader of men our race and denomination has ever produced.

Immediately after my inauguration, I set about to make a survey of the Convention, and before I had completed the task, I was forced



to pray as did Solomon: "And now, O Lord my God, thou hast made thy servant king instead of David, my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give, therefore, thy servant an understanding heart to judge thy people, and I may discern between good and bad: for who is able to judge this day so great a people?"

This prayer and its sentiment influenced me to seek close and immediate acquaintance with the local leaders and workers in the states. I have been led to believe that personal talks and a series of regional conferences would help to more thoroughly democratize the Convention's work and its interests. Working under this impulse I have made many visits, traveled extensively and labored hard throughout the year.

My brethren, I have not done much, not even all my own heart has desired to do, but I am sure of one thing! I have done my best. In my closing, I would say this Convention must not stop until the Commission of Jesus Christ is made a reality in the earth. There ought to be a holy discontent lingering in our hearts until the time when the Convention shall more perfectly approach the ideals set by the Author of New Testament missions. No accomplishments, no attainments less than these should stop our strivings. He has marked and surveyed our every step. I, therefore, exhort you to follow him. When Constantine, the Emperor, laid off Constantinople, he called together his engineers and began tracing the walls and fortifications of that capitol city with the point of his sword. His outlines were so daring and adventurous that his engineers inquired with astonishment, "How far shall we carry the lines?" Constantine answered, "Until he stops who goes before you."

Jesus Christ is your and my leader. He has made for us a great program. He has marked off by His cross our course and duty. When the way is not an easy one and when we grow tired and are tempted to give up, we cry, "How much further are we to go?" And I answer for him. Go "until He stops who goes before you."

In our Benevolent, Education, Home and Foreign Mission Work in contending for His principles, you must not stop, because the plumed Knight of Heaven, the Captain of your Salvation, Jesus Christ, goes on ahead of you. And now, may I for myself, assure you that I am willing to follow at any cost the interests of our Convention and God's Kingdom and until He stops who goes before me, for I am His and He is mine.

"It is not I who have written  
It is not I who have sung,  
I'm the chord that Another has smitten  
The chime that Another has rung.  
I give but the things I am given,  
I share but the things that I see;  
I draw, but my pencil is driven  
By a force that is master of me."

#### Recommendations.

After much careful thinking, I submit the following recommendations:

First: That a Committee on revision of the Convention's Constitution be appointed here; that said Committee report to the Board of Directors, whereupon the Board will publish in the National Baptist Voice, sixty days before our next annual meeting its action concerning the Committee's report, and submit finally the same to the Convention in its 1924 session.

Second: That the following recommendation made in 1917 by Dr. Morris and approved by the Convention be re-affirmed by the Convention and the Board of Directors, be and are hereby empowered to execute this order:

"That the Home Mission Board of the National Baptist Convention be authorized to extend the cooperative missionary work to the North and West, provided arrangements can be made for such cooperation with the Northern Baptist Convention."

Third: That the mandates given by the Convention at Indianapolis, 1920, to the effect that all the Boards of this Convention should amend their charters in such a way as to anchor unquestionably said Boards in the Convention, and to stipulate in said charters in no indefinite manner, Convention ownership and control, be hereby again approved and ordered executed forthwith; for there are uncounted perils in needless delays.

Fourth: That the Benefit Board be hereby authorized to reorganize and operate as a Convention enterprise, a Home for the aged, needy ministers of the Convention and Denomination.

Fifth: That the new Publishing House be designated and known as the E. C. Morris Memorial Building. This honor we certainly owe to our much beloved lamented leader.

Sixth: That we adjourn here to meet in Special Board Meeting, Nashville, December, 1923, when we shall complete the \$100,000 Drive and lay the corner stone of the Publishing House now in course of erection.

Seventh: That the office of historiographer in keeping with the proper constitutional requirements be created, and that some competent person be appointed to give full time to the gathering and compilation of vital denominational statistics and historic facts. That the compensation of said historiographer be set by the Board of Directors.

Eighth: That the work hitherto done by or assigned to the Church Extension Board be done by the Sunday School and Home Mission Boards in the manner indicated in my annual message.

Ninth: That the Board of Directors be hereby authorized and empowered to close up all matters of the Church Extension Board, and make the proper division of its work between the two Boards already named in this connection.

Tenth: That since a new addition will be made to the work of the Home Mission Board, and since it will be required hereafter to build church houses and expected to make property and real estate deals, I therefore, deem it wise and recommend that that Board be chartered; and that the Board of Directors be authorized to take out said charter.

Eleventh: That this Convention appoint seven (7) persons, and request the Northern Baptist Convention and the Southern Baptist Convention to appoint seven (7) each, all of whom shall constitute a Commission to study the common problems of all American Baptists.

and seek to promote unity and good will, and the progress of a great denomination, one in hopes and destiny.

Twelfth: That we empower and give the Foreign Mission Board the financial aid required to erect in Africa immediately one outstanding hospital and educational institution such as I have referred to in this address.

Thirteenth: That we clothe the Seminary Commission with the full power required to organize and complete rapidly the National Baptist Theological Seminary.

Fourteenth: That the Board of Directors be required to publish the minutes within sixty (60) days of adjournment of the Convention and that they be wisely distributed among the officers and representatives of the Convention, and without cost.

A masterly, all-embracing address. A motion prevailed that the matchless address from this gifted and peerless Christian statesman, L. K. Williams, be adopted as the spirit of this Convention. Dr. R. M. Caver, Arkansas, moved the suspension of the rules and the election of Dr. Williams. Dr. P. Jas. Bryant, Georgia, spoke to the motion and Dr. Williams was elected by acclamation. Flowers were presented in choice words by a special delegation. The Secretary, R. B. Hudson, presented his annual report. The report was comprehensive and exact, showing all the doings and transactions of the Secretary and the Board during the conventional year. See report for details.

#### REPORT OF SECRETARY.

Los Angeles, California, Sept. 6, 1923.

Mr. President, Officers and Members composing the Forty-third Annual Session of the National Baptist Convention, U. S. A.:

#### Greetings:

I have the honor to present herewith my annual report as secretary of this body. With the closing of the forty-second session, St. Louis, Missouri, there went into history one of the most strenuous, nerve wrecking yet businesslike sessions in the history of this great body. At that meeting words of praise and honor and eulogies were said in memory of the late Rev. Elias C. Morris, who had faithfully served his brethren for more than a quarter of a century. Dr. W. G. Parks, his successor, presided and joined with others in paying honor to our departed leader and chieftain.

Dr. Parks then seemed to be in the best of health and spirit and seemed to have had many years to his credit, but before we had adjusted well ourselves in our homes after leaving the Convention did the wire flash the sad news to all parts of the country that Dr. Parks was no more. For twelve or more years as an honored officer of the Convention, he had an excellent opportunity and used it to make friends for the work, showing at all times his loyalty to his superior and sympathy and good will to his associates. We have and shall miss for some time to come the loyal, happy hearted, congenial and fellow worker, Dr. W. G. Parks.

#### Board Meetings.

With the well trained, level headed, farsighted, affable constructionist, Dr. L. K. Williams, at the head of this body of Christian workers it was clearly seen and demonstrated at our first Board Meeting that the right man had been selected by the great Baptist host to lead



PROF. R. B. HUDSON,  
Secretary of the National Baptist Convention.

the three Million Negro Baptists of this country. Those who appeared somewhat indifferent and were ready to follow, though afar off, were convinced at the first meeting, January 24, 25, that Dr. L. K. Williams had the vision, the training and experience to properly explain his idea, the ability not only to put them into operation but to direct and successfully reach his objective.

In this meeting, after the devotions, upon recommendation of President Williams, memorial services were held in memory of the late Dr. W. G. Parks. Resolutions were presented by Dr. J. Francis Robinson, by Dr. C. H. Parrish, representing the Executive Board and by the secretary from the Federal Council of Churches.

The secretaries of the several boards having had their mid-winter meeting prior to this of the Executive Board, submitted a statement showing their condition which was approved. The endorsement of the Board was asked and same was given to the Seminary Commission in its efforts to secure within the city limits of Nashville a tract of 75 acres and buildings the original cost of which was more than \$700,000.

In the report of the Woman's Auxiliary, Mrs. Broughton reported the receipts to have been \$1,376.93, with disbursements of \$1,851.87. In the matter of property rights of the Convention in the Training School, Washington, D. C., the Board decided to ask a conference of one lawyer by the Incorporators, Mrs. Layten, Miss Burroughs, Dr. Jordan and one lawyer by our Convention to ascertain the rights of the Convention in said Training School, the Board and Incorporators agreeing to abide by the decision of their representatives as a basis from which to work. It is understood that the Board wants no lawsuit.

President Williams was thanked and complimented for his efforts in getting a conference with the officials of the Home Mission Society with a view of cooperation. A very strong letter from Rev. Chas. A. Brooks, of the Society, was read in which willingness for cooperation was expressed. A meeting for February 6, when members of the Home Board, the Executive Board and the Convention will meet with the Home Mission Society officials was endorsed. The action taken at this conference is to be reported to the Home Board and from said Board to the Executive Board before it is final.

After the outlining of the work of the Morris Memorial by the President, the placing of the Evangelistic work under the Home Board for a workable basis, the report on the Voice by Editor Crenshaw and the calling attention to the meeting in July of the Baptist World's Alliance by President Williams, who was named as leader of the delegation, the work of the Church Extension Board was thoroughly discussed. Dr. McCutcheon being called on to report, showed that the Board was \$7,077.38 in debt. Dr. Perkins, ex-secretary of the Church Extension Board, had a claim in this of \$1,396.48 against the Convention, who after much discussion, tendered the amount to the Convention, same being received with thanks. Because of the heavy indebtedness of this Board, which involves the property of all other Boards, it was voted to request the Board to suspend further operation until this meeting of the Convention. A committee was named to visit the churches holding claims against the Board with a view of adjusting them.

Sig.—3.

The Board endorsed the idea of the President recommending a committee to seek to absolve the Convention's Equity in the Boy's Board. After the report of the Monument Commission, a report on Ways and Means by Dr. S. E. Griggs and the adoption of the resolution on Renunciation, the Board stood adjourned.

During the recess hour of the Conference called in Memphis, Tenn. April 3rd, when hundreds of workers from all parts of the country responded to the special call of President Williams, the Executive Board met to consider several matters pertaining to the \$100,000 Campaign, which had been endorsed by the Conference. After the outlining of the program which the president had presented to the Conference and unanimously adopted, he impressed the importance of selecting the right man to direct this campaign. Dr. L. G. Jordan was endorsed for the position at salary of \$2400, and Mr. John L. Wehl to head and represent the laymen. The attorney, President and Secretary of the Convention were appointed a committee to confer with and prepare limit of expenditure for each Board of the Convention.

At the session of the Board held in Hot Springs, Arkansas, June 20, besides the making of the program for this meeting the following items of business were transacted: On the request of Dr. O. L. Hailey, in presenting the new conditions arising in the Seminary proposition, a committee was appointed to consider same and make recommendations to the Board. The recommendation was in the form of a resolution and is as follows:

"By motion of Rev. E. M. Lawrence, your Special Committee hereby recommends to the Executive Board of the National Baptist Convention now in session in the Haven Methodist Church, that the Seminary Commission be given authority to reopen the seminary question as to location and that the same be reported to the National Baptist Convention.

By motion of Dr. P. Jas. Bryant because of the many duties and responsibilities imposed upon Dr. O. L. Hailey in the Seminary matter that the Executive Committee recommended to the Commission the restoration of Dr. Hailey to full time and pay to work in the field of the National Baptist Convention.

J. A. BOOKER, Chairman,  
CHAS. ROBINSON, Secretary,  
Special Committee.

Drs. A. D. Williams and A. L. Boone reported on their trip as a commission to Los Angeles, Calif. They had visited the Convention city, things were being in readiness for our coming and assurance was given that an auditorium or hall sufficiently large for the meeting would be provided, that no graft nor profiteering would be practiced. A bonus was requested and promised and the secretary ordered to notify the Los Angeles committee of same and of the Convention's intention to meet there September 5th. Dr. R. N. Holt, Chairman Local Committee, Rev. F. W. Cooper, of Riverside and Mr. S. P. Johnson were the brethren present from Los Angeles.

Dr. A. M. Townsend reporting for the Publishing Board and Building Committee stated that the contract for the new home has been let and that the \$200,000 authorized by the Convention would be an sufficient sum to erect the kind of home desired. On request of the Publishing Board and Building Committee, with a recommendation

from President Williams, the Executive Board went on record favoring the request and authorized Attorney Robinson to prepare suitable resolutions to be presented to your honorable body granting the floating of additional bonds to the amount of \$250,000 or whatever is necessary to complete the New Publishing House at Nashville.

With authority given the Morris Memorial Commission to extend their efforts through the second Sunday in July, the all Memorial Funds he handled by said commission and the endorsing of the fifth Sunday in July as General Rally Day for the Promotion Commission, the meeting stood adjourned.

#### Finances.

The total amount of money raised at the St. Louis session of the Convention reported by the Finance Committee and turned over to the Treasurer was \$6,504.63. Designated money collected \$1,529.65. Grand total of \$8,034.28.

#### Disbursements.

The following disbursements were made:

W. G. Parks, expense	\$ 172.00
E. C. Morris, estate, office expense and money advanced	1,360.00
E. D. Pierson, expense & salary in part	350.00
A. J. Stokes, refund for overdraw	85.80
Chas. Stewart, reporter and expense	132.00
Assistant Secretaries	120.00
Expenses of year for convention	1,546.55
C. H. Parrish for Mays Printing Co., in part	234.75
C. H. Parrish, clerk hire	67.00
C. H. Parrish, services in part	99.41
L. G. Jordan, services in part	175.00
Ushers of Convention	133.00
R. B. Hudson, Secretary, salary in part	200.00
Badges and postage	418.40
H. H. Harris, Local Committee	169.00
C. M. Robinson, Atty., salary in part	75.00
R. A. Austin, Chorister	150.00
J. D. Crenshaw, back salary in part	100.00
T. G. Ewing, note	250.00
Finance Committee	120.00
Enrollment Committee	80.00
A. J. Stokes, expense in part	28.19
L. L. Lolow, donation Montana Missions	15.00
C. E. Canady, usher	4.00

\$6,083.79

#### Designated Money.

E. C. Morris, portrait	\$ 106.13
Secretary Hudson, Los Angeles Collection	134.00
Foreign Mission Board	729.14
Evangelistic Board	75.00
S. Publishing Board	172.00
B. Y. P. C. Board	77.57
Church Extension Board	20.40

Benefit Board .....	190.00
Home Mission Board .....	11.10

## Paid by Finance Committee:

Auditor's reports .....	\$ 150.00
O. L. Halley, expense .....	25.00
Local Committee, theater .....	125.00
C. H. Parrish, floral offering .....	5.00
Finance Committee, Taxi hire .....	12.25
H. Belle, Morris Painting .....	106.18

\$ 423.43

Total amount paid out .....\$8,023.15

## Debts of the Convention approved January 24, 1923:

E. D. Pierson, Auditor .....	\$ 267.52
A. J. Stokes, Treasurer .....	36.81
May's Printing Co., per Dr. Parrish .....	350.00
R. B. Hudson, Secretary .....	800.00
J. D. Crenshaw, back account .....	950.00
L. K. Williams, Expense Trans. Com. ....	50.00
Chas. Stewart, reporter .....	5.00
L. K. Williams and R. B. Hudson, advance Church Extension Board .....	100.00
W. F. Graham .....	25.00
E. A. Morris .....	15.00
T. G. Ewing, Estate, note due Oct. 1st. ....	292.00
Note for Seminary Property .....	5,000.00
C. T. Stamps .....	10.00

\$7,901.23

Debts and notes of Convention since St. Louis meeting, December, 1922.

L. G. Jordan, expense for promotion .....\$500.00

L. K. Williams, Federal Council and Church Extension Board Note .....	\$ 177.50
R. B. Hudson, Federal Council and Church Extension Board Note .....	177.50
R. B. Hudson, committees .....	30.00

\$ 685.00

## New Building.

While the Building Committee and the Publishing Board through their secretary, Dr. A. M. Townsend, will report in detail on the New Publishing House now in course of erection, yet it is proper as your direct representative to report a few general facts to your honorable body. The President and Secretary of this Convention have been called several times to Nashville to represent the Convention in awarding contracts, signing papers, bonds, etc.

I hold in my possession, as your Secretary, the contract between the Windham Brothers Construction Company, Birmingham, Alabama,

and the National Baptist Convention, U. S. A., for the erection complete of a four-story, basement and roof-garden, steel frame, brick and stone building to be erected on the Northeast corner of Fourth Avenue and Cedar Street, Nashville, Tennessee, at a cost of \$410,000. The following payments are stipulated: \$50,000 on demand; \$50,000 on or before November 1, 1923. \$25,000 on or before June 1, 1924 and \$25,000 on or before September 15, 1924. Bonds to the amount of \$200,000 have been signed and seal of the Convention affixed, which will be used in part payment of this mammoth building. The contract between the architect, Moses McKissack, and the Convention is also held by your Secretary for you.

## Comments.

"They can't do it. They are fooling the people. It is impossible," and such like expressions have been going the rounds among our enemies since we first spoke of this new home. The work has really begun and whether these sayings are to be true or false is up to this great denomination. Already some of them have proven to be false. Let us show that all will be equally untrue. Under the lead of Dr. Williams, as President, and Dr. Townsend, Secretary of the S. S. Publishing Board, the Baptists of the country will build this house and soon will be assembled for its dedication, for we will follow where they lead.

Thanking the President, officers and members of the Convention for the hearty support given this office during the year, I respectfully submit this as my report.

R. B. HUDSON, Secretary.

A motion to adopt the report brought forth some discussion. A motion to defer the report's adoption until Monday was adopted. Adjournment and the election of other officers made continuing order.

## Evening Session.

Devotions were conducted by the chorus singing several choice selections. Treasurer Stokes submitted his report. Report adopted.

## TREASURER'S REPORT, NATIONAL BAPTIST CONVENTION, ST. LOUIS SESSION, 1922

## Receipts.

Total received from Finance Committee.....	\$6,500.63
Refund, E. C. Kennedy.....	4.00
Total .....	\$6,504.63

## Expenditures.

Voucher No. 1—Auditor's Report.....	\$ 150.00
Voucher No. 2—O. L. Halley.....	25.00
Voucher No. 3—Local Committee.....	125.00
Voucher No. 4—C. H. Parrish.....	5.00
Voucher No. 5—Finance Committee.....	12.25
Voucher No. 6—W. L. Craft for Bell.....	106.18
Voucher No. 7—W. G. Parks.....	172.50
Voucher No. 8—E. A. Morris Estate .....	1,360.60
Voucher No. 9—E. D. Pierson.....	350.00

Voucher No. 10—R. B. Hudson	1,546.55
Voucher No. 11—R. R. Hudson	200.00
Voucher No. 12—Assistant Secretaries	120.40
Voucher No. 13—Dr. Austin, Chorister	150.00
Voucher No. 14—A. J. Stokes	95.00
Voucher No. 15—A. J. Stokes	28.19
Voucher No. 16—	
Voucher No. 17—	
Voucher No. 18—Mayes Printing Co.	234.75
Voucher No. 19—C. H. Parrish	67.00
Voucher No. 20—C. H. Parrish	93.41
Voucher No. 21—Ushers	133.00
Voucher No. 22—L. G. Jordan	176.00
Voucher No. 23—J. D. Crenshaw	100.00
Voucher No. 24—	
Voucher No. 25—R. B. Hudson, Badges	416.30
Voucher No. 26—Chas. Stewart	132.00
Voucher No. 27—E. C. Kennedy	4.00
Voucher No. 28—	
Voucher No. 29—D. W. Cannon	15.00
Voucher No. 30—U. J. Robison	15.00
Voucher No. 31—E. G. Thomas	15.00
Voucher No. 32—	
Voucher No. 33—R. T. Sims	15.00
Voucher No. 34—Felix Jones	15.00
Voucher No. 35—W. H. Steward	25.00
Voucher No. 36—W. L. Varnado	15.00
Voucher No. 37—J. M. Harris	15.00
Voucher No. 38—H. H. Harris, L. Com.	169.00
Voucher No. 39—C. M. Robinson	75.00
Voucher No. 40—	
Voucher No. 41—J. M. Moses	15.00
Voucher No. 42—M. F. Hedgeman	15.00
Voucher No. 43—E. G. Ahner	10.00
Voucher No. 44—	
Voucher No. 45—C. C. Lolow	15.00
Voucher No. 46—T. G. Ewing Estate	260.00
Voucher No. 47—M. T. Washington	15.00
Total	\$8,991.11

Net receipts \$6,504.63  
Net expenditures 6,491.63

Cash Balance, June 30, 1923 \$ 13.10

Signed  
Treasurer Nat'l Baptist Convention.

Madam Maggie Walker was presented and discussed some of the economical needs of the Race. Rev. J. Francis Robinson, Mass., was introduced. He addressed the Convention upon "Some Denominational Dangers." The chorus rendered two very timely musical selections. Prayer was offered by Dr. E. J. Echols, N. Y. The Scripture lesson was read from the 13th chapter of Hebrews, by Dr. J. R. Jamerson, Ark. Chorus sang, "Great Day." Dr. M. W. D.

Norman, D. C., was presented to deliver the annual Introductory Sermon. The preacher selected the 6th chapter, 8th verse of St. Peter and Philippians 4:8. Soberness, Vigilance and Loving Nobleness. Satan, the old adversary was depicted as the chief active and personal leader of the forces of sin in their onslaught against the forces of righteousness, led on by Jesus Christ. The rise and fall of kingdoms and empires was vividly pictured as they yielded to frivolity and a warning was sounded against it among us. The designs and purposes of temptation and the result of them upon human hearts were clearly shown by pictures, and striking illustrations. The manner of conducting the conflict was shown. Prayer, faith, personal piety, and dauntless courage will win.

Subject: "The Agency in Temptation and How Combated."

Text: "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." 1 Peter 5: 8.

"Whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philip. 4: 8.

After years of hardship and trials peculiar to pioneer work, as well as faithful Christian service, Peter, whose rugged character and indomitable will caused him to have been called "rock" by his Lord, gave us the result of his experiences for the benefit of the church in all ages, the words which I have chosen, in association with the passage from the writings of Paul, as a text for this paramount occasion.

And all of us from our own experiences as Christians have realized its truthfulness. Indeed Peter's assertion that there is an adversary who ever seeks to enslave, to allure and to overcome the believer in Christian principles has even been and is now, even in this age of higher critics and daring liberals, the verdict of those who try to serve the Lord.

There are those, however, who regard the doctrine of a personal Satan as a superstition, but Peter saw behind the forces, antagonistic to the people of God a master power giving impetus to all evil forces and thinking of him as the one great enemy, pronounced him, your adversary, the devil.

To interpret the Scriptures so as to render Satan a personification of evil, is to interpret, if the same method is followed, the passages which teach the mission, purpose, and personality of Christ, so as to convert him into an ideal character.

The devil is plainly referred to in the Bible as a person.

The Scriptural representations of the progressive rage of the great adversary, from his first assault on human virtue in Genesis to his final overthrow in Revelation, joined with certain testimony of Christ, forbid any other conclusion than that there is a personal being of great power who prosecutes an organized opposition to the Divine Government. We are taught to pray, "Deliver us from the evil one." Christ says: "When anyone heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one and casteth away that which was sown in his heart."

The Scriptures certainly represent him as an apostate angel, the great, tireless, skillful enemy of God and man, the first cause of sin in the world.

The quickener of temptation in human mind, the god of this world, who does not only strive to blind those who believe not, but to destroy the faith, purity, peace, good name of character and often the souls of the best men.

If there are evil passions and inclinations, which have not been completely subdued, the devil, who is always on the go, seeking whom he may devour, is most certain to take advantage of them. Hence, it is necessary for the best men and women, even those who have grown strong by resisting temptation after temptation, to be ever watchful and sober.

We must watch as well as pray. Like the brave and faithful soldier, be ready whenever the occasion demands to battle against the foe. Watch every avenue, for you do not know which way he may come; or the method of the attack.

1. Let us notice the character of the adversary as a seducer—do not presume to know very much of the history of Satan, although the Bible gives sufficient ground for concluding that he is the apostate spirit; the chief of fallen angels, who was cast out of Heaven for his sins and rebellious spirit; and now in some way engages himself in inducing others to sin. He is, indeed, the leader of those angels, who did not retain their first state of purity and were cast down to hell; delivered into chains of darkness to be reserved unto judgment.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 1: 6.

The word devil by which he is sometimes designated, signifies a slanderer, which has reference especially to his conduct on earth, whatever his character was before he became the enemy of God and man.

His aim is to defeat the will of God. He slanders God to men: "Ye shall not surely die, for God doth know that in the day that ye eat thereof, then your eyes shall be open and ye shall be as God, knowing good and evil."

He slanders also men to God—"Doth Job fear God for naught? Hast not Thou made a hedge about him, and about his house and about all that he hath on every side? Thou hast blessed the work of his hands and his substance is increased in the land; but put forth Thine hands now, and touch all that he hath, and he will curse Thee to Thy face."

John refers to him as the wicked one which implies that his whole character is not only an embodiment of turpitude and base wickedness; but the leader of all depravity and villainy in others. He is not only decidedly corrupt himself, but strives to befoul others, especially those who have accepted Christ as the Redeemer of the world. Paul in his first epistle to the Thessalonians, calls him, "The Tempter," which name resulted not only from seducing our first parents but probably from his insidious artifices in Heaven, and certainly infamous work among the children of men. It is quite natural, that, filled and inflated with rage and revenge toward God, for having been expelled from Heaven, with malice and hatred toward men as the predestinative object of divine favor and salvation, and fomenting personal enmity and hostility against the Lord Jesus Christ in his great work for atonement and redemption, he is ever

trying by his allurements to keep men in that position to which he reduced them, and from which it is the purpose of Christ to free them.

He therefore strives to make us subject to his will. He is anxious to rival God, by drawing unto himself those who have acknowledged Christ, who came to destroy the works of the devil and restore lost man to the favor of God.

The greatest warfare in the world is between Christ, the Leader of the righteous, the Captain of our salvation, the wonderful Counselor, and Satan, the prince of the powers of the air. Every Christian is a soldier in this conflict and needs to take on the whole armor of God, that he may stand fast in the liberty wherewith Christ hath made us free; and be not entangled again with the yoke of bondage.

The sole intention of our adversary is to reduce us to shame and eternal ruin. His design is to devour and destroy. To that end he is unyielding and resistless in his malicious endeavors, for he always, day and night, goes about studying and contriving whom he may ensnare to their eternal ruin. And if we are not sober and vigilant, not daily trusting in, and depending upon, God for protection and strength, we may not be able to withstand the fiery darts of Satan. We should govern the inner and outer man by rules of temperance, modesty and humility. Do not ever feel secure and allow yourself to become careless or indifferent, but rather suspicious of constant danger from this doubtless enemy and under such apprehension be always watchful and diligent to defeat his intentions and save your souls.

2. Notice in the second place—How he tempts us to sin. That he has access to the human mind is doubtless clear, else how could he tempt at all? He does not appear in person to influence to atrocity and crime, but in some way he enters the human mind and in many instances sin is the result. I have no doubt that his power is very great and his dexterity and craftiness are equal to his power. The thought that we must combat such an enemy—an enemy that musters the courage to attack the Son of God—an enemy whose repeated successes have emboldened, long and varied experiences made wise in the destruction of men—an enemy whose treacherous movements intended to corrupt the human race, to retard the development of Christianity, hidden from human observation is sufficiently alarming to make us watchful and prayerful.

There seems to be a tendency, however, on the part of many Christians to practice entirely too much frivolity, to display an air of careless indifference or unwarranted sincerity. Is not this also true of us as a race? Are we not rather careless? Rather indifferent, despite difficulties on every hand, the unsettled conditions of the world and great problems awaiting solution? If there ever was a time for serious and prayerful consideration is it not now? Have the great leaders of the world the proper vision? Are they rendering unto God the things that are God's as well as unto Caesar the things that are Caesar's? Do you know that races like individuals go up and down?

Once the proud Mongolian drove the white man in shackles to his daily toil; once the Saracens, aspiring to world dominion, led white maidens from the capital of Europe to his harem; once Greece,



with colonies on every shore of the Mediterranean, occupied the highest pinnacle of power; once old Rome, resting on her seven hills, the acknowledged mistress of the world, with her great highways and marble halls, frightened the world by the tramp of her soldiery. Do you presume that these nations in their highest glory ever fancied or imagined an overthrow? Where are they today? Let the books on the musty shelves of your libraries answer. Yes, proud and mighty cities of the past have been buried beneath the accumulated dust of the ages; their marble palaces have become the haunts of the scorpion and bat, and upon their ruins other nations regardless of their sacred dust, have built cities and wrought achievements worthy of their day and generation.

These proud nations became indifferent and careless, trusting in the might of men and ignoring the power of God—fiddling while Rome was on fire; or feasting while mysterious fingers were writing their doom on the wall of the king's palace.

I wonder if we realize the seriousness and scope of our obligations to Him. Are we utilizing our talents to the fullest extent? We must redeem our time. Our stay here is too short. We can not afford to spend our time in trivial matters to the exclusion of higher duties which help in the crusades against ruin. Every day must count a full day's work for the Master. Practical religion must mix with all we do, else our lives will be either worthless or harmful. Bear in mind, my brethren, that Satan also desires to have you, that he may sift you as wheat, and you can not contend against him unless you pray, labor, and watch. You must keep on the whole armor of God; for we wrestle against principalities and powers, against rulers of darkness of this world, against spiritual weakness in high places; such appellations as wiles, devices, subtleties, applied to Satan by the apostle signifies that he knows our constitution, besetting sins and weaknesses, and that he must skillfully adapt himself to the conditions; that is to say, that he presents to men those temptations which have the greatest power over them, hence in many cases, especially when Christians are not prayerful and alert, he induces them to sin.

If he has any favorite sin, they are those which make our character more like his. For instance, falsehood, pride, jealous ambition, passions, envy, confusion and disappointment.

The devil has a special concern in this nefarious act. He is called a liar from the beginning and the father of lies. In this very particular, Ananias was his victim. This sin has destroyed many. Great confusion, resulting in serious troubles, have occurred, because of this vice. Deception is traced to it; it is usually the sin employed to cover other sins. It may be and is frequently committed by implication. Falsehoods are often told to create laughter, and church members are too often experts in this business. To indulge in such is more or less degrading.

National as well as individual falsification, whether in word or action, receives a just and often speedy punishment. Falsehood is like a fire in stubble; turns all light stuff around it into its own substance, for the moment,—one crackling, blazing moment—and then dies; and all its contents are scattered in the wind, with no trace or evidence of their existence, as viewless as the wind which scattered them.

We must strive then to keep our minds on that which tends to develop religious character.

"Be not deceived," says Paul, "evil communication corrupts good manners."

"Words that seem harmless because they float lightly like thistle-down, may bear in themselves a seed of evil, which may take root and bring forth evil fruit."

Let our conversation be on a high plane, and our thoughts be trained to wander over pure fields.

Paul said to the church at Philippi:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

Yea, think on these things, namely: truth, honesty, justice, purity, charity, in fine, all things worthy of praise. In other words, practice these things and thus honor God. Indeed, my friends, esteem them highly, recommend them heartily and practice them fervently. In doing so we do not only benefit ourselves but others, which of course, should be the highest aim of life. Not how much we get out of life, but how much service we render mankind.

Our Master, the Christ of God, came not to be ministered unto, but to minister.

(a) Again, from what Paul said to Timothy, pride must be especially Satan's sin. This sin for which he was condemned, and which he uses to destroy others. Let us not be guilty of undue self-elation, which arises from the thought of dignity of position, or estimation in which one is held for any reason. In this condition our judgment is soon beclouded and failing to see the true relation of things we fall under the very condemnation pronounced upon the Devil.

Keep your feet on the ground. Settle down to rock. Clinch the nail on the other side. Do not mistake the noise of the procession. It may about face, ere you expect it. Those who applauded the entry of Christ into Jerusalem were loudest in demanding His execution. Never play to the gallery or trim sail to catch a passing breeze. Beware of excessive pride. It thrust proud Nebuchadnezzar out of the society of men; proud Saul, Israel's first king, out of his kingdom; proud Adam out of the beautiful Eden; proud Haman out of the Persian Court, and proud Lucifer, out of Heaven.

Satan is subtle. He will make a man proud that is not proud. Should the world smile upon you and applaud your every step of advance, if fame uncoveted and unsought rushes upon you, if fortune spontaneously thrusts itself into your grasp, then out of a heart full of thanksgiving and humility, give God the honor.

(b) Again, ambition, with its attendants, jealousy, cruel as the grave, is his temptation. There are many who are almost crazy on account of such ambitions. We should be ambitious, but it is that ambition which leads to prejudice, envy, and jealousy, which the Bible condemns as a sin which the devil delights to have committed. Let us be humble, honest, earnest and faithful and prayerful—strive to become so Christ-like, that we shall rejoice at, and pray for the success of others. May God help us to rise up above petty differences, backbiting, and groundless criticisms, daily mur-

murings, and unite our efforts and energies as Christian men and women, and especially as ministers of the gospel of Jesus Christ for the betterment of human society, and the salvation of the world.

Paul in his letter to the Ephesians says: "Above all, take the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked." The apostle has reference to the sinful conditions entering into the minds of even the best Christians, inflaming lusts, pride, revenge or other evil feelings emanating from the great tempter.

That these horrid suggestions, unbidden and unwelcome sometimes start in the mind, is a painful experience of every Christian. While we can not prevent wicked thoughts from knocking at our door, craving admittance, we can prevent their reception. "You can not prevent birds from flying over your head, but you can prevent them from building nests in your hair."

3. Notice in the next place.—The value of temptations. Although the adversary employs temptations to allure, to ensnare and to destroy Christians, his design is overruled by the Almighty, and these temptations prove a blessing to them.

Of course, hypocrites fall away and many sinners are kept in blindness and iniquity under the effect of satanic inveiglement, but the character of the true believers thereby made strong. So the result of temptation depends upon the condition of the person upon whom it is brought to bear. As the same sunbeams melt the wax, harden the clay, so the similar circumstances often make a good man better and a bad man worse.

The trials and hardships which we so frequently meet along the pilgrimage from earth to glory, serve to strengthen those qualities which make us like Christ and thus build us up in holy faith.

It is said that when a bar of iron is worth \$5.00, the same iron made into horseshoes is worth \$10.50; in needles, \$355; in blades for pen knives, \$3,235; and in watch springs, \$250,000; heated and hammered, beaten and rolled, the finer qualities are brought out of the metal, and new uses and greater values belong to it. Temptations have similar effect upon us. They make us more and more like Jesus.

"Only melted gold is minted; only moistened clay is molded; only softened wax receives the dye; only broken and contrite hearts can take and keep the fruit of heaven."

Therefore, if that is thy condition, wait beneath the pressure of the Holy Spirit. He shall leave the image of Jesus upon thee, and change thee into His likeness from Glory to Glory."

I grant, that sometimes the believer is betrayed and lured to sin; even this, however, has subsequent advantage. It teaches humility, and utter dependence upon God. It makes him realize how frail he is, and enables him to abandon vain confidence.

As the human body, versed in fatigues and dangers, becomes nerved until it is capable of most vigorous exertion; so faith, hope, patience, and love are fortified against the invasions of Satan under severe and protracted trial.

God gives us talent, but to be employed. "He will have no buried jewels of grace in the hearts of His people. He will have them worn for ornaments that they may shine on the way to Heaven and brighten more and more as they go along, in proportion as they draw near their destination."

Furthermore, hardships and difficulties drive Christians to God, when otherwise they might grow unconcerned and indolent.

How often would our hearts have continued obdurate and callous, had not some new pang sent them bleeding to their Heavenly Father's feet!

Therefore it is well that we are under a discipline which keeps us near Him who alone is able to save.

"Through bitter medicine comes health. From plowing deep, abounding grain; from white hot crucibles, gold wealth; from threatening skies, the grateful rain."

Trials resulting from temptations, as a rule, operate in favor of those upon whom they are brought to bear. Persons who are driven to the wall because of trials, show the difference between the true and untrue.

We should treat sorrows of life as messengers from Heaven. They are after all, friends, not enemies. The devil intends them to our heart, but God, although we may suffer temporarily, overrules the evil intended and light come to us out of darkness.

Of course, when we are undergoing severe trials, we sometimes feel that we can not stand them, but we do, and finally we see the benefits from them.

One day the floods washed away the home and mill, the property of a poor man. Indeed he had nothing left. But as he stood on the scene of his loss, after the waters subsided, heart-broken and discouraged, he saw something shining on the bank which the waters had washed bare, "looks like gold," said he. It was a gold mine. The floods which had taken away his small possessions made him rich. A house and a mill washed away,—a gold mine revealed. Trials take away loved possessions, but reveals the treasures of the love of God. Threatening and lowering clouds in the sky, but pass and leave the rich treasure of rain.

4. Notice finally.—How to conduct this conflict with the adversary. While I entertain the opinion that our adversary is a person, I do not hold that we are to engage into a direct and an immediate conflict with him.

Resisting Satan is opposing our own evil thoughts, feelings, propensities and inclinations. Control self. Do not allow self to control you. Keep your soul on top.

We can not with any degree of certainty, distinguish between the workings of Satan and the operations of our own depravity, in movements of our mind or heart against the will and commandments of God, but it is by resisting these movements that we withstand the wiles of the devil.

To maintain successful resistance, certain equipment must be had and skillfully used; "For when Greek meets Greek then comes the tug of war."

We are contending against a mighty and formidable foe; but he is neither invincible nor almighty. And if we trust Christ, work faithfully for the extension of His Kingdom, live worthy lives, we shall finally overcome in the warfare and receive a crown of glory.

No labor, no reward, no cross, no crown. The devil employs agencies to prevent our attainment of it. We must resist him whenever he presents himself or the crown goes to another.

In order to resist him, we must.

(a) Pray without ceasing, or in other words, recognize God in all you undertake. Never reckon without God. Men who have attempted to accomplish great things without God have failed. Prayer is a spiritual commerce, which enables you to enjoy the spirit of filial submission. Do not ever forget that God controls the evolution of events and that prayer occupies an essential place in the economy of graces.

It is more than an excellent spirit of discipline for it moves the arms of the Creator, virtually admitting the Christian to share in the government of worlds.

Coolidge says: "The very noblest possible exercise of the human mind is prayer." In your pursuits, in your Christian work, keep in touch with God, by this spirit of commerce. God and one are the majority.

The best and the noblest action," says Plato, "which a virtuous man can perform and that which most promotes his success in life, is to live by vows and prayers, in continual intercourse with the gods, may, all who would act with due consideration, ought before beginning an undertaking, whether great or small, to invoke God."

"Prayer is helplessness casting itself upon power. It is infirmity leaning on strength, and misery wooing bliss."

"It is unholiness embracing purity, hatred desiring love. It is corruption panting for immortality, and earthborns claiming kindred in the skies. It is the flight of the soul to the bosom of God, and the spirit soaring upward, and claiming nativity beyond the stars. It is the restless dove on drooping wings, turned to his loved repose. It is the soaring eagle mounting upward in its flight, and with steady gaze pursuing the track 'til lost to all below. It is the roving wanderer, looking towards his abiding place, where are all his treasures and gold. It is the prisoner pleading for release. It is the mariner on a dangerous sea, upon the reeling topmast descrying the broad, and quiet haven of repose. It is the soul oppressed by earthly sorrows, escaping to a broader and purer plain, and bathing its plumes in the ethereal and eternal."—Mrs. E. R. Wells.

(b) Every person desiring to be a blessing in his day and generation, should adopt a life of consistency, whether he be pastor or layman. Be true, be faithful until death. Perform your duty as citizens worthy of the gospel of Christ. You profess to believe in God, act worthily that profession. Be always reverent; be always devout. Be always thankful and grateful. You profess to believe in Christ, walk worthily of true discipleship. Be docile, be studious, be loyal. You profess to believe in future retribution. Regulate your present conduct in accordance with this faith subordinating the world to the soul and consecrating the soul to the service of the Lord. Christ in that unique and matchless Sermon on the Mount, says:

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

The shining of the light consists in good works. No ostentation of good works, no brag and bluster, but a meek, active and consecrated Christian life.

Such conduct will show that Christianity is true; Christian life feasible; Christly life exceedingly desirable.

Think of the harm we may do by inconsistencies; what good, by simply being what we profess to be. The most eloquent sermon in behalf of the gospel of the world, that I have heard, is a uniform active piety. The best version of a written truth that has ever been made is a consistent religious example.

We should so regulate and chauffeur our desires that our lives shall be exemplary and those about us not in fellowship with Christ, will be prepared to receive the gospel. Gospel preaching must be supported by excellent living; straightforward, above board, strictly upright action, come what may, nothing else becomes the children of God. Social and commercial morality is all right, but Christian morality, which is governed by right principle at any cost, courts and wings. Do right, because right is right. Solomon says: "Righteousness exalteth a nation, but sin is a reproach to any people."

That is, righteousness consists in procession of a reverent spirit and an estimable character and daily principles of uprightness, justice and kindness. In this is a nation's or an individual's strength. Daily practices, physical well being, material prosperity, moral advancement, standing for honesty among nations, insure the abiding favor of God.

The most inferior and humblest persons, whose lives tend to establish righteousness, are, however, narrow their scope, true patriots. Pastors, of all men, should be worthy as well as useful. They say that the world has an eagle eye, sharp to discover vagaries and inconsistencies in the faulty and the unworthy. It is an eagle eye but the eagle winks before the sun; and the burning iris of its eye shrinks before the unsullied purity of noon.

"Let your light so shine before men that others, awed and charmed by consistency of your Godly life may come to enquire and to say, they have heard with Jesus. Oh, my brother, if this be true of any person, it certainly should be true of the man who is the mouthpiece of God to his fellows. The minister is Heaven's special representative to the sin cursed world. Yea, minister plenipotentiary—envoy extraordinary with sealed orders from the blessed throne of God. The glittering stars "In the right hand of Him, who clothed with a garment down to the foot, and girt about the paps, with a golden girdle and whose eyes were as a flame of fire and his voice the sound of many waters," who was seen in the midst of the seven golden candlesticks.

(c) Again, patience will greatly aid in the conflict and exactions of life. Work and wait. Make haste slowly. The battle is to him who holds out to the end. Grow slowly but surely. Patience is essential in our search for truth, in our battles against wrong, in defense of the Master's cause. It is not a segment merely of Christian character, but a spirit which pervades every fibre of it.

James says: "Let patience have her perfect work, that you may be perfect and entire wanting nothing." Keep at it; at it all the time; at it everywhere. The pastor who keeps at it, at it all the time and at it everywhere, knows no dead line.

Heroes are forged on anvils hot with pain; and splendid courage comes but with the test, some nature ripens, and some virtue blooms, only in blood wet soil. Some souls prove great only in moments dark with death or doom.

After all patience is simply hold on; holding fast; holding out. It is the ballast to the soul that ever keeps it from rolling and tumbling in the severest storms.

(d) Faith is absolutely essential in life. Men who have made worthy contributions along any line, to the best interest of the world have been blessed with a strong faith in God as well as in themselves and the cause in which they were engaged. The honor roll in the Kingdom of God contains the names of men and women who believed in Him and acted because of this faith. Moses, endured as seeing Him, who is invisible; Isaac blessed his sons because of his faith in the Master. Jacob in old age, leaning on his staff, not only blessed his sons but prophesied their future; Joseph, the greatest prime minister of olden times, or the foremost secretary of commerce, in any times, ordered his people to take his bones with them when they journeyed to the Land of Promise. Joshua led the army around the wall of Jericho, because of faith in God, who commanded him; Gideon with 300 faithful ones, men ready to die or die, conquered an immense army of trained soldiers, commanded by tactful officers. Martin Luther sternly defied the Pope of Rome; while Philip Melancthon stood like a stone wall in the defense of the Reformation and with a smile Poly carp met death. Worthy men, to whom generations are indebted for needed reforms and a solitary institution have been possessed of strong faith. Faith is the hand which takes hold of God, the eye which sees His mercy, love, truth, righteousness and justice. The ear which hears His command; the tongue which sings and acclaim the honors of His name.

It is the strength and consolation of all who bring things to pass. It is like the magnetic needle, often trembling, yet ever true, swayed amidst the tempest's wildest tossings, by the invisible mysterious power which never fails to direct it aright. Experiences of a life time make the physician wise and successful in the hour of pestilences and epidemics. We should be assiduous, therefore, in laying up treasures of faith against the day when persuasions of the world will try us. There are plenty of trials, yet for faith to bear. The torch is not so frequent, but the spirit of the evil one is changeless. He who would be a blessing in his day and generation, must be ready to suffer many things, to endure, to battle evil, to contend for the right. Live on the same footing of the world you escape a deal of toll and strain, but strive to achieve that which Christ sets before you, then you realize the need of a brave and patient heart. Truly there is still need of strong faith.

"Oh, for a faith that will not shrink,  
Though pressed by every foe,  
That will not tremble on the brink  
Of any earthly woe;

That will not murmur nor complain  
Beneath the chastening rod,  
But, in the hour of grief or pain,  
Will lean upon its God;

A faith that shines more bright and clear  
When tempests rage without;

That, when in danger, knows no fear  
In darkness feels no doubt.

Lord give us such a faith as this,  
And then, whatever may come,  
We'll taste, yea here, the hallowed bliss  
Of an eternal home.

There are kingdoms, nations and peoples ignorant of the teachings of the Christ—the plain terms of the Gospel.—To subdue not by brutal force, not by proposed league of nations; but by those who believe the truth and persist in pressing it on others.

The faith of a simple, humble Christian has far greater things within its reach than anything to be attained by the unaided intellect at its best. The minister, not the statesman, is to make the greatest contribution to universal democracy. Universal democracy is another name for the Kingdom of Christ. The spirit of His kingdom must touch every corner of the world—this spirit and spirit alone, shall bring about an era of peace, when the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and the dust shall be the serpent's meat." The Gospel of Jesus Christ will bring about this result. Oh, what tremendous responsibility is upon the minister in particular and the people of God in general in these trying times, a strong and obstinate faith in God. Seek such faith as not only lays hold of the Master but holds Him and will not let him go. That has the grasp of a drowning man, such a faith greater than Joshua when laying his hand on the sun he held it back from going forward. A faith like Jacob, who strange as it seems, held God from going away as endowed with superhuman energy; he wrestled the night through with an angel and the stronger of the two prevailed, replying to the prayer, let me go, the day is breaking: I will not let thee go unless thou bless me.

It was this element, so needful to the minister of the Gospel of Jesus Christ in these trying times, that sustained Columbus as he went from court to court, seeking sympathy and aid and cheered him at midnight on the tempestuous sea while his entire crew, hopeless and excited, demanded his return. Miller made the brave admiral in the darkness and most trying hour in his voyage, say: "Sail on, sail on, and on."

"They sailed, they sailed, then spake the mate;  
This mad sea shows his teeth tonight,  
He lies in wait, he curls his lips  
With lifted teeth as if to bite.

"Brave Admiral, say but one good word;  
What shall we do when hope is gone;  
The words leaped like a leaping sword—  
Sail on! Sail on! Sail on and on.

"Then pale and wan he kept his deck,  
And peered through, Ah, that night,  
Of all dark nights, and then a speck,  
A light, a light, a light!

"It grew to be times burst of dawn.

He gained a world, he gave that world  
its grandest lesson.

Sail on, Sail on, and on!"

Brothers and sisters, do not allow discrimination, malignant aspersions, thorns in the flesh, mishaps, heights or depths, things present or things to come, wars or rumors of wars, or anything else to weaken your faith in God or in Christianity.

Be steadfast and unmoveable—Contend for the faith once delivered unto the saints—Soon the federation of the world shall become a reality.

Yes, it will soon be a reality with you and me and all of us. Our men are falling around us and our time is not long when the Chief Shepherd shall appear and we shall receive a crown of glory that fadeth not away. Let us, my brethren and sisters, look up to Jesus in our work of mercy and love—Whom to know aright is life eternal—and our faith shall be as a shining light that shineth more and more unto the perfect day, and we shall not be numbered with those whose battles of life are fought and lost; but with that glorious band, abiding as the stars forever, look forth as the morning, clear as the sun, fair as the moon and terrible as an army with banners.

"Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." 1 Peter 5: 8.

"Whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4: 8.

The great preacher closed in a brilliant peroration, admonishing us to sail on till victory is won. Prayer by Dr. A. Wilbanks, D. C. "I Couldn't Hear Nobody Pray" was feelingly sung by the chorus. Mr. Boyle Workman, President City Council, acting Mayor of Los Angeles, extended a cordial welcome on behalf of Los Angeles. A descriptive history of Los Angeles and California was given and an invitation extended to settlers to the fifth city.

Prof. Nix sang touchingly, "Waiting for Me."

Adjournment. Benediction, Dr. W. M. Taylor, Louisiana.

#### SECOND DAY—Morning Session

Dr. S. E. J. Watson, III., presiding, called the house to order for devotions. Chorus rendered the Convention hymn, "Just Think of His Goodness to You." Music by the Convention chorus. The Scripture lesson was read by Dr. E. P. Johnson, Ga., Romans 8: 1-11. Prayer was then offered by Rev. G. L. Thornton, Ala. Music by the Chorus. The morning theme, "The Uplifted Christ, the Revealer of Man's Nature and Need," was well treated by Dr. J. A. Mitchell, Tenn. In a very able and scholarly manner the speaker swept away all opposition and agencies tending to destroy man's dependence upon Christ as the revealer of his physical, moral, intellectual and spiritual needs, as follows:

1. The Revelation of Man's Human Nature and Need.

2. The Revelation of Man's Moral Nature and Need.

3. The Revelation of Man's Intellectual Nature and Need.

4. The Revelation of Man's Spiritual Nature and Need.

"The Uplifted Christ, the Revealer of Man's Nature and Needs," is the subject with which I have been asked to deal.

The crucified, buried and resurrected Christ is the most vitally important fact of human history.

It is against this fact that the infuriated hosts of infidelity and rationalism hurl themselves to their Waterloo of ignominious defeat on the one hand; yet on the other hand it stands, as a Gibraltar of Christian evidences.

The uplifted Christ reveals in the plot of my discourse four cardinal relations of man's existence: (1) The Revelation of Man's Human Nature and Need; (2) The Revelation of Man's Moral Nature and Need; (3) The Revelation of Man's Intellectual Nature and Need; (4) The Revelation of Man's Spiritual Nature and Need.

#### 1—The Revelation of Man's Human Nature and Its Need.

The uplifted Christ reveals man's humanity in its nature and condition that makes him inferior to God, the Creator, yet superior to all of the other creatures on earth.

Man has a carnal nature which is a resident force that ignorant evolutionists do not distinguish from his human nature.

Man had been through the centuries oppressed by the tuition of history which gave him a false notion of God, and a false notion of the nature of his own existence.

Rationalism and infidelity were through these same centuries the "impressed forces" bending him to a worshipful indulgence of the carnal will, desire and appetite. Thus the carnal nature was enthroned and the human nature was tied to the brutal proclivities in the vain attempt to dismiss or benumb the sense of moral responsibility. The carnal man has through all the centuries tried to make himself a brute, and the depraved human nature in conformity to the carnal instinct, sank lower and lower in the scale of moral rectitude, and weaker and weaker in the power of obedience.

It is plain to see that man needed a greater man to restore him. A man who, like Adam in his perfect state, was free from the baneful influences of a corrupted human nature through the lusts of the carnal self. The uplifted Christ was this Man who took upon Himself the human nature that was subject to temptation, like as we are, yet without sin; thus proving through his life, works, suffering death and resurrection that the life of man and that the glory of humanity transcend the bounds of the grave to the realms of conscious eternity. In this we see how the uplifted Christ reveals the glory of human nature and imparts to it the needed faith, hope and love which were ordained to be from the beginning, its crowning glory.

The uplifted Christ has exalted human nature above the plane of mere carnal existence. The uplifted Christ shows that human nature is not something that evolved from some low specie, but that it was created in the moral image and intellectual likeness of God. For Jesus was very God, and very man. He called himself the Son of man. But the term "man" is with direct reference to hu-

manity, the entire range of the human race. The uplifted Christ associated Himself as God to man's humanity, in order that all men might know that they are the sons of God. The false notions of so-called "science" would have man as an intelligent being evolved from a monkey. But the uplifted Christ explodes this theory. Who can imagine Christ, "the Son of Man," as having evolved? Thus we see how the uplifted Christ reveals man's human nature and need.

### 2—The Revelation of Man's Moral Nature and Its Need.

The uplifted Christ reveals man's moral nature, and this is a distinct boundary line between man and beast. No infidel or rationalist would dare to deny the existence of a moral government, and a moral government is tantamount to the existence of a moral agent. Moral agency involves responsibility, because it is governed by the law of conscious duty. Man, therefore, is not only governed by the law of natural ethics, for there is a higher virtue than moral virtue. Man has a moral virtue without the aid of revelation. But the moral virtue does not belong to the spiritual or theological plane on which abide faith, hope and love. The various animals seem to obey certain laws. Some of them seem to have a government to the extent of making choice of leaders, carrying on mutual construction, and manifesting some sense of discipline as is manifested by the bee and the ant. Here is where the natural instinct works with the lower forms of creation to aid them in the propagation of their species and favor the continuity of their existence, yet we can not regard these powers as the exercise of moral agents.

Man's moral nature needs a revelation of higher duties than those which are confined to the realm of sense. His highest joy, his supreme happiness can only come through the elevation of his spiritual nature, and the exercise of his spiritual duties to his God and his fellow man. Human philosophy and human duty have never satisfied the longings of human knowledge, nor quenched the thirst of the soul for the divinely spiritual pleasures which are eternal.

In turning to Paul on Mars Hill, we find him addressing the Athenian philosophers as being "too superstitious," for he saw that they were over-stocked with religion, that their natural ethics and moral virtue had brought them to invent multitudes of religious systems and to worship at the shrines of fifty thousand gods, delfing various objects of nature. Yet the learning of classic Greece was morally depraved and lost. And here points them very vividly to the fallacy and uncertainty of their knowledge in calling their attention to the inscription they had written on another altar, "To the Unknown God—whom ye ignorantly worship." The uplifted Christ shows that man's moral nature needs divine revelation and that his service as a moral agent is seriously impaired when he is not subject to the leadership of the Holy Spirit.

### 3—The Revelation of Man's Intellectual Nature and Its Need.

The uplifted Christ reveals man's intellectual nature as it should be. Man's intellectual nature is not confined to the realm of human sense. His intellect is better exercised in the act of obedience to the laws of nature and nature's God. The real organ of knowledge is obedience. Christ revealed man's intellectual nature as having its principles fixed in obedience. As man, Christ was obedient.

knowledge was supreme, because his obedience was supreme. True wisdom is from above, and man's mind must be inspired from above before he can be truly wise. "He that is from above, is above all," said John the Baptist, concerning Jesus. Man's endowment of natural intellect which is understood to be his secular senses is simply a servant to the higher spiritual gifts. The uplifted Christ reveals man's intellectual nature as being in direct correspondence with the superior intelligencies, namely the Father, our Creator; the Son, our Redeemer; and the Holy Spirit, our Sanctifier and Regenerator. By this we see that the greatest need of man's intellectual nature in order for man to be truly wise is to be in continuous relation with the divine correspondences.

Intelligence in man is that which sees itself at once as object and subject. In the human sense, it is cultivated understanding, acquired knowledge and information stored up in the mind. But in the higher sense, the really Christian sense, it is the faculty of obedience, doing the things it understands, making the proper exercise of the knowledge it has, obeying the proper instruction it has received, and acting on the right information that has been stored up. It does not matter what human nature knows about what is right, it cannot be wise except it obeys, to do the thing it knows to be right. It does not matter also how much understanding the intellectual nature may have of what is right, it is not wise if it does not do the things it understands. Though the intellectual nature may be stored with an ample supply of good instruction, it is not wise unless it obeys to do the things it has been instructed. Obedience then, really is the organ of knowledge, and the uplifted Christ revealed the intellectual nature of man as the prime need of obedience. And he summed it all up in this marvelous expression in his sermon of the Mount: "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken to a wise man which built his house upon a rock. \* \* \* And everyone that heareth these sayings of mine and doeth them not, shall be likened to a foolish man, which built his house upon the sand." Thus Christ revealed man's intellectual nature as in need of obedience as the source of true wisdom.

### 4—The Revelation of Man's Spiritual Nature and Its Need.

Man is a three-story building. The first story is the body, the second the mind, the third the spirit. He is the masterpiece of God's handiwork. He is the only animal with an immortal soul. The uplifted Christ reveals man's spiritual nature in the most exalted relation of life. Man's spiritual nature is revealed as having a supermundane citizenship. His home is not only here, but he has another in the hereafter. He has a human existence with which to move on the human plane, and he has a spiritual life which must be lived on the eternal spiritual plane. Man is the highest expression of God's creation. He is the mightiest force in all the universe. Angels are citizens only of heaven, but man as a spiritual being, coupled with the human nature, and moral nature, and the intellectual nature, holds citizenship in two worlds, the earth as to time, and heaven or hell as to eternity, in view of his own choice. Man's inner consciousness is a wonderful revelation, and an impeachable evidence of the



exercise of his spiritual nature. This revealed spiritual nature man needs spiritual nourishment, refreshment, instruction, inspiration and correspondence.

To sum up the matter, man is man, not monkey; man is the son of God, not gorilla. "The missing link" has always been missing. Man is at first hand from the hand of God. He is not the son of an extinct ape-man. His human nature, moral nature, intellectual nature and spiritual nature are by far higher endowments than were possessed by the hypothesized *pithecanthropus erectus*, the extinct monkey that modern evolutionists give as man's forebear.

As human beings look upon the uplifted Christ, the light from His glorious cross illumines their entire nature; in fact, looking at Jesus, men become to look like Him, think like Him, and act like Him. "Beholding as in a mirror the glory of the Lord, as are changed into the same image."

Music, "Witness," a jubilee, was enthusiastically rendered by the chorus. Dr. E. B. Topp, Mississippi, presented Dr. S. S. Odum, to present the Corresponding Secretary, Dr. W. F. Lovelace, Arkansas, to deliver the annual report of the Home Mission Board. The Chairman magnified in well chosen words the importance of the Home Mission Board. Dr. Lovelace presented the doings of his board in carrying out a comprehensive program and pictured an optimistic future for his board.

#### TWENTY-EIGHTH ANNUAL REPORT OF THE HOME MISSION BOARD OF THE NATIONAL BAPTIST CONVENTION.

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

I come before you at this time to present to you my third annual report of the Home Mission Board, which is at the same time the twenty-eighth report of this Board.

Allow me first of all to say that this report represents only eleven months' work, because as per order of the St. Louis convention, our fiscal year ends now June 31st, just one month earlier than heretofore.

Our Board through its Secretary has left no stone unturned to bring about great results.

#### 1—The Attitude of the Brethren and Churches Towards Missions.

We have much to praise God for and very little about which to grumble.

The attitude generally towards our work is better than three years ago when we started out as your Secretary.

The people have become reasonably well acquainted with us and we have learned to know these brethren and to admire them for everywhere that we go they receive us with open arms and delight to do us honor for our Board's sake. Where they have had much, most of them have given much, and when they had little, they divided even that, and made up the deficiency with kindness to your Secretary and pledges to be sent, which of course, they sometimes forget

to send. Not a woman nor a child has snubbed us as we entered their domain. We can truly say that the right of way is cut, the dump is thrown up, the track is laid and the outlook is encouraging.

#### 2—The Field and Its Condition.

We remember last year in St. Louis when we were called upon to report how that one of our brethren objected to us making a report of conditions but only to give the cold figures in dollars and cents, notwithstanding that brother had never given us a cent since we took charge of the work, but seemed to want a report on other folk's money.

We have always thought that this Convention should not only know the dollars and cents but should know the condition of our field at large.

Lift up your eyes. The field is ripe and ready for harvest. Our field covers the United States, North and South, allow us to say, as we said last year. The White Baptists of the North may have a North, and the white Baptists of the South may have a South, but with Negro Baptists there should be no North and there should be no South for we are one.

Some of our brethren in the North seem inclined to blame your Secretary because they do not get some of the missionary money from the Southern white Board, but brethren, you accepted this condition long before we came on the scene. You knew that it was designated money to be used South of the Mason and the Dixon line; then why blame us for carrying into effect that which by your vote, you commanded us to do?

Our fields are destitute, both North and South, alike. Direct communication from Texas, Arkansas, Louisiana, Mississippi, South Carolina, Georgia, Montana, Michigan, Missouri, Nebraska, California, Kentucky, Colorado, Alabama, Pennsylvania, Tennessee, Oklahoma and many other states we know of by observation have conditions that need the attention of our Board.

The minds of our people are turning rapidly toward our Board and the work would go beyond all expectation if we could get about 500 of our churches to enter in a systematic cooperation in giving so that something tangible could be shown the people, for the majority, like Israel, is still walking by sight and not by faith.

#### Our Needs.

Our first and greatest need is a trained and efficient ministry. Our people are destroyed for lack of knowledge, hence we need such a ministry that would impart knowledge; we need such a ministry that would not substitute voice nor mourning nor hashing for gospel, but such as would preach the gospel without compensation, even though fire should leap from the infernal regions or fifty thousand cannon. Preach it as the Baptists believe it and not to please other folks.

We need such a ministry as will take time and teach the people what their duties are in kingdom building, for most of our people never learn any more about religious work than simple church house building. The great object of the church is to evangelize the world.



## MINUTES

We need leaders, both in churches and Convention, that will expend money for the purpose for which it was collected and not use it for personal gain, nor misappropriate it. Much money has been collected in the name of our boards, and spent in the name of some thing else.

### Secondly.

We need a removal of sectional prejudice and jealousy. As long as one section or state is afraid that the other will get more benefit in missionary operation than they do, our progress will be slow.

It should not be a question with us which state or section gets the most. Some places may need a thousand dollars, while other need none.

It was to the lost sheep Christ sent his men. It is the sick who need a physician, not the well.

It was the poor for whom Dorcas made garments, not the rich. So let us inquire where are the places that need us most? Whether it be here or there, let's go to them.

### Thirdly.

To bring into operation all that we have indicated, we need co-operation. Cooperation is one of the prime laws of creation and of the existence of created things. All things were made on a co-operative plan from the tiny ant that frets and scampers on mother earth to the human being, the highest type of animals.

The cloudy heavens and the great green earth cooperate together to give sustenance to every being. The sun and moon cooperate to give light to the world both day and night.

Salvation itself is on the cooperative plan, one part divine and the other human; that is, God furnishes the Spirit or the Dynamic force, which gives new birth, while man must furnish the will power.

When it comes to the world the whole Bible has given us a lesson of group work. The Christ did not work alone but gathered a group of men about him to cooperate with him in bringing others into the kingdom. When he sent them two and two.

We use this pattern when we organize a church or a convention that we may have group work, or cooperation.

What if churches could cooperate? What if we could get one thousand of our churches to cooperate on a small scale for Home Missions just for one year? The results would astonish the world.

If one church could get a hundred members to pay one cent each for every Sunday in the year, that one church would raise for missions fifty-two dollars.

At the same rate one thousand churches in one year would raise fifty-two thousand dollars a year. One-fourth of this money could be used by the state raising it for State missions while the other three-fourths could be used by our Board in other needy places.

We trust that when you read our summary of work done from August, 1922, to June 30, 1923, you will have such an intelligence about the workings of our Board that many more of you pastors will see to it that your people send us a contribution each month.

## MINUTES

89

Our debts this year amount to a little more than seven hundred dollars.

The total indebtedness on our Board up to June 30, amounted to \$2,523.46. When we took charge of the office there was something more than six hundred dollars indebtedness hanging already, but we have paid a part of that off.

Our operating expense this year has been comparatively small, especially when you consider that we did not have a pass over any of the roads at all. For all of these things that seem to us to indicate our success, we thank the brotherhood for their cooperation and praise God for his guidance and protection.

### Location of Missionaries.

Your Board is doing work in the following States:

Alabama—	
Rev. W. L. Jefferies.....	Selma
Rev. N. N. Nealy.....	Montgomery
Arkansas—	
Rev. R. N. Davis.....	Tulsa
Rev. T. P. Hilliard.....	Tulsa
Florida—	
Rev. J. A. Brown.....	Ybor City
Georgia—	
Rev. A. B. Murden.....	Athens
Rev. J. W. Jackson.....	Atlanta
Kentucky—	
Rev. G. W. Hampton.....	Anchorage
Rev. J. W. Gibson.....	Louisville
Rev. G. D. McGruder.....	Union
Mississippi—	
Rev. E. B. Topp.....	Jackson
Oklahoma—	
Rev. J. W. Perkins.....	Muskogee
South Carolina—	
Rev. William Howell.....	Darlington
Tennessee—	
Rev. Jas. A. Mitchell.....	Memphis
Texas—	
Rev. O. N. Hampton, deceased.....	Dallas
Other Field Agents—	
Rev. Wm. H. S. McCutcheon.....	Chattanooga, Tenn.
Rev. W. J. Murray.....	Eudora, Ark.
Miss Sydney J. Davis.....	Keokuk, Iowa

### Collections by States and Otherwise

Alabama.....	\$ 9,461.27
Arkansas.....	7,778.30
Florida.....	7,032.10
Georgia.....	4,971.79
Illinois.....	68.44
Kentucky.....	10,818.63

Louisiana	2,050.70
Missouri	439.35
Minnesota	.....
Michigan	.....
New York	.....
North Carolina	.....
New Jersey	.....
Mississippi	2,044.99
Ohio	.....
Pennsylvania	.....
Tennessee	2,347.89
Texas	1,563.16
Oklahoma	7,463.27
South Carolina	247.45
Washington, D. C.	35.00
Nebraska	5.00
Virginia	5.00
Kansas	8.00

Total amount raised from all sources ..... \$56,854.90  
 Total amount expended for all purposes ..... 56,866.09

Balance to credit of the Board on hand ..... \$ 83.51

#### Summary of Work.

Days lost by Missionaries	35
Done by our Missionaries from August 1st, 1922, to June 30th, 1923.	.....
Days of service	4,433
Sermons preached	2,832
Addresses delivered to S. S. and Prayer Meetings	1,116
Total sermons	2,820
Homes visited	4,102
Homes without Bibles	313
Religious services in homes	.....
Churches visited	.....

Having given you an idea of what we have done and what we intend to do, we trust that you may see your way clear to cooperate with us by sending the Secretary of the Board a nice contribution each month; be it little or much, it will help us to rekindle the flame of old time religion among our people.

Respectfully submitted,

HOME MISSION BOARD OF THE NATIONAL  
BAPTIST CONVENTION.

S. S. ODOM, Chn.  
W. F. LOVELACE, Sec'y-Treas.

The address was concluded with an appeal for help for the work. The election of officers was declared to be in order. The rules were suspended and Dr. W. M. Taylor, of Louisiana, was elected Vice President. Prof. R. B. Hudson was nominated for reelection.

discussion was indulged in because his submitted report had not been adopted, which called for a reading of the Constitution. Prof. R. B. Hudson was reelected Secretary. Rev. T. O. Fuller, D.D., Rev. J. M. Nabritt, D. D., Rev. E. A. Wilson, D. D., and Rev. E. H. McDonald, D.D., were reelected Assistant Secretaries. Dr. A. J. Stokes was reelected Treasurer. Dr. C. H. Parrish was reelected Statistician. Prof. E. D. Pierson was reelected Auditor. Atty. C. M. Robinson was reelected Attorney. This closed the annual election and completed the roster of officers for 1923 and 1924.

Pres. L. K. Williams made an itemized supplemental report of his travels.

#### REPORT OF PRESIDENT NATIONAL BAPTIST CONVENTION— December, 1922—August 15, 1923.

Total number of miles traveled	29,505
States visited—New York, Tennessee, Indiana, Iowa, Texas, Missouri, Louisiana, Arkansas, Mississippi, New Jersey, Georgia, Alabama, District of Columbia, West Virginia, Minnesota, Illinois.	.....
Total donation of mileage	12,814
Number of telegrams sent	64
Number of telegrams received	128
Number letters sent	2,855
Number letters received	3,101
Number packages sent	19
Postage donated	\$ .16
Number sermons and addresses	.....
Number meetings held	.....
Number of articles written for the press	8
Total receipts	\$2,172.65
Total disbursements	\$3,062.35

He submitted recommendations to be adopted by the Convention. The motion to refer these resolutions to a committee composed of one from each state was approved. A motion to reelect Prof. Austin, chorister for the Convention, was adopted unanimously. Announcements were made in reference to credentials for National Evangelists, canceling all old ones. The rally hour having arrived, the President introduced Dr. E. W. D. Isaac to speak of the rally program. Dr. L. G. Jordan, Secretary Promotion Drive, spoke.

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

Brethren:

It is known to each of you that on April 3, 1923, the Board of Managers of our beloved Convention in Memphis, Tennessee, at the recommendation of our farsighted President, projected a One Hundred Thousand Dollar Drive. The President recommended that the Board borrow \$5,000 to finance the project, but only \$500 was borrowed. I was requisitioned from the Foreign Mission Board to take charge of the Drive, and am glad to report to you, no five-months' campaign for any large affair by us was ever so successful. The B. Y. P. U. Board with Dr. Isaac, Secretary, gave us the use of a

room, loaned us desk, and credited us for printing. The entire racial press has given us sympathetic cooperation. We have mailed not less than 50,000 tracts and circular letters to pastors and laymen. Indeed, we have reached the most distant of our churches with the needs of the parent body, in building our Publishing House, and strengthening our Boards. Two outstanding laymen pledged us two thousand and one thousand dollars each for the Drive. Thousands and thousands of our Baptists have shown their willingness to help in this splendid undertaking.

#### Our Denominational Weakness Is Really Our Strength.

The fact that a unit or church of our denomination can organize and do such splendid work tells us that we are able collectively to do anything reasonable for the whole denomination. The Abyssinia Church of New York, and the Nazareth Church in Philadelphia, raised \$7,000 each in a day. The 16th Street Church in Birmingham, Ala., raised \$12,000 in a day. And now the word comes that the Second Baptist Church of this Convention city, raised \$22,000 in one day. Our plan—to have each church appoint a National Baptist Committee to canvass each member for a National Baptist Dollar, to be collected through the church treasurer or as the pastor may direct, and to be reported to this body—would have more than given us \$100,000. For the want of money to organize the campaign, we got only a few National Baptist Committees. But I am sure, as sure as I am about anything, that a National Baptist Committee in every church, soliciting a National Baptist Dollar from every member in each church is workable, and the results would be marvelous. We should report that amount at the dedication of our Publishing House.

#### We Are Able.

Indeed, to say there are not 400,000 Baptists farsighted and intelligent enough to see the wisdom of this, and that it should be paid is unthinkable. We collected \$966.89 from the following sources:

April—	
B. Y. P. U. Board (loan)	\$ 5.00
First Baptist, Tuscaloosa, Ala.	10.60
Prof. Williams, Durant, Miss.	5.00
B. Y. P. U. Board (loan)	25.00
First Baptist, Memphis	5.00
St. John Baptist Church, Mississippi	10.00
Sale of buttons	21.25
L. G. Jordan (loan)	16.17—\$ 98.02
May:	
J. D. Crenshaw (loan)	\$ 15.00
B. Y. P. U. (loan)	13.00
L. G. Jordan (loan)	100.00
Morris Memorial	1.00
J. D. Crenshaw (loan)	12.00
L. G. Jordan (loan)	50.00
L. K. Williams	8.75—\$190.75

June:	
L. G. Jordan (loan)	\$ 63.00
People's Bank (loan)	500.00
Refund Deposit on Typewriter	10.00—\$573.00
July:	
Second Baptist, Indianapolis	\$ 20.65
Second Baptist, Charleston, W. Va.	2.00
First Baptist, Charleston, W. Va.	3.00
National Baptist Church, New York	3.10
B. Y. P. U. (loan)	10.00
L. G. Jordan (loan)	7.00
Mr. A. A. Green	3.00
Miss L. N. Draper	1.00
Springfield S. S.	1.00
Rev. W. L. Craft and wife	2.00
Mississippi Convention	9.00
New Zion Church, Greenville	6.00
Mississippi State Convention	8.06
Mr. S. G. Carey	5.00
First Baptist, Nashville	13.31
Mr. John Hunter	1.50—\$ 96.12

\$966.89

We received pledges, tentative and otherwise, for more than \$20,000. Hundreds of pastors promised to report at this meeting, and we are expecting to hear from them ere we close.

We should adjourn from here to meet in Nashville, September 4, 1924, and dedicate our \$400,000 Publishing House, raising every cent of it on DEDICATION DAY. Baptists from the ends of the earth would attend such an epoch-making meeting.

Respectfully submitted,

Yours in His service,

L. G. JORDAN,

Director of Drive.

A telegram from the West Virginia Convention was read, Rev. U. S. Smith, President, sending \$325.93 for Foreign Mission Board.

#### Rally.

The rally was conducted with many states reporting \$4,584.50.

Adjourned until afternoon meeting.

Benediction by Dr. P. J. Bryant, Georgia.

#### Afternoon Session.

Devotions by Rev. S. B. Butler, D.D., Indiana. Prof. Austin, chorister, leading the chorus, sang "Jesus Keep Me Near the Cross." Dr. Butler, directing the Convention, recited Psalm 23. Selection, "Just Think of His Goodness to You." Dr. J. P. Jackson, Kansas, in prayer. Hymn No. 129, "On Jordan's Stormy Banks I Stand." Prayer by Dr. A. J. Stokes, of Alabama. Hymns, "Lord I Would Come to Thee," and "I Love the Lord, He Heard My Cry," by the Convention. Prayer by Rev. O. C. Maxwell, D.D., Missouri. Music by Prof. Nix, "Go Preach My Gospel." Solo: "Take Your Burden

to the Lord and Leave It There." Vice-President Jamison, Alabama, presiding. Solo, Mrs. A. E. Winston, Missouri. Announcements. Rev. J. T. Brown, Tennessee, Editorial Secretary, was presented and delivered a very stimulating, helpful, suggestive and practical address on "Financing the Kingdom" or "Stewardship of Life Means Time: Its Duty and Privileges." Three essential qualifications in the steward are faithfulness, ability and accountability. Methods of revelation of stewardship. Precept, example and inference as follows:

#### STEWARDSHIP, ITS DUTY AND PRIVILEGES.

All life is a stewardship when viewed from the correct angle. All human energy in whatever form it is manifested—whether physical, mental, moral or spiritual—is a sacred trust from God. The earth, with its immeasurable and illimitable resources is put under the control of man for the development and use of his powers for God who is its Creator and Preserver. Gen. 1:28.

Time also enters into the account of our stewardship; for human life is in time and is measured in terms of money; when we use the phrase, "Time is money," we are subscribing to the doctrine that "time" is a salient factor in the results of human activity. Accountability is a solemn fact in the exercise of human activity; we must give an account "for every vain and idle thought and every word we say." The poet has thus paraphrased the philosopher's thoughts in this homely, but sacred phrase. The day of God's calling us to account as his stewards may be delayed, but it is coming as sure as God is God and right is right. For

"Though the mills of God grind slowly,  
Yet they grind exceedingly small;  
Though with patience He stands waiting,  
With exactness grinds He all."

Some have claimed that "stewardship" is not the correct word to represent the relationship between God and man, and that the correct word is "partnership," but the contention is misleading for it is only a half truth. The fact is, that in this case the steward is made the partner; and his very partnership involves also a stewardship, while it altogether excludes the possibility of absolute ownership. This is easily seen, when it is considered that God, the Chief Partner, is absent personally from the scenes of transaction, and hence must commit his interests into the hands of his present partner who, acting thus, is a steward, for "A steward is one who has charge of the management of the affairs and business of another." Stewardship, according to the Bible use of the term, is an honorable position, involving much honor and trust from the person who makes the person his "steward." To be a steward of the interests of the Chief Partner in his absence is high honor enough.

It is enough for the servant that he be as his lord, said our Lord and Master. But in the exceeding lavishness of his love, the Father, having made us "sons of God," has offered us the privilege of partnership. Having created us in his own image (Gen. 1: 26), he made

us partners, "partakers of the divine nature" (2 Peter 1:4). Thus created and honored, man was, by this very fact, left free to exercise his own original choice in matters pertaining to his conduct and life. He could be, not a steward only, as every man must be, but a partner as well, if he would. The Christian has opened to him by his relationship with Jesus Christ, the unspeakable opportunity of becoming partners with God in all of his plans on earth, and even as they reach heaven. "Truly our partnership is with the Father, and with his Son, Jesus Christ" (1 John 1:3). For such a trust as this men must be trained and the training for it is through the office of stewardship. The partnership in the Firm of Heaven consists of the Father, the Son, the Holy Spirit, and Christian men and women, and the community in which we live. The tools by means of which God tests men as to their character and skill are "things," everything that comes into man's hands or that touches him in his relation to God and his fellowmen.

The most potential factor in the training of men to become partners with God is money. It is selected perhaps because it occupies so important a place in the affairs of human life, that it makes up the sum total of life; money is the condensed, summarized expression of human activities and efforts. The money that a man earns is so much of himself, reduced to material form and expression. It represents his life's output; it is his own self, manifesting itself in material form, tangible for convenience, and that the world might get a tangible measurement and expression of the man's ability and character. Money thus is a medium of exchange, and passes current among the world, giving the owner a right of way and an advantage when it comes to making universal demands for those things which have become the desire of mankind and which are considered as being helpful and necessary to civilized and Christian men and women.

Even before laws were formulated, money was in circulation. "As a measure of value, it serves to measure things. The elements which enter to give value to things are, in the main: the raw material; the life which is expended in physical energy, thought, judgment; the skill required to fashion the material into shape for use; the time it takes to make and put the thing where it may be used; the demand which goes to determine the quantity and quality and hence the price. All these are elements in determining the value, and when these elements have come into combination and produced the thing, the price-mark must be put upon it. Money then, becomes the measure of the thing."

#### Money a Measure of Men.

Money not only measures the things exchanged, but in a very real sense it affords a measure, likewise, of those who exchange them. Money measures men. It is a measure of his time, and he is paid by the hour, or the day, or the week, or the month. It is the measure of his skill or talent, and the amount he receives depends upon the kind of work he does within the time spent on it. The measure of this output in time and skill is money.

## Money Makes the Man.

But we go further than to say that money measures the man, but that money makes the man. As the man is making the money, the money is also making the man. While the alloverall is making the delicate parts of the watch, those same delicate parts are making him, teaching him patience, skill and judgment, so that money acts and reacts upon the man who makes it. He who makes his money gambling is degenerated and loses out in the construction of character. But most of all does money make the man in the distribution and the giving of it.

Some experienced observer has said that "Acquisition makes the money; distribution makes the man. Distribution without acquisition dissipates the money; acquisition without distribution dissipates the man."

"Work," as Henry Drummond said on the death of his friend John Ewing, of Melbourne, "is given man, not only, nor so much perhaps, because the world needs it, but because the workman needs it. Men make work, but work makes men. An office, a factory, is not only a place for making things and money, but it is a place for making men. The character moulding power of money was recognized by Paul when he came to fill out the details of his pen portraits of the leaders required of the church (1 Tim. 3: 1-13). He was to be "no lover of money," while the deacons were to be "not greedy of filthy lucre." They both were to exercise their oversight of the flock of God not "for filthy lucre," but of a ready mind (1 Pet. 5:2).

## Money Talks or Reveals Men.

Yes, money talks, and while it is true that it is not on speaking terms with every one, and, to many it only says "good-bye," yet it speaks a various language which reveals the true inwardness of men. "Money is coined personality," and represents just what a man is worth and is in the market of the world. Illustration: The laboring man who toils with a pick for \$2.00 per day; the clerk on \$20 per week; business man with \$1,000 per week balance sheet; Edison who sells a week's invention for \$50,000. Each reveals the value of the man in the social measurement of the world's exchange.

## Money Not All of Stewardship.

As potential as money is, there is no doubt that there are other things that enter into the stewardship that far outweigh money; the unselfish service of every man for his family; the prayers which he sends up daily for the cause of liberty and righteousness; the witness that he bears to the gospel are things that far outweigh material things, or anything that can be represented in terms of money. Regarded in this way, every bit of man's personality, time and faith become free from the claims of "Caesar," and becomes truly "the almighty dollar."



Officers of the National Baptist Convention.

## Our Duty As Stewards Under God.

It is not till we see ourselves, as redeemed believers, interested in the cause of the Master, which he has left in our hands, that we shall rise up and do the things that he demands and that remain lagging.

All of the works of our seven Boards, which represent in a peculiar way, the stewardship aspect of the kingdom, will bloom when pastors, members and all are able to see and recognize that "ye are not your own, but ye are bought with a price, even the precious blood of Jesus Christ." There is not a dollar that the Christ of God has on earth that is available, but those which are in the pockets and hands of his people; all the rest of the wealth is mortgaged and in the hands of those who are enemies to Jesus.

1. The cattle upon a thousand hills are his, but only those that are owned by his people can he milk, sell, or eat.

2. The silver and the gold are his, but only that portion of the silver and the gold that is held by Christians can he count upon for his work.

3. My Father is rich in houses and lands; but every single house and every farm of Christ is occupied by his brethren as tenants, and if they fail to give him his rent then they leave Jesus a pauper without a home or money with which to do his work.

This doctrine of stewardship contains the practical settlement of all of the financial questions of the churches of Jesus Christ to-day.

If the ministry grasped clearly the relation of this doctrine to the members, and if they would teach it faithfully, there would never be any problems of finance to confront the churches. The kingdom aspect of the gospel would soon be solved and abundance and extreme plenty would be found to solve the doctrine of Jesus. Christ's gospel is one with peace in its eye; it is to extract and appropriate and utilize every valuable force and factor in the "kingdoms of this world" and organize them into a new, spiritual, constructive force which is to cooperate in the erection of the "Kingdom of our Lord and his Christ."

All of these factors and forces are expressed and contained in that combination and means of civilization which men call "money"; and it is the lack of money or means which is delaying the coming of the Kingdom, and it is largely because the members of the churches do not know their actual duty to this aspect of the Kingdom; they are not taught it. Wherever the believer is faithfully taught the doctrine of stewardship, the means are always forthcoming to build substantially all of the factors and agencies devoted to the Kingdom of Jesus Christ.

Passing through Salt Lake City recently, returning from the great western National Baptist Convention, a living demonstration of this fact was found in the Mormons who teach the doctrine of stewardship to the extent that every member dedicates, consecrates and faithfully sets apart the tenth of his earnings to the support of the church of Christ. The result is that although they number only a half million in the entire world, they have no dearth of means for the work in which they believe. Their massive buildings, extensive system of missionary operation, and every department of their activities are supported to the limit of their hopes.



This would be true also of the Baptist missionary objectives if we were only faithful in the teaching of this valuable and practical doctrine of stewardship. It is time for us to awake out of our sleep for the day is at hand when the Lord draweth nigh and will demand an accounting of us for the wealth and forces that he has entrusted into our hands.

The President presented Dr. P. J. Bryant, Chairman B. Y. P. U. Board, who in turn introduced Dr. E. W. D. Isaac, Corresponding Secretary B. Y. P. U. Board to submit the annual report of the Board. A very high tribute was paid the Secretary by the Chairman, Dr. Bryant, and Dr. A. J. Stokes. The Secretary, Dr. Isaac, rendered the best report under the circumstances of all the past years, showing careful business economy and a keen personal interest in the affairs of the Convention as a whole and the B. Y. P. U. Board in particular. He is the unfailing and never faltering one.

#### **TWENTY-FOURTH 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:  
In submitting this our annual report we think it appropriate as well as reminiscent to remind you that when you committed this phase of the denominational work to our hands very few of our constituents had any faith in the success of the movement. The nature of the young people's movement was both misunderstood and misrepresented. Many of our pastors regarded the Union as an organization composed of intelligent young people whose chief delight was to test the knowledge of the minister; to offer him capricious criticism; to question his authority; to exchange influence with him in the administration of the affairs of the church. Many old people regarded the movement as an effort to separate the young people from their parents and aged relatives and to establish an "imperium in imperio." Many of the young people regarded it as an opportunity to demonstrate their knowledge of language, literature and music and make substantial additions to an already congenial atmosphere. With such misinterpretations and consequent misgivings the task was difficult and the outlook discouraging. Your Board believed that these handicaps could be removed, and, consequently, proceeded with the firm resolution to remove them. It is gratifying beyond expression to note the steady progress that has accompanied our efforts to give this movement proper place in the active, operative life of the denomination.

#### **Spiritual Development.**

Your Board still recognizes and appreciates the fact that the church and the gospel can make progress only in proportion to the manner in which the spiritual life is developed. Evidences are plentiful and convincing that the old world is pretty sick and needs in need of a medicine that will be uniform in its effects upon the inhabitants thereof. We have listened attentively and eagerly to numbered antidotes, many of them purely social and economic

the cure of a sick world and its diseased inhabitants. Like the late President Harding, we are among those who believe that the old medicine—faith in God and loyalty to the eternal verities—is still the only cure. Writing to the Union of American Hebrew congregations, which met last March in New York, the President paid tribute to the strength and persistence of the Jewish faith, and the continuing power and influence of the Jewish people, when he said: "I can not but feel that these things are in large measure due to the Hebrew conception of the personal God and of the individual accountability of men and women. There is evident almost everywhere in the world the need for a restoration of the soul of religious devotion; for individual consecration of that ideal of religion which recognizes it as able to give something that neither patriotism nor civic virtue can ever afford. The human race, or certainly great and potential sections of it, has been getting away from its religious moorings. It needs a revival of the conception of the personal relationship of God to man and of man to God; a restoration of faith in the fundamentals that are eternal. The world needs the assurance of faith in the Almighty, and the tranquility which comes of that faith."

#### **Promoting Bible Study.**

As we make progress in the development of this work we realize more fully the need of systematic, prayerful study of the grand old book—the Bible. Interest in Bible study has increased marvelously since we began the work of the National Bible Conference and Christian Workers' Institute. Thousands of people are enrolled in our Bible Study classes who have not heretofore become interested in Bible Study. Since the last meeting of the Convention we have entered into a compact with our own Sunday School Board by which we are enabled to hold two of these conferences each month. We employ trained and competent teachers; and, as a rule, get splendid results. Our Bible Readers' Circle continues to increase and proportionately the demand increases for Bibles and simpler and more effective methods of Bible Study. Because of this growing interest in Bible study we have appointed a Bible Secretary, who is required to select and formulate courses of study and superintend the distribution of Bibles and Testaments. It is his duty also to conduct the examinations and issue the certificates to the candidates for graduation from the Systematic Bible Readers' Course. Our work in this department has been encouraged and strengthened by cooperation on the part of the American Bible Society of New York. This Society supplies Bibles at cost, and in many cases at considerably less than cost, and the expenses of producing the Bibles are not quite half covered by the receipts from sales. This Society has a budget of \$1,160,177 for the year 1923, and, according to a statement made by its Secretary, it could spend \$5,000,000 if it could get the money from the subscribers, and still not meet the world's demand for new Bibles. The endowment of the Society yields only \$36,000 a year, and the rest of the money must come from persons and churches interested in seeing the master work of the world in the hands of every human being on the globe. This Society has just placed the largest single order for Bibles known in the history of the book—an order for 3,000,000 copies of six separate books of the Scriptures—Mark, Luke, John,



Acts and Proverbs. Each book will be printed in a tiny volume to be sold in this country and South America for one cent each. These books are to be delivered to the Society at the rate of 50,000 copies per day or 10,000 per hour. This rapid production of Bibles is a long step from the first Gutenberg Bible, which occupied five years in the printing. We trust sincerely that R. Y. P. U. organizations throughout the country will make liberal contributions at stated times to this Society and aid thereby in meeting this increasing demand for the Bible.

Our efforts to promote Bible study are justified by the significant fact that there is a dearth of Scripture knowledge among our people that is both alarming and prophetic of an approaching era of decline in matters of religion. We have witnessed at last the fulfillment of the prediction made by the prophet Amos when he said, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the Lord." Ignorance of the word of God is an astounding fact for which there is no justification. Not long ago a body of students of the University of North Dakota were asked to give eight quotations from the Bible. We are told that only eight and one-half per cent of them passed an average of seventy-five per cent, the average for the whole body being less than forty per cent. "The Watchman-Examiner," a Baptist paper of high repute, analyzed this situation and made the following startling report: "Seven per cent of these students could not name a book of the Old Testament and less than fifty per cent could give ten books of the Old Testament. In naming the books of the Old Testament some mentioned Paul, Timothy, Titus, 1 and 2 Romans, Philistines and Xerxes. The answers in regard to the New Testament were still more unsatisfactory. Twelve—eight and one-half per cent—were unable to mention a single book; only forty-six—thirty-three and one-third per cent—mentioned ten, as requested. Five put Samuel in the New Testament, three the Psalms, three Ruth, and two Esther, one mentioned 1 and 2 Judges. Seventeen mentioned St. Paul, three suggested Simon, two Jacob. There was the mention of Thelasesians, Philippi, Thomas, Lazarus and Samson, Agonistes. And so it is. When the most cultured of our young people are requested to demonstrate their knowledge of the Scriptures, they are "weighed in the balances and found wanting." A more diligent distribution of the Bible is one of the imperative duties that we cannot neglect any longer. Experience has taught us that it pays to place the Bible within easy reach of the people; that it will then do its own work in many cases, if an interpreter cannot be found. The Gideons reached the conclusion that traveling men, who were constantly away from home, were deprived of the privilege of reading the Bible in a regular and profitable manner. They also decided that they might improve this situation by putting a copy of the Testament in the rooms of the hotels throughout the country. This they did, wherever the proprietors would permit. Splendid results have followed. In several cases the traveling men carried the Testaments away with them, read them carefully and became converted. Some of them have returned the Testaments, or their equivalent in money, to the hotel management, thanking them for placing the book within their reach and giving notice that they are

happily converted and enlisted for service in the Kingdom. Your Board makes the insistent plea that there be the closest cooperation in the distribution of the Scriptures on the part of every agency that is serving this denomination. We call special attention also to the Biblical Lesson which appears each month in the "R. Y. P. U. Quarterly," with the request that it be considered in the most painstaking manner. The prince of teachers commended this book—the Bible—to the admiration and esteem of all his followers when He said, "The words that I speak unto you, they are spirit, and they are life."

