

1925

JOURNAL

OF THE

Forty-fifth Annual Session

OF THE

INTERNATIONAL BAPTIST CONVENTION

HELD WITH THE

Baptist Churches

Baltimore, Maryland

September 9-14, 1925

**SUNDAY SCHOOL PUBLISHING BOARD
NASHVILLE, TENN.**

REVISED CONSTITUTION OF THE NATIONAL BAPTIST CONVENTION, UNITED STATES OF AMERICA.

PREAMBLE

Whereas, it was the sense of the Negro Baptists of the United States as represented in the several Baptist organizations convened in Atlanta, Georgia, September 28, 1895, and known as the Baptist Foreign Mission Convention, hitherto engaged in missionary work on the West Coast of Africa; The National Baptist Convention, which had been doing missionary work in the United States; The National Baptist Educational Convention, charged with the educational interests 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.—OBJECT.

This Convention, by uniting Baptist churches and other Baptist organizations, such as may desire an organization of this kind, shall undertake to promote home and foreign missions; to encourage and support Christian education; to publish and distribute Sunday school and other religious literature; and to engage in whatever other Christian endeavor required to advance the Redeemer's Kingdom throughout the world.

ARTICLE III.—MEMBERSHIP.

Section 1. The membership of this Convention shall be representative, annual, and life.

Section 2. Representative membership shall be had in this Convention by Baptist churches, District Associations and Conventions, District State Conventions, and State Conventions, all known to be in harmony with the object of this Convention, by paying into the treasury of this Convention at the annual meetings thereof, such sums as are stated in Section 3 of this article; provided that any of the above mentioned organizations that have contributed money to any of the Boards of this Convention during the Conventional year immediately preceding an annual meeting, may have additional representation for each ten dollars (\$10.00) thus contributed upon presentation of an official receipt for same.

Section 3. Any regular Baptist church shall be entitled to one (1) messenger upon the payment of ten dollars (\$10.00); any District Association or Convention, to one (1) messenger upon the payment of twenty-five dollars (\$25.00); any District State Convention, to one (1) messenger upon payment of fifty dollars (\$50.00); any State Convention, to one (1) messenger upon payment of one hundred dollars (\$100.00); provided that any or all of the above mentioned organizations may be entitled to one (1) additional messenger for every additional ten dollars (\$10.00) paid, all of which shall be for the work of this Convention.

Section 4. Messengers representing District Associations, District or State Conventions, shall be elected at the annual meeting of these organizations for the session of this Convention next following such an election, and said election shall be regularly certified to the Secretary of this Convention, so that said messengers may participate in the annual meeting of this Convention.

Section 5. Any person who is a member of a missionary Baptist church known to be in harmony with the objects of this Convention, and who is in good and regular standing with said church may become a life member of this Convention upon the payment of One Hundred Dollars, (\$100.00), at any session of this Convention, provided that any person with the same qualifications may upon the payment of Ten Dollars, (\$10.00), at any session of this Convention, become an annual member thereof.

ARTICLE IV.—OFFICERS AND THEIR ELIGIBILITY.

Section 1. The officers of this Convention shall be a president, a vice-president at large, three regional vice-presidents, and a vice-president from each of the States and Territories from which messengers to this Convention may come, a secretary, four (4) assistant secretaries, a treasurer, a statistician, a historiographer, an auditor, an editor, an attorney, all of whom shall be elected at each annual meeting of this Convention and shall hold office until their successors shall have been elected.

Section 2. The Convention shall have the right to try the officers of the Convention and dismiss them and also to try the officers of the Executive Board and to dismiss them.

Section 3. Any messenger in good and regular standing with any church holding membership in this Convention shall be eligible for any of the offices of this Convention, provided that he possesses sufficient learning and ability to insure competency for the position to which he aspires.

ARTICLE V.—BOARDS.

Section 1. BOARD OF DIRECTORS. The Board of Directors shall consist of the President, Vice-President at large, three regional Vice-Presidents, and the Vice-Presidents of the various States and Territorial Conventions represented at each annual session, the Secretary, the Treasurer, the Auditor, the Statistician, the Historiographer, the Editor, the Attorney, and the Assistant Secretaries of the Convention, fifteen 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-committee as it may deem proper and make such rules and regulations not inconsistent with the Constitution of this Convention 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 Convention; and to fill any vacancies which may occur in the roster of the Convention, 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.

Executive Committee of Board of Directors: There shall be Executive Committee of five (5) consisting of the President, Secretary, Treasurer, Auditor, and Attorney, whose duty it shall be to look after any unfinished business of the Board of Directors or of the Convention, and to transact any urgent matters demanding immediate attention of the Board, and report same to the Board of Directors.

The Chairman and Corresponding Secretaries of the several Boards shall be accorded the floor of the Board of Directors and to speak on and discuss all questions, but not vote.

The Board of Directors shall meet at 8:00 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.

Section 2. OTHER BOARDS. The work of this Convention shall be done by Boards. There shall be elected at each annual meeting as many Boards as may be necessary to carry out the objects which this Convention may undertake to foster all of the members and officers of which Boards may remain in office until their successors shall have been elected. Each of these Boards shall consist of one member from each State or Territory from which messengers to this Convention may come, and eight (8) additional members from the State or Territory in which the Board is located, provided that the twenty-four (24) members of the Controlling Board and the four (4) members of the Holding Board of the American Baptist Theological Seminary, and who are appointed by this Convention according to the plan of cooperation between the Southern Baptist Convention and this Convention, and by which plan said Theological Seminary is operated, shall by virtue of their office, be, and the same are hereby made members of the Educational Board of this Convention; and provided further that a Board of Managers may be constituted under this section for the purpose of conducting the affairs of the National Organ of this Convention, and that the status of said Board of Managers shall be the same as that of other Boards of this Convention. Each Board is hereby given power to nominate its own officers and to appoint its own employees, subject to the approval of the Convention or the Board of Directors.

The compensation of its officers and employees shall be fixed by the Boards. But the salaries of the officers of the Boards shall be passed upon by the Board of Directors, and before becoming effective shall be ratified by the Executive Board of this Convention. During the interim of the Convention, each Board shall have sole management of all affairs connected with the business for which it is created; but such management shall be in strict accordance with the Constitutional provision adopted by this Convention and with such other instructions as may be given by the Board of Directors of the Convention or by the Convention. Each Board is hereby authorized to make its own By-laws and to fill any vacancy occurring in its membership during the interim of this Convention. But all such By-laws must be in harmony with the laws and regulations of and approved by the Convention.

ARTICLE VI.—DUTIES OF OFFICERS.

Section 1. The duties of the officers of this Convention shall be, in general terms, such as recognized custom devolves upon them, and which are suggested or indicated by the name of the office together with such other duties that may be required of them by this Convention.

Section 2. The Treasurer of this Convention shall receipt for all money turned over to him and shall pay out the same only upon order passed by the President and attested by the Secretary. At each annual meeting he shall submit a written itemized report of receipts and disbursement.

Section 3. The Auditor shall make annual examination and audits of the books and accounts of all Boards of the Convention and such officers that have the handling of the finances of this Convention. For this purpose he shall have full and free access to all books and records in the custody of the agencies of this Convention. He shall make a thorough examination of the same and shall report his findings to this Convention at its annual meetings. But nothing in this section shall be so construed as to prevent Boards and officers involved from

having a survey and audit of their accounts when in their judgement such a survey and audit may be necessary.

Section 4. It shall be the duty of the Statistician to gather statistical data for the denomination as represented by this Convention by procuring such statistics from churches, district associations and state conventions participating in this Convention, and from denominational schools within the domains of this Convention as will contribute to this end, and report the same to this Convention, annually.

Section 5. It shall be the duty of the Historiographer to gather all historical data bearing on the rise and progress of the National Baptist Convention and publish the same. He shall work in harmony with all Boards in pursuance of the ends set out above.

ARTICLE VII.—SUBSIDIARY BODIES.

Section 1. The Woman's Convention Auxiliary to the National Baptist Convention, Sunday School and B. Y. P. U. Congress, and the Baptist Laymen Movement are and the same are hereby recognized as subsidiary bodies to this Convention. These subsidiary bodies shall work in harmony with this Convention, contributing as they are able to the general needs of the said Convention.

Section 2. These subsidiary bodies shall make annual reports to this Convention, and said reports are hereby made subject to the approval of said Convention.

ARTICLE VIII.

All Board members and Missionaries and Agents appointed by this Convention or by any of its Boards shall be members of some church in union with the churches composing this Convention.

ARTICLE IX.

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 X.

Missionaries appointed by this Convention or by any of the 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 XI.

There shall be an annual meeting of this Convention the same to be held at the time and in order stated in the By-laws of this Convention.

ARTICLE XII.

This Constitution may be altered or amended at any annual session by a two-thirds vote of the members present, provided that such vote is taken without regard to the total enrollment, and provided further that no amendment may be considered after the second day of the session. All amendments, before being presented to the Convention for adoption, must have been presented to the Executive Board of this Convention for its consideration.

All Constitutions and laws or parts of Constitutions and laws in conflict with this Constitution are hereby repealed and are of no force and effect. This Constitution shall take effect upon its adoption.

RECOMMENDATIONS OF AUDITOR E. D. PIERSON, ADOPTED BY THE NATIONAL BAPTIST CONVENTION, U. S. A., IN YEAR INDICATED BELOW

1921.

1. That all Boards, excepting the B. Y. P. U. and S. S. Publishing Boards, will keep a well bound duplicate receipt book and the same kind of duplicate warrant book in which is to be recorded every cent of money received and paid out, respectively.

2. That the B. Y. P. U. and S. S. Publishing Boards shall have printed conspicuously on their label books (which books shall be made in duplicate) the word "value," followed by the dollar sign where the amount of the order must be inserted.

3. That a quarterly trial balance be taken, that errors, if any, may be more easily detected. These trial balances to be submitted with other records to the Auditor.

4. That the financial part of the Board's report be not printed until passed upon by the Auditor.

5. That the Auditor's report follow immediately on the program the reports of the various Boards.

1922.

1. Since time is an important element both in properly "closing" the books for any stated period as well as assembling the facts for the auditor's inspection and interpretation; and further, because the auditor needs ample time for this brain-taxing job, if it is to be done properly (if otherwise, it is useless), I recommend that our Convention year begin with July 1st and close with June 30th, instead of beginning with August 1st and ending July 31st, as it now does.

2. Forewarned is forearmed. Because of this fundamental truth, I recommend that ALL bills and accounts against the National Baptist Convention, U. S. A., (excepting those, the amount of which has been stipulated by the Convention) be first submitted to the Auditor of the Convention for his inspection and approval before same is paid by the Convention, the auditor returning said bills or accounts with his "O. K." or stating disapproval as the case may be.

3. Because of misunderstandings that often prove disastrous to the work of the Convention through its "Boards", I recommend that, in all cases where there is a change of a "directing official" of any of our Boards that the books and other records of that Board will be audited by the Convention auditor before the new secretary takes charge, and that the expense of this service be borne by said Board: provided, however, should the said Board fail to pay, the Convention will assume such expense and hold said Board responsible to it for same.

4. That no record keeping official of the Convention shall continue in office who persists in keeping his records according to any "pet scheme" entirely at variance with the practical and accepted standard business forms of our country; the auditor is to install such methods where needed and his instructions pertaining to these matters are to be absolutely followed.

5. Since nothing is practically right that is fundamentally wrong, and since we should be fair before we are generous, I recommend that no donations be made out of the Convention's treasury until all legitimate expenses incurred in its operation have been provided for.

7. That in reporting the receipts of the Convention, the reporting party or parties will report SEPARATELY the amount received from each source such as Enrollment, Finance Committee, Door Receipts and the like.

8. That the secretary be ordered to compile all auditor's approved recommendations for the last ten years and encouch same in the minutes just preceding the Constitution, that all concerned may know of the Convention's adopted requirements and be enabled to govern themselves accordingly.

1925.

1. The Treasurer is to have, aside from his cash book, a duplicate receipt book, (the form of which is herewith ready for submission to the Executive Board) from which a receipt must be given for all money received by him. The same is true of the Warrant Book or Voucher Book in duplicate, to be kept by the Secretary and from which there must be a properly drawn and signed voucher covering every expenditure.

2. That both the Secretary and Treasurer shall use a columnar form of cash journal, with sufficient columns to accommodate the various things to be kept distinctively separate, and that these columns be so used.

3. That the Secretary begin making out, at an early period during the session vouchers for all specific accounts known to be due, as operating expenses, etc., that the usual embarrassments and blunders of the "rush" moments may be avoided.

4. That all persons claiming bills against the Convention make it known to the Auditor, who will take the necessary steps to verify and approve same, which he shall bring to the attention of the Convention or Board.

6. That the reports of all the secretaries, along with the Auditor's will be printed and delivered in sufficient time to be assembled and placed, one of each, in an envelope for free distribution at the Convention upon the presentation of the enrollment badge, provided the enrollment fee be so increased as to cover fully the added expense.

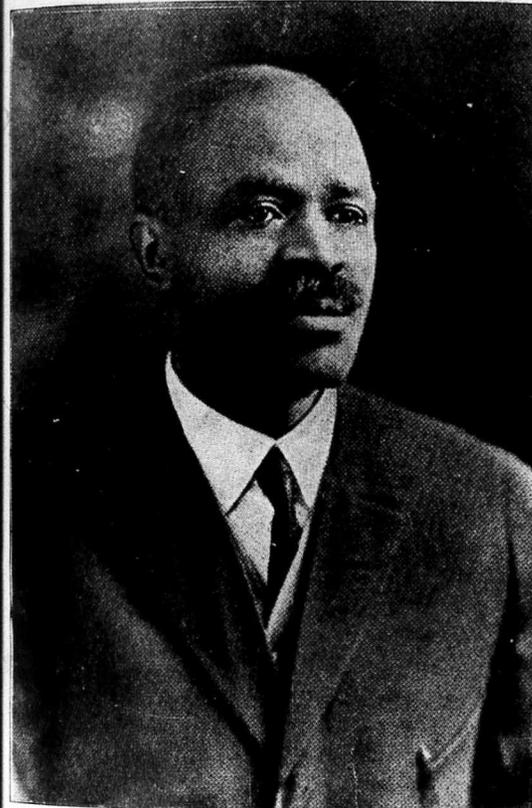
7. That the Secretaries and Officers in order to make recommendations six effective will close their records according to the Convention orders, through the Auditor, June 30, inclusive, and have everything in connection therewith ready for the Auditor not later than July 15th.