#### Importance of Doctrinal Culture.

We recognize the serious and hazardous features of our work when it comes to the indoctrination of our young people. Tradition has made educational and cultural processes extremely difficult. Religious class and cults are multiplying rapidly whose only defense is the parrot-like quotation of numberless Scripture passages and the interpretation of these passages in the light of the fads which they exploit. It is easily observable that with the increase of intelligence is the increasing trend toward heterodoxy. It seems that the White Baptists of the North are facing a rapidly approaching doctrinal storm. Among them are ministers who deny the virgin birth of Christ and consequently all the essential attributes of Jesus. They have forced the Regulars to a compromise of this nature: "It is within the right of all Baptists to give expression to their own views." The Disciples Church is disturbed in the same manner. In Chicago the Congregationalists are lined up squarely on doctrinal issues and only great care on the part of their leaders has prevented an open rupture. The "Christian Century," an undenominational newspaper, remarks that besides the wrench in the Baptist denomination, the Congregationalist and Presbyterian communions are considerably perturbed, and the Disciples even more bitterly torn than they, while Methodists and Episcopalians are, up to this date, keeping the controversy in the bounds of fairly good order. In order that one may get a glimpse into the perversions of doctrine arising out of this so-called liberal spirit a sample of the new doctrine is given. A reputable New York Baptist minister has recently made the following declaration: "Christ is coming with the eye of one who is aroused and indignant, in whose being beats the pulse of hot anger. He comes forth as one who no longer seeks either 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 by might. He will write it in the blood of his foes. He comes like the treader of the winepress and the grapes are the bodies of men."

"He shall 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 upsurging blood shall make them crimson. He comes in his glory, not as the Saviour meek and lowly, not through the suffering of willing hearts and the plaudits of a welcoming world, but as an autocrat, a despot, through the gushing blood of a trampled 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 Warrior to 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."

If the pulpit assumes such an attitude toward the fundamental doctrines of the Bible we will soon be face to face with a radicalism that denies everything that is fundamental to Christianity. The best of this doctrinal training is emphasized also by the fact that many young people are entering college as Christians and graduating as atheists or agnostics. Some of our sons and daughters come home with a sheep skin showing proficiency in the arts and sciences and little, or none at all, in religion. This is an unhappy divorce between education and religion, due in some measure to the fact that too frequently there are to be found, particularly in the departments of philosophy and of natural science, men and women openly and positively scornful of the church and of the reality of religion. This is a condition that leaders in our churches should study in a serious and devout manner. When a boy or girl goes from his home church to spend from four to seven years at educational institutions, and comes back disturbed in his faith or uncertain in his beliefs, out of touch with his church, it is a wise thing for the church to consider the measure of its responsibility for that unhappy state of things. The church should have foreseen the problem that boy was to face. It should have seen that the Christian religion was presented to him in terms compatible with the truth as it would come to him in school and college. There is no clash between science and religion. The heavens still declare the glory of God, and the firmament still showeth his handiwork. The Christian religion is capable of being stated in such a way that it can live in hearty and self-respecting fellowship with modern science. And the church is not beginning to meet its grave responsibility for the oversight of the souls of its youth, until it is going to the extreme limit of possibility in presenting the truth of Christ in that intelligent, practical, life-giving manner that makes it accord rather than clash with the truths of modern science. If more diligent effort should be made to get cultured, trained people to train the young, our troubles in this particular respect would lessen rapidly. However hazardous may be the task it behooves us to teach young people of our denomination, at the earliest age possible, the doctrines, customs and polity of our great denomination. Our weekly lessons are planned with that thought constantly in mind. The "B. Y. P. U. Quarterly" contains a Doctrinal Lesson each second Sunday, which is illustrated and verified by the Scriptures. We believe that by such a systematic study of the doctrines we shall be able to increase intelligence among our young Baptists and to confirm their faith in the principles to which their ancestors have given their lives.

#### The Missionary Feature.

We are truly glad to note that there is a marked advance in the study of Christian missions from a Scriptural point of view and a corresponding increase of missionary activities among our young people. We find that many of the young people are taking the mission study courses; and, consequently, engaging more heartily in missionary endeavor. Contributions for missionary work are increasing also in a very pleasing and comfortable ratio. A slight glance at the

reports of the missionaries, both home and foreign, reveals the significant fact that U. Y. P. U. societies are among the regular and healthy contributors to all phases of missionary work. Because of their regularity the missionaries and other representatives of the denomination regard the young people societies as most valuable assets in the missionary systems, and call upon them with a remarkable degree of uniformity and assurance. Our denomination preserves itself as it does effective missionary work. In this particular respect we should be as wise as the children of darkness who make missionary propaganda for evil purposes. We are told that proletarian Sunday schools in England are growing dangerously in numbers and influence and creating much alarm among English churchmen because the schools have a definite policy of turning children of tender years from the religion, morals and hypocrisy of the master-class and sowing in their minds the seeds of the revolutionary conception of life. The songs taught in the proletarian Sunday schools are said to be songs of revolt; their spirit a spirit of intense, bitter, extreme class hatred. They have a full-fledged set of catechisms in which England is denounced and Russia praised as the one bright spot on earth. Religion is scorned, patriotism derided, and the national flag insulted, as a part of the ritual each Sunday morning. Everything is made attractive with games, acting, and sabbies of revolution and of revolutionary heroes. The children are taught to be missionaries of revolt at home, in school and on the playgrounds. If in this way any religious agency can be turned into an effective instrument in the hands of teachers of revolution; if it can be used so effectively for the service of class hatred, surely it can be made more faithful in behalf of the gospel of love with which alone these dangerous influences can be met. In the consideration of this subject we must not overlook the compensatory element in missionary endeavor. The faithful missionary casts bread upon the waters to be gathered after many days. The Christianization of India is one among many striking illustrations of this truth. The missionaries are gaining many converts; but happily they are doing more than gaining converts. They are exercising a radiant influence which they themselves are unable to estimate, even if records were kept of their every kindly deed. They have joined to the ranks of Christianity 36,000 souls a year or one hundred a day. They are creating a soul under the ribs of death—bringing something alive, active, constructive, into the bodies of the old dead religions of India. A venerable missionary says, "To-day India is as the man with the withered hand in the temple. It is stretching out the hand and it is being healed. Many of the old, barbaric superstitions have already gone forever from the land they cursed for ages. The barbarism which has so long typified Indian superstition to other parts of the earth, has been forever relegated to the past. Let us observe also the African natives that have been educated in the schools of this country and take note of the splendid work that many of them are doing in their fatherland. Evidences of the gratifying results of missionary effort are so numerous that your Board feels justified in insisting that the denomination give it the largest measure of co-operation in its efforts to develop this phase of its work. We are striving all we can to give the Baptist young people the proper conception of the missionary scheme and to enlist them in active missionary work through our various denominational organizations. We

labor earnestly to impress them with the thought that "Christ alone can save this world, but Christ can't save the world, alone." These two propositions contain the philosophy of Christian missions, and the growth in our missionary concept is measured by the clearness with which we perceive their practical import. Those who have concentrated attention upon the difficulties involved, and considered the problem of the world's evangelization but superficially, pronounced its accomplishment impossible. Those who have studied the problem more thoroughly are persuaded that the varied, inherent, articulated and obstinate conditions entrenched in the present order of things makes its solution improbable unless God brings to bear upon it the subtle, persistent, inclusive resources of divine power, directed by divine wisdom and inspired by divine love. That Christ has limited himself in the solution of this problem to the cooperation of human agents accounts for the slowness of the process, but makes our cooperation imperative. There is no case on record where God has converted a human soul without the precedent cooperation of some other human soul. In the conversion of Saul of Tarsus, He commissioned and persuaded Ananias to cooperate with Him as the required human agent. In the conversion of the eunuch Philip was the required human agent. Instances multiply, which prove conclusively that the conversion of souls is not by might but by the spirit of God, who always seeks a willing and unobstructed human channel through which to communicate his grace. God makes the miracle of infinite grace depend upon the ministry of human weakness, that he and man may be laborers together, and consequently joint heirs in the outcome of the world's salvation.

#### The Social Aspect.

We are still witnessing the good results that attend our efforts to improve the social status among young people. The manner in which Christianity addresses itself to the problems of social life is appropriately styled "Applied Christianity." Approaching this subject from the standpoint of the youth we must deal seriously with the problem of amusement and recreation. It is as essential to teach young people how to play as it is to teach old people how to pray. In these dreadful, perilous times of war, when the thoughtful people have been compelled to study the problem of peace making, it has been discovered that play is a great peace-maker. Europe is learning how to play, which, in the opinion of a celebrated war worker, justifies the hope that the coming generation will be able to reestablish peace and order. Mr. George E. Goss, who was an athletic director of the American Y. M. C. A. in France, says, "Everywhere and in all social classes there is evidence of an awakening to the value of play as a factor in national and international friendship." He says further, "this tremendous revival in sport may be clearly traced to the playgrounds of America. France responded almost at once to that love for athletics, which was a part of the equipment for every American soldier overseas and the other Allied Armies quickly caught the contagion of sport for sport's sake. When the Armistice sent the troops back to their homes the spirit of play filtered into village, town and city, and grew to such proportions as to seize the attention

of governments, leading to the passage of new laws to regulate and encourage physical training as a part of national systems of education. Today Europe is dotted with playgrounds and athletic fields. Former clubs and countless new ones are thriving and gaining in membership. Last summer there were thousands of boys in Y.M.C.A. camps at the seashore and in the camps in which purposes and friendships were cemented and new ideas fostered. The Y. M. C. A. physical directors have been called in on many occasions to give counsel to government committees in drafting physical education laws. National and international athletic meetings have been conducted which have succeeded in startling measure in overcoming racial hatreds and prejudices. "In the light of these discoveries as to the value of amusement and sport it becomes the bounden duty of religious teachers and leaders to study diligently the psychology of recreative sport and how to utilize that knowledge in the development of the young people for the higher and nobler uses of their bodies, which the Scriptures designate as temples of the living God. Books, magazines and other literature containing helpful suggestions for the regulation of the amusement and recreation processes should be purchased with the greatest care and used in the most diligent and effective manner. Your Board makes a specialty of such books, magazines and other literature and stands ready to serve all who wish to engage in the study of the social aspects of the Christian religion. Under the social head comes also the consideration of the church and its relation to human society. At this point we contend that the church must exercise greater religious influence in worldly affairs. The world is using modern methods, while in too many cases the church is still resorting to outcast methods of progress and wondering why it moves so slowly. The great power of young people's organizations seems to be waning before the encroachments of the colored supplements, the movies and the billboards—all of these largely directing the thoughts of the young people of to-day. Roger W. Babson, the eminent business statistician, says: "If the church is truly serious in its desire to accomplish results, its members will endeavor to acquire control of the newspapers, movies and billboards of their community." Religious control, by which is meant control by religious men, should be extended, he suggests, to include radio, the retail business in which 5,000,000 are daily engaged in forming and training the desires of our children; banking and certain manufacturing industries. Under the last head is listed the manufacturing of women's garments, on the theory that if "fashions are the inevitable," they ought to be determined by the better element of the community, instead of the worst, especially when the change can be so easily accomplished. Leaders in church are making the sad confession that the church is losing its grip on the masses. They wonder why lodges, mutual benefit associations, insurance companies and other organizations are growing so rapidly while the church is lagging behind. One reason is that the church is using outgrown methods to reach the people while lodges and mutual benefit associations are using modern methods. The church must hear the great cry of sorrow and respond to the cry of the unfortunate. While repentance and faith are fundamentals in the doctrine of salvation the fact remains that true religion must express itself in service.

Service expresses a great central truth of our religion and belongs with worship. It must also attest the reality and genuineness of worship. It can not be right to pray for what we are not trying to accomplish in the use of our lives and opportunities.

#### Young People's Congress.

This particular organization has been very helpful to us in the development of the educational work of this Board. It has emphasized the need of trained workers and furnished splendid opportunity to illustrate from that point of view. It brings together annually large groups of Christian workers who are interested in a study of the problem of dealing with young people. These groups represent the teaching force in our young people's organizations. The Congress secures the service of a number of trained teachers who are thoroughly competent for the work assigned them. The recent session of the Congress was attended by a large number of religious teachers and Christian workers from all sections of the country. This session was the largest in point of numbers and interest that has ever been held anywhere in the country. The President of the Congress is in full sympathy with the policy of the Convention and shows a disposition to conform at all times to the regulations and usages of that body. He realizes fully the scope and significance of the work which the Congress is obligated to do, and endeavors faithfully to perform his duty in that particular respect. If this organization continues to grow in point of numbers and service as it has grown since the date of its organization, it will be one of the largest, most inspiring and most helpful agencies of the denomination.

#### A Dangerous Reaction.

When we reached the place where we could turn over to the Convention a valuable piece of property free from debt, we felt certain that our constituents would feel more inclined to rally to the support of this movement. The reaction, however, was somewhat disappointing. Many of our people came to the conclusion that as the Board was reported out of debt, and making splendid progress with its work, it was no longer in need of money for the prosecution of its work; overlooking the fact that increased opportunities bring increased responsibilities. We recognize the duty of enlarging our work and extending it into sections which it has not yet reached. Much money is needed for the accomplishment of this task. We trust, therefore, that our brethren and friends will revise their opinions with regard to our need of financial help, and respond to our appeals as they have done heretofore.

#### Field Work.

The field work has been done by the same persons mentioned in our report last year. Rev. Wm. L. Craft is still serving as Field Secretary and doing a most excellent work. His health is still problematical, in consequence of which we recognize the necessity

of sending him each winter to get the benefit of the lighter climate in the Western section of the country. We are still hoping and praying for his permanent recovery so that he can pursue his work with the zeal, vigor and aggressiveness which characterized his efforts before the approach of this unfortunate period of declining health. His labors on the field are supplemented by those of Revs. D. H. Hamilton, J. N. Washington and L. N. Cheek, each of whom renders most timely and helpful service.

#### Our Cooperative System.

Our plans of cooperation with the State B. Y. P. U. Boards are more fully understood and more thoroughly appreciated than in former years. Unfortunately several of the state boards are unable to render any substantial help to the organizers appointed and the greater portion of the burden of maintenance rests necessarily upon our Board. Despite this fact there are several B. Y. P. U. Conventions that never appropriate a dollar for the work of this board unless the Board sends a representative whose expenses are, in most cases, more than the amount appropriated. During the last fiscal year we accomplished the following splendid results by means of this cooperation:

Number of miles traveled by railroad	84,220
Number of days labored	3,162
Number of miles traveled otherwise	650
Number of B.Y.P.U. societies visited	701
Number of lectures concerning B.Y.P.U. work	701
Number of Senior Unions organized	229
Number of Junior Unions organized	91
Number of City Unions organized	43
Number of District Unions organized	38
Number of Study Classes organized	84
Number of tracts and leaflets distributed	82,280
Number of sermons preached	159
Number of prayer meetings attended	159
Number of B.Y.P.U. encampments visited	28
Amount of money collected	\$8,652.52

#### Property Holdings.

The status of the property has been given in the Board's reports from time to time. Nothing new can be said on that subject. The Board transferred the property to the Convention in accordance with a resolution adopted by the Convention in Indianapolis, Ind., September, 1920, and the deed is now a matter of record to be found in book number 600, page 216, of the records of Davidson County, Tennessee. It is advisable to state that since its property has been deeded to the Convention the bank does not regard it as an asset of the Board. For that reason the bank officials require that the Convention authorize the Board by resolution to borrow what money it needs for the operation of its business during the year. Such a resolution is herewith submitted for the favorable consideration of

the Convention. Your Board feels the weight of the obligations that rest upon it; it recognizes its duty and responsibility as your trusted servant; it appreciates in the fullest sense the honor thus conferred upon it, and pledges itself anew to the faithful and honest discharge of the duties enjoined by this trust.

#### Financial Statement of the National B. Y. P. U. Board for the Year,

August 1, 1922—June 30, 1923.

##### Receipts.

Literature .....	\$15,970.93
Books .....	7,704.52
Banners .....	96.55
Caps .....	504.32
Badges .....	238.90
Buttons .....	79.28
Donations—Individual .....	386.71
Donations—Convention .....	1,046.49
Donations—Association .....	392.11
Donations—Rally .....	41.50
Donations—Bible Conference .....	1,194.07
Donations—Churches and Unions .....	2,444.61
Advertising .....	77.33
Merchandise .....	674.62
Subscription .....	1.00
Rents .....	290.00
Cuts and Plates .....	25.80
Notes Payable—Banks .....	3,377.61
Notes Payable—Otherwise .....	378.00
Designated Funds—Home Mission .....	5.20
Notes Receivable .....	58.00
Cooperative Missionary work .....	8,652.52
Cash brought forward, 1922 .....	1,759.97

Total .....

##### Disbursements.

Salaries—Officers .....	\$ 4,170.82
Salaries—Employees .....	6,180.63
Traveling .....	1,514.52
Merchandise .....	3,337.75
Printing .....	5,344.28
Postage .....	990.57
Freight .....	252.41
Home Missions .....	2,798.59
Advertising .....	141.20
Office Furniture .....	216.15
Accounts Payable .....	58.75
Notes Payable .....	4,679.75
Telegrams and Telephones .....	233.09

Insurance and Interest .....	179.24
Office Supplies .....	440.95
Print Paper .....	2,448.24
Cuts and Plates .....	115.16
Rents .....	55.00
Light .....	77.46
Power .....	31.06
Repairs .....	414.94
Subscription .....	48.00
Delivery Equipment .....	65.35
Refunds .....	21.20
Fuel .....	199.35
Loans .....	81.95
Feed .....	137.15
Cooperative Missionary Work .....	8,652.52—\$43,486.09

Balance to credit of the Board .....

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

The report was referred. A motion extending thanks to West Virginia State Convention for its contribution prevailed.  
Benediction.

##### Evening Session.

Devotional singing conducted by Rev. Skipwith. "I Am Living on the Mountain," "I Heard the Voice of Jesus Say," were sung as praise hymns and prayer was made by Rev. M. C. Durham, Tennessee. The chorus rendered two beautiful selections. Dr. J. C. Austin, Pennsylvania, presented a special resolution touching the annual address of the President and its distribution. A motion to suspend the rules prevailed, and the resolution was immediately approved.

##### Resolution.

To the Presiding Officer of America's Loyalty Baptists of Color—Officers and Constituency of the World's Greatest Assemblage of Negro People:

I wish to offer a special resolution touching our President's first annual message. This being the greatest document ever read in our midst from the point of charming beauty in rhetoric, logical reasoning, and definite conclusions, forceful utterances and convincing facts, we owe it to the waiting world to broadcast this message over the universal tongue of the press, so that friend and foe may read and know.

The purpose of our coming to Los Angeles will not be realized unless we get into the hands of these citizens the program of the Baptists as set forth in the President's message. The Baptists here, that is, some of them, are ashamed of themselves because they have been misinformed as to their work and worth. Some of the once loyal Baptists have denounced the faith and gone after strange doc-

trines and idol gods. Some have been told that the Baptists are slow, ignorant and non-progressive. The President's message taken inventory before the eyes of the public and proves our liabilities to be no greater than that of other denominations, while our assets far outstrip all others combined.

In this immortal document we better understand the amount of our holdings, we are founded on truth, the knowledge of which makes men free; we are governed by a code of ethics as pure as the crystal waters in which angels bathe their shining faces; no man nor set of men compiled our guide book—it was thought out in the eternal council chamber of God, written by His secretary, the Holy Spirit, and brought to the church by the Son of God and the Christ of man.

This message proved to us that we are not a feeble crowd but are blessed with financial resources, presided over by Negro bankers, both men and women, of whom we can but be proud. The Baptists have more rich and well-to-do members than any other Negro group. We have an educated ministry to-day which the world must receive, which will take its place with the clergy of the earth and hold its own doctrine and the field of scientific truth.

Our President's message revealed the fact that we have not only the leaders for the Baptists, but the Moses for the Race. His vision sweeps him far across the line of denominationalism as leader, and his prophecy concerns the nations of the whole earth. This message reveals the fact that we have a leader fearless, though humble and meek. He is rich in experience, ripe in scholarship, though never boasting. He is more than a mere man, he is an anointed, ordained, indued and commissioned son of God, whose orders read: "Unite your Baptist family, stir the spirit of your race until consciousness of purpose and pride of being become the spinal brace of manhood." In his message we saw the hope of collecting the principal debt of the South to our fathers and the compound interest so long neglected. This message, if heard or read, will bring to this leader the loyal support of 3,500,000 Baptists who await definite marching orders.

If it is read by the white man he will have the truest interpretation of our thoughts, of our desires and our determinations. We have had a great feast, but like the lepers of Samaria, we do not well to enjoy this alone. This day is a day of good things and we hold our peace. Come that we may go and tell the king's house. In the light of this truth, be it resolved that this annual message of President L. K. Williams be sent to the world through the Associated Press of America and that this Convention finance the same, whatever the cost.

J. C. AUSTIN, Pittsburgh, Pa.

Solo, Mrs. A. S. E. Winston, Kansas, "Clear the Line." Encore, "Swing Low."

Rev. L. B. Brown, California, presented Mr. Roland Paul, Vice President of the Guaranteed Mortgage Securities Company, to speak upon "Thrift." Dr. S. N. Vass, Secretary Religious Education, spoke briefly upon "Religious Education," as follows:

There is urgent need for the teaching pastor who cannot only inspire but instruct his people. Until more attention is given to teaching by our pastors we shall fail to obey the great commission. This work is too fundamental and indispensable for our pastors to

leave it to any auxiliary of the church. Our Lord was the Master Teacher, and one reason why John saw that Christ must increase while he himself must decrease, was the solid basis upon which our Lord builded, the educational process, not merely inspiring but teaching by arousing the soul activity of his hearers.

Of all people Baptists should feel under a special obligation to teach the Bible. The chief reason why there are so many sects and schisms is because of a lack of understanding of God's Word. The best method of calling the people back to Jesus and holding them true to his teachings is to place the greatest possible emphasis upon religious education, instructing the people in the teachings of the Bible, and how to study the Bible, as well as training our young people to love and engage in the work of every department of the church.

Our Publishing Board is alive to the needs of the Kingdom, and has created a department of Religious Education, and placed a man of long and tried experience at the head of it, and has also published a textbook for the use of the pupils of this department entitled, "How to Study and Teach the Bible," 634 pages, price \$1.50 and the course of study is taught by correspondence, free of all charge, except the price of the book. This course of study is not only for Sunday-school teachers but leaders and workers in every auxiliary of the church should take the course and receive the diploma of the Sunday School Publishing Board. We would especially urge members of our churches to get this book and take this course of study in order to help evangelize sinners. It takes an experienced person to do successful evangelistic work, and he should know all possible about the character and works of God, and also the working of the human mind so as to arouse interest in the salvation of the souls of the unconverted.

Both addresses were well received. The chorus sang sweetly "Just Think of His Goodness to You." Brother Wm. Lewis sang as a solo "I Will Draw All Men Unto Me." Rev. R. C. Barbour, Texas, was presented and preached an excellent sermon from the theme, "The Leadership of the Spirit." Text: Rev. 2: 7. The appearance of this young man upon the program bespeaks the future growth of the churches and the Convention. Dr. B. J. Perkins, Tenn., offered a fervent prayer. Solo, "The Land of Uncloudy Day," Dr. A. Wilbanks, D. C. Dr. J. M. Nabritt presented Captain R. Pearson Hobson, naval hero of 1898 and ex-congressman of Alabama, who spoke upon the method of checking the evils of narcotics. An offering was taken while the chorus sang "Shine, Shine."

Adjourned with benediction by Dr. A. J. Stokes, Ala.

### THIRD DAY.

September 7, 1923.

The National Baptist Convention convened at 8:30 a.m. and opened with devotional singing led by Rev. Skipwith. "Am I a Soldier of the Cross?" was sung and prayer was offered by Rev. L. F. Grier, Mississippi. "What a Fellowship" was sung. Prayer by Dr. M. W. Johnson, West Virginia. Dr. J. C. Jackson, Connecticut, presiding, made opening remarks and the announcement of the death of Dr. J. H. VanLue, Kansas, was made. John 3:16 was repeated in



concert. Dr. W. Augustus Jones, Pennsylvania, was presented to address the Convention from the theme, "The Uplifted Christ—the Only Victory Over Sin." After brief introductory remarks, Dr. Jones delivered a very timely and excellent sermon on address to the edification of the vast audience. "Jesus Keep Me Near the Cross" was sung and mail and telegrams were announced.

The President introduced Dr. D. S. Shadd, Chairman of Benefit Board who introduced Secretary H. W. Holloway to make his annual report. The report showed a perfect grasp of insurance features and the perfect feasibility of the operation of the Board and the great possibilities of making it a paying proposition. The report was as follows:

**TWENTIETH ANNUAL REPORT OF BENEFIT BOARD AND  
SECOND REPORT OF H. W. HOLLOWAY, CORRESPONDING SECRETARY FOR THE YEAR  
ENDING JUNE 30, 1923.**

Brother President, and Members of the Convention:

I have very great pleasure in appearing before you at this time and place to present the Twentieth Annual Report for this department of your work, which is the second time that I have presented it. Following is a statement of the finances received and disbursed in this department for the term ending June 30:

**Financial Statement.**

**RECEIPTS.**

July 15, 1922, by balance brought forward	\$ 191.73
By receipts from July 15 to 31	173.18
By receipts for August	480.23
By receipts for September	242.00
By receipts for October	284.88
By receipts for November	320.64
By receipts for December	308.51
By receipts for January, 1923	398.05
By receipts for February	258.90
By receipts for March	187.28
By receipts for April	465.78
By receipts for May	354.30
By receipts for June	533.46

Total for the year, with balance \$4,562.15

**DISBURSEMENTS.**

Amount paid out in July, 1922	\$ 121.80
Amount paid out in August	51.00
Amount paid out in September	117.00
Amount paid out in October	77.65
Amount paid out in November	212.95
Amount paid out in December	46.87
Amount paid out in January, 1923	1,282.83

Amount paid out in February	43.00
Amount paid out in March	112.83
Amount paid out in April	117.75
Amount paid out in May	105.10
Amount paid out in June	1,671.53

Total \$4,000.00

**Recapitulation.**

**RECEIPTS.**

For joining fee and membership dues	\$2,329.24
From donations and otherwise not mentioned	2,048.13
Balance brought forward	191.78

Total \$4,562.15

**DISBURSEMENTS.**

Paid for death and sick claims and other charities	\$ 313.92
Paid for office rent	186.00
Paid secretary's salary, present and back	2,705.00
Postage, printing and advertising	266.33
Commission paid to field worker from office	528.75

Total \$4,000.00

Balance 562.15

**Membership Standing.**

Number of members on roll at last report	793
Number of members received since last report	398

Total 1,191

Number of members died since last report	6
Number of members lapsed since last report	298

Total 304

Number of members on roll June 30, 1923 887

**Resources and Liabilities.**

**RESOURCES.**

Cash balance	\$ 562.15
Value of office outfit	318.25
Dues collectable in ninety days	1,976.25

Total \$2,856.65



# MINUTES LIABILITIES.

Amount due on old claims .....	\$1,166.00
Amount of new claims not yet due .....	300.00
Total .....	\$1,466.00
Balance .....	1,390.65
Total .....	\$2,556.65

## Our Possibilities.

The possibilities of no other department of the Convention, perhaps, is greater than is the possibilities of this department, and the only thing needed to realize our ideals is the hearty cooperation and support of the Convention. It is possible for this department to be of more service to the work generally than it is for any other department. With the proper spirit of cooperation from the other departments of the Convention, and the unstinted support and endorsement of the officials of the Convention, we will not only be able to create the pension fund for the aged ministers of our denomination, but we will be able to assist in a substantial way in carrying forward the work of the denomination from many angles.

As pointed out in our report last year, we will not be able to create the fund by soliciting as was first tried, as it is hard to interest our people sufficiently to get them to contribute sufficient money to create the fund, but it must be created in a more substantial way. Persons who are not able to demand, command and attract the attention of people in the present, can't do much by referring to their past record.

Our people are too quick to forget the fellow who has done, but they are always ready in turn to the fellow who is doing now. They don't look with much favor on the fellow who used to be able to do much but is not able now. They say he used to be a good old wagon, but he has broken down, or some such sarcastic statement is made of him. So we are convinced that no headway will be made soliciting funds from the people to create the Aged Ministers' Fund, and still it should be done, and if it is to be done, some other way must be found to do it.

We made some investigation from other organizations that operate this fund and found the following:

Ministers and Missionaries' Benefit Board of the Northern Baptist Convention, Rev. E. T. Tomlinson, Ph.D., Litt.D., executive secretary, furnished me with the plan of operation of his board, which shows that the minister himself or some one in his behalf must contribute in a substantial manner to the creation of the fund during the time that the minister is able to function properly as such. Their rule is that ministers must pay in to the Board 6 per cent of their salary annually from the age of thirty to the age of sixty-five, and then at the age of sixty-five they are retired at a pension of one-half the salary they received during his time of service. They also provide that if the minister should die before he reaches the retirement period that the amount accumulated shall be paid to his surviving relatives. They provide aid for others from special allotments made from the churches, and this is done in an approved manner.

This system will not work with us so well at this time. The minister himself will not be willing to set aside six per cent of his annual salary for this purpose in large enough numbers to create the fund, nor will the churches at this time agree, I think, to pay it for them, and in most cases the minister would rather the church pay him the amount, so we have yet to try to find a system that we can operate to create the fund from. We feel sure that we have the plan if we can get the cooperation of the churches and it will work.

The National Baptist Benefit Association, is the name under which this department first began operation. They began issuing certificates to members of Baptist churches on the payment of \$2.50, and then charged the member one dollar per quarter or four dollars per year to keep the certificate in force. The face value of the certificate was two hundred dollars, and was in full force for that amount immediately on issuance. This was the scheme then, and is the scheme now. It had some bad features about it at that time, but with elimination of those bad features, and then with the support of the Convention as before stated, this will undoubtedly be the one that will create the Aged Ministers' Pension Fund, and at the same time create a fund from which relief can be given to Baptist members generally, and a surplus will be created from which a home for the aged ministers and other aged members of the denomination can be built and maintained, and a hospital can also be built and maintained for the proper care of the sick of our denomination. The following example if carefully studied will verify this statement.

We have modified the membership certificate, and issue two forms of certificates, but we give this example from Class B certificate which is issued to members of Baptist churches only, on the payment of \$3.50. It takes \$10.20 per year to keep it in force. On the day the certificate is issued on the payment of the \$3.50 it is worth \$25.00 to the surviving relatives of the deceased member, that is to say, if the member should die the next minute after he pays for and receives his certificate his surviving relatives would receive \$25.00 in not more than ninety days from the time the death proof is received and approved at our headquarters. After the member shall have paid six months' dues the certificate is worth \$50.00; after twelve months dues shall have been paid the certificate is worth \$75.00; after two years it is worth \$125.00; after three full years, \$200.00; after four full years, \$350.00, and after five full years the certificate is worth \$500.00, its face value.

The member is allowed to draw \$3.50 per week after he shall have paid in six months' dues or the total sum of \$5.10, in addition to his joining fee of \$3.50, and \$7.00 per week after he shall have paid in twelve months' dues or the total sum of \$10.20 in addition to his joining fee of \$3.50, on account of disability caused by accident or sickness, but the amount so drawn will be deducted from the value of the certificate at the death of the member.

If the member lives in this department fifteen years and keeps up his dues regularly and on time and does not draw sick or accident benefits, he will be given \$100.00 cash in hand, and his membership certificate will be worth five hundred dollars to be paid to his surviving relatives at his death.

One hundred thousand members at \$3.50 each, joining fee makes a total of \$350,000.00, and one hundred thousand members at \$10.20 yearly dues gives us \$1,020,000.00, add these two items together and we have a grand total of \$1,370,000.00. We would take 60 per cent of the total collection and set it aside to take care of death, sick and accident claims which amounts to \$822,000.00. According to the latest census report of the Government twelve people die out of every thousand annually so we make an allowance for double the Government report and set aside sufficient to pay the claims of 2,400 instead of 1,200 the first year. The membership certificate provided for payment of fifty dollars for the first year on death claims; this would give us \$120,000.00 to pay the first year for death claims. The membership certificate provides that a member may draw \$3.50 per week for ten weeks out of the first year after six months' payment. So we set aside \$35.00 each for ten thousand members for sickness or accident for the first year which amounts to \$350,000.00. Now, all persons who join institutions don't keep up, so according to our experience about ten per cent will drop out if conditions are good, so we allow for ten thousand to drop out the first year. We have taken credit of the dues for the full hundred thousand, so if these people drop out and don't pay another cent we must charge it off, so we deduct \$102,000.00 for lapses from the first year, then we set aside \$60,000.00 out of the first year's business to take care of the business the second year as the amount of sick dues will be greater, and the amount of death claims will be greater, then set aside \$50,000.00 for the Aged Ministers' Pension Fund and add all together and we have a total of \$622,000.00. But the sixty per cent of the total amount received amounted to \$822,000.00, so we have a balance of \$200,000.00 to be used in erecting and maintaining a hospital and a home for the aged ministers and a home for the other aged members of the denomination.

But this is not all. Our total receipts from one hundred thousand members for the first year is \$1,370,000.00, and we have only accounted for sixty per cent of this amount which is \$822,000.00, this taken from the total receipts of \$1,370,000.00 leaves us still \$548,000.00 for operating expenses. The highest paid secretary in our Convention receives about thirty-five hundred dollars per year, but in this example we want to show that the officers may receive:

Cor. Secretary, per year .....	\$ 5,000.00
Chairman, per year .....	1,200.00
Recording Secretary, per year .....	1,800.00
Clerical force .....	50,000.00
Rent, janitor, lights, fuel, printing and other miscellaneous expenses .....	10,000.00
Field representative, 50% of joining fee, commission .....	175,000.00
Field representative, 25 per cent of yearly dues .....	255,000.00
<b>Total .....</b>	<b>\$497,200.00</b>

Which would leave us a balance of \$50,800, and then we deduct from this amount \$15,000.00 as a reserve for operating expenses and we still have left \$35,800.00 that our Board would have absolutely no need for except to give it to the Convention to aid in other de-

partments of its work. These are our possibilities and can be realized in twelve months if we can get the right kind of a machine to operate to put the program over.

#### Our Problems.

We thought of allotting this number of prospective members to interest our denomination sufficiently to realize the possibilities just enumerated to you.

We thought of allotting this number of prospective members to the several states and then seek the cooperation of the best business men in the denomination in the several states to put it over. It must be done in a businesslike manner. Sentiment will not put this proposition over. We can't get far enough advanced by sentiment unless that sentiment has been crystallized so as to reach all the folks at once.

If it were possible for all of our Boards to join in one mammoth drive for just thirty days I think the desired results would be obtained and the Boards would not suffer loss of finance for the time turned from their own work for that length of time. But that is a question yet to be decided. It is a sure thing, that if the Secretaries of each of the Boards could let their forces in all parts of the country turn their attention to the work of this department for thirty days the percentage that we could afford to allow them for their help in this matter would more than doubly pay them for the time given. Failing in this, then we would endeavor to get the moral support of all the Convention forces. What we mean by moral support is that all departments put in one solid month in boosting this department, speaking words of encouragement about it. But before we begin on such a campaign we will of necessity have to do at least one hundred thousand dollars worth of advertising. In order to get one hundred thousand members we will have to reach at least a half million people who would be acceptable if they desired to take membership, so it will take at least sixty days to advertise such a campaign, and when thus advertised if we can make up the teams in the several states, to go to the folks, we will solve the one and only problem that we have, that is getting one hundred thousand members in the Convention year. That we will need money to advertise with goes without saying, but that is not a problem, we see no trouble in getting the money to do the advertising with, if we can only get the whole-hearted support of the denomination. We do not feel like getting money to put over a proposition for the denomination when it is pulling back, when they are not speaking encouragingly about it. If we are assured, in a substantial way that the Convention will get behind this proposition we can get all the needed cash to do all we want to do in making it a success. We are hopeful that this will be accomplished in 1923-24.

#### Our Handicap.

The greatest hindrance that we have encountered in the operation of this business is the bad effect that has been given to the work by officers of the Convention. In the Convention that met in Newark, New Jersey, we had the largest number of members on

roll that I had seen, and while I was not the executive secretary, I had much to do with the business of the Board. We collected from five hundred members before going to that session, in the July quarter. The business was in the most healthy condition, but when the Auditor reported that he found the books out of balance and being poorly kept and other discouraging things, we were not able to collect from one hundred in the October quarter. It is not necessary to discuss why the Auditor made such a report at that time or anything about that for the Auditor who made that report has gone to meet his Maker so there is no need of discussing it now. But we might rightly observe that in the findings of the Board, it does seem that the first place to report any discrepancies is to the Board itself, and if it fails to take such measures to cure these failures it seems that the matter should be reported to the President of the Convention, and then if proper precaution is not taken the matter should be reported to the Convention with the view of having the Board's affairs wound up and cease to do business. To report any errors of the Board to the people in mass is the same as to report any error that might be found in a bank's business. If such should be done it would cause a run on the bank and it would be either crippled in its operations, or, it might have to go out of business entirely. The same is true about the Board. This is the greatest handicap that we have had, but we feel that that had effect is about to be overcome, and that we are moving on slowly but surely to success again.

#### Our Safety Clause.

We have used every precaution that we know of to safeguard the best interest of the members of the department and the Convention also. We understand that the Convention is responsible for the debts of all of its Boards, and we have tried to so arrange our affairs as not to become a needless liability on it. We used the utmost care in preparing the membership contract or certificate. It will be seen from the example that we gave of the business before, that if we succeed in increasing our membership according to that example, there will be absolutely no risk to run. But, unless some precautions are taken we do run a great risk with a small membership, so in order to be protected in the time when the membership is small we have had the certificate so worded as not to promise any stipulated amount when the membership is below five hundred, and to pay the half of the value of the certificate at death if above five hundred and below one thousand. We hope not to have to resort to this safety clause, but we had it put in in order that the other Boards, and the Convention proper be protected against the issuing of certificates until our membership reaches the number that will make it absolutely impossible to fail.

Another safety clause we are using is the discarding of the use of any and all of the literature and paraphernalia of the National Baptist Benefit Association, under whose names all of these old claims that have been reported to you from time to time was made. If we were still using its name and literature it would be possible for suit to be brought against the Convention to recover on those claims. We do not mean by this that we have discarded these claims, but

to the contrary, we mean to pay off every one of them; but we mean to pay them off from the surplus that will be accumulated from the payments of dues, etc., by the members now, but we mean to use the money to take care of the new business. The Benefit Board should not be hampered by the old bad business any more than should the Sunday School Publishing Company be held to supply literature to schools that paid the old National Baptist Publishing Board. This department will make good if given the chance.

#### Our right to Operate.

The question was raised at the meeting held in Memphis last April as to whether we had the right to operate as we are doing. We had already had the opinion of the law firms of Sheffield & Coates, Fink & Dinning, and Moore and Moore, all of Helena, Arkansas, all of whom are white firms, but on having this question raised in the meeting at Memphis, we submitted the matter to the Convention's attorney, who gave his opinion on the subject which was the same as that we had from the white firms, and is to the effect that we run counter with no law of any state in operation, because we are a church organization, operating exclusively among members of our denomination, and the surplus that may be accumulated is not used for profit, but to help carry on our missionary and educational work. He recommended that we proceed as we had done heretofore. A copy of his letter is herewith attached.

Shreveport, La., April 20, 1923.

Prof. H. W. Holloway, Sec'y  
Helena, Ark.  
Dear Sir:

In answer to your inquiry respecting the laws of the various States concerning the Benefit Board and its operation, and whether or not the Board would run counter with the Old Line Insurance Laws, or the Fraternal Insurance Laws known as the Mobile Bill, I wish to say, that I have made careful study of this question and I find that in as much as our Benefit Board is not operating an insurance benefit for profit nor does it issue A Policy of Insurance, but only A Certificate to its members which gives them aid in time of inability to work and a death benefit, and that said membership is confined strictly to the members of Baptist churches, I find no laws in any of the States that would be violated by the operation of the Board and I would advise that you go ahead in your operation. I wish to state further, that your Board being a charitable and benevolent institution connected with Baptist churches, there is no law that would prevent or restrict the Board in its operation, and as stated above, it is my opinion that your Board may operate in all the States without violating any of, either the old line insurance laws or the fraternal insurance law, and I recommend the same.

Yours very truly,

CHAS. M. ROBERTSON,

Attorney.

Illness caused my delay in writing you for which I hope you will pardon me.

(Exact Copy.)

## Our Headquarters.

Our headquarters is, according to the orders of the Convention located at Helena, Phillips County, in the State of Arkansas, and has been since the organization of the Board. It has been suggested from time to time that the headquarters be moved to some place that would give more life to the work and to some place where the denomination would rally to its support more than it has seemed to do in the State of Arkansas. In answer to these suggestions I wish to say that if it is possible to get to a place where we can get better cooperation and better support to make the work go more rapidly, I, as Secretary, agree with them. But I wish it understood that I do not wish to have the Board moved in order to get financial help, for the Secretary is in position to demand and receive better financial assistance for the work where it is located than he would be at any other place, but if we received the hearty support of the Convention, the question of financial help would be answered in that our standing would be of such that it would demand whatever assistance that we might need, so, if there is a state that will pledge to give its unqualified support to this work, not by putting up money, to fit up headquarters, but by getting behind it with all of its power to increase the membership of the Board, we are agreeable to having the headquarters moved to such a State. But we would want that state to give the membership before we moved the headquarters. So, we make this proposition: The state that will show by its activity in our behalf, and the members given us that it is more interested in us than any other, in the coming conventional year, we will recommend to the Convention to order that the headquarters be moved to that state, whether it be Mississippi, Illinois, Kansas or whatever state.

## Finally.

We have labored unceasingly to bring this department to you unincumbered with unnecessary debts this time. We have not employed the help that we really need to do the work, but have worked ourselves day and night in order that we may be able to get a footing and foundation on which we can stand and not fear failure.

Whenever the work of our office became so congested as to demand the use of some one for a few days, we have employed them, and as soon as that work was finished we have paid them off and discontinued the service. Having worked thus, we are able to come to you with a clean slate with the exception of the debts that we found on the books when we took charge. We have no unpaid salaries, rents or printing bills, and the new claims that are shown in our report as not being due have since been paid off, and we do not owe anything on the year's business. If we can get the support that we deserve, we feel that in 1924 we will be able to show that the Benefit Board can be made a success.

We are therefore earnestly entreating that the messengers here in this session start the ball to rolling with such force that it will be impossible to stop until we shall have reached the number that we

are striving to get and put this department of your work in the shape that it should be put in.

Respectfully submitted,

H. W. HOLLOWAY,  
Corresponding Secretary.

E. G. MASON,  
Assistant Corresponding Secretary.

## Executive Committee.

Rev. Q. S. Shadd, D.D., Chairman.  
Rev. S. H. McKenzie, Vice Chairman.  
Rev. H. R. Stephenson, D. D., Recording Secretary.  
Rev. T. F. Newsom.  
Rev. G. W. Simmons, Lit. D.S.  
Rev. J. T. Brooks.  
Prof. D. H. Marshall.  
Bro. C. H. Jackson.

## Board Members.

Alabama—Rev. E. D. Tyson.  
Connecticut—Rev. J. A. Bell.  
District of Columbia—Rev. J. A. L. Washington.  
Florida—Rev. J. B. Nobray.  
Georgia—Rev. Silas X. Floyd.  
Illinois—Rev. Wm. Bennett.  
Indiana—Rev. J. D. Renfro.  
Iowa—Rev. M. Carrington.  
Kansas—Rev. G. T. Rainey, Rev. D. B. Jackson.  
Kentucky—Rev. J. M. Caldwell.  
Louisiana—Rev. A. L. Carpenter.  
Maryland—Rev. G. A. Crowley.  
Michigan—Rev. H. L. McNeil.  
Minnesota—Rev. D. E. Deasley.  
Mississippi—Rev. J. C. Armstrong.  
Mississippi—Rev. W. S. Stephens.  
Mississippi—Dr. E. G. Mason.  
Nebraska—Rev. T. A. Taggart.  
New Jersey—Rev. H. H. Hughes.  
New York—Rev. W. A. Campbell.  
Oklahoma—Rev. J. A. Anderson.  
Pennsylvania—Rev. P. H. Hughes.  
South Carolina—Rev. J. W. Boykin.  
Tennessee—Rev. S. M. Jackson.  
Texas—Rev. U. S. Keeling.  
West Virginia—Rev. S. A. Davenport.

Mrs. H. A. Payne, returned Missionary from Africa, was presented and made remarks. Dr. L. K. Williams presented Dr. E. W. Moore, Field Secretary American Baptist Home Mission Society to address the Convention. Dr. Moore delivered an explanatory address of the new conditions arising from migration and the new attitude of

the Home Mission Society in reference to missionary cooperation with and through the Home Board of the National Baptist Convention. A telegram from Dr. Brooks was read which commissioned Dr. E. W. Moore to represent him officially to bring greetings and to declare reassurance of the desire for cooperation upon basis of small working conference committees living near enough central point to assemble easily and with personal acceptance to Society and your Board before appointment, and hearty wishes for successful meeting. Chairman Lawrence introduced Dr. A. M. Townsend who made the annual report of the Sunday School Publishing Board.

**TWENTY-SIXTH 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 St. Louis, December, 1922, the following were elected as members of the Sunday School Publishing Board:

Name.	State.
Rev. R. N. Hall	Alabama
Rev. R. A. Adams	Arkansas
Rev. L. B. Brown	California
Rev. G. W. Henry	Colorado
Rev. H. R. Cooper	Connecticut
Rev. W. A. Taylor	District of Columbia
Rev. J. B. Green	Florida
Rev. L. P. Pinckney	Georgia
Rev. F. W. Penick	Illinois
Rev. B. J. F. Westbrook	Indiana
Rev. Wm. Alford	Iowa
Rev. W. H. Young	Kansas
Rev. W. P. Offutt	Kentucky
Rev. J. E. Evans	Louisiana
Rev. W. J. Winston	Maryland
Rev. J. Francis Robinson	Massachusetts
Rev. J. H. Mastin	Michigan
Rev. T. J. Carr	Minnesota
Rev. C. T. Stamps	Mississippi
Rev. W. L. Varnado	Mississippi
Rev. R. B. Price	Mississippi
Rev. Geo. W. Dickerson	Missouri
Rev. E. H. McDonald	Nebraska
Rev. L. B. Brooks	New Jersey
Rev. J. D. Bushell	New York
Rev. T. H. Dwelle	North Carolina
Rev. J. W. Shaw	Ohio
Rev. J. H. Burke	Ohio
Rev. J. F. Kersh	Oklahoma
Rev. C. C. Scott	Pennsylvania
Rev. A. W. Brown	South Carolina

Rev. E. M. Lawrence	Tennessee
Rev. Wm. Haynes	Tennessee
Rev. A. M. Townsend	Tennessee
Mr. S. P. Harris	Tennessee
Mr. E. T. Brown	Tennessee
Rev. E. M. Seymour	Tennessee
Rev. W. W. Whitton	Tennessee
Rev. A. L. Bartlette	Tennessee
Rev. R. T. Scott	Tennessee
Rev. J. E. Knox	Texas
Rev. Geo. W. Harts	Utah
Rev. C. E. Miller	Virginia
Rev. W. Bundurant	West 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	Nashville
Rev. E. M. Seymour	Knoxville
Rev. W. W. Whitton	Memphis
Rev. A. L. Bartlette	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.

**THE GENERAL BOARD MEETING.**

In keeping with the plan adopted by us to meet in General Board session following the meeting of the National Baptist Convention to outline the policy and plans of the Board for the new year, the General Publishing Board met in the Headquarters of the Sunday School

Publishing Board, Nashville, Tennessee, on January 23, 1923. All phases of the work were gone over in detail and a program of work for the year, including the New Publishing House, outlined by Secretary Townsend was adopted by the Board. The meeting was characterized by the beautiful spirit of harmony and cooperative interest which was evident throughout. Every member present caught anew the inspiration, and expressed his determination to do all in his power to assist in putting over the great program.

These meetings are of great benefit, for, away from the noise, clamor and hurry of the Convention, the Board is able to deliberate and consider calmly and thoughtfully matters pertaining to its welfare and interest. And then an opportunity is afforded the Board members to see and familiarize themselves with the general condition of affairs, to note the progress that is being made, to get inspiration and to lend encouragement to the officers and Board of Directors, who have been entrusted to prosecute the work, and withal to be made feel that as members of the Board they have some part in the "running" of affairs.

#### HARMONY PREVAILS.

It gives us pleasure to report that there has been harmony this year among the officers, the members of the Board of Directors, the members of the Executive Committee, and the entire working force. We congratulate ourselves that we have been able to hold a splendid class of workmen, and without mutiny. 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. The ambition and interest of every person connected with the Publishing Board seems to be mutual and for the common good.

I wish here to express my hearty appreciation of the splendid cooperation and respect given me in every effort put forth for progress and efficiency, first, by our President, Dr. L. K. Williams, who has demonstrated that he has 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; and by all the officers of the Convention; and 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. Such cooperation and confidence have indeed been very helpful and encouraging to me. With such a loyal force, with the cooperative backing of the rank and file, with the official endorsement and help of the administration, and with God in the lead, "it doth not yet appear" what achievements the future has in store for us.

#### CHILDREN'S DAY.

Great enthusiasm centered around Children's Day this year. It was the launching of a five year campaign to raise among the Sunday schools \$150,000 for the Publishing House Building Fund, this amount being about one-third of the estimated cost of the building. The children of the Sunday schools are proud of this opportunity to do their part toward the "putting up" of the New Building, as is evidenced by the many generous and liberal responses to this campaign appeal, especially by our smaller schools.

The Campaign is a voluntary one, and the plan is as follows: The Sunday schools are divided into three classes, viz.: Class A, Class B and Class C. Each Sunday school is permitted to join whatever class it desires.

- (1) Those joining Class A are to give \$100, paying \$20 a year for five years.
- (2) Those joining Class B are to give \$50, paying \$10 a year for five years.
- (3) Those joining Class C are to give \$25, paying \$5 a year for five years.

Every Sunday school, matters not where, nor how small, can join one of these classes. The Campaign will continue until every Sunday school will have had an opportunity to join the campaign. It is surprising what children can do and will do, if just given a chance. The names of the Sunday schools that have already joined the campaign and the report of the Children's Day contributions already sent in this year, are given as an appendix to this report (see report).

#### GENERAL ORGANIZATION OF WORKING FORCES.

##### THE S. S. LESSON COMMITTEE.

The following were elected as members of the Sunday School Lesson Committee of the National Baptist Convention, U. S. A.: A. M. Townsend, J. T. Brown, S. N. Vass, W. S. Ellington, C. H. Parrish, E. T. Brown and L. K. Williams.

The Sunday School Lesson Committee is the Curriculum Committee, and its duties and function are to study the Sunday school problem for our denomination, and it is responsible for the classification and systematization of our Sunday school periodicals.

##### THE INTERNATIONAL S. S. COUNCIL OF RELIGIOUS EDUCATION.

In quadrennial session in Kansas City, Mo., June, 1922, the International S. S. Convention and the Sunday School Council of Evangelical Denominations merged into what is now known as the International S. S. Council of Religious Education. This is indeed the most formidable and dynamic organization of Sunday school forces in Protestantism. The World's S. S. Association is simply a federation of Sunday school forces while the International S. S. Council of Religious Education studies and works out the Sunday school problems affecting this great nation of ours. This Council was organized out of the "recognition of the common objectives of religious education, the consciousness of the need for an adequate opportunity for conference and consultation, and the belief that through these, the purpose of religious education in the church, school, and the community can be strengthened, conserved, extended and made effective."

This Council is composed of (a) The general executive, and departmental secretaries or superintendents of denominational Sunday school organizations; (b) Editors of denominational Sunday school literature and their editorial assistants; (c) Denominational publishing agents, and their assistants; (d) One additional representative

may be appointed by any of the cooperating boards or bodies; and (c) Denominational representatives on the International Lesson Committee.

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

The International S. S. Council meets every four years. The next meeting will be held in Birmingham in 1926. The Executive Committee meets annually. The Editors Council met in the Chicago Beach Hotel, Chicago, February 19, 20, 1923, and our editors were present to sit and council with the editors of all denominations, and gather advanced ideas and inspiration for the progress of the work. Our representatives in the International S. S. Council of Religious Education are:

A. A. Bennett, Supt. Book Department; J. A. Booker, Contributing Editor; E. T. Brown, Business Manager; J. T. Brown, Editorial Secretary; J. D. Crenshaw, Editor "The Voice"; W. S. Ellington, Editor; T. O. Fuller, Contributing Editor; S. P. Harris, Assistant Secretary; Wm. Haynes, Treasurer; E. M. Lawrence, Chairman Board Publications; W. P. Offutt, Contributing Editor; C. H. Parrish, Editor Emeritus; J. Francis Robinson, Field Secretary; A. M. Townsend, Corresponding Secretary; S. N. Vass, Secretary Religious Education; L. K. Williams, President National Baptist Convention; E. Arlington Wilson, Contributing Editor.

#### THE INTERNATIONAL S. S. LESSON COMMITTEE.

Our membership in the International S. S. Council of Religious Education, and our having a Sunday School Lesson Committee gives us membership in the International Sunday School Lesson Committee.

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

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

#### OUR EDITORIAL STAFF.

The policy of this Board is to secure as the Editors of its periodicals, such persons as are qualified both from a literary and religious standpoint, and withal sound in the tenets, principles and practices of the Baptist Faith. We have a well qualified group of Editors, whose ambition is to give to the denomination the very best that can be given in the way of religious literature. To this end, it is our policy to require our editors to give their entire time to the work assigned them, and this we will do just as rapidly as our means will permit.

The Editorial department of the Sunday School Publishing Board has now reached such large proportions as to require the entire time

and services of its Editor-in-Chief. Because he could not separate himself easily from well established and invaluable connections in Louisville, Dr. C. H. Parrish, who has had charge of the editorial work of the Board since its organization, offered his resignation. Dr. Parrish rendered invaluable and unrequited service as Editor-in-Chief, and the Board regretted that he was not in position to give his entire time to the work. In recognition of his splendid service he has been made Editorial Secretary Emeritus, and will be a regular contributor to our Sunday school periodicals. Rev. J. T. Brown, A. M., S. T. D., who has been associated all these years with Dr. Parrish as assistant editor, is now the Editor-in-Chief. Dr. Brown is well qualified for this work. He is thoroughly trained in Sunday school work, versatile in Biblical lore, sound in the tenets and principles of the Baptist faith, and a pleasing and prolific writer. The Sunday School Publishing Board is delighted that it can command Dr. Brown's entire service and talent.

The editorial work of the Teacher is being done by the Secretary of Religious Education of the Sunday School Publishing Board, Dr. S. N. Vass, who resigned his connection with the Education Board, and began work in his new position January 1, 1923. Dr. Vass for many years has given attention and study exclusively to Sunday school work and is recognized as an expert in all that pertains to Sunday school work. The Sunday School Publishing Board considers itself fortunate in securing his services. He also has charge of the Teacher Training work of our Board, as well as our organized class work.

Our Editorial staff is as follows:

Rev. C. H. Parrish, D. D., F. R. G. S.—Editorial Secretary Emeritus.  
 Rev. J. T. Brown, A. M., S. T. D.—Editor-in-Chief.  
 Rev. S. N. Vass, D. D.—Editor "The Teacher."  
 Rev. W. S. Ellington, A. B., D. D.—Editor Abdemelech and Debora Magazine.  
 Rev. C. L. Fisher, D. D.—Editor Intermediate (Advanced) Quarterly.  
 Mrs. M. J. Brockway—Editor Home Department Quarterly.  
 Miss L. U. Chambers—Editor Primary Quarterly.  
 Mrs. A. M. Townsend—Editor Beginner's Quarterly and Music Editor.  
 Mrs. R. T. Sims—Editor Cradle Roll Director.  
 Mrs. C. M. Davis—Blackboard Review.  
 Prof. Robt. E. Bell—Artist.

Contributing Editors:

Rev. Jos. A. Booker, D. D., Rev. T. O. Fuller, D. D., Rev. W. P. Offutt, D. D., Rev. E. Arlington Wilson, D. D., Dr. Pauline E. Dinkins.

#### MUSIC COMMITTEE.

Our Music Committee has made a happy score with its first song book, "The Gospel Pearls." This book is the realization of a dream of nine years ago to arrange, or see arranged, a song book that would be spiritual and inspiring, and adaptable to all general uses. We are getting out the fifth edition, which brings the number up to one hundred (100,000) thousand. Its demand is increasingly rapid and its circulation is marvelous. Gospel Pearls are now being used every-



where. The Music Committee is now giving its attention to the getting up of a Baptist Hymnal. The demand for a standard Baptist Hymnal for our churches makes it imperative that we get out this book as soon as possible.

Our Music Committee is as follows:

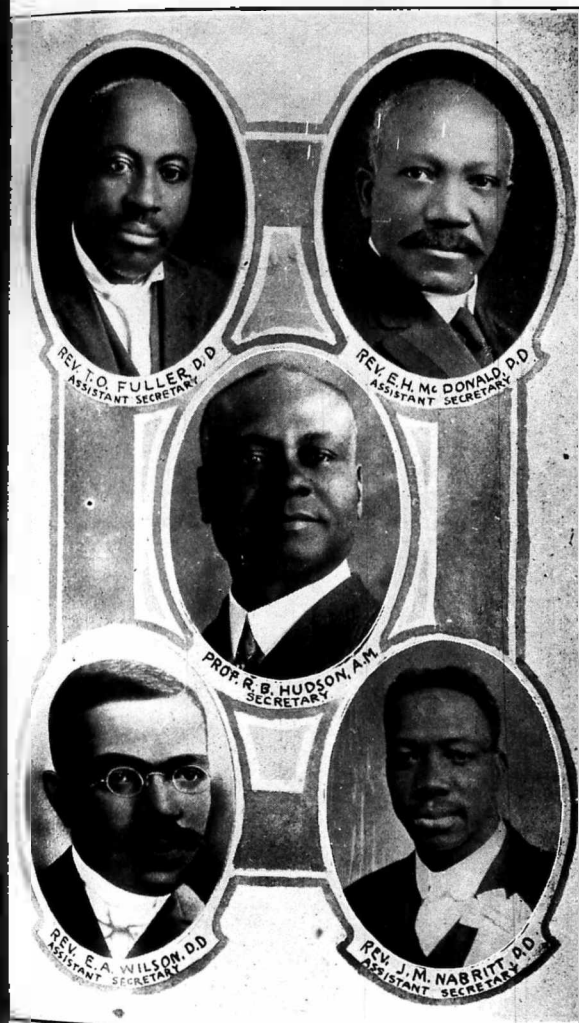
Mrs. Willa A. Townsend, Director	Tennessee
Mrs. Geneva Bender-Williams	Tennessee
Mrs. Katie C. Pharroh	Tennessee
Mrs. Emma J. Hydes	Tennessee
Mrs. J. Taylor Nickens	Washington, D. C.
Mrs. Carrie Booker Person	Oklahoma
Rev. J. D. Bushell	New York
Rev. W. H. Skipwith	Maryland
Rev. F. Rivers Barnwell	Texas
Prof. Robt. A. Austin	Missouri
Prof. Wellington A. Adams	Washington, D. C.
Prof. Theophilus Bryant	Illinois
Prof. John H. Smiley	Kentucky
Prof. H. B. Britt	Kentucky
Prof. W. M. Nix	Missouri

#### GRADING.

To educate our constituency and train them up to modern, yet practical methods of Sunday school work is the duty of the Sunday School Publishing Board. Recognizing this need, our Sunday School Lesson Committee after careful study of the situation decided upon the Departmental form of Grading as being the most adaptable as well as the most practical for the Sunday schools generally among our people. That is, the pupils in the Sunday school are classified in groups of years instead of single years. This did not call for any radical changes in our literature suitable for the various departments of the Sunday school according to groups of years. The department of a well organized Sunday school according to the plan of our Sunday School Publishing Board are as follows:

Cradle Roll Department	Ages 1, 2 and 3
Beginner's Department	Ages 4 and 5
Primary Department	Ages 6, 7 and 8
Junior Department	Ages 9, 10 and 11
Intermediate Department	Ages 12, 13 and 14
Senior Department	Ages 15, 16 and 17
Young People's Department	Ages 18, 19 and 20
Adult Department	Ages 21 and up

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



Secretaries of National Baptist Convention.

## OUR PERIODICALS.

**The Beginner's Quarterly**—Edited by Mrs. A. M. Townsend, B. Sc. E., for use of children 4 and 5 years of age. This quarterly is illustrated with Negro pictures, drawn by our own artist, Prof. Robt. E. Bell. It carries also "Hand Work" as a feature for the children. This quarterly may be used with or without the picture cards. We commend the use of the picture cards with the quarterly.

**The Primary Quarterly**—Edited by Miss L. U. Chambers, for children 6, 7 and 8 years of age. This quarterly is illustrated with Negro pictures drawn by our own artist.

**The Junior Quarterly**—Edited by Rev. J. T. Brown, A. M., S. T. D., for the use of children 9, 10 and 11 years of age.

**The Advanced Quarterly**—Edited by Rev. C. L. Fisher, D. D., for use in the Intermediate Department, for pupils 12, 13 and 14 years of age.

**The Senior Quarterly**—Edited by Rev. J. T. Brown, A. M., S. T. D., for pupils 15, 16 and 17 years of age.

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

**The Teacher**—Edited by Rev. S. N. Vass, D. D., for teachers of all departments, published monthly, contains current matter and helpful illustrations, suggestions, and so on. Space is given for contributions, for exchanges and discussion on Sunday school and Teacher Training questions and problems.

**The Home Department Quarterly**—Edited by Mrs. M. J. Brockway. Really an interesting Home Department Quarterly with the Sunday school lesson and practical helpful articles treated in such a way that those who do not attend Sunday school may have pleasure and benefit in Bible study at home. For use in the Home Department, and may be used for the Adult Department.

**The Cradle Roll Director**—Edited by Mrs. R. T. Sims, published quarterly. For use of Cradle Roll organizers and workers.

**The Sunday School Publishing Board's Commentary**—Edited by Rev. J. T. Brown, A. M., S. T. D., and Rev. C. H. Parrish, D. D., F. R. G. S. It is strictly orthodox and purely Baptist, with logical analysis, suggestive comments and spiritual interpretation together with illustrative notes and oriental illumination.

## OUR YOUNG PEOPLE'S CLASSES.

The Young Men's Class in the Sunday school, made up of young men 18 years of age and up, is known as the Abdebelech Class. The Young Women's Class, made up of young women 18 years of age

and up, is known as the Debbora Class. These are two separate and distinct classes, each one having its own officers, and so on. The rivalry between these two classes will bring about quite an interest in the Sunday school. In Sunday schools that have now the old Metoka and Galela Classes, the Abdemelech and Debbora Classes are to take their place. Our Lesson Committee adopted the name Abdemelech and Debbora for these classes, because of the interesting history connected with them as Biblical characters.

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

In grateful acknowledgement for this signal help rendered him, Jeremiah prayed for Abdemelech and in the 39th chapter, 18th and 19th verses, we find that Jehovah sent Jeremiah to assure this humble servant of God that although terrible things were about to happen to Jerusalem that he himself would be delivered. It can be readily seen that Abdemelech is an excellent name for the Young Men's Class.

Debbora is the Greek form of the Bible name Deborah, just as Abdemelech is the Greek form of Ebedmelech. Debbora had the distinction of having placed herself behind a man whose position made him the logical defender and leader of his people during the days when Israel was oppressed by the Canaanites. The full account is found in Judges, chapters 4 and 5. Deborah is known as a prophetess but she was content to use her office to inspire the right man to leadership rather than assume that leadership herself. There are many things most commendable in Debbora and on the whole her life is worthy of emulation on the part of such a group of young women as should compose a Debbora Class.

It gives us pleasure to note that the number of these organized classes in the Sunday school is rapidly increasing.

#### CRADLE ROLL DEPARTMENT.

Every Sunday school, matters not how small or how large it may be, should have a Cradle Roll Department. This department of the Sunday school is of inestimable value.

Mrs. R. T. Sims has charge of the Cradle Roll work for our Home. She is well qualified, is enthusiastic, interested, and doing excellent work. Mrs. Sims is being ably assisted by the following Cradle Roll Directors who are doing excellent work in their respective fields:

#### CRADLE ROLL DIRECTORS.

Alabama	Mrs. D. T. Shields, Birmingham, with Mrs. C. M. Wells, Montgomery, Assistant.
Arkansas	Mrs. A. L. Scott, Pine Bluff, with Mrs. Hattie N. Washington, Assistant.
Illinois	Mrs. D. C. McDavid, Mounds.
Indiana	Mrs. I. C. Lux, Gary, with Mrs. Pansy Borders, Indianapolis, Assistant.
Kansas	Mrs. S. A. Fitzhugh, Kansas City, with Mrs. N. B. Copeland, Assistant.
Mississippi	Mrs. Ruby B. Johnson, with Mrs. L. A. K. Johnson, Winona, and Miss S. E. Palmore, Bay St. Louis, and Mrs. Maggie Moody, Assistants.
Missouri	Mrs. Pauline Pollard, Kansas City, with Mrs. Emma Bruce, St. Louis, Assistant.
Tennessee	Miss C. E. Lewis, Memphis.

#### HOME DEPARTMENT.

Every Sunday school should also have a Home Department. With a Cradle Roll Department and a Home Department you can tie into the Sunday school the entire family. This department is for all persons who cannot get to the Sunday school especially the parents.

Mrs. M. J. Brockway has the work of this department in charge. Although she has just taken up this work she has already demonstrated her qualifications and fitness for it. Home Department superintendents will be appointed in each state to assist Mrs. Brockway in organizing and creating a great interest in this department in the Sunday schools.

The following Home Department superintendents have already been appointed and are at work:

Arkansas	Mrs. Henrietta Saunders, Pine Bluff
Indiana	Mr. Allen A. Jackson, Marion, as Assistant
Kansas	Mrs. Mae W. Buckner, Pratt
Oklahoma	Miss L. V. Alberson, Ardmore

#### TEACHER TRAINING COURSE.

Teacher Training work is being directed from the headquarters of the Sunday School Publishing Board at Nashville, Tennessee. Dr. S. N. Vass, the Secretary of Religious Education, has charge of this work. The course of study necessary to receive the diploma of the Educational Department of the Board shall be that laid down in the Teacher Training Book of the Board entitled "How To Study and Teach the Bible," written by Dr. Vass, who has had a quarter of a century of experience as a Bible and Sunday school specialist under

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

The Committee on Religious Education of the International S. S. Council of Religious Education made the following proviso in its report in Kansas City:

"We recommend that it be the policy of the International Sunday School Council of Religious Education, that all Teacher Training Classes applying for registration, examinations and certification shall be referred to their respective denominations when the denominations file such a request with the General Secretary of the International Sunday School Council of Religious Education."

This request we have made of the Secretary of the Sunday School Council and this work will be referred to us.

#### OUR EDUCATIONAL DEPARTMENT.

The necessity for the training and development of our constituency in modern Sunday school organization and methods is apparent to all who are interested in Sunday school work and progress. Better Sunday schools, better teachers, better organizations are needed everywhere in the city as well as in the rural districts.

It is now incumbent upon our Board, without even stopping to consider our financial ability to do so, to look after the educational interests and claims of the schools for help in bringing up the standard of the local school.

To this end our plan now is to prosecute this work, first, by organizing Teacher Training classes, etc. This work under the direction of Dr. S. N. Vass, has already been begun. Teacher Training classes are being rapidly organized, and quite an interest is becoming attached thereto.

Second, by conducting Sunday School and Bible Workers' Conferences. We will hold these Conferences each month in different communities so as to afford as many Sunday school superintendents, teachers and workers the opportunity to take advantage of a week's training in Sunday school organization, systematization, methods, etc. These Conferences are proving to be a great boon to any community where held. The faculty and workers are experts in their respective lines, and every department of Sunday school work is emphasized.

#### OUR BIBLE CONFERENCES THIS YEAR.

Our first Bible Conference and Christian Workers' Institute was held with the Sixth Avenue Baptist Church, Birmingham, Alabama. Rev. J. W. Goodgame, D. D., Pastor, February 21-25, 1923. Rev. Goodgame and Rev. R. N. Hall, the member of our Board representing Alabama, took the lead. This meeting was a great success from every standpoint and set the pace for all the meetings that would follow.

Our second Conference was held in March with the St. Paul Baptist Church, Pine Bluff, Arkansas. Rev. J. F. Clark, D. D., Pastor. Rev. Clark and Rev. C. B. Collins, and Rev. W. M. Erby took the lead, and with the hearty cooperation of the other pastors superintendents, presidents and Christian workers, Pine Bluff went one notch ahead of Birmingham.

Our third Conference was held in April with the First Baptist Church, St. Louis, Mo. Rev. O. C. Maxwell, D. D., Pastor. Rev. Maxwell and Rev. Geo. E. Stevens took the lead, and with the cooperation of the Ministers' Alliance, St. Louis went one notch ahead of Pine Bluff.

Our fourth Conference was held in July with the Second Baptist Church, Indianapolis, Indiana, Rev. B. J. F. Westbrook, D. D., Pastor. In cooperation, in enthusiasm, in attendance, in finances raised, in general interest manifested, Indianapolis surpassed all. In fact, it will be difficult for the other places which may be fortunate enough to have one of these conferences to come to them to surpass Indianapolis.

#### OUR CONFERENCE WORKERS.

Each one of our Conference workers is an expert, so therefore, the very latest and best as result of experience, investigation and study is given in these Conferences. The organization is as follows:

General Director—Dr. A. M. Townsend.

Music Director—Prof. Robt. A. Austin.

Organizer and Exhibitor—Prof. W. G. Hynes.

Book Representative—Rev. A. A. Bennett.

Artist and Illustrator—Prof. Robt. E. Bell.

Lecturer—Rev. S. N. Vass, A. M., D. D., Secretary Religious Education.

Lecturer—Rev. T. L. Ballou, D. D., National Evangelist.

Lecturer—Rev. W. S. Ellington, A. B., D. D. Editor *Abdemelech* and *Debbora Magazine*.

Lecturer—Rev. Ambrose A. Bennett, A. B., Superintendent Book Department Sunday School Publishing Board.

Lecturer—Prof. Robt. A. Austin, Music Director.

Lecturer—Mrs. M. J. Brockway, Editor Home Department Quarterly.

Lecturer—Mrs. A. M. Townsend, B. Sc. E., Beginner's Quarterly and Music Editor.

Lecturer—Mrs. R. T. Sims, Editor *Cradle Roll Director*.

The following reports of the Committee on Findings give an idea of the helpfulness and benefits derived from the Conferences in the communities where they have been held:

#### REPORT OF THE COMMITTEE ON FINDINGS OF THE BIBLE CONFERENCE HELD IN PINE BLUFF, ARKANSAS.

We, your committee on Findings of the Conference submit our report as follows: It appears to be the unanimous opinion of the church people of Pine Bluff, who have attended the sessions of this Conference that the people of this city have never before enjoyed

such a rare opportunity for religious development and inspiration as they have this week. Never before in the memory of even the old citizens has there been such a group of expert Christian workers gathered here. Our ministers have been inspired and stimulated to do greater research and study. Our superintendents have been shown the latest and most successful methods of Sunday school work. Our teachers are better prepared to instruct and hold their pupils. The public generally has gained much Bible information.

A number of ministers have come from out of town places even as far away as Little Rock and all of them have expressed themselves as being greatly helped by their coming. Sunday schools and workers from other denominations have attended, and have been equally jubilant and loud in their praise of the great work carried on by these men and women of God. Good and wholesome literature has been distributed among the Sunday school workers. Too much cannot be said for this great group of workers. Men and women of God they are, soldiers of the cross, heralds of the blessed message of Jesus. We do here and now extend to them our sincere thanks for their invaluable service to us and ever pray that God may bless them as they carry the light to others.

REV. C. B. COLLINS, Chairman,  
REV. J. F. CLARK, Secretary.

#### REPORT OF THE COMMITTEE ON FINDINGS, ST. LOUIS, MO.

We, your Committee on Findings, beg leave to make the following report:

After a careful study of the purpose and work of the National Bible Conference and Christian Workers' Institute which was conducted in our midst last week by Dr. A. M. Townsend, Secretary of the Sunday School Publishing Board of the National Baptist Convention and his staff of coworkers, we have unanimously agreed that the purpose and work is lofty, in that it is in obedience to the Divine command to teach the Scriptures to all men. Matthew 28:19.

The work is fundamental in that it aims to train the people who are workers in the great Baptist church, especially among the youth in the Sunday school and the B. Y. P. U., thus strengthening the roots of the Christian life of the race.

We commend the spirituality, efficiency and zeal of the entire staff. Spirituality, because the Holy Spirit is working in and through them consecrating them to the work; efficient because each worker is a trained specialist in his or her department; while their zeal is shown by their untiring, patient labor.

We believe that God has raised up Dr. Townsend at this crucial moment, and given him a vision coupled with his remarkable ability, tact and resourcefulness, for the twofold purpose of unfolding the Scriptures in a simple childlike manner, that the wayfaring man, though a fool, may not err; also to bring together the great Baptist family as a unit in the building up of the "National Baptist Convention" and the erection of the new publishing house at Nashville, Tennessee. This building shall stand as a beacon, sending out over the sea of life filled with the spiritual wreckage of unbelieving, doubting humanity, rays of illuminating light in the form of sound, doctrinal, Scriptural teaching that shall grip the hearts and minds of our peo-

ple and place their feet upon the solid rock of Faith and earnest, joyous service.

We commend the Bible Institute to all cities and take pleasure in expressing our gratitude to God that He made it possible for us to have it here.

Our prayer is that their labor shall not be in vain; that those who attended the lectures may, with a new zeal go forward, working out the plans given with united energy and devotion.

Respectfully submitted,

REV. O. C. MAXWELL, Chairman.

MRS. MARY J. GORDON, Secretary.

#### REPORT OF COMMITTEE ON FINDINGS INDIANAPOLIS BIBLE CONFERENCE.

We, your Committee on Findings, take pleasure in presenting the following report:

The National Bible Conference and Christian Workers' Institute under the direction of the Sunday School Publishing Board with Dr. A. M. Townsend as Director, together with his corps of workers has been in our judgment a special blessing to this city, in that it has covered in a very comprehensive way the entire scope of our church activities.

It is our impression that the work done in this conference in each department comes up to the standard of modern day Baptist instruction. First, it is our conception that the New Testament plan for world conquest through the church is that of individual impression and training.

In this conference it has been very clearly shown first, that the Sunday school in a very convincing manner has been set forth as the teaching service of the church, also that its chief aim is to lead the unsaved to Christ.

Second, that the B. Y. P. U. is logically styled the training camp of the church.

Third, the missionary work was magnified and methods given which would bring much success to this department.

Fourth, the musical department stressed the proper music in all departments of the church. That class of music which would inspire real worship, was rendered at every session. It was in direct contrast with a great deal of music, which is along the jazz line.

Fifth, the lectures were permeated with helpful information and gripped all the hearers. They were instructive throughout. They have inspired the workers of our churches to covet the necessary training to make them effective in service.

Sixth, in platform eloquence, blackboard analysis, artistic presentations, and song, the entire affair was inspiring, instructive and helpful.

Respectfully submitted,

REV. C. H. JOHNSON, Chairman.

MISS PAULINE L. BATTIES, Secretary.

## OUR FIELD DEPARTMENT.

This department is far from what we would like to have it be. In fact, on account of lack of funds, we are able to do very little along this line. But this work should not be neglected. If the denomination will soon give us the new, modern, and well equipped building which we have in vision and anticipation, so that we will be able to do the work of the denomination, we see already where all departments of our work can be amply provided for out of the surplus from the operation of the Sunday School Board each year. It is being done by other Publishing Boards and we can do the same.

Rev. J. Francis Robinson is our Field Secretary. Being greatly handicapped on account of the prolonged serious illness of his wife, he has been unable to bring to us the results he is capable of bringing. Notwithstanding this he has dealt some telling blows in the interest of our Board wherever he has gone. He is known everywhere as the Board's booster and "high-stepper." It is to be said to his credit that willingly, he answers every call—that promptly he heeds every command—that unselfishly he performs the duty assigned him—that he is burned up with zeal in the interest of the Publishing Board and withal he is sincere, honest and dependable.

Rev. J. B. Green is District Secretary, and his territory was extended to cover the Southern States, since January this year. With such a loyal territory to draw upon we should expect great results from our representative in that section. Rev. Green is interested in the work of the Board and has proved his loyalty in many ways.

In our general plan of Field Organization the member of our Board in each state is our representative for that state. And as such, is expected to look after the interest of the Board on all occasions wherever an opportunity presents itself. When financial conditions will permit the plan also provides that we have more District Secretaries.

## OUR BOOK DEPARTMENT.

Because of our distressfully crowded condition we are not able to do much in publishing books. We have been forced to "turn down" many requests to publish books. In fact, we can do very little outside of getting out our own periodicals. We carry, however, in our Book Department a good line of religious books of all kinds. Our plan is to publish as many of our books as we can. Our policy is to encourage our own people to write books. There are many among us who are capable, and they need encouragement only. There is little profit to us in handling the books of others. We are in position, however, to get our patrons any book they want.

Our Song Book—Gospel Pearls—is proving a wonderful success.

Our Teacher Training Book—"How to Study and Teach the Bible"—is being rapidly and widely circulated.

Our Commentary is in increasing demand. The 1923 edition is larger and even better than the last year. It is well arranged—the mechanical work is excellent, and it has an attractive appearance. It is worth far more than we are charging for it. As you know we have sharp competition with our Commentary, and this forces us to have to put it out better and cheaper than some others. Our 1924 Commentary will be ready for distribution November 1st.

We have bought over the copyright of the "Preacher's Weapon" from Rev. A. A. Bennett. This book is a good seller, and the second edition is now off the press. We are now getting out a Baptist Hymnal, and also Dr. C. O. Boothe's new book, which will be sequel to his "Plain Theology for Plain People."

## OUR ST. LOUIS BRANCH.

We have a branch book store in St. Louis, Mo., at 2607 Lawton Avenue, and it is under the management of Rev. Geo. W. Dickerson. This store is prominently located, and it is well equipped. Mr. Dickerson has succeeded in turning many Sunday schools in St. Louis and vicinity to the patronage of our Board, and this together with the closing out of the branch store of the American Baptist Publication Society in St. Louis, made our prospects there very bright. St. Louis is taking a great deal of pride in this store, and we are expecting that very shortly every Sunday school in St. Louis and vicinity will be our ardent supporters. Rev. Dickerson is a "Hustler" and enjoys the confidence of the ministry, the Sunday school workers and the general public.

## OTHER AGENCIES.

We have had many requests to establish branch houses in other sections, but this we cannot do until such sections demonstrate their loyalty to our Board to a sufficient degree as to warrant and insure the moral and financial support and success of the project.

We have agencies in different sections that are doing splendid work; in Detroit, Rev. H. Lewis; in Philadelphia, Mr. Robert West; in Baltimore, Rev. Jno. W. Davis; in Washington, D. C., Mr. Wm. R. Williams; in North Carolina, the Colored Sunday School Store at Raleigh, under the management of Mr. A. J. Rogers; also Miss Annie L. Lassiter, at Durham; in Atlanta, the Hopkins Book Concern, Mr. Hopkins, manager; in Louisiana, Rev. J. E. Evans, at Shreveport; in Arkansas, Rev. W. C. Howell, at Texarkana; in Chicago, Rev. W. L. Petty; in New Orleans, Rev. D. H. Hamilton; in Ohio, Rev. N. L. Shaw, at Cleveland; in Oklahoma, Mrs. M. J. Brockway, at Oklahoma City; in Tennessee, Rev. A. Terrell, and Mr. H. C. Thomas, at Memphis; in Florida, Mr. W. T. Thompson, at Pensacola; in Indiana, Mr. W. M. Martin, at Gary.

## THE MEMORIAL 300.

The members of the Publishing Board are seeing to it that no one shall be more interested in the New Building project than they themselves. And this is as it should be. Reference to the report will show that most all of the members of the Board have shown their loyalty by pledging their \$100 to the Building Fund and paying the same. And then too, when the record shall be made known of those who made the New Publishing House a possibility, not only should the name of every member of the Board appear therein, but also every leader.

## THE YEAR'S BUSINESS—FINANCIAL STATEMENT.

## Receipts.

Quarterlies ----- \$119,969.78

## Printing:

Commercial ----- \$1539.48  
S. S. Pub. Board ----- 6996.94

Total \$ 8536.42  
Advertisement ----- 2700.00  
National Baptist Voice ----- 1185.03

Total 12,421.45

Books ----- \$18101.78  
Counter Sales ----- 725.65  
Acc't Receivable ----- 14758.02  
Sundry Merchandise ----- 5693.54  
Notes Receivable ----- 5000.00  
Bible Conferences ----- 1117.72

Total ----- 45,396.71

Building Fund ----- \$177,787.94  
Loans, Current ----- 11,147.27  
----- 2,183.68

Grand Total ----- \$191,118.89

## Expenditures.

Accounts Payable ----- 52,192.71

Notes Payable:-----  
Machinery ----- \$4,340.00  
Bldg. Fund Loans ----- 24,000.00

Total ----- 28,840.00  
General Expense ----- 6,631.78  
Traveling Expense ----- 3,428.81

## Salaries:

Administrative:-----  
Officers ----- \$ 6,458.75  
Clerical ----- 10,030.57  
Mail ----- 3,118.73  
Book ----- 4,043.24

Total \$ 23,646.29

Mechanical Department ----- \$5,103.07  
Editorial ----- 6,975.00  
Field ----- 1,671.00

Total 1,250.99  
General Postage ----- 4,674.90  
Mailing Postage -----

\$58,395.66

Total \$5,925.89  
Commission ----- 1,127.08  
Rent ----- 1,145.00  
Interest ----- 342.11  
Refund and Returned Checks ----- 1,054.18  
Transfer ----- 10,695.01  
Miscellaneous ----- 154.37

\$10,849.38

Missions ----- 14.50  
Machinery ----- 145.00  
Books ----- 4,989.55  
House Printing:-----  
S. S. Pub. Board ----- 6,996.94

## National Baptist Voice:

Salaries:-----  
Editorial ----- \$ 1,650.00  
Managerial ----- 2,158.92

Total 3,808.92  
Mailing Postage ----- 150.00  
General Expense ----- 979.45

4,938.37

Total -----  
Grand Total ----- \$189,135.52

## BY QUARTERS.

	Receipts	Disbursements.
FIRST QUARTER -----	\$ 41,922.12	\$ 43,213.84
SECOND QUARTER -----	48,530.87	50,811.46
THIRD QUARTER -----	49,024.12	50,845.43
FOURTH QUARTER -----	51,041.78	44,264.79
	\$191,118.89	\$189,135.52



## RECAPITULATION.

Balance forwarded August 1, 1922	\$ 8,632.32
Total Receipts for year	191,118.89
Grand Total	\$199,751.21
Total Disbursements for year	189,135.52
Balance	\$ 10,615.69

NOTE.—By error \$362.30 was transferred to the Building Fund and added to the cash balance \$10,615.69 as shown here, would give as a correct balance of \$10,977.91.

## BALANCE SHEET, JUNE 30, 1923.

## ASSETS:

Current.	
Cash:	
In Nashville Office, Current	\$10,615.69
In Building Fund Account	362.30
In St. Louis Office	522.94
Notes Receivable	\$ 11,500.93
Accounts:	1,055.95
Literature, Bks. Sundry Mdse.	8,456.22
Printing	870.92
Building Fund	34,500.00
Total	43,827.14
Postage:	
On Hand	29.18
In Post Office	95.39
Total	124.57

## INVENTORIES.

Stock:	
Paper	\$1,993.60
Envelopes	57.00
Total	2,050.60
Books	11,828.00
Periodicals	2,467.77
Merchandise	4,017.05
Supplies and Miscellaneous	1,477.60
Total	21,841.02
	\$ 78,349.61

Fixed.	
Furniture and Fixtures	\$ 5,940.30
Machinery	54,491.50
Printing Supplies	5,548.00
Delivery Equipment	2,250.00
Total Fixed Assets	\$ 68,229.80
Deferred Charges.	
Insurance	319.95
Other Assets.	
Nat'l Bapt. Convention	4,567.04
Suspense Accounts	824.65
Returned Checks (unpaid)	517.19
National Baptist Voice	17,660.25
Total other Assets	23,569.13
	\$170,468.49

## LIABILITIES.

Current.	
Notes payable	\$ 10,275.00
Accounts payable	6,739.50
Interest (Accrued)	1,163.53
Credit Checks	5.17
Total Current	\$ 18,183.20
Net Assets	152,285.29
	\$170,468.49

## OUR GROWTH.

Our growth is continuous and gratifying. When one takes into consideration our hazardous and distressfully crowded conditions, and our separated quarters, and then notes the large amount of work turned out, with thousands of satisfied customers, our progress is marvelous. We enjoy and appreciate the patronage of about 15,000 Sunday schools. Our presses are now turning out more than a half million periodicals each quarter.

The records show our receipts last year to be \$159,472.46; this year \$191,118.89; an advance of \$31,646.43 over last year. At the close of last year our assets over liabilities were \$104,182.24; at the close of business this year \$152,285.29; an increase of \$48,103.05. And it is to be noted that this year has been a year of eleven months instead of twelve, due to the change of making our fiscal year to end June 30th instead of July 31.

We have done the best we could under the conditions.  
We earnestly solicit your prayers in the interest of those of us to whom you have entrusted the immediate oversight of this work, and we hope to have your continued cooperation in every way.  
Respectfully submitted,

A. M. Townsend,  
Secretary.

Music—chorus. The secretary presented in a concise systematic readable form the doings of the Board and new enthusiasm was created for the building of our new publishing house.

Dr. L. K. Williams talked interestingly upon the new era in our Convention and how that \$20,000 in Douglass National Bank of Chicago had been put to the Convention's credit, check signed L. K. Williams President National Baptist Convention, had been transferred to the Sunday School Publishing Board, thus making ever secure the interest of National Baptist Convention in this New Publishing House. The special Finance Committee took charge for the Rally. "Just Think of His Goodness to You" was rendered by the choir while a voluntary offering was being taken.

Adjourned with benediction by Rev. R. N. Holt, California.

#### FRIDAY AFTERNOON.

The Convention reassembled at 3:00, Rev. S. B. Butler, D.D., Indiana, presiding. "Am I a Soldier of the Cross" was sung by the congregation. The Scriptures were read by Rev. P. B. Cornelius, Arizona. "God Will Take Care of You" was sung by the Convention chorus and prayer was offered by Rev. H. H. Harris, Missouri. Song by the chorus, "When I Shall Cross Over." "I Am Bound for the Promised Land" was sung jubilantly. Professor Nix sang as a solo with chorus, "Big Business in Glory," followed by "Since Jesus Came Into My Heart." Solo, "The Lord Raised Me." Thus ended a spirited devotional service. Announcement by Dr. A. M. Townsend of the Sunday School Publishing Board. Letters and telegrams were called Dr. A. D. Boone, Texas, presiding, presented Dr. B. J. Perkins to introduce Secretary Dr. W. M. S. McCutcheon, Church Extension Board. The Secretary made an explanation of the discontinuance of his Board and made a strong appeal.

#### SEVENTH ANNUAL REPORT OF THE CHURCH EXTENSION BOARD.

To the Officers, Members and Friends of the National Baptist Convention, U. S. A.—

Another Conventional year has passed and though we have passed through many difficulties, hindrances and setbacks, God has permitted us to meet again in this, the Forty-third Annual Session of the National Baptist Convention, U. S. A., Inc. Your Board submits to you its seventh annual report and the second annual report of its present Corresponding Secretary. And as I stand here I am forced to ask:

"And are we yet alive  
To see each others' face?"

#### The Church Extension Board—Its Object and Purpose.

The National Baptist Convention, in its Thirty-sixth Annual Session, which convened at Savannah, Ga., September, 1916, organized the Church Extension Board for the purpose of raising funds to do extension work throughout this country. The chief object of this Board in raising funds is to help the weaker churches in their building plans, thereby encouraging the building of decent houses of worship everywhere.

#### The Church.

The first church was established by Jesus Christ. There is no mention of a church in the Old Testament. We find in the New Testament that Christ established the first church, therefore it is a Divine institution. Christ hath said (Matt. 16: 18): "Upon this rock I will build my church." He built the first church and said it was His and is governed by Divine laws; its mission in the world is Divine. Its place in the world is a Divine place. It is Divinely originated and organized. Even though the purpose and work of other organizations may be good, the church stands out supreme, and it occupies a unique place or position in the world.

This ought to be clearly seen and known and let the world know that the church should have first place.

A church is composed of people who are known as members of the church. But the New Testament shows that to be a member of the Church of Jesus Christ, "we must be born again." We must be regenerated; we must be new creatures.

#### Born of the Holy Spirit.

The Holy Spirit must first change the heart, so that we love the church and every good work, we must be changed in our feeling and changed in our life.