8. That a pre-Convention Executive Session be held annually, the day or evening before the opening of the Convention, and that the Auditor be required to make his technical and detail report to this body for their safe guidance in dealing with the financial affairs of the Convention and planning intelligent adjustment and expansion during the working hours of the Convention. And that, for all important matters requiring investigation or serious consideration, a committee be appointed to "boil the matter down" and bring the gist of it to the Convention for final action, the personnel of such a committee to be selected according to their special fitness for such service.

9. That the Secretary be required to compile the approved recommendations of the Auditor in his various reports, and print them in close proximity to the Constitution in the Minutes, that all who are concerned may have due and timely notice in order to govern themselves accordingly.

10. That the minutes be printed within four months after adjournment of the Convention, so that their early distribution will be an added means of information to the jurisdiction through which confidence may be increased and cooperation may be accelerated.

11. In order that our system of operation may be effective and really mean something, the recommendation of 1921, "That the financial part of the reports of secretaries of Boards be not printed until passed upon and approved by the Auditor", be rigidly enforced. The reasons are obvious, the violation of which is causing humiliating embarrassment.



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

CITIES IN WHICH THE SESSIONS OF THE NATIONAL BAPTIST CONVENTION HAVE BEEN HELD FROM ITS ORGANIZATION IN 1840 TO THE PRESENT.

Yr.	Cities	Presidents	Secretaries
1840	Montgomery, Ala.	Rev. W. H. McAlpine	Rev. J. M. Armistead
1841	Knoxville, Tenn.	Rev. W. H. McAlpine	Rev. J. M. Armistead
1842	Macon, Ga.	Rev. W. H. McAlpine	Rev. W. R. Pattiford
1843	Manchester, Va.	Rev. J. Q. A. Wilhite	Prof. J. E. Jones
1844	Meridian, Miss.	Rev. J. A. Foster	Rev. H. H. Mitchell
1845	New Orleans, La.	Rev. W. A. Brinkley	Rev. S. T. Clanton, B. D.
1846	St. Louis, Mo.	Rev. W. J. Simmons, D. D.	Rev. S. T. Clanton, B. D.
1847	Mobile, Ala.	Rev. W. J. Simmons, D. D.	Rev. S. T. Clanton, B. D.
1848	Nashville, Tenn.	Rev. W. J. Simmons, D. D.	Rev. J. L. Cobran
1849	Indianapolis, Ind.	Rev. W. J. Simmons, D. D.	Rev. J. L. Cobran
1850	Louisville, Ky.	Rev. W. J. Simmons, D. D.	Rev. J. L. Cobran
1851	Dallas, Texas	Rev. E. M. Brawley, D. D.	W. H. Steward
1852	Savannah, Ga.	Rev. M. Vann	W. H. Steward
1853	Washington, D. C.	Rev. M. Vann	W. H. Steward
1854	Montgomery, Ala.	Rev. E. C. Morris, D. D.	W. H. Steward
1855	Atlanta, Ga.	Rev. E. C. Morris, D. D.	W. H. Steward
1856	St. Louis, Mo.	Rev. E. C. Morris, D. D.	W. H. Steward
1857	Boston, Mass.	Rev. E. C. Morris, D. D.	W. H. Steward
1858	Kansas City, Mo.	Rev. E. C. Morris, D. D.	W. H. Steward
1859	Nashville, Tenn.	Rev. E. C. Morris, D. D.	Prof. W. L. Canlier
1860	Richmond, Va.	Rev. E. C. Morris, D. D.	Prof. W. L. Canlier
1861	Cincinnati, Ohio	Rev. E. C. Morris, D. D.	Prof. W. L. Canlier
1862	Birmingham, Ala.	Rev. E. C. Morris, D. D.	Prof. W. L. Canlier
1863	Philadelphia, Pa.	Rev. E. C. Morris, D. D.	Prof. W. L. Canlier
1864	Austin, Texas	Rev. E. C. Morris, D. D.	Prof. W. L. Canlier
1865	Chicago, Ill.	Rev. E. C. Morris, D. D.	Prof. W. L. Canlier
1866	Memphis, Tenn.	Rev. E. C. Morris, D. D.	Prof. W. L. Canlier
1867	Washington, D. C.	Rev. E. C. Morris, D. D.	Prof. W. L. Canlier
1868	Lexington, Ky.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1869	Columbus, Ohio	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1870	New Orleans, La.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1871	Pittsburgh, Pa.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1872	Houston, Texas	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1873	Nashville, Tenn.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1874	Philadelphia, Pa.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1875	Chicago, Ill.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1876	Savannah, Ga.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1877	Muskogee, Okla.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1878	St. Louis, Mo.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1879	Newark, N. J.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1880	Indianapolis, Ind.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1881	Chicago, Ill.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1882	St. Louis, Mo.	Rev. W. G. Parks, D. D.	Prof. R. B. Hudson
1883	Los Angeles, Cal.	Rev. L. K. Williams, D. D.	Prof. R. B. Hudson
1884	Nashville, Tenn.	Rev. L. K. Williams, D. D.	Prof. R. B. Hudson
1885	Baltimore, Md.	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 hereunto affixed, the Call is hereby made by their advice and solicitations for said convention to meet in St. Louis, Mo., August 25, 1886, 10 o'clock a. m., in the First Baptist Church, and the pastor thereof is hereby requested to serve as a committee of Arrangements, with power to select his associates.

Wm. H. Steward, Louisville, Ky., and Rev. R. H. Cole, 2606 ~~Fourth~~ Avenue, St. Louis, are hereby requested to serve as a Committee on Transportation.

W. 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 and National Educational Conventions, and were their predecessors. All such 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. S. Griggs, D. D.	Rev. S. D. Clanton, D. D.
1893	Washington, D. C.	Rev. E. K. Love, D. D.	Rev. S. D. Clanton, D. D.
1894	Montgomery, Ala.	Rev. A. R. Griggs, D. D.	W. H. Steward

There was no convention of such national scope as the National Baptist Convention, 1896. 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. Flitt Anderson, Uniontown. Prof. R. B. Hudson, A. M., Selma.
 Mrs. R. T. Pollard, Selma. Rev. C. L. Fisher, D. D., Birmingham.
 Rev. J. D. Maddox, D. D., Eufaula. Rev. R. T. Pollard, D. D., Selma.

CALIFORNIA.