Without the above, we cannot be a true member of the church, even though your names are on the visible church book or roll.

Baptists pattern our church after the New Testament models and teachings and we have not time or use for man made books of rules.

If the Church Extension Board is to succeed, every member of the Church Extension Board must be born again, and must be a new creature with the love of God burning in our hearts in such a way as to change our hearts and fill them with love for the church and every good work. We must be changed in our feelings towards the Church Extension Board and changed in our life so that we will be able to do our whole duty towards God and man. Thus enabling us to extend the visible Kingdom on earth.

#### The Church Extension Board or Department a Necessity.

To meet the obligations of this important hour and to cope with the advancement of other Denominations, we must maintain the Church Extension Board whether the present staff of officers of this

Board remain at the head of affairs or not. We haven't time to stop to look back at the mistakes of the past, for each day's advancement must count for itself.

"Come up higher," is the inviting command of the future. Those who will not heed the command will in the end find themselves crushed beneath the refinement and progress of the coming age and soon lose their place. Brethren, I am anxious that we labor on.

I shall not attempt to pay tribute to ancient fathers of poetry who stood with harps of immortal melody on the misty mountain peaks of distant antiquity; to the stories of courage and sacrifice which inspired the annals of Greece and Rome at the culmination or exploding of Demosthenes; to the splendor of Tully; to the sweet verses of Virgil, nor to the poetic prose of Iley. But my tribute is most heartily and earnestly paid to the efforts, sacrifices and good judgment of those who started and established the Church Extension Board, of which we form a part, namely:

Benjamin J. Perkins, R. B. Roberts, C. W. Graham, I. S. Strong, and others. This Board received the encouragement and advice of our late President, Dr. E. C. Morris, and also the late Dr. W. G. Parks. Dr. Morris endorsed the line of procedure as outlined by the present Corresponding Secretary and promised Dr. Roberts and me that a special collection would be raised for this work immediately after my report was made in Los Angeles.

Brethren, he is not here to-day, but has gone to his reward. But I do hope and I firmly believe that our own President, Dr. L. K. Williams, will carry out this part of the desire of him who now sleeps. I am here inspired with one of the old Greek maxims which says, "Sparta is thine allotted home; make her a home of order and beauty."

The Church Extension Board, like Sparta, cannot make itself glorious and attractive; it must get its glory and success from the unceasing efforts and unlimited sacrifices of those who love its purpose and are willing to defend the end for which it was established, by giving their full cooperation to the officers elected at this Convention for the next year.

**Remember, Brethren, Bricks Cannot Be Made Without Straw.**

Too much of our denominational life is involved in the future outcome of the Church Extension Board to allow it to fail. It should be our highest ambition and loftiest aim to make the Church Extension Board what it ought to be.

If it dies, its death will record a stigma upon the face of the history of the National Baptist Convention, and our ability as religious leaders will be laid bare to the hostile censure of those who must take our places in the near future.

And may I repeat one statement made in my report last year. While our Board has not satisfied our expectations, a poor but honest and striving Church Extension Board is better than no Church Extension Board at all. Progress may seem slow at first, but perseverance assures success. If the axe is dull, the more strength must be put forth.

If the Church Extension Board seems to be a burden to the Convention; if the success of the Extension Board has not been what

this Convention has desired in the past, let the brethren decide to put forth greater strength to make it what it should be.

The Church Extension Board, to succeed, must be given the same consideration other Boards receive. In fact, it must be used by the denomination and members of this Convention, for the secret of power is use. We cannot pursue a worthy object steadily and persistently with all the powers of mind and yet make it a failure.

The Church Extension Board has never been given or has never received the encouragement and financial help due it to make it a success. Members of the other Boards and leaders of our Convention have always looked down upon it with disdain and as a small something. But we must never forget, my brethren, that some of the largest fires start among the trash and rubbish.

Sometimes we find more need for the thing that we have cast aside than for those we have in sight.

He who plants a grape receives a purple cluster, not a bunch of thorns or thistles. He who sows honor shall reap confidence. The sowing contains the germ of all the harvests to be reaped.

#### **The Growth of the Church Extension Board.**

From the chamber of life and the chamber of death, God hath never drawn the curtains. The chamber of growth is another most holy place in which God alone doth stand. The sheaf is simply the seed enlarged and multiplied.

The Church Extension Board's growth for the past six years has been very limited. But we must remember, "Rocks enlarge by accretion," or by being added to, but from what a rock is at the beginning, the geologists cannot tell what will be the shape of that rock when all deposits are finally made.

As to the growth of any organization, like produces like. If we sow wheat, we reap wheat.

"Wait on the Lord, ye trembling saints, and keep your courage up.  
He'll raise your spirit when it faints and far exceed your hope."

#### **The Success and Needs of the Church Extension Board.**

If the Church Extension Board is to succeed, the members of our Board must be men of concentration, who are willing to strike sledge hammer blows in one united financial drive until our purpose has been accomplished. This Board needs strong members of unwavering aim and single purpose.

Focus the rays of the sun in winter and you can kindle a fire with ease. Melt a charge of shot into one bullet and it can be fired through the bodies of four men.

#### **The Future Success of the Church Extension Board.**

1. It is absolutely necessary to pay off the present indebtedness.
2. To do this there must be a well outlined program and systematic way of doing things.
3. Cooperation of the officers and members of the Church Extension Board, whoever they are.

4. Cooperation of all the Boards and members of the National Baptist Convention with the officers and members of the Church Extension Board.

5. The commercial side of the Church Extension Board must be decreased or cut off and given to the Home Mission, Publishing or B. Y. P. U. Board. I refer to the sale of church furniture and the building of new churches, and let the Extension Board be engaged exclusively in raising money for Extension work, to be reported and turned over to this Convention. If not this, then this Board should co-ordinate with some other Board.

Poverty and obscurity of origin may impede our progress, but it is only like the obstructions of ice or debris in the river temporarily forcing the waters into eddies where accumulates strength and a mighty reserve which ultimately sweeps the obstruction impetuously to the sea. Poverty and obscurity are not insurmountable obstacles, but they act as a stimulus to the naturally indolent and develop a firmer fibre of mind and a stronger muscle and stamina of mind.

There is scarcely a great truth or doctrine but has had to fight its way to public recognition in the face of detraction and persecution. Nearly every great discovery or invention that has blessed mankind has had to fight its way to recognition even against the opposition of the most progressive men.

Obstacles and hardships are the chisel and mallet which shape the strong into beauty. The statue would have slept in the marble but for the blasting, the chiseling and polishing.

#### The Activities of the Church Extension Board.

Our manners, actions and characters are always under inspection. Every time this Convention meets, the Secretaries of all the Boards and the officials of this Convention must step on the scales of public opinion and not only during the annual meetings, but all of the years, we are being weighed.

I am sure all of you who attended the Convention last December are aware of the fact that your humble servant was reelected Corresponding Secretary of this Board for this Conventional year, but when the Executive Board of this Convention met at Nashville, last January, our Board was requested to cease activities until the meeting of this Convention.

This was adopted without any arrangements being made to satisfy the creditors of our Board, and in order to clearly understand the actions of the Executive Board, I sent a letter to Prof. Hudson, requesting him to send me a copy of the motion. Afterwards I received word in a letter dated March 8, from our beloved and honored President, telling me there would be no objections to our sending out an appeal or having a rally to help reduce this and any other obligations of the Board. This particular matter was not taken up at the Memphis Conference. Our hands were tied and yet the creditors continued to write me and to visit me and I was compelled to pay a little to keep the denomination from being embarrassed.

I was aware of the fact that I was making a big sacrifice to others and letting myself go without things that I needed for my own sustenance.

I realized that just one year before this, I had given up my church in Chattanooga, where I received my pay and was able to provide for myself and family. When the Church Extension Board was requested to cease its activities, your humble servant was left without a church or anything or anybody to depend upon but Jehovah, but I was consoled when I remembered the words of the poet:

"Though troubles assail and dangers affright,  
Though friends should all fail and foes all unite,  
Yet one thing secures me whatever betide,  
The Scripture assures me, the Lord will provide."

I realized that everything belonged to my Shepherd and I had faith in His word. Therefore, I decided regardless of the circumstances, I would keep my promise until this meeting and not allow myself to even be called to or to accept a church until the close of the time given for our Board to close its books.

"My Shepherd will supply my needs, Jehovah is His Name;  
In pastures fresh He makes me feed beside the living stream."

In pastures fresh He makes me feed beside the living stream. Believing and trusting God for sustenance, my God put it into the mind and heart of Dr. W. F. Lovelace and our own President, Dr. L. K. Williams, to transfer me as a worker with the Home Mission Board, and I wish to say to you to-day that since my connection with the Home Mission Board at a salary of \$1,600 per year, I have raised my salary, railway expenses, etc. Each month I have forwarded a small money order aside from this to Dr. Lovelace.

Taking the advice of Dr. E. W. D. Isaac, I set out to raise something to pay back debts of the Board and I thank God I have raised on:

Back salary .....	\$378.61
Other debts .....	60.00
Total .....	\$438.61

Brethren, Alexander Pope said: "A brave man thinks no one superior who does him an injury; for he has it then in his power to make himself superior to the others by forgiving."

Some, perhaps, in the past have thought that your servant was not sincere. Remember the words of the writer: "The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else are comparatively easy to give away, but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him. Nothing is so taxing upon a man and rests so heavily as the task of maintaining smooth and charitable relations with one's fellows."

Christ alone was able to meet storm with calm, hate with love, sorrow with smiles, plottings with confidence, envy and bitterness with unruffled tranquility. In fact Jesus Christ, the Saviour and Redeemer of mankind is the only perfect and pure man the earth has ever known.

"His word of promise is my food,  
His Spirit is my guide;  
Thus daily is my strength renewed  
And all my wants supplied."

## MINUTES

Christians can but feel that God is a lover of His people. For He has put robes of beauty and glory upon all His works. Every flower is dressed in richness; every field blushes beneath a mantle of beauty and every star is veiled in brightness.

Christians, take a step forward toward God; bow down and pray, ask God for what you want and the mountains will be leveled and God will make the way free from all obstacles that would prevent or keep the Board from success.

## Conclusion.

It seems as though it is the object and purpose of some to place the responsibility of the heavy indebtedness of this Board upon the present Secretary.

I wish to state and inform you that the greater part of this debt was inherited by me and since no one else seems to tell you, I was instrumental in getting all of the people whom our Board owed when I was elected Secretary, to accept notes for amounts due them with the exception of the Travelers' Rest Baptist Church in Belzoni, Miss.

I was instrumental in saving this Convention \$1,080.46 out of the amount of \$1,286.46, which the Extension Board owed Mr. B. L. Holmes, of Clarksdale, Miss., for he agreed to accept \$200.00 in full payment of this debt, and we have until August 25, 1924, to finish this amount.

Brethren, I have done my best. I have made a sacrifice and now I am asking you to consider the same.

Your Secretary further reports that this Convention and honorable Board is indebted to him in the sum of \$1,196.13, balance for back salary for the fiscal year 1921-1922, according to our Auditor's report, aside from the balance due him up to the time the activities of the Church Extension Board ceased, August, 1922, to January, 1923, less the amount received or paid him on the amount due him from August, 1922, to January 25, 1923.

Our Secretary is very much in need of said money and requests that said sum be paid immediately.

In the event the full amount cannot be paid in cash, he asks that as large an amount as possible be paid to him in cash during this meeting and that the Board and Convention execute bankable notes with good and sufficient security for the balance, so that he may be able to discount them and in that way obtain the full amount of his salary.

I further wish to state that if this Convention will give us a chance to raise or if they will pay this Convention \$200.00 in cash, or more, and credit me with \$100.00 which I promised to give to the building of the new Publishing House at Nashville, and give or execute bankable note for \$196.13, I will extend the same any reasonable time and donate the balance, which is \$400.00, due 1921-1922, to this Convention.

For I am interested in this Convention and no other. I do this because I want it understood that I did not accept this position of Secretary of the Extension Board simply for the few fishes and loaves, or in other words, the salary. I stand here to tell you that I have always helped different causes represented by the brethren of this Convention.

Humbly submitted,

WM. M. S. McCutcheon, Corresponding Secretary.

## MINUTES

## RECEIPTS.

August, 1922—Cash received.....	\$ 1.00	
September, 1922—Cash received.....	86.63	\$ 87.63
October, 1922—Cash received.....	82.97	170.60
November, 1922—Cash received.....	405.95	578.55
December, 1922—Cash received.....	172.70	749.25
January, 1923—Cash received.....	77.75	827.00
February, 1923—Cash received.....	42.35	869.35
March, 1923—Cash received.....	27.26	896.61
April, 1923—Cash received.....	22.50	919.11
May, 1923—Cash received.....	19.51	938.63
June, 1923—Cash received.....	122.35	1,061.00
July, 1923—Cash received.....	136.65	1,247.65

1922-23 Disbursements .....	\$1,276.97
Credit Balance .....	\$ 29.32
Contributions from churches, etc.....	1,247.65
	\$1,247.65

## ASSETS.

Office furniture and fixtures.....	\$328.00
------------------------------------	----------

## EXPENDITURES.

Rent .....	\$ 74.00
Secretary's Salary .....	558.42
Office help .....	53.65
Travelers' Rest Baptist Church, Belzoni, Miss., Rev. Gayden	
Pastor .....	100.00
Traveling Expenses.....	84.36
Fixtures .....	23.00
Postage .....	9.93
Miscellaneous .....	371.58
	\$1,276.97

## BALANCE SHEET.

## LIABILITIES.

Secretary's Salary.....	\$1,276.97
Loans made to Church Extension Board by Secretary McCutcheon .....	52.44
Office help.....	53.65
Accounts Payable.....	874.78
Notes payable Church Building.....	1,032.00
Total Liabilities .....	\$4,481.29

Dr. E. W. Perry presented Dr. D. V. Jemison, Alabama, to introduce Mr. R. B. DeFrantz, Y. M. C. A. Secretary, New York City, who made a brief, spicy address. Music by the chorus. "Witness for My Lord."

Dr. T. J. Goodall, Pennsylvania, presented Dr. J. E. East, Corresponding Secretary Foreign Mission Board, to make the annual report of the Board.

**FORTY-THIRD ANNUAL REPORT OF THE FOREIGN MISSION BOARD OF THE NATIONAL BAPTIST CONVENTION, INC.  
BOARD MEMBERS.**

Rev. P. A. Callahan.....	Alabama	
Rev. D. W. Williams.....	Arkansas	
Rev. W. H. Rozier.....	California	
Rev. J. B. Pharr.....	Connecticut	
Rev. W. A. Taylor.....	Dist. of Columbia	
Rev. O. B. Brown.....	Florida	
Rev. E. P. Johnson.....	Georgia	
Rev. E. D. Martin.....	Illinois	
Rev. H. T. Borders.....	Indiana	
Rev. G. W. Robinson.....	Iowa	
Rev. Geo. McNeal.....	Kansas	
Rev. W. H. Williams.....	Kentucky	
Rev. R. A. Mayfield.....	Louisiana	
Rev. Albert J. Greene.....	Maryland	
Rev. Chas. D. Douglas.....	Massachusetts	
Rev. J. B. Glover.....	Michigan	
Rev. H. C. Parsons.....	Minnesota	
Rev. C. M. Howard.....	Mississippi	
Rev. T. B. Miles.....	Mississippi	
*Rev. J. H. C. Henry.....	Mississippi	
Rev. Wm. Franklin.....	Nebraska	
Rev. P. W. Means.....	New Jersey	
Rev. A. C. Matthews.....	New York	
Rev. C. S. Brown.....	North Carolina	
*Deceased		
Rev. J. W. Robins.....	Ohio	
Rev. C. H. Crabbe.....	Ohio	
Rev. J. D. Proye.....	Oklahoma	
Pennsylvania—		
Rev. J. M. Mosee.....	Rev. J. E. East.....	Rev. F. M. Hedgman.....
Rev. C. C. Scott.....	Rev. W. F. Graham.....	Rev. J. C. Austin.....
Rev. J. B. Brandon.....	*Rev. A. R. Robinson.....	Rev. S. W. Price.....
Rev. Chas. Blackwell.....	Rev. W. A. Harrod.....	Rev. J. T. Smith.....
Rev. H. C. Anderson.....	South Carolina	
Rev. E. L. Bowden.....	Tennessee	
Rev. R. B. Francis.....	Texas	
Rev. G. W. Harts.....	Utah	
Rev. R. H. Bowling.....	Virginia	
Rev. Geo. E. Fountain.....	West Virginia	

**IN MEMORIAM**

**REV. J. H. C. HENRY**  
Vicksburg

Board Member in the State of Mississippi.

**DR. W. G. PARKS**  
Philadelphia, Pa.

Member of the Executive Board for a number of years.

**DR. A. B. ROBINSON**  
Philadelphia, Pa.

Chairman of the Foreign Mission Board for over eleven  
Years.

"Blessed are the dead which die in the Lord from henceforth: . . . Yea, said the Spirit, that they may rest from their labours; and their works do follow them."

**ANNUAL REPORT.**

President, Officers and Delegates of the National Baptist Convention. Greetings:

With gratitude to God and a deep sense of our responsibility to a lost world, the Foreign Mission Board begs to present its Forty-third Annual Report.

The function of the Foreign Mission Board covers that phase of our national work that pertains to the preaching of the Gospel in regions beyond. It relates to the very heart of the great commission: "Go ye into all the world and preach the gospel to every creature." It has to do with the return of our Lord, for he said, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." According to the Divine Word, it is the basis of discipleship: "If any man will come after

me, let him deny himself and take up his cross, and follow me. If ye continue in my word, then ye are my disciples indeed. Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." That the work of our Board is very vital, as to our Christian status, is obvious.

#### Departure of Dr. A. R. Robinson.

Dr. A. R. Robinson served our Board efficiently for more than a decade. He was faithful to the last, even during his illness, he came out when he was far too sick to preside. We will always remember his love for missions, how he sent to the Convention at St. Louis his personal check for one hundred dollars (\$100), his lack of strength preventing him from attending the meeting.

It is the purpose of our Board to establish some station or building in Africa, a fitting memorial to this great character.

#### The Program of the Church.

Jesus Christ, our Lord and Master came from Heaven to establish His church for the purpose of saving a lost world. He announced His mission in the words: "The Son of man is come to seek and to save that which was lost. Greater love hath no man than this that he lay down his life for his friends." It is made clear throughout the New Testament that the world is to be saved by the preaching of the Word. This is the regular work or duty the Master gave to the church. This is the Master's program. It is of Divine origin. How have we treated God's program? In most churches it has been set aside and we have substituted a man made program.

The evangelization of the world is not a task to be lightly treated. It is a work distinctly committed to the church, it should be the goal of all church endeavor, it is the end for which the Christian church exists. Missions constitute the primary work for which the church was established by our Lord. For one to say that he does not believe in Foreign Missions is to say he does not believe in the Master's program. Yea, more serious, he does not believe in the Master who was the pioneer of Foreign Missionaries in that He left His heavenly home for the salvation of a lost world. We may put church buildings on the program as our first step in carrying out the great purpose of our Master; the church house may be the base, but it will never do for us to substitute building of church houses to take the place of the propagation of the gospel to the uttermost parts of the world. If the building of churches is to be an obstacle in the way of supporting the heralds of the cross, who are to unfurl the Christian banner in every clime, then it would be better to not have a single church house. While appeals of the lost world to send them the gospel, come like a clarion call to the Christian family, pastors and congregations are unnecessarily erecting beautiful church edifices, purchasing adjacent properties after having paid for the original building. It is said that the people must be kept in a state of obligation or they will lose interest in church work. Is the giving of the gospel to the world a great obligation? Will it take millions of dollars to fill Africa and other heathen countries

with missionaries? Is not the bringing of souls into the Master's kingdom more precious stones in the great living building than finance for church edifices?

Remember the program of our Lord? Are we following in the footsteps of Jesus Christ, who was the only Son, and yet became a foreign missionary? Have we adopted His program? Are we bringing prodigal nations back to the Father's house?

#### The Progress of the Gospel.

Let us lift our eyes to the divine sweep of the kingdom of heaven on earth and to the unfailing promise of God: "My word shall not return unto me void, but shall accomplish that whereunto I sent it." It is hard for us to realize to-day that this world was once a heathen jungle shrouded in heathen darkness. Its inhabitants were worshippers of idols, bound with chains of ignorance and superstition. But the glad tidings of the gospel have brought millions to the feet of Jesus. He said, "And I, if I be lifted up, will draw all men unto me." God is accomplishing His purpose. The preached word of God has had its effect in every country in the world. While earthly kingdoms wane, the heavenly kingdom is growing in strength from century to century. Heathen kingdoms have been overthrown; heathen customs have been put aside. The churches of the Living God, institutions of learning, are being erected; Christian principles are being inaugurated. Surely not any man who looks facts in the face can fail to recognize that Jesus Christ has made His pledge to use the divine resources for enlargement of the kingdom. You and I may grow discouraged; we may lie down under our burden; we may denounce mission work, but whatever you or I do, Jesus Christ will carry forward this task of the evangelization of the people.

Feeling the assurance of the Master's power and promise, "All authority hath been 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 Spirit, teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway even unto the end of the world." Let us go forth with the light of life to the struggling millions.

#### Some of the Achievements of the Present Administration.

During the one year and ten months of the present administration of your Board, steady progress has been made though there was an apparent halt on the "Onward March of the Mighty Army" so that we could get our bearing. A strategic retreat is sometimes better than an unwise advance.

From the very beginning it was our policy not to send out more missionaries until we could well support and provide for those we already had on the field, unless the new applicants came to us with their support pledged. We have, however, reinstated and appointed some new native workers on the field who are doing excellent work. To give you the figures, five missionaries have returned home during our administration, namely: Dr. W. T. Amiger, Miss Della Harris, Dr. and Mrs. W. J. Ezell and Mrs. B. H. Payne. On the other hand, eighteen new workers have been employed, reinstated, or returned.



They are: Mrs. E. F. Butler, Rev. and Mrs. D. R. Horton, Rev. Frank Goff, Rev. and Mrs. G. T. Stephens, in West Africa; Rev. Frederick Vockerodt, Rev. Luke J. Tshulata, Rev. Jose Ntshila, Rev. John Ntshila, Rev. E. B. P. Koti; Rev. Joseph Mahlaugh, now supported by the Ohio Baptists; Rev. and Mrs. David Tyee, Rev. Ntshila in South Africa. Rev. F. I. Bunthorne, Rev. W. C. Bowman and Rev. J. M. Samins, in the British West Indies.

New missionaries have been appointed, also Rev. and Mrs. D. R. Horton who were returned to the field. Rev. E. B. P. Koti and Rev. Ntshila who were reinstated as missionaries. Five of the above named workers have been sent from this country during the present administration. All these new workers including our old workers, a total number of thirty-two, are paid up until the end of September. Only three have their salaries entirely paid by money designated from churches.

Your Board is sending additional support to your teachers in the stations in West Africa and will do the same in South Africa as soon as they can get proper reports from the field. Your Board also has \$5000, in hard cash, of designated monies to be used for an Industrial School in Africa. One thousand dollars (\$1,000) of this has been recently given by the State of Virginia. Every day we are expecting an additional \$4,000 in settlement of the Ewen will, the major part of which we hope to use for the same purpose. We are praying the fund will increase to at least \$50,000 before we go out in December. If the Lord will so grant it, we promise to be faithful stewards of the same and will see to it that it will materialize into a great industrial school in Africa.

#### Growth of the Systematic Giving Scheme.

The systematic giving scheme launched by your Foreign Missions Board and approved by this Convention is meeting with untold success. Our missionaries and native workers are being paid better a day than ever in the history of our work. During the present administration, the missionaries have received their salaries every month. They are all paid to date; some of them are paid in advance. For the last two months, we have been able to send additional funds for the sole purpose of providing more facilities with which to carry on the work at the mission stations. Why are we now able to pay our workers promptly and regularly and help furnish equipment for the mission stations, whereas heretofore our income was far inadequate to pay the salaries of our workers? It is because a few of the churches have lined up to be "Monthly Regulars," by sending offerings for Foreign Missions every month. A few have made Foreign Missions a part of their program. They desire to share in helping to relieve the distressing conditions of their heathen brothers across the sea.

Our churches have only begun to line up to give the gospel in Africa and other heathen lands, where millions are still groping in heathen darkness. To equip and maintain a force sufficiently large to reach such a multitude within a reasonable time is no small task. Yet such is the opportunity confronting us. It ought to quicken us with tremendous earnestness. We are exceptionally honored if God should count us worthy of carrying His Word to the heathen. Think of being a collaborer with Him in this most glorious of all work.

We should look on the success of our systematic giving scheme as only a beginning. Our task is not nearly completed. We have just started. Out of 24,333 Negro Baptist churches, 425 have lined up as "Missionary Regulars." This means that about sixteen churches out of every thousand have pledged to give the gospel to the perishing millions. Just a glance at these figures tells us we Baptists need to wake up and do God's work on a larger scale. Many, many State Conventions are not giving one penny for the spread of the gospel. Several states have taken Foreign Missions off their letter blanks. They have not yet been gripped by the spirit and purpose of that final commission of our Lord, and have not entered heartily into helping the church to reach the African heathen given us in the world's allotment as our share for evangelization. The enlistment of every Baptist church, and association in sympathy and active support of our Foreign Mission work needs special thought, prayer and effort.

If we can get one thousand churches to become "Missionary Regulars" in the next twelve months, our Board will be able to send out twenty new missionaries supported and equipped. May the imperative needs of our mission fields, the call of our brothers and sisters in benighted lands align our whole Denomination in more definite and liberal support of our God given tasks. "Go ye therefore." Let us go, or send.

#### WEST AFRICA—Liberia.

Our work in West Africa is confined to the Negro republic of Liberia. Here as a missionary factor, the Negro Baptist Church has an opportunity to demonstrate its power to the world. In many cases the ground is granted to us free. The missionaries labor under the protection of the Liberian government. Every encouragement is given the missionaries as they work and suffer among the heathen.

This little republic has great internal resources. The soil is very fertile, the climate is of such that large crops can be grown during the whole year. It is located near the largest markets of the world. It is truly a God given opportunity for missionary activity. The citizens of this republic are Negroes who went from this country over a hundred years ago. The Lott Carey Baptist Church in Monrovia, has celebrated its one hundredth anniversary.

It is an everlasting shame to our Colored race that the industries of Liberia have not been developed. Here in America we are supplied with brick yards where bricks are made; forests from which lumber can be gotten to build homes, churches and other buildings; iron to make plows to till the soil for the purpose of growing all kinds of food. These blessings which we enjoy here must be carried to our people in Africa. In a few years we hope to place Liberia in the front ranks as an industrial, agricultural and dairying country. The prospective training and industrial school which is to be erected in Liberia is mentioned on another page of this report.

We have ten mission stations in Liberia. The missionary endeavors of Suva and Grand Bassa Missions are having worth while results. Hundreds have come under the influence of the work and are now bearing testimony for Christ. The work at Cape Palmas is succeeding. Much is being done to redeem Africa.

## East Africa.

The station where Revs. Cheek, Chitembwe and Miss Delaney labored many years ago is still without a leader. The government does not allow Colored missionaries to enter, nor the native Christians to hold services. We pray for the time to come when we will be able to do more for the Master in this part of Africa. Frequently sad but encouraging letters are received from the native workers assuring us of their determination to wait on the Lord until a brighter day dawns.

## South and Central America.

Conditions in South America can be hardly stated. Rev. Joseph Garner, who was once our missionary on this field, left such great financial responsibilities on the church until it was utterly impossible for your Board to meet them during the past year. A highly educated minister is needed to do successful missionary work in both of these fields, such a man our Board is not able to pay at this time. The people are poor, but civilized. Help is urgently needed. Although the Board stands ready to give assistance, it feels that the people should be responsible for the support of their ministers. Our Board should not relieve them of all obligations while the heathen in Africa are far more in need of our services. Just what step is to be taken to help these people is still to be decided.

## West Indies.

We are supporting three workers in this field. From their reports we know that effective work is being accomplished.

## Our Industrial Training School.

Let us think of Liberia, the only part of Africa where we may go with the gospel to those who are in heathen darkness. There is that beautiful country with an area equal to that of Ohio, very thickly populated and called the Negro Republic. These people are classed as Liberians and Natives. Liberians being those whose ancestors were American Negroes, while the Natives are aboriginals, their ancestors having always lived in Africa.

The Liberian government is very much like that of the United States except that all the government officials from the President down are black people. Certainly they are to be congratulated on the progress made in the formation of laws and the operation of the country for more than seventy-five years. Liberia's stronger neighbors have taken a great deal of her territory. There is a great need of internal development. Liberia is near England and other great European centers, the greatest market in the world. The country is well watered, the ground is very fertile, the finest kind of timber is found in her forests, stock thrives well; citrus fruits, rice and many other agricultural products grow vigorously. Liberia is also said to be rich in minerals, but all of this is undeveloped. No horses or vehicles are used for transportation, consequently there are no roads or wagons. Everything is carried by human beings. The cows are not milked so they have to buy condensed milk from other countries.

Here is a great opportunity, not only to civilize the natives of Liberia, but for commercial enterprises. It is really a challenge to the black people of Africa. Bishop Brooks of the A. M. E. Church, came over and in a short time raised \$50,000. A great A. M. E. College is now being erected. We want to go outside the city of Monrovia, purchase about two thousand acres of ground, fence it in, buy cattle, clear away the trees, dig up the stumps and begin to use horses in plowing. Agriculture, carpentry, blacksmithing, domestic science, other trades and higher arts will be taught in this institution.

We already have between \$4,000 and \$5,000 for this project. We need quite \$50,000. Plans are being made for our Secretary in company with at least five new missionaries, to go to the field in December to begin this noble work. Since we are to reach Africa by Christmas, would it not be well for us to give this great institution to Africa in the form of a Christmas present? If every Baptist in America will give something for this great institution, we would have a school in that dark land that from an industrial viewpoint, would be a modern Tuskegee, sending rays of light to every nook and corner of the republic. Every Baptist in America is asked to help in this scheme. We are asking every Baptist to send a Christmas present to headquarters which may be carried to Liberia. During the month of November give us one cent a year for every year you have lived, or give us \$1. If you don't care to tell your age, as a Christmas gift to those who walk in darkness. Let the aggregate of these gifts equal the price of a modern industrial school, a little Tuskegee, then we will be giving them a chance to enjoy life as we enjoy it here.

Suehn Industrial Mission,  
Monrovia, Liberia, West Africa,  
July 13, 1923.

Rev. J. E. East, Co. Sec'y  
Foreign Mission Board, N. B. C.,  
761 S. 19th St., Philadelphia, Pa., U. S. A.,  
Dear Dr. East:

Your letter of May 22, reached me July 12, with enclosed check for \$125, for which I thank you most heartily. I do not have to say that it was much needed, as this is between the harvests. Bills are to be paid, food is to be bought, and the high cost is the cry. This relieves us of that part of the worry. There are many urgent needs, such as the long standing repairs, and funds for which to pay for them.

We have the sawers in the woods at present, for this we are very glad, for that kind of help is very scarce. Then, too, people are in such poor circumstances, that as soon as they are through their work they are anxious for their pay, and even before they are through, they must have money with which to buy food. We are doing all that we can to carry on the work at the very least expense.

We appreciate very much the \$50 contributed by Mrs. Louise Russell, 310 Quincy Street, Topeka, Kansas, for the education of a little girl that is to be named for her. Just last week a king gave me his little daughter and I shall name her for Mrs. Russell. I am also very glad of the friends, considering that it will cost more than \$25 to care for a child; for it is impossible to care for a child with less than \$50. But it has been the old custom, in spite of the high and increasing cost of food here. We are having some bitter experiences in trying to get enough food, even if we have the money, because of

the scarcity of foodstuff at this time, and the high cost in Monrovia, even there it is not always to be found. (Thanking you for your advice—but we feel that the parents should help in the support of the child, since the Mission has assured all of the responsibilities, and I discourage all other ideas.) But we are thanking God that we have had our two meals each day.

I am surprised that you haven't received the reports for the two quarters, as I mailed the first in April and the other the last of June also the pictures. That is why I did not write you as early as I wanted about the President's visit. But I hope that you will feel that I am as much interested now as I was the first day that I came. God is helping us and we are very happy here, although we do not have many things that we could get at home, in beautiful America; but we have the love of God in our hearts, and we are glad to be helping the less fortunate ones. Then, too, we have been more rushed trying to get the balance on our farm in, putting up a fence to protect the farm from the goats, as we need both. (We have a number of them that a friend gave us as a start.)

We haven't let them go as yet, but as soon as they have finished the month, we will, unless some friends want to send their pay—two pounds per month.

We want to thank you again for all that you have done for us, and the friends that made it possible for us to be helping in this way. I do wish to thank Rev. M. H. Jackson for the raincoat that he sent me last fall. It has meant so much to me, for one cannot go very far without the proper protection from the weather, and hope to keep well. I am yet working alone and have to fill many places therefore, good rubbers, boots, raincoat and hat are always needed. We are also thanking the R. I. (Providence) State Convention, through Mrs. E. B. Holland, that sent us a box which reached us in May, also the other friends. (The names were lost with many of the things.)

I shall write you later. I hope you received the letter telling you that we have a little boy named for the newly elected President of our National Baptist Convention. The little boy is the son of a king, and is about three years old. His name was Swjour, which means meat, this, of course, means plenty. I am sure that Dr. L. K. Williams means plenty to the National Baptist Convention.

Dr. East, I am very grateful for the papers that you have sent us from time to time. They are very interesting as I can hear from home and the many stations. I do not get "The Mission Herald" so often but it is very interesting.

Our children's clothing has worn very thin. Let the friends do all that they can in this way for us.

Again thanking you and wishing you well, I am.

Yours for Christian service.  
E. F. BUTLER.  
Suehn Industrial Mission,  
Monrovia, Liberia, West Coast Africa  
June 2, 1923.

Rev. J. E. East, D.D.,  
Cor. Sec'y Foreign Mission Board,  
791 S. 19th Street, Philadelphia, Pa., U. S. A.,  
Dear Dr. East:

I am sure, by this time, you have received a letter from me telling you how much we appreciate the box and barrel sent to us. We neglected to write you that we were short of many of the best articles sent, that is, we paid duty on some things that were mentioned on the invoice, but on opening the box, not the barrel, the best had been lost. We wrote you that we received a letter from Mrs. E. B. Holland that we were being sent a box from Providence, R. I., and that some of the articles sent were some of the things that we requested. These did not reach us.

I haven't written Mrs. Holland yet as there may have been some mistake in sending them. The books, Bibles, and many others things we needed so much were missing; even the canned goods were 19 cans short. Enclosed you will find list of same. I think we can avoid some of this trouble by putting steel bands on all of our cases.

I have just mailed you the report of the President's stay here and I hope it will be of some interest to you for "The Herald." And since a boat was due in for the U. S. A., I was anxious to have it go to the mail.

Hoping you and family and all the office force are well, and again thanking you, I am,

Yours truly,

E. F. BUTLER.

Xwili, Bityi, Rail,  
Tauskie, South Africa.  
June 15, 1923.

Dear Dr. East:

I have the honor to acknowledge the receipt of your letter with a certified check of \$75 from the Union Baptist Sunday School. I am thankful indeed.

We had a nice session at Quanda as you will see from the minutes of the meeting, which I am to forward soon to you for publication. I have just come back from Cape Town with Rev. Payne. We went there to see the Department of Education about our school at Quanda, and we also organized a church at Maitland, Cape Town. I think it is going to be a big church there.

Dear Dr. East, I don't know what to say to you to-day. You have done good work in Africa and you are still doing it. I might say this, South Africa is the product of work among the Baptists. You taught many things in this country. Please do not neglect the Middle Unit School. She is looking to you and you know she cannot be anything without your help.

You have done well to help Miss Nblabati and Mr. Matthews. Miss Nblabati is teaching at Quanda but Mr. Matthews is not there. I am asking you, Dr. East, to let these two people be at Quanda for they were your choice. Many good people speak well of you. Don't let your work be in vain after you have struggled in this country. We need both of them. They will be something in that school.

## MINUTES

Jesse is thankful for the money you sent him and will write you  
Remember me, Dr. East, in your prayers. May God bless you  
Yours in his name,

JOHN NTLAHLA.

Jordan Seminary and Training School,  
Monrovia, Liberia, West Coast Africa,  
July 10, 1923.

Rev. J. E. East, D.D.,  
Cor. Sec'y Foreign Mission Board,  
701 S. 19th St., Philadelphia, Pa., U. S. A.  
My dear Dr. East:

Your letter of May 15th came to us last week; it was of much  
interest to us, as we are always glad to hear from you. Your letters  
express so much interest in the work and workers in the field.

Glad to say that we are all well. I have just returned from Grand  
Bassa. Miss Bryan is leaving for home and I went down to help  
them get things straight. She is much broken down in health and I  
am glad that you sent for her. I tried to get some one to help Dr.  
Slauson, but he thinks he can manage things, he and his wife. He  
says if it gets where he can not take care of matters he will let me  
know.

I heard from Mrs. Butler, Rev. Nichols and the others, and they  
are all well. Rev. Nichols seems to have no mind of coming home  
just now as he is doing fine and is satisfied with the way you are  
treating him.

It seems to me that all the workers are doing well and are satis-  
fied, only the lady we have at Lloydville. I don't know if it is true,  
but I am told that she is in a bad condition as she is not hearing  
from you. She is a very faithful worker and is loyal to our Board.  
She is of more benefit to the Board than some of the other local work-  
ers we are supporting here now. It would be good if you are not  
hearing from her that you write her. Dr. East, knowing of your in-  
terest in Africa's Cause, your wide experience in Africa, your true  
vision of what is the real and only need to regenerate Africa, mate-  
rially and spiritually, I am more anxious that you come to this field  
and see things for yourself, as the reports you may see and hear  
cannot be depended on, as in plain words many are but fakes, and  
writing can not tell the story as it is.

Miss Bryan is now in Monrovia and I am helping her to get away.  
She hopes to sail on the 28th inst. by way of Spain. Miss Bryan has  
done noble work in Bassa and she is one of our faithful and capable  
workers. We hope her health will be restored that she may return  
to the field again. She is bringing two children with her, a little  
girl (native), and a young man (civilized). The people of this young  
man are paying for his way to America. Miss Bryan understood that  
the Board does not wish to have any more children brought over,  
but she said she is bringing these on her own responsibility, I think.

Accept our thanks for your kind letter and best regards to you,  
family and friends. Pray for us. Our work is doing fine.

Yours for the Cause,  
D. R. HORTON.



PROF. E. D. PIERSON,  
Auditor.

# MINUTES

161

Bible Industrial Mission, Liberia, W. Africa,  
November 20, 1922.

Rev. J. E. East, Cor. Sec'y  
Foreign Mission Board, N. B. C.,  
Philadelphia, Pa.

Dear Rev. East:

Another year is drawing to its close in the history of Mission work here in this part of God's vineyard with no small amount of pleasure and gratitude to God for His mercy, care and fatherly indulgence to us as missionaries and for the living existence of His work. Since the last quarter's report there is cause to rejoice that the work is still active in spite of many drawbacks.

A large number of native boys are coming out from the surrounding villages. During the last month there were two cases of interest. One little boy about three years of age told his mother he wanted to go to school and did not want to live in the village any longer. He came to us alone and is comfortable and contented, showing no desire whatever to be at home with his mother. Another boy about eight years of age left the home of his civilized master and came to our Mission. After being here five or six weeks, his mother came with a pitiful story that she was summoned to give up her suckling baby in place of the boy, since the latter was bought and was Mr. —'s property. She pleaded with the little fellow to return. He wept and went to some neighboring village for a few days. She eventually got him and took him back. Two days later he returned to the mission. There are too many instances to be mentioned, but better told than written. Many of these cases cited could be easily dealt with and work among the natives far-reaching if money could be contributed for relief in such instances.

The Mission house is badly in need of repairs. The farm yielded five hundred bushels of rice. The cassava crop is fine. Stock rearing with no proper fencing necessitates buying cassava the latter part of the year. The Mission kitchen needs a new stove, kitchen utensils and also household requisites which we are unable to supply. The native boys and girls need clothing. Some of them are becoming dissatisfied with their scanty supply. We need materials for clothing. Please send them. There is much anxiety as to work for the coming year. School is about to be closed for the holidays and there is much concern how to sustain and keep up the Mission during the vacation.

Much regret is manifested over the death of the President. We extend to the members of the Board and to the Convention our sympathy. School was closed as soon as the news reached us and prayers were offered for the bereaved family and for the entire Convention. The postponement of the Convention and the death of the President and other recent bereavements are felt keenly by us who are a part of the Convention.

Yours in His service,  
PRISCILLA A. BRYAN,  
ROBERT M. SISUSA, M. D.

Sig—G

Harper, Cape Palmas, Liberia,  
West Africa,  
April 26, 1923.

Rev. J. E. East, D.D.,  
Philadelphia, Pa.

Dear Dr. East:

I am glad to be up, and feeling well and able to write you at this time. I have been sick in bed for one week, but I asked God to enable me to get up so I might go to work again. I am all right once more. Since I wrote you last the barrier on teaching has come what been removed by the Government, but it does not seem to be settled. I opened school and began teaching the 2nd inst. I will continue to do the best I can.

I visit the Philadelphia brethren, who are still holding on the faith. I am trying to raise some money to erect a church building for them. I received check of \$133.32 for which I thank you. It came in a good time.

The cost of living is high. One pound of flour costs twelve cents and other things are proportionately high. All of us must try to live. Dr. East, I realize that you are doing the best that you can in paying the different salaries and helping the stations when men warrant it. Your system of "Monthly Regulars" is just the thing and should be continued. To offset this or to allow it to be frustrated will certainly weaken the work, discourage and greatly embarrass the workers. Every church and person should give regularly according to the promise made and many more should not be satisfied until they join the list. Every cent that is raised is urgently needed, not merely wanted.

I am convincingly persuaded to say that, after looking carefully into the "Central School" idea to be named "Jordan Seminary," if the churches of the Baptist denomination will think, pray and work wholeheartedly and co-operatively for the materialization of it, we will eventually realize more than a field of gold, better than a bed of diamonds, and more valuable than a sea of pearls, considering the fact that a soul saved from chaotic heathenism, the cultivation of the mind and the preparation of the whole man in head, heart, hand and body, will doubly pay us for all that we put into it. Out of this may eventually mean the redemption of Africa for the Africans and a good deal toward giving him his rightful place in Africa and then God himself will have a bigger bearing from the big Baptist family here as well as in America. But when will the masses see the necessity of doing this? The missionaries have toiled and many of them are tired, but they don't mean to give up. You, Dr. Jordan, and so many others have appealed from time to time, but what does such a pittance amount to among so many millions? If this is the most tangible, and feasible program, adequate to meet the general approval, then we should join in as one solid phalanx and do the most needed thing for this very dark land while things are favorable.

Tell the brethren of the denomination that the Baptists in Liberia are asking what the Foreign Mission Board of the National Baptist Convention is going to do as the other denominations are doing more than we are. Dr. East, there are many things needed and should be done. I was at B. I. A. the other month and watched how interested

Dr. Sisusa and Miss Bryan were in the work, doing what they could, and certainly they are doing the work.

I long to see the time come when we will be in position to do big things in Africa. I am much delighted to know that you were in Florida recently and saw many of my good friends. Kindly give my sincere regards to the many friends and the great Baptist family. Tell them that we are looking for and expecting a big program for Africa.

May the Lord help you and the Board to do much for the cause. Pray for me and the success of the work.

Humbly yours in service,  
D. S. NICHOLS.

#### New Fields That Demand Our Attention.

Your Foreign Mission Board has not been able to do anything as yet toward opening up new fields, though distressing cries come to us from the native Baptist churches in Ex-German Colonies of Cameroons of West Africa, which are under the mandatory powers of the French. There are several strong independent native Baptist churches in the Cameroons under the Germans, who have been driven out by the French. Now, since the French hold mandates, it seems that the French Protestant Mission is taking over the native Baptist churches against their will.

We owe it to these gentlemen to go to their rescue. We must go. We dare not fail. During the present year we should send at least two workers to this field. The letters which we are printing below reveal sad conditions. Let us pray to God for these poor, persecuted Baptists, our own people in West Africa.

Douala, April 15, 1923.

Dear Brothers and Sisters:

We are taking a great pleasure in the name of God to approach you for some help for we your poor brethren have been living in distress spiritually for the last fourteen months. As you will see from the attached documents, we are begging you to favor us by forwarding the matter to the different Baptist associations, conventions with which you might be connected, to have this affair openly known and send us as well as the French Protestant Mission here a word of consolation and advice as to the best step to take in order to conclude the matter. We have also sent a copy of the same (as you will see by enclosed copy) to the Missionary Society in London. We wish the notice to go abroad, hoping that by exchanging of letters God will render some help.

I, the undersigned, was baptized by Rev. N. S. Epps, D.D., January 21, 1899, and since my return to Africa I have been doing what I could for the uplift of our native Baptist churches until the present trouble arose. I hope you will take some interest in the matter and help us if possible.

We are awaiting your kind and favorable reply at your earliest convenience in the name of God, regardless of the distinction of nations, that we might have some rest. We are,

Yours for Christ,  
THOMAS BARLA.

'ecrivain-interprete-principal Chemin de fer' du Centre Douala, Cameroon, West Africa.

Douala, Cameroons, April 23, 1923.

To the Directors of the Baptist Missionary Society in London.  
Dear Sir:

We have the honor most respectfully to approach you in the name of God and helping a hand of your Society, asking that you assist us in our painful soul's distress which we have been suffering over fourteen months. See attached documents.

The arrival of the French Protestant here was in the year of 1915 under the charge of Director E. Allegret. During this time the work of God was divided as follows:

The Native Baptist stood independently, the German Baptist Mission on the other hand, German Protestant Church by itself and the Roman Catholic stood for itself. There was no connection between these churches, but each worked peacefully.

In a short time, before the leaving of Mr. Allegret for France, Mr. Charles Maitre, his successor, who had been introduced to the people as a Baptist pastor, raised a tremendous disorder in all the Native Baptist churches in Douala, which were founded by Mr. Alfred Saker, Miss E. Saker, Mr. Munz, Mr. Thomas Lewis, David Johnson, Mr. Fuller and other good volunteers. These churches are the oldest in the whole Cameroons and there are over nine thousand active members in different districts of this country.

Through jealousy the French Protestant Missionary, C. Maitre, persuaded some of the Native Baptist Church members in March, 1922, to be partakers of a movement to stop the Native Baptist Church entirely from working in order that he might occupy the whole place and get an increased salary. In fact, these Native members, not knowing the object, agreed with him and assembled blindly to sign their acceptance to the said decision of French Protestant against our Native pastor, Lotin Same. (See Copy No. 1.)

After the reception of this decision, the Native Baptist Church protested but the administration here gave no reply to the petition. After a while the Native Baptist Church answered them by a revelation as you will see in Copy No. 2. We saw clearly that this act was not religiously done, but as mischief to us because we do not have a leader here in Douala and for this reason we are submitting ourselves to the Missionary Society to give us some help, for we have been actually driven from our own properties by Mr. Charles Maitre. Because of his ill treatment we absolutely refuse to join under his control, but rather he leaves all our Chapels that we may work in peace as we have done for the last forty-seven years without being led by anyone since the departure of Mr. Saker, etc.

Pastor Charles Maitre, of the French Protestant Mission, known as a Baptist pastor, is exercising the rules and regulations of the Lutherans, very different from the Baptist worship, allowing pastors of the said denomination to serve the Lord's Supper among the Baptists, assisting in the baptism, etc. His object is to do away with the Baptist worship. In this case we do not recognize him as a member of the Baptist Church. We acknowledge that the Gospel should be freely taught among the heathens, but this self-commanding of Mr. C. Maitre is a surprising fact.

We are in need of help in order that our nine thousand Christians may not go astray. We want to hold up the name of Mr. Saker here as it is held up in Victoria by the natives as one who opened the eyes of many black men in this country, West Africa. We are sure God has rewarded him for his good and faithful work.

We are humbly awaiting your assistance in some way so that the French Protestant Mission may let us go on with our own work. We are expecting a favorable reply at your earliest convenience.

Yours very sincerely,

THOMAS BARLA,

'ecrivain-interprete-principal Chemin de fer du Centre Douala, Cameroon, West Africa.

The following are the enclosed documents referred to in the above letters:

#### COPY No. 1

#### Decision Concerning Lotin Same, Late Pastor of the German Baptist Church in Cameroon

It is known that Lotin Same has been saintly ordained for the ministry by Missionary Bender and given charge of the German Baptist Mission after promising:

To conform his teachings publicly and privately with the faith of the church.

To live faithfully in principal orders and liberties which assure force and independency of the church.

To consecrate all his time and strength in faithfully fulfilling the duties of a minister.

It is known that since 1917, Lotin Same desired to gain money by sawing wood, keeping a plantation and trading (aside from the work which he should have done.)

It is known that though weary of reproaches and appeals, Lotin Same separated from the Mission which he promised to serve and organized an association of which he is chief. He is putting the question of politics (of race and clan) before the question of religion.

It is known that Lotin Same is faithless to the rules of the true Christian Church. The Christian Church in all the world refuses to receive polygamists in the church, but he has baptized them and given them positions as deacons in the church. He has publicly declared that polygamists should be admitted to the church.

It is known that those who are responsible for the missionary work had long expected that Lotin Same would realize his duties and would desire to faithfully and humbly perform the work of God in his country, but his scandals have troubled the churches and country. No man who completely fails to engage in the sacred duties of his charge is permitted to bear the title of a pastor unless he is first discharged.

The missionaries assembled at Douala saw themselves obliged to declare that:

Lotin Same put himself out of the grand community of Christians who ordained him. In consequence they are patned to remove the title and function of pastor.



Lotin Same has no right to preach, baptize, or serve the Lord's Supper in a Christian church. He has no right to worship in any service in a house built for the use of God's service.

Signed:

E. ALLEGRET,  
FRED BAERSTSCI,  
P. SCHEIBLER,  
H. NICOD,  
CHARLES MAITRE,  
DISTERLE,  
F. GALLAND.

The representatives of the Baptist Union Church of Cameroon, pastors, evangelists, deacons and catechists joined in the General Conference at Dido on the 19th of March, 1922, recognizing that for the peace of the church, country and the honor of Christianity did oblige the missionaries to take such decisions.

We ask God to have pity on the churches who want to live and serve in purity and peace, and on Lotin Same that he may repent.

Signed: John Fuller, J. Manga Elokun, David Bahokene, Edime Jemba, Mpesa Malelo, Peter Bebe, Mbenge Depa, Sonje Kinge, Tolo Diedo, Ngando Nsange, Iahan N. Moky, Otto Epale Male, Alfred Maka, Ejengele Wilhelm Nyam, Nyambe Ewange.

Dido—19th of March, 1922.

#### COPY NO. 2.

The Revelation of the Native Baptist Church of Cameroon regarding the decision taken by the French Protestant Mission against the Native Baptist Church and the Pastor, Lotin Same, by discharging him of his pastoral duties.

After taking notice and investigating each point which is written in the decision of the French Protestant Mission against the Pastor, Lotin Same, the Native Baptist Church of Cameroon unanimously decided to reply openly as follows:

1. We do not recognize the decision of the French Protestant Mission as a rule of God's laws, especially not as the regulations of the Baptist churches of the world.

2. (a) The Missionary Maitre is the only full member of Baptist church, but the other missionaries who took part to witness this decision had no right to do so for they are not members of the Baptist Church; neither Missionary Maitre has right to decide a matter which concerns the Native Baptist Church but of the French Protestant Mission; that means, he did not come to Cameroon for the interest of the Native Church, but as one of the French Protestant Mission. In fact, he is persuading the Baptist and has knowledge of the rules, though he is a Baptist and has knowledge of the regulations of this religion which requires that every missionary be baptized if he wishes to unite with the church.

(b) It is known throughout Cameroon that since the year 1884 there exists a church named the Native Baptist Church, which had no connection with the Mission churches, even when the German Baptists were here, but there never was a church here by the name of Union Baptist Church of Cameroon.

All black men who signed that decision were more or less persuaded to do so, but not through their consideration, because they are not authorized to do so. They as members of the Native Church have failed to stick to their faith.

The reason of their separation from us is because of their failure to fulfill their promises for the benefit of God's work. It is certain that the various churches mentioned in the decision know nothing of this act so they could not authorize them to witness such a decision contrary to the facts. Furthermore, most of them are not leaders of the churches as it is indicated in the so said decision.

It is known in every Baptist Church in the world that no Christian is dismissed from the church without being justly dealt with according to the rules and laws of the Bible and a motion of the church to the effect.

The Native Baptist Church, of which Lotin Same is principal member, has never found any fault with him which would cause him to be judged. We consider this decision a made up matter for the purpose of stopping the success of the Native Baptist Church.

3. It is known that the Native Church was founded in 1884 and has been carrying on her own work up to this date through her own leadership and for her own benefit. Pastor Lotin Same did not organize this church for his own sake as is falsely mentioned in the French Protestant decision.

4. It is known that the French Protestant Mission is willing to take people to be coworkers with them as teachers, etc., and keep them in the church of God though they have faults which are openly known, but because they are good speakers, they are allowed to become members.

5. Before the arrival of the French Protestant Mission the Native Church had a right to settle matters of her own and it is known that no church in the world has right to decide a matter of another church and stop her minister from performing his duties without authority.

This is caused by reason of distinction of races between us which is much exercised by the French Protestant Missionaries called God's people.

Therefore, the Native Church has taken this decision as unjust, so made up their minds that:

The Pastor, Lotin Same, has a full right to continue all his holy works, to visit all the congregations of the Native Baptist Church as before and to be recognized in any Church of God in the world as an ordained pastor.

This is decided in the meeting of the Church elders of the Native Baptist Church of Cameroon, held at Dikolo Chapel, Duala, the 19th day of April, 1922.

We, the undersigned, are chosen to speak and decide for the entire Native Baptist Church.

Signed: Musongo Etoa, Bekombo Dibue, Eyango Tamba, Jemba Nduru, Kinge Tono, Ndoki Mpumbe, Embola Dikobo, Enama Njemele, Mundi Bose, Kinge Dibonge, Ewegea Seme, Njo Dumbo, Bwamba Ngole, Endene Jata.

Duala, 10 June, 1922.

## MINUTES

## Recommendations.

(1) Our Board recommends that more time be given during the National Baptist Convention, to put the cause of Missions before the people by the means of stereopticon views, lectures and addresses given by missionary experts.

(2) We recommend that we have a semiannual Board meeting for the whole Board, which shall be held in connection with a missionary institution or Chautauqua in some central place, so that the whole Board will be brought in closer touch and more often with the work and become imbued with the needed information and inspiration that the occasion may offer.

(3) That at this same semiannual Board meeting, all pastors and church workers who are interested in Missions, be privileged to attend and associate themselves with the Board to help spread the gospel.

(4) Since the country is ripe for getting and lining up persons as Monthly Missionary Regulars, and in order to achieve our purpose in recruiting at least one thousand (1,000) regular contributors during the next conventional year, we recommend that we divide our territory into districts, putting a worker in each district. The duty of these workers to go from church to church getting them to line up as Missionary Regulars, taking the names of pastors and key workers so as to put our office in touch with them.

Let us remember that one thousand (1,000) additional regulars will mean twenty (20) new missionaries in Africa.

(5) That the associations and conventions throughout the country be urged to put Foreign Missions on their letter-blanks so as to make these organizations "Open Channels" through which God can send the gospel to a heathen land.

(6) That all associations and conventions be urged to lift at least one offering some time during the session for the spread of the gospel and that this money be forwarded to the Board.

## Financial Statement, June 30, 1923.

## Receipts.

Rent	\$ 650.00
Job Printing	1,652.78
Herald Sales	475.36
Subscriptions	390.51
Sale of Literature	175.56
Contributions—	
General	\$16,629.39
Designated	2,871.27—\$39,499.85
Total Receipts	\$42,854.03
Cash balance, July 30, 1922	959.73
Grand total	\$43,813.76

## MINUTES

## Disbursements.

Notes payable	\$ 2,730.00
Accounts Payable	5,381.25
Missionaries and Missions	13,882.08
Salaries, Secretary and Field Work	4,204.46
Salaries, Office and Printing	7,353.05
Traveling Expenses	2,551.19
Commission	9.65
L. G. Jordan	841.00
Postage	634.27
Part payment on \$500 Loan from African Farm Land	312.00
Insurance	160.48
Interest	198.62
Telephone, Telegraph, Cable	64.01
Building Repairs	77.55
Express, Freight Drayage	169.50
Taxes	123.37
Printing Plant and Equipment	799.27
Furniture and Fixtures	436.11
Gas and Electricity	305.79
Returned Checks and Protest Fees	337.85
Petty Cash	532.65
Sundries	1,637.54
Total	\$43,221.59
Cash balance, June 30, 1923	332.17
Grand total	\$43,553.76

## Balance Sheet, June 30, 1923.

## Assets.

Cash balance, June 30, 1923	\$ 332.17
Notes Receivable	1,558.09
Accounts Receivable	1,000.00
Inventory of Books	350.00
African Farm Fund	4,000.00
Land and Buildings—	
U. S.	\$16,000.00
Africa	39,542.70— 54,542.70
Printing Plant, Equipment	1,771.00
Office Furniture and Fixtures	1,336.11
Total Assets	\$71,075.07

## Liabilities.

Notes Payable—	
Machinery	\$ 1,695.00
Individuals	2,067.41— 3,762.41
Accounts Payable—	
Unpaid Salaries	4,331.61
Otherwise	650.86— 4,982.47

Mortgage Payable .....	2,100.00
Total Liabilities .....	\$11,344.88
Net Assets .....	61,730.73
Total Assets .....	\$73,075.61
Contributions—August 31, 1922 to June 30, 1923.	
Pennsylvania .....	\$ 8,501.46
Florida .....	2,526.14
New York .....	1,937.68
District of Columbia .....	1,836.61
Alabama .....	1,452.04
Missouri .....	1,451.40
Kansas .....	1,387.97
Tennessee .....	1,328.66
Mississippi .....	1,279.40
West Virginia .....	1,249.12
Virginia .....	1,205.53
New Jersey .....	1,110.51
Illinois .....	1,103.50
Michigan .....	933.08
South Carolina .....	927.42
Arkansas .....	872.77
Massachusetts .....	804.10
California .....	780.23
Georgia .....	779.33
Texas .....	587.52
Kentucky .....	511.42
Oklahoma .....	495.90
Connecticut .....	407.44
Louisiana .....	366.83
Ohio .....	260.55
Maryland .....	259.01
Indiana .....	254.90
Iowa .....	135.24
North Carolina .....	76.96
Nebraska .....	60.70
Minnesota .....	63.00
Colorado .....	61.00
Utah .....	45.50
Connecticut .....	32.55
Wisconsin .....	20.40
Washington .....	5.00
General .....	1,155.64
Total .....	\$36,247.58

	Aug.	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	March	April	May	June	Total
Alabama .....	52.30	32.05	206.14	127.33	218.39	63.15	84.18	21.35	363.03	115.39	165.90	\$ 1,452.04
Arkansas .....	13.00	15.44	208.59	132.95	73.50	10.00	32.50	30.55	21.00	41.69	81.67	872.77
California .....	5.15	5.00	413.71	78.56	15.00	10.00	35.00	.....	.....	130.14	203.72	780.23
Connecticut .....	.....	.....	10.00	13.00	12.00	.....	.....	.....	.....	7.00	1.00	51.00
Colorado .....	147.13	165.00	207.45	93.05	131.75	116.77	136.06	152.94	320.26	242.87	123.33	1,836.61
D. of Columbia .....	55.21	88.37	37.57	319.05	42.03	60.40	44.29	72.77	410.05	224.36	246.57	2,526.14
Florida .....	65.86	13.60	39.35	113.76	110.60	60.40	44.29	72.77	155.40	57.68	49.62	779.33
Georgia .....	221.50	2.00	30.77	3.66	113.50	119.10	93.04	199.24	107.88	64.13	148.68	1,103.50
Delaware .....	29.00	6.00	21.50	23.93	33.10	4.25	39.20	18.92	44.28	13.62	16.10	254.90
Indiana .....	.....	5.00	11.75	43.54	10.00	4.70	9.30	1.25	4.00	5.10	40.60	135.24
Iowa .....	57.50	183.21	303.35	72.31	45.34	100.10	63.96	117.50	160.55	216.10	68.05	1,387.97
Kansas .....	57.40	38.50	77.00	7.50	66.75	35.00	32.00	41.78	89.99	47.00	18.50	511.42
Kentucky .....	9.60	23.89	53.36	15.00	22.96	45.23	18.33	27.54	88.32	37.49	25.13	366.83
Louisiana .....	.....	5.00	160.00	.....	11.00	5.00	20.25	5.30	8.00	17.36	27.00	259.01
Maryland .....	.....	.....	.....	72.00	.....	20.82	52.28	10.00	1.00	420.03	227.97	804.10
Massachusetts .....	.....	.....	239.75	.....	70.40	102.37	120.30	157.56	18.60	95.26	125.84	933.08
Michigan .....	3.00	.....	.....	12.00	.....	4.00	8.00	2.00	16.00	2.00	4.00	53.00
Minnesota .....	4.00	.....	1.00	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mississippi .....	47.81	137.36	123.90	128.10	115.22	109.95	61.84	77.01	328.32	96.60	53.29	1,279.40
Missouri .....	14.00	216.57	117.73	119.30	109.58	114.55	378.28	67.91	100.01	148.81	64.76	1,451.40
New Jersey .....	19.88	25.10	143.12	5.84	120.31	139.56	38.40	87.59	317.54	108.63	114.54	1,110.51
New York .....	50	2.50	761.01	7.00	16.48	791.13	24.00	37.38	204.86	10.42	82.40	1,937.68
N. Carolina .....	27.71	4.50	9.60	5.00	.....	.....	.....	.....	30.15	.....	.....	76.96
Nebraska .....	.....	.....	.....	51.25	.....	.....	.....	5.00	.....	2.45	2.00	60.70
Ohio .....	3.53	.....	1.32	.....	25.00	77.25	.....	116.95	14.40	.....	2.10	260.55
Oklahoma .....	.....	.....	184.76	53.25	1.50	18.24	15.00	15.50	73.30	.....	10.45	495.90
Pennsylvania .....	771.09	491.08	2,006.99	631.27	475.05	640.49	512.40	1,109.59	620.93	655.20	587.36	8,501.46
S. Carolina .....	110.63	47.94	32.05	170.99	38.17	87.14	53.08	156.78	182.04	72.60	76.00	927.42
Tennessee .....	40.00	84.90	40.50	5.60	123.18	31.22	58.30	65.57	253.02	78.11	49.26	1,329.66
Texas .....	5.00	17.75	12.05	4.00	34.68	64.62	23.50	14.50	73.92	123.50	214.00	587.52
Utah .....	1.00	4.00	4.15	6.00	2.20	7.20	1.00	3.50	9.45	6.00	1.00	45.50
Virginia .....	43.00	120.25	341.85	93.00	319.27	48.96	8.20	33.90	49.34	123.96	18.30	1,205.53
Wisconsin .....	20.40	.....	20.34	6.00	330.08	4.00	20.10	185.23	40.46	62.94	105.17	1,249.12
W. Virginia .....	289.65	189.21	.....	.....	4.00	2.75	13.00	.....	6.30	.....	6.50	32.55
Canada .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Washington .....	.....	.....	.....	.....	1,083.39	.....	.....	.....	.....	.....	.....	1,155.64
General .....	22.25	40.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total .....	\$2,137.10	\$2,015.62	\$5,820.66	\$2,424.72	\$3,812.93	\$2,972.62	\$2,939.15	\$3,366.91	\$4,356.37	\$3,424.19	\$2,977.31	\$36,247.58

Again our Financial Report does not cover a year's work, but only eleven months. It shows that \$42,854.93 have been raised during these eleven months. No efforts have been made to put on a drive of any kind aside from our usual Easter effort; no distressful cry has been raised on behalf of some suffering and stranded missionary that would bring in any extra funds; just our regular method of collecting funds.

Out of our more than 24,000 churches, less than 500 have lined up as monthly regulars. The major part of this money thus reported came from these monthly regular churches.

Most of the money paid out in notes was paid out on account of missions. We would especially call the attention of our readers to that part of our Financial Report that refers to the collections from the different states and they will notice how Pennsylvania has crawled up, as well as many other states. They will also notice the shameful amount that some of the states have given during the year for the spread of the gospel in all the world.

#### The Mission Herald.

The Mission Herald has done more for Foreign Missions this year than any other living agent. It has gone into thousands of homes and stirred hearts. It has been a bureau of information, an instrument mightily used by the Holy Spirit in making friends for missions. A large amount of the money given by Pennsylvania is due to the fact that many of the pastors have gotten bundles of The Mission Herald and distributed them among their members.

If you ask if this principle has paid, I will point you to the \$8,000 given by Pennsylvania. At the first reading of The Herald many Sunday School Superintendents, B. Y. P. U. Presidents and Missionary Circle Presidents, as well as Pastors themselves have used their influence to have their organization or church become missionary regulars.

No truly regenerated soul can read The Mission Herald and not contribute to Foreign Missions, unless they are poverty stricken.

#### 4 Mission Field—South Africa.

South Africa stands out as one of our greatest fields of missionary activity. There we have more salaried workers than in any other part of the mission field. In addition to these workers there are a number of unpaid local preachers who show great interest in the work. We have fourteen mission stations with eight ordained ministers and over 7,000 Baptists. The native people are so uncertain as to the tenure of land until they have become very transitory, therefore it is hard to keep a line on membership. When there is a flourishing church to-day, there may be an empty church to-morrow. The poor natives are compelled to go from pillow to post for a livelihood. In connection with the fourteen mission stations there are a number of out stations. In many cases one station will take in a radius of two hundred miles and there will be a number of surrounding out stations that are taken care of by the pastor of the main station. If funds would permit, each of these out stations would be made a regular church with a pastor devoting all his time to the church and community. There would be a day and Sunday school at every station.

We have only nine day schools in all South Africa. Our large Industrial school at Middelburg is still making progress under the leadership of Rev. H. A. Payne, who is the only American born colored missionary in this part of Africa at this time. His wife, Mrs. Bessie Payne, has just returned to this country.

There is great need of better understanding between all the workers of South Africa and our Foreign Mission Board. A distant relationship has existed heretofore.

Only one house in South Africa is properly deeded to our Board. That is at Cape Town. The largest number of our church houses are on ground owned by the Government and a deed cannot be secured. Apparently there is a feeling on the part of the brethren of South Africa that the Board should supply the money and equipment for the work without a voice in the direction of it. Our Board is taking a firmer stand. If it is to support the work, it should have some say in its direction and also the missionary activities of those workers who are being supported and equipped.

Our missionary activities are being hampered by restrictions put on missionaries entering this part of the continent. Let us pray that the doors of South Africa may be opened wide to us. The prayer of a righteous man availeth much.

In all Africa, perhaps the greatest educational institution connected with our Board is the one at Middelburg. This institution is supplied with a large number of well trained teachers. Agricultural, industrial, normal and ministerial courses are taught. This valuable school property is on crown land to which not a single document is held. It was simply given by the Chief and we have occupied it since 1897. If matters can be adjusted relative to the ownership and direction of this work, the future of the school is assured.

#### Field Workers.

Mrs. Josephine Straghn is the most outstanding character as a field worker of our Foreign Mission Board. For many years she has labored for the work and her interest and proficiency have so multiplied with these years until at the present time she is the most effective worker of our denomination. There is no other agent of our Foreign Mission Board, with the exception of the Corresponding Secretary, so successful in raising funds for Foreign Missions as our Sister Straghn. She is worthy of some recognition on the part of our Board. Through her efforts, Florida has been put on the map as a Foreign Mission State and many churches in other states have been aroused to do Foreign Mission Work.

Miss E. E. Joshua, who is also on our staff of field workers, has made very few reports during the year. Her failure to do same, may be ill health.

During the coming year we may increase our staff of field workers. Their chief object will be to get the churches lined up as "Missionary Regulars" rather than collect funds.

#### New Workers.

There is a great need for new workers to take the place of those who have come home for a rest to increase their strength for new missionary activities in Africa. Our forces have been weakened by

the home-coming of Dr. W. T. Amiger, Superintendent of Mission, Liberia; Miss D. E. Harris, worker at the Burroughs Industrial Mission, Liberia, and Mrs. H. A. Payne, worker at the Buchanan Normal and Industrial Mission, South Africa. Recent communications from Miss P. A. Bryan tell us she is on her way home.

In December of this year it is our hope to send out at least five workers in company with the Corresponding Secretary. These workers are now being selected. We are glad to report that a majority of them are young people with college degrees. Some of the new workers will be stationed at old mission stations, the remainder will take charge of the work of the training and industrial school in Liberia. It will take quite \$2,000 to put these fresh recruits on the field, but we have faith in God and our Baptist denomination. We feel that God is with us and that the Baptists will rise to the call of the hour. Were it not so expensive we would have brought some of the prospective workers across the continent and would have had them say farewell to the Convention.

#### Open Channels.

The importance of open channels can hardly be overestimated from any point of view.

The people of Europe in ancient days had a great fascination for the things of India and the East. There was a caravan route across the Holy Land down the Euphrates Valley and on to India. Camels were used in crossing this large tract of ground but it was a great line of commerce; most valuable materials were transported to and from the East.

When Mohammedanism arose and the Moslem took charge of Palestine the way was blocked and for years Europe and the East suffered for the want of an open channel for communication.

Our own America was discovered while Columbus was seeking an open channel to the East. Bartolomeu Diaz discovered South Africa while trying to achieve the same purpose. Though very indirect, a waterway was found to the East by way of South Africa but in later years the small neck of land between the Red Sea and Mediterranean Sea was tackled and a channel was opened up connecting the waters of the Indian Ocean with those of the Mediterranean Sea. This Suez Canal has been a blessing to the whole world. It is absolutely essential that it be kept open.

For a number of years the eastern part of America had suffered for the lack of some channel by which we could reach the western coast. With great difficulty, mountains have been tunneled and deserts have been crossed by lines of railroads, still there was felt the need of a better channel. Had our fleet been on the western coast and the enemy attacked our eastern coast twenty years ago it would have taken weeks for our swiftest men-of-war to have gotten to our defense. The same would have been true of the West. Thus our forces were divided. Our government felt the need of a channel so that any part of the country could be easily reached; therefore millions and millions of dollars were spent on the Panama Canal, and a way was opened up to go quickly from the East to the West. Sometimes there is a landslide and this channel becomes blocked, the movements of all ships are held up, commerce is tied up and

we are faced with a great calamity. The importance of keeping the Panama Canal open cannot be overestimated.

We have not yet forgotten the terrible struggle of the Allies to open up the Dardanelles; prominent place was given in the Peace Conference to this important channel so it might be international and kept open for all countries. Thousands of lives were lost trying to open it up when it was closed. Close it and the wheat growing world cannot communicate with the other parts of Europe, bread will greatly increase in price and both man and beast will feel the effect of the closing.

The greatest need of this age is open channels through which our Lord Jesus Christ can reach the unfortunate, the unsaved and the perishing world. The purpose of our Lord for every individual, church, association or convention is that they might be a channel or a means through which He can reach unfortunate humanity with a panacea for all its ills.

Our God, through grace, wishes to make our hearts great waterways through which He may sail ships of love to the rescue of our fellow men. When we, through selfishness, close up our hearts, the way is blocked and souls that might be rescued and succored suffer and perish. Human beings are only stewards in trust with this world's goods to be used as a blessing for unfortunate men. God wants to pass something through our hands to be a blessing to others. When we become selfish, when we decide no, we are going to use this for ourselves, or we are going to use the greater part for ourselves and forget about the others, then we close the channel. Our Saviour's work, helping others through us, is hindered. Moneys come into the church for the building of church houses, the support of the minister, other expenses of the church, for support of education, and of missions. It must come through the channel of human beings and as soon as they through selfishness stop the channel, the work of the Kingdom suffers.

Well may we sing, "Make Me a Channel of Blessings To-day." The very greatest service we can possibly render is to open our hearts to our Saviour through the means he has given us and through our talents we may reach someone else. May we keep the channels open?

Next we come to the church. Many times the members ring true as open channels to the church and through them God fills the church treasury with many dollars that could be used for real work, that is, the spread of the gospel to all the world. The building of church edifices though a side issue, is man's first consideration but the whole Christ to the whole Lord is the paramount issue for God's people. But oh how often the channel is stopped up and God cannot reach the world through His church.

He cannot get to the associations and the conventions through the church. The ministers and the congregations begin to say that charity begins at home, let us help ourselves and many of them pay for their church, supply their pastor with every need in the way of beautiful parsonages, fine automobiles and clothes. They close their ears to the cry of a perishing world. The church as a channel is closed up and our God cannot get an after collection once a month to carry on His Kingdom work. Sometimes the minister with a drawn sword stands in the passage way, sometimes the officers and sometimes the

whole congregation. They fail to see the great field that is white to harvest.

No, to them the purpose is to pay for the church edifice and to keep up the running expenses. Many times there are consecrated hearts in these churches who from their meagre earnings from meagre labors give liberally to missions, but the church will not let this money pass through. With no hesitation they take the missionary money and use it for every other thing but missions. Is not this a blocking of the channels, while human souls perish on the other end?

Associations should also be open channels through which God can move and carry on His Kingdom work. How often in recent times, yes, within the last few weeks have we seen the officers of associations and conventions diverting and misapplying funds that the church had sent up for the spread of the gospel in the world. Yes, we have seen this money taken for the payment of traveling expenses for executives. In many other ways the missionaries are hindered in their work and suffering, they, for whom it was given in support. Such associations have blocked the way; they are not open channels and they seem to little realize the great calamity caused by their attitude.

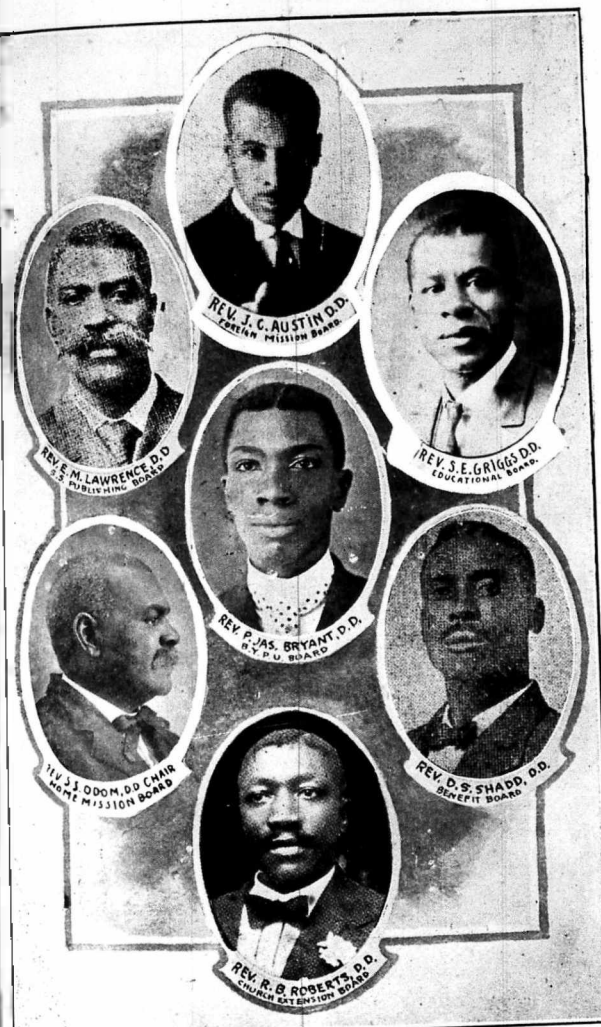
Above all things our National Baptist Convention must be an open channel through which God can do His work. There must be no ungodliness, no spirit of graft, no thirst for honor, no political chicanery that will block that great organization as an open channel through which our Saviour can work. We are praying, we are watching, and we carefully plan that every thread of clothes worth sending that is forwarded to our Foreign Mission Board and the very largest percentage possible of money that is given our Board will pass on for the redemption of lost souls in Dark Africa.

To us that is a sacred trust, our most solemn duty and in the great day of reckoning may we stand with our garments clean not being charged with having blocked one penny that passed through our hands for the redemption of a lost world. May God help us to contend for open channels!

It was a splendid report and full of helpful information. Dr. J. C. Austin, Pa., spoke the closing words commending the monthly regulars and the progressive plan of the Board. Dr. A. M. Johnson, Okla., Chairman Morris Memorial Commission, submitted the report of the commission through the Secretary, Dr. O. C. Maxwell, Missouri, \$128.48 receipts. Expenses \$232.02. A motion to adjourn with benediction by Dr. I. A. Thomas.

#### Evening Session.

Musical selections by the Chorus. Solo, Prof. H. J. Smiley, "The Gospel Railroad." Prof. Wm. Nix sang "I'm Going Through." The following escort for Dr. S. E. Griggs, annual orator, was appointed: Drs. J. W. Bailey, S. N. Vass, H. D. Parker, A. L. Boone, R. B. Roberts, E. B. Topp, S. A. Mosely, C. T. Slamps, B. J. F. Westbrooks, Miss Beattie L. Simon, Directress Industrial Settlement Home, Memphis, Tenn., was introduced and in a striking manner told the story of her struggle in establishing a home for neglected children. Solo, Rev. M. C. Durham, Tennessee. Solo, Prof. H. B. Britt, Kentucky. Announcement by Dr. Isaac. Roll of Vice-Presidents from states called



Chairmen of Boards of the Convention.



by Dr. Townsend to meet at 9 a. m. with the Building Committee. Solo, Mrs. W. Augustus Jones, Pennsylvania, "There Were Ninety and Nine." Encore, "I'll Overcome." Dr. Boone made an appeal for those who had suffered losses and misfortunes. Secretary Hudson made announcements. While the band played "The Star Spangled Banner," Dr. Griggs and his escort entered the building. This was followed by a Chautauqua salute. "My Country 'Tis of Thee" was rendered. The Griffith Quartette sang a beautiful selection. Deau Chas. W. Kelley, Tuskegee Institute, was presented to express the sincere regrets of Dr. R. R. Moton because of inability, brought by circumstances, to be present. Solo, Mrs. J. D. Bushell, New York, "It Was for Me." Dr. E. B. Topp, Mississippi, was presented to introduce the speaker of the evening. In well chosen words Dr. Topp presented the Rev. Dr. S. E. Griggs, Tennessee, to deliver the annual address. Dr. Griggs, with peculiar witticisms and characteristic humor, caught the crowd and prepared them for one of the richest treats that ever was the lot of an assembled host for conventional purposes. "An Interpreter, A Prophet, A Reformer," was the selected subject about which the orator built a masterpiece and in a burst of fiery eloquence portrayed the essential reformation needed and swept the vast assemblage away as Cicero did the populace and lashed them to extraordinary endeavor as did Demosthenes the Athenian host to resistance of Philip's encroachment. It was a triumph. A reformer, a seer and the most analytic mind of the race. He has no peer upon the platform.

Music by the Chorus. "Shine, Shine" and "Just Over" were sung. An offering of \$7.28 for the unfortunate was lifted. Adjournment with benediction by Dr. J. W. Bailey.

#### FOURTH DAY—Morning Session.

At 9:30 a. m. devotional exercises were conducted, singing "Amazing Grace How Sweet the Sound." Prayer was offered by Rev. Raleigh D. D. Mississippi. "Father I Stretch My Hands to Thee" was then sung. Dr. C. T. Slamps of Mississippi offered prayer. "Jesus Keep Me Near the Cross" was sung by the congregation. Dr. A. B. Holden, Mississippi, presiding, called for the minutes and the journal of Wednesday, Thursday and Friday sessions were read by Assistant Secretary J. M. Nabrit. The minutes were read and approved unanimously. Dr. W. P. Offutt, Kentucky, was presented and discussed the theme, "The Uplifted Christ, the Pledge of the Triumph of Right." The speaker was at his best and gave the Convention a splendid message inspiring and reassuring. Announcement of committees, boards and Vice-Presidents from the states were read by Assistant Secretary E. H. McDonald. The lists as announced were approved. Rev. E. L. Twine, Mississippi, presented a series of resolutions touching the drive.

#### Resolutions in the \$100,000.00 Drive.

Whereas, The President of our National Baptist Convention recommends the raising of One Hundred Thousand Dollars (\$100,000.00) for the varied and pressing needs of our Denomination, and

Whereas, In my humble judgment the full weight of every element of the Convention should cooperate with our President in the raising of said money in every legitimate way,



Therefore, Be it Resolved, That to secure the closest cooperation of every association and convention belonging to this Convention, a commission of five members from each state be appointed whose duty it shall be to lay the needs of the Denomination upon the hearts of our people at home.

Resolved further, That the President of this Convention appoint one member of said State Commission and that the other four members be appointed by the President of the State or their Executive Boards.

Be it further Resolved, That each State Commission shall have power to formulate whatever plan in their State will in their judgment help to manipulate this great program.

E. L. TWINE

An amendment making the appointment by the several state presidents having been offered, the resolution was adopted. The Auditor, Prof. E. D. Pierson, submitted his annual report. Comprehensive, exact, systematic, detailed, illuminating and exhaustive was the treatment of the vital matters of the Convention as presented in this report of the Auditor. Report referred.

#### AUDITOR'S ANNUAL REPORT

of the  
various boards and Other Activities  
of the

National Baptist Convention, U. S. A.

Made At Its Session, September 5, 1923, Los Angeles, Calif.

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 operation 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." 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 its 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 its actual performance, it often develops that the auditor, aside from auditing, must actually, 1. Train the bookkeeper; 2. Work out a system by which the records

can properly be 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 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 because of auditing, for we try to keep records 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; business confidence and permanency are strengthened and a healthy business spirit—an essential to business success—is developed and maintained. There is no greater "return" on any investment made than that paid to keep the operation of the business straight. Just as an alarm clock loses its usefulness 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 our denominational financial activities.

#### A Good Sign.

Just as the physician knows his diagnosis is correct, and the prescribed medicine is reaching the spot by the patient's unrest simultaneously with visible evidences showing progress toward permanent recovery, so does the auditor, when he sees only his classification and compensation, but not the facts and accuracy of his statement assailed. An auditor would not be true to the great trust imposed—especially in the light of the fact that he does not operate any of the "boards" of accounts audited, if he failed to make an impartial statement of facts as they actually occur under the X-ray of modern business analysis. This your auditor will insist on doing as long as the Convention's command is "give us facts, figures and fair play."

To the President, Officers, Representatives and Others of the National Baptist Convention of the United States of America:

Dear Fellow Workers: It is with a keen sense of the responsibility attached that I submit for your serious consideration my Third Annual Report, dealing with the "facts and figures" as revealed and interpreted from the records kept in the office of your officers and various "boards" for the year beginning August 1st, 1922, and ending June 30th, 1923.

Offices and Officers Visited, and Books Audited,  
Administrative Department, Office of the President, Dr. L. K. Williams  
D.D., 3101 South Park Street, Chicago, Ill.

## FINANCIAL STATEMENT

August 15, 1923.

## Receipts

From the Field—	
Churches .....	\$ 1,433.43
Associations and Conventions .....	325.00
Donations .....	6.00
General, Conferences, etc. ....	358.22—\$ 2,122.65
Net Excess Expenditures .....	889.70

## Expenditures

Traveling—	
Railroad fares .....	\$752.63
Taxis .....	31.77
Board .....	43.05—\$ 827.45
Chicago Headquarters—	
Printing .....	40.61
Publicity .....	108.25
Telegraph and Telephone .....	59.77
Postage .....	100.56
Clerical salaries .....	674.41
Rents—	
Typewriter .....	\$ 8.50
Office space .....	120.00—\$ 128.50
Substitutes .....	57.50
Interest at the Franklin Bank .....	5.33
Office supplies .....	144.47
Office fixtures—	
53 yards carpet .....	\$140.45
Otherwise .....	129.30—\$ 270.25—\$ 1,539.55
Miscellaneous—	
World Alliance .....	\$ 44.50
National Boards—	
Church Extension, Holmes .....	\$200.00
Church Extension, otherwise .....	100.00
Board of Promotion .....	68.75—\$ 368.75
Federal Council .....	155.00
Morris Memorial Fund .....	10.00
National Bap. Seminary (O.L.H.) .....	17.00
Traveling Bag (Special) .....	50.00—\$ 645.25

Total expenditures .....\$ 3,062.35

President's Office Balance Sheet—August 15th, 1923.  
Assets.

## Current

## Office Supplies—

1 Pen rack .....	\$ .15
1 Letter basket .....	.25
1 Ledger .....	10.25
1 Cash book .....	.69
1 File case .....	2.50
1 Spindle .....	.10
1 Stenographer's lapboard .....	1.50
1 Convention seal .....	8.75
1 Numbering machine .....	6.00
1 Remington typewriter .....	110.00
1 Steel fireproof letter file .....	53.58
1 Railroad folder, guide .....	6.70—\$ 200.53

## Fixed

## Office Fixtures—

1 Typewriter desk .....	\$ 50.16
1 Carpet, 53 yards .....	140.45—\$ 391.14
Net liabilities .....	498.56

\$839.70

## Liabilities.

Accounts payable.....\$839.70

It is significant that of the \$3,062.35 expenditure of the President, \$1,065.50 of which is made up of office fixtures, money paid in aiding "Boards," World Alliance, Federal Council, etc. When the excess liability of \$839.70 is taken from the \$1,065.50, which are obligations belonging directly to the Convention the collections made on the field yield a net income of \$175.30.

Office of Secretary R. B. Hudson, Selma, Ala

## Receipts.

## At St. Louis Convention:

## Designated—

Foreign Mission Board .....	\$729.14
Benefit Board .....	184.01
S. S. Pub. Board .....	172.00
B. Y. P. U. Board .....	77.57
Home Mission Board .....	31.35
Church Extension Board .....	20.43
National Evangelism .....	75.00—\$ 1,289.47
Dr. E. C. Morris' portrait .....	106.18
Sec'y Los Angeles collections .....	134.00—\$ 240.18
Enrollment and otherwise .....	4,974.98—\$ 6,504.83
Excess expenditure .....	16.90

\$6,521.53

## Expenditures.

Printing—	
Badges .....	\$ 416.30
Statistician Rep. ....	234.75
Auditor's Report .....	150.00—\$ 801.05
Salary—	
Officials .....	\$ 912.00
Back salary, Dr. Parrish .....	99.41
Editor Crenshaw .....	100.00
Ushers .....	133.00
Finance Committee .....	215.00
Chorister, Dr. Austin .....	150.00—\$ 1,609.41
General Expense—	
Floral, vacant chair .....	\$ 5.00
Pres. Morris, expense account .....	1,360.60
Local Committee, expense account .....	294.00
Dr. O. L. Hatley, expense account .....	25.00
Portrait of Dr. Morris .....	106.13
Dr. W. G. Parks, expense account .....	172.50
Convention expense through Secretary Hudson's office .....	1,545.55
Treasurer Stokes, expense .....	22.19
Treasurer Stokes, overdrawal .....	35.80
Chas. Stewart, reporter .....	132.00
C. M. Robinson, attorney fees .....	75.00
Montana Mission (Lolo) .....	15.00
Ewing Estate, attorney fees .....	250.00
Taxi, Finance Committee .....	12.25
E. C. Kennedy, unclassified .....	4.00—\$ 4,111.07—\$ 6,522.25

Office of the Treasurer, Dr. A. J. Stokes, D.D., 716 Columbus Avenue,  
Montgomery, Ala.

Receipts.		Expenditures.	
At St. Louis Convention—		Printing .....	\$ 500.00
Designated funds .....	\$1,529.65	Salaries .....	1,519.00
Enrollment and other .....		General expenses .....	4,111.07
wise .....	4,974.98		
Total .....	\$6,504.63	Total .....	\$6,130.07
		Cash balance .....	124.00

Office of the Auditor, E. D. Pierson, 318 Robin Street, Houston, Tex.  
Annual Expense Account, 1922-1923.

## Expenditures.

Office Expense—	
Letterheads and envelopes .....	\$ 10.75
Stationery otherwise .....	5.87
Postage, telegrams, etc. ....	8.93
Stenographic service and typewriter rent .....	27.75—\$ 53.30

## General Auditing Service—

Statement for Douglass Nat'l Bank, Chicago, loan to N. B. C. building at Nashville .....		\$ 15.60
Church Extension—		
Taxis and red caps .....	\$ 3.50	
Board and lodging (two) .....	3.80	
Inventory and investigation (7 hrs.) .....	8.40—\$	15.70
Secretary and Treasurer's accounts .....	16.80	
Adjusting and compiling report for the press together with working out a system governing our financial operations in Los An- geles (72 hours) .....	90.00	
Auditing Church Extension Board (9) .....	14.40—\$	152.50
Traveling Expenses—		
Railroad fare, Chicago-Houston .....	\$ 39.81	
Parlor car, extra .....	1.50	
Taxi, \$1.60; red caps, 85c .....	2.45	
Pillow, 25c; meals, \$4.50 .....	4.75	
Railroad fare and berth, Los Angeles .....	108.00	
Meals .....	12.00	
Taxi, 80c; Los Angeles approximate, \$1.75 .....	2.65—\$	392.66
Unpaid approved 1922 balance .....	267.52	
Grand Total .....		\$ 660.18

Secretary R. B. Hudson's Expense Account, 1922-1923.  
Expenditures.