Rev. G. C. Coleman, D. D., Oakland. Rev. Geo. W. Harts, Stockton.
 Rev. T. L. Griffin, Los Angeles.

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. Chas. Stewart, D. D., Chicago.
 Rev. E. T. Martin, D. D., Chicago. Rev. W. H. Bowen, D. D., Chicago.
 Rev. D. H. Harris, D. D., Chicago. Rev. C. J. Davis, B. D., Chicago.

INDIANA.

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

KENTUCKY.

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

LOUISIANA.

Rev. Jno. H. May, D. D., Shreveport. Rev. R. A. Mayfield, D. D., Homer.
 Rev. Jackson Acob, New Orleans.

MASSACHUSETTS.

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

MINNESOTA.

Rev. T. J. Carr, D. D., St. Paul.

MISSISSIPPI.

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

MISSOURI.

Rev. R. M. Harris, D. D., St. Louis. Rev. Wm. L. Perry, St. Louis.
 Rev. W. H. Young, D. D., Springfield.

MINUTES

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., Morristown.	Mrs. S. Canover, Roselle.
Rev. W. P. Lawrence, Orange.	Second Baptist Church, Newark.
Rev. John L. Love, Montclair.	Rev. J. B. Herben, D. D., Atlantic 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., Philadelphia.	Rev. J. R. Bennett, D. D., Chester.
Rev. D. D. Gibson, Philadelphia.	Rev. L. Cunningham, Ardmore.
Rev. C. Cunningham, Ardmore.	Mrs. W. F. Graham, Philadelphia.

TENNESSEE.

Rev. H. Allen Boyd, Nashville.	Rev. J. T. Martin, Jackson.
Prof. E. T. Brown, Nashville.	Rev. O. L. Halley, D. D., Nashville.
Rev. T. O. Fuller, D. D., Memphis.	Rev. A. M. Townsend, D. D., Nashville.

TEXAS.

Rev. T. H. Dalley, 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., Roanoke.
Mrs. A. Graham, Richmond.	Rev. A. A. Galvin, D. D., Danville.
Rev. W. J. Hackett, Covington.	

OFFICIAL DIRECTORY OF THE NATIONAL BAPTIST CONVENTION

PRESIDENT.

Mr. L. K. Williams, D. D., 3101 South Park Ave. Chicago, Ill.

VICE PRESIDENT AT LARGE.

Mr. W. M. Taylor, D. D. Baton Rouge, La.

REGIONAL VICE PRESIDENTS.

Mr. R. M. Caver, D. D.	Little Rock, Ark.
Mr. J. C. Jackson, D. D., 44 Pliny Avenue	Hartford Conn.
Mr. W. H. Rozier, D. D., 233 N. Bonne Brea	Los Angeles, Cal.

SECRETARY.

Prof. R. B. Hudson, LL. D. Selma, Ala.

ASSISTANT SECRETARIES.

Mr. T. O. Fuller, D. D., Howe Institute	Memphis, Tenn.
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STATE B. Y. P. U. CONVENTION.

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 Official Organ, "The Guiding Star."

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Tennessee	Rev. M. L. Huddleston
Tennessee	Rev. S. H. James
Tennessee	Rev. D. C. Patterson, Memphis
Tennessee	Rev. F. M. Hutchinson, Chattanooga
Texas	Rev. P. H. Jackson, Texarkana
Virginia	Rev. A. L. James, Roanoke
West Virginia	Rev. J. Thomas Reed, St. Albans
Wisconsin	Rev. B. L. Matthews, 810 Ohiet St., Milwaukee

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Arkansas	Rev. S. H. McKenzie, Marianna
Arkansas	Rev. T. O. McLunkins, Forest City
Arkansas	Prof. W. H. Holloway, Helena
Arkansas	Rev. W. B. Sturkey, Helena
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Dist. Columbia	Rev. J. M. Mells, 207 W. Fort King, Ocala
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Indiana	Rev. G. T. Rainey, Junction City
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Louisiana	Rev. L. G. Reynolds, 917 N. Carey St., Baltimore
Maryland	Rev. Matthews Wilkerson, 1808 Ashland Ave., Baltimore
Maryland	Rev. F. S. Stubbs, 30 Greenwick St., Boston
Massachusetts	Rev. Moses Williams, 1329 Clinton St., Detroit
Michigan	Rev. E. L. Lewis
Minnesota	Rev. E. D. Payne, 114 Green St., Greenville
Mississippi	Rev. Z. M. Winder, D. D., Vicksburg
Mississippi	Rev. J. L. ... D. D., ...
Mississippi	Rev. W. H. Hill, 118 E. White Oak, Independence

MINUTES.

Nebraska	Rev. J. H. Bruce, 28th and Franklin St., Omaha
Nebraska	Rev. W. E. Booker, Omaha
Nebraska	Rev. T. D. Hall, 15 Hampton St., Newark
New Jersey	Rev. L. R. Jones, 14 Thompson St., Morristown
New Jersey	Rev. D. S. Riley, Flushing
New York	Rev. A. B. Askew, Edenton
North Carolina	Rev. J. F. Francis, 142 Chestnut St., Hamilton
Ohio	Rev. E. Wm. Wright, Dayton
Ohio	Rev. J. W. Jones, Bartlesville
Alabama	Rev. F. M. Mitchell, 437 Winona Ave., Germantown
Pennsylvania	Rev. J. I. Goldson, Greenwood
South Carolina	Rev. H. Lephard
South Carolina	Rev. L. A. Kemp, Memphis
Tennessee	Rev. U. S. Keeling, D. D., Beaumont
Texas	Rev. L. K. Jackson, 2005 3rd St., Lynchburg
Virginia	Rev. H. B. James, D. D., Bland St., Bluefield
West Virginia	Rev. J. C. Caldwell, Jersey City
New Jersey	

NATIONAL BAPTIST CONVENTION.

MEMBERS OF FEDERAL COUNCIL OF CHURCHES OF CHRIST.

Vice President: Rev. M. W. D. Norman, D. D.
 Principals: Drs. W. H. Jernigan, I. A. Thomas, J. H. Henderson, R. Pollard, L. K. Williams, Prof. J. D. Crenshaw, H. W. Holloway.
 Alternates: Drs. C. A. Ward, J. F. Robinson, D. S. Klugh, M. W. D. Norman, E. J. Echols, E. W. Johnson, Thomas White, J. C. Jackson.
 Members: Revs. J. R. Bennett, J. A. Booker, J. M. Booker, W. A. Brown, W. W. Brown, P. James Bryant, J. R. Burdette, J. T. Caston, R. L. Caver, A. A. Coxey, T. O. Fuller, J. Goins, J. W. Goodgame, W. F. Gramham, S. E. Griggs, Wm. Haynes, J. H. Henderson, E. W. D. Isaac, Prof. L. B. Hudson, Prof. W. H. Holloway, Revs. W. H. Jernigan, A. M. Johnson, L. G. Jordan, J. E. Knox, W. F. Lovelace, W. H. Moses, C. H. Parrish, W. Robinson, D. S. Shadd, George Stevens, W. H. Stewart, I. A. Thomas, B. J. F. Westbrook, Thos. H. White, E. Arlington Wilson, W. H. Williams, L. K. Williams, A. D. Williams, D. V. Jemison, R. L. Braddy.