Office Expense—	
Printing .....	\$338.00
Clerical help .....	223.50
Stenographic service, extra .....	19.21
Office supplies (trunk) .....	17.50
Stationery .....	22.00
Freight charges .....	21.15
Telegrams .....	2.17
Repair .....	3.50—\$ 647.03
Postage and correspondence .....	595.39
Sundries:	
Floral Offerings—	
Dr. Morris, funeral .....	\$35.00
Dr. Morris, Convention .....	10.00—\$ 45.00
Taxi to First National Bank, St. Louis .....	2.00
Oil, 50c; ribbon, 75c .....	1.25
Miscellaneous .....	4.85—\$ 53.10—\$ 1295.52

National Baptist Convention, U. S. A., Administrative Dept., Balance  
Sheet, August 4th, 1923.

## Assets.

## Current:

In Secretary's Office—	
Office furniture .....	\$ 181.00
Stationery .....	14.85—\$ 195.85

## MINUTES

In President's Office—	
Office supplies .....	\$ 200.53
Office furniture .....	190.61—\$ 291.14
Board's Minute Accounts—	
Foreign Missions .....	\$ 597.00
Home Mission .....	675.00
B. Y. P. U. ....	500.00
Educational .....	250.00
Women's Auxiliary .....	600.00
Church extension .....	250.00
Benefit .....	140.00—\$ 2,822.00

Total .....\$ 3,618.00

## Fixed:

Real estate, Publishing Plant site .....	\$50,700.00—\$52,618.00
Excess Liabilities .....	23,756.00

\$76,374.00

## Liabilities.

Secretary—	
Advanced Financial Committee, overdrawn ..	\$ 16.90
Unpaid 1922 salary .....	800.00
Salary, 1922-1923 .....	1,000.00
Office expense .....	700.13—\$ 2,517.03
Auditor—	
Unpaid 1922 account .....	\$ 267.52
Operating expenses, 1923 .....	392.66—\$ 660.18
Notes payable .....	73,200.00

\$76,374.00

## Home Mission Department Home Mission Board, Little Rock, Arkansas.

W. F. Lovelace, D.D., Secretary, Wynne, Arkansas.

## Financial Statement

July 1st, 1923.

Receipts		One couch, purchased	
Conventions .....	\$ 692.85	in full .....	270.00
Associations .....	94.75	Rent .....	47.25
Churches .....	1,401.74	Traveling expenses, M.	60.00
Personal .....	361.55	Stationery .....	20.00
Southern Baptist Con-		Telephone and tele-	20.00
vention .....	4,226.00	grams .....	20.00
Field .....	50,179.01	Postage .....	20.00
Total .....	\$56,954.90	Last payment on type-	10.00
Cash balance, 1922 .....	65.11	writer .....	
Grand Total .....	\$57,020.01	Refund, special collec-	
Expenditures		tion .....	
Clerical help .....	\$ 251.67	Charity, church build-	
Printing .....	145.64	ing .....	
		P. O. box rent .....	1,000.00
		Salary, Sec'y Lovelace.	

## MINUTES

Books .....	21.57	Salary, Missionaries ..	53,957.42
Repair typewriter .....	21.00	Cash balance .....	153.92
		\$57,020.01	

## Balance Sheet, June 30, 1923.

Assets.		Excess Liabilities ..		1,933.54
Cash balance, 7-1-23 ..	\$ 153.92			
Record Books, etc. ....	150.00	Total .....	\$ 2,548.46	
30 Letter Files .....	22.50			
10 Paper Files .....	4.00			
3 Tables .....	7.50			
1 Typewriter, Under-		Liabilities.		
wood .....	40.00			
1 Typewriter, Reming-		Sec'y W. F. Lovelace,		
ton .....	50.00	balance salary .....	\$ 600.00	
1 Couch .....	5.00	Sec'y W. F. Lovelace,		
1 Iron Safe .....	150.00	back salary 1920-22 ..	1,341.18	
1 Travelling Trunk .....	5.00	Office help, bal. due ..	25.00	
1 Ari Square, Lino-		Printing, balance due ..	15.00	
leum .....	9.00	Dr. Jos. A. Booker, bal-		
1 Wide Strip Linoleum ..	7.00	ance 1920 salary .....	542.28	
2 Regular chairs .....	1.50	Rent, balance due .....	25.00	
1 Revolving chair .....	9.50	Total .....	\$ 2,548.46	
Total .....	\$ 614.92			

National Benefit Board, H. W. Holloway, Secretary, Helena, Arkansas.  
Financial Statement, June 30, 1923.

Receipts.		Printing, Reporter Ptg.	
1922 Cash Balance .....	\$ 191.78	Co .....	\$ 388.00
Premiums .....	\$2,075.32	Sick Claims .....	\$ 77.50
Joining Fees .....	372.11	Death Claims .....	190.00
Total .....	2,447.43	Aged Ministers .....	16.87
Special Outside Activi-		Total direct benefit ..	\$ 284.37
ties .....	1,543.53	Donation, Dr. E. C.	
Aged Ministers .....	242.46	Morris .....	10.60
Associations .....	\$110.50	Postage .....	28.62
Conventions .....	15.75	Traveling Expense .....	58.50
Total .....	126.25	Rent, Actually	
Sale of Literature .....	3.00	due .....	\$165.00
Snadries (Exp.) .....	7.76	Rent, Excess .....	81.00
Total .....	\$4,562.21	Total .....	236.00
Expenditures.		P. O. Box Rent .....	3.00
Salary, Sec'y cur-		Refund .....	8.75
rent .....	\$1,650.00	Transportation Dr. Mor-	
Salary, Sec'y ex-		ris Funeral .....	12.00
cess .....	8.59	Secretary's Badge .....	2.20
		Auditor's Service & Exp.	27.59

## MINUTES

Salary, Sec'y back	1,055.00	Sundries	313
Total	\$2,713.59	Total	313
Office Help	97.00	Cash Balance	302.25
Commission	99.23	Total	615.25

## National Benefit Board, Balance Sheet

June 30, 1923.

Resources.	Liabilities.
Cash Balance	Old claims reduced by adj.
Office fixtures & supplies	New claims not yet due.
Total	Total
Excess Liabilities	
Total	

Financial Statement, National Board of Promotion, L. G. Jordan, D.O.  
Secretary, 409 Gay Street, Nashville, August 1, 1923.

## Receipts.

Notes Payable:	
J. D. Crenshaw	\$ 27.50
L. G. Jordan	244.92
B. Y. P. U.	63.00
Bank	500.00—\$ 824.92
Churches	\$ 74.16
Personals	17.50
Conventions	17.06
Sunday Schools	1.00
Miscellaneous:	
Refund Deposit	\$10.00
Morris Memorial	1.00
Buttons	21.25—\$ 32.25—\$ 141.97
Grand Total	\$ 960.01

## Expenditures.

Miscellaneous:	
Soap and Hammer	\$ .20
Janitor	2.00
Curtains	1.10
Rent, Typewriter	5.00
Latch	.75
Interest on bank note	10.00
Lock	2.00—\$ 21.05
Office Supplies:	
Typewriter	\$50.00
Rubber Stamp	3.90
Sectional Files	15.00
1 Table	5.50

## MINUTES

Pens, Wells, etc.	.80
Sponge, .05; Card, .20	.25—\$ 75.45
Transportation	84.42
Postage	84.74
Clerical Work	203.63
Advertisement	43.28
Printing	90.22—\$ 602.77
Notes Payable:	
B. Y. P. U.	\$ 40.00
J. D. Crenshaw	27.00
L. G. Jordan	244.92—\$ 311.92—\$ 914.69

Cash Balance \$ 52.20

## Balance Sheet Board of Promotion, June 30, 1923.

Assets.	Liabilities.
1 Night latch	.75
Total	\$ 209.40
Office Supplies:	Net Liabilities
Cash Balance	948.10
1 Typewriter	Total
(Underwood)	\$1,157.50
Typewriter Table	5.50
1 Swivel Chair	15.00
2 Circle Stool Chairs	6.00
2 Drawer Sec. File	8.75
2 Everyday letter file	2.25
1 Day book	1.30
1 Double Inkwell	2.50
1 Rubber stamp	3.90
1 Waste Basket	.50
1 Ledger	5.75
	Total
	\$ 657.50
	Note Payable
	\$ 500.00
	Total
	\$1,157.50

Church Extension Board, W. M. S. McCutcheon, Secretary, 901 E. Eleventh, Chattanooga, Tenn.

The "Records" of this Board seem to be as elusive as the proverbial flea. Although there has been much correspondence, telegrams, and the like, as well as many promised engagements made to ferret out the actual conditions of this Board, the Auditor has not yet been able to see a single record belonging thereto; notwithstanding he made a special trip to Memphis for this purpose.

However, while in Memphis Rev. Thomas, a member of the Board and others, made it possible for me to get in the office where I took an inventory of everything left in the office, as follows:

Church Extension Board, W. M. S. McCutcheon, Secretary.  
Financial Statement.

## Receipts:

Field—	
Churches	\$ 442.21
Women Mission Societies	3.60
Sunday Schools	4.50
Conferences	7.90

## MINUTES

Chicago Trip .....	25.35	
Rally .....	25.40	
Conventions .....	60.31	
Personals .....	156.68	
<b>Sales—</b>		
Journals .....	\$2.75	
Charts .....	4.60—\$	7.35
Miscellaneous .....		9.38—\$ 742.35
<b>Loans—</b>		
R. B. Roberts .....	\$ 15.00	
Pews .....	260.00	
W. M. S. McCutcheon .....	10.83—\$	285.83
<b>Rent</b> .....		10.50
National Baptist Convention—		
Dr. L. K. Williams .....	\$130.00	
R. B. Roberts .....	10.00—\$	140.00
<b>Boards—</b>		
Home Missions .....	\$ 32.00	
Districts and State Alliances .....	24.13—\$	56.13
Advanced by Sec'y McCutcheon .....		41.19
<b>Grand Total</b> .....		\$ 1,276.35
<b>Expenditures:</b>		
<b>Traveling Expenses—</b>		
Railroad fare .....	\$ 70.48	
Taxi and Red Caps .....	27.85	
Hauling .....	17.14—\$	115.47
<b>Office Operation—</b>		
Newspapers .....	\$ 1.90	
Kerosene .....	11.17	
Postage .....	3.84	
Telegrams, Telephones .....	4.25	
General office expense .....	13.68	
General .....	3.70	
Clerical Help .....	55.43	
Salary, Secretary .....	558.42	
<b>Rent—</b>		
Church .....	\$ 5.00	
Office space .....	66.00—\$	71.00
Repair .....	.17	
Ice .....	.84	
Printing .....	12.25—\$	739.75
Furniture and Fixtures, Briggs .....	\$	21.00
Overdrawal at Fraternal Bank .....		6.89
Notes Payable .....		2.00
Robert on money advanced .....		20.83—\$ 1,276.35
<b>Balance Sheet July 29, 1923.</b>		
<b>Assets.</b>		
Office furniture, fixtures .....	\$ 246.70	
Net Liabilities .....	8,595.24	
<b>Total</b> .....	\$8,841.94	
<b>Liabilities.</b>		
Secretary Loan .....	\$ 42.15	
Secretary Salary, Feb. 1, 1923 .....	1,329.45	
Office clerical help .....	289.55	
Account Payable .....	7,381.83	
<b>Total</b> .....	\$8,841.94	

## MINUTES

The above record, available only September 1, 1923, was and is merely a written statement of affairs, with not a single receipt or voucher available to substantiate written data given to be audited.

FOREIGN MISSION DEPARTMENT  
FOREIGN MISSION BOARD OF THE  
NATIONAL BAPTIST CONVENTION, U. S. A.

J. E. East, Corresponding Secretary,  
701 S. 19th St., Philadelphia, Penn.

## FINANCIAL STATEMENT

June 30, 1923

## Receipts:

Operation:		
Rent .....	\$ 400.00	
Job Printing, Com'l .....	1,652.76	
The Herald:		
Sales per copy .....	\$475.35	
Subscription .....	390.51—\$	865.86
<b>Literature:</b>		
Books .....	\$155.56	
Maps .....	20.00—\$	175.56—\$ 3,354.18
<b>Contributions:</b>		
General .....	\$36,247.58	
Designated .....	3,252.27—	\$39,499.85—\$42,854.03
Cash Balance, 1922 .....		699.73
<b>Grand Total</b> .....		\$43,553.76

## Expenditures:

Notes Payable .....	\$ 2,730.00	
Accounts Payable .....	5,762.25	
<b>Missions—</b>		
<b>Foreign Field:</b>		
Salaries .....	\$10,579.29	
African Students .....	313.53	
Mission Work .....	1655.93	
Transportation .....	778.28	
Miss D. E. Harris .....	550.00—\$13,812.13	
<b>Home Field:</b>		
Salary, Secretary .....	\$ 2,750.00	
Salary, Other Workers .....	1,454.46—\$	4,204.46
Salaries for office and printing .....		7,353.32
Travelling expenses .....		2,551.19
Commission .....		9.55
Postage .....		634.27
Part payment on \$500 borrowed from African		
Farm Fund .....		312.00
Insurance .....		150.48

Interest .....	193.62
Telephone, Telegraph and Cable .....	54.01
Building repairs .....	77.55
Express, freight and drayage .....	169.50
Taxes .....	123.37
Printing plant equipment .....	799.27
Furniture and fixtures .....	436.11
Gas and electricity .....	305.79
Returned checks and protest fees .....	537.85
Petty cash .....	532.65
Sundries .....	1,637.54
L. G. Jordan .....	460.00—\$43,151.91
Cash balance .....	401.80
Grand Total .....	\$43,553.76

## BALANCE SHEET

## FOREIGN MISSION BOARD

June 30, 1923

## Assets:

Current—	
Cash Balance June 30, 1922 .....	\$ 401.80
Notes Receivable .....	1,568.09
Accounts Receivable .....	1,180.04
Merchandise Supplies .....	1,082.15
Inventory of Books .....	350.00
African Farm Fund .....	4,000.00—\$ 8,170.28
Fixed—	
Land and Building in U. S. ....	\$15,000.00
Land and Building in Africa ....	39,547.70—\$54,547.70
Printing Plant and Equipment ..	9,771.50
Office Furniture and Fixtures ..	1,336.11—\$11,107.61—\$74,227.39

## Liabilities:

Current—	
Machinery .....	\$1,695.00
Individuals .....	2,067.41—\$3,762.41
Accounts Payable—	
Unpaid Salaries .....	\$4,831.61
Otherwise .....	650.86—\$5,482.47
Mortgage Payable .....	\$2,100.00—\$11,344.88
Net Assets .....	62,882.51—\$74,227.39

## EDUCATIONAL DEPARTMENT

## EDUCATIONAL BOARD

Dr. Sutton E. Griggs, D.D., Secretary,  
608 N. Mirick Ave., Denison, Texas

This Board has been inactive throughout the year. In answer to the many queries, the following letter, although of a partial personal nature, can best explain matters, and it is accordingly produced in its entirety here:

"Denison, Texas, Aug. 14, 1923.

"Prof. E. D. Pierson,

"318 Robin Street,

"Houston, Texas.

"Dear Professor Pierson:

"Your favor of July 23rd is before me with regard to the Educational Board. I beg to say that no funds whatever have come to me. I have kept in touch with its affairs, and have made several trips in its interest, but have received nothing for my services, and have no bill to present; I have simply served as acting secretary during this year, taking care of such responsibilities as arose. I suppose that this statement that I have merely acted as secretary is a sufficient answer to other of your questions.

"The headquarters have remained exactly as left by my predecessor, Rev. S. N. Vass. With regard to the estate to which you refer, Rev. S. N. Vass is in a position to give you full information as my father, before he died, took up the matter with him, and told him what disposition he would make of the property. I wish to say that the property in question is being administered as he directed. Out of the funds accruing a scholarship has been established in Bishop College, and will be in operation throughout the coming school year and thereafter. Should the National Baptist Convention establish a department for women in connection with the proposed National Theological Seminary, funds derived from this property can be used under the terms of the bequest to help educate Christian women in that department. I am simply giving you this for your personal information.

"The matter was fully discussed between Dr. Vass and my father. They did not agree, as I understood, but my father's action was positive and final in the matter, and I have no disposition to depart from his judgment and his wishes.

"Yours sincerely,

"SUTTON E. GRIGGS."

Items, as expressed in the following inventory, represent the furnishings, etc., of the Educational Board as fitted up in Chicago by Dr. S. N. Vass:

1 File Case (lock and index) .....	\$ 22.95
1 Office Carpet .....	69.55
1 Oak Chestner .....	5.90
1 Flat Top Secretary Desk .....	56.40
1 Flat Top Typewriter Desk .....	29.65
2 Revolving Chairs, \$19.00 and \$12.75 .....	31.75
1 Side-arm Oak Chair .....	18.00
1 Chair, Special .....	6.00
Metal Waste Basket, \$1.50; 2 Desk Pads .....	3.50
Letter Tray .....	1.48
1 Traveling Trunk .....	50.00

Total .....\$293.13



## THE NATIONAL TRAINING SCHOOL FOR WOMEN AND GIRLS

Incorporated

Miss Nannie H. Burroughs, A.M., President

Lincoln Heights, Washington, D. C.

## FINANCIAL STATEMENT.

June 30, 1923

## Receipts:

## Operative—

Board and Tuition	\$19,697.69
Laundry	19,499.24
Community Shop (store)	6,774.27
Printing	2.60
Beauty Culture	2.50
Home Craft	6.40
Sale of Paper (Worker)	21.99
Subscriptions	15.00—\$46,019.69
Accounts Payable	5,976.69
Donations—	
States	\$7,007.76
Special Gifts	1,433.82
Personal (purely)	6.05—\$ 8,447.63
Building Fund	1,623.58
Students' Deposit Fees	3,674.04
Miscellaneous	335.11—\$66,076.74
Cash Balance July 28, 1922	7,553.76

Total Cash \$73,630.50

## Expenditures:

## Operative—

Boarding Hall—	
Salaries	\$ 1,243.89
Supplies	3,537.12
Miscellaneous	34.05—\$ 4,815.06
Community Shop (Store)—	
Salary	\$ 489.84
Supplies	5,606.91
Heat and Light	207.57
Furniture and Fixtures	132.00
Upkeep Supplies	30.50
Miscellaneous	15.13—\$ 6,481.95
Laundry (Sunlight)—	
Salary:	
Operative	\$19,156.82
Upkeep	185.04—\$19,341.86
Supplies:	
Operative	\$ 2,210.45
Upkeep	466.54—\$ 2,676.99—\$22,018.85
Notes Payable:	
Principal	\$380.08
Interest	25.78—\$ 906.86



Corresponding Secretaries of the National Baptist Convention.

## MINUTES

198

Printing .....	38.55	
Advertisement .....	499.60	
Equipments .....	975.53	
Accounts Payable .....	1,793.83	
Heat, Light and Power .....	1,850.54	
Telephone .....	23.40	
Miscellaneous:		
Operative .....	\$265.89	
Upkeep .....	41.12—\$	307.01—\$ 6,192.32
Administrative—		
Salaries:		
Operative .....	\$ 8,267.01	
Upkeep .....	1,215.03—\$	9,482.04
Notes Payable:		
Principal .....	\$ 3,489.77	
Interest .....	323.09—\$	3,812.86
Taxes .....	93.90	
Accounts Payable .....	2,210.18	
Repairs .....	103.22	
Travelling Expense .....	1,130.24	
Printing .....	869.40	
Fixtures and Furnishings .....	1,194.97	
Insurance .....	584.00	
General Supplies .....	1,656.86	
Telephone .....	190.01	
Heat and Light .....	1,020.52	
Drayage .....	43.50	
Advertisement .....	70.99	
The "Worker" .....	22.17	
Deposits (Accommodation) .....	5,433.62	
Subscriptions .....	24.00	
Miscellaneous .....	200.81—\$67,662.06	
Cash Balance .....		\$ 5,968.44

**BALANCE SHEET**  
**THE NATIONAL TRAINING SCHOOL FOR WOMEN AND GIRLS,**  
 Incorporated  
 June 30, 1923  
 Assets.

Current—	
Cash Balance June 30, 1923 .....	\$ 5,968.44
Accounts Receivable:	
Woman's Convention .....	\$ 6,168.46
Postoffice Department .....	2.85
Willey Company, The .....	190.61
Wilmar Mfg. Company .....	15.00
Wilcox Hane Company .....	150.50
Leonhardt, F. W. ....	60.30
Kann Sons Company, S. ....	17.51
Heath Company, D. C. ....	1.81
Drop and Sons, E. F. ....	28.30
Carroll Electric Company .....	51.10

Sig.—7.

## MINUTES

Bowser Company, S. F. ....	355.50	
American Baptist Pub. Co. ....	14.80—\$	7,056.64
Liberty Bonds .....		290.00
Miscellaneous:		
3 Dozen Net Bags .....	\$ 23.25	
3 Laundry Baskets .....	17.00	
1 Box Toilet Paper .....	5.00	
2 Bottles Laundry Ink .....	9.00	
2 Pounds Bluing .....	19.50	
4 Gallons Paint .....	16.50	
½ Barrel Soap .....	15.75	
1 Barrel Washing Soda .....	8.40—\$	115.40—\$13,430.44
Fixed—		
Building and Improvements .....	\$84,157.54	
Furnishings and Fixtures .....	9,862.59	
Library .....	2,583.85	
Live Stock and Vehicles .....	1,276.86	
Musical Instruments .....	1,561.42	
Office Furniture .....	1,899.46	
Printing .....	692.78	
1 Extractor .....	1,000.00	
2 Pressers .....	1,100.00	
Marking Machine .....	335.00	
1 Dry House .....	375.00	
Laundry and School Equipment .....	5,112.82—\$104,957.32	
Total Assets .....		\$123,387.80

## Liabilities.

Current—	
Accounts Payable:	
Salary—	
Miss N. H.	
Burroughs .....	\$10,378.24
Mrs. E. E. Whitfield .....	47.34—\$10,425.58
Otherwise .....	11,047.73
Building Fund .....	5,968.44
W. S. S. .....	5.00
Cash Overdrawn, B. F. ....	1,585.32—\$29,032.07
Fixed—	
Mortgage .....	6,000.00—\$ 35,032.85
Net Assets .....	88,365.73

Grand Total .....\$123,387.80

Woman's Convention Auxiliary to the National Baptist Convention,  
Miss Nannie H. Burroughs, Corresponding Secretary, Lincoln  
Heights, Washington, D. C., Financial Statement  
June 30, 1923

## Receipts,

States—	
Designated:	
Foreign Mission .....	\$146.40
Home Mission .....	19.00
Annual Membership .....	4.00

## MINUTES

Expense—Foreign	
Students .....	86.00
National Training	
School .....	106.00
Miss Harris .....	75.27
Herald .....	.50
Mrs. Hayford .....	1.50
Scholarship .....	10,000—\$ 443.67
Underwriters .....	102.00
General Fund:	
States .....	\$679.30
Misses G. and F. ..	80.00
Otherwise .....	874.50—\$ 1,633.80
Salary .....	44.40
Representation Fee .....	186.00
Supplies .....	219.68—\$ 2,634.55
Cash Balance, July 27, 1922:	
Hayford Fund .....	336.11
General Fund .....	802.47—\$ 1,138.58—\$ 3,733.13

## Expenditures.

Salary .....	\$ 313.75
Supplies:	
Refund .....	\$ 20.75
Postage .....	76.50
Badges .....	109.10
Books .....	118.59—\$ 324.94
Foreign Mission:	
Insurance (Foreign Students) ..	\$ 32.90
Donation .....	10.00
Photographs, Foreign Students ..	3.00—\$ 45.90
National Training School .....	2,000.00
Traveling Expenses .....	104.49
Drayage and Express .....	1.50
Printing .....	35.00—\$ 2,826.62
Net Cash Balance .....	947.51
Total .....	\$ 3,733.13

## Balance Sheet

## Assets.

Current—	
Cash, Hayford .....	\$337.61
Cash, General .....	609.90—\$ 947.51
Office Furniture .....	96.16
Supplies and Cuts .....	1,000.00—\$ 2,043.67
Net Liabilities .....	9,977.54
Total .....	\$ 12,021.21

## Liabilities.

Current—	
Accounts Payable:	
National Training School .....	\$5,959.76
Otherwise .....	102.78—\$ 6,062.54

## MINUTES

Miss N. H. Burroughs .....	5,743.96
Mrs. E. E. Whitfield .....	210.20
Tinsley Mayer .....	4.51—\$ 12,021.21

Publication Department, The Sunday School Publishing Board, National  
Baptist Convention, U. S. A., A. M. Townsend, Secretary,  
412-420 Fourth Ave. N., Nashville, Tenn.  
Financial Statement June 30, 1923

## Receipts,

Quarterlies .....	\$119,969.78
Printing:	
Commercial .....	\$1,539.48
S. S. Pub. Bd. ....	6,996.94—\$ 8,536.42
Advertisement .....	2,700
Nat'l Bapt. Voice .....	1,185.03—\$ 12,421.45
Books .....	18,101.78
Counter sales .....	725.65
Accounts receivable .....	14,758.02
Sundry merchandise .....	5,693.54
Notes receivable .....	5,000.00
Bible Conferences .....	1,117.72—\$ 46,396.71—\$117,787.94
Building Fund .....	11,147.27
Loans, current .....	2,183.68
Cash balance, Aug. 1, 1922 .....	8,632.32
<b>Total .....</b>	<b>\$199,761.21</b>

## Expenditures

Accounts payable .....	\$ 62,192.71
Notes Payable—	
Machinery .....	\$ 4,340
Bldg. Fund loans .....	24,000.00—\$ 28,340.00
General expense .....	6,631.78
Traveling expense .....	3,428.81
Salaries—	
Mechanical Dept. ....	\$26,103.37
Administrative—	
Officers .....	\$6,453.75
Clerical .....	10,030.57
Mail .....	3,118.73
Book .....	4,043.24—\$23,646.29
Editorial .....	6,975.00
Field .....	1,671.00
Voice—	
Editorial .....	\$1,650.00
Managerial .....	2,158.92—\$ 3,808.92—\$ 62,204.58
General postage .....	\$ 1,250.99
Mailing postage .....	4,674.90—\$ 5,925.89
Commission .....	1,127.08
Rent .....	1,145.00
Interest .....	\$ 342.11

## MINUTES

Refund and returned checks .....	1,054.18
Transfer .....	\$10,332.71
Miscellaneous .....	154.37—\$10,487.08
Missions .....	12.60
Machinery .....	145.00
Books .....	4,989.65
House printing, S. S. Pub. Bd. ....	6,996.94
National Baptist Voice—	
Mailing postage .....	\$ 150.00
General expense .....	979.46—\$ 1,129.45
Loans made to employees .....	2,618.56—\$138,773.22
Balance Nashville House, June 30, 1923 .....	\$ 10,977.99
Balance St. Louis House, June 30, 1923 .....	522.94
<b>Total .....</b>	<b>\$ 11,500.93</b>

Sunday School Publishing Board, National Baptist Convention, U. S. A.,  
Balance Sheet, June 30, 1923

## Assets.

Current:	
Cash—	
In Nashville office, current .....	\$10,977.99
In St. Louis office, 1922 bal. ....	522.94—\$ 11,500.93
Notes receivable .....	1,056.95
Accounts Receivable—	
Literature, books, sundry	
Mise. ....	\$ 8,456.22
Printing .....	870.92
Building Fund .....	34,500.00—\$ 43,827.14
Postage—	
On hand .....	\$ 29.18
In post office .....	95.39—\$ 124.57

## Inventories

Stock—	
Paper .....	\$1,993.60
Envelopes .....	57.00—\$ 2,050.60
Books .....	11,828.00
Periodicals .....	2,467.77
Merchandise .....	4,017.05
Supplies .....	1,477.60—\$ 21,841.02—\$ 78,849.61
Fixed:	
Furniture and fixtures .....	6,290.30
Machinery .....	54,491.50
Printing supplies .....	5,548.00
Delivery equipment .....	2,250.00—\$ 68,579.80
Deferred Charges—	
Insurance .....	319.95
Other Assets—	
Nat'l Bapt. Convention (Suspense) .....	\$ 4,567.04
Suspense accounts .....	824.65

## MINUTES

Returned checks (unpaid) .....	517.19
National Baptist Voice (Suspense) .....	17,660.25—\$ 23,569.13
Grand Total Assets .....	\$170,818.49

## Liabilities

## Current:

Notes payable .....	\$10,275.00
Accounts payable .....	6,739.50
Interest (accrued) .....	1,163.50
Credit checks .....	5.17—\$ 18,183.17
Net assets .....	\$152,635.32—\$170,818.49

Building Fund, Sunday School Publishing Board, National Baptist Convention, July 1, 1923

## Receipts

Contributions—	
Churches .....	\$ 3,355.03
Personal .....	1,621.85
Sunday Schools .....	580.00
S. S. Convention .....	498.99
Associations .....	321.75
B. Y. P. U. Convention .....	165.75
W. M. S. Convention .....	123.50
State Educational Convention .....	219.41
Miscellaneous .....	2,645.11—\$ 8,531.44
Sales .....	\$ 748.17
Notes Payable—	
S. S. Pub. Nat'l Convention .....	\$24,000.00
Nat'l B. Con. Chd. Bk. ....	19,200.00
P. B. & T. C. & I. B. ....	30,000.00—\$73,200.00
Rent .....	52.50
Net Current Receipts .....	\$83,532.71
Cash Balance, August 1, 1922 .....	5,116.37
	\$88,649.08

## Expenditures

Notes Payable—	
S. S. P. Bd. Con. ....	\$5,000.00
C. H. property .....	9,000.00
C. H. property .....	8,500.00—\$22,500.00
Interest .....	329.29
Pay Roll—Razing C. H. property .....	5,610.44
Pay Roll—Excavating C. H. property .....	1,064.76
Bond W. C. ....	\$12.00
Insurance .....	130.36
Plans and specifications .....	300.00
Hardware .....	95.76
Corner construction .....	100.00
Miscellaneous material, etc. ....	74.40

## MINUTES

Returned check .....	100.00
First payment building contract .....	50,000.00
	\$80,780.78
Cash Balance, July 1, 1922 .....	7,868.30
	\$88,649.08

National Baptist Voice, Rev. E. M. Lawrence, Manager, 412-420 Fourth Avenue, Nashville, Tenn., Financial Statement, June 30, 1923

## Receipts

Subscriptions—	
Regular .....	\$ 803.96
S. S. Pub. Bd. Spec. ....	1,468.05—\$ 2,272.01
Paid articles .....	234.98
Advertisement—	
S. S. Pub. Bd. ....	\$2,028.00
Otherwise .....	143.95—\$ 2,171.95
Unclassified .....	4.00—\$ 4,682.94
Excess Liability .....	5,464.79
	\$ 10,147.73

## Expenditures

Salaries—	
Editorial .....	\$ 1,650.00
Managerial .....	1,337.50
Office help .....	821.42—\$ 3,808.92
Postage—	
Mailing .....	\$ 150.00
Otherwise .....	136.97—\$ 286.97
Printing Voice, the year .....	4,893.16
Sundries—	
Auditing .....	\$ 17.40
Journal .....	2.40
Telegram .....	.35
Addressograph .....	871.11
Waste basket .....	1.25
Photos (cuts) .....	14.00
Rubber bands .....	.25
Typewriter ribbon .....	.50
Returned check .....	1.40
Old account .....	9.14
Traveling expense .....	233.68
Incidentals .....	2.20—\$ 1,153.68—\$ 10,147.73

Balance Sheet, National Baptist Voice, June 30, 1923

## Assets

## Current:

Accounts Receivable—	
Subscriptions (Accrued) ..	\$ 18.75
Benefit Bd. Advt. ....	676.00

Home Mission Bd.	
Advt. ....	150.00
B. Y. P. U. Bd. Advt. ....	222.96
Foreign Mission Bd.	
Advt. ....	125.00
N. Tr. School Bd.	
Advt. ....	39.00
Edu. Bd. Advt. ....	39.00
Church Ext. Board	
Advt. ....	39.00—\$ 1,290.96
Nat'l Bapt. Con. (Suspense),	
Advt. ....	350.00
Advertisement otherwise ..	43.41—\$ 1,703.12
<b>Fixed:</b>	
Furniture and fixtures .....	\$ 1,043.00
Office supplies .....	45.60—\$ 1,088.60—\$ 2,791.73
Excess Liabilities .....	14,808.53
	<b>\$17,660.25</b>
<b>Liabilities</b>	
Accounts Payable—	
S. S. Pub. Board, Current .....	\$ 5,464.71
S. S. Pub. Board, Old Account .....	12,195.48
	<b>\$ 17,660.25</b>
<b>National B. Y. P. U. Publishing Board, E. W. D. Isaac, Secretary,</b>	
<b>409 Gay Street, Nashville, Tenn., Financial Statement, June 30, 1923</b>	
<b>Receipts</b>	
<b>Operative:</b>	
Literature .....	\$15,970.93
Advertisement .....	77.83
Banners .....	98.55
Caps .....	504.32
Rents .....	290.00—\$ 16,939.63
<b>Merchandise—</b>	
Books .....	\$ 7,704.52
Badges .....	238.90
Buttons .....	79.28
Miscellaneous .....	674.62
Subscription .....	1.00
Cuts and plates .....	25.80
Co-operative Missionary work ..	8,652.52—\$ 17,376.64
<b>Donations—</b>	
Individuals .....	\$ 386.71
Conventions .....	1,046.49
Associations .....	392.11
Rally .....	41.50
Bible Conference .....	1,194.07
Churches, Unions .....	2,444.61—\$ 5,505.49
<b>Notes Payable—</b>	
Banks .....	\$ 3,377.61
Otherwise .....	378.00—\$ 3,755.61

Designated funds, H. M. ....	5.20
Notes receivable .....	58.00—\$ 43,640.57
Cash Balance, July 31, 1922 .....	1,759.97
<b>Total .....</b>	<b>\$ 45,400.54</b>

## Expenditures

## Salaries:

## Officers—

Dr. E. W. D. Isaac .....	\$ 3,063.67
Rev. Wm. L. Craft .....	1,107.15—\$ 4,170.82
Employees .....	6,780.82—\$ 10,951.45
Traveling expenses .....	1,514.52
Merchandise .....	3,337.76
Printing .....	5,344.28
Postage .....	990.57
Freight and drayage .....	252.41
Home Mission .....	2,798.59
Advertisement .....	141.20
Office furniture .....	216.15
Accounts payable .....	58.75
Notes payable .....	4,679.75
Telephone and telegrams .....	233.09
Insurance and interest .....	179.24
Office supplies .....	440.95
Print paper .....	2,448.24
Rent .....	65.00
Cuts and Plates .....	115.16
Light .....	77.46
Power .....	31.06
Repairs .....	414.94
Subscriptions .....	48.00
Delivery equipment .....	65.35
Refund .....	21.20
Fuel .....	199.35
Loans .....	31.95
Feed .....	137.15
Co-operative Missionary work .....	8,652.52

<b>Total .....</b>	<b>\$ 43,486.09</b>
<b>Cash Balance .....</b>	<b>1,914.45</b>

Balance Sheet, National B. Y. P. U. Board, June 30, 1923

## Assets

## Current:

Cash Balance, June 30, 1923 .....	\$ 1,914.45
Accounts Receivable .....	\$ 2,541.95

## Inventory

## Stock—

Paper and envelopes .....	\$ 865.85
Books .....	5,870.75
Periodicals .....	6,800.00

## MINUTES

Merchandise .....	2,145.70	
Cans .....	517.90	
Cups and plates .....	1,553.00	\$ 19,294.95
Fixed:		
Office Supplies—		
Unclassified .....	285.00	
Sec'y office furniture .....	639.75	
Asst. Sec'y office furniture .....	231.00	
Field office furniture .....	174.50	
Mailing department .....	443.00	
Bookkeeping furniture .....	665.00	
Stenographer furniture .....	379.50	\$ 2,817.75
Delivery equipment .....	340.00	
Furnace (heating) .....	550.00	
Land and building .....	7,653.70	\$ 18,543.70—\$ 42,570.85

## Liabilities

Accounts payable .....	\$ 6,595.37	
Notes payable (insurance) .....	105.00	
Mortgage payable .....	730.30	\$ 7,430.67
Net Assets .....		\$ 35,140.18
		\$ 42,570.85

## Summary of Assets, Liabilities and Cash Balance

	Cash Balance	Assets	Liabilities
Administrative .....	\$ 13.10	\$ 53,618.99	\$ 77,215.11
Home Mission Board .....	153.92	614.32	2,548.46
Benefit Board .....	562.21	880.46	1,466.00
Promotion Board .....	52.20	209.40	1,157.50
Educational Board .....		293.18	
Church Extension Board .....		246.70	8,841.94
Foreign Mission Board .....	401.80	74,227.29	11,344.55
National Training School .....	5,968.44	123,387.80	35,032.07
Women's Convention .....	947.51	2,043.67	12,421.21
Sunday School Publishing Board .....	11,500.93	220,818.49	18,153.17
Building Fund .....	7,868.30		
National Baptist Voice .....		2,791.72	17,660.25
H. Y. P. U. Board .....	1,914.45	42,570.30	7,430.67
Totals .....	\$19,382.86	\$521,702.92	\$182,981.25
			\$521,702.92
			192,901.26
Net Assets .....			\$328,801.66

Dr. C. H. Parrish submitted the report of the Joint Seminary Commission.

## REPORT OF THE JOINT COMMISSION ON THE NEGRO THEOLOGICAL SEMINARY

Since we made our last report, two members of the Joint-Commission, who were members of the National Baptist Convention, have passed to their reward. Rev. E. C. Morris, D.D., of Helena, Ark., was President of the National Baptist Convention, U. S. A. After a lingering illness Dr. Morris died on September 5, 1922. He was a brother, well-beloved and trusted, and altogether worthy of the high honor bestowed on him. He was President of the National Baptist Convention for 23 years. His loss is deeply deplored, and his memory will be affectionately cherished among his fellow servants.

At the meeting of the National Baptist Convention, which was held in St. Louis, in December 1922, Rev. W. G. Parks, D.D., of Philadelphia, and long time Vice-President of the National Baptist Convention, was chosen to succeed Dr. Morris on the Commission. He had scarcely reached his home, in Philadelphia, when, in a moment, and without premonition, he was stricken and died within a few hours. He would have been a most helpful member of the Commission, for he was most highly esteemed among the whole brotherhood.

There have been two other changes recently made in the personnel of the Commission. Rev. P. James Bryant, of Atlanta, Ga., was chosen to take the place made vacant by the death of Dr. Parks, meantime Dr. J. W. Bailey, because of his change of work, resigned his place on the Commission, and was succeeded by Dr. S. N. Vass, of Nashville, Tenn. And Dr. Joseph A. Booker, who was Corresponding Secretary of Home Missions for Arkansas, was a member of the Commission, until he resigned that office. He was succeeded by Rev. W. F. Lovelace, D.D., of Wynne, Ark., both as Corresponding Secretary of Home Missions, and as a member of our Commission. These men have all given earnest and faithful support to the work of this Commission.

## A Year of Adjustments

There were sufficient reasons why the Joint-Commission felt it proper to delay a little longer, the beginning of our building enterprise. We have desired to promote the interests of the seminary in the safest possible way. Hence we were proceeding with much caution. We had selected an architect, but had not given order to prepare plans for a building, when we discovered that it might be possible to purchase the property of the St. Cecilia Academy, a Catholic school for girls, located in Nashville. For what appeared to them as sufficient reasons they desired to change their location. And it so happened that their property would be exactly suited to our needs. It would not only supply us at once with a full equipment of grounds and buildings, but would likewise supply our needs for many years to come, and be admirably adapted to the best interests of the Seminary.

## About St. Cecilia.

This school is located within the corporate limits of Nashville, being in North Nashville, and lying just across the Cumberland River from Roger Williams University, and the location originally chosen for the seminary. It has all the buildings and grounds and improve-



ments that the seminary will need for many years. The sisters who own the school tell us that there is sufficient room to accommodate and house as many as eight hundred students. Doubtless they have in mind that many girls. But there is sufficient accommodation for at least Five Hundred Theological students, and a faculty sufficient for a school of that size. There are seventy-five acres of land in the premises. In a good state of improvement. And there are all the buildings and every other equipment which would be needed in the conduct of a school of that size. The school has all of the public utilities, including street cars, electric lights, gas and water, power house, laundry, barns, dairy, poultry pens and houses, as well as orchards, truck gardens and berries, and vegetable gardens and stock pens and enclosures. The place is in a fine state of improvement. It occupies one of the most commanding sites around Nashville, and is commanding in appearance.

The sisters tell us that the institution represents an investment of not less than \$600,000. They have signified their willingness to sell it to us for \$300,000. In order to exercise all needed caution, your Commission engaged two disinterested men, who are familiar with Nashville, and with real estate and property values, to inspect the property, and give us their estimate of its value on an open market. They report that they regard the property as worth \$300,000, which is asked for it. It is a most beautiful and commanding situation, and would at once give the seminary a standing of importance and dignity, equal to any school in Nashville. And Nashville is a city of schools such that it is spoken of, with pride, by our people, as "The Athens of the South." And it well deserves the name.

#### Canvassing the Terms of the Trade

It has been a slow and somewhat delicate task to come to an agreement with the sisters, as to the price and conditions of a trade. For the Catholic sisters have naturally been very cautious and somewhat timid, in agreeing to the sale. And your Commission has tried to be as careful as possible, because we felt deeply the importance to us as a denomination and also to us as cooperating conventions, of this great adventure. We have sought, at all times to conform to what we believed would meet the approval of the conventions, as well as all the friends of the enterprise.

#### Our Option

We have practically agreed with the St. Cecilia Academy people up on the terms and conditions by which the property may be acquired by us. We have been in conference with their accredited Attorney, and have practically come to verbal agreement. But the time has been too limited for us to have all necessary papers prepared. Our proposition is that we shall acquire the property upon the following terms: The price agreed upon is three hundred thousand (\$300,000) dollars. Our first payment is to be one hundred thousand (\$100,000) dollars, which is to be paid September 25, 1923. At that time the title is to pass to us, and satisfactory arrangements are to be made for the payment of the other two hundred thousand, (\$200,000) dollars, in annual payments of fifty thousand, (\$50,000) dollars. But we have assurance that we can easily make arrangements so that

we can have what time we may desire to pay the remainder. But we have agreed with the representative of the academy that there shall be payments made on the first of each succeeding July, of as much as fifty thousand, (\$50,000) dollars. We are assured that when the first one hundred thousand, (\$100,000) dollars have been paid, we can secure what time is necessary in order to complete the payment of the purchase price. In the first payment of one hundred thousand, (\$100,000) dollars the National Baptist Convention agree to pay, twenty-five thousand, (\$25,000) dollars. Then they agree to cooperate with us in the payment of the rest. They have agreed to put as much as one hundred thousand, (\$100,000) dollars into the purchasing of the seminary. This we believe they can do, under their new President, Dr. L. K. Williams.

#### Authority to Make This Purchase

Your Commission asks that in case these satisfactory terms are completed as indicated above, your Commission be and is hereby authorized to close the deal for the St. Cecilia Academy property, and dispose of the former site, originally chosen, and put the proceeds into the purchase of the said St. Cecilia property. And in case this is done, we ask that we be authorized to plan for the opening of the seminary in the autumn of 1924. And in case this purchase is not made, then we ask that you authorize your Commission to proceed to build on the original site, on the Whites Creek Pike, and adjacent to Roger Williams University, and that they prepare to open the seminary in the autumn of 1924.

#### Preparing for Organization

Your Joint-Commission has unanimously agreed that we organize two boards, under the laws of Tennessee, in keeping with recent legislation, to accommodate the needs of our Joint Commission; at all times safeguarding the interests of this Convention. One of these boards is to be known as "The Holding Board," and is to consist of twelve (12) men, eight from the Southern Baptist Convention, and four (4) from the National Baptist Convention, U. S. A. The purpose and function of this Board is to acquire by purchasing, gift or otherwise, property for the seminary; to hold it in trust managing all its interests, transacting all business with respect to it. They are to be authorized to rent, and will rent the property to the other board for a nominal sum. This Board is to be known as "The Governing Board." It is to consist of thirty-six members, twenty-four of whom shall be members of the National Baptist Convention, and so organized that the Secretary of the Governing Board shall be a member of the Southern Baptist Convention, and a paid officer of the Board. The Governing Board is to organize, and conduct the seminary, and manage all its educational and internal affairs. These two Boards are to seek to carry out the will of the two conventions which cooperate in their establishment and perpetuation.

#### To Elect These Members

We therefore ask the Convention to either elect the several members who are to represent the National Baptist Convention on these two Boards, or else clothe your Commission with authority to select

them. It is our purpose to incorporate these two Boards under the laws of Tennessee, but in such a manner as to always and properly safeguard the interests of the National Baptist Convention which are entrusted to us.

#### Seeking Assistance

Since our enlarged program calls for more money than we hope to receive from the Seventy-five Million Program it is the purpose of your Commission to use the Secretary and other agencies, to seek contributions to this interest, but always in harmony with the plans of the Southern Baptist Convention. We ask the approval of the Convention in this undertaking.

#### Providing for The Future

Your Commission realizes that it may not receive sufficient funds from the Seventy-five Million Campaign to complete the purchase, or establishment of the seminary. We also know that we shall need to assist in the maintenance of the seminary for some time to come. We ask, therefore, that in any plans which the Convention shall make for the future, they continue to finance this Commission as they have done. We ask that in whatever plans we may project for the work of the Convention after the Seventy-five Million Campaign while we are completing the establishment of it, and then that sufficient funds be provided for our part of the running expenses of the seminary until such time as the National Baptist Convention shall be able to care for all its expenses. So in whatever plans we shall make as a Convention, we ask that the present fifty thousand (\$50,000) dollars a year be appropriated to the interests of the Negro Theological Seminary.

#### Enlarged Sphere of Service

We believe it is possible for your Commission, through its Secretary, to render a wider service in connection with his work for the seminary. He has favored with both the white people, and is well received among the Colored people. There is a wide field for helpful service in cultivating kindly relations and more fraternal feeling between the white and Colored people, by his service among all the people. Our Colored brethren have often expressed themselves as desiring that he might be permitted to render service in this regard. We suggest to the Convention that there is here a possible field of service to the cause of Christ that we ought not to neglect.

C. H. PARRISH, Chairman.  
O. L. HAILEY, Secretary.

#### Southern Baptist Convention:

E. Y. MULLINS,  
A. U. BOONE,  
A. J. BARTON,  
BEN COX,  
W. E. ATKINSON,  
RUFUS W. WEAVER,  
GEO. W. MCDANIEL,  
I. J. VAN NESS,  
W. F. POWELL,  
A. B. HILL,  
B. C. HENNING.

#### National Baptist Convention:

C. H. PARRISH,  
L. K. WILLIAMS,  
SUTTON E. GRIGGS,  
T. O. FULLER,  
W. F. LOVELACE,  
P. JAMES BRYANT,  
E. W. D. ISAAC,  
E. M. LAWRENCE,  
WILLIAM HAYNES,  
S. N. VASS.

#### Addendum

We call special attention to the following questions now facing your Commission:

1. That full authority be given to join with the Commission of the Southern Baptist Convention in becoming responsible jointly for the salary and expense account of Secretary Hailey, on a basis mutually acceptable and definitely agreed upon. His retention on full time service.

2. Such plans should be made for receiving and handling the money that the two Commissions may agree upon a common treasury, both using the same man.

3. That a re-affirmation of the part the National Baptist Convention assumes in the establishment and maintenance of the seminary. The ratio already agreed upon of one to two, is fully satisfactory.

4. That the Executive Committee be composed of local brethren together with Dr. Mullins, Dr. L. K. Williams, and C. H. Parrish, as non-resident members. In a word we ask the Convention to clothe your Commission with plenary powers, so that the Southern Baptist Commission, having like authority from the Southern Baptist Convention, will become an autonomous body within the zone of our service.

Mail and telegrams called by Secretary Dr. L. G. Jordan was elected Historian unanimously. The Board was empowered to recommend a salary subject to confirmation by the body. Dr. Parrish and the World's Alliance Commission submitted a formal report of their doings as follows:

#### BAPTIST WORLD'S ALLIANCE, STOCKHOLM, SWEDEN, JULY, 1923—MESSENGER'S REPORT TO NATIONAL BAPTIST CONVENTION, SEPTEMBER 5-10, 1923.

Mr. President, Officers, Members of the National Baptist Convention:

We beg to submit the following report:

On December 20, 1922, we received a letter from Dr. C. E. Wilson, B. C., of the Baptist Missionary Society, London, E. C. 4, stating he had the pleasure to receive from Dr. Parks in answer to his inquiry as to the best representative speaker to take part on Missionary Day July 25, 1923, when the subject will be "Facing the Future in Baptist Foreign Missions." Dr. Parke has given me your name and I write you in the name of the Program Committee to confirm this arrangement, and to say how much we shall look forward to your service and the fellowship we shall have with you in this world assembly of Baptists.

This appointment was confirmed by our President-elect, Dr. L. K. Williams. An invitation was also given by him to all Baptists of the National Baptist Convention who desired to make the trip to give notice and he would furnish credentials. So on March 13, President Williams furnished us a list of sixty Baptists who intended to make the trip. Drs. E. Arlington Wilson and J. A. Booker, were also designated as program speakers. On reaching New York there were only twenty-five out of the sixty who registered for the great steamer "Olympic." Out of the twenty-five the following persons were credited as messengers from our National Baptist Convention: Drs. C. H. Par-

rish, of Kentucky; E. Arlington Wilson, Texas; J. W. Bailey, D. S. Klugh, Massachusetts; J. H. Henderson, Tennessee; T. S. Sandfer, Arkansas; R. A. Adams, Arkansas; W. H. Rozler, California; R. A. Walter, Massachusetts; F. W. Williams, Pennsylvania; O. I. Allen, North Carolina; Prof. C. H. Parrish, Jr., Kentucky; Mrs. S. W. Layton, Pennsylvania; Mrs. Fannie R. Givens and Miss Fannie Givens, Kentucky; Dr. J. H. May, Louisiana; Dr. J. P. Robinson, Arkansas.

The delegates assembled at the Walker Memorial Baptist Church, New York City, Rev. J. D. Bushell, D.D., pastor. Doctor Cheek of New Jersey, made the welcome address to the messengers. Following the farewell program a sumptuous repast was served the delegation. A letter was read from the President, Dr. L. K. Williams, designating Dr. C. H. Parrish to represent him as executive member of the Board and as President of the National Baptist Convention. Dr. L. G. Jordan also sent letter of regrets and final instructions to the delegation.

Promptly at 11:00 a.m., June 3, our ship Olympic put out to sea. A large number of friends crowded the wharf to see us off. En route services were held on board. Patriotic meetings and program in honor of the women who accompanied us. Sunday morning we worshipped in Spurgeon's Tabernacle. Drs. Parrish and Wilson, by request, took part in the service. In the afternoon we were at Albert Hall at a Memorial Service of the Allies who fought in the World's War. The presence of the King and Queen made the occasion more memorable. The delegation was accorded a box near that of the King and Queen. While in Paris, we visited the battle fields. Held services at the grave of Quentin Roosevelt. Also at the American Cemetery, where most of the Americans who fell in the war, sleep. We also visited Amsterdam, Hamburg and Copenhagen. On reaching Stockholm we were conveyed to the Hotel Anglals, one of the most attractive and modern in Sweden. An open reception was tendered the delegates in Immanuel Church. Forty flags of different nations were represented and 3,000 delegates enrolled. There were fully 10,000 visitors in Stockholm. The welcome was given by Dr. Bystrom, President of the Swedish Baptist Convention. He was followed by the Prime Minister in an appropriate address.

Dr. Broomfield, President of British Union, responded in choice language.

The Archbishop extended welcome on behalf of the Free Churches. Dr. Truett, of the United States, responded. The roll was called for every nation represented. Dr. D. S. Klugh, of Massachusetts, spoke for the National Baptist Convention. At the close of his thrilling address our delegation sang "Swing Low, Sweet Chariot." On Sunday the following members of our delegation occupied prominent pulpits in Stockholm. Drs. J. H. May, E. Arlington Wilson, J. H. Henderson, W. H. Rozler, C. H. Parrish. In the afternoon at the large park, Mrs. S. W. Layton, in a most acceptable manner pleaded the cause of Colored women. Rev. R. A. Adams followed in a song which thrilled the audience. On Wednesday, July 25, "Baptists Facing the Future in Foreign Fields." China, Japan, India were represented by one of their own and Africa by Dr. C. H. Parrish, Kentucky.

The memorial services were held at noon in the Church of Sweden in memory of Augustavus Adolphus, the Christian patriot who fell in the cause of religious liberty. Dr. E. Arlington Wilson was elected Secretary of the Nominating Committee. Also one of the correspond



Field Workers.

ing secretaries of the Alliance. Mesdames S. W. Layten and Fannie R. Givens, were elected members of the Women's Auxiliary Board. Drs. L. K. Williams and C. H. Parrish were elected members of the Executive Board. The exhibit assembled by Mrs. Fannie R. Givens, Kentucky, compared most favorably with the great display from all countries.

Dr. E. Arlington Wilson spoke on the subject, "Negro Baptists Facing the Future." He swept the audience and made a most favorable impression. Dr. E. Y. Mullins, of Kentucky, was elected President; J. H. Shakespeare, of London, and Clifford Gray, of America, Secretaries. Hon. Matthews, Canada, Treasurer.

The next meeting will be held in Toronto, Canada, Albert., five years hence.

The Delegation was the guest of the Baptist Church of Goteberg. The day was spent at the World's Exposition and at night a well prepared program by five Swedish Choirs furnished music with Dr. Hudson, Pastor of Fourth Baptist Church as Grand Chairman. Dr. Benander, President of Swedish Seminary and Vice President of World's Alliance was the guide and the interpreter. Chairman Parrish was presented who in turn introduced each member of the delegation who spoke briefly. Resolutions of thanks in behalf of the delegation were read by E. Arlington Wilson, Secretary. The great Swedish Congregation received the delegation with prolonged applause. Responses and tokens of appreciation.

Reaching London on August 3, the delegation presented Chairman Parrish a gold headed cane. With special thanks to Secretary for services rendered, etc., the delegation turned their faces homeward.

Our National Baptist Convention is now more widely represented in the World's Baptist Alliance.

#### A DECLARATION OF THE BAPTIST WORLD ALLIANCE TO THE BAPTIST BROTHERHOOD, TO OTHER CHRISTIAN BRETHREN, AND TO THE WORLD

Stockholm, Sweden, July, 1923.

The Third Baptist World Congress meeting in Stockholm, Sweden, July, 1923, and representing with few exceptions the Baptists of every country in the world, a constituency numbering nine millions of baptized members, and many millions of adherents, in view of world conditions, and resolutely facing the problems of future makes this declaration of Baptist principles and purposes to the Christians and peoples of the world.

We are, first and always, Christians, acknowledging in its deepest and broadest sense the Lordship of Jesus Christ, and devoted to Him as the Son of God and Saviour of the World. We rejoice that the Spiritual unity of all believers is a blessed reality, not dependent upon organization or ceremonies. We pray that by increasing obedience to Christ's will, this unity may be deepened and strengthened among Christians of every name.

#### The Leadership of Jesus Christ.

There are various ways of stating the fundamental Baptist principle. If we indicate the source of our knowledge, we say the Scriptures of the Old and New Testaments are divinely inspired and are our sufficient, certain and authoritative guide in all matters of faith and

practice. As to the nature of the Christian religion, we affirm that it is personal and spiritual. We believe in the direct relation of each individual to God, and the right of every one to choose for himself in all matters of faith. A Christian religion begins in the soul when personal faith is exercised in Jesus Christ, the divine Redeemer and Lord. As the Revealer of God to men and the Mediator of salvation, Jesus Christ is central for Christian faith. His will is the supreme law for the Christian. He is Lord of the conscience of the individual and of the church. Hence, the Lordship of Jesus Christ is a cardinal teaching of Baptists. It excludes all merely human authorities in religion.

#### The Nature of Baptist Unity

We desire to impress upon our Baptist brethren in every part of the world the importance of Baptist unity at the present time. Accepting the voluntary principle in religion and regarding the nature of Christianity as a spiritual relation between man and God, we inevitably take the same attitude on questions of faith and conduct as they arise within the church. We hold fast to the freedom with which Christ has set us free, and this principle implies that we must be willing to love and to work with those who, agreeing with us on the main things and in loyalty to our distinctive Baptist principles have their own personal convictions upon nonessentials. All Baptist organizations are formed on the voluntary principle. None of these possess authority over any other. All enjoy equal rights and autonomy within the limits of their own purposes.

#### Christian Unity

Baptists have ever held all who have communion with God in our Lord Jesus Christ as our Christian brethren in the work of the Lord, and heirs with them of eternal life. We love their fellowship, and maintain that the spiritual union does not depend upon organization, forms or ritual. It is deeper, higher, broader and more stable than any or all externals. All who truly are joined to Christ are our brethren in the common salvation, whether they be in the Catholic communion, or in a Protestant communion, or in any other communion, or in no communion. Baptists with all evangelical Christians, rejoice in the common basic beliefs: the incarnation of the Son of God, His sinless life, His supernatural works, His Deity, His vicarious atonement, and resurrection from the dead, His present reign and His coming kingdom, with its eternal awards to the righteous and unrighteous.

To Baptists it is entirely clear that the direct relation of the soul to God, or the universal priesthood of believers, is the basis of the New Testament teaching as to the church and the ministry. Christian unity, therefore, as Baptists understand the New Testament, is a result of the operation of the Holy Spirit arising from a common faith in Christ, enlightened by a common understanding of His teachings, inspired by a common vision of the ends of the Kingdom of God, and issuing in a free and voluntary co-operation in the execution of the will of Christ. Christian unity is thus a flexible principle, adapting itself to every situation. It admits co-operation so far as there is agreement, and abstains from all coercion beyond this point.

The implications of the voluntary principle based upon the universal priesthood of believers in their bearing upon Christian unity are

clear. Baptists cannot consent to any form of union which impairs the rights of the individual believer. We cannot unite with others in any centralized ecclesiastical organization wielding power over the individual conscience. We cannot accept the sacerdotal conception of the ministry which involves the priesthood of a class with special powers for transmitting grace. We cannot accept the conception of ordination made valid through a historic succession in the ministry. A Baptist understands the New Testament, all believers being priests unto God, the ministry can possess no sacerdotal powers. They are called to special tasks of preaching and teaching and administration. They remain the spiritual equals of other believers in the church. Again, the principle of the universal priesthood of believers involves the direct authority of Jesus Christ our great High Priest. Christian unity, therefore, can only come through obedience to the will of Christ as revealed in the New Testament, which Baptists must ever take as their sole, sufficient, certain and authoritative guide.

#### The Baptist Faith and Mission

As Baptists view it, the Christian religion finds its central truth in the incarnation of God in Jesus Christ, whose sinless life and heavenly wisdom, whose Deity, atoning death, resurrection from the dead, and whose second coming and lordship in the Kingdom of God constitute and qualify Him for His work as its Founder and Mediator. God calls all men to salvation through Him, in whom they are freely justified by grace through faith, and regenerated by the operation of the Holy Spirit. Regeneration, or the new birth, is a necessary condition of church membership, since in this way alone can the churches be kept spiritual and responsive to the will of Christ. Church membership of believers only is a fundamental Baptist principle. Each church as made up of the regenerate is competent to conduct its own affairs. It is, therefore, by its nature and constitution, a spiritual democracy, free and self-governing, and answering to Christ alone as its ultimate authority.

The New Testament recognizes nothing as baptism but the immersion in water of the believer in Christ upon profession of faith. In the Lord's Supper it recognizes no sacerdotal authority in those who administer it, and no sacramental quality in the bread and wine, by virtue of which it conveys grace through any change in the elements.

In the matter of the polity, the officers, and the ordinances of a church, Baptists seek to preserve the spirituality and simplicity of the New Testament and at the same time the proper proportion of emphasis. A group of great spiritual principles underlies their conceptions of a church at all points. As a self-governing spiritual democracy, a church recognizes the spiritual competency and freedom of the individual members. Since it requires a personal profession of faith as a condition of baptism, it eliminates the proxy element in faith and respects the rights of personality. Hence, infant baptism is utterly irreconcilable with the ideal of a spiritual principle of the New Testament.

The officers of a church are teachers and leaders, not ecclesiastical authorities. Thus at all points a church of Christ is the outward expression of great spiritual principles; the supreme value of personality, the inalienable rights of free choice and of direct access to God, the equality of all believers, and their common spiritual priesthood. No

charge, therefore, can be more groundless than that Baptists are ceremonialists or sacramentalists. They are the exact opposite of these things.

In harmony with the above principles, Baptists conceive their mission to the world to be moral and spiritual. Primarily, their duty is to make known the will of Christ and secure the willing submission of men to Him, as set forth in the gospel of the grace of God. Evangelization and missions thus become prime factors in the program of Baptists. The command of Christ to preach the gospel to every creature is of permanent binding force. The necessity for education, philanthropy and civic and social righteousness in manifold forms arise inevitably out of evangelizing and missionary activity.

#### Religious Liberty and Its Applications

Baptists from the beginning of their history have been the ardent champions of religious liberty. They have often been persecuted, but they could never persecute others, save in defiance of their own principles. Religious liberty is an inherent and inalienable human right. It arises out of the direct relation of the soul to God. Man is constituted in God's image. He is a free personality. Moral responsibility is based upon this freedom. This is a fundamental axiom of ethics as well as of religion.

Religious liberty, in its broadest significance, implies the following elements: First, no human authority of any kind, in society at large, in church or state, has any right to repress or hinder or thwart any man or group of men in the exercise of religious belief or worship. Second, the right of every man and group of men to complete freedom in the search for, the worship of, and obedience to God. Third, freedom to teach and preach those beliefs and truths which men may hold as committed to them from God to be made known to others.

Religious liberty is inconsistent with any union of church and state, because the church rests upon the spiritual principle of free choice while the state rests upon law with an ultimate appeal to physical force. It is inconsistent with special favor by the state towards one or more religious groups and toleration towards others, because equality of privilege is a fundamental and inalienable religious right of all men. It is inconsistent with priestly and episcopal authority and infant baptism, because free choice and voluntary obedience to Christ are essential to the Christian religion.

Thus Baptists stand for the rights of the individual versus the close ecclesiastical corporation, the direct relation of the soul to God versus the indirect, free grace versus sacramental grace, believer's baptism versus infant baptism, personal versus proxy faith, the priesthood of all believers versus the priesthood of a class, democracy in the church versus autocracy or oligarchy or other forms of human authority. Religious liberty is not license. It gives no right to the indulgence of lust or sin in any form. It confers no exemption from the authority of the state in its own sphere. It implies and requires loyalty to Christ on the part of every Christian. For non-Christians it implies responsibility to God as to religious beliefs and freedom from all coercion in matters of religious opinion. Baptists have ever insisted upon religious freedom for non-believers and atheists, as well as Christians. However deplorable their unbelief, they are responsible, not to human authorities but to God.

#### Religion and Ethics

Our religion is not only for the salvation of the individual, it is also ethical and social. The new life in Christ creates a new moral character and a new sense of social responsibility. The Christian ideal is God's Kingdom. He is to reign in all realms of life. His will is to rule in the family, in the church, in industry, in society, in the arts, in the state, and in international relations.

#### Family Life

Family life of high quality is fundamental to all human progress. Here especially should personality, its needs, its discipline and development, control. Here Christ's law of mutual love and service should rule. Children are free personalities to be reared in the nurture and admonition of the Lord. The will is not to be broken, but disciplined and trained. The home should be a living fountain of religious life, where prayer and the study of the Scriptures should not be shifted to the school or any other agency. Divorce is one of the greatest evils of the day in many parts of the world. The duty of all Christians everywhere is to resist this evil. Christ's teaching on the subject should be respected and every proper means employed to resist and correct the tendency to divorce. The sacredness of the marriage vow, and the purity of home life should be safeguarded in all possible ways.

#### Christianity and Social Questions

There is widely apparent in the churches today the growth of a new conscience in relation to social problems and a new quest for the will of God in modern society. We are realizing afresh that the purpose of Christianity is the purification of the entire life of humanity, its end a community truly and completely Christian. The noble and self-sacrificing work of caring for the social wreckage of our time, the poverty stricken and the outcast, must not cease. But our duty does not end there. Not simply by doing an honest day's work, or by cultivating relations or brotherhood with one's fellow workers, important as these are, can the Christian obligation be fully met. We must strive also to the end that the organization of society itself shall accord with Christ's will, as well as that one's calling within society shall be conformable thereto.

Baptists gladly recognize the Christian duty of applying the teaching and spirit of our Lord to social, industrial and family relations, while not committed to any of the varied and conflicting theories of economics, we affirm the Christian conception of industrial relations to be co-operation rather than competition. Life is a stewardship held for the enrichment of all, and not simply for personal gain.

We stand for world peace through international courts of justice, industrial peace through obedience, to the rule of Christ, "Do unto others as ye would they should do unto you," domestic peace by acceptance of the sanctity of the marriage bond and the parental responsibility to train children in the nurture and love of the Lord.



## Christian Stewardship

Christian stewardship rests upon the foundation of God's ownership of ourselves and our possessions. "Ye are not your own. Ye have been bought with a price," is the divine declaration. All wealth is to be held in trust as God's gift. It is to be used as He commands. The right of private ownership of property by the Christian does not mean the right to do as he wills with his own, but rather as God wills. The mere accumulation of wealth is not the aim of the Christian business man, but rather the use of wealth in the service of God and men. Under the old dispensation the Jews gave at least one-tenth of their income to the service of God. Christians are not under law, but under the gospel. But surely their obligation requires giving upon a scale equal to that of Jews. One-tenth, however, does not exhaust the Christian's obligation. All that he has belongs to God and his giving should be in proportion to the needs and requirements of the Lord's work and his own ability, whether it be one-tenth or one-fifth or even more of his income.

## The Sabbath

We recognize and reaffirm with vigor the sanctity of the Sabbath. All work except works of necessity and mercy should be avoided on the Sabbath day. God has appointed one day in seven as a day of rest and worship and it should be observed by all men in accordance with the Divine command. We condemn as unchristian the commercialization of the Sabbath day in the interest of business or amusement of any kind. As a civil institution, one day in seven, observed as a day of rest, has proved to be in the highest degree promotive of human welfare. The religious observance of the Sabbath as a day of worship is a matter for free and voluntary action. Laws to compel such observances are opposed to religious liberty. But laws to protect the Sabbath as a civil institution are right and should be enforced.

We record our conviction that the modern movement to curb traffic in strong drink for beverage purposes is of God. We believe that governments should recognize the movement, and that instead of deriving support from it through taxation, should abolish this traffic.

## Baptists and Loyalty to State

Baptists have always been a loyal and patriotic people. This attitude arises out of their fundamental principles. It is necessarily the result of their submission to the will of God as revealed in Jesus Christ. It is seen clearly in the light of their view of the state and of the church. Baptists believe that the state is ordained of God. It is established to restrain and punish the evil doer and for the protection of human right. It is, therefore, essential to human welfare. It is not to be used in the interest of any group or class, but to promote the common good. Its duty is to safeguard the personal, economic, civic and religious rights of all.

It thus appears that the work of the church and the work of the state lies in different spheres. In the one case it is a spiritual and in the other a political task. There is no antagonism, and there can be no conflict. Each should freely pursue its own tasks in its own department of life by its own means and methods. Neither should one seek to thwart or hinder the other. The members of the churches

obey the laws of the state as loyal citizens or subjects. The state should protect the right of all men of various religious beliefs. The supreme loyalty of all men is to God. Disobedience to the state, therefore, is never justified except when the state usurps the place of God in trying to compel the conscience in religious matters, or when it becomes a transgressor of the law of God in requiring what is violation of Divine commands.

## International Relations

Nations are morally bound to each other. The state like the individual must be regarded as a member of a larger community in which other members possess rights similar to its own. This implies that in an orderly world there can be no real conflict of interests between various governments. Secret selfish diplomacy and intrigues are crying sins before God. National selfishness is a terrible evil.

We record our profound conviction against war. It is destructive of all economic, moral and spiritual values. A war of aggression is a direct contradiction of every principle of the gospel of Christ. It violates the ideals of peace and brotherhood and is inconsistent with the law of love. It alienates hate and dries up the fountains of sympathy. It sets power above right. It creates burdensome debts. It is prodigal in its waste of life.

The true remedy for war is the gospel of Jesus Christ. The new birth by God's Spirit creates Divine love within the soul of the individual. The law of God is thus written upon the heart. The greatest need of the world is acceptance of the Lordship of Christ, by men everywhere, and practical co-operation of His law of love.

We favor co-operation among the nations of the world to promote peace. No nation can live an isolated life. To attempt to do so inevitably gives rise to complicated problems and leads to conflict in many forms. The good of all is the good in each, and the good of each is the good of all. Christ's law of service is the key to all human progress. Nations as well as individuals are bound by that law. By obedience to it shall we hasten the complete realization of God's will among men and the fulfillment of the ideal of the great prayer which the Master taught us to pray: "Thy kingdom come. Thy will be done on earth as in Heaven."

We believe that the world has come to a parting of the ways. It is another coming of the Son of Man. It is another Day of the Lord. The question is whether the world will pass along the way of order and peace and goodness and faith, or whether it will go down into scepticism and ruin. We believe that the simple message of the Baptists, with its union of gospel ethics, of faith and practice, with its note of freedom, democracy, spirituality and gospel, will find an answering chord in this new world.

## CONSTITUTION OF THE BAPTIST WORLD ALLIANCE

Preamble.—The Baptist World Alliance extending over every part of the world exists in order more fully to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service and co-operation among them; it being understood that this Alliance shall in no way interfere with the independence of the churches or assume the administrative functions of existing organizations.



1. DESIGNATION. This Alliance shall be known as the Baptist World Alliance.

II. MEMBERSHIP. Any general union, convention or association of Baptist churches, or conference of native churches and missionaries, or general foreign missionary societies, shall be entitled to representation in the Alliance.

III. OFFICERS. The officers of the Alliance shall be a president, five vice-presidents, a correspondent from each country represented in the Alliance, a secretary and a treasurer each, from the Eastern Hemisphere and from the Western Hemisphere. Each secretary shall deal with all matters within his own Hemisphere.

IV. THE EXECUTIVE COMMITTEE. The executive committee shall consist of the president, the vice-presidents, secretaries, treasurers, and twenty-two other members, all of whom shall be elected at each general meeting of the Alliance, and shall enter on office at the close of such meeting. Of the twenty-two elected members, four shall be from Great Britain, six from the United States of America, two from Canada and the remaining ten from the other countries represented.

Five members shall constitute a quorum of the Executive Committee for the transaction of business, provided both Hemispheres and at least three general organizations are represented.

Absent members shall have the right to vote by proxy, provided the person serving the proxy is duly authorized in writing by the member for whom he serves. So far as practicable, three months' notice shall be given every member of the Executive Committee of business to be brought before the next meeting which is other than routine business.

V. ADVISORY COMMITTEE. In case of emergency or special need, the executive committee shall have authority to appoint an advisory committee of not more than one hundred members of the Alliance to confer with the Executive Committee on any matter pertaining to the objects of the Alliance.

VI. POWERS OF THE EXECUTIVE COMMITTEE. The Executive Committee shall have power:

1. To fill vacancies in the offices other than that of president and vice-presidents, and in the committees of the Alliance. In the event of death of the president, or his failure to act, the executive committee is authorized to select from the vice-presidents one of them to act as president.

2. To fix the time and place of the general meeting of the Alliance unless this has been finally determined by the Alliance in general meeting, and to make all necessary arrangements therefor.

3. To nominate for appointment by the Alliance in general meeting a nominating committee and a business committee to serve during the sessions of the general meeting.

4. To appoint such standing or special committees as may seem necessary, and to determine their duties.

5. To transact the business of the Alliance between sessions.

VII. MEETINGS. The Alliance shall meet in general assembly ordinarily once in five years. The Executive Committee shall meet upon the call of the president and secretaries, or upon the written request of five members of the executive committee, filed with the

president. Notice of such meeting shall be despatched to every member of the Executive Committee three months before the time of meeting.

VIII. REPRESENTATION FOR GENERAL MEETING. Each body represented in the Alliance may appoint messengers to the general meeting from resident members on a basis to be determined by the Executive Committee.

Amendments. No change shall be made in this constitution except by a two-thirds majority of those present and voting at a general meeting of the Alliance, after at least two days' notice of the proposed action.

Resolution on International Peace Adopted at the Third Congress of the Baptist World Alliance

Meeting in Stockholm, July, 1923

1. The members of the Baptist World Alliance meeting in Stockholm, recognize with thankfulness that there are many signs of hope on the far horizon in spite of the fact that the war spirit is still at work among the nations. The sense of the horrors and wickedness of war has burnt itself deeply into the hearts and conscience of all members of our churches.

2. The Congress urges the members of all Churches throughout the world to pray for peace, to counterwork everything that is likely to provoke Governments to act against each other, to foster kindly and just judgments upon each other; to cleanse the educational books of all nations of all racial and national antagonisms especially in their writings of history; and to kindle admiration for the leaders who devoted themselves to the deliverance of the oppressed, the healing of the diseased, and the service of all. Further, the Congress believes that the cause of Peace would be furthered by International Church Conferences and the meeting together of Christian people of different nationalities in the interests of brotherhood and good will.

3. The Congress earnestly desires that all the nations should be brought into co-operative effort to secure peace through a representative Tribunal or Court for the Settlement of international quarrels.

4. This Congress, representing millions of citizens and belonging to different Governments, appeals to the Governments of the world to make the maintenance of peace their first aim, for the sake of each nation and people, and for the sake of the happiness and well-being of mankind.

Two Messages to the Congress From President Warren G. Harding

Dear Dr. Abernethy:

I should be glad if you will convey the greetings of a fellow-Baptist and to express for me the hope that we shall have throughout the world a continued growth in that religious devotion which makes a finer brotherhood of man in a conscientious worship of God. I believe with all my heart that nothing is more needed in the world today than the practical application of the spirit of Christ.

Very truly yours,  
WARREN G. HARDING.

From Mr. Lloyd George

Dear Dr. Shakespeare:

Please convey my warm greetings to my fellow Baptists gathered in Stockholm for the Third World Congress. I trust that their deliberations may promote the cause of peace among the nations so that they may see in time the rocks upon which civilization is being driven. May a new faith and determination enable them to face the problems of the future.

Yours sincerely,

D. LLOYD GEORGE

The official declaration of the Alliance was read by Dr. E. Arlington Wilson, Texas. The King's program was presented to President L. K. Williams by the Commission and the outline program. Members of the Commission were presented. Dr. J. H. Henderson, Tenn.; Mrs. J. E. Gliving, Ky.; Asst. Secretary, Dr. E. A. Wilson, Texas. Dr. J. W. Bailey, Texas, made remarks that inspired us and made us glad that we were members of the one great National Baptist Convention.

Editor Crenshaw was re-elected to edit the "Voice." The report of the Commission was adopted and the commissioners extended a vote of thanks.

Social Service Commission reported through Rev. S. G. Lamkin, D.C. The report was instructive and shows the helpful service that can be rendered through this new Commission. Referred as follows:

#### FIRST ANNUAL REPORT OF THE EXECUTIVE SECRETARY OF THE NATIONAL PUBLIC SERVICE BOARD OF THE

#### NATIONAL BAPTIST CONVENTION

Mr. President, Members of the Convention, Ladies and Gentlemen: The keen sight and clear vision of the forward-looking men of this Convention, under the wise leadership of that eagle-eyed prophet, the sainted Dr. E. C. Morris, saw the great need of a sentinel with authority from this Convention to stay in the watch tower every day in the year in the interest of the people in general, but our group and denomination in particular - a man who would be the official eyes, ears and mouth of the Convention when it was not in session. The late lamented President Morris was sagacious enough to appoint a commission at the 40th Annual Session of the Convention, held in Chicago, Ill., Sept. 6-11, 1921, with our distinguished president, Dr. L. K. Williams, chairman, and Dr. Sutton Griggs, of Texas, secretary. The Commission was instructed to investigate and report on the social service and other conditions existing between the white and Colored people of this country, with a view to improving the same. After careful and prayerful deliberation the Commission reported their findings. They reviewed the general condition of the people of the country and recommended as a remedy the establishment of a National Public Service Board with headquarters in Chicago. Their report was adopted by the Convention. It was upon the basis of this report and by the authority of this Convention that President Williams, at our 42nd Annual Session, held in St. Louis, Mo., from December 6 to December 11, 1922, appointed the following Public Service Board and recommended that the headquarters be removed from Chicago to Washington, D. C.

Rev. George O. Bullock, D.D.; Rev. William D. Jarvis, D.D.; Rev. Aquilla Sayles, D.D.; Rev. W. H. Jernigan, D.D.; Rev. M. W. D. Norman, D.D.; Rev. George W. Brent, D.D.; Rev. S. Geriah Lamkins, D.D., and Brother John W. Lewis and Brother Lawrence Murray, all of Washington, D.C., and the Rev. Dr. Green, pastor of the First Baptist Church, Baltimore, Md. Dr. M. W. D. Norman was appointed superintendent and Rev. S. Geriah Lamkins was appointed executive secretary. The above appointments and recommendations of the president were unanimously adopted by the Convention at St. Louis, Mo., December 11, 1922. The Public Service Board met in the officers' room of the Metropolitan Baptist Church, Dr. M. W. D. Norman, pastor, through the courtesy of the pastor and trustee board of the church, and organized by electing Dr. William D. Jarvis chairman of the board; Dr. George O. Bullock, secretary, and Brother John W. Lewis, treasurer. In view of the fact that the board did not receive any instructions as to their duties, and owing to the fact that they could not or did not get together or agree to their respective duties as a board, the board, as such, did not do anything except to meet several times and appoint two or three committees.

The executive secretary did not feel that because the board, as such, did not do anything, that he ought to remain passive. I have the honor and the pleasure, therefore, to submit the following report touching my activities as executive secretary since the last meeting of our Convention, held in St. Louis, Mo., December, 1922.

I visited Chicago, Ill., in company with Dr. Norman, at the call of Dr. Williams, President of this Convention, February 6, 1923. The object of the meeting was to try to agree upon an organic working basis between the National Baptist Convention, the American Baptist Home Mission Society, and the Northern Baptist Convention. I gathered during my short stay in Chicago on that occasion a great deal of valuable information bearing upon the work of my office, by short interviews with the President of the Convention and others attending the meeting, as well as from some of the splendid speeches that were made during the conference. It is not my intention to report the proceedings of that meeting. That will be done, perhaps, by another whose duty it may be to make such a report. I attended a splendid meeting in New York City on the 23d of last February on the social service relations existing between the white and Colored people of some of the Northern and Western States, where many of our people have migrated in large numbers. The meeting was held in the Russell Sage Foundation building, 105 East 22d Street, New York, under the auspices of the Research Department of the Federal Council of Churches of Christ in America. The following religious bodies were represented: Baptists, Congregationalists, Disciples of Christ, Methodist Episcopal, Protestant Episcopal, Presbyterian, and Reform Church in the United States. The proceedings were participated in by the Travelers' Aid and other organizations of the North and West engaged in social service and uplift work, generally.

Leaders of eighteen Northern cities, of eight States and the District of Columbia, both white and Colored, men and women, took part in all of the proceedings. After a full and free discussion in an all-day meeting, recommendations were adopted and urged especially for the several states where a great many men and women of our group are migrating. There are no authoritative figures as to the exact number of our people who have left the Southern States and

gone North and West since our last annual session, but there have been many thousands of them who have left the Southern States and gone North and West seeking to better their condition, financially and otherwise.

I had the pleasure of attending the sessions of the National Convention of Social Workers, held in Washington, D. C., for ten days, commencing May 21, 1923. It is estimated that more than 5,000 delegates attended the convention, representing every State in the Union. The late President Harding stood for more than two hours shaking hands with the delegates of the convention as they passed before him. Group meetings of the convention were held in every section of the city in most of the large churches, theaters, Continental Memorial Hall, and other large auditoriums. It is safe to say that every point bearing upon social service work was discussed by the most expert social service workers in the United States. Time and space both forbade me to undertake to report in detail upon the deliberations of the convention.

It was the consensus of opinion of the leading delegates of all the meetings attended by me that there should be formed as rapidly as possible interracial committees in every community, for the purpose of working for the improvement and a better understanding between the races where our people dwell in large numbers. It was also urged that the Travelers' Aid at railroad stations, the housing conditions, and the employment of our people under the best environments should be zealously and faithfully looked after by such committees, and that the churches, both white and Colored, have a special responsibility in the prosecution of the good work.

The economic side of the life of our racial group that has been so long neglected is now being developed at a rapid pace. The true and solid progress of any people is determined very largely by their economic development. The strict immigration laws, which make it very difficult for the foreigner to land in America now, compared to what it was years ago, and the migration of our people in large numbers to the North and West, where they have better housing conditions and receive much larger wages contribute very materially to the improvement of our economic condition.

I desire in this connection to call attention to the far-reaching importance of the educational bill to be presented to the next Congress. The purpose of this measure will be to create a Department of Education in connection with the Federal Government, with a secretary in the President's cabinet, and the authorization of Federal Aid for the public schools of the country. All such funds are to be administered and controlled by the individual states according to their own laws. These appropriations are to be used by the states to combat illiteracy, for the Americanization of the foreign born, for physical education, for instruction in health and sanitation, for teacher-training, and for aid to the public elementary and secondary schools, especially in rural districts. Adequate funds are to be appropriated to enable the Department of Education to carry on its work effectively, and it will be provided in the bill that 15 per cent of such appropriations shall be devoted to training of teachers, 20 per cent for physical education, health and sanitation, 7½ per cent to the Americanization of foreigners, and an equal amount for the removal of illiteracy, and 10 per cent for the promotion of general education, especially rural education. The equalization of educational opportunities, and the

the payment of teachers' salaries. These are the provisions of the bill as at present drawn, but they are subject to modification or change in the committee room and on the floor of Congress. The Department of Education has been endorsed by the National Educational Association, the largest and most representative organization of educators in the country; General Federation of Women's Clubs; Congress of Mothers and Parent-Teachers Associations, Woman's Relief Corps, International Sunday School Council of Religious Education; Supreme Council of Scottish Rite of Free Masonry, Southern Jurisdiction; American Federation of Labor; National Council of Congregational Churches, and a great many other organizations, including Boards of Education, Chamber of Commerce, Rotary Clubs, Masonic Grand Lodges, Boards of Trade, Women's Clubs; and I hope that this convention will go on record in favor of the bill.

Dean William McCormick, of St. Paul's Pro-Cathedral of this city, has very wisely pointed out that popular ignorance is even more dangerous than false education.

The movement for a Department of Education should receive the support of every organization that is interested in our common school education.

Referring to the decisions of the courts, the decision of the United States Supreme Court of February 19, 1923, in what is known as the Elaine Riot decision, is the most important decision that has been rendered affecting our group, since the last meeting of our Convention. I think the information service of the research department of the Federal Council of Churches of Christ in America correctly sums up the decision of the court, but I will not quote the decision at length in this connection, because of the limited time allotted me on this occasion.

The court decided to overrule the judgment of the District Court of the United States for the Eastern District of Arkansas, which decision finally resulted in the release of the men, who were confined in prison awaiting execution.

The most important legislation considered by Congress, so far as we are concerned, since the last session of our Convention, was the Dyer Antilynching Bill. It passed the lower house of Congress, but failed in the Senate. The bill had a tendency to line up all sections of our people in favor of its passage more so than any other legislation in recent years. I called upon Senator Lodge of Massachusetts, Senator Medill McCormick of Illinois, and Senator Shorridge of California, in company with a committee of the National Negro Press Association, of which I have the honor to be a member, in the interest of this bill. I also visited the Honorable John T. Adams, Chairman of the Republican National Committee, to urge his support for the bill. We went to the White House and talked with the late President Warren G. Harding and asked him to use all the power of his great office for the passage of the bill. All of these gentlemen expressed themselves as being in hearty accord with the object of the bill and promised to do all in their power to have it enacted into law. But because of a filibuster on the part of some of the Democratic Senators, the bill failed. It will undoubtedly, however, be reintroduced at the opening of the next session of Congress, and I recommend that every member of this Convention do all in his power to have the bill enacted into law.

The migration of many of our people from the South to the North and West, where their votes will be counted as cast, has greatly increased the political importance of our group in the United States. In several of the States we now hold the balance of power. It is hoped, therefore, that the ballot will be properly used, and that the people will be made to see and understand that the Colored man can not be bought off, made to sell his political birthright for a mess of pottage, but that he will use this great privilege in the interest of his more unfortunate brother in the Southland.

The Nation has been shocked since our last meeting by the sudden death of President Warren G. Harding, who died in San Francisco, California, August 2, after the country had been reassured by the eminent physicians who attended him that he was out of danger. It can be truly said of him, however, as it was said of Samson, that he accomplished more in his death for his people than he did in his lifetime. His last utterances on brotherly love, when the whole civilized world had their attention riveted upon him because of his reported illness, was perhaps the greatest stroke for true Christianity and brotherly love that has ever been uttered by a ruler of any nation. He based his argument upon the fatherhood of God and the brotherhood of man, as declared by the Apostle Paul on Mars Hill, when he said that God who made the world and all things therein had made of one blood all nations of men to dwell upon all the face of the earth, if happily they might feel after him and find him, though he be not far from every one of us.

President Calvin Coolidge, who succeeded President Harding, has not had time yet to demonstrate fully to the country the kind of timber that he is made of. We have been led, however, because of his birthplace, his political and social environment, supplemented with his liberal education, to hope for at least a square deal from him. We must cease to follow blindly any political party. We must be like other people; we must vote for men and measures and learn to think and act for ourselves. The time has passed for us to expect special favors at the hands of any political party. He who would be free must himself first strike the blow.

May I suggest, in closing, that I hope to see the time when the National Public Service Board of the National Baptist Convention will occupy its own offices at the capitol of the Nation, where the representatives of all the foreign governments of the earth may see, as they pass the streets of Washington, a building towering towards the heavens to represent civic truth and righteousness and the three million and a half of Negro Baptists in the United States of America whom we have the honor to represent.

Respectfully submitted,

REV. S. G. LAMKINS,

Executive Secy.

An offering for Mrs. J. E. Givins was taken for expense fund to Europe for the World's Alliance. Adjourned.

#### Afternoon Session

The Convention reassembled at 2:30. The chorus sang several inspiring songs. Dr. A. L. Boone, Texas, presided. Prayer was offered by Rev. Jas. L. Washington, of District of Columbia. "I Have a Great Big Interest" was sung by the Convention, led by the chorus. Prayers by Rev. J. R. Jamerson, Arkansas. "Since Jesus Came Into My Heart"

was sung. Dr. S. E. J. Watson, Illinois, led in prayer. "Just Think of His Goodness to You" was rendered. Atty. C. M. Robinson, Convention Attorney, submitted his annual report. The report covered in detail the disposition of matters referred to him for his attention. Among them the bond matter for the Publishing Board, the Church Extension Board, the Benefit Board, the McGhee matter, the National Training School, etc., as follows:

Shreveport, La., August 30, 1923.  
Office of the Attorney of the National Baptist Convention.

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

It is with much pleasure that I herewith submit to you my report for the past year in matters referred to me for attention. Before going into this report permit me to thank my brethren for the honor and I hope that I have looked after matters referred to me satisfactorily to all.

1. The first matter referred to me was the completion of the proper resolutions authorizing the Building Committee and Officers of the Convention to borrow \$200,000 for the building of the Publishing House. This I gave my attention, had same duly recorded in the court records at Nashville and supplied the Building Committee with copy of same.

2. The next matter referred to me was the matter at Yazoo City, where money had been taken by one of the representatives of our Convention with which to build a church for that congregation. A committee, headed by Dr. Isaac and myself, went in this point, had a conference with the officers of this congregation and arranged the matter in the following manner: We gave a note for \$400.00, to be paid in the month of June, 1923, and closed the balance in a note to be paid on or before two years after June of this year. We set about to raise this amount by popular subscription, as will be seen by circular marked 1 of this report. You will remember that at our board meeting, held in Memphis, we raised \$100.00 to be applied on this matter. These letters did but very little good. I collected by this means \$10.00, as will be seen by the letters from the brothers remitting, which are hereto attached and made part of this report. At our State Board Meeting I collected \$20.00, making a total collected on this matter \$130.00, the same being disbursed as follows: U. T. P. U. Board for printing, \$4.50; stamps and envelopes, \$4.50; remitted on note, \$130.00; total disbursed, \$139.00, the last mentioned item being sent by registered mail as will be seen by postoffice receipt marked No. 2 of this report. Balance due on this note is \$270.00, which I hope the President will allow us to take up at this session by popular subscription.

3. Matters respecting the law relative to the Benefit Board was referred to me for an opinion by Prof. Holloway relative to the laws of the several states concerning the operation of this Board. I rendered an opinion on this matter on the 26th day of April, 1923, as will be seen from said opinion marked No. 3 of this report.

4. I received a letter from Messrs. Maynard, Fitzgerald & Venable, attorneys, relative to a note of the Church Extension Board given one Mr. Holmes. I referred this matter to the President, Dr.

Williams. This matter has been taken care of as will be seen from Dr. Williams's letter to me marked 4-2.

5. Training School Matter. Dr. Williams forwarded me certain papers and reports from attorneys asking that I examine them and give him an opinion on the same, as will be seen from his letters on the subject. My first reply to Dr. Williams did not quite cover the matter; he again wrote me concerning the matter, to which I replied under the date of June 11, as will be seen by copy of my letter marked -- of this report, which I would like to read. Nothing further has been done in this respect so far as I know.

6. At the meeting of the Board held at Hot Springs the Board referred to me the preparation of the proper resolution, authorizing the borrowing of \$250,000 with which to complete the Publishing House. This I have prepared and will present at the proper time.

As to the McGee matter: I have written him several letters asking for payment or adjustment of this claim but have never received a reply from him. I have taken no further actions against him for the reason I thought best to await your further orders in the matter.

As the attorney for the Convention I have tried to safeguard every interest of the Convention, relative to its property rights, etc., and I am pleased to say that so far as I know all is well and that the Convention is fully protected in all of its property rights.

Referring to the Publishing House, I wish to say that I have in my possession a copy of the contract entered into by and between the Convention and the contractor. I also have in my possession the mortgage given by the officers of the Convention for the purpose of floating the bonds, in order to secure funds to pay for the erection of said Publishing House. Both of these instruments have been carefully gone over by me, and it is my opinion that they are O. K.

As your attorney, there is one matter that I would like to call your attention to, that in my opinion needs some correction, namely: the manner of employment of members of the Board and their official relation to the Convention and boards, as directors. Under the present system the members of the boards are also employees of said board, and as you know directors of the boards would have a right to regulate all the corporate affairs of said boards, including the expenditure of money and the fixing of salaries of the employees; therefore in my opinion, it is not the best thing, nor is it in keeping with good business methods; therefore, it is my opinion that this condition should be changed and I expect to offer resolutions at the proper time that would cure this defect.

Again thanking you all for the honor conferred upon me and hoping that I have handled the matters referred to me to your satisfaction and for the good of the Convention.

Yours respectfully,

CHAS. M. ROBINSON.

Resolutions were read by Atty. Robinson enabling the Publishing House to increase bond issue \$250,000.

Whereas, our Publishing House that is in the course of construction at Nashville, Tennessee, is in need of more funds to complete the said Publishing House and that

Whereas, the sum allowed by the resolution at our Convention held in St. Louis, in the month of December last, is inadequate, and



REV. WM. HAYNES, D. D.,  
Treasurer Sunday School Publishing Board.

Whereas, the building committee and officers of the Convention reported to the Board held in Hot Springs, Arkansas, in the month of June, 1923, that on account of the advance in prices of building material, etc., that the cost of said building would exceed the original amount anticipated; and that

Whereas, that said building committee and officers of the Convention asked the Board to recommend to the Convention an additional allowance of two hundred fifty thousand dollars or such sum as would be necessary to complete the building.

Whereas, the contract for the building has been let, work begun and fifty thousand (\$50,000) dollars having been paid on said contract, that it now becomes necessary to allow the amount asked for by the building committee and officers of the Convention herewith.

Therefore, be it resolved by the National Baptist Convention of the United States of America, now assembled at Los Angeles, California. That the Board of Directors, President and Secretary of the Convention, and the Building Committee, be and they are hereby authorized and empowered to place a mortgage on the following described property for the amount of two hundred fifty (\$250,000) thousand dollars with which to complete the erection of said Publishing House.

The report of the Attorney went over until Monday without action being taken. A resolution to prevent employment of directors to work for boards of which they were members was presented by Atty. Robinson. Referred.

Los Angeles, Calif., September 6, 1923.

To the President, Officers and Members of the National Baptist Convention of the United States of America now assembled, Greetings:

Whereas, the present operation of the boards are not in keeping with good business methods, in that the members of the several boards are permitted to be employees of said board, and that such a practice, if continued, might lead to disastrous results to the Convention.

Therefore, be it enacted by the National Baptist Convention of the United States of America, now assembled, That no director or member of any of the several boards shall be employees of said board, except the secretary of the said board, and that said secretary shall not have a vote in matters before the board that pertains to his individual interest.

Be it further enacted, That all laws and parts of laws of any of the boards or of the Convention in conflict with the above and foregoing be, and the same is hereby repealed.

Respectfully submitted,

CHAS. M. ROBINSON.

Deacon John L. Webb, Arkansas, was presented to speak of Laymen's Lawful Movement. He did this in a very interesting way. Dr. B. J. P. Westbrook, Indiana, was presented and spoke of the importance of this matter. Bro. Webb, presiding, urged the presidents of State Conventions to appoint a member to serve on the National Laymen's Board and send the same to Mrs. Maggie Walker, Secretary Laymen's Board, Richmond, Va. Dr. E. W. D. Isaac was recognized and spoke in complimentary terms of the loyalty and efficiency of Atty. Robinson, who has done such valiant service to Sig.-8.

the Convention at great personal sacrifice. Dr. S. E. Griggs was presented to make the report of the Educational Board. Dr. Griggs succeeded Dr. S. N. Vass, who resigned to accept work under the S. S. Publishing Board. Being engrossed with other matters, Dr. Griggs could not take up the work in full, but has attended several important meetings and delivered several addresses in the interest of the Board. He presented the Saulsbury proposition of Tennessee to donate \$50,000 for a rural school under the Convention's control. He called attention to his latest book, "Guide to Racial Greatness." Report was referred as follows:

**TWENTY-SEVENTH ANNUAL REPORT OF THE EDUCATION BOARD OF NATIONAL BAPTIST CONVENTION, SUTTON E. GRIGGS, CHAIRMAN, S. N. VASS, CORRESPONDING SECRETARY AND TREASURER.**

**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 co-operation 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 S. S. 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 31st, 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 Education 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 Education 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.

Chicago, Illinois, August 15, 1922.

To the National Baptist Convention, U. S. A.:

On behalf of the Education Board, I beg to 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 co-operation 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 for 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 of 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, Arkansas, 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. Moss is the worthy president contributed two hundred dollars in the same time, while the Second Baptist Church of Kansas City, Missouri, of which Dr. S. W. Bacote is pastor, contributed one hundred fifty dollars. In an institute at Selma, Alabama, one hundred 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 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, Illinois. 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. J. 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, especially 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 co-operation 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 temporary arrangements made at Roger Williams to conduct the Theological Seminary for the present time at least, but that instead, 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 properly 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 seventy-one dollars and sixty-three cents, which represented a balance due Rev. S. L. McDowell, and listed by him at three hundred 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 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 five hundred dollars 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 when 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 Educational 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 Educational 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 can not 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 at 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 de-

cided 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 Pres. R. T. Pollard who was one of the presidents deeply interested. December 6th 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 a 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 today 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 co-operation 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 today, 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 relation between these two boards as would guarantee the expenses for 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 thirteen 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 the pastor of Pilgrim Baptist Church, Saint Paul, Minnesota. Since this report was audited showing total receipts of Rev. L. W. Harris, as field secretary, to total one hundred 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 forty-one dollars and ten cents. Our board also engaged the services of Mrs. B. A. Realy, of Alexandria, La., a most talented speaker, to represent us on the field, and we indulged high expectations of the results. But she was hardly 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 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 dol-

ars previously owed by the board to Rev. S. L. McDowell, asking 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 pastor arranges to entertain him and his wife free of charge and thus the board is saved that expense. It is only when the secretary goes to conventions 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 co-operate with the pastors 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 1st, 1921, to July 31st, 1922

October, 1921—

Inn-R-State High School, Helena, Arkansas .....	\$ 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 Miss. 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
Institute Baptist Churches, Selma, Ala. ....	160.00
Arkansas Baptist State Convention ....	50.00
Mount 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—\$ 389.68

## January, 1922—

Mrs. B. A. Beatty, Alexandria, La. ....	\$ 12.35
Drs. E. T. Martin, I. A. Thomas, S. E. J. Watson, representing Negro Baptist Churches of Chicago ...	970.00—\$ 992.25

## 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, 1922—

Bethesda Baptist Church, Chicago, Ill. ....	\$ 5.00
First Baptist Church, Gary, Ind. ....	3.25
First Baptist Church, Raleigh, N. C. ....	25.00
New Era Dist. 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—\$ 301.53

## April, 1922—

Mrs. Hattie G. Tate, Nashville, Tenn. ....	\$ 5.00
First Baptist Church, Tuscaloosa, Ala. ....	30.00
Mount Pilgrim Dist. S. S. Convention, Birmingham, Alabama ....	10.40
Mrs. B. A. Beatty, Alexandria, La. ....	8.77

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, Kan. ....	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, Kentucky ....	75.00
Mrs. Annie Thomas, Nashville, Tenn. ....	12.00
T. C. Windham, Birmingham, Ala. ....	25.00—\$ 391.38

## 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
Seulah 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. ....	2.80
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 Olive 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 Conven-	
tion .....	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. ....	10.69
South Florida Missionary Association .....	10.69

\$ 114.67

Less amount already included in general office col-	
lections .....	19.92—\$ 94.75

Grand total as submitted to the auditor .....	\$3,658.19
---	------------

NOTE—Since the auditor ran over the receipts, Rev. L. W. Harris has reported sixty dollars collected in March as follows:

Mt. Zion Baptist Church, Beaumont, Texas .....	\$ 50.00
Antioch Baptist Church, Mexia, Texas .....	10.00
Rayfield Baptist Church, Muskogee, Okla. ....	6.00—\$ 66.00

Total collections .....	\$3,724.19
Total expenses .....	\$3,576.66

Balance on hand .....	\$ 147.53
-----------------------	-----------

#### Memorial Hour.

The hour arrived for the funeral eulogies over the lamented dead. Rev. A. J. Stokes, D.D., Alabama, presided. Prayer was offered by Rev. A. T. Stewart, D.D., Texas. "Nearer My God to Thee" was sung by Prof. J. H. Smiley, Kentucky, the gospel singer. The Convention bowed in silent prayer, after which "Why Should We Start and

Fear To Die?" was sung softly and feelingly. The obituary list was read by Rev. W. H. Young, D.D., Kansas, as follows:

Rev. W. G. Parks, D. D., Rev. A. R. Robinson, D. D., Pennsylvania; Rev. J. A. Dennis, Rev. Herald, Rev. E. T. Fishback, D.D., Kansas; Rev. H. Butler, Rev. H. H. Harris, Missouri; Rev. Daniel Wright, Georgia; Rev. J. H. C. Henry, Mississippi; Rev. Harvey Johnson, Maryland; Rev. Wm. White, Rev. E. M. Brawley, North Carolina; Rev. Clayburn, Rev. J. R. L. Diggs, Virginia; Rev. J. A. Buford, Rev. J. C. Lambert, Rev. O. W. Williams, Rev. S. J. Cummings, Rev. Jackson Turner, Rev. J. S. Swift, Rev. J. N. Roberson, Tennessee; Rev. O. E. Smith, Rev. J. H. Reeves, Rev. Ewing, Rev. Patterson, Rev. F. J. Knox, Mrs. W. P. Haynes, Rev. Dr. Thornton, Rev. Wallace, Rev. W. A. T. Parkinson, and Mrs. M. W. D. Norman, District of Columbia.

"Blessed dead who rest from their arduous labors."

A fervent prayer was offered by Dr. I. S. Powell, Rev. C. T. Stamps, D.D., Mississippi, spoke on the lovely character of Dr. Parks. "There Is Rest for the Weary," was sung. Others to speak were Drs. W. H. Skipwith, R. M. Caver, Arkansas, Wm. Haynes, Tennessee, and S. G. Lampkin, District of Columbia. "In Bright Mansions Above" was sweetly sung, led by Dr. Chas. W. Kelly, Alabama. Dr. Allen spoke on the life of Dr. J. A. Dennis; Rev. Graves spoke of Revs. John Marks and Butler; Rev. A. M. Johnson, D.D., Oklahoma, spoke of Brother Amos. "Looking This Way" was sung very effectively by Prof. H. B. Britt. Remarks on the life of Rev. A. R. Robinson, D.D., were made by Drs. J. C. Jackson, L. G. Jordan, and J. C. Austin, Pennsylvania. "What Are They Doing in Heaven?" was sung by Prof. J. H. Smiley. Rev. John Goins, Missouri, spoke on the life and work of Rev. H. H. Harris, D.D. Mrs. J. D. Bushell sang an appropriate selection.



## Memorial Page.

### TO THE MEMORY OF OUR DEAD

Rev. W. G. Parks, D. D., Pa.  
 Rev. J. A. Dennis, Kan.  
 Rev. Herald, Kansas.  
 Rev. H. H. Harris, D. D., Mo.  
 Rev. J. H. C. Henry, Miss.  
 Rev. Wm. White, N. C.  
 Rev. Clayburn, Va.  
 Rev. J. A. Buford, Tenn.  
 Rev. O. W. Williams, Tenn.  
 Rev. Jackson Cummings, Tenn.  
 Rev. J. N. Roberson, Tenn.  
 Rev. J. H. Reeves.  
 Mrs. W. P. Hays, N. Y.  
 Rev. W. A. T. Parkinson, Calif.  
 Rev. A. R. Robinson, D. D., Pa.  
 Rev. E. T. Fishback, D. D., Kan.  
 Rev. H. Butler, Mo.  
 Rev. Daniel Wright, Ga.  
 Rev. Harvey Johnson, Md.  
 Rev. E. M. Brawley, N. C.  
 Rev. J. R. L. Diggs, Va.  
 Rev. J. C. Lambert, Tenn.  
 Rev. S. J. Cummings, Tenn.  
 Rev. J. S. Swift, Tenn.  
 Rev. O. B. Smith.  
 Rev. Father Patterson.  
 Mrs. M. W. D. Norman, D. C.  
 Rev. Dr. Thornton.

## MINUTES

241

The principal speaker of the occasion, Rev. J. D. Bushell, D.D., New York, spoke from the subject: "Keeping Our Dead Alive." "For I know that my Redeemer liveth," "We have a building of God, a house not made with hands," and "I am the resurrection and the life" were the Scriptures quoted as the basis of the address which was eminently fitting and inspiring. He spoke in part thus: "Our dead are kept alive by keeping in contact with the giver of life. Jesus Christ had an absolute nature. Man's contact with Christ makes eternal life a possibility and a reality. Death in its real sense is life. It is the putting off of a coat, the laying aside of a mantle, the moving out of a house. There would be no such thing as keeping our dead alive, unless Jesus Christ had lived."

"It Is Well With My Soul" was sung by the congregation. After singing "In the City," Rev. A. J. Stokes, D.D., closed the Memorial Service with a fitting admonition to ministers.

Rev. W. H. Griffith, D.D., of the Local Committee, announced the Sunday preaching appointments. Mail was announced. Dr. Griggs made an announcement. Dr. Stokes introduced Mr. Booker T. Washington, Jr., who spoke freely out of the fullness of his heart.

Adjourned with benediction.

### Evening Session

The chorus conducted song service. "Just Think of His Goodness to You" was led by Rev. Skipwith, as the opening number. After a number of selections had been excellently rendered, Rev. W. M. Taylor, presiding, announced the illness of Rev. Griffith, of Louisiana. "Nearer My God to Thee" was sung as the picture of the beloved and lamented Dr. E. C. Morris was flashed upon the screen. A splendid exhibit of donors and doings of the building program of the Publishing Board and B.Y.P.U. Board was shown, to the delight of a large concourse. "Just Think of His Goodness to You" was sung.

President L. K. Williams presented Rev. A. Wilbanks, D.D., Superintendent of Evangellam, to conduct the Evangelistic Service. Dr. Wilbanks sang to the heart from the heart, "The Land of Unclouded Day." Rev. S. E. J. Watson, D.D., Illinois, was presented and delivered a matchless, soul-stirring, sinner-winning sermon from "What Then Shall I Do With Jesus?" He was caught up in the spirit and made a great appeal to the church and to the unsaved.

"Almost Persuaded" was sung by the chorus. Rev. Wilbanks requested all to stand and told a very descriptive story of a sinner who trifled with the spirit. He led in singing the old hymn, "There's a Fountain Filled With Blood," and an opportunity was given for sinners to confess. Thirty-three came forth declaring their intention to enter some of the local churches by experience and by baptism. Prayer was offered by Dr. Wilbanks, expressing thanks for the great service and demonstration of the power of the gospel to save anywhere and anytime. "Shine On Me" was sung.

An offering was ~~made~~ for evangelism while the chorus rendered several choice selections. Announcements were made. Benediction, Rev. S. E. J. Watson, D.D.



## FIFTH DAY.

## Sunday.

The Sunday school was conducted by the Sunday School Publishing Board. "Stand Up for Jesus" was sung as the opening number, when prayer was offered by Rev. W. L. Varnado, Mississippi. Music was furnished by the Convention chorus. Classes were organized by states and taught. After class, "Just Think of His Goodness to You" was sung. Mrs. Julia Sims, Superintendent Cradle Roll, made a report, and presented Mrs. C. M. Wells, her assistant. Rev. S. K. Vass, D. D., then reviewed the lesson. Mrs. C. M. Davis, Superintendent Blackboard Department, spoke briefly and gave blackboard illustrations. Rev. J. T. Brown, D.D., Editor-in-Chief, was presented amid applause and spoke in reference to the lesson. Announcements were made. The offering by states was as follows:

Alabama	21.25	Louisiana	\$106.25
Arkansas	162.00	Mississippi	31.42
California	255.00	Missouri	16.32
Colorado	1.60	Ohio	3.91
Florida	3.26	Oklahoma	14.50
Georgia	3.82	Tennessee	28.71
Illinois	46.48	Texas	29.87
Indiana	2.25	Washington	2.00
Kansas	20.30	Cradle Roll	29.37

The report of the contest to be made at the close of the 11:00 o'clock service. The Sunday school closed.

## Morning Session.

The chorus sang, "Waiting For Me," as a thrill swept through the Convention. Rev. G. L. Thornton, D.D., Alabama, led in prayer that stirred the Convention. The chorus followed with another charming selection, "I Am Going Through." Rev. D. A. Holmes, D.D., Kansas, read Heb. 12: 1-13 for the Scripture lesson. Rev. W. M. Taylor, D.D., Louisiana, presented Rev. E. W. D. Isaac, D.D., Tennessee, to introduce the preacher of the hour.

In eloquent and fitting words Dr. Isaac paid a glowing tribute to the head of the Baptist forces under Jesus Christ, Dr. L. K. Williams, who arose to preach the Doctrinal Sermon according to the program. The speaker and hearers stood and joined with Rev. S. E. J. Watson, D.D., Illinois, in singing the marching orders of the Christian ministry: "Go preach my gospel." The speaker selected for this occasion to tell of the heavy and weighty responsibility of the office and the duty to obey the majority or depart led him to speak. "Every sermon must contain doctrine, the gospel contains doctrine, things to be believed and duties to be done, and Baptists believe some things that other people do not know God has; to depart from the Baptist church is to go backward instead of forward," were some of the opening remarks of President Williams. He took as his text Heb. 13: 8: "Jesus Christ the same today," subject, "The Christ of Today."

The preacher was lost in glory of his Lord and swung out into the mysterious and fathomless depths of grace and brought souls in for the Master. It was a message that will live through all time and bear fruit to eternity.

Rev. J. H. Smith, D.D., Georgia, led in a very fervent prayer. Dr. S. E. J. Watson, Illinois, made it possible for believers to confess. Many responded to the call for the glory of God.

An offering for aged ministers, according to custom, was taken while the chorus sang "Just Over In the Glory Land" and other selections. The Sunday school report was rendered, showing a collection of \$788.31. The collection for the morning was announced as \$132.74. Benediction. Rev. L. K. Williams, D.D.

## Afternoon Session.

The Missionary Mass Meeting was called at 3:00 p. m., under the auspices of the Foreign Mission Board, with "Blest Be the Tie That Binds" sung as the opening number. After a service of song, which set the assembly aglow with holy fire, Dr. R. A. Austin, chorister, was presented and the chorus gave a splendid rendition, when the audience bowed in prayer and Rev. R. H. Bowling, Jr., Virginia, led to a throne of grace. A solo was rendered by Miss Griffith, of Los Angeles, and Rev. M. F. Washington, D.D., Alabama, offered prayer. "Let My People Go" was beautifully sung by Dr. J. D. Bushell, New York, Rev. J. C. Austin, D.D., presented Mrs. Josephine Straghn, a field worker. The audience was swept heavenward by Calvary's cross through the charming voice of Mrs. W. Augustus Jones, Pennsylvania, in a solo, "Alone."

Rev. J. C. Austin, D.D., made an excellent address as presiding officer upon the purpose of our coming and African missions, the chief concern of American Negroes and the only assurance of their freedom. In words scintillating in beauty and expressive of the highest appreciation of the worth and character of the present efficient secretary and of the ancient and majestic retired secretary, the tallest oak in the forest, Dr. Austin presented Dr. James E. East, Corresponding Secretary, to address the meeting.

Dr. J. E. East, the humble Christian minister, who has lost himself in the service of his Lord in Africa's redemption, opened our eyes to what the Lord has done and where the Lord has brought us from and to what height he has lifted us. "Too much shouting and too little doing fail to prove our sincere love for Jesus," said the speaker. He also said: "Lift up your eyes and look on the field for inspiration, then go into all the world and preach the gospel to every creature, is the work of the church. Subtract our shouting from our religion and the remainder is zero."

Rev. W. F. Graham, D.D., Pennsylvania, made the closing address and an appeal was made for a liberal contribution. A prayer was offered by Dr. J. C. Austin to heaven for Africa and for funds given or to be given. "Just Think of His Goodness to You" was sung while the contribution was taken. "Witness for My Lord" and other selections were also sung.

Mrs. S. W. Layten, President Woman's Auxiliary, addressed the assembly. "Leaning on the Everlasting Arms" was sung, after which Mrs. Ada F. Morgan, Fireside School representative, was presented and spoke of her work. A solo, "It Pays to Serve Jesus," was rendered by Mrs. Hynes, Nashville, Tenn., to the delight of the vast congregation. Mrs. H. A. Payne, South Africa, was listened to with intense interest as she recounted pleasing incidents from the for-

eign field. Rev. A. W. Ross, D.D., Coffeyville, Kans., presented himself as a candidate for foreign field service.  
Benediction, Rev. L. G. Jordan.

#### B.Y.P.U. Mass Meeting.

The B.Y.P.U. Mass Meeting opened at 8:00 p.m., by singing "What a Fellowship," led by Dr. Skipwith. An inspiring song service followed. Prayer was offered by Rev. Grey. The Secretary, Rev. E. W. D. Isaac, D.D., presented the chairman of the Board, Rev. P. Jas. Bryant, D.D., Georgia, who presided during the meeting. Rev. S. E. J. Watson, D.D., Illinois, editor "B.Y.P.U. Quarterly," was presented by Dr. Bryant. Dr. Watson effectively illustrated personal service. Mrs. Viola T. Hill, Florida, editress "Junior Quarterly," was introduced and told interestingly of her work. Dr. Bryant presented Attorney Chas. M. Roberson, an eminent layman, thoroughly interested in this and all phases of the denominational work. "The Bible will lift the people to that degree of relationship as brethren of a common family as no other textbook in the world will do," was said by Attorney Roberson among other things.

The offering was lifted by states. Mrs. A. E. S. Winston, Kansas, sang the audience into silence with, "Clear the Line Before You Call." Mr. and Mrs. A. M. Malone, of the Poro College, St. Louis, Mo., were presented by Dr. Bryant and Dr. Charles Stewart, Illinois, to make remarks. Rev. A. J. Stokes, D.D., Alabama, was introduced, and made a very interesting and practical talk on the B.Y.P.U. work and the necessity of it. Rev. S. E. Griggs was presented to make the closing address.

A collection of \$174.38 was taken. The chorus sang sweetly while Dr. Griggs' latest book, "Guide to Racial Greatness," was being sold. Dr. Graham made an appeal for Japan and the chorus rendered choice selections with an offering which was being taken for Japan.

#### Evening Session.

"I know a Great Saviour," was sung by Prof. Nix with rare effectiveness. Rev. A. J. Green, D.D., Maryland, read the Scripture lesson from Heb. 7. Rev. A. Wilbanks, upon request, sang "The Us clouded Day."

Vice-President W. M. Taylor called upon Rev. F. W. Williams, D.D., to present the preacher of the hour, the Rev. Dr. J. W. Ribbins, Ohio, who selected for a theme, "The Everlasting Priesthood of Christ." Heb. 7: 25, and after giving a brief but spicy introduction spoke.

It was a powerful sermon from a great preacher that held the audience still. Prayer was offered by Rev. J. Franklin Walker, D.D., Ohio. Dr. A. Wilbanks led in singing, "Am I a Soldier of the Cross," and sought for converts and reclaimed one. "Coming Home" was sung in the closing appeal and prayer was offered by Rev. F. W. Williams, D.D., Tennessee.

A collection for a sister from Memphis who lost her ticket was taken of \$9.00. The rally report for the B.Y.P.U. was read, California standing first and Texas second.

Benediction, Rev. B. J. F. Westbrook, D.D., Indiana.

#### SIXTH DAY.

##### Monday.

The Convention assembled for the final day's work at 10:00 a.m. Devotions were conducted by Rev. A. Wilbanks, D.D., District of Columbia. Prayer was offered by Rev. Dr. Bryant, Arkansas. "Since Jesus Came Into My Heart" was inspiringly sung by the Convention. Prayer by Rev. J. B. Moore, Arkansas. Several songs were sung and prayers were offered by Rev. L. A. Weaver, Illinois, and Rev. T. T. Addison, D.D., Texas. I Thessalonians 3: 1-14 was read by Rev. G. W. Robinson, D.D., Iowa, as the Scripture lesson, thus closing the devotional exercises.

The chorus rendered the Conventional song, "Just Think of His Goodness to You." A motion prevailed approving the Home Board report. On motion, the Sunday School Publishing Board report was adopted. The B.Y.P.U. report was adopted with an amendment in the form of a resolution, authorizing the Board of Directors to borrow not in excess of \$6,000, as follows:

Whereas, The National B. Y. P. U. Board, pursuant to an order from this Convention, transferred the property to the National Baptist Convention; and

Whereas, On account of such transfer the bank does not regard this property as a working asset of this Board,

Therefore, be it resolved, That the B. Y. P. U. Board be and is hereby authorized to borrow a sum not to exceed six thousand dollars (\$6,000) during the present fiscal year of this Convention.

By motion the above resolution was referred to the Board of Directors with power to act. September 10, 1923.

The report of the Benefit Board was adopted as submitted. The report of the Church Extension Board was approved. The report of the Foreign Mission Board was approved. A motion carried approving the Auditor's report. The Secretary's report was approved. The Educational Board's report was adopted. The Social Service report was adopted.

The report of the Seminary Commission was discussed by Rev. A. T. Stewart, D.D., Rev. E. W. D. Isaac, D.D., and Dr. O. L. Hatley spoke by request and gave helpful information. The adoption of the report was suspended while Dr. W. H. Carter presented Dr. Jas. A. Francis, pastor of First Baptist Church, Los Angeles, a friend of the race. Dr. Francis brought greetings from Northern Baptist Convention. It was a splendid address. Rev. T. O. Fuller, D.D., Tennessee, responded to the greetings in well chosen and choice words, pledging our willingness to co-operate with all unifying forces. Dr. Griggs spoke on the Seminary report, also Dr. J. W. Hatley, Texas, and Dr. C. H. Parrish, Kentucky. The report of the Seminary Commission was adopted.

Mail and telegrams were announced. The resolutions offered by Rev. L. G. Jordan, D.D., were approved.

Whereas, The pressing need for funds to complete the building of the Publishing House of our National Baptist Convention is apparent to all and

Whereas, Our \$100,000.00 drive under the Board of Promotion was to cease functioning in December, which would dispenes with said Board,

Therefore, Be it resolved, that the Board of Promotion be continued for the next Conventional year.

Be it further resolved, that in keeping with the Twine Resolution adopted on Saturday, September 8, 1923, the President of our National Baptist Convention, in connection with the presidents of the various State Conventions, be hereby requested to appoint a Commission of five persons in each state and to submit the name and address of said appointees to the Board of Promotion at the earliest possible moment.

Resolved further, that the Board of Promotion prepare a program for the observance of Founders' Day, which occurs on November 24, 1923, and that the above mentioned State Commissions, through the Board of Promotion, shall make a report to the Executive Board of this Convention at the laying of the corner stone of our Publishing House in December, 1923.

The Morris Memorial Commission report was adopted.

#### Recommendations

After much careful thinking, I submit the following recommendations:

First, That a Committee on Revision of the Convention's Constitution be appointed here; that said Committee report to the Board of Directors, whereupon the Board will publish in the "National Baptist Voice," sixty days before our next annual meeting, its action concerning the Committee's report, and submit finally the same to the Convention in its 1924 session.

Second, That the following recommendation made in 1917 by Dr. Morris and approved by the Convention be re-affirmed by the Convention and the Board of Directors, be and are hereby empowered to execute this order: "That the Home Mission Board of the National Baptist Convention be authorized to extend the co-operative missionary work to the North and West, provided arrangements can be made for such co-operation with the Northern Baptist Convention."

Third, That the mandates given by the Convention at Indianapolis 1920, to the effect that all the Boards of this Convention should amend their charters in such way as to anchor unquestionably said Boards in the Convention, and to stipulate in said charters in no indefinite manner, Convention ownership and control, be hereby again approved, and ordered executed forthwith; for there are uncounted perils in needless delays.

Fourth, That the Benefit Board be hereby authorized to organize and operate as a Convention enterprise, a Home for the aged, needy ministers of the Convention and denomination.

Fifth, That the new Publishing House be designated and known as the E. C. Morris Memorial Building. This honor we certainly owe to our much loved lamented leader.

Sixth, That we adjourn here to meet in Special Board Meeting, Nashville, December, 1923, when we shall complete the \$100,000 Drive and lay the corner stone of the Publishing House now in course of erection.

Seventh, That the office of histographer in keeping with the proper constitutional requirements be created, and that some competent person be appointed to give full time to the gathering and compilation of vital denominational statistics and historic facts. That the compensation of said histographer be set by the Board of Directors.

Eighth, That the work hitherto done by or assigned to the Church Extension Board be done by the Sunday School and Home Mission Boards in the manner indicated in my annual message.

Ninth, That the Board of Directors be hereby authorized and empowered to close up all matters of the Church Extension Board, and make the proper division of its work between the two Boards already named in this connection.

Tenth, That since a new addition will be made to the work of the Home Mission Board, and since it will be required hereafter to build church houses and expected to make property and real estate deals, I therefore deem it wise and recommend that the Board be chartered and that the Board of Directors be authorized to take out said charter.

Eleventh, That this Convention appoint seven (7) persons, and request the Northern Baptist Convention and the Southern Baptist Convention to appoint seven (7) each, all of whom shall constitute—a Commission to study the common problems of all American Baptists, and seek to promote comity and good will, and the progress of a great denomination, one in hopes and destiny.

Twelfth, That we empower and give the Foreign Mission Board the financial aid required to erect in Africa immediately one outstanding hospital and educational institution such as I have referred to in this address.

Thirteenth, That we clothe the Seminary Commission with the full power required to organize and complete rapidly the National Baptist Theological Seminary.

Fourteenth, That the Board of Directors be required to publish the minutes within sixty (60) days of adjournment of the Convention and that they be wisely distributed among the officers and representatives of the Convention, and without cost.

The recommendations of the President were taken up; 1 and 2 were approved; 3 was approved with amendment with committee of 3, including attorney to see that this is done; 4, approved; 5, approved; 6, referred to Board; 7, approved; 8, approved; 9, approved; 10, approved; 11, approved; 12, approved; 13, approved; 14, approved. All adopted unanimously. The report of the attorney was adopted. Resolution Number 1 by Attorney C. M. Robertson empowering the Building Committee to negotiate a loan, etc., was approved. Resolution Number 2, by Attorney C. M. Robertson, limiting the employment of members of boards, etc., was approved.

Nashville was selected for the 1924 meeting. President Layten made a report of the Women's Convention, as head of the auxiliary. Rev. A. L. Boone, D. D., Texas, yielded the gavel to Rev. E. R. Topp, D.D., Mississippi.

The report submitted showed enrolled: 453 delegates; 17 state conventions; 17 annual members, \$1,909.86. 1. A closer relationship asked. 2. Joint sessions requested for special purposes. 3. Inclusion in budget. The report of the Woman's Convention was approved and figures referred.

A motion to rescind the selection of Nashville and reopen the question of place was adopted. Rev. Wm. J. Winston, D.D., nominated Baltimore, Md. Nashville was also nominated. Speeches were made for and against each and the vote was taken as follows: Nashville, 218; Baltimore, 218. A motion prevailed to make the selection unani-

mons. A resolution by attorney empowering the committee to borrow \$75,000 from Masonic Templars of America for the building of the publishing house was approved.

"Hallelujah 'Tis Done" was sung, after which Rev. A. Willbanks, D.D., made the evangelistic report.

#### ANNUAL REPORT, DEPARTMENT OF EVANGELISM OF THE NATIONAL BAPTIST CONVENTION.

Rev. Alex Willbanks, D.D., Superintendent; Rev. T. A. Ballou, D.D., Assistant Superintendent; Rev. E. C. Strong, D.D., National Secretary; Mrs. L. A. Willbanks, National Office Secretary; Rev. J. P. Nichols, D.D., LL.D., Assistant Office Secretary; Rev. L. K. Williams, D.D., LL.D., President.

Evangelistic Commission—S. E. J. Watson, D.D., Illinois, Chairman; M. W. D. Norman, D.D., District of Columbia; E. B. Topp, D.D., Mississippi; W. C. Brown, Florida; P. W. Dunavant, D.D., Missouri; Wm. Taylor, D.D., Louisiana; D. V. Jemison, D.D., Alabama; G. W. Ward, D.D., Indiana; W. F. Botts, D.D., Nebraska; C. T. Wilcher, D.D., New Jersey; W. H. Young, D.D., Kansas; E. A. Wilson, D.D., Texas; J. H. Henderson, D.D., Tennessee; R. M. Caver, D.D., Arkansas; A. D. Williams, D.D., Georgia.

National Headquarters—1204 Que Street, Northwest, Washington, D. C.

Motto—And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth in me and is baptized, shall be saved; but he that believeth not shall be damned. Mark. 16:15-16.

To the President, Officers, and Members of the National Baptist Convention, in Annual Session at Los Angeles, California, U. S. A.:

This Convention under the wise and Christ spirit of that stalwart and magnetic character, a ripe scholar, a pulpit orator, a profound thinker, a Gibraltar in the church doctrine of this Convention's denominational faith and ideals of the Christian religion, Dr. J. W. Bailey (my predecessor), founded and prosecuted the department of Evangelism. This department has been a success and not a failure, notwithstanding the limited resources by which it has been operated. The yearly reports have shown the increased possibilities and great need of the perpetuation of this phase of the Christian church work by the Convention through succeeding generations.

#### Why This Department?

First—It is the mission of the church—the church founded by Jesus Christ. It has a work to do, it has a duty to perform, a message to carry, and life to give. This work is to clear the way for the coming of the Lord, our Saviour, by the proclamation of the gospel. Our duty is to give our fellow man the knowledge of this great event and the all importance of his being ready for that day, when his Lord cometh. The message is the story of God's love for the world. His means of salvation, and the world's need of such love and redemption.

The life which he has given to us, we are commanded to give or reflect to the world; that the world may have a chance to accept his love that they perish not in their sins. To do this the church

must evangelize; to evangelize, it must have evangelists; hence this department—"National Evangelism."

Second—Moses could lead the people out of Egypt, but Joshua had to take them to Canaan; David could gather the material, but Solomon had to build the Temple; Paul could plant, but Apollos watered; yet God gave the increase. As it was then, even so now. The daily responsibilities of a busy pastor often make it impossible for him to successfully conduct the revivals needed in his own field to say nothing of going into strange and desolate territory. Someone must go, who then?—the evangelist. He it is, that feels constrained to go regardless of price and conditions; hence, the Lord alone is his provision. Therefore no appropriation is made for the support of this work; it must move like the tractor, gather as it goes. It must have life within to emit life to those without.

Third—It is therefore a religious, spiritual stimulant bringing or carrying vigor and encouragement to the hard worked pastor and struggling church. And they together giving life, life eternal, to the perishing community.

This department also furnishes a great opportunity for the development of the latent powers in the sluggish minister or Christian, who would do service for the Master. No "down and out" person can thrive with this department for the soul without hope cannot survive; neither can it another hopeless soul revive. I have not striven to make this work a financial power, but a soul saving and life giving angel. To prosecute his one aim, brings us to the next subject.

#### Qualification of Workers.

(a) Every applicant is required to have a reputable membership in a recognized Baptist church in accord with our Convention work.

(b) Must have credentials from this department, bearing the official stamp of the seal and the names of the superintendent and secretary.

(c) Must have a common school education much needed for public appearance, delivery of The Message and filling out of report blanks.

(d) Must be able to support self on the field, not a parasite on the department nor the public, and pay \$2.00 for credentials; and to make small donations to the work of the headquarters for office expenses quarterly.

(e) Must make reports as required, on blanks furnished from the department's office, without fail. This office must know its workers; and what they have done each quarter.

(f) Each member of this Department is required to keep an annual membership in the National Baptist Convention, under which this department is being operated.

(g) Each number in the report blank furnished is required to be filled out properly, or marked with an X, signifying that you have done nothing along that line of work.

(h) Each member of this department is expected to comply with every requirement of the department's office, or if in neglect of same, to forward his or her credentials to the headquarters as a forfeiture of all claims, to the privileges and rights of this department.

(i) This department will be glad to furnish letters of commendation to its workers for their efficiency when merited.

(j) The department requests that, as our annual session is always held during the first part of the month of September, that our Evangelistic year will begin the first of July, making our quarterly reports as follows:

First Quarter, to be reported October 1st.

Second Quarter, to be reported January 1st.

Third Quarter, to be reported April 1st.

Fourth Quarter, to be reported July 1st.

This gives the headquarters ample time to compile all reports into one, get them to press and in booklet form for reporting and distribution by the annual session of the National Convention in September. All workers are most earnestly requested and desired to govern themselves accordingly.

#### Our Year's Work.

As you may know, since our last session was held in St. Louis, Mo., during the first week of December, 1922, it is impossible to give a report for a period of one year; hence, this is only what may be considered a partial or half report of the actual work done through this department. Notwithstanding (much to the regret of the superintendent) that only about one-third of our workers have rendered any report, as this report will show, many of our best qualified workers fall under this ban for reasons to us unknown.

We beg that the workers for the ensuing year will be more faithful and energetic; realizing the call of the Master, the need of laborers and your ability to serve His cause.

We also ask, as our workers are instructed, to be constructive and not destructive; that the pastors and churches will recognize and use them whenever possible, and thus further the Kingdom of our Lord on earth. The conditions surrounding our racial group in this country, in every conceivable way, the congested city, life and need of education, industry, economy, and Christianity, to say nothing of the claims of the world for a better life, certainly demand that we bestir ourselves to the full power of the church.

#### Report of the Superintendent.

Services conducted .....	325	States visited .....	2
Sermons preached .....	201	Meetings held .....	25
Addresses delivered .....	40	Professions of faith .....	500
Baptisms .....	3,521	Total .....	1,770
Christian experience, etc. . .	1,536	Miles traveled .....	1,840

#### Reports of the Other National Evangelists Are as Follows:

Rev. M. J. Battle, 1326 E. 14th St., Kansas City, Mo.			
Services conducted .....	21	Meetings held .....	5
Sermons preached .....	43	Professions of faith .....	1
Addresses delivered .....	35	States visited .....	1
Baptisms .....	6	Total additions .....	31
Christian experience, etc. . .	7	Miles traveled .....	2,054

#### Rev. Wm. M. S. McCutcheon, Chattanooga, Tenn.

Services conducted .....	60	Meetings held .....	6
Sermons preached .....	81	Professions of faith .....	65
Addresses delivered .....	8	States visited .....	1
Baptisms .....	48	Total additions .....	308
Christian experience, etc. . .	195		

#### Rev. R. L. Sims, 526 Holman St., Fort Wayne, Ind.

Services conducted .....	72	Meetings held .....	6
Sermons preached .....	30	Professions of faith .....	16
Addresses delivered .....	26	States visited .....	3
Baptisms .....	55	Total additions .....	165
Christian experience, etc. . .	95	Miles traveled .....	150

#### Rev. S. V. Terry, 1423-A Morgan St., St. Louis, Mo.

Services held .....	20	Meetings held .....	6
Sermons delivered .....	82	Professions of faith .....	10
Addresses .....	10	States visited .....	3
Baptisms .....	65	Total additions .....	116
Christian experience, etc. . .	41	Miles traveled .....	1,382

#### Rev. W. J. Brannon, 309 W. A. St., Caspar, Wyo.

Services held .....	65	Meetings held .....	5
Sermons preached .....	79	Professions of faith .....	2
Addresses delivered .....	18	States visited .....	2
Baptisms .....	23	Total additions .....	76
Christian experience, etc. . .	51	Miles traveled .....	(?)

#### Rev. T. J. Hall, 15 Hampden St., Newark, N. J.

Services held .....	50	Meetings held .....	(?)
Sermons preached .....	35	Professions of faith .....	20
Addresses delivered .....	3	States visited .....	1
Baptisms .....	5	Total additions .....	49
Christian experience, etc. . .	24	Miles traveled .....	80

#### Rev. G. S. Richards, 1608 River View St., Northern, Mich.

Services held .....	33	Meetings .....	2
Sermons .....	28	Professions of faith .....	2
Addresses .....	5	States visited .....	1
Baptisms .....	14	Total additions .....	44
Christian experience, etc. . .	28	Miles traveled .....	390

#### Rev. A. S. E. Winston, 35 Waverly, Kansas City, Kans.

Services held .....	16	Meetings held .....	5
Sermons preached .....	75	Professions of faith .....	8
Addresses delivered .....	(?)	States visited .....	1
Baptisms .....	50	Total additions .....	150
Christian experience, etc. . .	92	Miles traveled .....	(?)

Rev. J. L. J. Brown, 153 Stall Ave., Louisville, Ky.

Services held .....	231	Meetings held .....	1
Sermons preached .....	256	Professions of faith .....	7
Addresses delivered .....	65	States visited .....	5
Baptisms .....	90	Total additions .....	233
Christian experience, etc. ..	76	Miles traveled .....	4,450

Rev. J. B. Evans, Bluefield, West Virginia.

Services held .....	35	Meetings held .....	3
Sermons preached .....	35	Professions of faith .....	2
Addresses delivered .....	1	States visited .....	1
Baptisms .....	40	Total additions .....	33
Christian experience, etc. ..	41	Miles traveled .....	(?)

Rev. M. C. Lewis, Poplar Bluff, Mo., Box 433 West Plains, Mo.

Services held .....	2	Meetings held .....	2
Sermons preached .....	31	Professions of faith .....	15
Addresses delivered .....	33	States visited .....	2
Baptisms .....	35	Total additions .....	77
Christian experience, etc. ..	27	Miles traveled .....	198

J. W. Bailey, Marshall, Texas.

Services held .....	25	Professions of faith .....	(?)
Sermons preached .....	50	States visited .....	2
Addresses delivered .....	15	Total additions .....	131
Baptisms .....	181	Miles traveled .....	1,000
Meetings conducted .....	5		

Rev. J. Merritt, Rt. 1, Box 199, Crichton, Ala.

Services conducted .....	59	Meetings held .....	3
Sermons preached .....	78	Professions of faith .....	12
Addresses delivered .....	72	States visited .....	2
Baptisms .....	51	Total additions .....	155
Christian experience, etc. ..	61	Miles traveled .....	5,213

Rev. S. S. Scissen, 2321 Ashland Ave., Cincinnati, Ohio.

Services conducted .....	15	Meetings held .....	1
Sermons preached .....	15	Professions of faith .....	(?)
Addresses delivered .....	(?)	States visited .....	1
Baptisms .....	(?)	Miles traveled .....	(?)
Christian experience, etc. ..	8		

Rev. Moses Williams, 1907 Hallock St., Kansas City, Kans.

Services conducted .....	159	Profession of faith .....	12
Sermons preached .....	78	States visited .....	(?)
Addresses delivered .....	44	Meetings held .....	6
Baptisms .....	638	Total additions .....	1,778
Christian experience, etc. ..	1,142	Miles traveled .....	2,400

Rev. A. L. Branch, 405 Chestnut Ave., Choute, Kansas.

Services conducted .....	4	Meetings held .....	4
Sermons preached .....	70	Professions of faith .....	3
Addresses delivered .....	10	States visited .....	1
Baptisms .....	3	Total additions .....	17
Christian experience, etc. ..	11	Miles traveled .....	725

Rev. Chas. C. Ailer, 2512 E. 37th St., Cleveland, Ohio.

Services conducted .....	85	Meetings held .....	5
Sermons preached .....	70	Professions of faith .....	35
Addresses delivered .....	10	States visited .....	1
Baptisms .....	50	Total additions .....	510
Christian experience, etc. ..	425	Miles traveled .....	5,000

Rev. J. W. Fagan, 2907 Trinidad St., Dallas, Texas.

Services conducted .....	(?)	Meetings held .....	7
Sermons preached .....	(?)	Professions of faith .....	33
Addresses delivered .....	(?)	States visited .....	1
Baptisms .....	68	Total additions .....	25
Christian experience, etc. ..	152	Miles traveled .....	(?)

Rev. B. L. Ivory, Hickman, Ky.

Services conducted .....	(?)	Professions of faith .....	5
Sermons preached .....	(?)	States visited .....	1
Baptisms .....	10	Total additions .....	25
Christian experience, etc. ..	10	Miles traveled .....	(?)
Meetings held .....	1		

Rev. W. P. Butler, Great Falls, Montana.

Services conducted .....	(?)	Professions of faith .....	37
Sermons preached .....	54	States visited .....	3
Baptisms .....	85	Total additions .....	236
Christian experience, etc. ..	114	Miles traveled .....	3,800
Meetings held .....	4		

Rev. W. M. Burney, D.D., Ormond, Fla.

Services conducted .....	283	Meetings held .....	10
Sermons preached .....	126	Professions of faith .....	6
Addresses delivered .....	56	States visited .....	1
Baptisms .....	301	Total additions .....	441
Christian experience, etc. ..	134	Miles traveled .....	3,325

Rev. T. T. Addison, B. Th. 18-E St., N. W., Ardmore, Okla.

Services conducted .....	24	Meetings held .....	1
Sermons preached .....	30	Professions of faith .....	(?)
Addresses delivered .....	20	States visited .....	1
Baptisms .....	10	Total additions .....	41
Christian experience, etc. ..	31	Miles traveled .....	500



Rev. J. P. Nichols, 754 Gresham Pl., N. W., Washington, D. C.

Services conducted .....	47	Meetings held .....	1
Sermons preached .....	58	Professions of faith .....	11
Addresses delivered .....	12	States visited .....	2
Baptisms .....	71	Total additions .....	223
Christian experience, etc. ..	151	Miles traveled .....	257

Rev. J. A. H. Eldridge, 1335 West 35th St., Los Angeles, Cal.

Services conducted .....	24	Meetings held .....	2
Sermons preached .....	24	Professions of faith .....	1
Addresses delivered .....	4	States visited .....	1
Baptisms .....	30	Miles traveled .....	(?)
Christian experience, etc. ..	21	Total additions .....	52

Rev. A. W. Nix, B. D., 2225 Ogden Ave., Chicago, Ill.

Services conducted .....	(?)	Meetings held .....	6
Sermons preached .....	225	Professions of faith .....	15
Addresses delivered .....	10	States visited .....	4
Baptisms .....	73	Total additions .....	400
Christian experience, etc. ..	310	Miles traveled .....	6,450

Rev. Wm. H. Skipwith, 413 N. Marshall St., Richmond, Va.

Services conducted .....	(?)	Meetings held .....	95
Sermons preached .....	225	Professions of faith .....	520
Addresses delivered .....	40	States visited .....	6
Baptisms .....	650	Total additions .....	2,200
Christian experience, etc. ..	1,300	Miles traveled .....	3,000

#### Names of Evangelists Not Reporting.

1. Rev. Albert Harris, 3361 Gale Ave., Chicago, Ill.
2. Rev. G. B. Dudley, Center, Texas.
3. Rev. L. G. Green, 812 East 10th St., Kansas City, Mo.
4. Rev. T. C. M. Lockhart, 2533 Boulevard, Dallas, Texas.
5. Rev. G. B. Warren, Vandale, Ark.
6. Rev. T. B. Smith, Paducah, Ky.
7. Rev. G. E. Fountain, D.D., 621 14th St., Parkersburg, W. Va.
8. Rev. G. A. Martin, 905½ N. Compton Ave., St. Louis, Mo.
9. Rev. W. H. Hill, D.D., 1419 Hopkins St., N. W., Washington, D. C.
10. Rev. E. Z. Hunt, D.D., 2942 Market St., St. Louis, Mo.
11. Rev. G. I. Spikes, 57 Hilton Ave., Homestead, Long Island.
12. Rev. G. W. Hibler, 1633 N. 8th St., Fort Smith, Ark.
13. Rev. R. W. Critz, D.D., 4001 W. Bell Place, St. Louis, Mo.
14. Rev. C. S. Booker, 811 W. Grand Ave., Marshall, Texas.
15. Rev. R. H. Walker, D.D., 45 East 125th St., New York City.
16. Rev. J. E. Philpot, Pastor Pine St. Baptist Church, Scranton, Pa.
17. Rev. T. A. Ballou, 466 W. Hunter St., Atlanta, Ga.
18. Rev. B. F. Laden, 3948 A Fairfax Ave., St. Louis, Mo.
19. Rev. M. F. Weatherspoon, Elcentral, Helena, Ark.
20. Rev. Wm. Scott, R. F. D., Box 26, Aubrey, Ark.

21. Rev. Lowman Hatfield, 4301 W. Bell St., St. Louis, Mo.
22. Rev. R. A. Broyles, Box 224, Waterloo, Iowa.
23. Rev. P. DeWitt Perryman, 330 S. Claiborne St., New Orleans, La.
24. Rev. J. W. Jordan, 763 East 41st St., Chicago, Ill.
25. Rev. J. O. Derrick, 712 Russell St., Detroit, Mich.
26. Rev. J. M. Harvey, M. C., 19-23-55 S. Ave., Shreveport, La.
27. Rev. W. L. Dearmon, Box 630, Batesville, Ark.
28. Rev. A. W. Chism, 533 Fields Ave., Hammond, Ind.
29. Rev. J. W. Clay, D.D., 206 Carheld Ave., Kansas City, Kan.
30. Rev. J. K. Parker, D.D., 1518 Goode Ave., St. Louis, Mo.
31. Rev. L. R. Stennis, 3958 Dearborn St., Chicago, Ill.
32. Rev. J. A. Shields, 2745 Market St., St. Louis, Mo.
33. Rev. E. J. Buckner, 223 East 6th St., Fulton, Mo.
34. Rev. W. L. Owens, 2649 Olive St., St. Louis, Mo.
35. Rev. W. M. Davis, 606 N. Porter St., Stuttgart, Ark.
36. Rev. A. P. Harrold, B.D., 1111 Glasgow St., St. Louis, Mo.
37. Rev. J. F. Walker, D.D., 3240 Brassford Ave., Walnut Hill, Ohio.
38. Rev. L. Allen, Jr., 1514 Hotchkiss St., Shreveport, La.
39. Rev. William H. Harris, 3219 Bell Ave., St. Louis, Mo.
40. Rev. W. H. Moses, 174 W. 137th St., New York City.
41. Rev. T. H. Taggart, 5422 S. 29th St., Omaha, Neb.
42. Rev. B. F. Jackson, Clifton Forge, Va.
43. Rev. B. J. Perkins, D.D., 318 Beale Ave., Memphis, Tenn.
44. Rev. E. C. Strong, 1929 Oak St., Texarkana, Texas.
45. Rev. S. E. J. Watson, D.D., 360 East 36th St., Chicago, Ill.
46. Rev. F. R. Kennedy, Birmingham, Ala.
47. Rev. A. C. Henley, 1818 Avenue L, Ansley, Ala.
48. Rev. Mose Harris, Box 181, Neelyville, Mo.
49. Rev. G. S. Richard, D.D., 1608 River View St., Port Huron, Mich.
50. Rev. E. Arlington Wilson, D.D., Dallas, Texas.
51. Rev. M. J. Hunter, —, Ohio.
52. Rev. W. H. Henderson, Box 542, Wynn, Ark.
53. Rev. I. A. Nelson, 1817 Conservative St., New Albany, Ind.
54. Rev. S. S. Cumby, 1538 Rivard St., Detroit, Mich.

#### National Baptist Evangelist Singers.

##### Reported—

Prof. R. A. Austin, Director National Baptist Convention Chorus, 2917 Pine Street, St. Louis, Mo.  
Mrs. Lela Johnson, 2056 Hallock Street, Kansas City, Kan. 20 converts; 10 Christian experiences; total, 30.

##### Not reported—

Prof. Britt, Prof. Smiley, Mrs. Laden, St. Louis, Mo.

#### Recapitulation.

Services conducted .....	1,554
Sermons preached .....	1,979
Addresses delivered .....	536
Baptisms .....	6,195
Christian experiences, etc. ....	6,093
Professions of faith .....	847
Meetings held .....	207
States visited .....	34



Total additions ..... 13,135  
 Miles traveled ..... 61,169

In this report where the words "profession of faith" appears, it refers to those converts who did not connect with our church.

May I add a word of gratitude to those faithful workers of our department for their splendid service rendered, which has made this report possible. We also trust that it will stimulate those of our staff who have not been able to do as well. We shall look forward for a much larger harvest during the coming year, through the power of the Lord. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. 1 Cor. 8:9.

May God ever prosper your way. Amen.

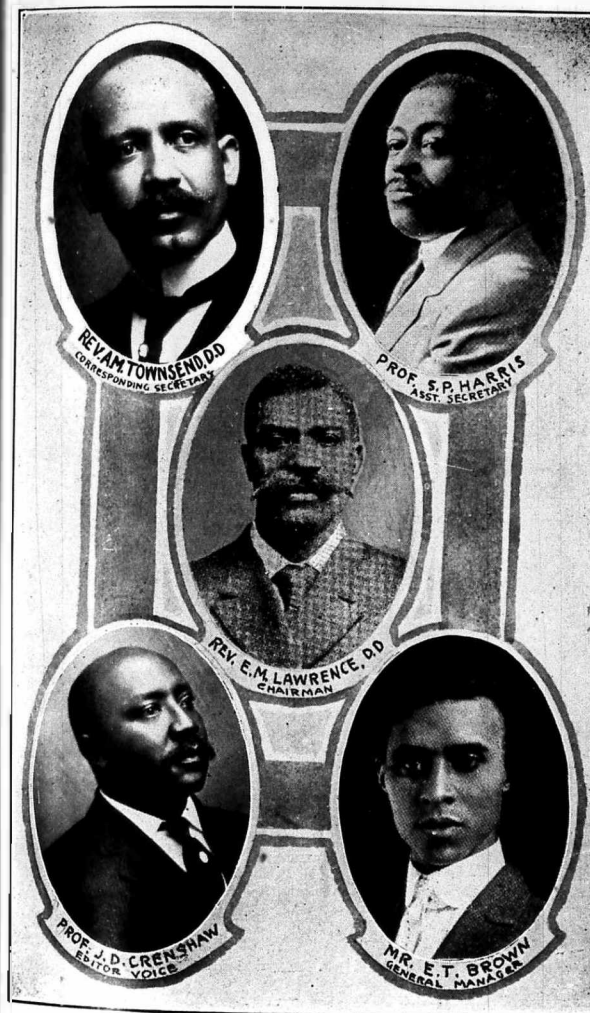
It was an excellent report and made a splendid survey of the work done, and closed with "The Uncloudy Day." A motion prevailed adopting the report. Rev. C. H. Parrish, D.D., submitted the statistician's report, which was adopted.

To the Officers and Members of the National Baptist Convention: I beg leave to submit the following report as Statistician: From the printed report, covering 110 pages, we present some interesting facts, page 9; societies, page 11; state organizations page 14; Baptist schools, page 26; ordained ministers, page 31. All of which 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' reflection, however, dissipates these doubts, and more than ever we realize the absolute necessity of an accurate analysis of denominational facts. Such a study reveals our strong points and our weaknesses, and provides the proper groundwork for substantial progress along denominational lines.

Some complaint has come to us from the brethren who went out from the National Baptist Convention stating that we include in the National Baptist Convention, a number of Baptists that belong to their Convention. We have tried in our estimate of the number of Baptists to subtract as far as we were able to know the supposed number of Baptists not affiliating with the National Baptist Convention and are claimed by the brethren who went out from us. The Federation of Churches has just published their estimate of Baptists composing the National Baptist Convention, 3,253,733. The American Baptist Year Book puts our number as 3,116,325. This leaves a difference of 137,408, which according to our reckoning may represent the Baptists not affiliating with the National Baptist Convention. We were not able to secure any published record of the number of Baptists affiliating with the brethren of the unincorporated. So accepting the figures of the American Baptist Year Book, Negro Baptists of the National Baptist Convention make up about 20 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 affiliate with any religious denomination whatever, are affiliated with the National Baptist Convention.

It would be no exaggeration to assert that between five and six million people are within the zone of Negro Baptist influence. This is an awful responsibility and wonderful opportunity. Few of us



Officers of Sunday School Publishing Board.

have realized how great the responsibility or how magnificent the opportunity. Are we doing all we can do? Are we doing all that our membership warrants?

We are giving in the printed report how the Negro Baptists rank in the United States, by states, per capita of wealth and ratio of membership to baptisms in each state. The per capita of 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 of wealth, being ranked first and so on. The column marked members for baptism, means that the indicated ratio is between membership and baptisms. 38 to 1 signifies that approximately 38 members were necessary to bring into the church one convert. This may be taken as a rough index of the state's soul saving effectiveness. That state is most effective which requires the least number of members per convert.

We ask that you read this statistical report and find other interesting and strengthening facts for comparisons. By an order of the Convention some years ago, the statistical report is to be given free to the members of the Convention.

All of which we submit for your consideration.

C. H. PARRISH.

Benediction Rev. Geo. McNeal, D.D.

#### Afternoon Session.

Promptly at 3:30 President Williams took charge and introduced Prof. J. W. Rice, editor of the "Dallas Express," who spoke briefly concerning the "Dallas Express" and its publicity of President Williams and the National Baptist Convention. He further spoke of the special letters from the pen of Dr. E. Arlington Wilson and the Baptist World's Alliance. Rev. Dr. King, president of Virginia Baptists, brought fraternal greetings from his State.

At this juncture the hour for funeral services of the late Rev. J. H. Van Leu, General Missionary of Kansas, having arrived, President Williams presented Rev. W. R. Carter, General Missionary of California, as master of ceremonies. The announcement was made that Rev. J. M. Harris, Texarkana, Arkansas, had suddenly passed away. The funeral procession led by Rev. W. H. Young, D.D., Topeka, Kan., followed by the Kansas delegation entered while the choir sang very feelingly "There is Rest for the Weary." Rev. Jno. Goins, D.D., read the Scripture, Rev. 22: 1-17. The favorite hymn of Rev. Van Leu, "Hear, My God to Thee," was sung. Rev. P. S. Skinner, D.D., Coffeyville, offered a fervent prayer. Prof. J. H. Smiley sang an impressive song. Rev. Geo. McNeal, D.D., Kansas City, read the obituary. Prof. Nix sang "Death Is Only a Dream." Short eulogy on the life and work of Rev. Van Leu, was led by Rev. E. Arlington Wilson, D.D., Texas, ex-president of Kansas Baptists. Remarks on Rev. Van Leu as a Christian and Neighbor, by Dr. W. H. Tillman. Prof. H. B. Britt sang "Waiting For Me." President Williams made the closing remarks. Mrs. S. H. Winston, Chanute, Kans., sang "Angels Get My Mansion Ready for I am Coming Home." The master of ceremonies announced that the body would rest in state until Tuesday morning at the parlors of Johnson-Conner, undertakers. Rev. W. A. Bowen, D.D., President of Kansas Baptists, being indisposed, was unable to

serve as master of ceremonies. The choir sang "Stand By Me" as the closing number.

The Convention reassembled. A few remarks were made by the President concerning a message of tenderness sent by Mrs. E. C. Morris, telling of her praying for the Convention. Dr. C. H. Parrish, Kentucky, was asked to make a response to the letter and at the close he asked for an offering which amounted to \$30.55.

Benediction, Rev. C. T. Stamps, D.D., Mississippi.

#### Evening Session.

The Convention reassembled at 7:30 with Rev. J. Benjamin Walker, D.D., Ohio, presiding. Rev. Broadus H. Hogan, Georgia, conducted devotions. Rev. E. B. Topp, D.D., presented Prof. E. L. Washburn, President Nat'nal College, Natchez, Miss., who delivered a most timely address. A collection of \$11.10 was taken for the widow of Dr. E. C. Morris.

On motion of Rev. R. C. Barbour, Texas, Dr. Jeremiah Lampkins, District of Columbia, was reappointed chairman of Social Service Committee. Rev. Hogan read the 4th chapter of Acts. The choir rendered an excellent selection. Rev. Wm. Taylor, D.D., Louisiana, introduced Rev. S. A. Mayfield, D.D., Louisiana, who selected as a text Heb. 12: 22-23, and spoke as follows:

**Text**—Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (Hebrews 12: 22-24.)

**Subject**—"The New Testament Church."

When we read these words, we are naturally led to inquire of whom speaketh the apostle these words? Is he describing the state and circumstances of the church on earth, or of the church in heaven?

Some of you are aware that theologians and expositors after having bestowed much learned labor on this passage, have arrived at different conclusions, and that to the questions which I have just proposed, they have furnished different answers. By some, among whom was the late learned and critical Dr. McKnight, we have been informed that the text is descriptive of the state of the church triumphant in heaven. Others are of the opinion that the apostle is speaking of the church militant under the gospel dispensation. Again, we are told by a third class of writers that the passage refers both to the church below and the church above. Now amidst the diversity of interpretations, everyone must perceive at once how exceedingly desirable and important it is that we should be fully persuaded in our own minds, of the proper design and legitimate application of this and other passages of the Holy Scriptures before we attempt a more minute and detailed explication of the subject.

To me it appears most manifest that the text is descriptive of the church of Jesus Christ as it is existing on earth at present, and we have here a statement of its superior privileges, especially under the evangelical dispensation, as contrasted with its constitution and its privileges under the Mosaic economy. The following reasons seem to satisfy and justify this conclusion.

First, because this view is in perfect accordance with the whole drift of the argument throughout the Epistle to the Hebrews. Those of you who have read this epistle with deep and prayerful attention—and it must be thus read if you would understand it—will have perceived that the main design of its inspired writer was to preserve the Hebrew converts to Christianity from relapsing into Judaism. To this temptation they were strongly exposed by reason of the "Cruel Mockings" and severe persecutions which now attended their Christian profession. He therefore labors to show them that there is a great deal more excellence in the gospel dispensation, much richer provision, and far more glorious privileges, than there ever could be in Mosaic institutions. And inasmuch as they had gained so much more spiritual benefit by embracing Christianity, they were consequently bound thereby to hold fast that whereunto they had attained. This view of the Apostles' design agrees with the very striking antitheses in the passage before us. Describing the state and circumstances of the fathers in the wilderness when the law was delivered Sinai, he reminds these Hebrew converts saying: "Ye have not come unto the Mount that ye might be touched and burned with fire, nor unto blackness and darkness and tempest, and the sound of the trumpet, and the voice of words: which voice they that heard entreated that the word should not be spoken to them more for they could not endure that which was commanded, and if so much as a beast touched the mountain, it shall be stoned or thrust through with a dart," and so terrible was the sight, that Moses said, "I exceedingly fear and quake" but "as an inducement for us to stand fast in the faith and liberty of Jesus Christ." He says: "We are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." In the former case there was blackness and darkness; in the latter case there is the glorious light of the Son of Righteousness. Under the Mosaic economy, justice was set forth in awful majesty and righteous terror; under the gospel dispensation we have condescending mercy, shining in mild radiance, full of grace and truth. He infers here that the former instance simply had the law with its condemning sentence and its avenging power. But in the completed plan of Salvation we have a gospel with its pardon for the guilty. Life and salvation for the lost and those who are dead in sin and trespasses. The first was a dispensation, carrying with it bondage and fear. The present dispensation grants a glorious liberty to the children of God.

Again we believe that the Apostle refers to the gospel church because the titles and designations employed are more applicable to the early church militant than to the church triumphant. Hence we need not refer to the heavenly world for their interpretation, for we had that Mount Sion, the city of the living God and the heavenly Jerusalem are all titles given to the gospel church.

Another reason which confirms our view that the text relates to the state of the Christian church is that the things spoken of here are not set forth as future privileges but are said to be privileges enjoyed by the believers now. He is not describing anything that is in the distance, nor yet to be desired, for he does not say ye shall—but ye are come. Thou art still in the world suffering the many trials and persecutions, yet he says ye are come to the actual enjoyment of these privileges.

Again we believe he refers to the gospel church for he says ye are come to the general assembly and church of the firstborn which is written in heaven. It is then evident that the meaning is; though we as Christians are yet in this world suffering for Christ's sake, yet our names are enrolled in heaven as citizens of the heavenly Jerusalem.

Again the last and strongest point that makes the matter clear as to Paul's reference to the church is he adds, "Ye are come to Jesus the Mediator of the New Covenant and to the blood of sprinkling that speaketh better things than that of Abel."

Now all Bible students argue that the earth is the scene of operation where the sprinkling of blood took place under the Mosaic dispensation, and where it does take place in the mediatorial kingdom of Jesus Christ, that it is here where we partake of the merits and efficacy of the precious blood of Jesus applied to our souls preparing us for the realms of eternal joy.

Now let us first consider the privileges set forth here to all believers and members of the Gospel church. First, ye are come unto Mount Zion. Some of the most hallowed associations of the Jewish people were connected with this name.

David said, "Glorious things are spoken of the City of God." It was called the beauty of the whole earth for joy and situation.

"Here Jehovah recorded His name and established His worship. It was in the location of King David's residence, surrounded by lofty towers, and massive bulwarks, the different courts were there when the people assembled for worship. There stood the altars erected for daily sacrifices. There stood the altar of incense where the sacred fire never went out. It was there that the veil was enclosed, the most holy place in which sat the ark of God with its sacred contents, the golden pot of manna, Aaron's rod, the two tables of the Covenant; there could also be seen the cherubim overshadowing with outstretched wings the mercy seat." There the Levites served in regular courses.

It was there that the High Priest entered the Holy of Holies, with the blood of the sacrifice and sprinkled the mercy seat for all of the people.

It was there that the Shekinah, the cloud of glory, the symbol of divine majesty, filled the sanctuary. It was upon Mount Zion that the people assembled with holy fear to inquire into God's will, temple and to behold the beauty of the Lord.

In fact no spot on earth was regarded by the Jewish worshippers with more profound veneration than was Mount Zion. But all of this display of glory and objective worship only pertained to a material temple or a worldly sanctuary which was but a type and a shadow of better things to come or an emblem of the pure and spiritual constitution of the Gospel Church—but ye are come to Mount Zion. "The living, built on the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone." A spiritual temple in which all true believers are living stones (1st Peter 2:4-5). To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious. Ye also, as lively stones, are built up as a spiritual house, a holy priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ.

This surpasses all the gorgeous splendor of the material magnificence ever witnessed in Jerusalem, and the temple made by man.

Mount Zion for the Gospel church is a spiritual church not made with hands, when every Christian is a living stone, constituting a spiritual building fitly framed together groweth into a holy temple in the Lord.

Here God the spirit is worshiped in spirit and in truth. While the ministers exercise the function of their high calling, preaching the glad tidings peace, proclaiming the great gospel sacrifice offered once for all, the Lamb of God that takes away the sins of the world, here the Holy Spirit descends giving power and efficiency to the minister, and at the same time kindles a flame of love on the altar of the heart of every true believer. Here the sinner comes with a guilty mind and a contrite spirit to receive pardon and grace to help in a time of need. Here in the Gospel church the sorrowful heart finds consolation, and the weary soul finds rest. The weak are made stronger, the backslider can be healed and the wanderer reclaimed. Here the believer can enter the Holy of Holies for himself or herself and behold the King's glory as it looking into a glass with open face, or changed into the same image from glory to glory even as by the spirit of the Lord.

Secondly, the apostle says, "Ye are come unto the city of the living God, the heavenly Jerusalem, which signifies the habitation of peace." And when He recorded His name there it was called the city of the living God, the seat of governmental power both spiritual and temporal. This made it a fit type of the universal kingdom of God on earth.

The emblem of that gracious and happy state of peace and righteousness which all true believers enter by faith in Jesus Christ. Hence we see here the Christian church set forth as a city of the great King, a city whose foundation, builder and maker is God. Jesus calls it a city that is set on a hill that cannot be hidden.

The Apostles describe all believers as being fellow citizens of this city. The Gospel church is a spiritual, cosmopolitan city. Its inhabitants are from every kindred and every tongue being born again, not of the will of man, but of the will of God, not of corruptible seed, but of incorruptible seed by the word of God, which liveth and abideth forever.

Paul says "in one of his epistles," Jerusalem which is above is the mother of us all." Hence all believers are children of the spiritual Mount Zion, and citizens of the city of the living God.

In this city they are divinely taught. They are trained in the school of Him who said, "Learn of me for I am meek and lowly in heart." It is here that they are taught Christian economy, Christian duties, Christian doctrines, Christian privileges and blessings growing in grace and in the knowledge of God, into spiritual woman and manhood in Christ Jesus.

They are inhabitants of a spiritual commonwealth; the population of this city is increasing daily coming from the East, West, North and South. From every nation they come, every individual becomes a fellow citizen of the saints. They all speak the same language, have the same laws, and the same interest. Having different gifts yet all by the same spirit, working in different departments, yet all for one Lord.

The citizens are supplied with provisions according to the riches in glory. The inhabitants are fed with the bread which cometh down from heaven, the Bread of Life, and they drink from the rivers of

His pleasures, for there is a river, the stream whereof makes glad the city of God. This city is defended by an army led by a Captain who has never lost a battle. She is founded on a rock, and the gates of hell shall not prevail against it. God is in the midst of her and she shall not be moved.

This teaches us that the Church of God is indestructible. Paul says, "Unto the Hebrews here who come to Christ they had not come to a temple city as was the earthly Jerusalem subject to change and dissolution, whose glory had long since departed, and whose temples and walls had laid waste, but to a heavenly Jerusalem, the city that John saw coming down from God out of heaven, with its imperishable beauty and resplendent glory."

Thirdly, Ye are come to an innumerable company of angels. Paul knew that the Hebrews greatly valued the ministry of angels and pointed with pride to the different times when angels had figured conspicuously in their deliverance and protection and it would be natural for them to consider it a privilege glorious and superior to the Moslem economy unless accompanied by angels. In this He lets them know that they had lost nothing by embracing Christianity for while the heavenly host visited and assisted their Fathers from time to time, they were brought into a closer relationship with them for as heirs of salvation angels are now ministering spirits.

They are not only our ministering angels, but they are our fellow servants. Their Master is our Master. He who appoints them to their work appoints us to ours. His will is their law. They worship Him in heaven as we worship Him on earth. When John beheld one of these exalted creatures in his Patmos vision, so glorious and powerful was his splendor that the apostles fell at his feet. But the angel said, "Do it not for I am your fellow servant." Angels labor with us in diffusing the tidings of redeeming love, and spreading the glory of our common Lord. Angels are our fellow soldiers. They with us compose one army of the living God. They are our illustrious allies and have often fought great battles on earth in behalf of the church. When the myriad host of earthly foes encamped around Israel, angels like stars in their courses fought against Sisera. There is another instance: In the case of the proud Sennacherib, king of Assyria, who came up with his army to lay siege to Jerusalem, how terrible did the angels of the Lord go forth against them and they smote the Assyrian camp slaying 185,000 men. Through all the plain could be seen the dead horses and their riders lying on the ground, cold, breathless and dying.

Angels are our fellow students. They desired to look into the suffering of our blessed Lord, and the glorious results of his incarnate nation. They watched his life, ministry and death with marked attention. They crowded around the scene in the Bethlehem stable, visited him in Gethsemane, and followed him to Calvary. They led their native heavens, and in their flight they overlooked sun, moon and stars and all the glories of the firmament and in shining throngs came to the church of Jesus Christ to study the development and perfections of this divine character.

Angels are our witnesses. They witness all our counsels and triumphs. They congregated at the completion of the works of creation, and sang together when the Sons of God shouted for joy. When Jesus our second Adam, made his advent into a sleeping world, a multitude of these heavenly hosts formed a choir in mid air and

sang, "Glory to God in the highest, peace on earth, good will toward men." Angels rejoice in the witnessing of a penitent sinner, for Jesus tells us that there is more joy in heaven among angels over one sinner that repenteth than 99 just that need no repentance. He watches over the Christian's dying bed. It is they who wait around the Christian's dying bed, as in the case of Lazarus. The hand of poverty and disease had played havoc with all earthly possessions and rendered him a beggar at a rich man's gate, yet he was a saint, angels were his associates, and when his soul left that diseased body, angels bore it into Abraham's bosom.

Fourthly, Ye are come to the general assembly and church of the firstborn. The apostle here alludes to that great assembly of the tribes of Israel who gathered at the foot of the mount at the giving of the law—a vast congregation and a solemn event. He may have alluded to the annual gathering of all the males in Jerusalem to celebrate the religious festivals of the nation, but he assures all who have embraced Christianity that they have a far greater and more illustrious assembly. For that was but the assembling of one nation, but now by faith you have come into association with all the saints of every age and nation throughout the world. Having fellowship with them all, as far as the gospel has reached, there are multitudes following the name of Jesus. From America across the Atlantic to the Asiatic continent, go from thence to Britain, visit Scotland, Ireland and Wales, thence to China and Japan, as you pass take in the Isles of South America and Africa. Sum up these and then add all the saints of the early church plus all of the angelic host and you will have a conception of the general assembly which no man can number. The church of the firstborn, the word church being often employed by profane writers before the New Testament was written to designate that a company of persons called out and assembled together by authority for the transaction of business is the correct meaning of the word church. The Holy Ghost sanctified the word and it is in the gospel to signify that a number of persons who by the gospel of Jesus Christ have been called out of a world of sin and darkness into His marvelous light and liberty, and who are associated together for the purpose of maintaining His worship and honor, for the promotion of His glory and their own mutual instruction is a church. Find them wherever you will, no matter how many or how few, they are churches. Hence all of those who believed in Jesus from the beginning to the end of the Christian era constitute the church of the firstborn. He himself the firstborn among many brethren. Under the early dispensation the firstborn was always expected to be the most perfect of its kind. So are all evangelical believers. They are the first fruits unto God and the Lamb. They are the choicest and most excellent of the earth. They are mighty in moral strength and power. Again the firstborn in the families of Israel were also to be holy unto God. It was their privilege to be especially consecrated for the service of the Lord and their country. So it is with the believers of the Christian church, we are called with a holy calling; by our dedication to God in the ordinance of holy baptism we are relatively holy. We are renewed in the spirit of our minds and have put off the old man for the new, which after God is created in righteousness and true holiness. Again the firstborn had a desirable portion of the Father's property. This is another privilege of the church of the firstborn under the gospel dispensation. Their por-

tion includes the promise of the life which now is and that which is to come an hundredfold in this world to come, treasures of grace here and glory hereafter. Paul says, "All things are yours." Again the firstborn is supposed to exercise authority in the family, vested with certain influence. Christ says to the church, "Ye are the salt of the earth, the light of the world."

The Christian is the highest type of man and womanhood. They are God's free men and their names are involved in heaven. They are no more strangers and foreigners, but fellow citizens. They are numbered with the patriarchs and prophets, apostles and martyrs, whose names are written in heaven.

Fifthly, Ye are come to the Judge of all. How awful were the tokens of divine majesty when Jehovah came down on Mt. Sinai in the character of a lawgiver, even then the people could not venture near the mountain. And on the day of atonement the people had to stand off with fear while the priest alone could enter the holy place, nor could he without the sprinkling of blood, "but now, says Paul, all who are afar off may come nigh by the blood of Christ, for Jesus has broken down the middle partition, opened the way to the mercy seat by His own blood, the veil has been rent asunder and we are exhorted by the apostle to come boldly to a throne of grace for he who sits thereon is our friend. We, "come to God" and what is religion but an approach to God? Man by sin has wandered away from Him, and has forsaken the source of truth, holiness and happiness. At every additional act of transgression the distance is increased. The design of all real religion is to bring back the wanderer to God in Christ for mercy and salvation. But says the Apostle "Ye are come to God the judge of all." That is, you come to Him as still sustaining under the Gospel, His judicial character. He does bestow mercy at the sacrifice of justice. It is God that justifies the God of truth and holiness the judge of all, and He is just, while yet the justifier of all who believe in Jesus. Then who is he that condemneth?

In the court of sinner's conscience, the believer need not fear to meet God as the presiding judge. But then all should be clear there for "Our hearts condemn us. God is greater than our hearts and knoweth all things, but in our hearts condemn us not, then have we confidence in God," and "There is now no condemnation to them that are in Christ, who walk not after the flesh but after the spirit. For the law of the spirit of life in Christ Jesus has made them free from the law of sin and death."

"Hence also we come to him regal character, "For God is King in Zion." Here he rules and reigns in righteousness and true Christians are the servants of his government. I grant that there is an important sense in which all men and all created intelligences are subject to his rule, but there as it regards wicked beings, it is a rule of terror. "He holds the power of hell in chains." But with respect to the faithful it is a government of faith and grace and to such there is happiness in being governed.

"Happy are the people that are in such a case." Again, "Ye are come to God the Judge of all in His capacity of universal judge, who shall decide the destinies and doom of all. I believe the expression refers to those agonistic exercises to which allusion is made in the opening verse of the chapter. They had an officer designated a judge, whose duty was to inspect the exercises of the competitors, to decide who had won the race, and to adjudge the prize. St. Paul certainly

refers to this custom when he says, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth, there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me that day." Now says the apostle to the Hebrews, "Ye are in the arena of conflict under the inspection of your judge. So run therefore that you may obtain." We, too, are running our race of Christian duty, and pressing on our course of service, and perhaps of suffering also. But still we run under the immediate eye of our judge who will assuredly do right in adjudging the prize to the Christian races. We may rely upon it, he will take care that that man who wins the crown shall wear it.

"Ye are come to the spirit of just men made perfect. It is certainly a very unnatural and far-fetched interpretation that would apply this language to the adult Christian in the present world, though some learned have done so, and have tried to bring their learning to bear upon it, but with all deference to their learning and talent, I humbly ask, where in all the Sacred Volume, men, during their probation on earth are called Spirits? I know not where to find it, and certainly such a designation would be improper. The true and proper rule of interpretation is to fix the meaning of a text by its connection.

Observing this rule in the present case you will see who are only intended by "The spirits of just men made perfect." They are those who have run the race and won the prize. Accordingly the Apostle gives a list of them in the preceding chapters, beginning with Abel and Enoch, then Abraham and David, also Samuel and the prophets who are now among the great cloud of witnesses by whom we are encompassed. They were justified through faith in the atonement of Christ, sanctified by the power and grace of the Holy Spirit. While in the body, they walked in righteousness of life, now they are blessed and glorified spirits forever "Perfect." One other thought on the spirits made perfect, we see here set forth by the apostle that it is not true as some writers have said that the departed dead repose in the grave with the body until the general resurrection. . . . The Apostle Paul has said nothing about soul sleep but tells us plainly that the spirits of the departed dead in Christ are made perfect. Each soul of the redeemed that has left its house of clay has entered into a vigorous and perfect life of immortality and need no purgatorial state. The soul does not go into a state of embryo, being latent until the final day when it hursts forth and develops into perfection. Spirits of just men are made perfect now. Enoch, Moses and Elias and all the pious dead are living now.

#### Moses and Elias on the Mount of Transfiguration.

Death does not dissolve the compact of the family or sever relationship. We are all one family in heaven and in earth.

Seventhly, Ye are come to the mediator of the New Testament or Covenant. In this as heretofore the apostle is still seeking to prove the superiority of the New Covenant over the old, showing the advantages of the New Testament believers over the believers under the Old Testament. The Old Testament though in operation a long time could not make the corners thereunto perfect, the law being but a schoolmaster bringing us to Christ. The New Testament is perfect and permanent. The Old forms were but shadows, but the New is complete and real. The yoke of the Levitical rites has been done



away with and Christ, the Mediator of the New Covenant says, "Come, take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls. My yoke is easy and my burden is light."

Moses and Aaron were mediators of the old covenant. Ah! they were simply servants and men and they are dead. Jesus the Mediator of the New Covenant said, "I am he that liveth and was dead and behold I am alive again forevermore."

He is the Mediator that not only was able to bring God and man together, but all intercourse between heaven and earth is carried on through him. He said, "And we are come to the blood of sprinkling that speaketh better things than that of Abel." This is the blood of Jesus, which is called the blood of the Covenant. The blood of Christ is foundation upon which the New Covenant rests and the source from which all blessings flow, by it we are redeemed, justified and washed from our sins, and by this blood we will conquer our last enemy which is death and enter into the gates of heaven in robes made of white by the blood of the Lamb.

My friends, this blood must be sprinkled. Under the Levitical sacrifices the victim was slain and the blood sprinkled. The blood of the Paschal Lamb was sprinkled on the lintels of the door and the side posts. That was a sign to the destroying angel to pass over.

Christ the Lamb of God was slain and every Christian has had the blood applied to their souls and this sprinkling saith the apostle speaketh better things than Abel.

The sense here is not hard to understand, for after Cain slew Abel his blood cried unto God for vengeance to overtake his guilty murderer. When Christ was slain by his enemies his blood cried for mercy saying, "Father forgive them for they know not what they do," and it ran down in David's house forming a fountain for all sin and uncleanness.

Again it may be seen in the light of the blood of the sacrifice offered by Abel, which was the firstling of flock, but that blood typified the blood of the Lamb of God. The blood of Abel's sacrifice was for Abel alone. While the blood of Christ was for the world. Abel brought a lamb, but Christ gave himself as a ransom for the guilty sinner.

He was wounded for our transgressions, bruised for our iniquity, the chastisement of our peace was laid upon him and by his stripes we are healed.

All Christians are come to an actual participation in these blessings and privileges and to the enjoyment of these invaluable treasures of the gospel dispensation. Then let us not return to the foundation of the dead works, but let us go on to perfection, marching on in victory in His name. Let us stand shoulder to shoulder and with an unbroken phalanx let us press forward to the mark of the high calling of God in Christ Jesus.

Amidst great spiritual fervor the speaker closed with great shouts of joy from the vast audience.

On motion a vote of thanks was tendered the choir and many expressions that this Convention was the greatest in the history of the National Baptist Convention. After words of praise for the

pitiable entertainment, the Convention adjourned for the special pictures.

Benediction, Rev. D. A. Mayfield, D. D., Louisiana.

L. K. WILLIAMS, President,

W. M. TAYLOR, Vice-President at Large,

R. B. HUDSON, Secretary,

T. O. FULLER, Asst. Secretary,

E. ARLINGTON WILSON, Asst. Secretary.

E. H. McDONALD, Asst. Secretary,

J. M. NABRITT, Asst. Secretary.

#### EXECUTIVE SESSION

Los Angeles, California, Sept. 10, 1923.

The Executive Board of the National Baptist Convention met pursuant to call of the Chairman, Dr. L. K. Williams, to transact such business as properly claimed its attention. Rev. W. F. Graham, D. D., Pennsylvania, offered prayer.

Rev. L. K. Williams, D. D., was elected chairman and Prof. R. B. Hudson was elected secretary. A motion prevailed instructing the attorney to take such steps as may be necessary to perfect our Convention's Charter. A motion prevailed empowering the President to submit names to fill such vacancies as may be necessary in the charter.

The President was given power to appoint a committee with plenary power to settle up the Boyd Publishing House equity. A motion prevailed appointing a special Finance Committee as follows: A. M. Townsend, W. F. Graham, E. D. Pierson, A. J. Stokes, R. B. Hudson, E. W. D. Isaac, and S. E. J. Watson. Said committee to prepare finance sheet by 5:00 p.m. for ratification. The Douglas National Bank was unanimously adopted as the depository of the National Baptist Convention.

Dr. O. L. Halley was presented and made remarks explanatory of his enforced absence from the Convention. The committee stood adjourned until 5:00 p.m.

Benediction.

The Executive Board reassembled at 6:00 p.m. with President L. K. Williams presiding. Prayer was offered by Rev. D. V. Jemison, D. D., Alabama.

The National Theological Seminary question was taken up. A motion prevailed that the Seminary Commission be advised that the purchase of the St. Cecilia property is not desirable for the National Baptist Convention. On motion the Board of Directors through the President, Secretary and the Building Committee of the Sunday School Publishing Board proceeded to make the borrow of \$250,000 balance to construct the proposed Sunday school building.

The Finance Committee submitted report as follows:  
Receipts of Board of Promotion, through Dr. Jordan ..... \$ 6,588.29  
Received by Finance Committee from associations, churches,  
representations, door receipts and public collections .... 4,600.22

Total receipts ..... \$11,188.51

Paid by committee:

To printing auditor's reports ..... \$ 210.76

Turned over to treasurer ..... 4,393.46—\$4,600.22

Rev. A. L. Boone, D. D., Texas, assured the committee that \$100.00 from his association would be forthcoming.



## MINUTES

The following disbursements were ordered:

J. E. East, Cor. Sec'y. Foreign Miss. Bd. designated	\$ 211.36
S. S. Publishing Board, designated	200.00
People's Bank & Trust Co., note per L. G. Jordan	100.00
Furniture, Typewriter, Carpet, desk, etc., Pres. office	789.70
L. K. Williams, 1922 Expense Transportation Commission	60.00
E. D. Pierson, auditor, 1922 balance	267.52
May's Printing Co., per Dr. Parrish, 1922 balance	175.00
A. J. Stokes, Treasurer, 1922 balance	36.81
L. G. Jordan, 1922 balance	125.00
R. B. Hudson, Sec'y., balance 1922 salary	800.00
J. D. Crenshaw, on account	100.00
Chas. Stewart, 1922 balance	5.00
W. F. Graham, 1922 balance	25.00
C. T. Stamps, 1922 balance	8.50
S. S. Publishing Bd., Printing Transportation Commission	100.00
Convention expense	1,295.52
A. J. Stokes, expense, treasurer	135.00
R. A. Austin, chorister	2.00.00
Ushers	123.00
Finance Committee	155.00
Enrollment Committee	65.00
Chas. Stewart, salary and expense	134.82
E. D. Pierson, Auditor, expense	314.45
S. E. J. Watson, Transportation Commission	60.00
R. B. Hudson, Secretary	800.00
Chas. Roberson, Attorney	250.00
Badges for convention	231.70
Assistant Secretaries	120.00
C. H. Parrish, Statistician	100.00
L. G. Jordan, salary	500.00
S. E. Griggs, lecturer	160.00
Mozelle Outley, pianist	40.00
O. C. Maxwell, Morris Commission	103.62

\$7,367.01

There not being enough money to pay bills and carry on the Convention work for the year, on motion of Rev. S. E. J. Watson D. D., Illinois, President Williams and Secretary Hudson be authorized to borrow sufficient money for deficit and prosecution of the Convention's business for the ensuing year.

The following orders were paid by Treasurer A. J. Stokes:

Chas. Stewart, salary—expense	\$ 134.82
Chas. Stewart, 1922 balance	5.00
Sunday School Publishing Bd. Printing Transportation Commission	100.00
R. A. Austin, Chorister	200.00
S. S. Publishing Board, designated	200.00
E. D. Pierson, 1922 balance	267.52
E. D. Pierson, Auditor, expense	314.45
Finance Committee	155.00
On Convention Expense	1,278.23
W. F. Graham, 1922 balance	25.00
Ushers	123.00
S. E. J. Watson, Transportation Commission	60.00

## MINUTES

Enrollment Committee	\$5.00
Assistant Secretaries	120.00
C. H. Parrish, Statistician	100.00
May's Printing Co.	175.00
J. E. East, Cor. Sec'y., designated	211.36
J. D. Crenshaw	100.00
Chas. M. Roberson, Attorney	250.00
C. T. Stamps, 1922 balance	8.50
Mozelle T. Outley, Pianist	40.00
A. J. Stokes, 1922 balance	36.81
A. J. Stokes, Treas. expense	135.00
O. C. Maxwell, Morris Commission	103.62
S. E. Griggs, Lecturer	150.00
Expense Finance Committee	16.25

Total Paid by Treasurer .....\$4,389.46

Rev. A. L. Boone, D.D., Texas, moved that Mrs. E. C. Morris' contribution of \$37.60 be made \$100.00. This was unanimously carried. Auditor E. D. Pierson reported on the \$5,000,000 Drive with reference to the Interchurch World Movement. The same was deferred to the next meeting of the Executive Board. Drs. W. M. Madison, F. W. Penick and S. E. J. Watson were appointed to take charge of all property in the hands of the \$5,000,000 Commission belonging to the National Baptist Convention.

No money was turned over to the treasurer of the Convention by the Board of Promotion.

The Board adjourned with benediction.

L. K. WILLIAMS, Chairman.  
R. B. HUDSON, Secretary.

\* \* \* \* \*

The following orders have been paid since the adjournment of the Executive Board:

R. B. Hudson, on 1923 salary	\$ 300.00
On badges	331.70
R. B. Hudson, balance due on 1922 salary	800.00
Typewriter, furniture, etc. President's Office	789.70
K. Williams, 1922 Transportation Commission	60.00

\$2,271.40

By arrangement of Secretary R. B. Hudson the following bills were paid in keeping with motion passed.