PROGRAM—45th ANNUAL SESSION NATIONAL BAPTIST CONVENTION, BALTIMORE, MD., SEPTEMBER 9-14, 1925.

Motto: "The Attractive Christ." Men's Convention, 5th Regiment Armory, Hoffman-McCulloh Sts., Woman's Convention, Metropolitan Baptist Church, L. K. Williams, President, R. B. Hudson, Secretary.

FIRST DAY—Wednesday.

- 9:00 A. M. Call to order by President L. K. Williams, D. D.
- 9:15 A. M. Devotions, Revs. J. J. Walker, D. D., Arkansas, B. F. Jackson, D. D., Virginia, E. E. Burthaller, D. D., Arizona.
- 9:30 A. M. Address: "The Attractive Christ—This Meeting's Joy and Inspiration," Rev. F. W. Penick, D. D., Wisconsin.
- 10:15 A. M. Welcome Addresses:
 On behalf of the State of Maryland, His Excellency, Governor Albert Ritchie.
 On behalf of the City of Baltimore, Hon. Howard W. Jackson, Mayor.

- On behalf of Other Denominations, Rev. Ernest L. Lamm, D. D.
 On behalf of Baptist Ministers of Baltimore and Vicinity, Rev. W. Jefferson, D. D.
 On behalf of Baptists of the State, Rev. Willis J. Winston, D. D.
 On behalf of Fraternal Organizations, Mr. William W. Allen.
 On behalf of White Baptists, Dr. W. H. Bayler.
 Reminiscences of the Baptists, Rev. J. H. Taylor, D. D.
 Response, Rev. S. D. Ross, D. D., Georgia.
- 11:15 A. M. Reading and Approving Program. Appointing Committee.
- 11:45 A. M. Convention Sermon, Rev. R. L. Bralby, D. D., Missouri.
 Alternate, Rev. F. C. Mason, D. D., Mississippi.
 Foreign Mission Collection, Dr. J. E. East, Secretary Foreign Mission Board.
 Announcements—Benediction.

AFTERNOON.

Joint Session With Woman's Auxiliary.

- 2:30 P. M. Devotions, Revs. A. T. Hines, California, D. V. Campbell, D. D., District of Columbia, Geo. E. Morris, D. D., New Jersey.
- 3:00 P. M. Report of Enrollment Committee.
- 3:15 P. M. Annual Address, Mrs. S. W. Layton, President Woman's Auxiliary.
- 3:45 P. M. Presentation of President L. K. Williams, D. D., Rev. Pius Barbour, D. D., Alabama.
 Annual Address, President L. K. Williams, D. D.
 Report of Secretary, Treasurer.
 Election of Officers of the National Baptist Convention.

EVENING.

- 7:30 P. M. Devotions, Revs. H. E. Owens, Oklahoma, B. F. Reid, Kentucky, L. W. Harris, Minnesota.
- 8:00 P. M. Address, "The Attractive Christ—The Hope of Our Missionary and Christian Endeavors," Rev. Mack T. Williams, D. D., Ohio.
- 8:30 P. M. Educational Sermon, Rev. E. Arlington Wilson, D. D., Texas.
 Alternate, Rev. John Goins, D. D., Missouri.
 Educational Offering, Rev. Sulton E. Griggs, D. D., Tennessee.
 Partial Report Enrollment Committee.
 Benediction.

SECOND DAY—Thursday.

- 9:00 A. M. Devotions, Revs. W. F. Paschall, D. D., Georgia, W. C. Cartwright, D. D., Missouri, F. A. Levi.
- 9:15 A. M. Address, "The Attractive Christ—Forming a World Brotherhood," Rev. J. T. Hill, D. D., Arkansas.
- 9:30 A. M. Reading Journal.
- 9:45 A. M. Report of Home Mission Board.
- 10:15 A. M. Report of Sunday School Publishing Board.
- 10:45 A. M. Address, "The Field as I Have Seen It," Rev. W. H. Moses, D. D., New York.
 Publishing House Drive, conducted by Rev. W. H. Moses, D. D., Campaign Director.

AFTERNOON.

- 2:30 P. M. Devotions, Revs. J. B. Pius, D. D., Ohio, J. W. Stokes, Fla., George W. Day, Nebraska.

- P. M. Report of B. Y. P. U. Board.
 P. M. Report of Benefit Board.
 P. M. Report of Foreign Mission Board.
 P. M. Report of Educational Board and Trustees of American Baptist Theological Seminary.
 P. M. Report of Auditor.

EVENING.

- P. M. Devotions, Revs. M. D. Ware, D. D., New Mexico, L. C. Hurdle, D. D., New Jersey, S. J. Glover, D. D., Michigan.
- P. M. Address, "The Attractive Christ—Sustaining and Sanctifying Believers," Rev. J. W. Hayes, D. D., Kansas.
- P. M. Stereopticon Views, Dr. J. E. East, Secretary Foreign Mission Board.
- P. M. Missionary Sermon, Rev. J. E. Kirkland, D. D., Pennsylvania; Alternate, Rev. P. A. Callahan, D. D., Tennessee.
 Collection—Benediction.

THIRD DAY—Friday.

- A. M. Devotions, Revs. W. H. Williams, D. D., Ohio, W. M. S. McCutcheon, D. D., West Virginia, E. C. Hicks, D. D., Maryland.
- A. M. Address, "The Attractive Christ—The Center and Power of Effective Gospel Preaching," Rev. G. W. Henry, D. D., Colorado.
- A. M. Reading Journal.
- A. M. Pastors' Conference, Rev. C. L. Fisher, D. D., Alabama, Presiding.
 Address, "Denominational Irregularities and How To Correct Them," Rev. A. L. Boone, D. D., Texas.
- A. M. Address, "Building a Business," Mr. C. C. Spaulding, North Carolina.
- A. M. Educational Hour, President Z. T. Huhert, Miss., Presiding.
 Address, "How Can the National Baptist Convention Best Aid the Denominational Schools?" Rev. J. A. Booker, D. D., Arkansas.
- A. M. Address, Dr. George Rice Hovey, American Baptist Home Mission Society.
- A. M. Introduction of Presidents and Principals of Denominational Schools, President Frank L. Sanders, D. D., Alabama.

AFTERNOON.

- P. M. Devotions, Revs. L. G. Jordan, D. D., Kentucky, A. Hawkins, D. D., Ohio, J. R. Butler, D. D., Utah.
- P. M. Conference of Presidents of State Conventions, Rev. D. V. Tomson, D. D., Alabama, Presiding.
 Address, "How Presidents of State Conventions Can Best Help the Work of the National Baptist Convention," Rev. E. W. Perry, D. D., Oklahoma.
- P. M. Report on Laymen's Movement, Deacon Ino. L. Webb, Ark., Presiding.

EVENING.