Mrs. E. C. Morris, addition to contribution	\$ 62.40
W. H. Taylor, expense	120.00
C. A. Barnett, Negro Associated Press	25.00
T. Halley, expense	63.00
T. G. Ewing note	292.00
Badges	98.98
W. M. S. McCutcheon, Church Extension Board	130.00

\$787.38

REPORT ON PROMOTION DRIVE BY STATE PRESIDENTS  
Alabama

Rev. C. L. Fisher, Birmingham	\$ 50.00
First Baptist, Selma, Rev. C. T. Hayes	5.00
Rev. A. J. Greene, Malone	1.00
Lilly, Mobile, Rev. A. Nettles	15.00
Rev. A. J. Stokes, Montgomery	5.00
2nd Baptist, Wetumpka, Rev. I. H. Rose	5.00
23rd Street, Birmingham, Rev. G. L. Thornton	50.00
32nd Street, Birmingham, Rev. E. M. Morton	5.00
Franklin St., Mobile, Rev. U. J. Robinson	5.00
St. Mark, Birmingham, Rev. R. N. Hall	5.00
Mt. Zion, Anniston, Rev. P. J. Watkins	3.00
Stone St. Mobile, Rev. M. C. Cleveland	5.00
Sweet Pilgrim, Mobile, Rev. Jas. Howze	2.00
Mobile Sunlight Association, Rev. C. S. English	12.25
Sixth Avenue, Birmingham, Rev. J. W. Goodgame	50.00
Rev. O. B. Burton, Gadsden	1.00
New Hope, Birmingham, Rev. J. H. Martin	15.00
Rev. E. E. Edwards, Anniston	1.00
Union, Mobile, Rev. H. D. Parker	15.00
Rev. E. L. Phillips, Birmingham	1.00
Rev. S. D. Johnson, Montgomery	1.00
Rev. B. W. Coates, Selma	1.00
Rev. E. A. Crockett, Birmingham	1.00
Rev. J. N. Brown, Gadsden	1.00
Rev. V. S. Cooper, Mobile	1.00
Rev. H. E. Gilvens, Birmingham	2.00
Rev. G. H. Connor, Birmingham	1.00
Rev. J. H. L. Smith	5.00
Tabernacle, Selma, Rev. D. V. Jemison	10.00
Macedonia, Birmingham, Rev. J. C. Cunningham	5.00
Dexter Avenue, Montgomery, Rev. P. A. Callahan	5.00
Yorktown, Plateau, Rev. H. D. Parker	2.00
Mt. Pleasant, Mobile, Rev. S. H. Powe	2.00
Rev. Jno. McIntosh, Montgomery	50.00
Prof. R. B. Hudson, Selma	1.00
Rev. J. M. Merritt, Mobile	1.00
Rev. W. A. Davis	1.00
Ray, W. L. Boyd, Birmingham	2,000.00
Windham Bros. Construction Co., Birmingham	2,000.00

Total Receipts from Alabama \$2,341.25

## District of Columbia

Mt. Carmel, Rev. W. H. Jernigan	\$35.00
Rev. W. H. Jernigan	10.00
Tabernacle, Rev. J. L. A. Washington	2.00

Total from District of Columbia \$47.00

Indiana	\$370.00
Kansas	13.00
Louisiana	312.00
Mississippi, East Miss. Missionary Convention	25.00

## Missouri

Leonard Avenue, St. Louis, Rev. P. W. Dunavant	\$ 20.00
Tabernacle, St. Louis, Rev. A. A. Mosely	100.00
First St. Louis, Rev. O. C. Maxwell	100.00
Tabernacle, Kansas City, Rev. J. C. Patton	10.00
Friendship, Kansas City, Rev. Doyle	10.00

Total from Missouri \$240.00  
Oklahoma 217.50

## Report of Memorial Fund.

## Mississippi

Madison County Association	\$ 15.00
Rev. Z. M. Winder	53.61
Rev. T. B. Miles, Indianola	1.50
Rev. D. D. Sims, Natchez	1.00
Rev. W. E. Bradford, Greenville	1.00
Rev. C. R. Anderson, Natchez	1.00
Rev. P. A. Curtis, Natchez	1.00
Rev. L. L. Jones	1.00
Rev. J. P. Sanders, Yazoo City	2.45
Rev. R. Lee, Clarksdale	1.00
Rev. L. H. Winn, Vicksburg	2.00
Rev. R. L. Varnado, Water Valley	2.00
Rev. J. A. Marshall, Lexington	2.00
Rev. M. Peterson, Clarksdale	2.00
Rev. S. D. Minor, Jackson	1.00
Rev. A. J. Bradley, Hazelhurst	2.00
Rev. C. V. Hill, Itta Bena	1.00
Rev. S. T. Anderson, Marks	1.00
Rev. E. G. Mason, Clarksdale	1.00
Sunflower County Association	10.00
Rev. L. S. Jones	.50
Penny Collection	1.00
Rev. W. L. Varnado	.00
Farrish St., Rev. C. A. Greer	10.00
Rev. E. D. Topp, Jackson	3.00
Rev. A. M. Drake, Natchez	1.00
Rev. A. D. Darnell, McComb	1.00
Rev. Wm. Thomas, Jackson	1.00
Prof. Y. L. Reuben, Bolton	6.00
Rev. W. A. Wilson, Gulfport	1.00
Rev. J. J. Bell, Natchez	1.50
Rev. D. S. Taylor, Greenville	1.00
Rev. C. T. Stamps, Diloxi	1.50
Prof. E. L. Washburn, Natchez	1.00
Rev. Jno. Potterson, Lyons	2.00
Rev. D. P. Thompson, Shelby	1.00
Rev. J. W. Gayden, Delzoni	2.00
Rev. J. S. Drow, Canton	2.00
Rev. E. L. Twine, Yazoo City	1.00
Rev. J. E. Bryant, Greenwood	2.00
Rev. W. W. Lindsay	1.00

Rev. Jas. Drake .....	1.00
Rev. B. J. Perkins .....	1.00
Total .....	\$201.51

**Statement Submitted by the Several Secretaries of the Boards  
of the National Baptist Convention to the Executive Board,  
January, 1923.**

The success of the several Boards depends wholly upon the confidence of the brotherhood, and no one person should be in a position to impair this confidence. A withdrawal of confidence ought to come only after mature deliberation of the parent body. But the practice of allowing the auditor to present printed reports containing statements calculated to injure the work of the Board, puts too much power in the hands of one man. Even if the judgment of the Convention is that he is in error that does not correct the harm of the printed report. We recommend that the auditor be instructed to confine his activities to the matter of ascertaining the degree of accuracy of accounts, and to the presentation of suggestions designed to improve bookkeeping methods, leaving matters of administration to be dealt with as may appear best to the Convention or the Executive Board.

If the auditor is to be expected to do other than pass upon the accuracy of the accounts and the efficiency of the bookkeeping methods, the secretaries should know it, so that they may place before him their plans of operation. Heretofore, we have expected the reviews of the kind made by the auditor to come from the President of the Convention, and we think that this function will continue to be left in his hands.

We call attention to the error in the auditor's report stating that none of the funds raised for educational purposes during the past year were so applied. This is directly contrary to the facts in the case. Educational work was done by the Secretary, Dr. S. N. Vass, during the year, and his services in that direction far outweighed the value of the money expended.

While we recognize our constituents, as a whole, as our overseers, we beg to call attention to the fact that no overseer is just that demands of his toilers "bricks without straw." We ask of each member of this Board, and through the Board we ask each member of our Convention, to develop a keener sense of personal responsibilities for the success of the work of all our Boards.

I, hereby certify, that the above was adopted by the Executive Board in session held in Nashville, Tenn., January 24th-25th, 1923.

R. B. HUDSON, Secretary.

**NATIONAL BAPTIST CONVENTION ENROLLMENT OF  
CHURCHES.**

**Alabama.**

Mt. Zion, Anniston, Rev. E. L. Phillips .....	1.00
Mt. Calvary, Anniston, Rev. E. E. Edwards .....	1.00
17th Street, Anniston, Rev. P. J. Watkins, D.D. ....	1.00
Mt. Zion, Attalla, Rev. O. B. Burden, D.D., Gadsden .....	1.00

First, Alabama City, Rev. O. B. Burden, D.D., Gadsden .....	5.00
Little Louis St., Allenville, Rev. J. M. Washington-Prichard .....	5.00
Tabernacle, Birmingham, Rev. M. F. Washington, D.D. ....	5.00
Sardis, Birmingham, Rev. E. A. Crockett .....	5.00
Trinity, Birmingham, Rev. W. L. Boyd, D.D. ....	5.00
22nd Street, Birmingham, Rev. E. M. Morton .....	5.00
St. James, Birmingham, Rev. M. Thorton .....	5.00
Green Liberty, Birmingham, Rev. H. E. Gilven .....	5.00
23rd Street, Birmingham, Rev. G. L. Thornton, D.D. ....	5.00
Broad Street, Birmingham, Rev. J. H. Holmes .....	5.00
18th Ave., Birmingham, Rev. J. W. Goodgame, D.D. ....	5.00
15th Street, Birmingham, Rev. C. L. Fisher, D.D. ....	5.00
22nd Ave., North Birmingham, Rev. G. H. Connor .....	5.00
First, Carbon Hill, Deacon A. Bennett .....	5.00
First African, Eufaula, Rev. J. H. L. Smith .....	5.00
Macedonia, Ensley, Rev. J. C. Cunningham .....	5.00
Mt. Zion, East Lake, Rev. R. N. Hall, D.D. ....	5.00
Jerusalem, Ensley, Rev. I. T. Simpson, D.D. ....	5.00
First, Fairfield, Rev. E. W. Williams .....	5.00
Mt. Nebo, Garnsey, Rev. D. J. Austin, Bessemer .....	5.00
Behlehem, Glencoe, Rev. C. A. J. Mallory .....	5.00
First, Linden, Rev. B. W. Coates, Selma .....	5.00
Mt. Olive, Jackson, Rev. R. H. Williams .....	5.00
Baptist Cluster, Loachapoka, Rev. Chas. W. Kelly .....	5.00
Lilly, Montgomery, Rev. Jno. McIntosh .....	5.00
Shiloh, Midland, Rev. T. M. Smith, Troy .....	5.00
Morning Star, Monroeville, Rev. J. M. Lymun .....	5.00
Peoples, Montgomery, Rev. S. D. Johnson, R. 5 .....	5.00
Antioch, Mt. Meigs, Rev. S. D. Johnson, R. 5, Montgomery .....	5.00
Dexter Avenue, Montgomery, Rev. P. A. Callahan, D.D. ....	5.00
Bethel, Montgomery, Rev. E. B. Tyson .....	5.00
First, Montgomery, Rev. A. J. Stokes, D.D. ....	5.00
Sweet Pilgrim, Mobile, Rev. James Howse .....	5.00
Stone St., Mobile, Rev. M. C. Cleveland .....	5.00
Franklin St., Mobile, Rev. U. J. Robinson, D.D. ....	5.00
Lilly, Mobile, Rev. A. Nettles .....	5.00
Union, Mobile, Rev. H. D. Parker, D.D. ....	5.00
Mt. Sinai, Newville, Rev. Thos. Bellinger, D.D., Talladega .....	5.00
Athens, Orrville, Rev. T. B. Brown, Rehoboth .....	5.00
York Town, Plateau, Rev. H. P. Parker, D.D., Mobile .....	5.00
Pike Road, Pike Road, Rev. S. D. Johnston, Montgomery .....	5.00
Redar Grove, Prichard, Rev. J. M. Merritt, Crichton .....	5.00
First, Selma, Rev. C. T. Hayes, D.D. ....	5.00
Tabernacle, Selma, Rev. D. V. Jemison, D.D. ....	5.00
Mt. Canaan, Talladega, Rev. Thos. Bellinger, D.D. ....	5.00
Greenwood, Tuskegee Institute, Rev. C. W. Kelly, D.D. ....	5.00
Mt. Hebron, Wagar, Rev. J. R. Williams .....	5.00
St. James, Wnugh, Rev. B. W. Coates, Selma .....	5.00
Second, Wetumpka, Rev. I. H. Rose .....	5.00
Athens Dist. Association, Rev. C. W. Kelly, Tuskegee Institute .....	5.00
New Era State Convention, Rev. W. A. Davis, Birmingham .....	10.00
Alabama State Convention, Rev. D. V. Jemison, D.D., Selma .....	10.00
Friendship, Crichton .....	5.00
First, Llanam .....	5.00

Friendship, Gadsden .....	5.00
Mt. Pleasant, Mobile, Rev. S. H. Powe .....	5.00

## Arizona

Second, Phoenix, Rev. Geo. S. Rodgers .....	5.00
Mt. Calvary, Tucson, Rev. P. B. Cornelius .....	5.00

## Arkansas

Antioch, Aubrey, Rev. T. T. Newsome, Marianna .....	5.00
Mound Bethlehem, Briceys, Rev. L. G. Farmer .....	5.00
First, Brinkley, Rev. S. S. Odom, D.D. ....	5.00
St. John, Biscoe, Rev. R. W. Patterson, Camden .....	5.00
Union, Brinkley, Rev. J. A. Richardson .....	5.00
Shiloh, Camden, Rev. R. W. Patterson .....	5.00
Eldorado, Eldorado, Rev. E. Bryant .....	5.00
First, Bigger, Rev. M. C. Lewis, Poplar Bluff .....	5.00
First, Forest City, Rev. T. O. McJenkins .....	5.00
Ninth St., Ft. Smith, Rev. L. L. Worlds .....	5.00
New Hope, Ft. Smith, Rev. J. F. Kersh, D.D. ....	5.00
Salem, Forest City, Rev. G. W. Dudley, D. D. ....	5.00
First, Fordyce, Rev. D. W. Moore .....	5.00
First, Endors, Rev. G. W. Owens, D.D., Lake Providence La. ....	5.00
Mt. Tabor, Fordyce, Rev. M. W. Russ .....	5.00
Tellico, Forest City, Rev. J. B. Moore .....	5.00
Pleasant Green, Grand Lake, Rev. S. H. Cashier, Eudora .....	5.00
Mt. Canaan, Gurdon, Rev. E. W. Wilson .....	5.00
Mt. Tabor, Gurdon, Rev. E. W. Wilson .....	5.00
Ebenezer, Hot Springs, Rev. J. A. Taylor .....	5.00
King Solomon, Helena, Rev. H. R. Stevenson .....	5.00
New Hope, Helena, Rev. D. S. Shadd, D.D. ....	5.00
Centennial, Helena, Rev. W. B. Brownlee, D.D. ....	5.00
Mt. Canaan, Hot Springs, Rev. J. W. Jackson .....	5.00
Roanoke, Hot Springs, Rev. J. T. Hill, D.D. ....	5.00
Joiner Chapel, Joiner, Rev. C. R. Bell, Blytheville .....	5.00
St. John, Jonesboro, Rev. Wm. Madlock .....	5.00
Beautiful Zion, Helena, Rev. G. W. Simmons .....	5.00
Hales Chapel, Luxora, Rev. G. W. Dudley, D.D., Forest City .....	5.00
Paradise, Marianna, Rev. E. D. Bryant .....	5.00
New Home, Marianna, Rev. S. H. McKenzie, D.D. ....	5.00
St. John, Madison, Rev. G. W. Pitts, Forest City, .....	5.00
First, Newport, Rev. L. H. Jackson .....	5.00
Baraque St., Pine Bluff, Rev. Wm. Irby .....	5.00
Union Hill, Palestine, Rev. G. W. Pitts .....	5.00
Antioch, Palestine, Rev. J. B. Moore .....	5.00
St. Paul, Pine Bluff, Rev. J. F. Clark, D.D. ....	5.00
Mt. Zion, Urbano, Rev. P. H. Turner .....	5.00
Eleventh St., Texarkana, Rev. J. M. Harris .....	5.00
First, Warren, Rev. J. J. Walker .....	5.00
Mt. Hebron, Weldon, Rev. F. M. Mays .....	5.00
Wilson Chapel, Wilson .....	5.00
Union Hill, Warren, Rev. L. E. Muse .....	5.00
Mississippi Valley Association, Rev. G. W. Dudley, Luxora .....	10.00

Southeastern Arkansas Assn., Rev. W. W. Booker, Wilmot .....	10.00
Quachita, Rev. R. W. Patterson, Camden .....	10.00
P. L. M. & D. Association, Rev. S. H. McKenzie, Marianna .....	10.00
Tyrone Association, Rev. G. B. Washington, Earl .....	10.00
Bethlehem Association, Rev. J. F. Brooks, Blucton .....	10.00
Greater St. Marion, Rev. R. B. Dabney, Sued .....	10.00
Middle Western, Rev. W. G. Hollis, Morrilton .....	10.00
Southwest, Rev. A. J. Jackson, Texarkana .....	10.00
G. W. H. Association, Rev. S. S. Odom, D.D., Brinkley .....	10.00
St. Marion Association, Rev. J. F. Clark, D.D., Pine Bluff .....	10.00
East Arkansas Association, Rev. K. C. Crump, Edmondson .....	5.00
Arkansas State Convention, Rev. J. R. Jamerson .....	10.00

## California

Second, Fresno, Rev. H. H. Mitchell .....	5.00
Trinity, Los Angeles, Rev. J. A. H. Eldridge, D.D. ....	5.00
First, Los Angeles, Rev. A. T. Hines, D.D. ....	5.00
Tabernacle, Los Angeles, Rev. L. B. Brown, D.D. ....	5.00
Mt. Olive, Los Angeles, Rev. W. R. Hutchinson, D. D. ....	5.00
Zion Hill, Los Angeles, Rev. J. H. Holden .....	5.00
Zion Hill B. Y. P. U., Los Angeles, Mr. T. O. Swanigan, Pres. ....	5.00
Zion Hill, S. S., Los Angeles, Mr. J. L. Davis, Supt. ....	5.00
Mt. Zion, Los Angeles, Rev. Archib. J. Williams .....	5.00
Second, Long Beach, Rev. A. L. Brewer .....	5.00
Beth Eden, Oakland, Rev. J. P. Hubbard .....	5.00
85th Avenue, Oakland, Rev. C. A. Davis .....	5.00
Second, Riverside, Rev. W. F. Cooper, D.D. ....	5.00
Third, San Francisco, Rev. J. L. Allen .....	5.00
First, Venice, Rev. E. Payne .....	5.00
Bethel, Watts, Rev. H. D. Proud, D.D. ....	5.00
Macedonia, Watts, Rev. John A. Flemings .....	5.00
Southern Calif. B. Y. P. U., Prof. W. A. Payne, El Centro .....	5.00
Southern S. S. Convention, Mrs. Beatrice Johnson, Los Angeles .....	5.00
Western Assn. Rev. R. N. Holt, D.D., Los Angeles .....	10.00
General Assn., Rev. T. M. Davis, Oakland .....	10.00

## Colorado

Central, Denver, Rev. John L. Allen, D.D. ....	\$ 5.00
New Hope, Denver, Rev. F. M. Ligen .....	5.00
Mount Pleasant, Denver, Rev. I. S. Powell .....	5.00
Bethlehem, Pueblo, Rev. G. W. Henry, D.D. ....	5.00

## Connecticut

Union, Hartford, Rev. J. C. Jackson, D.D. ....	\$ 5.00
--	---------

## District of Columbia

Florida Avenue, Washington, Rev. W. A. Taylor .....	\$ 5.00
Tabernacle, Washington, Rev. Jas. A. L. Washington .....	5.00
Metropolitan, Washington, Rev. M. W. D. Norman, D.D. ....	5.00
Lincoln Memorial, Washington, Rev. S. Lampkins .....	5.00
Liberty, Washington, Rev. H. Powell, D.D. ....	5.00
Mt. Carmel, Washington, Rev. W. A. Taylor, D.D. ....	5.00

Vermont Avenue, Washington, Rev. Jas. E. Willis, D.D.	5.00
General Baptist Assn., Rev. W. H. Jernigan, D.D., Washington	5.00
Mt. Bethel Assn., Revs. M. W. D. Norman, A. Wilbanks	10.00
Friendship, Washington, Rev. D. Y. Campbell	5.00

## Florida

Elizabeth, Arcadia, Rev. G. P. McKinley, D.D.	5.00
Union, DeLand, Rev. C. A. Pugh	5.00
Tabernacle, Jacksonville, Rev. W. C. Brown, D.D.	5.00
Mt. Zion, Miami, Rev. J. R. Evans	5.00
St. John, Miami, Rev. J. W. Drake	5.00
Olivet, Miami, Rev. S. A. Sampson, D.D.	5.00
Tabernacle, Palm Beach, Rev. J. M. Coleman	5.00
Mt. Zion, Pensacola, Rev. J. H. Brown	5.00
John the Baptist, Pensacola, Rev. Geo. O. Summer, D.D.	5.00
Mt. Moriah, Ocala, Rev. J. M. Mills	5.00
Mt. Zion, Orlando, Rev. H. K. Hill, D.D.	5.00
First, St. Petersburg, Rev. W. C. Brown, D.D.	5.00
Palm Grove, Sarasota, Rev. W. M. Rolk	5.00
Beulah, Tampa, Rev. G. D. Griffin, D.D.	5.00
Bethel, Tallahassee, Rev. H. E. Jones, D.D.	5.00
General Baptist State Convention, Rev. W. C. Brown, Jacksonville	10.00

## Georgia

Springfield, Atlanta, Rev. J. T. Dorsey	5.00
Mt. Zion—Second, Atlanta, Rev. J. T. Dorsey	5.00
Beulah, Atlanta, Rev. L. A. Plinston	5.00
Corinth, Atlanta, Rev. W. M. Phillips	5.00
Second Mt. Olive, Atlanta, Rev. G. W. Jordan	5.00
Mt. Olive, Atlanta, Rev. J. M. Nabritt, D.D.	5.00
Reed Street, Atlanta, Rev. E. P. Johnson, D.D.	5.00
Wheat Street, Atlanta, Rev. P. Jas. Bryant, D.D.	5.00
Zion Hill, Atlanta, Rev. C. H. Robinson	5.00
Ebenezer, Atlanta, Rev. A. D. Williams, D.D.	5.00
Springfield, Augusta, Rev. W. P. Sanders	5.00
Mt. Olive, Augusta, Rev. Chas. Williams	5.00
Pleasant Home, Augusta, Rev. Chas. Williams	5.00
Thankful, Augusta, Rev. L. P. Pinckney, D.D.	5.00
Columbus Assn., Columbus, Rev. R. K. Paschal, D.D.	5.00
First African, Columbus, Rev. B. H. Hogan, D.D.	5.00
Metropolitan, Columbus, Rev. W. A. Reid, D.D.	5.00
Mt. Sinai, Bogart, Rev. R. G. Cash	5.00
First African, Bainbridge, Rev. E. G. Thomas	5.00
Shady Grove, Columbus, Rev. J. H. Smith	5.00
Second Mt. Moriah, Harlem, Rev. Geo. T. White	5.00
New Holt, Harlem, Rev. G. W. Harrison	5.00
Hamilton, Hamilton, Rev. W. R. Forbes	5.00
Mt. Zion, Leatherville, Rev. G. W. Harrison	5.00
Antioch, Lithonia, Rev. M. L. Glenn	5.00
Springfield, Greensboro, Rev. L. P. Pinckney, Atlanta	5.00
St. John, Gainesville, Rev. H. M. Smith, Jr.	5.00
First, Macon, Rev. S. E. Percy	5.00

St. Luke, Macon, Rev. W. M. Phillips	5.00
Vinerville, Macon, Rev. W. M. Phillips	5.00
Tremont Temple, Macon, Rev. W. H. Forbes, D.D.	5.00
Mt. Olive, Macon, Rev. J. H. Evans	5.00
Mt. Perry, Madison, Rev. W. M. Howard	5.00
Lovejoy, Rome, Rev. J. L. Vaughn	5.00
Second Baptist, Savannah, Rev. S. D. Ross	5.00
Shiloh, Thomson, Rev. Geo. T. White, Harlem	5.00
Green Branch, Thomson, Rev. G. W. Harrison	5.00
Mt. Carmel, Wingfield, Rev. G. W. Harrison	5.00
Bethel, Wadkinsville, Rev. R. G. Cash	5.00

## Illinois

Olivet, Chicago, Rev. L. K. Williams, D.D., Revs. J. H. Branham, H. A. Rogers, Chas. Stewart, J. W. Jordan, Dea. A. J. Scott	\$30.00
Liberty, Chicago, Rev. W. L. Petty	5.00
Harvest, Chicago, Rev. L. Boddie	5.00
Bethesda, Chicago, Rev. E. T. Martin, D.D.	5.00
Mt. Moriah, Chicago, Rev. F. W. Penick	5.00
Mt. Pisgah, Chicago, Rev. N. Hellison	10.00
Danfield, Chicago, Rev. T. M. King	5.00
New Hope, Chicago, Rev. A. S. Bryant	5.00
Mt. Zion, Chicago, Rev. I. S. Strong	5.00
New Mt. Zion, Chicago, Rev. I. S. Fountain	5.00
Progressive, Chicago, Rev. T. E. Brown	5.00
Mt. Vernon, Chicago, Rev. L. H. Johnson	5.00
Olivet S. S., Chicago, Mrs. Ollie Taylor, Mrs. Mary Smith	5.00
Olivet B.Y.P.U. Chicago, Miss Alpha Turner, Mrs. I. A. Peterson	5.00
Chicago, Rev. A. Moore	5.00
Chicago, Rev. E. Williams	5.00
Shiloh, Chicago Heights, Rev. S. M. Hall, D.D.	5.00
Zion, Chicago Heights, Rev. T. C. Taylor	5.00
Mt. Paran, East St. Louis, Rev. F. Brewer	5.00
Second, Evanston, Rev. I. A. Thomas, D.D.	5.00
Mt. Zion, Peoria, Rev. C. A. Wallace	5.00
St. Paul, Peoria, Rev. E. L. Todd, D.D.	5.00
New Era Assn., Mrs. S. F. Ming, Mrs. Edith Foster, Chicago	5.00
General State Convention, Rev. J. J. Olive, Cairo, E. L. Randall, Chicago	10.00
Bethel Assn. of Chicago and Vicinity, Rev. I. A. Thomas, D.D., Evanston	10.00
Eighth and Elm, Quincy, Rev. B. N. Murrell, D.D.	5.00

## Indiana

St. Paul, Gary, Rev. M. V. Bolden, D.D.	5.00
Marion, Gary, Rev. A. W. White	5.00
Trinity, Gary, Rev. M. Coleman	5.00
Shiloh, Ft. Wayne, Rev. R. L. Sims	5.00
Pharos, Ft. Wayne, Rev. F. L. Brown	5.00
Corinthian, Indianapolis, Rev. I. M. Herndon	5.00
St. Paul, Indianapolis, Rev. J. P. Holmes	5.00
Mt. Zion, Indianapolis, Rev. S. B. Butler, D.D.	5.00
Ebenezer, Indianapolis, Rev. C. H. Johnson, D.D.	5.00

Second, Indianapolis, Rev. B. J. F. Westbrooks, D.D.	5.00
St. John, Indianapolis, Rev. J. F. Kerah, D.D.	5.00
General State Convention, Rev. M. V. Bolden, D.D., Gary	10.00

## Iowa

Antioch, Waterloo, Rev. G. W. Nesby	5.00
Corinthian, Des Moines, Rev. G. W. Robinson, D.D.	5.00
Maple Street, Des Moines, Rev. S. Bates, D.D.	5.00
Iowa State Convention, Rev. S. Bates, D.D., Des Moines	10.00

## Kansas

Ebenezer, Atchison, Rev. W. C. Cartwright, D.D.	5.00
Calvary, Coffeyville, Rev. A. W. Ross, D.D.	5.00
Second, Junction City, Rev. E. T. Ramey	5.00
Independence, Independence, Rev. C. Teal, D.D.	5.00
King Solomon, Kansas City, Rev. J. W. Clay	5.00
Eighth St. Tabernacle, Kansas City, Rev. D. B. Johnson, D.D.	5.00
Mt. Olive, Kansas City, Rev. E. M. Moseley	5.00
First, Kansas City, Rev. W. A. Bowen, D.D.	5.00
Pleasant Green, Kansas City, Rev. Geo. McNeal, D.D.	5.00
Metropolitan, Kansas City, Mrs. I. M. Thomas, Clerk	10.00
Oak Ridge, Kaw Valley, Rev. S. W. Shannon	5.00
New Hope, Parsons, Rev. A. L. Gardner	5.00
Second, Topeka, Rev. W. H. Young, D.D.	5.00
Calvary, Wichita, Rev. J. W. Hayes	5.00
Kansas State Convention, Rev. S. Hall, Wichita	25.00
Market St., Independence, Rev. C. Teal	5.00

## Kentucky

Eastern Star, Louisville, Rev. H. W. Watson	5.00
Virginia Avenue, Louisville, Rev. A. H. Shumake	5.00
St. Mary Assn., Rev. A. L. Lee, Diablock	10.00
New Bethel, Montaga, Rev. W. M. Harris	5.00

## Louisiana

Pilgrim, Arcadia, Rev. R. A. Mayfield, D.D., Homer	5.00
New Guide, Baton Rouge, Rev. Thos. A. Levy	5.00
McKowen, Baton Rouge, Rev. Z. R. Hardy	5.00
Elizabeth, Belcher, Rev. J. L. Landrey	5.00
New Guide, Baton Rouge, Rev. Thos. A. Levi	5.00
Justice Chapel, Belcher, Rev. J. L. Landrey	5.00
Union, Brusley, Rev. G. T. Gaston	5.00
Israelite, Baton Rouge, Rev. S. W. Clark	5.00
Star Light, DeRidder, Rev. J. W. Sims, Stamps	5.00
Holly Leaf, Fullerton, Rev.	5.00
First, Lake Providence, Rev. G. W. Owens, D.D.	5.00
Mt. Pleasant, Monroe, Rev. W. P. Darrington	5.00
Tabernacle, Monroe, Rev. P. T. Washington	5.00
Pilgrim Rest, Homer, Rev. R. A. Mayfield, D.D.	5.00
Second Zion, New Orleans, Rev. G. H. Hendricks	5.00
First African, New Orleans, Rev. J. A. Bingham, D.D.	5.00

Mt. Everett, New Orleans, Rev. J. J. Bell	5.00
Mt. Zion, New Orleans, Rev. W. M. Cosey, D.D.	5.00
Sixth Union, New Orleans, Rev. G. H. J. Devore	5.00
Mt. Olive, Opelousas, Rev. V. B. Bryant	5.00
New Hope, Ruston, Rev. D. M. Brown	5.00
Mt. Carmel, Sunshine, Rev. F. Coleman	5.00
Antioch, Shreveport, Rev. J. H. May, D.D.	5.00
Evergreen, Shreveport, Rev. J. E. Evans	5.00
Avenue, Shreveport, Rev. L. Allen, Jr., D.D.	5.00
Land of Chapel, Trout, Rev. J. W. Sims	5.00
True Light, Rev. H. K. Griffin, Winnsboro	5.00
East Carol Assn., Rev. S. G. Gather, Lake Providence	10.00
Seventh District, Rev. R. C. Ross, Crowley	10.00
Louisiana State Convention, Rev. W. M. Taylor, D.D., Baton Rouge	10.00
St. Paul, Vineland, Rev. E. R. Franklin	5.00

## Maryland

First, Baltimore, Rev. Albert J. Green, D.D.	5.00
Psalmist, Baltimore, Rev. Junius Gray, D.D.	5.00
Wayland, Baltimore, Rev. W. J. Winston, D.D.	5.00
Maryland, Baltimore, Rev. E. C. Hicks, D.D.	5.00

## Massachusetts

Eastern Avenue, Boston, Rev. W. W. Carter, D.D.	5.00
State Convention, Revs. W. W. Carter, Boston; J. Francis Robinson, Cambridge	5.00

## Michigan

Mt. Olive, Detroit, Rev. Jas. B. Glover	5.00
Mt. Olive S. S., Detroit, Mr. Robert Johnson, Supt.	5.00
Mt. Olive B.Y.P.U., Detroit, Mr. F. Perdue, President	5.00
City B.Y.P.U., Detroit, Mr. R. W. Harris, President	5.00
Calvary, Detroit, Rev. J. H. Mastin, D.D.	5.00
True Light, Grand Rapids, Rev. P. L. Woodson	5.00
Shiloh, Port Huron, Rev. R. B. Cowan	5.00
Macedonia, Pontiac, Rev. F. V. Beld	5.00
Trinity, Pontiac, Rev. F. W. Conyers	5.00
Metropolitan Assn., Rev. Jas. B. Glover, Detroit	10.00

## Minnesota

Pilgrim, St. Paul, Rev. L. W. Harris	5.00
--------------------------------------	------

## Mississippi

First, Aberdeen, Rev. R. T. Sims, D.D.	5.00
First, Biloxi, Rev. C. T. Stamps, D.D.	5.00
Mt. Zion, Bellwood, Rev. J. W. Gayden, D.D.	5.00
Pleasant Valley, Alligator, Rev. Wm. G. Gibbon	5.00
First, Clarksdale, Rev. E. C. Mason, D.D.	5.00
Mt. Zion, Canton, Rev. J. S. Drew, D.D.	5.00
Mary's Grove, Canton, Rev. R. T. Sims, D.D.	5.00

Pine Grove, Fayette, Rev. T. E. Frisby	5.00
Kindling, Greenville, Rev. T. L. Martin	5.00
McKinley Chapel, Greenville, Rev. W. E. Bradford	5.00
New Hope, Georgetown, Rev. V. L. Reuben	5.00
Mt. Bethel, Gulfport, Rev. W. G. Wilson	5.00
St. John, Greenville, Rev. J. T. Martin	5.00
Pine Ridge, Harrisville, Rev. J. H. Taylor, Madison Station	5.00
Mt. Zion, Jackson, Rev. W. M. Thomas	5.00
Mt. Hellum, Jackson, Rev. W. L. Varnado	5.00
College, Jackson, Rev. W. L. Varnado	5.00
Farish Street, Jackson, Rev. C. A. Greer, D.D.	5.00
Asht, Lexington, Rev. J. H. Marshall	5.00
Pilgrim, Meridian, Rev. T. Hutchins	5.00
Salem Grove, Marks, Rev. S. T. Anderson	5.00
St. Paul, Meridian, Rev. J. B. Peters	5.00
New Hope, Marks, Rev. M. Johnson	5.00
Calvary, Meridian, Rev. J. J. Overstreet	5.00
St. John, Meridian, Rev. I. S. Pettus	5.00
Mt. Ararat, Morehead, Rev. L. D. Fielder	5.00
Flower Mount, McComb City, Rev. A. D. Purnell	5.00
Rose Hill, Natchez, Rev. J. H. Walker	5.00
Macedonia, Natchez, Rev. S. D. Minor	5.00
Bright Star, Natchez, Rev. Wm. Coasey, D.D.	5.00
Reulah, Natchez, Rev. B. D. Sims	5.00
Shiloh, Natchez, Rev. J. S. Drake	5.00
New Zion, Natchez, Rev. P. C. Curtis	5.00
Good Hope, Ocean Springs, Rev. Alonzo Parker	5.00
Gospel Temple, Rosedale, Rev. J. A. Scott	5.00
Summitt, Summitt, Rev. S. L. Jones	5.00
Bunker Hill, Salts, Rev. R. T. Sims, D.D., Canton	5.00
Mt. Calvary, Schula, Rev. J. W. Gayden, D.D., Belzoni	5.00
Mt. Olive, Starksville, Rev. E. G. Miller	5.00
Mt. Vernon, Yazoo City, Rev. E. L. Twine, D.D.	5.00
Calvary, Vicksburg, Rev. L. H. Winn	5.00
Jackson Street, Vicksburg, Rev. Z. M. Winder	5.00
Mt. Moriah, Union Assn., Rev. C. P. Bohannon, Coffeeville, Rev. C. A. Green, Tillatoba	10.00
Madison County Assn., Rev. R. L. Varnado, Jackson	10.00
South Mississippi and East Louisiana, Rev. R. W. Dumas, Vicksburg	10.00
Jackson Assn., Rev. A. J. Brodley, Jackson	10.00
Humphrey County Association	10.00
Peters Rock, Cleveland, Rev. E. H. Hampton	5.00
Centennial, Clarkdale, Rev. R. J. Perkins, D.D., Memphis, Tenn.	5.00
New Jericho, Dadeville, Rev. J. P. Saunders	5.00
New Zion, Greenwood, Rev. J. E. Bryant	5.00
Mt. Moriah, Greenville, Rev. A. B. Washington	5.00
St. Paul, Greenville, Rev. J. H. Hawkins	5.00
Mercy Seat, Greenville, Rev. A. B. Holden, D.D.	5.00
Mt. Carmel, Wilmot, Rev. E. H. Hampton	5.00
St. Joseph, Winterville, Rev. J. H. Hawkins, Greenville	5.00
Trilane, Yazoo City, Rev. J. P. Saunders	5.00
Antioch, Summer, Rev. S. A. Gibson	5.00
Belzoni, Rev. J. W. Gayden, D.D.	5.00

## Missouri

Helping Hand, Hannibal, Rev. C. R. McDowell	5.00
Second, Cape Girardeau, Rev. Wm. Reeves	5.00
Virginia St., Carlton, Rev. G. C. Chinn	5.00
Second, Kansas City, Rev. S. W. Bacote, D.D.	5.00
Tabernacle, Kansas City, Rev. J. C. Patton	5.00
Vine Street, Kansas City, Rev. D. A. Holmes, D.D.	5.00
St. James, Kansas City, Rev. J. W. Wilson	5.00
St. Paul, Kansas City, Rev. E. L. Liden	5.00
Eastern Star, St. Louis, Rev. J. H. Smith	5.00
True Vine, St. Louis, Rev. J. E. Newman	5.00
Leonard Avenue, St. Louis, Rev. P. W. Dunavant	5.00
True Light, St. Louis, Rev. R. Clopton	5.00
Pleasant Green, St. Louis, Rev. J. K. Parker	5.00
Central, St. Louis, Rev. E. Stevens, D.D.	5.00
Tabernacle, St. Louis, Rev. S. A. Moseley, D.D.	5.00
First, St. Louis, Rev. O. C. Maxwell, D.D.	5.00
Second, Richmond, Rev. J. R. Williams	5.00
New Era Assn., Rev. G. H. Daniel, St. Louis	10.00
Central Assn., Rev. Geo. E. Stevens, D.D., St. Louis	10.00
South Dist. Assn., Revs. T. H. Patterson and L. M. Curtis	10.00
State Conv. of Missouri, Rev. Jno. Gofna, D.D., Rev. P. W. Dunavant	10.00
Antioch Assn., Rev. W. H. Harris, Rev. P. W. Dunavant	10.00
Mt. Zion Assn., Rev. M. Owens, Rev. W. A. Venable, St. Louis	10.00
Western Bapt. Convention, Rev. S. A. Moseley, D.D., St. Louis	10.00
Pleasant Green, St. Louis, Rev. J. K. Parker	5.00

## MONTANA

Emanuel, Great Falls, Rev. H. C. Chase	5.00
--	------

## NEBRASKA

Pleasant Green, Omaha, Rev. Z. E. McGee	5.00
Zion, Omaha, Rev. W. F. Botts, D.D.	5.00
Pilgrim, Omaha, Rev. Wm. M. Franklin, D.D.	5.00
Salem, Omaha, Rev. J. S. Williams	5.00
Mt. Moriah, Omaha, Rev. E. H. McDonald, D.D.	5.00
New Era Convention, Rev. W. F. Botts, D.D., Omaha	5.00

## NEW JERSEY

Mt. Olive, Hackensack, Rev. G. W. West	5.00
Zion, Jersey City, Rev. W. A. Epps, D.D.	10.00
Salem, Jersey City, Rev. F. W. Means, D.D.	5.00
Bethsaida, Newark, Rev. C. T. Wilcher, D.D.	5.00
Union, Oragna, Rev. J. H. Hughes, D.D.	5.00
North Jersey Convention, Rev. E. A. P. Cheek, D.D.	10.00

## NEW MEXICO

Mt. Olive Assn., Rev. P. P. Melton, Raton	15.00
---	-------

## NEW YORK

Downtown, New York, Rev. Sam'l Clark	5.00
First Shiloh, Buffalo, Rev. E. J. Echols, D.D.	5.00



## MINUTES

Walkers Memorial, New York, Rev. J. D. Bushell, D.D.	1.00
Friendship, Buffalo, Rev. D. Robinson, D.D.	1.00
New York, Rev. W. H. Moses, D.D.	1.00

## NORTH CAROLINA

St. James, Rocky Mount, Rev. J. H. Martin	1.00
First, Rocky Mount, Rev. J. S. Brown, D.D.	1.00

## OHIO

Mt. Olive, Akron, Rev. J. L. Monroe	1.00
Fried Stone, Cleveland, Rev. M. J. Holmes	1.00
Metropolitan, Cincinnati, Rev. J. Franklin Walker, D.D.	1.00
Providence, Cleveland, Rev. J. W. Ribbons, D.D.	1.00
Friendship, Cleveland, Rev. A. Hawkins, D.D.	1.00
Zion Hill, Cleveland, Rev. C. C. Ailer, D.D.	1.00
Zion Hill, Cleveland, Rev. W. N. Jones	1.00
Corinthian, Dayton, Rev. J. W. Shaw, D.D.	1.00
Mt. Pisgah, Dayton, Rev. E. William Wright	1.00
Second, New London, Rev. J. H. Smiley	1.00
State Convention, Revs. J. W. Ribbons, D.D., Cleveland, J. W. Shaw, Dayton	1.00
Galliee, Barborton, Rev. I. M. Yancey	1.00

## OKLAHOMA

First, Ardmore, Rev. T. T. Addison	1.00
First, Chickasha, Rev. H. E. Owens	1.00
Baptist, Muskogee, Rev. W. E. Stewart	1.00
Bethlehem, Oklahoma City, Rev. H. P. Patton	1.00
Tabernacle, Oklahoma City, Rev. E. W. Perry	1.00
Bethlehem, Oklahoma City, Rev. C. A. Hamilton	1.00
Bethlehem, Oklahoma City, Rev. H. P. Patton	1.00
St. John, Oklahoma City, Rev. J. W. Johnson, D.D.	1.00
Bethlehem, Oklahoma City, Rev. G. W. Kirkland	1.00
Mt. Zion, Tulsa, Rev. R. A. Whitaker, D.D.	1.00
East Side, Okmulgee, Rev. J. A. Anderson, D.D.	1.00
Mt. Triumph, McAlester, Rev. R. P. Wilson	1.00

## PENNSYLVANIA

Providence, Chester, Rev. J. R. Bennett, D.D.	1.00
Calvary, Philadelphia, Rev. A. A. Burns	1.00
Second, Philadelphia, Rev. T. J. Goodall, D.D.	1.00
Central, Philadelphia, Rev. Chas. Blackwell, D.D.	1.00
Holy Trinity, Philadelphia, Rev. W. F. Graham, D.D.	1.00
Union, Philadelphia, Rev. R. L. Tucker	1.00
Central, Pittsburgh, Rev. W. Augustus Jones	1.00
Monumental, Philadelphia, Rev. J. M. Moses, D.D.	1.00
Andrew Chapel, Philadelphia, Rev. Thos. A. Parrish, D.D.	1.00
White Lily, Pittsburgh, Rev. W. H. Lockhart	1.00
S. S. State Conv., Mr. Wm. Strothers, Pittsburgh	1.00
B. Y. P. U. State Conv., Mr. Geo. H. Newman, Pittsburgh	1.00

## MINUTES

## SOUTH CAROLINA

Mt. Spring, Anderson, Rev. H. C. Anderson, D.D.	5.00
Royal, Anderson, Rev. H. C. Anderson, D.D.	5.00
Sawmill, Bennettsville, Rev. J. J. Harrison, Columbia	5.00
Mt. Zion, Danesville, Rev. J. J. Harrison, Columbia	5.00

## TENNESSEE

Lookout Mt., Chattanooga, Rev. E. H. Dial	5.00
Union Hill, Galloway, Rev. J. W. White	5.00
Mt. Zion, Knoxville, Rev. J. H. Henderson, D.D.	5.00
First, Jackson, Rev. J. H. Taylor	5.00
Monumental, Chattanooga, Rev. G. W. Sandefur	5.00
First, Brownsville, Rev. S. L. McDowell, D.D.	10.00
Mt. Vernon, Memphis, Rev. W. W. Whitten, D.D.	5.00
Central, Memphis, Rev. F. W. Williams	5.00
Gilfield, Memphis, Rev. R. E. Harshaw, D.D.	5.00
St. Luke, Memphis, Rev. C. J. Burton	5.00
Antioch, Memphis, Rev. C. J. Barton	5.00
First, Memphis, Rev. Wm. McDowell	5.00
Middle, Memphis, Rev. C. M. Johnson	5.00
St. Stephen, Memphis, Rev. J. L. Campbell, D.D.	5.00
Cane Creek, Memphis, Rev. A. L. McCargo	5.00
Pilgrim Rest, Memphis, Rev. Wm. Matlock	5.00
Metropolitan, Memphis, Rev. S. A. Owens	5.00
Jackson Ave., Memphis, Rev. B. R. Bell	5.00
St. John, Memphis, Rev. W. M. G. Bivens	5.00
Shady Grove, Memphis, Rev. S. Woodard	5.00
First, Memphis, Rev. T. O. Fuller, D. D.	5.00
Morning Star, Memphis, Rev. C. W. Graham	5.00
Zion, Memphis, Rev. D. C. Patterson	5.00
Mt. Moriah, Memphis, Rev. M. Johnson	5.00
Bethlehem, Memphis, Rev. A. L. Bartlette, D.D.	5.00
Mt. Moriah, Memphis, Rev. A. D. Bell	5.00
Pilgrim, Memphis, Rev. L. O. Taylor	5.00
New Bethel, Memphis, Rev. C. L. Goldsby	5.00
New Hope, Memphis, Rev. L. E. Miller	5.00
St. Mark, Memphis, Rev. B. J. Wilson	5.00
Mt. Pleasant, Memphis, Rev. J. D. Cheers	5.00
St. Paul, Memphis, Rev. R. B. Roberts, D.D.	5.00
Salem, Memphis, Rev. R. B. Roberts	5.00
Eastern Star, Memphis, Rev. W. M. Fields	5.00
New Friendship, Memphis, Rev. M. C. Springer	5.00
Progressive, Memphis, Rev. H. Green	5.00
New Prospect, Memphis, Rev. E. J. Perkins, D.D.	5.00
Gospel Temple, Memphis, Rev. L. A. Kemp	5.00
Rehlah, Memphis, Rev. A. F. D. Dixon	5.00
First, East Nashville, Rev. W. S. Ellington, D.D.	5.00
First, Nashville, Rev. S. N. Vass, D.D.	5.00
Pleasant Green, Nashville, Rev. J. C. Fields	5.00
Kayne Ave., Nashville, Rev. E. M. Lawrence, D.D.	5.00
Sylvan, Nashville, Rev. Wm. Haynes, D.D.	5.00
Elam, Ripley, Rev. J. F. Bradshaw	5.00
General Association, Rev. M. C. Durham	5.00

Friendship S. S. Convention, Rev. A. I. Bartlette, Memphis	10.00
Friendship District Association, Rev. R. R. Branch	10.00
Mission & Educational Convention, Rev. R. B. Roberts, Memphis	10.00
General Baptist Convention, Rev. W. W. Whitton, D. D., Memphis	10.00

## TEXAS

First, Austin, Rev. J. E. Knox, D. D.	5.00
Hopewell, Denison, Rev. W. J. Cobb	5.00
Jerusalem, Beaumont, Rev. H. H. Williams	5.00
St. John the Baptist, Dallas, Rev. C. C. Harper	10.00
Macedonia, Dallas, Rev. E. Arlington Wilson, D. D.	10.00
Second, El Paso, Rev. S. M. Collins	5.00
New Hope, Houston, Rev. A. S. Jackson	10.00
Antioch, Houston, Rev. E. L. Harrison	10.00
St. John B. Y. P. U., Dallas, Rev. C. C. Harper	5.00
St. John S. S., Dallas, Rev. C. C. Harper	5.00
Bethsaida, Marshall, Rev. C. S. Booker	5.00
El Bethel, Dallas, Rev. B. Moore	5.00
Mt. Hermon, Mineral Wells, Rev. W. T. Talley	5.00
New Hope, Dallas, Rev. A. J. Jackson, D. D.	5.00
Nazarene, Houston, Rev. Ed. Williams	5.00
Macedonia, Georgetown, Rev. S. M. Pendergrass	5.00
Sixth Street, Port Arthur, Rev. H. H. Williams	5.00
Samaritan, Waxahachie, Rev. Felix Jones	5.00
Mt. Pilgrim, Smithville, Rev. C. L. Rector	5.00
Unity Assn., Rev. W. H. White, Lodi	10.00
Old Land Mark Association, Rev. J. R. Burdett, Houston	10.00
Central Association, Rev. John Jones, Navasota	10.00
Zion, Rev. A. B. Lennox, Detroit	10.00
Cypress B. M. & E. Association, Rev. Jas. I. Gilmore, Wolf City	10.00
Friendship Association, Rev. A. L. Boone, D. D., Ft. Worth	10.00
Willow Grove Assn., Rev. F. B. Williams	5.00
Trinity Valley Association, Rev. M. M. Harris, Beaumont	10.00
LaGrange Association, Rev. F. R. Ruffin, Giddings	5.00
Zion Hall Association, Rev. J. B. Atkins	10.00
Friendship S. S. Convention, Rev. A. L. Moore, Corsicana	10.00

## UTAH

Calvary, Salt Lake City, Rev. J. D. Wilson	5.00
Pilgrim, Salt Lake City, Rev. W. J. Brannon	5.00

## VIRGINIA

First, Clifton Forge, Rev. Benjamin F. Jackson, D.D.	5.00
First, Norfolk, Rev. Richard H. Bowling	5.00
Fifth Street, Richmond, Rev. T. J. King	5.00
First, Roanoke, Rev. A. L. James	5.00
Mt. Zion, Roanoke, Rev. W. W. Hicks, D. D.	5.00

## WASHINGTON

Northwest Coast Association, Rev. W. D. Carter, D. D., Seattle	5.00
Rev. J. W. Anderson, D. D., Portland, Ore.	5.00

## WEST VIRGINIA

First, Charleston, Rev. Mordecai Johnson, D. D.	5.00
Mt. Herman, Morgantown, Rev. Geo. E. Fountain, D. D.	5.00
St. John, Raleigh, Rev. W. M. Jackson	5.00

## WISCONSIN

State Convention, Revs. W. H. Burrell, A. Stewart	10.00
---	-------

## WYOMING

Second, Cheyenne, Rev. S. S. Fairly, D. D.	5.00
Utah, Idaho and Wyoming Association, Rev. S. S. Fairly, D. D., Cheyenne	10.00

INDIVIDUAL ENROLLMENT  
NATIONAL BAPTIST CONVENTION.

## ALABAMA

Rev. V. S. Cooper	Mobile	Rev. C. W. Kelly	Tuskegee
Rev. J. F. Keoby	Plateau	Institute	
Prof. R. B. Hudson	Selma	Rev. J. M. Merritt	Mobile

## ARIZONA

Rev. E. E. Burkhalter	Phoenix
-----------------------	---------

## ARKANSAS

Rev. Wm. Bryant	Camden	Rev. J. L. Bradley	Brinkley
Rev. F. M. Mayes	Colt	Rev. J. T. Brooks	Blockton
Rev. R. W. Patterson	Camden	Rev. Wm. Harvey	Brickley
Rev. S. S. Odom, D.D.	Brinkley	Rev. R. A. Adams, D.D.	Baxter
Rev. A. J. Jackson	Arkadelphia	Rev. Henry Daniel	Callon
Rev. J. A. Richardson	Brickley	Rev. A. W. Williams	Ashdown
Rev. James Jenkins	Dumas	Rev. A. A. Waterford	Edmondson
Rev. W. M. Montgomery	Fordyce	Rev. C. W. Hibbler	Ft. Smith
Rev. T. O. McJenkins	Forrest City	Rev. S. L. Wolcott	Atheimer
Rev. Wm. Russ	Fordyce	Rev. R. F. Hawkinstaf	Ferdin
Rev. J. S. Hines	Earl	Rev. J. W. Pitts	Forrest City
Rev. J. V. Haygood	Eudora	Rev. M. J. Jones	Gould
Rev. D. S. Shadd, D.D.	Helena	Rev. J. W. Jackson	Hot Springs
Rev. T. J. Martin	Greenville	Rev. W. D. Brownlee, D.D.	Helena
Rev. S. M. Moss	Grand Lake	Rev. E. W. Wilson	Guerdon
Rev. J. T. Hill	Hot Springs	Rev. G. W. Dudley	Forrest City
Rev. B. J. White	Ghead	Rev. H. R. Stevenson	Helena
Rev. J. M. Washington	Helena	Mr. Jno. L. Webb	Hot Springs
Rev. J. N. Taylor	Little Rock	Rev. J. H. Hammons	Little Rock
Rev. T. N. Barnes	Jonesboro	Rev. J. W. Stout, D.D.	Little Rock
Rev. R. M. Caver, D.D.	Little Rock	Rev. T. L. Doris	Morrilton
Rev. W. O. Hollis	Morrilton	Rev. A. Richard	McNeal
		Rev. J. R. Jamerson, D.D.	Menifee

Rev. Wm. Anderson... Prescott  
 Rev. A. W. Nelson... Pine Bluff  
 Rev. J. F. Clark, D.D... Pine Bluff  
 Rev. R. E. Bryant... Marianna  
 Rev. Lee James... Texarkana  
 Rev. W. C. Howell... Texarkana  
 Rev. L. W. Washington... Rodell  
 Rev. W. W. Booker, D.D... Wilnot  
 Rev. J. D. Moore... Wheatley

Rev. S. H. McKensie... Marianna  
 Rev. D. W. Moore... Pine Bluff  
 Rev. J. J. Walker... Warren  
 Rev. L. E. Muse... Warren  
 Rev. M. T. Waters... Texarkana  
 Rev. J. M. Harris... Texarkana  
 Rev. R. B. Dabney... Speed  
 Rev. J. W. Sims... Stamps

## CALIFORNIA

Rev. J. I. Crawford... Bakersfield  
 Rev. J. W. Shaw... Lake View  
 Rev. T. L. Griffith... Los Angeles  
 Rev. J. Madison Young... Los Angeles  
 Rev. M. C. Carter... Los Angeles  
 Rev. W. R. Hutchinson, D.D... Los Angeles  
 Rev. C. B. Byrd... Los Angeles  
 Rev. S. P. Johnson... Los Angeles  
 Rev. A. T. Hines... Los Angeles  
 Rev. L. H. Brown, D.D... Los Angeles  
 Rev. E. C. Martin... Manrovin  
 Rev. C. A. Davis... Oakland  
 Mrs. P. L. Prowell... Oxnard  
 Rev. H. D. Proud, D.D... Watts  
 Rev. Geo. W. Harts, D.D... Stockton (Life)

Rev. John T. Muse... Berkeley  
 Rev. H. Rux... Los Angeles  
 Rev. H. C. Hensley... Los Angeles  
 Rev. W. R. Carter, D.D... Los Angeles  
 Rev. J. A. Eldridge, D.D... Los Angeles  
 Rev. L. B. Bentley... Los Angeles  
 Rev. W. T. Patterson... Los Angeles  
 Rev. R. H. Lambert... Los Angeles  
 Rev. Jas. Willingham... Los Angeles  
 Rev. W. T. Talley... Mineral Wells  
 Rev. J. L. Allen... Oakland  
 Rev. J. W. Prowell... Oxnard  
 Mrs. Elizabeth Taylor... Oxnard  
 Rev. W. G. Goodman... Riverside

## DISTRICT OF COLUMBIA

Rev. N. H. Brown... Washington  
 Rev. B. M. Brewer... Washington  
 Rev. S. G. Lampkin... Washington

## FLORIDA

Rev. G. P. McKinney, D.D... Arcadia  
 Mrs. C. A. Pugh... DeLand  
 Rev. Jas. Massey... Melbourne  
 Rev. J. B. Green, D.D... Jacksonville  
 Rev. H. T. Hill, D.D... Orlando  
 Rev. G. D. Griffin, D.D... Tampa  
 Rev. H. E. Jones, D.D... Tallahassee

## GEORGIA

Rev. D. W. Cannon, D.D... Atlanta  
 Rev. J. W. Jackson... Atlanta  
 Prof. C. M. Clayton... Atlanta  
 Rev. J. C. Gaffney... Rome

Rev. S. B. Coleman... West Palm Beach  
 Rev. V. S. Summers... Crystal  
 Rev. J. R. Evans... Miami  
 Mrs. J. W. Drake... Miami  
 Rev. J. M. Mella... Ocala  
 Rev. J. H. Brown... Pensacola  
 Rev. Robt. T. Thomas... Pensacola  
 Rev. O. B. Brown... Reddick

Rev. R. R. Smith... Atlanta  
 Rev. E. R. McLendon... Atlanta  
 Rev. A. D. Williams, D.D... Atlanta  
 Rev. J. H. Brown... Thomasville

## ILLINOIS

Rev. Geo. W. Dudley... Chicago  
 Mrs. Hulda Lewis... Chicago  
 Rev. John Lewis... Chicago  
 Dea. J. B. Scott... Chicago  
 Rev. D. H. Harris... Chicago  
 Rev. J. P. Spivey... Joliet

Dea. J. C. Mapp... Chicago  
 Rev. W. P. Bulter... Chicago  
 Rev. A. W. Nix... Chicago  
 Rev. T. Body... Chicago  
 Rev. D. B. Cleveland... Chicago

## INDIANA

Rev. R. J. F. Westbrooks, D. D... Indianapolis  
 Rev. J. L. Mason... Indianapolis

Rev. W. M. Martin... Indianapolis  
 Rev. Wm. Martin... Gary

## IOWA

Rev. R. A. Boyles... Waterloo  
 Rev. G. W. Nesbit... Waterloo

## KANSAS

Rev. P. D. Skinner... Coffeetown  
 Rev. Moses Williams... Kansas City  
 Mrs. I. M. Thomas... Kansas City  
 Rev. C. P. Morrow... Ottawa  
 Rev. C. A. Hill... Pittsburg

Rev. A. L. Branch... Chanute  
 Pastor Metropolitan Church... Kansas City  
 Rev. E. S. Scobey... Parsons  
 Rev. Chas. Teal... Independence  
 Rev. Chas. Favors... Wathena

## KENTUCKY

Rev. A. W. Hampton... Anchorage  
 Rev. W. P. Offutt, D.D... Bowling Green  
 Rev. B. L. Ivory, D.D... Hickman  
 Rev. Thos. J. Lewis... Louisville  
 Prof. H. H. Britt... Louisville  
 Rev. J. M. Williams... Louisville  
 Prof. John H. Smiley... Louisville  
 Rev. J. Franklin Wilson, D.D... Maceo

Rev. F. C. Locust... Covington  
 Rev. Wm. H. Ballou... Frankfort  
 Rev. J. L. J. Brown... Louisville  
 Rev. W. H. Stevenson... Louisville  
 Rev. H. W. Jones, D.D... Louisville  
 Rev. R. F. Reid... Louisville  
 Dea. H. W. Steward... Louisville  
 Rev. S. E. Heard... Nicholasville

## LOUISIANA

Rev. S. B. Bradford... Belcher  
 Rev. J. W. White... Dunkie  
 Rev. James Foster... Baton Rouge  
 Rev. L. C. Simon... Baker  
 Rev. W. M. Wyatt... Chatham  
 Rev. E. L. Howard... Gretna  
 Rev. B. B. Bryant... Gretna  
 Rev. Wm. Roquemore... Fullerton  
 Rev. Fred R. Jones... Homer  
 Rev. J. A. Moore... Minden

Rev. Wm. Higgins... Baton Rouge  
 Rev. C. J. Smith... Baton Rouge  
 Rev. P. L. Lewis... Crowley  
 Rev. W. P. Winbush... Gramlin  
 Rev. A. Ford... Grand Lake  
 Rev. R. S. Lewis... Hamer  
 Rev. J. E. Evans... Louisiana  
 Rev. W. M. Tyler... Many  
 Orleans  
 Rev. E. P. Columbus, D.D... New

Rev. W. M. Franklin....Monroe  
 Rev. Chas. W. Brooks.....New Orleans.  
 Rev. J. S. Morgan....New Orleans  
 Rev. G. W. Williams....Morrero  
 Rev. Isaac E. Curtis....New Orleans  
 Rev. J. C. Norah.....New Iberia  
 Rev. F. Coleman.....Sunshblue  
 Rev. J. A. Steadman....Shreveport  
 Rev. D. W. Harden....Shreveport  
 Rev. Sam Lundy....Plaquemine  
 Rev. S. Sims.....Shreveport  
 Rev. G. W. Owens, D.D....Lake Providence.  
 Rev. L. G. Abney.....Minden  
 Rev. J. H. Thompson....Plaquemine  
 Rev. G. T. Carter....Baton Rouge  
 Rev. W. B. Purvis.....Converse

## MARYLAND

Rev. Junius Gray, D.D....Baltimore

## MASSACHUSETTS

Rev. J. Francis Robinson, D.D....Cambridge.

## MICHIGAN

Rev. H. Lewis.....Detroit Rev. J. H. Johnson.....Detroit

## MISSISSIPPI

Rev. H. H. Lowe....Bay St. Louis  
 Rev. Gen. Clifton.....Columbus  
 Rev. A. B. Bolden, D.D....Greenville.  
 Rev. D. S. Taylor.....Greenville  
 Rev. R. C. Ingram.....Durant  
 Rev. T. B. Miles.....Indianola  
 Rev. E. B. Topp, D.D....Jackson  
 Rev. G. H. Mitchell....Mound Bayou  
 Rev. A. M. Drake.....Natchez  
 Prof. E. L. Washburn....Natchez  
 Rev. M. Peterson.....Rosedale  
 Rev. E. D. Mason.....Rosedale

## MISSOURI

Rev. E. H. McDonald.... Hannibal  
 Rev. I. H. Harris.....St. Louis  
 Rev. J. H. Herrling....St. Joseph  
 Rev. H. I. Chandler.....

Rev. Alfred C. Moore....New Orleans.  
 Rev. D. H. Hamilton....New Orleans  
 Rev. George McWaters....New Orleans.  
 Rev. F. M. Boley....New Iberia  
 E. A. Dorsey.....New Orleans  
 Rev. A. H. Samuel....Shreveport  
 Rev. J. S. Wilson....Opelousas  
 Rev. S. L. Holland....Sinnedora  
 Atty. Chas. M. Robinson....Shreveport.  
 Rev. Z. H. Moore.....Belecher  
 Rev. J. L. Crossley.....Minden  
 Rev. W. W. Williams....New Orleans.

## NEBRASKA

Rev. Z. E. McGhee.....Omaha Rev. J. S. Williams.....Omaha

## NEW JERSEY

Rev. L. B. Brooks....Rutherford Rev. W. A. Epps.....Jersey City

## NEW MEXICO

Rev. P. P. Mellon.

## NEW YORK

Mrs. F. L. White....New York

## NORTH CAROLINA

Rev. J. S. Brown....Rocky Mount

## OHIO

Rev. C. C. Alter, D.D....Cleveland  
 Rev. R. F. Harrison....Columbus  
 Rev. J. G. Orr, D.D....Columbus  
 Mrs. P. L. Preston....Cleveland  
 Rev. J. P. Pius, D.D....Columbus  
 Rev. C. N. Harris....Columbus  
 Rev. J. W. Shaw, D.D....Dayton  
 Rev. J. W. Ribbons, D.D....Cleveland.

## OKLAHOMA

Rev. W. L. Humphrey....Enid  
 Rev. J. F. Kersh.....Roynton  
 Rev. S. A. Clark.....Guthrie  
 Rev. Jas. S. Anderson....Muskogee  
 Rev. Z. H. Hickerson....Muskogee  
 Rev. P. T. Davis.....Idabel  
 Rev. A. M. Johnson, D.D....Muskogee.  
 Rev. A. C. Chinn.....Sapulpa  
 Rev. Enoch White.....Elreno  
 Rev. W. M. Drake.....Cushing  
 Rev. W. L. Walker.....Mongum  
 Rev. M. H. Eldridge....Muskogee  
 Rev. B. J. Ashley....Okla. City  
 Rev. J. A. Anderson....Okmulgee  
 Rev. H. P. Patton.....Tulsa

## OREGON

Rev. J. W. Anderson, D.D....Portland.

## PENNSYLVANIA

Rev. F. M. Hodgman, D.D....Ardmore  
 Rev. F. B. Mitchell....Germantown  
 Rev. J. E. East, D.D....Philadelphia.  
 Rev. E. W. Johnson....Philadelphia  
 Rev. Robt. Tucker....Philadelphia  
 Rev. S. W. Turner....Pittsburg  
 Rev. J. C. Austin, D.D....Pittsburg  
 Rev. J. G. Jordan, D.D....Philadelphia.  
 Rev. E. W. Johnson....Philadelphia  
 Sig.—10.

## MINUTES

## TENNESSEE

Rev. G. W. Sandefur, Chattanooga  
 Rev. J. T. Martin, Jackson (Life)  
 Rev. S. A. Owens, Memphis  
 Rev. Jas. A. Mitchell, Nashville  
 Prof. S. P. Harris, Nashville  
 Rev. E. W. D. Isaac, D.D., Nashville  
 Rev. G. W. Atkins, Memphis  
 Mr. E. T. Brown, Nashville (Life)  
 Rev. W. G. Haynes, D.D., Nashville  
 Rev. D. Ingram, Jackson  
 Rev. Wm. L. Craft, D.D., Nashville

## TEXAS

Rev. D. L. Penn, Corsicana  
 Rev. J. S. Simmons, Beaumont  
 Rev. W. R. Neil, Big Sandy  
 Rev. J. W. Hawkins, Cleburne  
 Rev. J. S. Adair, Corsicana  
 Rev. J. E. Knox, D.D., Austin  
 Rev. D. A. Scott, D.D., Dallas  
 Rev. C. C. Harper, D.D., Dallas  
 Rev. E. Arlington Wilson, D.D., Dallas  
 Rev. F. R. Ruffin, Giddings  
 Rev. N. B. Lightfoot, Ft. Worth  
 Rev. M. K. Curry, Ft. Worth  
 Rev. D. A. Butler, Greenville  
 Rev. Ed. Williams, Houston  
 Prof. S. H. Fowler, Ft. Worth  
 Rev. O. C. Colbert, Kerens  
 Rev. J. H. Harrington, Kaufman  
 Prof. W. L. Davis, Houston  
 Rev. E. J. Brown, Gainesville  
 Rev. T. M. Chambers, Mt. Pleasant  
 Rev. A. M. Moore, D.D., Marshall  
 Rev. B. F. Williams, McGregor  
 Rev. J. W. Bailey, D.D., Marshall  
 Rev. W. T. Talley, Mineral Wells  
 Rev. S. J. Williamson, Palestine  
 Rev. L. V. Bolden, Paris  
 Rev. H. T. Wise, Palestine  
 Rev. G. R. King, Texarkana  
 Rev. A. T. Stewart, D.D., Tyler  
 Rev. R. L. Williams, Houston  
 Dr. J. H. Dodd, Palestine  
 Rev. Felix Jones, Waxahatchie  
 Rev. R. R. Francis, Tyler  
 Rev. A. L. Wright, Wichita Falls  
 Rev. R. T. Harris, Tennesse

Rev. E. H. Dial, Chattanooga  
 Rev. J. M. Royston, Memphis  
 Rev. W. W. Williams, Memphis  
 Rev. A. M. Townsend, D.D., Nashville (Life)  
 Rev. A. A. Bennett, Nashville  
 Rev. J. B. Singleton, D.D., Nashville  
 Rev. E. M. Seymour, Knoxville  
 Rev. W. L. Campbell, Nashville  
 Rev. O. T. Arnold, Memphis  
 Rev. J. T. Brown, D.D., Nashville

## MINUTES

## UTAH

Rev. W. J. Bowman, Salt Lake City

## WASHINGTON

Rev. W. D. Carter, D.D., Seattle

## WEST VIRGINIA

Rev. J. W. Robinson, Clarksburg

**JOURNAL**

OF THE

**Twenty-third Annual Session**

OF THE

**Woman's Convention  
Auxiliary**

TO THE

**National Baptist Convention**

HELD WITH THE

**St. Paul Bapt. Church  
Los Angeles, California**

**REV. R. N. HOLT, Pastor**

---

**September 5-10, 1923**

## 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 Woman's Convention. Five of them shall constitute a quorum for the transaction of business.

### Article IV.—Annual Meeting

The annual meeting for the election of officers and transaction of business shall be held each year at the same time and city as the National Baptist Convention.

### Article V.—Representation at the Annual Meeting

The officers of the Woman's Convention, State Convention that have paid Twenty Dollars to the work, District Associations that have paid Ten Dollars, local societies that have paid Five Dollars and



Children's Bands that have paid Two Dollars and Fifty Cents, shall be allowed two delegates for each Five Dollars paid. Only such delegates as are personally present and duly accredited by the Convention or local societies they represent shall be entitled to a vote. Any individual may become an annual member by the payment of One Dollar. Annual members are entitled to vote.

#### Article VI.—Conduct of Meetings

Every session of the Woman's Convention shall be opened and closed with religious exercises.

#### Article VII.—Amendments

The Constitution may be altered or amended by a two-thirds vote at any annual meeting, thirty days' previous notice having been sent through the State Secretary to the Woman's Convention. The Corresponding Secretary shall notify each Vice President of the proposed amendment.

#### BY-LAWS

Article 1. The President shall preside at the annual meeting of the Woman's Convention and at all meetings of the Executive Committee; shall appoint all committees not otherwise provided for; shall organize new societies, and shall be an ex-officio member of all standing committees. She may, through the Corresponding Secretary, call special meeting of the Executive Committee when in her judgment needful, or at the request of five members of the Executive Committee. In her absence the Vice President from the State where the Committee may be located shall take her place. The Vice President shall represent the interest of the Convention and Boards in their respective States and Territories, in 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 5. The Treasurer shall receive all moneys collected at 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 on hand Two Hundred Dollars for Corresponding Secretary, in case of emergency. Instead of reporting monthly to the Committee, she may report quarterly. There shall be five members in the city or thereabout.

Article 7. The officers, with the exception of the Vice Presidents, shall be elected by ballot on Thursday afternoon of the annual meeting through duly appointed tellers. Each Vice President shall be nominated by the delegates from her own State, and shall be elected by acclamation, unless otherwise ordered. An Assistant Corresponding Secretary may be appointed by the Executive Committee.

Article 8. Tellers having been appointed by the meeting, an informal ballot shall be cast for each officer, and the delegates shall then proceed to vote by ballot for the two highest nominees for each office.

Article 9. The Executive Committee is directed to form and maintain the closest possible connection with the Board of the National Baptist Convention and with the State organizations.

Article 10. The Executive Committee shall report, through its officers at each annual session of the Baptist Woman's Convention what has been done toward carrying out the objects of the organization.

Article 11. The By-laws may be altered or amended by a two-thirds majority vote at any annual meeting, three months' previous notice having been sent through the Secretary to the Woman's Missionary Convention. The Corresponding Secretary shall notify each Vice President of the proposed amendment.

Article 12. All members shall remain during the session unless permission to leave is granted by the President.

# OFFICIAL DIRECTORY

Mrs. S. Willie Layten, Pennsylvania ..... President  
 Mrs. Edna Strickland, Texas ..... First Vice President  
 Mrs. C. R. McDowell, Missouri ..... Second Vice President  
 Mrs. M. V. Parrish, Kentucky ..... Treasurer  
 Mrs. V. W. Broughton, Tennessee ..... Recording Secretary  
 Mrs. M. E. Goins, Missouri ..... Assistant Recording Secretary  
 Mrs. E. Arlington Wilson, Texas ..... Historian  
 Mrs. E. E. Whitfield, District of Columbia ..... Field Secretary  
 Miss N. H. Burroughs, District of Columbia Corresponding Secretary

# STATE DIRECTORY

Mrs. R. E. Pitts ..... Box 223, Uniontown, Alabama  
 Mrs. Alice Fowkes ..... Box 197, Birmingham, Alabama  
 Mrs. S. C. Shanks ..... Pine Bluff, Arkansas  
 Mrs. S. B. Strickland ..... Pasadena, California  
 Mrs. Mary E. Hite ..... Washington, District of Columbia  
 Mrs. Janie Morris ..... Florida  
 Mrs. S. F. Brown ..... 62 Pinson St., Newnan, Georgia  
 Mrs. E. F. Dean ..... Champaign, Illinois  
 Mrs. W. A. Brown ..... Iowa  
 Mrs. Flossie Strange ..... Indiana  
 Mrs. Emma Gaines ..... Topeka, Kansas  
 Mrs. F. R. Givens ..... Louisville, Kentucky  
 Mrs. M. F. Wells ..... New Orleans, Louisiana  
 Mrs. Lula Richardson ..... Maryland  
 Mrs. Anna Jordan ..... Minnesota  
 Mrs. A. A. Cosey ..... Mound Bayou, Mississippi  
 Mrs. T. J. Wilson ..... Mississippi  
 Mrs. L. Leota Caston ..... St. Louis, Missouri  
 Mrs. Sadie Peoples ..... Michigan  
 Mrs. M. H. Wilkinson ..... Nebraska  
 Mrs. V. A. Johnson ..... New Jersey  
 Mrs. F. E. Mason ..... Oklahoma  
 Mrs. Mary E. Johnson ..... Pennsylvania  
 Mrs. Florence Cooper ..... 388 So. Lauderdale St., Memphis, Tennessee  
 Mrs. S. L. Alsbrooks ..... Box 203, Sulphur Springs, Texas  
 Mrs. L. W. Terrell ..... Lynchburg, Virginia  
 Mrs. Fannie Cobb ..... Charleston, West Virginia  
 Mrs. W. D. Carter ..... Seattle, Washington  
 Mrs. James Monroe ..... 530 Windsor Ave., Windsor, Ontario

# EXECUTIVE BOARD

Mrs. H. M. Gibbs ..... Alabama  
 Mrs. Tisha Baines ..... Route 1, Box 173, Arkansas  
 Mrs. C. D. Robinson ..... 1426 E. 20th St., Los Angeles, California  
 Mrs. Anna Williams ..... District of Columbia  
 Mrs. Viola T. Hill ..... Florida  
 (298)

# MINUTES

299

Mrs. Bessie Foster ..... 637 Walker St., Savannah, Georgia  
 Mrs. N. C. Marshall ..... Iowa  
 Mrs. Eda Peters ..... Indianapolis, Indiana  
 Mrs. Ida F. Bates ..... Kansas  
 Mrs. M. V. Parrish ..... Louisville, Kentucky  
 Mrs. J. P. Harding ..... 934 Cain St., Shreveport, Louisiana  
 Mrs. Fannie Dodd Sears ..... Minnesota  
 Mrs. M. J. Walker ..... Yazoo City, Mississippi  
 Mrs. M. E. Flynn ..... Mississippi  
 Mrs. A. J. Abington ..... Plattsburg, Missouri  
 Mrs. Lula Whidby ..... Nebraska  
 Mrs. M. J. Brockway ..... Oklahoma  
 Mrs. Ruth L. Bennett ..... Chester, Pennsylvania  
 Mrs. Anna R. Haynes ..... Nashville, Tennessee  
 Mrs. L. J. McNorton ..... 1126 E. Tenth St., Fort Worth, Texas  
 Mrs. Z. D. Lewis ..... Virginia  
 Mrs. M. M. Arter ..... West Virginia  
 Mrs. James Monroe ..... Windsor, Ontario

# SUPERINTENDENTS OF CHILDREN'S BANDS

Mrs. C. M. Wells ..... Montgomery, Alabama  
 Mrs. Hallie Harris ..... 31 Jackson St., Atlanta, Georgia  
 Mrs. Mattie Bledsoe ..... Cairo, Illinois  
 Mrs. Mamie Johnson ..... Missouri  
 Mrs. Ella Kent ..... Knoxville, Tennessee  
 Mrs. M. S. Jones ..... Dennison, Texas

## Proceedings

Los Angeles, Calif., Sept. 5, 1923.

The Woman's Convention, Auxiliary to the National Baptist Convention of the U. S. A., convened in its Twenty-third Annual Session with the St. Paul Baptist Church, Los Angeles, Calif., Rev. R. N. Holt, pastor, on Wednesday afternoon, September 5, 1923. A song service was the opening exercise.

Song No. 1.—"Praise God We're Marching On."

Song No. 2.—"We Offer Thee Our Thanks."

Song No. 3.—(Encore) "I Want To Be More Holy Every Day."

Song No. 4.—"I'm Leaning on the Lord."

All of the songs were sweetly rendered by the quintette of National Training School for girls.

The Bible lesson from Phil. 4:6-9, was taught by Mrs. Flowers, of Tennessee. Her comments were impressive and effective.

The quintette then sang "O, I Have Heaven Here" and "We Shall Rise, Hallelujah!"

President S. W. Layten declared the Convention duly opened and ready for business; and the officers and speakers of the evening were invited to the platform.

Welcome Addresses were delivered as follows:

Mrs. C. D. Robinson, President of the Woman's Home and Foreign Missionary Convention of Southern California said they had looked forward to our coming with joyous anticipation, and were glad to welcome us to this land of sunshine and flowers, and hoped we would enjoy our stay and see all the beauties that California afforded.

Mrs. Clara C. Hubert bade us welcome on behalf of the Federated Clubs and business women. She told of the work of the various clubs and of our business women's achievements, and expressed their joy to have us here. She said their homes, churches and schools were all prepared to receive us.

Mrs. Hicks also welcomed us on behalf of the Federated Clubs. She said they had fifty-six clubs and all were loyal to the national motto—"Lifting As We Climb," and still more loyal to their state motto—"Deeds Not Words." She spoke especially of their work for the development of our children—the Juvenile Court work and the Mothers' Meetings.

Mrs. Dr. Turner, on behalf of the medical profession, extended words of welcome. Among other things, she said all nature bade us welcome; the mountains, plains, ocean waves, sunshine and flowers, and birds of varied plumage joined together saying we were heartily welcomed. Men have wisely called Los Angeles "the city of angels." After we had enjoyed all the glories of this city, she hoped we would all be more like the angels.

A committee from the National Baptist Convention came forward and extended us an invitation to the general Convention to hear President L. K. Williams' address.

A motion to adjourn at 4:00 o'clock p. m. and go to the general National Baptist Convention, carried.

Mrs. Winters, on behalf of the North California Federated Clubs, bade us welcome, and expressed her joy to have us here. She said that our women of this section were wide-awake and showing interest in all the movements for the uplift of the race.

Miss Ballard, of Pasadena, California, representing the Woman's American Baptist Home Mission Society, was glad to be present in our Convention; ours was a great opportunity, and God was loudly calling all his children to serve, that His Kingdom might come and His will be done on earth, even as it was in Heaven.

Response by Mrs. V. T. Hill, of Florida. Mrs. Hill expressed her joy to be present and have the privilege to respond to the many kind words of welcome extended. Although, through disappointments and hindrances and at great cost, we came, we were glad to be here, and to be greeted with so much cheer and hospitality. She said that America was a great country notwithstanding all the trying conditions to which we are subject; she believed the Gospel of Jesus would solve all our problems. We are witnesses for Jesus, and where'er we go. In all this country, we endeavor to hold up Jesus and strive to extend his Kingdom. She spoke complimentary of our pioneer workers, and of their work of the past twenty-two (22) years. She made a plea for the National Training School and concluded by complimenting the cordial greetings and hearty welcomes extended us by the good people of California.

Solo and chorus "I'm Rich!" was sung, after which the program was read by Secretary Broughton and upon motion it was adopted. Quintette sang.

Offering taken \$11.39.

Mrs. Edna Strickland, First Vice-President, presided.

Announcements were made, and Committees on Finance and Enrollment appointed. Meeting adjourned by repeating "Mizpah."

#### WEDNESDAY—Evening Session

At 7:30 p.m., song service was engaged in led by the quintette. "Lord Has Been Here, Blessed My Soul and Gone" and other songs were sung. Mrs. C. R. McDowell led her song, "Praise God, I'm Satisfied."

Devotional services were conducted by Rev. H. W. Botts, Nebraska. Song, "Saviour, More Than Life to Me." Prayer by Rev. William son, of Nebraska.

Song "I'm Going To Trust in the Lord."

Prayer—Rev. Dr. Young.

Song "Jesus Paid It All."

Ministers and officers were invited to the platform. Rev. Botts read the Scriptures—John 15: 1-14.

Son—"My Hope is Built on Nothing Else Than Jesus' Blood and Righteousness." Mrs. McKinney, Pianist.

President Layten, in her usual pleasing manner introduced the speaker of the evening, Rev. Mordecai Johnson, Charleston, W. Va., pastor of First Baptist Church. Rev. Johnson expressed himself as happy to be in our presence, and to have the privilege to preach the

Gospel of Jesus Christ; as men had tried everything else to carry the world forward; and since nothing had brought the desired success, they were now willing to hear what Jesus said. Luke 6:26-28 was the basis of his discourse. He said those verses were the sum and substance of Christian religion.

First—The Social Situation Confronting the Negroes of America.

Ours was a peculiar and distressing condition; The Anglo-Saxons' dominions extended to the ends of the earth and they have rule over the natural resources of the world; inconceivable mastery over nature and incalculable wealth.

We are a subordinate factor in world affairs; we are an impotent people, greatly suppressed and spiritually isolated. One time, during the World War, the black man was called into the council of the great, and given consideration. How can we deliver ourselves from this spiritual smothering? Our youth see little for the future of the race. Our business men say, we haven't money enough to get consideration; so they are going to get money. Others say "This is the white man's country, let him have it." Others say, we must have equality—others, revolution; and still others say, we must fight. Our young people are not coming to the church to solve their problems, but rather to criticize our preachers and our methods of worship. This is the social condition confronting us. Our condition, at this time, similar to that of Jesus, when Jesus was born. The Romans were the rulers of the world and the Jews, as many other nations, were subject races, as we are at this time. The Jews were terribly agitated over their condition, even as we now are. They had religious liberty as we, but were politically and socially subject. Historical reference made to the saying of Sadducees, Pharisees and Herodians, showing that they were effected by Roman domination, as we are effected by the dominant race of our day. The Zealots' Insurrection, also referred to. Jesus was a racial and political leader, as well as a religious leader of His people. He was mobbed because he accepted the name of Messiah, the title of the Race Leader of the Jews.

Second—What was Christ's response to his discouraged people? He repudiated their sayings and said to them—"Bread alone is not the thing needed." Material greatness is not only needed. He spat the Herodians out of his mouth, because they thought the Jews should do as did the Romans. He denounced Herod as "that fox." Jesus wanted his people to rule the hearts of men. Jesus' statement and John's "The Kingdom of Heaven is at Hand," stirred the hearts of the Jews and alarmed the Romans, which led to John's imprisonment. —Quoting Josephus—and finally to the crucifixion of Jesus. Christ opposed violence on the part of the Jews against Romans and urged his people to subjugate themselves and accept the spirit of God. Christ preached the Gospel of non-resistance love—"Father forgive them, they know not what they do." Jesus was killed by the political leaders of his race.

Lesson the Negro Church should teach the people

First—To love the Kingdom of God supremely—all people, everywhere.

Second—That God is not only in Heaven, but God is on earth; here, must be counted upon.

Third—Nothing in the world can hinder God's program; Illustrated—God's dealings with the Nations.

Race Question, one of the greatest in the world. The world is now stirred on this question. America has its greatest opportunity now, with 12,000,000 black people in its borders. Political equality, not enough, economic equality, not enough, nor social equality. The spirit of Jesus, of non-resistant love, of justice, peace and righteousness. That alone can bring desired results. Modern Europe and America, like the Rich Young Man of the Bible, because of their wealth, will not accept Jesus. Our very blackness and our varied adverse conditions make it possible for us to accept the spirit of Jesus and help save the world. (A wonderful, historical, eloquent and instructive discourse.)

Solo—"I'm Bound For that Beautiful City"—Mrs. Ophelia Porter Robinson. Sweetly rendered to the joy of all.  
Offering taken—Amount \$7.54. Announcements.  
Benediction—By Rev. Mordecai Johnson.

#### THURSDAY—Morning Session

First Vice-President Strickland, presiding.

Song service led by Mrs. W. L. Petty, Illinois.

Songs: "Every Day, Every Hour," "Jesus is all the World to Me," "Beautiful Life That Has No End," "Love Lifted Me," "Dwelling in the Beulah Land."

Devotions conducted by the Louisiana delegation.

Song: "What a Friend, We Have in Jesus"—Led by Sister J. H. Deshotel.

Prayer—Sister M. T. Porter.

Scripture Reading—Acts 3: 1-12—Sister James Harding.

Song—"Let the Holy Ghost Lead You All the Way."

Vice-President Strickland, presiding, took up the program.

Music—"All Hail the Power of Jesus' Name."

The minutes of Wednesday's sessions were read. Upon motion the minutes were adopted. Encouraging comments upon accuracy of minutes, by Mrs. McDowell, Missouri.

Committee on Recommendations was named, Mrs. A. J. Abington, Missouri, Chairman.

Music—"Great Day! God's Going to Build up Zion's Wall."

"Couldn't Hear Nobody Pray"—Led By Mrs. Bushell, New York.

"I'm on My Way to Glory"—Mrs. Luella Sneed, Texas.

Committee on Enrollment made three partial reports. A motion to adopt the reports, prevailed.

Solo—"My Heavenly Father Watches Over Me"—Mrs. Bushell, New York.

Remarks—First Vice-President Strickland.

Solo—"What Would You Give in Exchange for Your Soul?"—Mrs. W. L. Petty, Illinois. Song was impressively rendered.

Second Vice-President, Mrs. C. R. McDowell, was presented, who in turn presented our President, Mrs. S. Willie Layten, very sweetly and historically, reviewing President's life from infancy to the present time.

Amidst cheers from the State Delegations, President Layten arose and delivered her Annual Message. It was instructive, eloquent and helpful. The account of her trip over-seas was especially interesting. It follows:

#### ANNUAL ADDRESS

of

MRS. S. W. LAYTEN

President of the

WOMAN'S CONVENTION

Auxiliary to the

NATIONAL BAPTIST CONVENTION

Dear Coworkers:

"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."

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 ideal climatic conditions for 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 several years, reference was made to this section. "Negro population in the west, intermountain 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 persist-

ent 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 without its fellowship and the inspiration and contact one of our Convention meetings would give them? We should go into the 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 Los Angeles, because of its importance in city growth, population, denominational prospects, all of which will indicate it to be the center for a 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 1500 Colored voters in the country. 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 other members of the choir were Mr. and Mrs. Young, Mr. T. A. Harris, Mrs. McDowell, Mrs. Willie Reed, Mr. Roberts, and Mrs. Moulton and others.

The church was organized in 1887 with Rev. R. C. Pierce as its first pastor. From the best information obtainable I find the following among the original members; Brothers O. Stallworth, G. Baylor, A. Tomlinson, Barr, Galloway and Joe Green; Sisters Todd, Amanda Green, Simms, Sargent, 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 the great Convention and its work, and we owe it to these loyal Baptists 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 an occasion 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 effected 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 committees, etc., these are considered the policy or guide of the Convention's work. We endeavor to lay accurately and plainly to 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.

#### Executive Board Meeting

The meeting of the Executive Board, May 31 was more largely attended than in former years; this is encouraging. The presence of Vice-President Mrs. Edna Strickland was noted with pleasure. As is characteristic of her, she again assumed the responsibility of trying to secure the payment of State pledges to meet the Convention's indebtedness to Miss Burroughs. We need improved methods for work, for the financial support of Convention expenses, for support of missions. (Individual State conventions receive more money than the National Organization) for the concentration of missionary efforts and training, for such service, for Educational work (correlation), for better system in local organization work and connection with the National, and for closer cooperation with other Baptist organizations. These are among the important matters for the consideration of the Executive Board, and should be borne in mind during the entire year. If we think of these things we shall be able to present practical and workable plans, that have been known and tried in our States, or known to have been used by others with success. Such things can be considered and if approved recommended to the Convention. This kind of service will improve and promote Convention work and is the real purpose for the existence of an Executive Board. We either do not seriously consider our appointments, or we are indifferent—wherever the discrepancy lay—we must remove it. States should give us for the Executive Board their most capable and best prepared women for this most important committee, and then see to it that these women attend Board meetings.

The following were present May 31: Mrs. Edna Strickland, Texas; Mrs. Mary V. Parrish, Kentucky; Mrs. Viola T. Hill, Florida; Mrs. Ida Pope, Michigan; Mrs. Anna Winstead, Indiana; Mrs. Z. D. Lewis, Virginia; Mrs. C. D. Trice, Illinois; Mrs. Violet Johnson, New Jersey; Mrs. Jesse Mapp, Illinois; Mrs. Williams, District of Columbia; Mrs. Alice Tucker, Pennsylvania; Miss N. H. Burroughs, District of Columbia; Mrs. Amanda East, Pennsylvania; Mrs. S. W. Layten, Pennsylvania.

#### Foreign Missions

At the St. Louis meeting we approved the request and plan presented by Rev. J. E. East, Secretary of the F. M. B. Dr. East reports that the plan of giving one cent a week by each member of a church or missionary society, is being adopted by many churches and State

organizations. Through this plan the F. M. B. is increasing its funds and becoming able to meet its obligations on the foreign field. It does not mean the foreign work is flourishing or being adequately supported—but that the past year he has been able to pay some of the due salaries and meet the meagre salaries due missionaries. The pitiable condition of present Africa with its millions of souls in darkness should make a strong appeal to our giving, else there will soon follow the inevitable, if Africa is not soon redeemed to Christ. Africa will be divided and commercialized to satisfy the greed of powerful nations. There is also to be reckoned—the great Inroad Mohammedanism is making in Africa. This should arouse the whole Christian world to a speedy enlargement of missionary efforts there. In my humble judgment the National Baptist Convention—would best center its efforts on some one section of Africa, do its work well there instead of scattering its energies over the continent, by permitting each missionary sent out to select and start a new place of operation. Great care should be taken in the selection of such a field. It should be where the greatest good may be accomplished, including the plan for a training school for native teachers and missionaries. In doing this we would erect a monument to our credit.