- P. M. Address, "What Can the Church Do To Help the Young People?" Rev. M. A. Talley, D. D., Pennsylvania.
- P. M. Introduction of Speaker, Rev. E. W. D. Isaac, D. D., Tenn.
 Address, Judge Wm. Harrison, Chicago, Illinois.

FOURTH DAY—Saturday.

- 9:00 A. M. Devotions, Revs. Wm. G. Bivens, Tennessee, F. R. Reed, D., Washington, C. D. Hubert, D. D., South Carolina.
 9:15 A. M. - Address. "The Attractive Christ—Saving Our Youth," Rev. J. B. Adams, D. D., New York.
 9:30 A. M. Reading Journal.
 9:45 A. M. Address. "Negro Baptist History and Denominational Statistics, Their Importance and How To Secure Them," Rev. D. Crawford, D. D., Georgia.
 10:15 A. M. Announcing Committees, Board Members, Vice Presidents by State Delegations and presentations of same.
 11:45 A. M. Report of Historiographer, Rev. L. G. Jordan, D. D.
 12:00 M. Denominational Pageant.

AFTERNOON.

- 2:30 P. M. Devotions, Revs. W. M. Cosey, D. D., Louisiana, J. F. Reed, D. D., Indiana, Robert Anderson, D. D., District Columbia.
 3:00 P. M. Consideration of Amended Constitution.
 4:00 P. M. Denominational Press Hour, Editor W. H. Stewart, Kentucky, Presiding.
 5:00 P. M. Memorial Hour, Rev. L. Allen, D. D., Louisiana, Presiding. Memorial Address, Rev. E. B. Topp, D. D., Mississippi.

EVENING.

- 7:30 P. M. Devotions, Revs. J. P. Greene, New Jersey, W. M. Jackson, West Virginia, E. M. Mosley, Kansas.
 8:00 P. M. Evangelistic Period: Rev. T. L. Ballou, D. D., Ga., Presiding.
 8:30 P. M. Evangelistic Sermon, Rev. T. J. King, D. D., Virginia. Alternate, Rev. S. B. Butler, D. D., Indiana. Collection—Benediction.

FIFTH DAY—Sunday.

- 9:30 A. M. Sunday School conducted by S. S. Publishing Board.
 11:00 A. M. Devotions, Revs. P. J. Watkins, D. D., Alabama, J. H. Anthony, D. D., Arkansas, Wm. Madison, D. D., Illinois.
 11:30 A. M. Annual Sermon, President L. K. Williams, D. D., Alternate, Rev. J. C. Jackson, D. D., Connecticut. Collection—Benediction.

AFTERNOON.

- 2:30 P. M. Missionary Mass Meeting: Foreign Mission Board, Rev. C. Austin, D. D., Pennsylvania, Presiding; assisted by Rev. C. Blackwell, D. D.
 Singing.
 Scripture Lesson, Rev. E. L. Harrison, President Foreign Mission Convention of Texas.
 Prayer, Rev. J. D. Provo, D. D., President Foreign Mission Convention of Oklahoma.
 Singing.
 "The Place Foreign Missions Should Have in Our Churches," Rev. Mordecai Johnson, West Virginia.
 Singing.
 "The Program of Our Foreign Mission Board and How We Help To Put It Over," Secretary J. E. East.
 "South Africa in Need of the Gospel," Rev. J. S. Mablango, Ellington, South Africa.
 Singing.

"The One Million Quarter Drive of Our Foreign Mission Board," Presented by the Chairman, Rev. J. C. Austin.

Offering.
 "Our Opportunity as Colored Baptists To Evangelize Liberia," Mrs. Emma F. Butler, Returned Missionary from Liberia.
 Introduction of Out-going and Returned Missionaries.
 Remarks by the President Woman's Auxiliary National Baptist Convention, Mrs. S. W. Layten.
 Remarks, President L. K. Williams, National Baptist Convention.
 Singing.
 Benediction.

AFTERNOON.

- 6:00 P. M. B. Y. P. U. Mass Meeting, B. Y. P. U. Board:
 Song Service, Prof. E. W. D. Isaac, D. D., Nashville, Tenn.
 Opening Address, Rev. P. Jas. Bryant, D. D., Chairman, B. Y. P. U. Board.
 "Our Educational Plan," Rev. L. R. W. Johnson, D. D., Tenn.
 "The B. Y. P. U. as a World Force," Rev. L. G. Jordan, D. D., Kentucky.
 "The B. Y. P. U. and the Community," Rev. S. L. McDowell, D. D., North Carolina.
 "The Junior B. Y. P. U. a Necessity," Mrs. Viola T. Hill, Florida.
 "Our Evangelistic Program," Rev. B. J. F. Westbrook, D. D., Indianapolis.
 "Our Present Needs," Rev. E. W. D. Isaac, D. D., Secretary, B. Y. P. U. Board.
 B. Y. P. U. Rally by States.

EVENING.

- 7:30 P. M. Devotions, Revs. R. B. Roberts, D. D., Tennessee, C. C. Harper, D. D., Texas, E. C. Dyer, Oregon.
 8:00 P. M. Sermon, Rev. I. W. Williams, D. D., South Carolina. Alternate, Rev. J. H. Thomas, D. D., North Carolina. Collection—Benediction.

SIXTH DAY—Monday.

- 9:00 A. M. Devotions, Revs. S. A. Clark, D. D., Oklahoma, G. S. Clark, D. D., Connecticut, J. T. Davis, Mississippi.
 9:30 A. M. Reading Journal.
 10:00 A. M. Report of Committees.
 10:20 A. M. Report of Woman's Auxiliary, Mrs. S. W. Layten, Miss Nannie H. Burroughs.
 11:00 A. M. Report of S. S. and B. Y. P. U. Congress, President D. W. Cannon, D. D.

AFTERNOON.

- 2:30 P. M. Devotions, Revs. I. H. Powell, D. D., Colorado, B. D. Johnson, Maryland, J. S. Williams, D. D., Nebraska.
 3:00 P. M. Report of Statistician.
 3:30 P. M. Business Session.

EVENING.

- 7:30 P. M. Devotions, Revs. Washington Diggs, Massachusetts, Rev. Lee T. Clay, D. D., Michigan, J. A. Bingham, D. D., Louisiana.
 8:00 P. M. Closing Sermon, Rev. J. Wesley Carter, D. D., Illinois. Alternate, Rev. I. W. Tutt, D. D., Iowa. Collection—Benediction.
 Final Adjournment.

COMMITTEES.

Enrollment Committee.

W. H. Stewart, Ky., U. J. Robinson, Ala., W. I. Varnado, Miss.,
C. Maxwell, Mo., A. C. Williams, Pa., W. M. Madison, Ill., Willis J. Wil-
ton, Maryland.

Finance Committee.

W. F. Graham, Pa., R. T. Sims, Miss., F. W. Penick, Wis., R. E. B.,
Ark., M. F. Washington, Ala., S. A. Owen, Tenn., S. S. Odum, Ark.,
C. H. Evans, Ga., Felix Jones, Texas, J. F. Kerish, Ind.

Special Finance Committee.

J. L. Campbell, Tenn., W. F. Bolts, Neb., J. F. Walker, Ohio, D. J.
Hunt, W. Va., C. T. Wilcher, N. J., D. W. Cannon, Ga., J. J. Olive, Ill.,
L. James, Va.

Ushers.

Geo. McNeal, Kan., R. N. Hall, Ala., C. W. Graham, Tenn., T. P.
Smith, Ky., J. P. Greene, Fla., H. Greene, Tenn., A. W. Nix, S. C., J. M.
Whitfield, Ark., J. A. Martin, Ala., T. J. Hall, N. J., J. W. West, Ill., H. R.
Lowe, Miss.

Note.

Each State Delegation is urged to meet as soon after arrival at Bal-
timore 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.

Committee on State of the Country, Committee on Resolutions, Com-
mittee on Time and Place, Committee on Obituary, Committee on Per-
manent Organization.

Done by order of the Executive Board.

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

Proceedings

Fifth Regiment Armory, Baltimore, Md., Sept. 9, 1925.

(1) The Forty-fifth Annual Session of the National Baptist Convention was called to order by the President, Dr. L. K. Williams, after singing "Praise God From Whom All Blessings Flow" and "All Hail the Power of Jesus' Name." Dr. Williams then made prefatory remarks and declared we must dedicate this ground to God. The program was read by the Secretary. The President conducted the singing in that deep spiritual way, "Come Holy Spirit." Prayer was offered for the success of the Convention by Dr. J. Francis Robinson. "Happy and Free" was very effectively rendered. Rev. D. H. Harris, D. D., read the 3rd Chapter of Colossians for the Scripture lesson. "Clear the Line Before You Call" was feelingly sung.

(2) The President presented the Convention motto, "The Attractive Christ." Dr. F. W. Penick, Wisconsin, was presented. He delivered a very timely and edifying address from the subject, "The Attractive Christ—This Meeting's Joy and Inspiration."

THE ATTRACTIVE CHRIST, THIS MEETING'S JOY AND INSPIRATION.

We are assembled here today as a group of Christian workers from all parts of the country, and I feel no better subject could have been selected with which to open this meeting than the one assigned me, "The Attractive Christ, This Meeting's Joy and Inspiration."

The National Baptist Convention, led by Dr. L. K. Williams, the matchless leader, the peerless scholar, and the prince of preachers is Christ's annual call to his ministers and churches, to come together and make a strong, united pull to carry the Gospel to the uttermost parts of the earth.

The Christ Spirit has dominated the lives of every individual here, and hovered upon the soul of His church until we are brought together here this week in the historic City of Baltimore to project better plans, lift ourselves into higher realms of thought, make more bloody sacrifices and to push His own, and our battle "to the gates."

We have come to formerly receive our new \$750,000 Publishing House and to lay our gifts at His feet to assist in paying for the same.

Our Christ has not only attracted the messengers and workers of this Convention to undertake the task of giving the world the gospel in its simplicity, and to erect Publishing Houses and School Buildings but He has inspired us toward every good work. Jesus said Himself, that He was the world's magnet when he declared, that, "If I be lifted up from the earth, I will draw all men unto me." This was both a challenge and a prophecy and stands to be verified, today, by all who doubt the truthfulness of it.

I am quite sure that we all agree, that Christ is the one inviting, alluring, charming and promoting power in our lives to aid us in every

good and worthy undertaking. He has not only been an attraction, Joy and Inspiration of Christian men and women of every generation. Many, many, years before his birth, yea, even before his conception, He was the same attractive Christ. Men talked of Him, Prophets predicted his coming, Kings envied Him and Scribes waited His arrival, and at the time of his birth Jehovah seemed to have missed services in heaven to permit the angels to come to ancient Bethlehem to announce His birth. The star-guided wise men from the east came miles to lay their gifts at His feet and the poor Shepherd hearing the angel's message, left his flocks and hastened to the city to find Him in his arms, he said unto the Lord, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." The doctors and lawyers delighted to talk to Him and were astounded at His wisdom. He walked miles to be baptized and the heavens opened to greet Him. The Holy Ghost came from heaven to join Him and God the Father declared: Thou art my beloved Son; in thee I am well pleased. He has successfully won his initial victory over satan. He pursued his one task of ministering unto the necessities of men. The lame he healed, the blind, and possessed with maladies of all forms were cured and on Calvary He gave Himself over to death and was buried in the tomb, and to crown all the rest of His achievements, and to secure our safe salvation, he conquered death and came forth from the tomb and sent a message on to heaven, "Angels get my Mansions ready, I am coming home."

Ever since Christ's birth in that stable in Bethlehem, he has been the center of human interest, the Star out of Jacob, the Magnet which has been drawing the world to himself. Individuals, society, governments and, all of human interests and hopes have been balanced upon the point of his finger ever since he died and rose again from the dead. He is a miracle more mysterious than those which he wrought. None of his miracles are as great as the miracle of his entrance into human life, his actual coming into human nature, his hiding himself so completely within the folds man's nature, that like a valuable diamond wrapped in a ten cent handkerchief imparts its value to the handkerchief which it is wrapped up in it, so Jesus Christ, God's only begotten Son, by being actually made into the likeness of sinful flesh, becoming flesh and dwelling among us, raying forth his Father's perfect character in human nature, has given an incalculable and actually divine value to human nature. This is why Jesus is the hope of mankind. He has by his life into human nature, put a new hope into human nature by this fact, he has constructively and positively taken away the sin of the world.

1. Why Jesus Is the Joy and Inspiration of This Meeting.

(a). He is the joy of this meeting because joy in the Christian language is the result, left in the soul, after personal contact, experience and communion with God through Jesus Christ, since, no man can come unto the Father except Jesus Christ draw him. Joy is a secret, unexpressible feeling of ecstasy and spiritual delight experienced by the personal contact with Jesus in the new birth, and, the life eternal which he causes to surge within the subterranean cavern of the soul, it is an ecstatic God-consciousness. It is that afterglow of divinity which every child of God experiences when he passes from death into life through the Spirit of Christ.

This joy is the strength of Christ's servants. It keeps them alive and powerful, when otherwise they would be overcome by the dissatisfactions and troubles which the world, the flesh and the devil bring constantly upon them for the purpose of overthrowing and discouraging them. The joy that was set before him, Christ endured the cross with its shame and ignomy. This is therefore, the joy of this meeting. As to the drawbacks, there is a joy of soul that quickens us and that makes us live joyously and constantly for his cause. Divine joy and

about, but it makes us strong in service and persistent in our faith. The joy puts a new dynamite in the soul, carves a new vision upon the retina, and quickens the feet in the path of duty.

(b). Christ is the inspiration of this meeting, because this meeting is the expression of our love, first, for Him; and second, for those whom we love who are not yet in this fold; because we are, with Him, engaged in going after and bringing to Him those who are not yet in the fold and which he must bring so that there can be one Shepherd and one fold. This is the eternal joy which will some day fill the heart of Jesus. We are permitted to have a part in this general gathering together of the nations at the feet of Jesus. This is the big fact and big event to be in the redemptive life of Jesus. Calvary and the empty tomb will not have been glorified till this shall have been done.