I am apprehensive as to results we have secured from some of the natives trained here. A native educated and trained on African soil will appreciate and preserve native characteristics and arts (that are worth retaining), will be in closer touch and sympathy with his work and see Africa for Africans, rather than if he be educated in a land that sees Africa in a very low state of development. I would like to see Liberia selected as the special place for the missionary efforts of our Convention. It is the only Negro republic and is the open door; it poses as inviting immigration of American Negroes. I vividly remember the visit of Hon. C. B. D. King, President of Liberia to our country and he asked our intelligent young men, who desire an opportunity to develop to come to Liberia. For a while we shall have to continue our educational work among the natives in our own land but here we must be more careful of the kind of training they receive, where they go for training and their supervision while here, and see to it that there is preserved a desire and pride to retain whatever is good and characteristic in African life, rather than absorb the superficial and frivolous of our American life.

#### The National Training School

Our school is always with us and merits our approval and support. Leaving America in June, I had not the opportunity to review the recommendations from the Board of Trustees as I usually do—but I know the Chairman Mrs. C. H. Parrish and the report of the corresponding Secretary, Miss Burroughs will in the course of time present before us the vital matters we should consider.

#### From Labor to Reward

We come now to the bier—figuratively, to-day we place flowers and exotic on the bier or graves of our loved ones who have gone—the same ones who yesterday walked with us as friends and workers but they have been called to answer the same summons awaiting us, awaiting all mankind; they have gone from earthly sorrow and strife, to the reward of the faithful—so we lay these

flowers of love and tender memories, with sorrowful hearts, yet with a great hope filling our hearts, like David—we know that they cannot come back to us, but we can go to them.

For some divine reason (the Bible tells us there is a time to be born and a time to die) in the past year—several of our strongest—most familiar and loved leaders have been removed from among men and called to a higher service.

Almost on the close of the St. Louis meeting the whole country was shocked by the information of the death of our beloved Dr. W. G. Parks, of Philadelphia, former vice-president of the N. B. C., and who automatically succeeded our lamented Dr. E. C. Morris. In a very short time followed our own pastor, so well known and loved—chairman of the F. M. B., Rev. A. R. Robinson of Philadelphia—our city has been deeply bereaved. Then followed the distinguished brothers, Rev. E. C. Fishback, of Cleveland, Ohio, Rev. E. T. Fishback, Wichita, Kansas—unique and strong in character and unflinching advocates of the N. B. C. policies. These were all shining marks. Grand Christian men who had for years been outstanding examples of great personality, and the identification of great lives with the progress of our noble cause.

#### President Harding

While overseas came also the sad and shocking news of the death of President Harding—a prominent and active member of our denomination. He, too, died in the harness. An earnest Christian, a conscientious and unselfish servant of his country, and for the cause of international understanding and peace. "Servants of God, well done."

#### The Baptist World Alliance

June 29, New York City—The Walker Memorial Baptist Church tendered delegates to the B. W. A. a reception. This very beautiful and appropriate occasion was an expression of the big soul of Dr. J. D. Bushell, the great singer and eloquent pastor of Walker Memorial. Mrs. Bushell, his talented wife, worked with him to make this occasion what it should be. Mrs. E. Arlington Wilson and Mrs. Madeline Layton Tillman were among the prominent guests present.

The following is a list of N. B. C. delegates:

Dr. C. H. Parrish, chairman of delegation.

Mrs. F. R. Givens, Miss Fannie R. Givens, Kentucky; Mrs. S. W. Layton, Penn.; Rev. F. T. Sandefur, Arkansas; Rev. J. W. Bailey, Texas; Rev. E. Arlington Wilson, Texas; Rev. W. H. Rozier, California; Rev. J. H. May, Louisiana; Rev. D. S. Klugh and Rev. O. T. Walker, Massachusetts; Rev. R. A. Adams and Rev. J. P. Robinson, Arkansas; Mr. C. H. Parrish, Jr., Kentucky; Rev. C. F. Brown, California; A. F. Graham, Virginia; F. B. Brown and O. J. Allen, North Carolina; W. Williams, Virginia.

June 30 we sailed from New York City on the S. S. Olympia. The voyage across was unusually calm and pleasant—not one of us was seasick. By the grace of God we landed safely in London, August 6, where the party divided—some going to Rome and the Holy lands, delegates following our previously planned routes through continental Europe to the far northland Sweden. Stockholm had been selected as the meeting place of the World Baptist Alliance, which assembled July 21-29. "Stockholm is one of the most beautiful cities of Europe."



Built partly on several islands and partly on peninsulas cut off from the mainland by deep fjords it is justly celebrated for its unusual beauty as a city, its many fine parks and physical environments. As the capital of Sweden, the city naturally has numerous government and public buildings, including the Palace of the King. The city was founded in 1250 and is nearly 700 years old. Perfect arrangements were made for the meeting and all details carried out in the big hearted and hospitable spirit of the Swedes. They are a handsome and warm hearted people. Meetings were held in Immanuel-kyrkan (church) which has a seating capacity of 2,500. There were many out-of-door meetings and services in parks and other places. This was the third meeting of the W. B. A. The first was held in London in 1906, at which time many other representatives of the N. B. C. attended and our Woman's Convention was so ably represented by our corresponding secretary, Miss Durrourgs, and Mrs. Whitfield and Mrs. Givens. The second meeting was held in Philadelphia, 1911. The 1923 meeting was one of the most significant gatherings in the history of the Christian Church since Pentecost.

The Stockholm meeting was truly international in atmosphere and cosmopolitan in personnel. Baptist scholars, leaders, missionaries, educators, laymen from all over the world were there. Practically every land on earth in which there is a Baptist Church was represented. We were there from Czechoslovakia, Poland, Estonia, Romania, Russia, Lapland, Germany, France, Italy, America, India, Africa, China, Japan, Burma, Portugal, Spain, Norway, England and of course all parts of Sweden. We were there all nations and races of men, in native costumes of varied colors and descriptions—all to tell to the world the old, old story—to work for peace—for human brotherhood, for closer fellowship and rendering more efficient service in extending the Kingdom of God and His Christ.

It was worth a trip to have been present at the roll call of countries and introduction of delegates from all parts of the world. Rev. Klugh, of Boston, responded to the call of Negro Baptists of America, and introduced us and our work with great force and credit. I never before knew the real meaning of "Nearer My God to Thee" until I heard that morning the commingling of languages intermixed with frequent sobs of thanksgiving in song. We did not know the tongue, but we all knew the spirit of the heart. Sisters, a new meaning of Christ's love and power, of our own American opportunities and privilege came to me there. I wonder now if we really comprehend the power of God's liberating love, the courage and boldness it gives, as when Russian, Rumanian, Italian and Szechuan-East Indian arose and told the story of how it had lighted up a dismal prison, how it had kept alive the spirit of mirth and childhood in scourged and frightened children, how it had soothed the wounded and bruised body beaten and stoned as they are being punished today in their respective countries like Stephen, simply for proclaiming the name of Jesus. Many of them have been whipped in the open streets, imprisoned, expelled for their faith and practice. Yet they remain faithful and loyal to Christ. I resolved then and there to try to stop complaining, and to return home and tell you that with all our handicaps we are no blest than those persecuted peoples. There is no race prejudice so strong and unjust that the power of Jesus cannot remove. What we need is a fresh dedication of our hearts and powers to the work of Christ's Kingdom and uplifting of ourselves. We must get closer

the Cross, live the true life and men will lighten men's hearts and let them to treat each other as brethren. Such was the keynote of the whole meeting. Dr. Truitt, of Dallas, Texas, representative of the Southern Baptist Convention, said, "We will never have a human brotherhood that will abide, unless it is based upon the love of God."

"We cannot demand liberty for ourselves and deny it to others." This was the strongest note from Dr. Mullens, now president of the alliance, and other Southern white delegates. Let us trust God and work. The N. B. C. delegates were ably cared for by Dr. C. H. Parrish (chairman of delegation), who as a member of the Executive Committee, worked faithfully at his post and gained for us what we have not had before, a secure place and recognition. Dr. Parrish is a strong man, a scholar and was a peer among his associates. He was most ably assisted in his work by Rev. E. A. Wilson, of Dallas, Texas, secretary of the delegation, who saw to it that we were given recognition and publicity in the press. Dr. Wilson taxed himself to show many courtesies to the members of delegation in transportation matters, etc.

Among the most acceptable addresses of the conference were: "Native Churches Saving the World," by Dr. C. H. Parrish. "Negro Baptists Facing the Future," by Rev. E. Arlington Wilson.

These related, amplified and emphasized the historic heritages of the faith of our people in God, their achievements and hopes. They were among the most heartily applauded at the conference.

Your president spoke at platform No. 1, Haga Parken, subject "Baptist Opportunity."

Rev. Adams responded in place of Rev. Sandefur. Mrs. and Miss Givens—Negro spiritual—received great applause.

#### Women's Organization

A reception to and meeting of women delegates held July 24, at 3 p. m. at Hotel-Kapitet First Baptist Church. By unanimous request Mrs. W. C. James, president Southern Baptist Women's Union, presided. Mrs. Anna Stalling, president Baptist Women's Union, of Sweden, welcomed the delegates. Responses were made by Mrs. Coleman, of the U. S. A., and by prominent women of other countries. Your president spoke for the Negro Baptist women of our Convention and was most heartily received and applauded. Mrs. F. Givens and Miss Givens rendered Negro spirituals, which awakened great appreciation in the audience, because they interpreted the spiritual and soul of the Negro slave. Mrs. W. A. Montgomery (Northern Baptist Convention) stated that at the 1911 meeting B. W. A. it was decided to form a woman's organization and that the proceedings of that meeting with plan for organization had been sent by the chairman, who could not attend. She offered resolution that the plan be presented and that a permanent organization be formed. Resolution offered and meeting called for July 26. I appointed Mrs. F. Givens to represent our Convention on committee on plan of organization. The following were selected as officers of permanent organization: President, Mrs. F. C. Spurr, England; Secretary, Mrs. W. A. Montgomery, U. S. A.; Treasurer, Mrs. Coleman, U. S. A. Your president on executive committee; Mrs. F. R. Givens as correspondent.

Negro Baptist women are recognized and included in the organization and effort of Baptist women of the world. The reflex influence of this meeting will be reflected in every phase of our denominational life and in our racial contact at home. None can serve the cause of friendly race relationship, justice and right as can Baptists. A consecrated and united ministry can soon change the views of America people in this matter, turn sentiment for fair play and constructive righteousness in behalf of these 12 million Negroes of America, one half of which are constituents of the Baptist church.

Consecrated and courageous ministers need no support as much as they do the cooperation of white Baptist women and they can serve not by the testimony of Christian love as by the persistent witness of their lives in this cause. And throughout our meetings in Stockholm, there was everything to make us hope and believe that the spirit shown there will bear fruit in America. Let us remember we too have our share in this great movement. To Dr. Mullens, Negro Baptists are looking with great hope.

I believe our going to Stockholm is of God and that through it in America, Negro and white Christians will more faithfully work and secure justice and an impartial execution of the law in our land, the development of a Christian democracy, the extension of God's kingdom to the uttermost parts of the world.

#### Exhibits

Exhibits of the N. B. C. were in charge of Mrs. F. R. Givens, Kentucky. Mrs. Givens deserves great credit for the display. It compared most favorably with other departments of like character. We might have excelled in this display had our leaders and State workers responded to requests made of them. I was very proud of the collection we had and was never embarrassed to refer to our space. Exhibits consisted of papers, periodicals, reports, pictures of churches, school buildings, class groups, convention groups, residences, banks and business, Sunday school pastors, officers of our Convention and State Organizations as many as we could secure. Dr. F. M. B. had a fine collection and was the only Board to be represented.

#### Recommendations

Contributions for convention purposes must be increased. This can be done by system in a way that will not interfere with other obligations of our local work. A very small mite—regularly given with the thought of its purpose, will bring to our National Treasury relief. Your president therefore recommends that each individual member of local societies lay aside regularly—in a sealed box, envelope, or receptacle for this purpose alone—one penny a week, the money with the individual's name to be reported at our next Annual Meeting.

There is a general expression all over our country that the Women's State organizations raise money, often the largest amount, but are not given the right to appropriate the use of such money. This is not right nor in accord with Baptist democracy—it is a situation without representation and robs the support of missions of spirit and effectiveness. Women are not willing to longer submit to a policy of raising the money and men bossing the job of distribution. Your president would recommend that officers and executive managers

of State Organizations and other women's auxiliaries will confer on this matter, straighten out policies that will realize the worth of women's efforts and accord to them the power of appropriation. Besides there must exist a clearer and more sympathetic feeling between the principal and auxiliary organizations of our churches. This latter applies to our National Convention also. We should work more understandingly and harmoniously for the great good of our common cause, for Christ, for missions, for education and racial progress.

Our new president, Dr. L. K. Williams, has shown during his very short term of office a disposition to confer with and have the representatives of our Women's Convention included in all Board meetings and programs of work. I hail this as a sign of closer cooperation, harmony, general development of our denominational work and possible accomplishments. Let us pray for our president, and ask Him whose voice has called unto His service the great workmen of every age, to inspire him to plan and direct the work of this great organization to heights of Christian service and excellence not yet anticipated by us.

#### Observation

It is a fact that you never know what you think of your country until you leave it. And I am told it is a general custom for returning Americans to greet "Miss Liberty" with joyous exclamations. I know it was my experience. I found myself singing "Praise God From Whom All Blessings Flow"—when I remembered the great expanse of sea we had covered and of the nights when in His care we were rocked in the cradle of the deep. A sojourn in Europe accompanied with all comfort and pleasure somehow enhanced the pleasure of home life, even to the point of longing. I wondered about those denatured Americans who prefer America and live abroad so much—but they are not in the majority. I find so much to prefer in my land if it is only that inexplorable sense of being at home. One thing is as before stated with all its proscriptions and handicaps, America is the place to work out our race problem. At present Europe presents small hope for development of the working classes—its millions of common people to which we so largely belong. There is much, however, around this class and in fact other classes that is worthy of study and emulation—that is group cohesion and national pride. An Englishman loves an Englishman—a Frenchman a Frenchman, and so on. The dirtiest, ragged urchin on the street feels he is the superior of any other nation. It is nursed from the breast—it is trained in the home, it is drilled in the school. And therefore when the call or crisis comes they move en masse, they largely get their demands. Of course in some respects the parallel is not equal. But if we will nurse it in our children from the breast and teach them to believe in our traditions and racial powers—if we will put God and spiritual things first, there will soon come a great awakening, a revolution in sentiment. It must come through the home and church. From observation, the European family life is closer than here. There is apparently a closer bond and sympathy between parents and children—they work together, they worship together, they play together, they study together.

Mothers and fathers of our race, realize the sanctity and power of your home for the training up of your children and preparing them for service of a godly life and influence in the home.

## Conclusion

As Baptists there looms much hope, responsibility and opportunity through our homes and churches, to give the world peace, a leadership through the proper understanding and acceptance of God's message; through the practice of righteousness we shall become a peculiar people whose spiritual ideas and practice, shall according to God's promise make us inheritors of both this world and eternal life.

"On Christ the Solid Rock I stand,  
All other ground is sinking sand.  
We dare trust the sweetest frame,  
But wholly lean on Jesus' name."

Mrs. C. D. Robinson, Cal., at the close of President Layten's address, presented her a beautiful floral tribute, which was highly appreciated.

Solo—"The Lord Raised Me"—Prof. Britt. Our hearts rejoiced as the singer sang, only as Prof. Britt can sing.

A motion to adopt President's address.

An amendment to pay balance on President's trip to Stockholm, Sweden carried.

Favorable comments made upon President's address by Mesdames E. A. Wilson, Texas; S. B. Strickland, California; C. R. McDowell, Missouri. Address was considered the best ever delivered to us by President Layten. The motion to adopt the address and refer recommendations to the committee on recommendations, prevailed.

Following the example of our brethren, Mrs. McDowell, Missouri, made a motion to suspend the rule and reelect President S. W. Layten, as President of the Convention for the ensuing year. The motion prevailed, and Mrs. S. W. Layten was declared duly elected President.

Mrs. A. J. Abington, arose and said that she arose to make a motion, and desired to preface it. She made a good talk, complimenting the work of the officers during the past years, then moved that the rule be suspended, and all the officers reelected for the ensuing year. Mrs. M. Bledsoe, Illinois, seconded the motion. Mrs. Harris, Ga., and others arrested the motion, not ready; as the officers had not made their reports. Mrs. A. J. Abington withdrew her motion.

Mrs. Brockway made motion to suspend the rule and reelect Vice Presidents. Confusion arose and the motion was not presented.

Offering taken to cover expense of President's trip abroad, amount collected, \$9.25. Song—"Just Think of His Goodness to You."

Benediction.

## THURSDAY—Afternoon Session

Devotions—Conducted by Mrs. Mattie Grigsby Anderson, Indiana.

Song—"Leaning on the Everlasting Arms"—Mrs. M. G. Long and Scripture Reading—1 Cor. 13 Chapter—Mrs. Long.

Mrs. Catherine Gaddy, Indiana, continued the devotions;

Song—"Take the Name of Jesus With You"—Led by Mrs. Gaddy. Sentence Prayers by several.

Songs—"Just Over in the Glory Land" and "Let Jesus Lead Us all the Way."

Minutes of morning session were read. Upon motion the same were approved.

Rev. W. S. Ellington, Tenn., was presented. He expressed himself as happy to have been present, to enjoy the excellent message of our President. He gave us an inspiring address on "Loyalty." He spoke of Ruth, as one of the Bible characters that illustrated loyalty to the highest degree. He said that "loyalty in woman, her charm; in man, his diadem." John the Evangelist, an example of loyalty. John said "Little children, love ye one another, for they that love are born of God." For loyalty, that aged apostle John was banished to the island of Patmos. He counted not his life dear, but surrendered to Romans to become an exile, rather than deny his Lord. Oh! How blessed was John on that lonely island. He was in the spirit, on the Lord's Day, saw a wonderful vision, was hidden to be faithful until death, with the assurance, that a crown of life awaited him and all who would be faithful until death. He urged us to be loyal, in our homes; be true to each other; and specially loyal to our leaders; even as we had manifested our loyalty to our President. As a race, we have this great trait of loyalty, even to those who despitely use us. Closed with an earnest plea, that we be loyal to each other. Illustration—The man saving his wife, when the ice broke on the Niagara river.

## Music—"Shine On Me"—Quintette

All enjoyed the rendition of this choice selection.

President Layten presented Miss Nauale H. Burroughs, our efficient Corresponding Secretary, the twenty-third time to make her Annual Report. Amidst applause and rounds of cheers, Miss Burroughs came forward and began her report, in her usual emphatic, impressive manner. She proceeded to read her excellent, broad, comprehensive report that showed much work had been done, something was being done and we were endeavoring to do more. Read carefully this report, as here given:

# 

## Whatever You Are

"If you can't be a pine on the top of the hill  
Be a scrub in the valley—but be  
The best little scrub at the side of the hill;  
Be a bush, if you can't be a tree.

"If you can't be a bush, be a bit of grass,  
Some highway to happier make;  
If you can't be a muskie then just be a bass  
But be the liveliest bass in the lake.

"We can't all be captains, we've got to be crew,  
There's something for all of us here;  
There's a big work to do and there's lesser to do,  
And the task we must do is the near.

"If you can't be a highway, then just be a trail;  
Be the best of whatever you are.

It isn't by size that you win or you fail—  
If you can't be a sun, be a star."

#### Coworkers:

We begin our twenty-second message to you with a part of the prayer of John Hale:

"Look down, O Lord, upon Thy poor dismembered Church, rent and torn with discord and even ready to sink. We will hope, O Lord that notwithstanding all supposed impossibilities, Thou wilt one day in mercy look down upon Thy Zion, and grant a gracious intercession of friends so long divided. Thou that wroughtest that great reconciliation between God and man, is Thine arm waxen shorter? Was it possible to reconcile God to man? To reconcile man to man, is it impossible? Direct Thy Church, O Lord, in all her petition for peace."

We come to-day praying "for the manifestation of unity" through out our denomination. "Christ prayed for it. So must we. It is easy to talk about it. It is easier still to cry hurrah, and clap our hands when others talk about it. But we must get beyond the talking stage into the praying stage and doing stage. In this case praying will be doing. Take it to the altar with you. It is around the altar that unity must be manifested. It is at the foot of the altar that we shall learn the will of God. When Christians the world over voice their passion for unity, . . . something wonderful will surely happen. Nothing less than this will win the day. The spirit of separatism is that kind of a spirit that can be cast out of the Church (this organization) by nothing—save by prayer." Let us pray and work for unity. United we succeed. Divided we fail.

#### Gone Home.

Sixty hours after we left the St. Louis Convention, last December, word was flashed over the country, "Rev. W. G. Parks is dead." The entire denomination was shocked. Strong men bowed their heads and asked, "What meaneth this?" The answer has not come. We can only say, "Thou, God, knowest." Doctor Parks served most acceptably as Vice-President of the National Baptist Convention for a number of years. He was pastor of one of the best and largest churches in America. Under his leadership, Union Baptist Church stood in the forefront as a contributor to Foreign Missions and Christian education. Doctor Parks was a tower of strength in the denomination.

Philadelphia lost another one of her great pastors, the Chairman of the Foreign Mission Board, Rev. A. R. Robinson. For a number of years he had devoted much time and attention to the cause of Foreign Missions.

That grand old man and stalwart defender of Negro ideals, Doctor Harvey Johnson, fell at his post in Baltimore during this year. He was indeed a mighty oak, and when he fell, he left a great vacant space against the sky.

Our own Emma B. Delaney went home from Fernandino, Fla. in January. She left a rich legacy to the denomination in reality in Africa and hundreds of African trophies saved through her mission. No American Negro woman has done as much as Emma Delaney for Africa's redemption.

We should memorialize her achievements and contribution in a way that will teach each succeeding generation that it pays to

the supreme sacrifice. Her life, given up for Africa's redemption, did more to inspire this organization to larger service between 1900 and 1905 than any force that has been set to work to make friends for Africa. Let us not forget her whole life inspired us to attempt great things for God in the Dark Continent.

What form of a memorial will this organization build in appreciation of Emma Delaney's service?

One of the desires of her life was to have Clara Walker, her African daughter, educated at the Training School. The young woman is in our institution and is making a fine record. The Ohio women paid her expenses last year. We will see to it that the girl is properly taken care of and that she is fitted for service in her own land.

Perhaps the best memorial that we could erect would be a Memorial Home at the station at which this girl will work.

#### Underwriters

At the St. Louis meeting, two recommendations designed to help local leaders passed unanimously. The first was a plan to conduct in connection with our annual meetings, a School of Methods, and the other was in keeping with a common demand on the part of our women that we bring to this meeting some of the students from the Training School, as had been done in former years. The expense in connection with these two recommendations is necessarily enormous, but we have tried to carry out the request as far as it was possible and practicable.

We could not conduct the School of Methods according to the original plan, for the reason that the distance was too great for those who were requested to instruct in the School to assume, personally, the expense of the trip, but we have by no means abandoned the plan. The Convention will, doubtless, meet more centrally next year, and the capable teachers who would have come this year but for the expense, have promised to serve and are prepared to do some very intensive and effective work. The local leaders will go back to their homes prepared to put new life into their organizations.

The program this year will be helpful and interesting if all who have been asked and are expected to cooperate in putting it over will devote themselves enthusiastically to their tasks.

We have brought to this meeting five young women from the Training School. You realize that the money so generously and nobly pledged by the following underwriters at St. Louis is not sufficient to cover the expense.

Mrs. A. H. Gaines, of Missouri, gave \$3.00.

The following contributed \$5.00 each.

Alabama: Mrs. C. M. Wells. D. C.: Miss Nannie H. Burroughs. Georgia: Mrs. W. F. McKinney. Illinois: Mrs. Eva T. Dean, Mrs. Mary A. Hunter. Indiana: Mrs. Anna D. Winstead. Iowa: Mrs. Gertrude Rush. Kansas: Mrs. Ida Frazier Bates, Mrs. Emma Gaines, Mrs. Willie Anderson. Mrs. Geneva C. Young. Kentucky: Mrs. Mary T. Parrish, Mrs. J. E. Givens. Michigan: Mrs. Francis E. Preston. Mississippi: Mrs. A. A. Cooley, Mrs. M. F. Fling. Missouri: Mrs. Little H. Chinn. Mrs. N. H. Stevenson, Mrs. C. R. McDowell. Mrs. M. E. Goins. Nebraska: Mrs. M. H. Wilkinson. Oklahoma: Mrs. R. B. Suratt, Mrs. A. M. Smith, Calvary Missionary So-

clety per Mrs. M. J. Brockway, Texas: Mrs. S. J. Alsbrook, Mrs. E. E. Whitfield.

The following have pledged:

Mrs. S. W. Layten, Mrs. Octavia Pugh, Mrs. S. P. Mayfield, Mrs. Mary B. Talbert, Mrs. Sarah Fluker, Mrs. C. R. Robinson, Mrs. R. X. Arter, Mrs. Hattie Harris, Mrs. Eliza Douglass, Mrs. H. O. Nelson, Mrs. B. W. Battle, Mrs. E. J. Griffin, Mrs. Roberta Bruton, Mrs. Ida Pope, Mrs. Sadie Peoples, Mrs. Sarah Fisher Brown, Mrs. W. M. Alexander, Mrs. F. V. Hanbry, Mrs. Katie R. Boggs, Mrs. E. B. Holland, Mrs. E. W. Person, Miss Sadie Hardie, Miss Irene Ritter, Mrs. Etta Henry, Mrs. Minnie Williams, Mrs. M. E. Scarbrough, Mrs. M. J. Walker, Mrs. L. A. Wilson, Mrs. Mary Dial, Mrs. Margaret Williams, Mrs. Janie Morris, Mrs. V. A. Williams, Mrs. R. L. Brady, Mrs. Mattie Bledsoe, Mrs. V. W. Broughton, Mrs. Rosa L. Miller, Mrs. Lucella Sneed, Mt. Nebo Missionary Society per Mrs. Mary Edging.

We thank those who have paid their pledges and we hope that those who have not will do so before the close of this meeting.

In order to get the girls to the coast, your Secretary was compelled to leave the office long before she should have, and at a time when she felt that she should have remained at the school.

#### Why the Secretary Did Not Go to Sweden

Your Corresponding Secretary will never be able to express her gratitude and appreciation to the women for offering her the opportunity to attend the World Baptist Alliance at Stockholm. She knows the condition and needs of the work and, after thinking the matter over very carefully, decided that, for the following reasons, she should forego the pleasure and even the benefit that would come from a trip to Europe:

First—The Convention is heavily in debt. I would have begged the money for the trip from my friends and the regular constituency. I would feel like a highway robber if I were to take the money that is needed for the work and spend it to go to Europe.

Second—I am among those to whom the Convention is in debt. I have had to do without my salary for several years in order to build up the work.

Third—The meeting of the Convention in California means cultivation of new territory and tremendous expense for railroad fares. Some one had to stay here and plan and work in order to make a creditable showing at this meeting. The fear is that the railroads will get all the money this year unless our workers have tried to do more than usual.

Fourth—The Training School is in dire need of money with which to pay current bills and to make some very necessary improvements. I could not go to Europe with these debts unpaid.

Fifth—I would not add another straw to the heavy burden. I could not have enjoyed the trip, because I know the work needs the money. It would be selfish to permit the Convention to make me a present of a trip to Europe when you are not able to pay me what you owe me. It is far better to be just than it is to be generous. I care more for the work and its success than I do for myself and my pleasure. The trip to Europe would have been as helpful to me as a sentence to the penitentiary.

Our work is at the place where somebody must make the supreme sacrifice if it is to live.

There will be an important meeting of women from all parts of the world in Europe during 1925. If the work is in such shape as to stand the strain, and if your Corresponding Secretary is so related and situated that she can be spared, she would like to be sent as your representative.

In speaking of great occasions, it is not too early to suggest that, if organizations like ours are asked to take part in the Sesqui-Centennial Celebration to be held in Philadelphia, Pennsylvania, during 1926, that we prepare to present our work in a highly creditable way.

#### The Trip to the Coast

We are indebted to a number of our friends in the West for having arranged for the entertainment of the Quintette, in many places without any expense to us, and in other with very little.

Our trip to the coast is in interest of our Trades Hall and Central Heating Plant, the cost of which will be two hundred thousand dollars (\$200,000.00).

The Corresponding Secretary stopped first at Gary, Indiana, where one of the best friends to our work, Rev. Charles E. Hawkins, had arranged a meeting and delightful entertainment. His brother, pastor of Trinity Baptist Church, gave us our first hearing at Chicago and, as is typical of the Hawkins, he put his heart into it and gave us a splendid hearing at the opening of the Sunday morning service.

At Chicago, the first stop with the Quintette, the people were most hospitable and responsive. The Pilgrim Baptist Church, under the leadership of Rev. S. E. J. Watson, threw open their doors for the Union Mass Meeting. Splendid meetings were held with the following churches and organizations: New Mount Moriah, Rev. Coleman, pastor; Original Providence, Rev. Carter, pastor; Bethesda, Rev. E. T. Martin, pastor; Rev. Johnson, pastor; Second Baptist, Evanston, Rev. I. A. Thomas, pastor; First Baptist Church (white) Evanston; Woman's Auxiliary to Bethlehem Association. Joliet, through the influence of Rev. J. T. Spivey, gave us a fine audience. All of the Chicago engagements, except those with Woman's Clubs, were planned by Rev. I. A. Thomas, Trustee of the institution and Secretary of the Trustee Board, and Mrs. C. D. Trice, member of our Executive Board. These two friends were untiring in their efforts to make the visit a success. We made a number of new friends—white and colored—for our work. It was the good fortune of the Secretary to be entertained in the home of our own Kathryn Johnson, assisted by her aunt, Mrs. Laura Anderson. Right royally did they do it. One of the most valuable contributions made to the work on the trip was made by a Chicago business woman, our friend, Mrs. Clifford Johnson, who not only contributed generously to the work, but for every hour of the time put her limousine at our disposal. It was a tremendous help to the cause, because it enabled us to reach people and places on time and without effort.

We had to rush from Chicago to fill a Chautauqua engagement before the Nebraska Assembly, Lincoln, Nebraska. In referring to that engagement, the Lincoln State Journal, a white daily, said, "A Negro woman, Miss Nannie Helen Burroughs, of Washington, D. C., gave the chief address at the Epworth Assembly, Friday afternoon, proved to be one of the finest orators ever heard on the Assembly platform." Our Quintette made such a splendid impression

that they were invited to give a special program Sunday afternoon and did so with credit to their institution and to their race. We spoke twice to Colored audiences, at meetings arranged by Rev. H. W. Botts, whose church assumed entire responsibility of the expense of the Quintette.

Our next stop was at Omaha, where the Reverend W. F. Botts not only gave us a great and distinguished audience, but arranged for our entertainment and did everything that was humanly possible to make the visit pleasant and profitable. Rev. and Mrs. M. H. Wilkinson shared with him in all of the arrangements and thus the three gave us a mighty good time. The local paper, "The Monitor," in referring to the visit to Omaha, said, "As a speaker, Miss Burroughs stands without a peer. Her diction was elegant; her command of chaste, classical English is masterly; her delivery is forceful and dramatic; her eloquence is compelling; she is not a dreamer, but a doer. No one who heard her clarify call to service and sacrifice could remain unresolved to address himself or herself, in his own sphere of usefulness, to the great task before us in this land of our nativity with a determination to do his or her best."

We had planned to go on to Denver, but at the suggestion of Doctor Botts, we decided to stop at St. Joseph and Kansas City. This report is being written at the latter place. Through the interest of Reverends McNeal, Bowren, Holmes, Bacote, Wilson and Booker, the Executive Board is entertaining us at Western Baptist College. This institution is presided over by the capable and self-sacrificing Prof. Clement Richardson, who is ably assisted by his most efficient wife. The Baptists of Missouri have, in these two people, unusual leaders around whom they should rally, because they are not only capable but willing to put Western where she belongs.

But we did not tell you of our stop at St. Joseph, the most queerly town in the whole state—and it showed its royal blood by the way in which it entertained our company. Most of the places excelled in size, but not one in quality of spirit and entertainment. Rev. G. L. Prince is a prince in all that the word implies in a democracy. He and his capable wife left no stone unturned to make the visit a success.

As we prepare this report, there is but one thought in our mind, and it is a song of gratitude and thanksgiving. As we have swept across the country, we have met thousands of people—many of our former friends whom we have not seen for several years—and we have made thousands of new friends, and have said again and again, "Thank God for our new friends, and thank Him a heap more for the old ones, whose interest has not abated, whose faith has developed, and whose determination to stand by us and to stand with us in the struggle is greater to-day than it was ten years ago."

We shall spend a day with one of our Trustees, Rev. W. H. Young, of Topeka, Kansas, and his splendid wife, our friend and former associate worker.

Friends in many of the Western states were greatly disappointed because we did not plan our itinerary so as to visit them. They are urging us to make another trip and we here promise to do so just as soon as we possibly can.

To all we are grateful. The seed sown will bring forth much fruit. Our list of white and Colored friends has been greatly increased.



MISS NANNIE H. BURROUGHS,  
Corresponding Secretary.



## Mrs. E. E. Whitfield

Eternity alone will reveal the value of the service that Mrs. E. E. Whitfield has rendered this Convention. She closes this year as full of faith, enthusiasm, optimism and determination as she was fifteen years ago.

It has been our pleasure and privilege to listen to the testimonies of a number of outstanding men and women in the denomination. They have been unstinting in their praise of the value of her message to the churches, and with one accord, though in different places, they have said, "she is a wonder!" And she is. Her spirit of devotion is a thing divine. She has lost herself in the service.

No woman of this generation has a clearer vision of the needs of our people. You have but to read her monthly reports to see that she is a close student of social conditions and the needs of our people weigh heavily upon her heart. Again and again she tells the office that we must put on the kind of program that will do something to get our people up out of the mire.

She has visited hundreds of homes and an average of one church a day for the 365 days. She reports to August first, \$3,372.94.

Mrs. Whitfield is insisting that we get out the kind of literature that can be distributed freely, without money and without price. She suggests that this literature deal with home and community improvement, better service, and above all, she feels that we should do more to teach our people how to act on the streets and in public carriers.

Her appeal for the Negro girl has been heard in every state in the Union and from hundreds of platforms. She plead for the Laundry so that we could give deserving girls a chance to earn their education.

She should have a full month's vacation at the close of this meeting. She has earned it, and to give it to her is but a feeble way in which to express our appreciation for her valuable service.

To ministers, workers, churches, and organizations that have helped to make our work, through her, a blessing, we are sincerely grateful.

## Our Gift Shop

This Convention inaugurated the Needle Work Exhibition and Sale some years ago. For several years, it was conducted most satisfactorily. A number of states took up the idea.

We discontinued it for two reasons: First—For two consecutive years we did not receive the patronage and encouragement sufficient to warrant its continuance. We worked hard to secure gifts and a number of delegates would waste money for a good time and trifles and would not encourage this phase of our work by taking home a small token. Second—The War came on and prices went up. People were not able to make gifts as they had in former years.

We have been requested to try it again. This year we are conducting the Gift Shop. It is not large, but you will help our cause by patronizing it and taking home a souvenir.

Next year, the Shop will be larger and more attractive. We are now soliciting Gifts for the 1924 Shop. Gift collectors will be appointed at this meeting. We need your cooperation to make this feature of our work again attractive and profitable.

Fig. 11.



## Sale of Literature Increasing

Office records show that we have doubled the sale of literature during the present year. Thousands of pages of printed matter have been distributed. The continuous call for plays and programs for special occasions is increasing. We have urged capable women of this Convention to write plays and pageants. Mrs. M. H. Wilkison is the only woman who, in response to our appeal at St. Louis, sent in a story to be put in tract form. Her "Glorified Back Yard" will be available for missionary societies early this fall.

The Pledge Charts have not been printed because the initial cost was greater than we have been able to stand. The women are insisting that we give them some kind of a chart. The original multi-color engraved chart was gotten out before the War. The chart that has been planned by your Secretary will not be as brilliant in color but will, we hope, be just as attractive.

The national Topic Cards are gaining in favor. We are supplying thousands of them to the local societies.

The Constitution for Red Circles will go to press the early part of October. It would have been ready for this meeting but for the fact that we were compelled to be on the field.

The "Worker" has not appeared regularly, but it is still being issued. We are soliciting subscriptions. May we have five hundred new ones at this meeting?

The Study Book, "The Child and America's Future," price fifty cents, is on sale at the literature table. Our records show that we had an unparalleled sale of Study Books last year. It is very evident that more and more the women in our local societies are beginning to realize the value of information.

The secretaries of the local societies are using our splendid record book. It was made to insure correct record keeping. If you are not using the book, you should examine it before you leave this convention and see that your organization is supplied with one. Its sale of these books is increasing most satisfactorily. We want to supply five thousand missionary societies with them during the next year. "A Record Book in Every Society on Our Roll" is our slogan. You will find Guides and other literature on sale.

We have been able to help thousands of women in missionary societies in small churches. Women who have never been to these national meetings write us every day asking for information as to how to organize and develop their work. In fact, we have said again and again, the Macedonian cry comes to our desk every day from every section of the country: one continuous cry for help in some direction. The requests are so varied that you would think we were running a Bureau of Information, dealing with every subject under the sun.

These requests for information are not confined to women, but they come from men, and represent every class in America.

Men in the penitentiaries who read Negro papers, tell us how much they appreciate the work we are doing. Unnumbered requests come from men who want us to find work, wives, or give them instructions by mail on every subject from "How to Become a Railway Mail Clerk" to "How to Make Pig Raising Pay." They write telling how they have lost money on all kinds of investments and asking how to redeem their lost fortunes and how to build great enterprises. They are constantly asking us why we do not start a school for men and

boys. It was very difficult to satisfy one man who wrote for a catalogue. He had heard a great deal about the Training School and was exceedingly anxious to enter. He simply requested us to send him a catalogue. We sent it. He returned it stating that we had made a mistake and sent him the one for women and girls instead of the one for men and boys. He wanted the latter by return mail.

Letters from women cover every subject under the sun in which our sex is interested. They want addresses written, jobs secured, daughters educated without money and without price, information as to how to build hospitals, children's and old folks' homes, how to run the missionary societies, how to put out a president who cannot read the Bible and who does not know how to spell her name but insists on being president in spite of the fact that there are capable women in the church. Others want to know how much authority the pastor should have over the missionary society, what should be done with mission money, how to start hairdressing parlors, who is the president of the state convention, can the officers of a missionary society be elected for life, how to raise children without trouble. May ask us to send plans by which they can teach Negroes who are coming up from the South how to take care of themselves, buy homes, and stick to one job until they have made a success of it.

We are constantly called upon to act as umpire in the settlement of differences in churches and local societies. Leaders disagree impossible, they send us an S. O. S. call. Cases of this kind have and try in every way to settle their differences, but when they find it to be handled very diplomatically and prayerfully.

You might think that such letters come occasionally, but our mail is loaded down with them. These cases would be amusing but for the fact that our correspondents take their troubles and needs most seriously. They mean business and we are compelled to handle them with sympathy and dispatch, and in a businesslike way. But, after all, variety is the real spice of life. There is nothing humdrum or sordid about our correspondence. We are conducting a Big Variety Business and carry on our books hundreds of satisfied patrons.

## The 1923 Study Books

Both races are indebted to Mrs. L. H. Hammond and Mr. George Haynes for the light which they threw on the Negro question in their books, "In the Vanguard of a Race" and "The Trend of the Races." The two books on the Negro question have ever had a wider reading nor rendered greater service in a single year. Thousands of women in every section of the country studied these books with appreciation for their literary quality, invaluable information, illumination and spirit.

These books started more than a million white women thinking in a definite way on the Negro question. Verily, these books were born at the right time that will do more than anything that has been attempted during the past fifty years to give both races the right attitude of mind and to force the inevitable conclusion that certain phases must stop since the two races are living here together and can and must help each other.

The 1923 Study Books lifted the race question out of the realm of feeling and sentiment, where it does not belong, and put it into the realm of reason, where it belongs.

In addition to this contribution, scores of our great magazines gave space for an unbiased discussion of the question. Negro newspapers carried some splendid editorials full of sense, sound advice and sanity, and that without bias. In thousands of churches the question was presented by Negro and white speakers. Negro music was given place on attractive programs. All of the Chautauqua and Summer Schools of Missions had the question brought squarely before them. People were anxious to hear the truth.

Your Corresponding Secretary addressed scores of white audiences of all denominations in every section of the country. Aside from that, she spoke in every white church of prominence in Washington and met personally thousands of open minded women and men. She is convinced that American Christians are beginning to learn that the Negro needs and must have, in every section of this country, a fair opportunity to enhance his powers and a fair chance to show, by deeds, what is behind the curtain of black.

That the Negro has never had a real American chance was revealed in the two great Study Books of the year. One thing about the Study Books that impressed the real student was the fact that while the authors gloried in our marvelous achievements and made us feel proud of them, they did not blind us to the things yet to be attained. The result is that thousands of women who had not considered the question seriously are at work trying to do all they can to abate existing prejudices. These women are convinced that America cannot evade the responsibility of creating an atmosphere of respect, protection and justice for the Negro.

The Negro, on the other hand, has been reassured that, regardless of prejudice, rampant and unreasonable, there are friends and forces in America that are dedicated and consecrated anew to the fine task of helping to get the Negro on his feet and helping him to establish his going.

The Study Books for 1923-24 are on sale at this meeting. They deal with child life in America. While the author has not gone into an elaborate and detailed presentation of the needs of the Negro child, he says enough in a few sentences to make missionary and social welfare workers realize that the welfare of the Negro child is just as important as the welfare of the children of all the other handicapped groups of our country.

Our women in their local circles must study this book and, in the meantime, get valuable additional information as to the needs and conditions of Negro children of the rural and urban section of the country. Put this question squarely before your church and community.

The problem of the Negro child is serious and important and, in this year of study, we must marshal the facts and put to work the forces that will greatly improve educational living, playing, and working conditions for children of our group.

We hope that Mr. Haynes or some other capable person will contribute, during the year, a series of articles on "The Negro Child and His Needs."

Here is an opportunity for women who can write pageants to make a strong appeal for children by children. This is the year in which we can enlist our young people for effective work. The Directors and Organizers for the Girls of the Red Circle will be able to en-

list thousands of young people and children if they are intelligent and alert.

Let us make this, in deed and in truth, the Children's Year. Pageants, Plays and Pictures will help mightily in putting the job over.

#### Memorial Fund.

We have started the Memorial Endowment Fund, recommended in our 1922 report. The plan is to use the interest from this fund to assist poor but ambitious country girls in the continuation of their education. Educational opportunities in the rural districts are limited. Some of our finest girls go as far as the schools provide and, for lack of funds, are cut off from pursuing high school, secondary, college or professional training. We are losing some of our very finest young women in the rural sections where school facilities are limited. Contributors to the Memorial Fund are asked to pledge ten dollars a year for ten years, in memory of a relative or friend. Have you a mother, father, husband, child or friend whose memory you would like to perpetuate in the education of a girl who, in turn, will become a blessing to her race?

This Memorial Fund will be invested and only the interest used to pay the tuition and board of the beneficiaries. The name of the 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 Memorial Fund and live as long as the work of Christian education is deemed of the fact that you passed this way? You can invest in this 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.

#### Work for Local Societies.

Too many of our local societies are dying of old age and inactivity. It is impossible to keep a society going without a definite and a new and attractive program every year. Many of the leaders are trying to keep life in their societies by simply using the topic cards and giving the regular Bible lessons. These are necessary, but other material must be used.

Modern societies, with wide-awake leaders, are using the Study Books. Sometimes the Study Books are not suited to our group. They were admirably suited last year, because they dealt with the Negro question, and we were surprised not to find every Negro society in the United States studying them. Every white missionary society in the country studied the Negro Question, but there are thousands of Negro societies that do not even know that the study course last year dealt with the Negro Question. This was due, of course, to unenlightened leadership.

At this rate white people will know a great deal more about us in a definite, concrete way, than we know about ourselves. We think that, because we are Negroes, we know all that there is to be known about the race, its needs, conditions, hopes, dreams, aspirations and achievements. We do not! At the end of twelve months of study, Negro women are far more ignorant on the race question than white women. White women took the time to study us—to study every phase of the question, and, as a result, millions are enlightened. Our leaders in local societies must read more and exert themselves more to make out a yearly program that will enlighten and inspire their group.

This year, we study Child Life in America. The book is within the mental reach of women who have not had school advantages. It can be put within the reach of all, if the leaders will take the time to study, get full of information, digest it, assimilate it, and pass it on. This year, our societies should study Child Life, needs and conditions, organize Red Circles and, as suggested in another part of this report, organize a Campaign against Lazing. The latter would give opportunity to be of service in the civic life of the community.

"Learn Something Worth While and Teach Others," is the slogan.

#### Foreign Missions.

This organization has more women, graduates of our Training School, on foreign fields than any other organization engaged in educational work among Negro women. Our graduates are working under the Lott Carey and the Foreign Mission Boards. All are rendering splendid service, but need money for the work and for themselves. They are making great sacrifices.

We are now educating African girls to go back home and join the forces in the evangelization of their own people. The Holy Trinity Baptist Church, Brooklyn, New York, Rev. T. S. Harten, pastor, has pledged to be responsible for the education of any one of the African girls that will be sent over within the next two years. Educating Africans to send back to Africa is a more valuable and practical piece of Foreign Mission Work than educating Americans to send to Africa. Let us see that African students—girls and boys—are put in our best schools, properly educated and returned to their native land for service.

#### The Training School.

The institution is in its fourteenth year. The 1922-1923 term showed a high water mark in attendance and in the development of a fine school spirit and real team work.

The enrollment, as usual, taxed our limited quarters. We were crowded and are still marking time because we need room.

Students were enrolled from twenty-seven states, Africa and Central America.

Twenty-seven received certificates and diplomas.

There are now eight buildings on the campus and they are in good repair. This is the year in which we must put one or two coats of paint on them. We must keep the hill white and trim with green. The buildings must not be neglected. For that reason, we are asking each individual friend or organization to give one gallon of Lewis' white ready-mixed paint for exterior use. The work must

be done this fall. Will the women at this meeting pledge to paint the hill white before the end of October? The workmen are ready to begin. All we need is the paint.

The Trustees in their June meeting voted to raise money for the coal for the coming year. Our coal bill for 1923 has not been paid in full.

We wish to express our thanks to several women who promised at the St. Louis meeting to pay for a ton of coal and have done so. There were others who pledged to contribute to the Student Fund. Several have paid their pledges and a number of others have not.

For our dormitories, we need twenty-five (25) comfortables, fifty (50) unbleached sheets, and one hundred (100) pillow cases. All of these gifts can be supplied if the women who attend these meetings will bring the matter to the attention of their local organizations. We beg you to do so.

#### The Laundry.

The Sunlight Laundry, built to help deserving students, is the most practical and sensible thing we have ever done. We are doing work for scores of the most distinguished families of Washington, including senators and cabinet officers. We need ten thousand dollars more to put into the machinery. The business is growing so rapidly that the investment becomes absolutely necessary. We have a force of forty women and men. Machines will cut it to thirty and do ten times as much work.

The Laundry has made many new friends for us, and it has also strengthened the faith and interest of our old friends. They have not only sent us customers, but have made it possible for us to add necessary equipment.

One fine friend in Syracuse, New York, who knew how we had been strained to build the Laundry, decided that, since he could not make a big contribution outright, he could contribute in a way that would help us to help ourselves. He instructed the manufacturers to ship us a new model pressing machine. He placed it on his own account and wrote us that he was very glad to help us in that way and would give us three years in which to pay him for the machine. That contribution is invaluable. It immediately cut out the wages of three women.

Our work has grown, and we must install a larger boiler, add several more pressing machines and wheels. The outlay will be large, but at the present rate we will be able to pay for all of our machinery within the next two years, and after that, we propose to make the laundry take care of our teachers' salaries.

What we need now is help from you with which to put in the necessary equipment. The sooner we do it, the faster our business will grow. Money that is now going for outside hand labor can go into machinery and eventually into our treasury.

The friends who have contributed to the building and equipment of the Laundry have done more for the institution than we can estimate unless we are permitted to follow the girls out into the world and keep an account of their contribution to their communities and to civilization.

Giving students a chance to earn while they learn is an opportunity that cannot be estimated in dollars and cents.

The Laundry offers another opportunity. It gives us a chance to practice what we preach. It gives us a chance to prove that we can conduct business according to the same fine standards set by those who are doing the work in a first-class way. It proves that in efficient service there is no prejudice.

We propose to make the laundry open the door of opportunity to hundreds of Negro girls, and in the meantime prove that Negro women can conduct one of the big industries of our country according to high standards set by the leaders in the laundry business.

#### Foreign Students.

Our Foreign Students are giving a good account of themselves. Most of the organizations and friends who pledged to help are keeping their word. We do not receive half enough money to cover their expenses. Again we appeal to local societies to pay at least one month's expenses (\$20.50, including music).

The Frances Harper Club, Ithaca, New York; the Young People's Society of Christian Endeavor, Nineteenth Street Baptist Church, Washington, D. C.; and the Ohio State Convention, Mrs. Johnson, President, have kept their annual pledges for the support of Foreign Students.

We received several pledges at the St. Louis meeting. Of this number, Mrs. Brockway sent in her pledge of one month's support and Mrs. Broughton paid her Memorial Fund Pledge. Alabama, through Mrs. R. E. Pitts, sends \$100.00 for Foreign Missions.

Several of the organizations have already joined the Systematic Givers' Club and are keeping up their monthly payments. The women must realize that twenty dollars a year from a state convention, and five dollars once in a while from a missionary society, is not the kind of financial support that must be given to build up a national organization.

The influence of the Convention, and the tangible work done by it is sufficient not only to challenge larger giving, but to demand and expect it.

#### Systematic Givers.

Many of you have received letters asking you to make monthly or annual contributions to the work, instead of giving spasmodically. The amount is not stipulated. The plan is to secure a large number of givers.

There are thousands of men and women who could give a dollar a month. There are many who can give more, and there are many more who are not able to give a dollar, but they can give something.

The plan is to make the systematic Givers' Club very popular and very large. We are soliciting members at this meeting, and will keep up the appeal until we have enrolled at least five thousand people who will give regularly to the support of the Training School.

#### Pantry Week.

October 20th to 27th will be Pantry Week.

It takes over \$1,000.00 to supply our sugar, flour, meal, potatoes, cereals and canned goods. We want to save that money to put into our Building and Central Heating Plant Fund. For that reason, we

are calling upon circles, clubs and individuals to fill our storeroom during Pantry Week.

We shall be grateful for any of the above mentioned articles. Do not feel that your contribution, however small, will be despised. It will be added to others and thus count in reducing our bill for staple groceries. If you cannot send but one pound of sugar or one can of corn, beans, peas or tomatoes, send what you can.

If each friend will respond, we will receive enough to run the institution during the entire year. You have no idea what a tremendous saving this will be. Small gifts like these might seem insignificant to you, but they are an expression of interest and of willingness to cooperate. Then, too, they represent a saving of nearly two thousand dollars.

Articles may be sent by Parcel Post, Express or Freight.

There are many of your friends who will be glad to contribute. Call upon every woman in your block for a gift. You will be surprised at the response.

Join us in making Pantry Week a two thousand dollar success!

#### A Chance for Promising Young Women.

Many girls who do not desire or cannot afford to take up professional nursing have a natural bent towards some line of the profession. For that reason, we have added a splendid course in Practical Nursing. Young women of sound health, eighteen years and up, who have had at least two years of high school training, are eligible. We can secure positions for those who complete the course (one year) satisfactorily.

There is an increasing demand for home nurses and health teachers. One of the foundations working among Negroes is interested in keeping us well. They have studied the health problem in rural communities and are anxious to help improve conditions.

The Negro loses over two hundred million dollars a year from preventable diseases. A half million Negroes who do not know how to keep well or how to get well when they are sick, stay in bed the year round. A quarter of a million Negroes could be kept out of their graves every year if they knew how to live. We spend over fifteen million dollars a year for funerals. It would pay Negro lodges and fraternal organizations to hire practical nurses to teach their members how to keep well and how not to die, for, after all, the way to keep well is not to swallow something but to learn something—then live it.

Thousands of babies and children can be saved by health teachers. Do not forget that health has a moral value as well as a money value. It makes for dependability and poise. It implies a stable earning capacity.

The Negroes moving northward need definite and regular instruction in the art of living. Perhaps the greatest need is in the rural sections. Thousands of our poor people could be saved long and intense suffering. Thousands of others could be kept well and at their work, but they do not know how.

The first class will open at the beginning of our school year. We are looking for twenty-five (25) of the best young women in the country. Put us in touch with one in your community.

## Bank for Us.

We must raise five thousand dollars (\$5,000.00) on our healing plant. We have ordered a supply of pocket banks holding five dollars, to be used in the November Rally. They will be placed in the hands of friends to be filled during the month of November. The money will go into our Central Healing Plant Fund.

The banks must be filled and returned promptly.

Please leave your name and address at the literature table if you can fill a bank during November.

## We Must Enlist the Young People.

Our churches are in imminent danger of losing their most valuable and vital force. The young people in the white churches the country over are becoming more and more interested in Christian work. Young people of all ages are being attracted and enlisted for service at home and abroad.

The question naturally arises, "What is the matter with the young Negroes?" The church has made them what they are. The churches have given them or their parents the opportunities for education and leadership. Call the roll, if you will, and you will find that nine-tenths of our young people, who are in positions of influence and opportunity, are where they are because of the direct influence of church agencies. To allow them to ignore this fact is to encourage base ingratitude.

While we will stop long enough to call attention to some conditions that have caused indifference or antipathy to religious work on the part of our young people, we must make it clear that no race can advance rapidly nor safely without developing its spiritual power. No life is secure nor successful that does not acknowledge the value of highly developed spiritual powers.

The question why Negro young people do not take an active part in religious work can be easily answered, but that they are lacking in dynamic influence must not be overlooked. They are not active. First, because few parents set the right example by intelligent, enthusiastic, consistent service. The interest of Negro parents is too superficial and spasmodic to inspire and enlist observant, investigating and enlightened young people. Second, there is too much wrangling in religious organizations. Such conduct does not appeal to intelligent, forward looking young people. They do not understand what it is all about. Third, young people must be given some definite work to do. They will become interested if their money is used for definite, constructive work. It is fair to them to state the facts as they are. Their position, predicted on these facts, is tenable.

The forward looking ones of this younger generation will not be easily exploited for religious nor commercial purposes. On the other hand, if we do not enlist our educated, capable young people, the Negro race will be left far behind other races that are making the development of Christian life and Christian institutions their main objective. The new civilization is going to be highly spiritual and, unless the young Negro prepares and enlists, the Christian forces of his day will develop and dominate a civilization in which he can have no part, unless, like others, he has something to contribute.

The call is here made to the women in every church to organize two Red Circles—one composed of children between nine and twelve, and the other for the teen age girls. We shall organize, during this meeting, the National Red Circle. In the future, every local society will be asked to see that the Girls' Circle sends at least one delegate to the National each year.

Our Young People's Day must be made the Mountain Top Day of the Convention—the Day of Decision for the young people. The constitution and literature will be sent to those who desire to either put a new dress on the old time Children's Band or to those who desire to organize new circles. The work must go forward. We need a Secretary for this department of our work. She should be a well prepared, keen and clear visioned young woman with all of the ideals necessary for the development of a healthy, growing and glowing young people's organization.

We suggest that we change the title, "Superintendent of Children's Bands," to "Organizer and Director of Red Circles."

## Leaders Who Are Bleeders

"Hold the ladder while we climb," is the audacious motto of a Negro organization bidding for members throughout the country. "Hold the ladder while we climb," sounds like a joke, but the organization is functioning and is, doubtless, being financed by a group of white people who insist on picking our leaders for us instead of allowing us to pick them for ourselves. These hand picked leaders should be congratulated for having the moral courage to tell their followers what to expect.

The race has as leaders entirely too many parasites, deadheads, dead weights, and horse leeches to insure steady and safe progress. We are in imminent danger of being morally and spiritually bankrupt unless we repudiate the army of race "bleeders" who pose as race leaders—those who work in everything, from the church down, because of what they can get out of it, without ever thinking of what they should put into it. As a result our poor people are losing faith and spirit.

If your ears are to the ground, you can hear them even now asking piteously, "Who shall deliver us from the body of this death?"

That organization with its motto, "Hold the ladder while we climb," states the situation in a nutshell. The pertinent and burning question of the majority of our latter day leaders is, "What is in it for me?" On the answer hangs all the law and the prophets. If there is nothing in it for these leeches, it matters not how much good it will do the masses, they are as indifferent as the dead or as antagonistic as the devil.

The Negro ship is overloaded with big little leaders and little big leaders. The ship will sink unless they are thrown overboard. The poor masses are being strained and drained to satisfy the ungodly ambition of those who are excited over their meteoric rise from penury to places of power and influence. Our poor, hard working, ignorant men and women are feeding hundreds of house leeches whose everlasting cry is, "More, more, more—more clothes, more houses, more automobiles, more food," while their poor victims continue to drudge, live in shacks, grow up in ignorance, live from hand to mouth, and die in ignorance and penury.

It is time to stop bleeding the people and help them. In large numbers, to get on the road to decent living and frugality, so that they can enjoy simple but ideal home life. They will never do it until the leaders make the supreme sacrifice to help them. One-tenth up and nine-tenths down will never win for us a place of respect in a civilization like this. We have too few people living on the mountain, and too many living in the valley. In a spiritual, moral and social sense, "Get them out and get them up," should be the slogan of every leader. It is the slogan of the handful of constructive, unselfish leaders.

#### Education and Segregation

Students of conditions in the South put down the lack of educational opportunity as one of the reasons for Negro exodus. Social workers in the North who are making surveys are calling attention to the fact that thousands of the newcomers are not taking advantage of the unsurpassed educational opportunities offered in Northern schools.

It was thought that Negro young people of school age would revel in their new privilege, but several investigations in several cities show that hundreds of young girls and boys of school age have gone to work instead of going to school. The young Negro must not sacrifice his future for the chance of earning a few dollars with which to buy finery and gewgaws. The North will neither wink at, excuse, nor condone ignorance. In a few years, the young Negro migrant will lose out unless he takes advantage of every opportunity and prepares himself for efficient service.

Education is the only agency that can secure and hold for the Negro a place from which he cannot be dislodged. Now is the time for the migrant to entrench himself in the economic life of America. Intelligence and skill will do it.

The Negro migrant is spending entirely too much money for clothes, house rent, and pleasure. While it is true that many are buying homes, the majority are wasting their substance in riotous living.

As the Negro moves North, the question of segregation looms up. Laws and custom weaken under the pressure of public sentiment. The only way for the Negro to hold what he has in the mixed schools of the North is for Negro leaders to set in motion social welfare agencies to teach mothers and fathers that the only way to win in the North is to live up to Northern standards.

If the schools are crowded with Negro children who are physically offensive, under grade, and uncouth, the situation is going to change and all the king's horses and all the king's men cannot prevent it.

Negro children must be properly fed, and sent to school clean and combed. They must devote their time to study and not in attendance at cheap movies and on the streets. The only way to beat segregation is by living up to the standards and ideals of the community. Books studied, bath tubs, combs, brushes, brooms, and yard implements used religiously will do more to keep down or to break down segregation than all the protests and laws that can be made. This phase of the problem is ours to solve.

The ballot, if wisely used, can clean up Negro communities. Negro leaders instead of using the ballot to get themselves jobs, should use it to get better streets, lights, housing conditions and protection for Negro sections like Wylie Avenue in Pittsburgh, Deratur Street in At-

lanta, Lombard Street in Philadelphia, Beale Street in Memphis, State Street in Chicago, and sections of other large cities similarly segregated and neglected.

In spite of material progress, the Negro leaders have not started seriously and sensibly on the great task of getting the masses on a higher plane of living. To the credit of the masses, it must be said that they possess the potential energy and willingness to move forward. The leaders are at war among themselves and are too self-centered and self-seeking to get together and put on a practical program that will insure the educational, economic, social and religious progress of the masses.

Rivalry and friction, together with waste of time and money in selfish ventures are the evils from which the whole race is suffering. Negro organizations headed by nobodies capable of doing nothing constructive, waste enough money to run a half dozen welfare organizations properly managed. But "What can we do about it?" is the question. Public sentiment is a compelling thing. We must educate through press and platform. We must cry aloud until Negroes have sense enough to stop, look, and "Let 'um alone."

Our future depends upon two things: First, Cessation of internal friction. Second, Elimination of waste of time and money. The leaders keep up friction and are also responsible for the waste of money and time by the masses. The race is in dire need of an unselfish and constructive leadership.

Then, we have weights that must be laid aside. The Northern Army of Riffraff has been increased tremendously during this migration, and we now have a National Army of Loafers. Go to New York, Philadelphia, Chicago, Cleveland, and other large cities and see young Negroes by the thousands, looking desperate, dirty and dangerous, hanging out all day and all night. They constitute a social menace and an economic burden. Somebody is being robbed, burdened and beaten to feed and clothe them.

Leaders in these cities, instead of fighting each other and exploiting the masses, should devote their time and influence and money to breaking up any political machine that protects this element and, regardless of the tolerance or indifference of the white community, should get in motion a Clean Up Campaign that will make these parasites work or leave town.

We women should join in this campaign, because these social loafers destroy thousands of young Negro girls every year. We must organize to put this National Army of Loafers to work. The race is too poor to carry them, and our reputation is too shady to have it blackened by them.

#### Work for Voters to Do.

We must stand with the Prohibition forces in their fight against bootlegging and bootleggers. Negroes are doing their share of the business, but they are not doing as much as they are getting credit for. Thousands of them have gone into partnership with white men who put up the money and the Negro peddles the poison. The Negro gets caught and we get the credit for being a race of bootleggers. It is high time that we stop allowing ourselves to be used to pull the chestnuts out of the fire for other people.

The bulk of the money that is being put up to finance the International Association of Bootleggers is not put up by Negroes, but under



present arrangements, the Negro gets into court and gets a bad name, while white men who are silent partners pass by as gentlemen.

During the winter we addressed a Men's Club. A white man remarked, sarcastically, "Well, it seems to me that Negro men have decided to quit work and go into the bootlegging business. They are running through our neighborhood like wild people and it seems to me that you have a pretty big job on your hands to try to lift people who enjoy defying and breaking the law every minute in the day. They must make a great deal of money," said he. "Do they give you any of it for your work?"

To this question, I replied, "Well, they are only partners in the business, but I know several rich white men who are financing them and I am going to ask them to set the example by heading my list so that, when I go to their lieutenants, I can say that their chiefs have already contributed."

The vote of Negro women will help clean up this situation. Voters should support men who are pledged to clean up their wards of joints, loungers and bootleggers. In working on this question, bear in mind that Negroes are, comparatively speaking, doing only a jitney business compared with those who finance them. Get office seekers to help find the source of supply. Cutting that off is more important than catching a few lieutenants.

The Dyer Antilynching Bill will be introduced in the next session of Congress. Negro voters of this country are expected to support that bill to a man. The women of this organization are urged to use their influence in creating sentiment in favor of its passage. Write or go to see your Senator and Representative and find out how they stand on the question. If they are not right, see what you can do to get them right. With the Negroes of the country solidly behind the bill, it will go through both houses sailing.

We are nearing the national campaign, and our influence is increasingly powerful. Let us use it, not to get a few politician jobs, but to get legislation that will be helpful not only to our entire group but to all America.

Lynching is an indictment against Christian civilization. No American can evade the responsibility for it, and this government cannot stand half savage and half civilized any longer than it could have stood half slave and half free.

#### Representation Fees Sent In.

##### ALABAMA

Auxiliary to Muscle Shoals Baptist Association .....\$25.00  
Marlah Harris, Pres., Minnie Newsom, Sec.  
Designated: Foreign Missions \$20.00, National Training School \$5.00.

##### ARKANSAS

Arkansas Baptist Women's Association .....\$20.00  
S. C. Shanks, President, E. B. Anderson, Sec.  
Undesignated.  
Delegate: Mrs. S. C. Shanks.

##### GEORGIA

Tremont Temple Missionary Society—Atlanta .....\$ 5.00  
C. A. Hickland, Pres., L. D. Roundfield, Sec.

Undesignated.  
Woman's Missionary Society First Baptist Church—Macon .....\$ 5.00  
Edith Turner, Pres., A. C. Ashley, Sec.

Undesignated.  
Woman's State Convention per Mrs. S. F. Brown .....\$69.00  
Designated: National Training School—\$40.00, Education

Foreign Students \$9.00, Foreign Missions \$20.00.  
Delegates: S. J. Fluker, W. F. McKinney, Beulah Johnson, C. L. Glenn, H. E. Harris, J. C. Woodruff, A. D. Williams, M. M. Stockey, Hattie Berry, Hannah Reddick, Sarah F. Brown, Bessie Foster, Hattie Forrester.

Woman's Missionary Society Bethesda Baptist Church—Amerl .....\$10.00  
M. W. Reddick, Pres., J. E. Brown, Sec.

Designated—National Training School \$5.00, Education Foreign Students \$1.00, Foreign Missions \$2.00, General Expenses \$2.00.

Woman's Missionary Society—Atlanta .....\$ 5.00  
Per Mrs. J. W. Williams.

##### KANSAS

Calvary Missionary Society—Topeka .....\$15.00  
Undesignated.

Delegate: Mrs. G. C. Young.  
Kaw Valley Woman's District Convention,—per Mrs. G. C. Young .....\$10.00

H. D. Kemp, Pres.  
Undesignated.  
Delegate: Mrs. H. D. Kemp.

Western Woman's Missionary and Educational Convention .....\$20.00  
Ida F. Bates, Pres., M. E. Goins, Sec.

Designated: National Training School \$10.00, General Expenses \$10.00.  
Delegates: Ida F. Bates, M. E. Goins, W. A. Brown, Eva T. Dean, H. D. Kemp.

##### KENTUCKY

Oak Grove Missionary Society—Wolfpit .....\$ 5.00  
Effie Greene, Pres., Sidney Murphy, Sec.  
Designated: General Expense, \$5.00.

##### LOUISIANA

Antioch Home Mission Band—Shreveport .....\$ 5.00  
N. S. Hamilton, Pres., Caroline G. Hodge, Sec.

Undesignated.  
Delegates: Effie Brooks, N. S. Hamilton.

##### NEBRASKA

Bethel Baptist Mission Circle—Omaha .....\$ 8.00  
Lula Whidby, Pres., Beatrice Walker, Sec.



Designated: Education Foreign Students, \$8.00.  
Delegate: Lula Whidby.

## OKLAHOMA

Woman's Baptist State Convention—per Mrs. F. E. Mason ..... \$100  
Undesignated.

## PENNSYLVANIA

Ladies' Mission Circle—Calvary Baptist Church, Chester ..... \$ 5.00  
Rosella Wood, Pres., F. E. Morris, Sec.  
Designated: General Expenses, \$5.00.  
Willing Workers' Circle—Calvary Baptist Church, Chester ..... \$ 2.50  
Undesignated.  
Home and Foreign Missionary Society of Pilgrim Rest Baptist  
Church—Lafayette ..... \$ 5.00  
Undesignated.

## TENNESSEE

Missionary Society First Baptist Church, Nashville ..... \$30.00  
A. P. Wofford, Pres., M. A. Bennett, Sec.  
Designated: Education Foreign Students, \$15.00, Memorial Fund \$10.00, General Expenses, \$5.00.  
Woman's Missionary Society Sylvan Street Baptist Church,  
Nashville ..... \$5.00  
Anna R. Haynes, Pres., Callie Hurse, Sec.  
Designated: National Training School \$5.00.

## Financial Report.

The Financial Report is not printed here, but is issued as a supplement, because we recently installed a new system of bookkeeping. The auditor did not come at the time scheduled and we were compelled to leave the office to take up our Western itinerary before the books were finished and audited. We were compelled to get this report out on the field (at Kansas City, Missouri), and it might be necessary to go to press before the financial statement reaches us. It is such a long way to Los Angeles that we are afraid to take chances by holding up the entire report for the financial end of it.

This is the first time (and, incidentally, we might say the last) that we have been on the field instead of in the office at the close of the fiscal year. The desire to carry out your request to have girls from the Training School at this meeting made it necessary for us to leave Washington the latter part of July. We have worked under tremendous handicaps in handling the business end of our work, but we believe the general cause has been greatly benefited.

## Vision and Spirit.

The success of the work of this Convention depends upon the vision and spirit of the local and national leaders. Vision is an abstract and rather vague word. Schools, homes and welfare institutions give vision. Let us examine the word a little more closely to see its spiritual and moral significance.

Our organizations need people who can see life steadily and see it whole—leaders who can see the needs of the whole field. It is easy enough to see things that lie right in front of us in our church

community, city and state, but organizations to be effective need leaders who can see still further. It is easy enough to work for things in our home town, but we need women who can lift up their eyes and see the whole field white unto harvest.

Then, too, vision implies times as well as place. It is easy enough to get people to work for quick results, but it is not easy to get those who can see over the hill of the years and catch a vision of the value of unspectacular, long range work. But such work is far more important.

What we are doing at Washington for Negro girls will tell in the development of the Negro race a hundred, yea, even five hundred years hence. That is long range vision—the kind that is needed to build a race and to build a civilization.

To shortsighted, narrow, blind leaders, the big question is whether it is going to help us right here and right now. Leaders of that calibre are unfit and unworthy of any trust. It is easy to see the value of a big rally to pay off a church debt, but it is quite another thing to get a Missionary Society to see the value of selecting little Baptist head and Methodist body Sally Ann and educating her or putting her where she has a better chance to grow into a fine woman. Thousands of unpromising looking boys and girls, if educated, would become towers of strength in the building of a race. But who sees the work that way?

What we need is leaders with long range vision who can see fifty or a hundred years hence and plan to that end. Shortsighted people cannot do it. This Convention needs a half dozen prepared women to conduct a Campaign of Education to help our people understand "what we are driving at," and why.

Then, too, the devil has sown seeds of discord, distrust, antagonism, suspicion and division in our ranks. Unless we get out and put the right spirit into our constituency, it will take twenty years to get this organization back to its place of influence and value where it was several years ago.

We have lost momentum and spirit. Our material loss is nothing compared with this. When a group working as we are loses faith and spirit, it loses its most valuable asset. We must set ourselves to work resolutely to regain them.

The leaders in this organization should either work together and make this Convention the thing, in spirit, that it was ten years ago, or give the reins over to women who can and will do it. We must be welded together again if we wish to become a conquering union.

We have laid before you the work to be done, and we close our 1923 message with the announcement that God wants (a woman) you to do it. He wants "A woman who can see things; who can feel needs; who can be stirred deeply by lacks; who will refuse to be complacent where chaos reigns; who suffers when good causes suffer; who says it is too bad about bad conditions and who means to her heart's core what she says; who believes with all her might that bad things and dead organizations and lame methods and indifferent people and languishing enterprises and untouched opportunities need not remain such; who never despairs over any situation, where what ought to be is not; who hopes, always; who has insights; who sees the way out; who is seeking the way; who dares to say, I know, on the basis of her faith; who is always sure, though never dead sure; who spreads a contagion of hopefulness wherever she goes."

"Wanted a woman to see and feel and believe in things.  
 "A woman can do things, and does them every time she gets the chance; who, having seen a worthy end, works towards it, though it be ten thousand miles away; who cannot stand the reproach upon herself of good things left undone; who believes that anything worth believing in is worth working for; who marshalls forces, and produces forces where they are not at hand; who has a knack or is hunting for one; who, charged with energy, charges others; who puts ginger into all she sets at, and leaves out the mustard and vinegar; who is all on fire, yet never scorches people; who is humble enough to accept 'nobody's business' as her business; who says: Come on, let's do it! and then does it, whether anybody comes or not; who takes hold, and lets go only for a new hold; who undertakes all she ought, neglecting to ask whether she can.

"Wanted, a woman to do things, to do them hard and long and to-day.

"One such woman or something like her in each Church! What could not the Church get accomplished? One is a host. There is no Church so dead that one such cannot bring it to life, and set it upon a divine ministry.

"How is it in your Church? Perhaps the ranks are not so crowded but that you yourself might slip into this place."

Slip in and

Stand not in fear thy adversaries counting.  
 Dare every peril, save disobey;  
 Thou shalt march on, all obstacles surmounting.  
 For I, the Strong, will open up the way.  
 Wherefore go gladly to the task assigned thee,  
 Having my promise, needing nothing more  
 Than just to know, where'er the future find thee,  
 In all thy journeying I go before."

Respectfully submitted,  
 THE EXECUTIVE BOARD.

EMMA B. HALL, Chairman.

NANNIE H. BURROUGHS, Corresponding Secy.

Washington, D. C.

Music—"Done Got Over"—Quintette. Happy selection, well rendered.

Mrs. Wilkinson expressed her appreciation of Miss Burroughs as a gift from God, given us at this time, to enable us to take our rightful place in the Christian civilization. "What think ye of her?"—made a motion to adopt her report. Mrs. C. R. McDowell spoke to Secretary's report answering Mrs. Wilkinson's question—"What think ye of her?" A gift from God.

Mrs. Ida H. Ford, California, expressed her joy in being present and to hear the wonderful report of her corresponding secretary. She said that California had gotten a wider vision and pledged to cooperate with us and do more in the future than ever before.

Mrs. Maggie Walker, Virginia, the banker, added her commendation in words of wisdom and truth; we can't pay the secretary for her service, but we can help her by cooperating with her. Made a motion to suspend the rule and reelect Miss Nannie H. Burroughs, corresponding secretary for the ensuing year. Carried.

President Layten announced with pleasure the election of Miss N. H. Burroughs as corresponding secretary for the ensuing year.  
 Offering taken—Amount—\$20.30.  
 Song—"Praise God I'm Satisfied."  
 Benediction—Rev. Bacote, Missouri.

#### THURSDAY—Evening Session

7:30—Preliminary musical program given by Quintet. Songs—"Blessed Are They Who Hope and Trust in the Lord," "Tis Me, O Lord, Standing in Need of Prayer," "Swing Along Children—Swing Along," "Ain't It a Shame to Work on Sunday," "Going to Walk All Over God's Heaven" and "Leaning on the Lord."

Rich and melodious were these Gospel Spirituals, sung with blessed effects by the dear young women of the National Training School.

First Vice-President Strickland called the contestants to the platform, then asked Miss Burroughs to conduct the musical contest. Miss Burroughs stated that her Convention had many talented women in its membership; and we desired to have them use their talents on our program to God's glory. Hence, this singing contest was planned.

Mrs. W. H. Young, Kansas, sang sweetly—"Be Thou Faithful Unto Death."

Mrs. Luella Sneed, Texas, sang—"Go Down Moses" with good effect.

Encore—"Hold to God's Unchanging Hand."

Miss Burroughs was most pleasing in her presentation of the different singers.

Mrs. M. A. Minor, Mississippi, sang—"They Tell Me of an Unclouded Day."

Quintet sang—"You Better Mind."

Encore—"The Old Ark's A-moving."

Offering taken—Amount \$62.50.

Quintet sang—"Seek and Ye Shall Find, Knock and the Door Shall Be Opened; Ask and It Shall Be Given."

Mrs. Jackson of Cleveland, Ohio, was presented and sang—"His eye is on the Sparrow, and I Know He Watches Me."

Encore—"I'm a Child of a King."

Mrs. D. A. Holmes, Missouri, sang Matt. 3rd chapter. Truly the Gospel was given us in song, most acceptably:

Encore—"Light and Flowers—Summer Showers."

Missouri cheered to the echo and shouted the following yell:

"What's the matter with Missouri?"

She's all right.

Who said so?

Missouri—Who?

Missouri! Missouri!

Mrs. Luella Porter Robinson sang—"He Lifted Me."

Ballots were passed with the following results:

Mrs. D. A. Holmes, Missouri, received 115 votes.

Mrs. W. H. Young, Kansas, received 60 votes.

Mrs. Luella Sneed, Texas, received 36 votes.

Mrs. M. A. Minor, Mississippi, received 6 votes.

Mrs. D. A. Holmes, Missouri, receiving the highest number of votes cast, was declared the successful contestant.

Quintet favored audience with another selection—"When Thou Comest to Thy Judgment, Lord Remember Thy Servants."

Miss Burroughs told of something unpleasant she had heard about bringing the Quintet to the coast. Mrs. C. R. McDowell readily removed the unpleasantness by saying, we were all delighted to have the young women from the National Training School with us and to hear them sing their beautiful songs.

The meeting was turned over to President Layten with the request that Rev. Holmes, Missouri, pronounce the benediction.

Mrs. W. A. Brown, Iowa, spoke encouragingly of the splendid program that had been given us.

Announcements were given.

Benediction—Rev. Holmes, Missouri.

#### FRIDAY—Morning Session

Devotions were conducted by Sisters M. Sharkey and R. A. Sharp, Texas.

Sister Sharp sang—"Pass Me Not, O Gentle Saviour."

Prayer—Sister Sharkey.

Song—"Come Ye That Love the Lord."

Scripture Lesson—Psalms 13, read by Sister Sharkey.

Comments by Sisters Hill, Florida, McDowell, Missouri, Bledsoe, Illinois, Grice and others.

Song—"Praise God I'm Satisfied."

Prayers—Sister Edna Strickland, Texas and C. R. McDowell, Missouri.

Songs—"I Need Thee Every Hour," and "Just Think of His Goodness to You."

Prayer—By Sister U. S. Cooper.

Song—"When the Saints Go Marching In."

Prayer—Sister A. J. Bryant, Michigan.

Song—"What a Fellowship!"

Convention sang—"Pass Me Not O Gentle Saviour," led by Mrs. W. L. Petty, Illinois, also "If Jesus Goes With Me."

The minutes were read; and motion approved. First Vice-President Strickland introduced the Treasurer, Mrs. M. V. Parrish who made her annual report. See report.

Mrs. Given complimented the Treasurer's Report and moved that said report be adopted. Motion carried.

President Layten spoke of Treasurer Parrish's excellencies and complimented her report. Mrs. E. E. Whitfield spoke of Mrs. Parrish's accomplishments and made a motion to suspend the rules and reelect Mrs. Parrish as Treasurer for the ensuing year. Motion prevailed. President Layten declared Mrs. Parrish elected Treasurer for the ensuing year.

Mrs. E. A. Wilson, Historian, was then presented to make her report. She made a full report of the Woman's Auxiliary Convention, naming places of meetings, officers elected, money raised and work done during past twenty-three years. The report was given in part as follows:

#### REPORT OF THE HISTORIAN

of the

#### WOMAN'S CONVENTION

Auxiliary to the

#### NATIONAL BAPTIST CONVENTION

Los Angeles, Calif.

September 5-11, 1923

Mrs. E. A. Wilson, Historian

2813 Thomas Ave., Dallas, Texas.

#### MEETING PLACES OF THE WOMAN'S AUXILIARY TO THE NATIONAL BAPTIST CONVENTION

1900	Richmond, Va. (Organization)
1901	Cincinnati, O.
1902	Birmingham, Ala.
1903	Philadelphia, Pa.
1904	Austin, Texas
1905	Chicago, Ill.
1906	Memphis, Tenn.
1907	Washington, D. C.
1908	Lexington, Ky.
1909	Columbus, O.
1910	New Orleans, La.
1911	Houston, Texas
1912	Pittsburg, Pa.
1913	Nashville, Tenn.
1914	Philadelphia, Pa.
1915	Chicago, Ill.
1916	Savannah, Ga.
1917	Muskogee, Okla.
1918	St. Louis, Mo.
1919	Newark, N. J.
1920	Indianapolis, Ind.
1921	Chicago, Ill.
1922	St. Louis, Mo.

#### OFFICIAL STAFF OF THE WOMAN'S AUXILIARY TO THE NATIONAL BAPTIST CONVENTION

Mrs. H. W. Layten, Philadelphia, Penn., President.
Mrs. Edna Strickland, Pittsburg, Texas, 1st Vice-President.
Mrs. C. R. McDowell, Hannibal, Mo., 2nd Vice-President.
Miss Annie H. Burroughs, Washington, D. C., Corresponding Secretary.
Mrs. T. W. Broughton, Memphis, Tenn., Recording Secretary.
Mrs. M. E. Gains, Kansas City, Mo., Asst. Recording Secretary.
Mrs. C. H. Parrish, Louisville, Ky., Treasurer.
Mrs. E. A. Wilson, Dallas, Texas, Historian.

To those who attended the National Baptist Convention year to year the reiteration of the same facts may seem monotonous. Historical facts sometimes are repeated, but when they have become a part of the infinite plan they do not change. The Historian may add different facts that affected or were contemporary to the one he tells—he may even find different means of expressing the thought, but the one reporting annually has only the events taking place during the short space of twelve months that can be considered as new.

The Reconstruction Period following the Civil War in America saw the birth of many organizations whose object was to assist the Freedmen. Some were born of hope, some of bitterness and despair. Some were loud in the assertion of their principles, while others were like the rose that is born to blush and shed its sweetness in the desert air.

Scarce a span of human life has passed until there is born a love for our Master the Woman's Convention, auxiliary to the National Baptist Convention.

True it is that it did not come forth as the mushroom nor was it so short-lived, but was the result of the foresightedness and prayer of many of our ministers and laymen. Long ago had the women been organized into State and District Conventions.

The Convention of Western State and Territories had a woman's auxiliary. These movements gave rise to the hope of a woman's national organization that the work of kingdom building might be done on a broader scale.

Prominent among the societies that had given tangible assistance to the colored women were the Woman's American Baptist Mission Society and the Union Mission Society, auxiliary to the Southern Baptist Convention and prominent because of her work founding the Fireside Schools is the sainted Miss Joanna P. Moore.

All the foregoing persons or organizations exerted their influence in bringing into existence the organization whose history it comes my pleasant duty to relate to you at this time.

#### Organization

Just five years after the consolidation of the American National Convention, the Baptist Foreign Mission Convention of the United States and the Convention of the Western States and Territories, the present National Baptist Convention, the Woman's Convention auxiliary thereto, was organized on recommendation of Dr. C. Parrish and Dr. L. G. Jordan, Chairman and Corresponding Secretary respectively, of the Foreign Mission Board.

Expectantly did the women meet in the Third Street Baptist Church, Richmond, Va., where the Convention was organized on May 15, 1900.

Eighteen States and the District of Columbia were represented by thirty-eight women as follows: Alabama: Miss Susie C. M. Wells, Mrs. R. T. Pollard; Arkansas: Mrs. S. C. Hanks; Ruth Marsh (Bennett); District of Columbia: Miss Nannie H. Houghs; Georgia: Mrs. S. C. J. Bryant, Mrs. Sarah Fisher; Mrs. Hattie Eskridge (Frierson); Missouri: Mrs. A. L. Jones; Washington: Mrs. E. P. Donaldson; Kansas: Mrs. E. H. Jones; N. Carolina: Mrs. Fannie Blount; New Jersey: Mrs. E. T. Jones.

Pennsylvania: Mrs. D. F. Brown, Mrs. Rosa Robinson, Mrs. Amanda Layton, Mrs. S. W. Layton, Mrs. A. M. Willis, Mrs. E. Perkins; Rhode Island: Mrs. Fannie Dodd (Sears); Tennessee: Mrs. Fannie Kneeland, Mrs. Ratchford, Mrs. M. H. Flowers, Mrs. V. W. Broughton, Mrs. Nellie Young, Mrs. M. E. Hamilton; Texas: Mrs. M. Buckner; Mississippi: Mrs. Gattin; Virginia: Mrs. Lucy A. Fox, Mrs. Eliza P. Fox, Mrs. B. Tyrrell; West Virginia: Mrs. M. Stratton, Mrs. M. C. Cox; Rhode Island: Mrs. E. H. McDonald.

The following general officers were elected: President, Mrs. S. W. Layton, Philadelphia, Pa.; Vice-President, Mrs. S. C. J. Bryant, Atlanta, Ga.; Corresponding Secretary, Miss Nannie H. Burroughs, Washington, D. C.; Recording Secretary, Mrs. V. W. Broughton, Nashville, Tenn.; Assistant Recording Secretary, Miss Sarah Fisher, Grange, Ga.; Treasurer, Miss S. C. V. Foster, Montgomery, Ala.; and a Vice-President from each state represented.

Only a few of the women who have contributed so materially to the support of this work were present, and their combined efforts amounted to \$15.00.

The motto selected was, "Woman, Arise, He Called for Thee." These were laid and the women separated, rich alone in the hope that could be done for the millions of heathen in foreign lands and the needy at our door.

#### First Annual Meeting

A representative gathering of women met in the Mound Street Baptist Church, Cincinnati, Ohio, Sept. 1901, for the first annual meeting.

These women were desirous of gaining information and greater stimulation for the work they had set their hands to do in the name of the Lord. As evidence that the Lord approved the work the financial strength was greatly increased and the financial receipts amounted to more than 1,500.00.

The second annual meeting was called to order under auspicious circumstances in Birmingham, Ala., Sept., 1902. Tragedy, grim and terrible, hovered over. As the result of excitement from a misunderstanding of two spectators, one hundred nine persons lost their lives following the address of Dr. Booker T. Washington on Friday night.

Since the date of organization of this Convention the meetings have been held in fourteen states and the District of Columbia as follows: Virginia, one, Richmond, 1900; Ohio, two, Cincinnati, 1901—Columbus 1902; Alabama, one, Birmingham, 1902; Pennsylvania, three, Philadelphia, 1903 and 1914, and Pittsburg, 1912; Texas, two, Austin, 1904 and Houston, 1911; Illinois, three, Chicago, 1905, 1915 and 1921; Tennessee, two, Nashville, 1906, Nashville, 1913; District of Columbia, Washington, 1907, Kentucky, one, Lexington, 1908; Louisiana, one, Orleans, 1910; Georgia, one, Savannah, 1916; Oklahoma, one, Muskogee, 1917; Missouri, two, St. Louis, 1918 and 1922; New Jersey, Newark, 1919; Indiana, one, Indianapolis, 1920.

This has afforded an opportunity to spread the influence in each section of the country and given those who attend the opportunity to be gathered in no other way.

Personal pleasure has been the last consideration. Through sacrifice and labor this Convention has to its credit the most tangible results of its twenty-two years' service of any organization. Negro women in the world, regardless as to its purpose.

The first efforts put forth tended toward Home and Foreign Missions. So well has this mission been performed that thousands of tracts have been distributed, hundreds of homes have received religious visits, Bibles distributed and the womanhood of the race has been uplifted. The woman of the city has been brought in contact with the woman of the rural district and both have been helped.

The influence of this Convention has been felt in Africa. As the first foreign students to be received into our Training School were Misses Mary Buchanan and Della Rudolph. Since that time many have been trained for service in Africa, prominent among whom is Miss Jeannie Somtunzi.

A six acre tract of land was purchased in the city of Washington, D. C., on Lincoln Heights, and on this a school, ideal for location, magnificently stands as a living monument to the sagacity and wisdom of its founder. The efficient faculty, strict discipline, combined with the well equipped buildings and beautiful lawns, make this an ideal school for women and girls in all America.

A priceless addition to the work of this organization has been the Social Settlement work which was at first under the supervision of Miss M. Helen Adams, a foreign trained worker, but later under Miss Etta Versa, a Texas young woman trained in the Training School. By this means hope and cheer have been carried to many lives. The "Shop" has also done much by way of spreading the helpfulness of the school.

During the twenty-two years of the existence of this Convention a sum aggregating \$300,000.00 has been raised.

A form of systematic giving was inaugurated in "Stamp Day," a day set aside for the collection of stamps for correspondence in the office. New Year's day was first set aside for this purpose, but being changed to the 12th of February.

The character of the programs has materially changed and in later years our women have listened to some of the most prominent men and women of our day. Women Lawyers, Physicians, Bank Presidents, other business women, the President of the National Association of Colored Women's Clubs, Representatives of the N. A. A. C. P., Social Workers, Red Cross Workers, have all given our programs until our course of lectures is well worth the cost that any delegate has paid.

Each epoch of history produces some characters who stand preeminent and also make that epoch illustrious. The same is true of our Convention. Some of our officers have had a stimulating growth with the Convention. The foresight of the women who have been commended for the fact that the women who have held office during the entire life of the Convention are women of education, experience whose qualities have been ripened and who have given satisfaction and brought this body before the notice of the entire race.

Our officers are women who are doing things aside from the work they are doing for us. Our President, Mrs. E. W. Layton, Pennsylvania, minister's daughter, is doing uplift work among women and girls of her city as Secretary of the Association for Colored

Women. The Recording Secretary, Mrs. V. W. Broughton, of Tennessee, former teacher, is interested in the spiritual uplift as Social Visitor for the Associated Charity of the people of her city. The Corresponding Secretary, Miss N. H. Burroughs, a speaker of International fame, an author, an organizer, is also President of the National Training School. Mrs. Sarah Fisher Hayes, a public school teacher of Georgia, was succeeded in office by Mrs. M. E. Goins, of Missouri, minister's wife, as Assistant Recording Secretary. Mrs. Goins is President of her State work.

Death has claimed two treasurers of this Convention. First, Dr. Wilkerson, of Kentucky, a physician passed on and was followed a few years by Miss Susie Foster, a public school teacher, of Alabama. Mrs. D. Abner, a minister's wife of Texas, was elected treasurer and was succeeded in office by Mrs. C. H. Parrish, of Kentucky, a minister's wife, former college teacher, and a leading worker in the Children's Home Finding Society of her State.

Another of our general officers, elected 23 years ago, has answered the final summons. Mrs. S. C. J. Bryant, our Vice-President, a minister's wife, Founder and President of the Bryant Preparatory School, President of the Georgia Baptist Women's Convention, a woman of sterling worth, has met this Convention for the last time. For nineteen consecutive years her great force of character and moral disposition were decided assets in the forming of this Convention.

Her home going gives us an added interest in the "Home Over Here." When we think of her we think with Tenneyson—

"Twere better to have loved and lost,  
Than never to have loved at all."

Some of the most valuable assets to this Convention have been the field workers, the most prominent of whom is Mrs. E. E. Whitfield, a Georgian by birth, a minister's wife, a woman full of zeal, who has delivered more addresses, visited more homes and raised more money and influenced more women than any other woman on the field.

At the meeting in Indianapolis, Mrs. Edna Strickland, a public school teacher and the President of the State Baptist Women's Missionary and Educational Convention, of Texas, was elected Vice-President.

At the suggestion of the President the office of Statistician was created, which was afterward changed to Historian. Mrs. E. A. Wilson, a minister's wife and at that time Secretary of the State Baptist Women's Convention, of Kansas, was elected to this position.

The music of the Convention has played a vital part in creating enthusiasm. The beautiful solos and choruses of the Training School have been augmented by the efficient accompanist, Mrs. W. F. McKinney, of Atlanta, Ga.

There are a few women who have attended each session of the Convention. Others have not been able to attend, but have helped indirectly, thereby gaining for themselves divine approval.

Work has been the keynote of this Convention and each woman's worth has been measured by the work that she has done and the height of the ambition of each is the privilege to—

"Sit in her house by the side of the road and be a friend to the poor." The breadth of the work made it necessary for the Convention to have a Second Vice-President, and at the meeting in St. Louis last year Mrs. C. R. McDowell, a minister's wife of scholarly attainments and one of Missouri's favorite daughters, was elected to this position. Of unwavering faith in and unwavering devotion to the Convention, Mrs. McDowell has stood for this cause in pleading its organization and through its varying fortunes until the present day.

After the strikes on the railroads had caused an indefinite postponement of the Convention last year and just one day prior to the regular opening day, the final summons came for Dr. E. C. Watson, the beloved and much honored President of the Convention. This half century of public service was brought to a close. Outstanding for his education, culture, board experience and statesmanlike qualities, he had stood at the head of the Convention for twenty years.

A few weeks previously Miss E. B. Delaney, who had rendered eleven years of effective service in Africa, passed away.

After the passing of Dr. Martin, it was deemed necessary to hold the meeting before the close of the year and St. Louis was selected as the meeting place and December 6-11, the time.

The issue of paramount importance was the election of a successor to Dr. Martin. In the vote of the Convention Dr. L. E. Williams, of Chicago, Ill., proved to be the choice. For years a prominent figure in the Convention, superlatively endowed both as to mental and spiritual ability, a wizard of organization, pastoring the largest negro congregation in the world, all are sanguine as to the future.

Two days after the close of the Convention, Dr. W. G. Parks, Philadelphia, for a number of years its Vice-President, went home to his Father. An able executive, a copartner with God, a friend to man, his going has left a vacant place in many hearts.

Last year our Convention elected as delegates to the Baptist World Alliance in Stockholm, Sweden: Mrs. S. W. Layten, the President; Miss Nannie H. Burroughs, the Corresponding Secretary, and Mr. E. E. Whitfield, the field representative.

Mrs. Layten, in company with Mrs. Fannie Givens and perhaps a score of ministers, made the trip. It means much to come in personal touch with persons and places differing from those to whom we are accustomed and she has returned far better prepared for service.

The question as to what will the noon bring forth is left to God, who knoweth all things and doeth all things for the best.

Upon motion, the report was adopted, having been highly complimented by President Layten.

Mrs. Givens, Kentucky, moved that rules be suspended and Mr. E. A. Wilson be reelected as Historian. Carried.

Mrs. E. E. Whitfield moved that the rules be suspended and the remaining corps of officers be reelected for the ensuing year. The motion carried.

President Layten declared officers reelected as follows for the ensuing year: Mrs. Edna Strickland, Texas, First Vice-President; Mrs. C. R. McDowell, Missouri, Second Vice-President; Mrs. V. W. Jones, Tennessee, Recording Secretary; Mrs. Mary E. Gains, Missouri,

Assistant Recording Secretary; Mrs. W. F. McKinney, Georgia, Pianist. President Layten presented each officer, commending them for their faithful services. Mrs. A. J. Abington, Missouri, stated that she sought someone wanted her job, by turning down her motion to suspend the rule and elect the officers the day previous, but she noted to be recorded as having made such a motion. She related a pleasing story.

Song—"I'm Living on the Mountain."

Second Vice-President, Mrs. C. R. McDowell, presented Rev. S. Watson, who spoke on "Personal Evangelism." He said that he had one hundred trained workers in his church, who went out in the great city of Chicago, with their marked Bibles and endeavored to win souls to Christ. Thus he had added to Pilgrim Baptist Church 4,772 members; no Christian is doing what the Master wishes, unless he wins souls for his Kingdom. God wants workers to work two weeks in the year. Take God with you, then go to the center. Be yourself! David's little stones will bring a giant down—day with one shiner until he is converted; the question is not how many you have spoken to, but how many have you won? He asked all to read the pamphlet "Suppose." Mrs. Parrish moved that he extend a standing vote of thanks to Rev. Watson for his helpful message. President Layten complimented the message.

Solo—"God Has Promised To Provide for Me"—Mrs. Jones, Pennsylvania.

Mrs. Jones is offering her services for the Foreign Field.

"The Missionary Society at Work"—A model missionary meeting conducted by Mrs. Craig, of Atlanta, Ga.

Song—"Throw Out the Life Line"—Led by Mrs. W. L. Petty.

Leader suggested that we might keep the missionary idea throughout the meeting in song, prayer and study.

Song—"If Jesus Goes With Me."

Prayer—Mrs. S. E. Watson, Ill.

Song—"There is Power in the Blood."

Scripture Lesson—Psalm 96.

Instead of reading minutes of last meeting, Mrs. Martin, Ill., explained the minute book gotten out by Secretary Burroughs, that was being used to good effect by many missionary societies. The Bible lesson as presented on Topic Cards, was discussed in groups; the chairman of the several committees serving as teachers; general remarks by Mrs. Broughton, "How To Make the Bible Effective, in Our Missionary Meetings." Get a general understanding of the whole and then apply it according to the topic for the day, as to the capability of the class to understand, and to the immediate conditions prevailing. For inspiration, read the Psalms; for information, the Historical books; for life of Christ, the Gospels; for doctrine, the Epistles. Great help and encouragement was given us to study our Bibles by Sister Broughton. The President stated that the girls of the Red Cross should hold their meetings along with the missionary societies; sometimes in a separate apartment and at other times in the presence of the missionary society for mutual edification.

Song—"I'm Living on the Mountain" while the collection was taken by classes—total, \$14.05.

Mrs. Parrish prayed for a blessing on the offering.



President Craig suggested that the envelope system be used in collecting the offering and reports be made monthly.

The report of Membership Committee was made by Mrs. J. B. Brown, Georgia. They visited the membership in general, using cards to enroll all members secured and to note their several talents to know what work to assign them. Miss Hobson, Tennessee, added a word to this report, by stating they had night meetings occasionally to help women who could not attend the afternoon meetings. Mrs. A. J. Abington, Chairman of Committee on Literature, reported the mission study books recommended by Miss Burroughs should be used; named the books, telling the merits of each, and urged the women to read them. Mrs. Glenn spoke of magazines and other literature that we should read, for the good of our missionary societies.

Mrs. Harris, Georgia, Chairman of Hospital Committee, said they took flowers and tracts to the patients and spoke kindly to them, which gave cheer and hopes to those afflicted.

Miss Etta Versa, Chairman of Social Service Committee, made good report, telling of the improvement in dress and sanitary conditions of premises she had visited, urged that we get more interested in civic affairs.

Mrs. Goodall, Chairman of Foreign Mission Committee, made report of condition of the field and urged systematic giving, as the best way to pay our missionaries' salaries and to support our Foreign Students, while attending the National Training School.

Mrs. V. T. Hill, Chairman of Temperance Committee, urged that we continue our war against intemperance and urge the people to keep the law.

Mrs. McKloney, Chairman of Music Committee, spoke of the importance of music in all our meetings and urged that we select our music on the same line of our Bible Study.

President Craig urged the importance of being on time; of the collection and the pledge.

Song—"Love Lifted Me."

Prayer—Mrs. C. R. McDowell.

President Layten complimented President Craig on her manner of conducting the model missionary society.

A telegram was read from Miss Beasley. Mrs. Irene B. Maxwell, Illinois, sent a telegram stating that it was impossible for her to be present, on account of business and sickness and prayed the blessings of God might rest upon us.

Miss Burroughs urged the leaders to put pep into their societies, urged that they take the Topic Cards and use the literature recommended, as well as others along missionary lines; announced the oratorical contest for Friday evening.

Miss Morgan, Tennessee was presented; she represented the Fireside School. She urged the daily study of the Bible as given in Hope, the organ of the Fireside School, which had done so much in developing the home life of our people. She invited the women to examine the literature of the Fireside School and help in its circulation.

Mrs. Kelly, of Madame C. J. Walker's Co., was introduced. She spoke freely of her work; told what a benefactor she had been to our work and what she was now doing toward supporting a young woman

in our National Training School. Then asked the women to use Madame Walker's toilet articles. Mrs. Kelly presented President Layten with several toilet articles.

Mrs. E. W. D. Isaac was introduced. She expressed joy to be present and share in our deliberations.

Mrs. Hill, Florida, spoke of a pageant presented by our President and moved that she put one of her sacred pageants on the stage at our next Convention, for the financial benefit of the Convention after her expenses were deducted. Motion carried. President stated that she would be pleased to comply with the request.

Dismissed—By repeating "Mizpah."

#### FRIDAY—Afternoon Session

Second Vice-President C. R. McDowell opening the meeting.

Songs—"Blessed Be the Name of the Lord," and "Down at the Cross."

Miss Long, Indiana, conducted the Young People's hour.

Song—"Walking in the King's Highway"—Quintette.

Scripture Lesson—Gal. 6: 1-4—Read by Mrs. Ophelia Porter Robinson.

Prayer—Miss J. Williams.

Song—"I Have Heaven Here."

Miss Burroughs invited the congregation to come to the front.

Miss Etta Versa took charge of exercises and invited the participants to the platform.

Song—"Hold the Fort."

Music—"With the Host of the Ransomed, You'll Find Me."—Quintette.

Symposium—"The Palm Christian"—Quintette.

Mrs. Sarah Fisher Brown, Georgia, recited, "The Palm Tree," as representing the Christian life.

Miss Etta Versa—The Palm Tree represented the Christian as to its usefulness.

Miss I. Orantes Wood—The Palm Tree, as growing in groups—growing in clean soil—growing upward, bearing fruit at the top; is also an evergreen, not dependent upon seasons and grows from within. Even so the Christian; mistreatment, opposition and hardships help the Christian.

Miss Gladys Bartee, Texas—The Palm Tree grows in the desert, but still retains its verdure; so the Christian. Palm tree, not only lives and grows, but gives shade to other plants that keeps them alive; likewise other reformatory institutions flourish under the shadow of Christianity.

Music—"Count On Me"—Quintette. By request of Miss Versa, congregation joined the Quintette in singing the chorus of "Count On Me."

Miss I. Orantes Woods presented stunts, as President of a missionary society. She tried to lift a table, with her members sitting upon it. Of course, she couldn't move it, representing a President trying to do all the work. Second, the members got off the table, and all working together, lifted it easily above their heads. Thus, when Presidents and members work together, results obtain worth while.

Solo—"The Man of Galilee"—Mrs. Ophelia Porter Robinson.



Miss Etta Versa said that story-telling was one of the best ways to teach children.

Miss I. Orontes Woods told the beautiful story of "The Rose on the Highway."

Song—"I've Moved"—By Quintette, on request.

Offering taken by young women—beautiful sight to see the people all moving to the strains of the music, as sung by the young women. Amount collected, \$33.55.

Song—"You've Moved Over Into Canaan Land"—Quintette.

Visitors were introduced.

Miss Simon, of Memphis, Tenn., made an impressive talk about a Settlement Home, for care of children.

Sister Owen, of California, one of the founders of Second Baptist Church, of Los Angeles, Calif., was introduced. She said that she was sorry her time was limited for she was long-winded. She told an interesting story of the early days of Second Baptist Church, Los Angeles. President Layten lived in California at that time, and led the women on to victory. Mother Owen embraced President Layten, assuring us of the great love she had for her for beginning so great a work in California, and for what she is still doing.

Mrs. E. E. Whitfield dismissed the meeting by repeating "Hallelujah."

#### FRIDAY—Evening Session

7:30—Music by Quintette.

Songs—"I Waited for the Lord," "Blessed Are They That Hope and Trust in the Lord," "Go Down Moses, Let My People Go," "Nobody Knows the Trouble I See, Lord," "Before I'd Be a Slave," "My Little Soul Going to Shine," "Look Away in the Heavens," "Walk About Zion, Some of These Mornings," "Hope I'll Join the Band," "O Good Lord, Show Me the Way," and "Poor Mourner, You Shall Be Free."

Prolonged applause followed the rendition of these spirituals.

Devotions were conducted by Georgia delegation—Mrs. Harris Atlanta, Ga., led.

Song—"Saviour, More Than Life to Me."

Prayers—Sister Ford, of California, and others.

Songs—"I'm Living on the Mountain," and "I'm Dwelling in Beulah Land."

Time having expired, the devotional service closed.

Contestants were invited to the platform. Dr. L. G. Jordan made a statement concerning the Financial Drive and asked that time be given him Saturday to set that work before our Convention.

Second Vice-President Mrs. C. R. McDowell, complimented Miss Burroughs for the ovation she had given us in the excellent program presented during this Convention; then called her forward to conduct the Oratorical Contest.

Miss Burroughs called three ministers to the platform; and made some complimentary remarks about our ministers and women, to their eloquence and elegance of speech; then introduced the contestants after the song—"The Fight Is On."

Mrs. M. M. V. Arter, D. C., spoke on "Christian Education." First, gave a comprehensive definition of her subject. Second, reviewed the progress of nations as they developed by means of Christian education.

Third, paid glowing tribute to officers of Convention, as representatives of Christian education. She entered heartily into her address and made a good impression.

Mrs. W. C. Marshall, Iowa, was second speaker. Subject, "Ideal Womanhood." She discussed her subject from three viewpoints. First, intellectual; second, moral; and third, spiritual. Urged the women to strive to excel intellectually. No nation or people could exist long, without good morals, urged women to be stars of first magnitude, as to their morals.

The world admires true Christians and women should be exceedingly careful of their every day lives, to be of service to Jesus. True women wanted everywhere. Final prayer to God—Give us strength, pure, and noble, such as will win the world for Christ. Iowa cheered and sang.

Mrs. Della B. Brookins, of Missouri, was next introduced. Subject, "Young Peoples' Work." Problems of our young people considered our responsibilities; and opportunities great. Organized effort to help them needed. Environments given due consideration. Public dance halls condemned. Church asked to offer better avenues of service for the young people. Challenge to the church, to save the young people, or be unconcerned as to their interests. Urged to see the possibilities of the young people; use them and build bridges for them, lest they fall into the ditches we have crossed. Missouri cheered to the echo and repeated their yell.

Quintette marched in singing "Hold the Fort, for We are Coming," also sang, "Count on Me."

Mrs. M. H. Wilkinson, of Nebraska, spoke on "Migration." Lincoln gave us freedom of body; but still we are not free—taxed without representation and killed without a trial. Problems of migration should be faced on the square and not by the Ku Klux Klan. Negroes have lost confidence in the South. Heathens are in sympathy with us; surely God is concerned. He has waked up our slumbering kinsmen, hence, the migration to lands more favorably inclined toward them. Had the South repented when the migration began and given justice and hope to our people, many of the large farms now vacant, would be under cultivation. How to face our problems: First, have a strong consciousness of our true conditions; and rely upon God to help us adjust them. Paul boasted of being a Jew, first, and then a Roman citizen. We must be proud of our race, then organize and cooperate, and we shall be fully able to solve our problems. Migrants meet new conditions in the new homes. Friendly relations should obtain, to help our migrants adjust themselves to those new conditions. The church should take the lead in this great work of adjustment—not only for the good of the migrants, but for the advancement of the Master's Kingdom, and increasing material strength of the churches. Cheers from Nebraska followed this practical address.

Mrs. Elizabeth H. Thomas, of New Jersey, was introduced; Subject, "Christian Education." The subject was defined in terms new and profound. Christian education gives us a product clothed and in its right mind. The colleges that leave out the Bible in their curriculum, will prepare students who, when weighed in balances, will be found wanting. Christian education, the supreme demand of the hour. Illustration: The Athenian lost out; though learned, and affluent, because of immorality; a Godless education truly dangerous.

Closed with Peter's injunction, "And to your faith, virtue; to virtue knowledge; to knowledge, patience, etc.," and prayed that Christian Education might redeem America; save us people from unjust persecution; and all men might call upon God, as our Father. A pause, loud and prolonged.

Song—"I Want to be More Holy"—Quintette.

Miss Burroughs entered heartily into the enthusiasm of the hour. The last speaker was introduced—Mrs. J. M. C. Amos, of Texas. Subject: "Christian Education." She said the whole man must be trained for social service, against skepticism, against materialism, we must place the spiritual above the material things and teach the world that Christian Education is the power to save the world. Our Convention stands for the church and Christ and Christian Education. They should walk side by side in developing our people; hence, our National Training School. Mrs. Amos grew eloquent as she spoke of the wonderful advance in science and art. We can not answer a child; who can answer the adult? After all, how little any of us know. Christian Education—the Saviour of man kind. Rounds of applause followed this excellent address.

Song—"Ain't Going to Study War no More"—Quintette.

Offering taken—Amount, \$60.36.

By request Quintette sang the following: "Seek and Ye Shall Find, Knock and the Door Shall Be Opened, Ask and It Shall Be Given."

Prof. Lewis sang: "If I Be Lifted Up From the Earth, I'll Draw All Men Unto Me."

Popular vote gave the contestants credits as follows:

Mrs. Amos, Texas	143 Votes
Mrs. Brookins, Missouri	115 Votes
Mrs. Wilkinson, Nebraska	37 Votes
Mrs. Thomas, New Jersey	111 Votes
Mrs. Marshall, Iowa	28 Votes
Mrs. M. M. Arter, District of Columbia	13 Votes

Mrs. Amos, receiving the highest number of votes cast was declared winner of prize, amid great applause.

Miss Burroughs stated that the musical and oratorical contests were the beginning of a four years' series, the same contestants continuing to appear, with the hope of the promised rewards for excellence—1st year Silver Medal, 2nd year, Gold Medal; 3rd year, Diamond; 4th, Grand Diamond. So much joy and praise followed the announcement of the successful contestant, the meeting closed with a halo of rejoicing.

#### SATURDAY—Morning Session

Devotions were conducted by Sisters S. J. Patterson, Eula Grier and Person, of Missouri. The meeting opened by singing, "The Fight is On."

Sister C. R. McDowell read Acts, 2nd Chapter. Subject: "Operation." She brought out a number of interesting facts, followed by Sister Patterson.

Song—"Let the Lower Lights be Burning."

Testimonials by Sisters Jones and Lee.

Song.

Prayer.

Other testimonials—Sister Katie Boggs, Wilkinson, Bryant Michigan; Long, Hunt, Florence Jenkins, Missouri; Nevada Stevenson, Missouri; M. L. Batchelor, Oklahoma; Mary Mason, Missouri; Ida Pope, California.

Songs Interspersed—"Higher Ground," "Joy Bells," "It Pays to Serve Jesus," "Any How."

Prayer—Sister Jones, of Oklahoma.

Second Vice-President McDowell opened the general meeting, by leading the song, "Whiter than Snow."

Minutes were read and upon motion were approved.

Mrs. C. R. McDowell moved that we have a continued session, until 1:00 o'clock, then adjourn until 8:00 o'clock. Carried.

The report of Committee on Obituary was made by the Chairman, Mrs. S. W. Butler. A motion prevailed, to adopt the report.

#### REPORT OF COMMITTEE ON OBITUARY

Madame President, officers and members of the Woman's Convention, Auxiliary to the National Baptist Convention, the Committee on Obituary reports as follows:

As time moves on in its rapid flight, it brings before us a great panorama of experiences and conditions. Oft in amazement, we say "How Strange is Life." But, amid all these happenings, one fact is universal, natural and necessary; that is, the passing of our loved ones through the silent chambers of death into the glorious mansion of eternity. Heb. 9: 27—"It is appointed unto men, once to die, but after this the Judgment. We realize the earthly house of this tabernacle will be dissolved and we treasure the consoling promise of the future buildings of God, an house not made with hands, eternal in the Heavens. However, our feeble hearts swell in sorrow, and tears of bitter grief blind our eyes, when news is broadcast that our beloved laborers and Christian heroes have fallen asleep. Never in the history of our Convention has the Lord summoned so many of our workers from the ranks in so short a period of time, as He has, during the past year. So swift the departures, so sudden, so unexpected, so sad for us who loved them, until we sometimes feel as Longfellow expressed it—"The air is full of farewells to the dying and mournings for the dead—Our bounds are set, we cannot pass."

Dr. W. G. Parks, of Philadelphia, who was for many years Vice-President of the National Baptist Convention, and later, past President, has passed. Dr. A. R. Robinson, Philadelphia, Chairman of the Foreign Missions Board a familiar and respected Christian gentleman, Dr. G. T. Fishback, Wichita, Kans.; Dr. Harvey Johnson, Baltimore, all have fought the fight of faith and ascended, to join that Great host who have already entered.

The last to answer the summons, the much beloved Dr. J. H. Van Lee of Wichita, Kans. State Superintendent of Missions of Kansas for years, who came to this session, but early Friday morning God called him home.

Now it is, we pass one by one, when our earthly task is done. Passing to eternal rest, where we'll dwell among the blest.

—Sis. 12

This Convention has been deeply moved with grief and sincerest sympathy for the bereft families, and the denomination feels keenly the loss of these leaders.

But, through all these changes may we see the hand of our Heavenly Father leading. For, who can understand His ways? They are past understanding.

Though gone, the examples of love, fortitude and earnest Christian service, shall ever bear record of lives well spent. Then may this be our sentiment:

"Not by lamentations and mournful chants ought we to  
Celebrate the funeral of a good man (or woman)  
But, by hymns, for, in ceasing to be numbered with mortals,  
He enters upon the Heritage of a Diviner Life."

Respectively submitted,

COMMITTEE—MRS. S. B. BUTLER, Ind.  
MRS. J. C. CARTER, La.  
MRS. MARY RIVERS, Fla.  
MRS. J. L. VOORHERS, Fla.  
MRS. REBECCA EDWARDS, Ind.  
MRS. SOPHIA SCOTT, Ga.  
MRS. HATTIE E. HARRIS, Ga.  
MRS. W. H. POLK, Ill.  
MRS. ESTELLE DIGGS, Mo.  
MRS. FLORENCE JENKINS, Mo.  
MRS. R. T. JACKSON, Okla.  
MRS. E. J. ALLEN, Miss.

Song—"Shall We Gather at the River?"

Mrs. Geneva Young, Kansas, read the report of Foreign Mission Committee. A motion to adopt report. Carried.

#### REPORT OF COMMITTEE ON FOREIGN MISSIONS.

We took back at the achievements of the twelve months just past in our foreign mission work, with a feeling of thankfulness to our Heavenly Father, who has guided us through many gloomy hours and days of much anxiety up to this present time. His comforting promise, "and lo! I am with you alway, even unto the end of the world," has not failed us, and we take courage and press on in full confidence, believing that He who has begun a good work will complete it. We have had difficulties and many obstacles to face, which have tried our faith and patience, but we know if we are to go on obeying Christ's last command, it will not be along any pathway of ease, but as we have overcome the tremendous perplexities, we have learned as never before the power, love and friendship of God.

He lacks a vision who cannot perceive that a new day is dawning in our dark and sin sick world. Men are crying for something positive and constructive, and realize that, after all, it is only in Christ, the solid rock, that we may base life and hope. Men are beginning to see Christ as the Redeemer of the world. The unbeliever has become more receptive to the message of the gospel. The reaping time has come on many of our fields and the harvests are being gathered in. Even on fields where there is large sowing, but little reaping, a new openness of mind towards the gospel message and heathenism is crumbling. This is most hopeful.

A great Protestant Revolution is now taking place in Central and Eastern Europe. People are turning from darkness to light in such large numbers that the figures are astounding. In one province alone, one million people have turned from Catholicism to Protestantism within the past three years. Russia is ripe and ready for evangelism. In Hungary, Poland and other countries of Central Europe, there are strong religious reform movements and evidences that people are hungry for true religion and vital contact with God. They crowd the churches and will listen as long as a man with the message of salvation will preach. Multitudes are ready to respond to an invitation to accept Jesus. Christians in Russia are reported to be suffering from much opposition and persecution from Bolshevik rulers. A large number of Russian church leaders have been put to death, only for the reason that they sought to unite Christians and were preaching the gospel of life and liberty in Christ. The persecution and general antagonism to religion that does not bow down to the dictates of the Soviets is arousing Christians all over the world to plan help for Russians who seek to follow Christ. A ray of hope is expressed by Ernest Gordon who says, that despite all the excesses of Bolshevism, in some places, a mighty movement is proceeding which is almost without parallel in the history of Christendom. In Siberia, whole villages have gone over to evangelical Christianity. In one town, three thousand were baptized in one day and in the government of Khaskov, five hundred new Russian evangelical churches are reported. The Second All-Russian Territorial Council of the Orthodox Church convened in Moscow on April 29. The actions at this meeting brought the ecclesiastical and religious life of Russia into closer contact with the free churches of the West. The delegates went on record for the complete separation of church and state and for a return to the actual commandments of Christ, our Saviour. This will mark the beginning of a great reformation in the religious life of Russia.

There is a great awakening in China. Real progress in Chinese Christianity was shown in their National Christian Conferences at Shanghai in May of last year, when the whole meeting was managed by the Chinese. The Christian message was delivered to the Chinese fellow Christians by the Chinese, and the meeting marked the epoch when four hundred thousand Christians of China took steps to assume the leadership of the Christian movement in that great republic. There is a new movement in China known as the Spiritistic movement which is reported to be rapidly spreading. Its weakness is shown in the continued intellectual bias, the opportunity for trickery, and the fact that it caters wholly to the literary and aristocratic classes. The teachings contain no idea or plan of salvation or redemption from sin. It is another evidence of the desire of the Chinese for some way of life—of not for the only True and Living Way. Despite her famines, floods, earthquakes, strikes, civil wars, political disgrace and international complications, China's multitudes have turned toward Jesus Christ. The true light has shone. Last year more copies of the Bible were sold than in any of the most prosperous of preceding years. Since the beginning of Bible distribution in China over thirty million eight hundred thousand have been scattered. One student of a Bible school sold over twelve thousand two hundred in ten days. At the end of last year there was a combined evangelistic campaign in a huge tabernacle in Canton, South China. The total

attendance was one hundred thousand with two thousand two hundred ninety-eight converts. Last winter the churches were engaged in an extensive Social Purity Campaign, which, it is hoped, will accomplish much in elevating the moral tone of the city. Realizing that the greatest need of the Chinese church is trained leaders, the missionaries in the field in Canton have united in the support of the Union Theological College, where they will prepare men to reach the whole city with the gospel message. The Rev. E. Stanley Jones, who made a recent tour in China, writes of the Christian army of General Feng: "There are twenty thousand men in his army, and as far as anyone knows not one man smokes, drinks, gambles, loots, or has a venereal disease. Nine thousand of his officers and men have become Christians. The National Committee of the Y. W. C. A. in China maintains on its staff, sixty-one Chinese women already trained for leadership among their own people. Nearly ten thousand young Chinese girls have already become members. In a flood district in China, a missionary writes: "Our evangelistic force cannot begin to cope with the teaching of the hundreds of inquirers. At a word of invitation they gather and listen to the gospel preached and take tracts and Bible portions to read." Christian women in Hongchow, China, have organized into a society to get every Christian woman to do four things: 1. To read the Bible. 2. To pray for objects beyond their own immediate interests. 3. To contribute something. 4. To work to bring someone else to Christ. Just now missionaries are in the midst of a time of seed sowing. Never have the thoughtful people been so ready to listen to the gospel message. Opposition to Christianity has practically ceased in some fields. Men by the hundreds are coming to see that if the political and social life of China is to be saved in these days of transition from the old order to the new, she must look to the teaching of Jesus and the power of His endless life.

The influence of Christianity in India is having a wonderful effect, but it will be a long, hard struggle. Caste retards India's progress more than anything else. Her greatest need is a trained Indian Christian leadership, and this largely among the young. The missionaries plan to have enough village schools, primary, high, and Christian colleges, to give religious training to every young Christian. This is the only solution for India's problems. The mass movements among the Indian outcasts are still in progress. One district reports four thousand five hundred baptisms, and many thousands waiting. An Indian Mission Board of six Indian leaders and only two American missionaries, has been formed, which will take over a large part of the entire work in India, such as to conduct Christian work in its area, to train, appoint and supervise workers, and to secure and administer funds. The Bible already exists in every Indian vernacular of any real importance. In Bengal, the Christian women of education and ability fill responsible posts as assistant school inspectresses. I speak well for the "new woman" of India, that thus far she has been found fully worthy of her trust. This movement for self-government in India will have permanent results. Indian leaders is the way. In time, native leaders will stand beside the missionary, and finally replace him in the management and control of native Christians.

The spiritual awakening in Italy is pronounced. One of the obvious forms of evangelical effort is the dissemination of the Scriptures, which in the past year has been larger than ever before.

The translation of the whole Bible into Italian has recently been completed; therefore, missionaries will be able to reach many hitherto untouched.

The Gospel is being rapidly heralded in Korea. In one district, in a single day sixty-six lepers were baptized. All were Bible students.

In Germany, there is a revolt against the Church, and at the same time, there are some signs of religious awakening. Churches are having a difficult time, but their freedom means new liberty and may mean new power. A new missionary association has been formed to intensify spiritual life and to do Christian work. Young people are breaking away from conventional forms of religion and seek to express themselves in practical, social ways. They need strong wise leadership to direct them in the Living Way of Christ.

In spite of lingering handicaps in Hungary, missionaries report a phenomenal increase. The people are heart hungry and flock to every preaching service.

The trend of the Jews is toward Christianity. In Hungary alone, thirty thousand Jews have become Christians since the war. A mission in Budapest reports seven hundred Jewish baptisms during the past four years.

Great things have happened for Christ in the Philippine Islands and in the Isles of the Sea. Thousands of students are volunteering to become missionary workers. Before this year closes, we will no doubt hear of a great religious revival in this territory, such as these people have never before experienced.

Africa is a land of green and golden glory, but may still be called the neglected continent. If Africa is to be saved, she must be saved through her own native leaders. Other nations are not seeking large opportunities towards Africa's evangelization, and do not hear her pleadings to "come over into Macedonia and help us."

Our missionaries have been loyal and self-sacrificing. Their faithfulness has been unfailing throughout this year of anxiety and uncertainty. No one except God, will ever know what sacrifices have been made for the continuance of the work. We have suffered financially and spiritually, but our Board and missionaries have shown great courage to meet the situation. In spite of the heavy burden of debt and overwhelming needs, they have refused to be utterly cast down. Out of the depths, prayers have gone up to God, and He is hearing and answering them.

The Rev. John Ntshahla in Transkei, South Africa, reports the work promising with the opening of a new building. Miss E. F. Butler at the John Industrial Mission, Liberia, thanks God and the faithful friends for the help she has received this year. The hungry have been fed, the naked clothed, the lost have heard the Gospel. Churches, schools and missionary societies have sent money, books, cloth, medicine, and many other necessary things to keep the work going. Recently Miss Butler reports having enjoyed a convocation of chiefs and kings in Suehn Town, through which she reached many children for the mission. Even though they have three buildings and a chapel, they are forced to turn many away because of lack of room. She needs money with which to repair the buildings, and to build a dormitory for boys, a larger chapel, additional class rooms for the girls, an administration building and dining hall; she needs money to pay the wages of four farm men so that food stuffs may be grown on our three hundred fifty acres of land there.

Miss Priscilla Bryan and Dr. Robert Sisua at the Bible Industrial Mission, Liberia, have cause to rejoice. Many native boys are coming to the mission and begging entrance.

Rev. Horton at the Jordan Seminary and Training School, Monrovia, reports a new church opened for a neglected tribe near the city. Rev. and Mrs. G. T. Stevens at the Burroughs Industrial Mission, Royesville, write that more children apply for admission than can be provided for.

Dr. D. S. Nichols at Cape Palmas, Liberia is proud of the fact that the government has granted our work five acres of land. School work is encouraging. Church membership has greatly increased.

Dr. W. T. Amiger, Superintendent of our work in Liberia is home to bring us the joys and sorrows of his experiences, and the pleadings of those among whom he has labored. He comes to regain strength and vitality and to help Secretary East and the Board to raise funds for the prosecution of our Liberian work. An organization known as Africa's Redemption Association has been formed this year for the purpose of training native Liberian men and women for service in Liberia.

It is the purpose of our Board to establish a training and industrial school outside the city of Monrovia. Over four thousand dollars are on hand for its purpose, but the need is for fifty thousand.

To hear of the Pentecostal showers that have fallen on foreign fields is encouraging, but how discouraging to see the millions yet untouched with the gospel of Jesus Christ, the millions unshepherded over the seas. May Christ open our eyes and let us see the world as He sees it, feel the need as He feels it, and give unto us the same passionate desire to save the world that He always had.

The meeting of the Baptist World Alliance in Stockholm, Sweden, has given workers in the great mission fields of Africa, India, China, Japan and Latin countries a great vision and a call to the dedication of all their strength to the advancement of Christ's kingdom.

Japan is the foreign theme in mission study this year. "Creative Forces in Japan," "Japan on the Upward Trail," "The Woman and the Leaven in Japan," "Young Japan," "The Honorable Japanese Fan" are among the books being studied. They are brimful of inspiration and helpful information, and should be studied in every missionary society.

To-day the doors are wide open for personal service in foreign fields. To-day is our opportunity. Clearly what is needed is the patient presentation of the teachings of Christ by those who live His life of loving service: not seeking to gain any recognition for themselves, but only to interpret God as Christ interpreted Him and to help men in need as the Son of man helped them when on earth. The circumstances which confront us summon us to a renewed faith in God, to a firmer confidence in each other, to a more devoted consecration of life to the service of God and man. Every missionary society represented here in this Convention should be constituted the Missionary Regulars, the systematic form of giving instituted by our Board. Every missionary society here should make monthly contributions to our Training School in Washington, D. C. where many girls from over the seas are being trained for service among their own people. We long and pray for universal love, for the principles taught by Jesus Christ to become the principles ruling the National life of the world, but not until we as Christian women get

the vision of a lost world, study conditions in foreign lands and give more liberally of our money for the prosecution of the work, will we be carrying out the Great Commission to "Go ye, and make disciples of all nations." To this end we implore sincere prayer and united intercession coupled with unstinted sacrificial giving.

Your Committee,

MRS. G. A. YOUNG, Kansas.  
MRS. CARRIE THOMAS, Florida.  
MRS. MAGGIE LAWRENCE, Tennessee.  
MRS. MALISSA JOHNSON, Tennessee.  
MRS. E. A. WINSTON, Kansas.  
MRS. H. D. KEMP, Kansas.  
MRS. KATHERINE GADDIE, Indiana.  
MRS. EXIE D. ANDERSON, Arkansas.  
MRS. R. E. PITTS, Alabama.  
MRS. A. SMITH, Illinois.  
MRS. ADA WILLIAMS, California.  
MRS. CARRIE KEITH, Tennessee.  
MRS. FANNIE MORGAN, Oklahoma.  
MRS. ROXANNA BROWN, Missouri.  
MRS. LUCY HILL, Missouri.  
MRS. G. M. LACKEY, Missouri.  
MRS. J. H. DECHOTEL, Louisiana.  
MRS. T. E. J. POLLARD, Texas.

Sister McDowell stated that we should have a Bureau of Information. She urged that we purchase the post cards and all the articles in the Gift Shop.

Mrs. Cole announced that a reception would be given us by the Allens Work Club, Monday from 2:00 to 5:00 o'clock P. M. The Committee on Recommendations made a partial report. A motion to adopt report. Carried.

#### REPORT OF COMMITTEE ON RECOMMENDATIONS

We, your Committee on Recommendations, beg leave to submit the following:

We endorse the following recommendations by our President, Mrs. W. Layton, and recommend that they be adopted:

First, That each individual member of missionary societies, or circles, contribute one cent per week, the same to be regularly saved and reported at our annual sessions.

Second, That the Chairman of the Finance and Enrollment Committees be permanent appointments.

We recommend that we accept the request of Dr. L. K. Williams, President of the National Baptist Convention, that we, the Woman's Convention, Auxiliary to the National Baptist Convention, have a joint session, so that the addresses of the Presidents of the National Baptist and the Woman's Auxiliary shall be given in such joint sessions, the programs to be worked out by the respective committees of these organizations.

We endorse and recommend that we accept the Financial or Budget System recommended by Dr. L. K. Williams (See address). That is, we request the National Baptist Convention to include our Convention in its financial plan, viz., a budget and campaign for this Convention's obligations should include the financial obligation of the

Woman's Auxiliary Convention, the presence of its executive officers in the making of financial plans and budgets and the harmony and the aid of both Convention workers in their effort to cover the same field, to raise the money required for combined interests of both Conventions.

We recommend that we use such persons that are capable to direct the music during the meeting of our Convention.

As an expression of our deep appreciation for the splendid entertainment we have received through the untiring effort of Mrs. C. D. Robinson, President of the Convention of Southern California, the local committee, the most excellent pastor, Rev. R. N. Holt of St. Paul Baptist Church, the various clubs, churches and organizations, the comforts of palatial homes and the inspiration we have received from this section of the country, we recommend a vote of thanks be given on behalf of the Woman's Convention Auxiliary to the National Baptist Convention of America.

MRS. A. J. ABINGTON, Chairman, Missouri.  
 MRS. IDA F. BATES, Sec'y, Kansas.  
 MRS. A. A. COSEY, Mississippi.  
 MRS. GOODALL, Pennsylvania.  
 MRS. PAPE, Michigan.  
 MRS. GIVENS, Kentucky.  
 MRS. JANIE P. HARDEN, Louisiana.  
 MRS. EMMA JONES, Florida.  
 MRS. W. A. BROWN, Iowa.  
 MRS. E. W. D. ISAAC, Tennessee.  
 MRS. D. E. SCOTT, Texas.  
 MRS. ANNA D. WINSTEAD, Indiana.  
 MRS. L. L. CRAIG, Georgia.  
 Mrs. L. K. WILLIAMS, Illinois.  
 MRS. JESSIE MAPP, Illinois.  
 MRS. HATTIE WINFREY, Oklahoma.  
 MRS. C. M. DAVIS, Tennessee.  
 MRS. L. V. VOORHIES, Tennessee.  
 MRS. C. D. ROBINSON, California.  
 MRS. C. M. WELLS, Alabama.  
 MRS. T. J. WILSON, Mississippi.  
 MRS. A. D. PETTIS, Arkansas.  
 MRS. MATTIE BRADSHAW, Kansas.  
 MRS. VIOLA HILL, Florida.  
 MRS. J. W. TURNER, Mississippi.  
 MRS. ELLA PETERS, Indiana.  
 MRS. TISHA BANE, Arkansas.  
 MRS. S. F. BROWN, Georgia.  
 MRS. W. L. PETTY, Illinois.

Song—"New Name Written Down in Glory"—Prof. Lewis. Great applause followed.

Mrs. Gertrude E. Rush, Iowa, our lawyer, was introduced. She spoke on "Christian Citizenship." The age is past when the crown and state were one; but still the Supreme Ruler directs the destiny of nations. The world not ready to submit to the Supreme Ruler, but the influence of Christianity is recognized in the administration of all Christian governments. Citizens of the United States are all persons in the United States and those who have been naturalized.

They are subject to the laws of the country and privileged to enjoy all the rights guaranteed by the Constitution; yet, in the South, some citizens have been denied the rights of suffrage. If we do our duty as citizens, we should enjoy all the rights of citizenship. No doubt, the founders of the Constitution, meant to be just to all the citizens. The irreligious citizen has received the same privilege as the religious; however, greater responsibilities rest upon the Christian citizen. By love and forbearance, rather than violence, Christian citizens should lose no opportunity to make sentiment for the good of their communities with reference to all peoples. They can do this by rightfully using their votes. The State was discussed, with reference to citizenship; Suffrage was discussed and all Christians urged to vote and discharge their duty, toward the highest interest of their state and country.

President Layten had all Directors and Executive Board members presented. She announced the Executive Board would meet at 8:00 o'clock Saturday evening.

Solo—"Hold Thou My Hand"—Mrs. O. C. Maxwell, Missouri, sweetly rendered.

Song—"Praise God I'm Satisfied."

With appropriate words, President Layten presented Mrs. E. E. Whitfield, our Field Secretary to make her Annual Address. In her usual forceful manner, Sister Whitfield presented her message. She thanked the ministers and all her friends in California who had helped her to make our convention what it was. She also thanked the friends throughout the union, for the courtesies extended her during the past year. Read her report as she gave it to us in print:

#### REPORT OF FIELD SECRETARY

##### Consider the Condition of the Field

I come to you with a message about the poor, needy people who have never had a chance in life! If we do not get them to stop and consider, many will be lost. Christ came to seek and save the lost!

I have done the best I could with the work that has been entrusted to my hands. (This is the greatest satisfaction to me.)

In considering the condition of the field, days should speak and multitudes of years should teach wisdom. People have differed in all ages, and will continue to differ, but we must have a vision of our Lord and Saviour, Jesus Christ, and stop confusing our people. It hinders them from going forward.

Let us have Christian fellowship the world over. The things we are suffering for most is Christian fellowship. . . . "Do unto others as we would have them do to us." As soon as we can get this, we will be yokefellows—you pulling on your side, I pulling on mine: Team work working together for God.

The One who said, "I will be with you!" I am a witness that He has been with us. If we get into deep water, He will not let it overwhelm us. He will be feet for the lame, eyes for the blind, ears for the deaf. God will do all for us, that we will let Him do.

Courtesy pays big dividends—so we should invest liberally. More of our group to-day are reasoning their way forward, instead of merely drifting, than ever before in our history.



There seem to be some human impossibilities, but with God all things are possible. Let us be with God! Take Jesus with you, child of sorrow and of woe!

We will go deeper into God. It will be better for us farther on. Trouble will not last always.

Have you caught the vision of social work? Oh, my sisters, I beg you, to consider more and more, your social responsibility. I know, you know, our responsibility to others. There is much in life that is hurtful. Tell the people of it! There is danger on the line of life. The time to tell the people about danger, is before they get in trouble. Do not wait to hear the groans of the injured. Tell them now!

There is a large field of service and a great opportunity to-day for women's organizations, local, district, state and national. Our people are leaving the rural districts, going to the cities, and going wild over what are called amusements—dance halls, pool rooms, moving pictures that are not educational. They are wandering away from the church, and working on Sundays. Oil fields, lumber mills and factories are making new centers for our people. More missionaries are needed. Medical missionaries with sanitary advice are greatly needed.

We need more spiritual leaders that are quiet, tender and modest, to build character, to teach the people that it pays to see Jesus.

My sisters and my brethren, hear the cry of the lost bodies and souls! Hear the cry of the slums and congested quarters of sh in our cities. More workers are needed in God's harvest field—preachers, missionaries, kingdom builders, agents to raise money are all greatly needed; young men to preach, young women for missionaries and nurses.

God is calling for volunteers to find the lost! Whom shall I send? Who will go for us? I think we might apply the words of this hymn:

"Let none hear you idly saying,  
There is nothing I can do  
While the souls of men are dying,  
And the Master calls for you!  
Take the task He gives you gladly  
Let His work your pleasure be!  
Answer quickly when He calleth—  
Here am I—Send me, send me!"

Is there anyone here who will answer this call of the Master, and say: Here am I—Send me, send me! A prayer for consecration. I am ready to train for service.

If so, write your name on a piece of paper and send it up to the President.

We have not had trained social workers all along, but we have them now and they are increasing every year. But we are thankful to our Heavenly Father for the old missionaries that carried the heavy burdens in the heat of the day, made great sacrifices, ~~laid the~~ ~~AND LAID THE FOUNDATION FOR YOUNGER WORKERS.~~ The old missionaries pressed their way through dark, rainy and mud swamps. No one will ever be able to know of their sorrows, as well as their joys.

#### Vacation Bible Schools

Bible School Teachers, I hope you will set the woods on fire, that every woman may go from this Convention determined to have a Vacation Bible School next year in her community. I have seen the great good of Vacation Bible Schools for children. Some are taught by volunteer teachers, children learning the Bible and loving the Bible. Children taken out of the streets and alleys and vacant lots, made nice and clean and taught to grow up and not grow down.

I beg, in Jesus' name, save the children! Look backward or forward; you will see, it pays to save the children. Have you a girl or boy that you want to succeed? Tell the mothers and fathers! Stop, mother and father, and consider your children! Stay at home, mothers! Patch, darn, make over old clothes, leave off finery, eat the things you need most, well cooked, served decently and in order. Leave off luxury and extravagance; take care of your children! They must not be neglected. Your life is a failure, if your children are lost.

Poor, needy people to-day are crying for protection. They do not want to be lost. If you are a soldier in the army of the Lord, come out on the battlefield and take the world for Jesus.

Let's sing: "Hark! the Voice of Jesus Crying," "A Prayer for Consecration!" "Blessed Saviour, Count on me!"

I am,

Yours for the redemption of the world to Christ.

MRS. E. E. WHITFIELD.

Lincoln Heights, Washington, D. C.

At the close of Sister Whitfield's address, upon her call, many came forward and consecrated themselves anew for the Master's service. Song—"Count on Me."

Dr. L. G. Jordan prayed that all might renew their determination to do the Master's will on earth, even as angels do it in Heaven. Mrs. McDowell spoke of our only professional farmer woman, President Layten stated we should hear from her later.

Mrs. Nevada Stevenson made an interesting talk telling of our pleasure in having the Quintette to sing for us, and then presented Mrs. Kelly, who in turn gave each of the young women some toilet offering, as a testimonial of our appreciation.

By request Quintette sang—"Seek and Ye Shall Find." Special reference was made of the different girls who had made such a helpful contribution to our meetings.

Dr. L. G. Jordan, our pioneer Secretary Foreign Mission Board, was presented as Secretary of Promotion Board. He told us to remember Juan Somtuuzi, who had recently departed this life. He then told us of the drive to raise \$100,000.00 and urged us to help raise it.

Offering taken. Amount \$15.00.

Dr. East, Secretary Foreign Mission Board, said that God had blessed his efforts, he had begun to systematize the work and already good results had obtained, and the Board was able to pay the missionaries promptly; made plea for our continued help. He offered "The Herald" to all who would give him their addresses.

Instead of a Temperance Report, a pageant was given.

Song—"The World Is Going Dry."

Several nations were represented by a group of young women, all arrayed in white, and by turns, they each pled to the representatives



of U. S. A., to not allow their lands to be polluted with strong drink. The U. S. A. representative replied in words of hope and cheer, that all working together, we would ere long deliver the world from the terrible evil of intemperance.

Song—"Wind the Ribbon Around the Nations." was sung as the group marched from the platform.

It's due to say Mrs. E. T. Dean, Illinois, composed the "Temperance Pageant."

Song—"Praise God I'm Satisfied."

Rev. P. W. Dunavant, St. Louis, Mo., was presented. He was glad to be in our meeting, pleased to observe our proceedings and stood ready to help us.

Mr. Malone, of St. Louis, was also presented. He was said to be one of our wealthiest countrymen, rated at \$500,000.00 and doing a great work for the race. Mr. Malone said that he brought us greetings from two states, St. Louis, Mo., and Quincy, Ill. He was glad to be of service and thought we all should count it a privilege to serve.

Mrs. Nevada Stevenson presented Rev. A. M. Ward, the son of our professional farmer woman, saying all Missouri was proud of Rev. Ward. Rev. Ward expressed his joy to be present, also his wife, Madame Ward.

Mr. Page, of Los Angeles, Calif., presented a new poem, concerning Africa; told us it was a gem, and all would be better after reading it.

Rev. Moore was introduced. He complimented the womanhood of our race and prayed that we would leave an indelible impression for good, upon the people of this western country, that will be as lasting as eternity.

Rev. Sishuba and his wife, our foreign missionaries, were introduced. Rev. Sishuba made an impressive talk. He assured us of his gratitude for all we had done for him; he had finished his educational course and was now planning to return to his native home, and preach the Gospel of Jesus Christ. He asked that we continue to remember him and his wife, and pray that God might use them in the redemption of Africa.

Mrs. Abington presented a lunch set, beautifully embroidered by an African student. The sisters were asked to examine it, with the view of purchasing it. The set was sold, ere the speaker left the floor.

The Saturday Session adjourned, to convene at 8:00 o'clock, p. m. Benediction—Rev. P. W. Dunavant.

#### Saturday—Evening Session

The service opened with prayer by Rev. Carter—Mrs. Maggie Walker, presiding.

Training School Night—Special Program by graduates and former students.

Apron Social in Lecture Room of the church.

Mrs. Walker turned the program over to members of the Training School.

Opening Song—"Hallelujah!"

Second Song—"Listen to the Lambs All A-Crying."

Rev. Bacote, Missouri, made a strong talk for the school. He said that his church raised more than \$100.00 for the school the Sunday Miss Burroughs visited them. He wanted our Secretary to count on

him, because the school is a necessity and it has the right woman as its president. He paid a high tribute to Sister Whitfield, our Field Secretary.

Song—"Count on Me"—Quintette.

Mrs. Maggie Walker announced that it was Training School Night and because of illness of the Corresponding Secretary, she was presiding; and she stood ready to help her in whatever she was asked; she said that she was not a messenger to the Convention, but came to get inspiration and information. Let each of us do just a little and make this the biggest of all nights, financially!

Rev. Mordecai Johnson represented Professor Byrd Pillerman of West Virginia, as Trustee of the National Training School. He said that he was impressed, at first sight, with the cleanliness and neatness of the school. Every available inch of space was made use of. He also noticed the spirit of the teachers employed and their appreciation of the school. No investment will be more profitable, than one in this school. Dr. Johnson stated that he would like to have been educated in this school. He promised to send money and students for its support, whenever possible.

Rev. I. A. Thomas, Illinois, was presented. He said that he had looked carefully into the details for the past four or five years, and had attended all its Board Meetings. We should be proud of the National Training School, because there are only two of its kind in the Union, and the National Training School is the only one, owned and operated by our race. Said further, that the President was a hard worker, and we should get behind her, and make the school all it should be. He had decided on his return home to organize a National Training School Committee, and request the members to make a monthly contribution to the school. He pled for the women of the Convention to make glorious the National Training School for women and girls.

Song—"Ain't It a Shame?"—Quintette.

Encore—"You'd Better Mind."

Dr. I. G. Jordan spoke of the opportunities of the American Negro, and said the National Training School had been built by faith for the education of our young people; he had donated his library to the school; had also remembered it in his will; and urged the women to be liberal in their support of the school and to remember it in their wills. Pledges were made and an offering taken of \$126.75.

Corresponding Secretary read a letter from Mrs. Shanks, Arkansas, containing a donation of \$50.00 to be applied to Corresponding Secretary's salary. She stated that reinforcements were necessary to have the school work continue.

Song—"Swing Along"—Quintette.

Miss Burroughs said that she could not go on with the work without a united womanhood; referred to the officers holding a Board Meeting during that evening's program. She needed the cooperation of all the women. Mrs. Effie B. Chinn, of Glasgow, Mo., encouraged her by promising her hearty cooperation. Cash was given—amount \$126.75 and many substantial pledges were made.

Announcements of Sunday services were read by Dr. Thomas, Illinois.

Song—"God Will Take Care of You."

Closing prayer by Dr. Carter, Chicago, Ill.

## SUNDAY—Morning Session

A Model Sunday School was conducted by Mrs. A. C. Williams, N. C. Teachers were—Mrs. V. W. Broughton, Tennessee; Miss Ella Versa, District of Columbia; Mrs. Mapp, Illinois; Miss Ella Westbrooks, Indiana; Mrs. E. B. Chinn, Missouri; Mrs. Sharkey, Texas; M. D. Walker, California; Miss Huella Leatherston; Mrs. S. P. Mayfield, Louisiana; Mrs. I. L. Boone, Texas.

Total collection from classes—\$29.75.

Lesson reviewed by Mrs. E. A. Wilson, Texas.

Superintendent—Mrs. A. C. Williams.

Secretaries: Mrs. H. M. Gibbs, Alabama, and Miss Ella Versa, District of Columbia.

## SUNDAY—Morning Services

Devotions were conducted by Rev. Wm. Ve., venerable, St. Louis, Missouri.

Scripture Reading—Rom. 5: 1-10.

Song—"Leaning on the Everlasting Arms."

Prayer—

Song—"Give Me the Old Time Religion."

Prayer—Rev. T. G. King, Richmond, Va.

Service continued by singing—"Stand Up, Stand Up for Jesus."

Scripture Lesson—Ps. 19: 1-11—read by Rev. T. G. King, Virginia.

Prayer—Dr. Taylor, Washington, D. C.

Song—"The Lord's Prayer"—chanted.

President Layten introduced the speaker of the hour, Rev. R. N. Bowling, of Norfolk, Va., whom she greatly desired to hear. Other ministers in the audience were invited to the platform.

Rev. Bowling counted himself happy to be privileged to visit our Convention and present a Gospel message to us. Text—Ruth 4:11. Subject—"The Marriage of Ruth and Boaz." The builders of the house of Israel were Rachel and Leah, who were mothers. As mothers of great men, they builded up Israel. Motherhood was exalted: Pure single life all right; careers for women all right; but, without mothers no nation can develop into what God would have it be. A family with one child means retrogression. The highest ideal should be families of healthy, strong mothers and fathers, with many children; accidents of sickness, death, and varied misfortunes should be taken into account. So, one or two children count little in building up a race, but many children should be the goal. Mothers should count upon the sacrifices to be endured, and gladly accept them for the sake of their children. Rachel and Leah were real mothers, even concerned as to the names of their children, the names being significant as to the lives they would live. Not only Rachel and Leah, but all good women of their day were desirous of children. Hannah, the mother of Samuel and Moses' mother, given due praise. Virgin Mary, the mother of Jesus, stood by him, with her motherly love and insight, even to Cavalry's Cross, and on to the Resurrection Morn. When we talk of building up a race, we must consider the mothers, not women of wealth and high social standing; but rather women of purity, sobriety and uprightness of character. The builders of Israel were careful, as to the marriages of their children; even as Abram was concerning Isaac; and as Rebecca was to see that Jacob married the right kind of woman. Women owe it to themselves

to be pure and beautiful as God purposed they should; using moderation in dress and be careful ever to consider health, as well as beauty. In planning for the adornment of the body. He said that women should be provided for; should be careful in selecting a lifetime companion; he should be known to care and provide for those he loves. Such an one will provide for his wife and children and enjoy the companionship and fellowship of his wife. Thus we shall work out the divorce evil and childless families. The preacher closed with a beautiful tribute to Ruth, who was indeed a builder of Israel and because the great grandmother of King David, who was one of the greatest kings and leaders of Israel and one of our Lord's ancestors.

Prayer by Rev. Bowling.

Solo—"Thanks be to God"—Mrs. Geneva Young, Kansas.

Remarks by President Layten, expressing her appreciation for the very helpful and practical message given us.

Songs—"Love Lifted Me," "Count On Me."

Offering taken—Amount \$41.12.

A motion prevailed that we all go to the tent and have a joint mass meeting, rather than hold a separate mass meeting as programmed.

Announcements made relative to Rev. VanLue's funeral; and the Allensworth Club's reception.

Benediction—Rev. W. J. Winston, Baltimore, Md.

## SUNDAY—Evening Session

Devotions conducted by Rev. G. McNeal, Kansas City. Fervent prayers were offered.

First Vice-President, Mrs. Edna Strickland, presiding asked for volunteers for the choir.

Choir sang—"Blessed Assurance."

Dr. Echols, of New York, in a few well chosen words, presented Rev. T. J. Goodall of Philadelphia, Pa., as the speaker of the hour. In his preliminary remarks, Rev. Goodall deplored the absence of so many delegates, in face of the dense crowds surrounding the tent. He chose as his text and subject: 1 Cor. 13: 1-13, "Love, The Chief Virtue. Love is an element of God, and God is Love. As the moon shines from the reflected light of the sun, even so, Christians' love is reflected from God's love. What love does: suffers long, is kind; doesn't seek its own; Endures all things; overcomes all things. To love those who hate you, is supremely great. Love is the standard of Christian excellence. Faith is great; but devils have faith, so without love, saves not. Gifts without love, nothing. Our standing with God, measured by our love to God, and our fellow-men. Illustration—"The Samaritan and the man, who fell among thieves. Jesus' love for us manifest by His supreme sacrifice. The church that has love prospers. Love peeded in our homes as well as in the church. The world needs love. Love is color blind—John Brown's life an illustration. When all ministers, white and black, preach a Gospel of love, race prejudice, with its attendant evils, will be removed in God's own time. Love will triumph! When all cities, all knowledge, pass away, Faith, Hope and Love will abide. God is love, and those who love Him, will have a right to the tree of life, and enter through the gates into the city.

Solo—"Do You Know the World Is Dying for a Little Bit of Love?"—Mrs. Craig, Georgia. So fitting was this beautiful song, following the sermon on Love.

Offering taken—Amount \$26.36.

Song Sung—"Love Lifted Me." "Every Time I Feel the Spirit" Mrs. Ruth L. Bennett, Pennsylvania, made a motion to extend a vote of thanks to Mrs. Robinson and the local committee for the hospitality extended us while in the Angel City of Los Angeles. The Committee on Resolutions presented a similar resolution. The motion carried and the resolution was adopted.

Mr. J. A. O. Broughton, husband of our Recording Secretary, was presented. While he stood, our Secretary arose and said they were out here in California celebrating their 47th marriage anniversary and not only to attend the Convention, but to spend a few vacation weeks with their baby daughter, Mrs. V. D. Cameron, better known as Virgie. She was also introduced and spoke freely of her joy to be present and meet so many of her own and her mother's friends from her old home, east of the Rockies.

Officers were duly installed and presented to the assembly by Rev. Echols, of New York.

Rev. A. W. Jones, was introduced. He spoke of the sacrifice he was about to make in permitting his wife to go to Africa.

Mrs. Givens, Kentucky, was presented. She gave us an interesting report of the trip to The World's Alliance, in Stockholm, Sweden, with special reference to the honorable recognition given our President and her associate female delegates, viz., herself and daughter. The National Baptist Convention's exhibit, of which Mrs. Givens had charge, was greatly complimented, and placed us on the map with the great Baptist organizations of the world.

President L. K. Williams came in, while Mrs. Givens was making her report. He was heartily welcomed by our Convention. He was kindly presented by President Layten. President Williams said that he had already spoken to about 3,000 people in the Temple Baptist Church (White), but felt obligated to say just a word to us, to assure us of his interest in our work and of his readiness to help us, in all our efforts to do Kingdom work. He was our friend, and we need only command him, and he was at our service. He urged, that we love each other, and work together; thus doing, we would have a reasonable degree of success. He invited us to attend the general meeting on Monday, and render a report of our Conventional work.

Solo—"My Heavenly Father Watches Over Me"—Mrs. A. W. Jones. Sweetly rendered.

Mrs. Brockway, Oklahoma, made a motion that we extend a vote of thanks to Mrs. Givens, for her excellent report of "The Trip Abroad." Carried.

Mrs. Robinson, California, expressed her delight and that of all the local committee, in having had our National Baptist Convention convene here in California. They had enjoyed our stay, and our deliverations so highly, they were sorry to have us leave.

Response by President Layten, was timely.

Song—"God Be With You 'Till We Meet Again."

Benediction—Rev. Augustus W. Jones.

## EXECUTIVE BOARD MEETING

First Vice-President Strickland called the meeting to order. Meeting opened with prayer by Mrs. Trice, Illinois. Roll of directors and members of Executive Board was called. Mrs. Fluker, President of Georgia State Convention, asked if she were a member of the Executive Board, when Mrs. Foster, of Georgia had been elected Executive Board member? President Layten, stated that it had been customary for State Presidents to be either directors or Executive Board members, but it was a matter for the States to decide. A motion prevailed that Mrs. Fluker be permitted to sit in the Executive Board meeting, as Mrs. Foster was absent.

Chairman of Committee on Finance made final report. Upon motion, report was adopted.

## REPORT OF FINANCE COMMITTEE

Finance Committee reported as follows:

Table Collections	\$ 94.93
Special Collections	65.68
Annual Members	34.00
From letters sent Convention	1,693.35
From letters sent Miss Burroughs	368.50

Total receipts .....\$2,261.36

Respectfully submitted,

COMMITTEE—MRS. A. C. WILLIAMS, District of Columbia.

MRS. H. M. GIBBS, Alabama.

MRS. SMYTHE.

A motion that all money raised in Convention pass through Finance Committee, Mrs. Alsobrooks. An amendment that all representation money be sent to Convention and pass through Finance Committee, Mrs. Tishia Haines, Arkansas. Another amendment that all money be paid out through Finance Committee, Mrs. Brockway.

First Vice-President Strickland asked state representatives concerning their pledges on Miss Burroughs' back salary. Some paid, others promised to do their part.

Kansas paid	\$100.00
Tennessee paid	60.00
Florida paid	12.00
Missouri	250.00
Texas promised	250.00
Arkansas paid	60.00

President Layten made a motion that we put on an extensive program to raise Secretary Burroughs' salary, and that a committee of three or five be appointed to meet Monday, and arrange for it.

Committee appointed—Mesdames E. Strickland, Texas, Viola T. Hill, Florida, Ruth L. Bennett, Pennsylvania, J. P. Harding, Louisiana, A. A. Cosoy, Mississippi.

Mrs. Wells, Alabama, made a statement about money raised for President Layten's trip. Amount \$9.25. President Layten stated she received 225.00 more. Mrs. Maggie Walker informed us that Miss Burroughs had publicly announced her displeasure in the Executive Board holding a meeting during the presenting of the evening program. All regretted the unpleasantness. There was no intention of showing

any discourtesy to our Corresponding Secretary. There was no other time to hold the Executive Session.

Historian E. A. Wilson stated there was a balance of \$14.75 due on her bill for printing reports and asked sisters to take the reports. A motion to pay the bill carried.

Sister Pitts suggested that enrollment fee be \$2.00 per member, and states pay more than \$20.00.

A motion to pay balance due on President's trip to Europe, carried.

A motion was made that all bills be allowed. An amendment that all bills be presented with itemized statements of expenses. The amendment carried. The bills were presented and paid as read.

Mrs. C. R. McDowell, Second Vice-President, stated that no arrangement had been made for her expense to this meeting and she declined pay; hoping that she would be considered in future. By motion, a vote of thanks was extended Mrs. McDowell. Treasurer Parrish donated \$40.00 of her expenses to the Board. A vote of thanks was likewise given our treasurer.

A motion that Corresponding Secretary's trip bill to this Convention be paid, as other officers. Carried.

Motion by Mrs. Emma Gaines, Kansas, that each state be requested to bring \$10.00 or more, in addition to representation fee. Carried.

Motion that each officer enroll with \$5.00 and members \$1.00 each for enrollment. Carried.

Motion that President's Address be delivered at General Meeting in Joint Session, another year. Carried.

Motion to ask General Convention for minutes. Carried.

Committee on Enrollment made final report. Upon motion, report was adopted.

#### REPORT OF COMMITTEE ON ENROLLMENT

We your Committee on Enrollment, submit the following report.

Number of State Conventions .....	31
Number of District Associations .....	31
Number of Local Missionary Societies .....	87
Number of Junior Bands .....	11
Number of Delegates .....	253
Number of Annual Members .....	17
Convention Membership .....	18,040

Respectfully submitted,

MRS. RUTH L. BENNETT, Chairman.  
MRS. ANNA R. HAYNES, Tennessee  
MRS. SADIE PEOPLES, Michigan, Secretary.

A motion to donate \$25.00 to church, carried. President Layton asked that Chairmen of Finance and Enrollment Committees be permanent, as the merit system had not given satisfaction, when up-  
piled to these two chairmen. General discussion arose. Mrs. Pitts

L. Bennett, Pennsylvania, rose to a question of privilege, as she was personally concerned in the discussion of chairmanship of Enrollment Committee. She ably defended her position. First Vice-President Strickland stated that she didn't know the desired change had been lawfully made, hence, her contention. Arkansas, Georgia and Mississippi spoke to the subject. Finally President's request was granted. Meeting adjourned with prayer by Sister Tleba Baines of Arkansas.

#### To Expense Account of Convention

President Layton's Salary and Expenses .....	\$ 393.21
First Vice-President Strickland—Expenses .....	279.00
Recording Secretary Broughton—Salary and Expenses .....	197.15
Assistant Recording Secretary Goins—Salary and Expenses ..	11.50
Treasurer M. V. Parrish—Expenses .....	150.00
Finance Committee—Services .....	18.00
Enrollment Committee—Services .....	18.00
Ushers—Services .....	18.00
Pianist—Services .....	25.00
Janitor—Services .....	10.00
To St. Paul Baptist Church—Services .....	25.00
Historian's Printing Account .....	14.75

\$1,259.61

#### REPORT OF COMMITTEE ON HOME MISSIONS

We your Committee on Home Missions, submit the following:

Much attention has been given to a mere meager part of our Home Mission work but the work of Home Missions has not been clearly defined and many of our women are still in the dark regarding the real object of Home Missions.

First: Many of our women think that Home Mission work is helping the poor and needy in the church and community; I must admit that is indeed a very worthy thing to do, but it is not Home Mission work. That is our Christian duty. Now the Home Mission work is looking after the foreign people who come into this country, and giving the Gospel to them in destitute places; not only the Gospel of the Bible but the Gospel of training the young people to take care of home and seeking to teach others how to live in their homes, yes, to do this community work among the lowly people, not only the lowly and our own, but among all people, for Jesus Christ died for all the same and He would have us to make happy the hearts of the poor neglected of the races.

Our Home Mission work has not extended all over these United States and the Isles of the Sea as it should.

Sisters, we ought to arise to the great need of doing more for the support of Missions in the destitute parts of our home land. As an organization, we should have literature to spread, showing the work of Home Missions with its needs, and helping us to put on programs showing our work on the home field.

The Convention is doing a work in nearly every state in the South with the cooperation of the Southern Baptist Board in helping us to put missionaries in the rural districts to distribute literature and reach the people in the remote rural districts of our state. Are we

helping to do this? Much more should be given that these members  
might give more of their time to those who need it most. Sisters:

While we are dwelling on the mountain,  
In the Sunlight's golden gleam  
Let us spend some time in giving,  
That others may catch a beam.

COMMITTEE—MRS. M. H. FLOWERS, Tennessee.  
MRS. M. A. JONES, Oklahoma.  
MRS. N. C. MARSHALL, Iowa.  
MRS. IDA HUDSON, Tennessee.  
MRS. J. W. HAYES, Kansas.  
MRS. MARY DIAL, Kansas.  
MRS. EULA WESTBROOK, Indiana.  
MRS. RACHEL J. HARRIS, Arkansas.  
MISS P. FUNCHES, Illinois.  
MISS S. S. GRAY, Tennessee.  
MRS. MAMIE JOHNSON, Missouri.  
MRS. A. B. TIMMON, Louisiana.

## STATISTICS

## STATISTICAL TABLE

SOCIETIES AND PLACE.	DELEGATES.	Sent Before Convention.	Foreign Missions.	Home Missions.	Education.	General Expenses.	Salary.	Total.
<b>ALABAMA.</b>								
Woman's Baptist State Convention.....	Mrs. R. E. Pitts, Mrs. Viola McGee, Mrs. Stephens, Mrs. L. R. Gurwell, Mrs. M. Thorington.....						\$20.00	\$20.00
Woman's District Auxiliary, Baptist Sunlight Convention.....	Mrs. Eloise Tyler.....						10.00	10.00
Ebenezer Missionary, Auburn.....	Mrs. H. M. Gibbs.....						5.00	5.00
Union Baptist Mission Band, Mobile.....	Mrs. H. M. Gibbs, Rev. H. D. Parker, Mrs. Mariah Harris, Mrs. Minnie Newsom.....	20.00	20.00		5.00		5.00	60.00
Woman's State Convention.....	Mrs. R. E. Pitts.....						32.00	32.00
Woman's Missionary, Dexter Avenue Baptist Church, Montgomery.....	Mrs. C. M. Wells, Mrs. H. M. Gibbs.....		1.00	1.00	1.00		1.00	5.00
Macedonia Missionary, Ensley.....	Rev. J. Cunningham.....							5.00
Woman's District Association.....	Mrs. Rachel Harris.....		2.00	1.00	1.00		5.00	10.00
<b>ARKANSAS.</b>								
Arkansas Women's Association.....	Mrs. S. C. Shanks.....							20.00
P. L. M. & D. Counties District.....	Mrs. Tishie Baines.....		2.00	1.00	1.00		2.00	12.00
St. Marion District Association.....								7.00
New Hope First Baptist Missionary, Van Buren.....	Mrs. Mary Moplin.....							5.00
<b>COLORADO.</b>								
Woman's City Union, Denver.....	Mrs. I. S. Powell.....							5.00
Bethlehem Missionary, Denver.....								5.00
Mt. Pleasant Woman's Missionary, Central Woman's Missionary Denver.....	Mrs. A. T. Tate, Mrs. I. S. Powell, Mrs. L. R. Powell.....							5.00
<b>CALIFORNIA</b>								
Woman's Home and Foreign Missionary, Pasadena.....	Mrs. Ida H. Ford, Mrs. Anna L. Smith.....							5.00
Beth Eden Missionary, Berkeley.....	Mrs. E. Marshall.....							
Woman's Home and Foreign Missionary Convention of Southern California.....	Mrs. D. Robinson, Mrs. Eva O. Solomon, Mrs. M. R. Gaynes, Mrs. W. C. Williams.....							10.00
New Tabernacle Missionary, Los Angeles.....	Mrs. Thelma Johnson, Mrs. Edwin Rowland.....							5.00
Second Baptist Missionary, Los Angeles.....	Mrs. Pauline Herbert, Mrs. Minnie Davis.....							5.00
New Tabernacle Missionary, Los Angeles.....	Mrs. Charlotte R. Johnson, Mrs. A. V. Savage.....							5.00
Bethel Baptist Missionary, Los Angeles.....								5.00
Zion Hill Missionary, Los Angeles.....	Mrs. M. Jones, Mrs. Alice Johnson, Mrs. Mary E. Jural, Mrs. Dora Hampton.....							5.00
Missionary Baptist, Los Angeles.....	Mrs. Mattie Albritton, Mrs. Mary Barnett.....		5.00				2.50	5.00
Mt. Olive Woman's Home and Foreign Missionary, Los Angeles.....	Mrs. G. Howard, Mrs. Della Bell.....							5.00
St. Paul Senior Missionary, Los Angeles.....	Mrs. J. E. Greenly, Mrs. R. N. Holt.....		7.00					7.00
<b>CONNECTICUT.</b>								
Union Woman's Missionary, Hartford, Dorcas Missionary.....	Mrs. A. C. Williams.....						10.00	10.00
<b>DISTRICT OF COLUMBIA.</b>								
Mt. Carmel Missionary, Washington.....	Mrs. A. C. Williams, Mrs. Maggie Arter.....		2.50	1.00	1.00	3.00	5.00	12.00
Trinity Baptist Missionary, Washington.....							5.00	5.00
Tabernacle Sunshine Missionary, Washington.....	Rev. Jas. A. Washington.....						5.00	5.00
<b>FLORIDA.</b>								
State Convention.....	Mrs. Emma Jones, Mrs. Pearl Norwood, Mrs. Mary Rivers, Mrs. Janie Thomas, Mrs. W. C. Brown.....						20.00	20.00

STATISTICAL TABLE—Continued.

SOCIETIES AND PLACE	DELEGATES.	Sent before Convention.	Foreign Missions.	Home Missions.	Education Foreign Student.	National Training School.	Misses Harbors.	Misses Harbors Salary.	General Expense.	Total.
<b>GEORGIA</b>										
Woman's State Convention.....	Mrs. S. J. Miker, Mrs. W. F. McKinney, Mrs. Beulah Johnson, Mrs. C. L. Glenn, Mrs. H. E. Harris, Mrs. J. C. Woodruff, Mrs. A. D. Williams, Mrs. M. M. Stuckey, Mrs. Hattie Berry, Mrs. Hannah Reddick, Mrs. Sarah F. Brown, Mrs. Beasia Foster, Mrs. Hattie Forrester.....	69.00	1.00		9.00	40.00				69.00
Tremont Temple Missionary, Atlanta.....	Mrs. C. A. Hickland, President; Mrs. L. D. Roundfield, Secretary.....	5.00								5.00
Woman's Missionary, First Baptist Church, Macon.....	Mrs. Edith Turner, President; Mrs. A. C. Ashley, Secretary.....	5.00								5.00
Bethesda Woman's Missionary, Americus.....	Mrs. M. W. Reddic, President; Mrs. J. E. Brown, Secretary.....	10.00	2.00		1.00	5.00		2.00		10.00
Woman's Missionary, Atlanta.....	Mrs. J. W. Williams.....	5.00								5.00
Antioch Missionary, Valdosta.....	Mrs. Hattie I. Forrest.....									
Woman's Missionary and Education Convention.....	Mrs. H. E. Harris, Mrs. Coza Glenn, Mrs. L. E. Grier, Mrs. I. F. Henderson.....		1.00	1.00	1.00	1.00		1.00		5.00
Wheat St. Missionary, Atlanta.....	Dr. P. James Bryant, Mrs. W. F. McKinney, Mrs. L. L. Craig, Mrs. J. L. Robinson, Mrs. C. A. Williams, Miss Mrs. J. C. Williams.....		1.00	1.00	1.00	1.00		1.00		10.00
Ebenezer Missionary, Atlanta.....	Mrs. J. C. Williams.....	5.00	2.00	2.50	10.00			5.00		24.50
Woman's Auxiliary, Illinois Baptist General Convention.....	Mrs. C. W. Dean, Mrs. W. L. Pettit, Mrs. H. E. Harris, Mrs. C. L. Glenn, Mrs. J. C. Woodruff, Mrs. A. D. Williams, Mrs. M. M. Stuckey, Mrs. Hattie Berry, Mrs. Hannah Reddick, Mrs. Sarah F. Brown, Mrs. Beasia Foster, Mrs. Hattie Forrester.....									10.00

Woman's Auxiliary to New Era Association of Chicago and Vicinity.....	Mrs. C. D. Trice, Miss Mattie Miller, Mrs. Primrose Funches, Mrs. I. B. Maxwell, Mrs. C. C. Cullors, Mrs. L. B. Watson, Mrs. R. E. Hunt.....									100.00
Bethesda Woman's Home and Foreign Missionary, Chicago.....	Miss Primrose Funches, Mrs. L. B. Watson.....									10.00
Junior Missionary, Chicago.....	Mrs. C. D. Trice, Miss Mattie Miller, Mrs. Primrose Funches, Mrs. I. B. Maxwell, Mrs. C. C. Cullors, Mrs. L. B. Watson, Mrs. R. E. Hunt.....									10.00
Bethlehem Baptist Association.....	Mrs. C. D. Trice, Miss Mattie Miller, Mrs. Primrose Funches, Mrs. I. B. Maxwell, Mrs. C. C. Cullors, Mrs. L. B. Watson, Mrs. R. E. Hunt.....									10.00
Orvel Missionary, Chicago.....	Dr. L. K. Williams, Rev. J. H. Brannan, Mrs. L. K. Williams, Mrs. L. R. Eddings, Mrs. Alice Bowen, Mrs. Estella House, Mrs. Estella Jackson, Mrs. Clara Haney, Mrs. E. Henderson, Mrs. L. Crutchfield, Mrs. M. Amey, Mrs. M. B. Clark, Mrs. Janie Marey, Mrs. I. A. Peterson, Mrs. Jessie Smith, Mrs. Savannah Williams, Mrs. E. Horton, Mrs. Laura Bryant, Mrs. I. C. Mapp, Mrs. J. R. Scott, Mrs. H. B. Lewis, Mrs. Edith Clemons, Mrs. Rona Morris, Mrs. Alice Taylor, Mrs. Annie Mickie, Mrs. Mary Pointer, Mrs. Carrie Holmes, Mrs. Bertha Green, Mrs. E. Crawford, Mrs. M. Raina, Mrs. Mary Moore, Mrs. Edith Foster, Mrs. L. R. Bates, Mrs. E. Burrell, Mrs. Howser, Miss Alpha Turner, Miss Carrie Fielding, Mrs. Willa English.....	25.00	6.00	10.00	10.00			50.00		100.00
Everston Second Baptist Missionary, Evanston.....	Mrs. C. C. Cullors, Mrs. Ellen Branch, Mrs. E. M. Williams, Mrs. Emma Hammel, Mrs. Lula Frazier, Dr. J. A. Thomas.....	10.00			5.00	10.00		5.00		30.00
Pilgrim Woman's Missionary, Chicago.....	Mrs. Lena B. Watson, Mrs. Lula C. Trice, Mrs. Mattie Miller.....	5.00	1.25	1.25	10.00					15.00



STATISTICAL TABLE—Continued.

SOCIETIES AND PLACE.	DELEGATES.	Sent Before Convention.	Foreign Missions.	Home Missions.	Education Foreign Student.	National Training School.	Education.	Mrs. Burroughs General.	General Expense.	Total.
INDIANA.										
Second Baptist Missionary, Indianapolis.....	Mrs. Eula Westbrook, Mrs. Leslie Davis.....	.....	.....	.....	.....	.....	.....	.....	.....	5.00
Mt. Zion Lott Carey Missionary, Indianapolis.....	Mrs. Anna D. Winstead, Mrs. I. B. Butler, Mrs. Mattie P. Long.....	.....	5.00	.....	5.00	.....	.....	.....	5.00	15.00
The Woman's State Convention .....	Mrs. Ella Peters, Mrs. Susie Gary, Mrs. Amanda Davis, Mrs. Catherine Gaddie, Mrs. Glens Johnson, Mrs. Rebecca Edwards, Mrs. May Watson, Mrs. Alice Kelly.....	.....	2.50	2.50	2.50	2.50	.....	.....	10.00	20.00
IOWA.										
Corinthian Baptist Missionary, Des Moines.....	Mrs. F. Durden, Mrs. Geo. C. Young.....	.....	.....	.....	.....	.....	.....	.....	5.00	5.00
KANSAS.										
Calvary Missionary, Topeka.....	Mrs. G. C. Young.....	15.00	.....	.....	.....	.....	.....	.....	.....	15.00
Kaw Valley Woman's District Convention .....	Mrs. H. D. Kemp.....	10.00	.....	.....	.....	.....	.....	.....	.....	10.00
Women's Home, Foreign Missionary State Convention .....	Mrs. Emma Gaines, Mrs. Ida F. Bates, Mrs. H. D. Kemp, Mrs. Mary Dial, Mrs. J. W. Gordon, Mrs. Geneva Young, Miss Mattie Bradshaw, Mrs. Wm. Tellus, Mrs. J. W. Hayes, Mrs. E. A. Winston, Mrs. Carrie Anderson, Mrs. Mary Dial, Mrs. Millie Anderson, Rev. J. T. Elias.....	.....	.....	.....	.....	.....	100.00	20.00	120.00	
Southeastern District Convention .....	Mrs. A. S. E. Winston.....	.....	1.00	1.00	1.00	1.00	.....	.....	1.00	10.00
Mt. Zion Missionary, Kansas City, Kansas.....	Mrs. H. D. Kemp.....	.....	1.00	1.00	1.00	1.00	.....	.....	1.00	10.00
Pleasant Green, Kansas City, Kansas.....	Mrs. H. D. Kemp.....	.....	1.00	1.00	1.00	1.00	.....	.....	1.00	10.00
MISSOURI.										
First African Home Missionary, New Orleans.....	Mrs. M. V. R. Thomas, Rev. J. A. Ringerman.....	.....	1.00	1.00	1.00	1.00	.....	.....	1.00	5.00
Antioch Home Missionary, Shreveport.....	Mrs. Effie Brooks, Mrs. N. S. Hamilton.....	5.00	.....	.....	.....	.....	.....	.....	.....	5.00
Woman's Baptist State Convention.....	Mrs. M. L. Wells, Mrs. S. P. Mayfield, Mrs. J. P. Harden, Mrs. J. H. DeShote, Mrs. L. J. Rogers, Mrs. J. C. Carter, Mrs. Winnie Ambler, Mrs. M. J. Porter.....	.....	5.00	.....	1.00	4.00	.....	.....	10.00	20.00
NEBRASKA.										
Michigan Canadian Baptist Convention .....	Mrs. Ida Pope.....	.....	.....	.....	.....	.....	.....	.....	.....	20.00
Eastern District Association .....	Mrs. S. People, Mrs. A. Bryant.....	.....	.....	.....	15.00	.....	.....	10.00	10.00	35.00
District Sunshine Band, Detroit.....	Mrs. Anna Bryant.....	.....	.....	.....	.....	.....	.....	.....	.....	5.00
Hartford Avenue Missionary, Detroit.....	Mrs. Ida Pope.....	.....	.....	.....	.....	.....	.....	.....	.....	5.00
Second Baptist Missionary, Detroit.....	Mrs. S. People, Mrs. A. Howards.....	.....	.....	.....	.....	.....	.....	5.00	5.00	10.00
OKLAHOMA.										
Baptist Woman's State Convention.....	Mrs. Mary E. Goins, Mrs. A. J. Abington, Mrs. O. C. Maxwell, Mrs. Estella Diggs, Mrs. Mary D. Mason, Mrs. Katie Boggs, Mrs. Mamie Johnson, Mrs. L. Leota Caslon, Mrs. C. R. McDowell, Mrs. Annie B. Brown, Mrs. Della Brookins, Mrs. G. M. Jackey.....	25.00	.....	.....	5.00	5.00	.....	30.00	40.00	100.00
Michigan Canadian Baptist Convention .....	Mrs. Ida Pope.....	.....	.....	.....	.....	.....	.....	.....	.....	20.00
Eastern District Association .....	Mrs. S. People, Mrs. A. Bryant.....	.....	.....	.....	15					

STATISTICAL TABLE—Continued

[illegible]

STATISTICAL TABLE—Continued.

SOCIETIES AND PLACE.	DELEGATES.	Cent Before Convention.	Foreign Missions.	Home Missions.	Education Foreign Student.	National Training School.	Education.	Miss Burroughs' Salary.	General Expense.	Total.
Second Baptist Sweet Beulah Missionary, Philadelphia .....	Mrs. Violet W. Goodall .....									5.00
Central Baptist Missionary, Pittsburg.	Mrs. Edna Jones .....									5.00
Lydian Missionary of Union Baptist Church, Philadelphia .....	Mrs. Alice Tucker, Mrs. F. L. Mitchell .....									
Ebenezer Senior Missionary, Pittsburg.	Mrs. Mary E. Parker, Mrs. Mary E. Johnson, Mrs. J. C. Austin .....		5.00			15.00			5.00	25.00
Little Reapers Missionary .....	Mrs. Lucile Carey, Mrs. Amanda East .....					6.00			5.00	10.00
Providence Missionary, Chester .....	Mrs. Ruth L. Bennett .....									2.50
Woman's Missionary, Shiloh Baptist Church, Williamsport .....	Mrs. Elizabeth Goodall, Mrs. Julia Offord .....		1.25	1.25	1.25	1.25			5.00	10.00
<b>TENNESSEE.</b>										
Woman's Auxiliary of the Baptist State Convention .....	Mrs. Anna R. Haynes, Mrs. E. W. D. Isaac, Mrs. Carrie Keith, Mrs. E. M. Lawrence, Mrs. Alice Mitchell, Mrs. V. W. Droughton, Mrs. E. B. Hudson, Mrs. S. S. Gray .....									20.00
West Tennessee Woman's Auxiliary Association .....								10.00	10.00	20.00
First Baptist Church Missionary .....	Miss I. B. Hobson, Miss F. O. Fuller .....							25.00	5.00	30.00
Metropolitan Bible Band .....								5.00	5.00	10.00
The General District W. Auxiliary, General District Association .....	Mrs. Malinda Johnson .....							5.00	5.00	10.00
Kayne Avenue Baptist Church Missionary, Nashville .....	Mrs. E. M. Lawrence .....								5.00	5.00
First Baptist Church Missionary, Nashville .....	Mrs. A. P. Wofford, Mrs. M. A. Bennett .....	30.00				15.00	10.00		5.00	60.00
Sylvan Street Baptist Church Missionary, Nashville .....	Mrs. Anna R. Haynes, Mrs. Callie House .....	5.00				5.00				5.00
Missionary Society of the First Baptist Church, Eleventh Avenue, Nashville .....	Rev. S. N. Vass .....									5.00
General District Woman's Auxiliary, North Chickamauga and Chattanooga Woman's Convention .....	Mrs. M. M. Young .....	10.00							5.00	10.00
<b>TEXAS.</b>										
Woman's State Convention Auxiliary, B. M. & E. Convention .....	Mrs. Edna Strickland, Mrs. S. J. Alsbrook, Mrs. B. E. Scott, Mrs. E. Buckenfield, Mrs. C. C. Harper, Mrs. E. Arlington Wilson, Mrs. J. M. C. Amos .....									
LaGrange District Association .....	Rev. H. H. Williams .....		4.00	4.00	4.00	4.00			4.00	20.00
Woman's District Association Auxiliary Cypress Association .....	Mrs. J. A. Greene, Miss E. E. Murphy .....		1.00	1.00	1.00	2.00			5.00	10.00
Zion District .....	Mrs. S. J. Alsbrook .....		2.00	2.00	2.00	2.00			2.00	10.00
Old Land Mark District Convention .....	Mrs. T. E. V. Pollard .....								10.00	10.00
Friendship District Association .....	Mrs. Birdie Scott, Mrs. M. A. Sharkie, Mrs. E. S. Kennard, Mrs. E. L. Harrison .....									
Northwestern District Association .....	Mrs. J. L. Boone, Mrs. J. L. McNorton, Mrs. P. A. Free, Mrs. G. A. Adair .....								10.00	10.00
Antioch Woman's Missionary .....	Mrs. J. N. Moss, Mrs. J. M. C. Amos, Mrs. C. C. Harper, Mrs. E. A. Wilson .....								10.00	10.00
Trinity Valley District Convention .....	Rev. E. L. Harrison, Mrs. E. L. Harrison, Mrs. F. L. Jones, Mrs. Maria Sharkie .....									
Bethesda Baptist Missionary, Marshall .....	Mrs. Azama Wilson, Miss C. M. Smith .....	5.00	2.00	2.00	2.00	5.00			2.00	10.00
West Texas Woman's District Convention .....	Mrs. J. M. Bailey, Mrs. C. S. Bonker .....	2.00	1.00	1.00	1.00				5.00	
Macedonia Baptist Missionary .....	Mrs. H. O. Nelson, Mrs. Ella Duckenfield, Mrs. S. A. Guy .....									
Mt. Gilead Woman's Missionary, Ft. Worth .....	Mrs. J. N. Moss, Mrs. E. A. Wilson .....								10.00	10.00
St. John's Missionary, Dallas .....	Mrs. P. A. Free, Mrs. I. L. Boone .....								5.00	5.00
Western Baptist Woman's Missionary and Educational Convention .....	Mrs. C. C. Harper, Mrs. J. M. C. Amos .....									
	Mrs. Ida F. Bates, Mrs. Mary E. Golna, Mrs. W. A. Brown, Mrs. Eva T. Dean, Mrs. H. D. Kemp .....	20.00				10.00			5.00	35.00

# ANNUAL MEMBERS.

NAMES.	NO. AND STREET.	CITY.	STATE.	FEE
1. Mrs. V. S. Cooper.....	310 Basil St.....	Mobile.....	Alabama.....	\$2.00
2. Mrs. A. B. Timmons.....	.....	Shreveport.....	Louisiana.....	2.00
3. Mrs. Sally Scott.....	268 Ford St.....	Shreveport.....	Louisiana.....	2.00
4. Mrs. Mary Ford.....	.....	Hamdealing.....	Louisiana.....	2.00
5. Mrs. Chas. C. Aller.....	2512 East 37th St.....	Cleveland.....	Ohio.....	2.00
6. Mrs. J. W. Shaw.....	.....	Dayton.....	Ohio.....	2.00
7. Mrs. Nannie Smith.....	.....	Columbus.....	Ohio.....	2.00
8. Mrs. Maude C. Smith.....	.....	Columbus.....	Ohio.....	2.00
9. Mrs. M. Ribbons.....	.....	Cleveland.....	Ohio.....	2.00
10. Mrs. T. R. Givens.....	507 Timser St.....	Louisville.....	Kentucky.....	2.00
11. Mrs. Cyrene C. Trent.....	.....	Santa Barbara.....	California.....	2.00
12. Mrs. M. M. Kimball.....	.....	Washington.....	District of Columbia.....	2.00
13. Mrs. Effie B. Chinn.....	.....	Glasgow.....	Missouri.....	2.00
14. Mrs. E. P. Bushnell.....	2 W. 130th St.....	New York.....	New York.....	2.00
15. Mrs. C. A. Andrews.....	.....	Longview.....	Texas.....	2.00
16. Mrs. Alice White.....	.....	Philadelphia.....	Pennsylvania.....	2.00
17. Mrs. Mable Gray.....	331 E. 37th St.....	Los Angeles.....	California.....	2.00