This meeting is a concrete expression and actual illustration of how much we really love Christ and our brothers, wherever they are, who have not been blessed as we have been. Missions in every aspect is divine love within us, overflowing and going out to others. Christianity is fundamentally altruistic; it is other-minded and not self-centered.

This meeting is our inspiration, because Christ inspires us to follow his example in coming to bring and send light to every one who has it not. If the glory of God shines in the face of Christ, the glory of Christ is to shine in our faces until Christ shall be satisfied when He looks in our redeemed, sanctified, rejuvenated faces.

No preacher, no deacon, no member is any bigger, any better or any more intelligent, as a Christian than he has joy in laying himself upon the altar to participate cheerfully in such a meeting as this.

Christ is also the inspiration of this meeting, because, this meeting has assumed such a world-wide character, that it is beginning to be the clearing-house for the settlement and correct adjustment of all of our racial problems in the entire world. This is an additional dignity, but yet a logical one; for Jesus is the only one whose program takes in all of the problem of the world in every detail and embraces every hope. Jesus Christ being the One altogether lovely is the logical one to be the arbiter of all human problems and the adjuster of even the smallest details. As the water fills every cranny of the vessels it enters, so also Jesus fills and settles every problem which man has, however small since they are all the result of sin. There is a standing invitation from the Master, extended to all who labor and are heavy laden to come unto Him and find rest.

A gospel solo, "Happy With Jesus Alone," was beautifully rendered by Miss E. V. McKinley of Georgia.

(3) The formal welcome exercises were commenced. Vice-Mayor Bryant of Baltimore delivered a very practical address of welcome setting forth the activities of Baltimore in the educational uplift of its colored citizens.

WELCOME ADDRESS ON BEHALF OF THE CITY OF BALTIMORE.

By Honorable Mr. Bryant, Representing Mayor Howard W. Jackson.

Mr. President, and Members of the Convention, I am representing this morning the great city of Baltimore and on behalf of the Mayor, I extend to you, Mr. President and to the members of this Convention a most hearty welcome. It is always a pleasure for the people of Baltimore, through its representatives, to have Christian Conventions come to our city to hold their sessions. We believe that we have a very beautiful city. We also know that we have a very high class citizenship and this high class of citizenship is not limited to the white group alone. For six years I have been in the office of the Mayor of this city, both under a Democratic and a Republican administration and I want to say to you people from the four corners of the country that we are proud of the

Colored people who live in Baltimore City and the State of Maryland and the reason we are proud of these people is because they are, in the main, a good citizenship. It has been my pleasure on a number of occasions to deliver a short address to the group in the high and training schools and I want to tell you that there will be turned out from those schools men and women who have the right concentration of good citizenship and who will in their own life show that they have been greatly benefited by the education that has been given them by the City of Baltimore, therefore, I am perfectly sincere when I tell you that I am proud of the Colored people in Baltimore. They have demonstrated in their churches that they are good and peaceful and honest people. Therefore, we welcome you on behalf of the white people and I know the hospitality of the Colored people will make your stay a peaceful and happy one.

I want to say another thing, that right here in the city of Baltimore in the midst of what is called the Colored belt you will find a Colored High School that in architecture, in capacity and in fitness is not equaled by any other one in the United States of America today. We have a High School in the City of Baltimore just about to be opened that cost nearly one and one-half millions of dollars. In order to fully make the mechanical part of this school the city has appropriated more than One Hundred Thousand (\$100,000) Dollars and that is only one of the things that the people of Baltimore are trying to do for the worthy Colored people in our city.

We are more than glad to have a Convention of Christian people with a Christian idea come to Baltimore, not that you are going to do us so much good, because we are not a bad people, as a rule, but when people come from the four corners of the earth to Baltimore with the object of making better conditions, we are glad to shake hands with you and bid you God speed and a most hearty welcome.

Dr. W. H. Baylor delivered an address of welcome on behalf of the white Baptists.

WELCOME ADDRESS ON BEHALF OF WHITE BAPTISTS.

Dr. W. H. Baylor.

"I hope I am not expected to fill in all the vacant space that has been left by those men who are not here."

I am quite sure, Mr. President and brethren, I have not been chosen for this position because of my fitness but because of my office and gray hairs. I am delighted on behalf of white Baptists, whom I represent to extend to you a cordial welcome. For many years the white and Colored Baptists in this state worked together. A little more than twenty-five years ago a Convention was formed by the Colored people of this city, since which time we have cooperated, though we have had separate conventions. We watch one another's works with sympathy and prayer. We are not frozen together, as the story goes, but are warm-hearted friends helping each other. When I think of the older men, J. C. Allen, Brown and Alexander, I realize that they laid the foundation upon which others are building. You owe much to these leaders. Since we have had separate conventions, that is during the past twenty-five years, while the white people have doubled, the Colored people have quadrupled.

I trust you will find a hearty welcome in this city. May I say to you, as I represent the white Baptists that we have the same aim, we have the same Bible, we are worshipping the same God, our problems are the same and the same presence that cheers and sustains you, also cheers and sustains us. I want that we shall do indeed a worth while work. I believe that you are going to leave an impression on this city that will not be forgotten. We invited you to our city two years ago and you did not come, we invited you last year, now you are here and I am convinced that you are going to bless us for many, many years and the truths of this convention will be felt by the coming Baptists for many years.



May I say that no Convention, other than a religious Convention that honors God can make the impression for good that it ought to make. As we have conferred together in this city and in this state on our work, we have decided that we are one in sympathy and prayer and that as long as we put God first, we shall go forward in our work. I believe that we should work for God's honor and glory. Christ should be the first consideration. During one of Mr. Moody's meetings in this city, some years ago, a detective, Todd Hall, was sent out to apprehend a criminal and bring him in. Todd Hall passed this meeting, was attracted by the singing, went in and when Mr. Moody was through preaching, he accepted Jesus Christ as his personal Saviour. When he returned to the Station House his chief asked him if he had found the man. He replied "No, I did not find my man but I found the Lord." Now, my brethren, you may not find everything to please you here but I do want that you shall find our Lord and I want you to go from here in the name of the Lord. I bid you welcome and God speed and when you leave may you leave in the name of our Lord whom we love and whom we delight to honor.

The address was replete with helpful advice and information and brought a full welcome to the Convention. Dr. Junius W. Gray made inspiring remarks as Chairman of the local committee.

WELCOME ADDRESS.

By Dr. Gray, Chairman of Committee.

To the President of the largest Convention in the world, who represents more people than any other one man in this country that belongs to the Lord, I thought once like a brother singing a hymn who said:

"This is the way I long have sought,
And mourned because I found it not."

But I was forced to revise this thought after I was chosen by the local committee. I thought that I had a toy to play with when I thought of the National Baptist Convention, but I find that I have an elephant on my hands. Any man in this country who attempts to entertain the National Baptist Convention has a job. We are going to try to do our very best to entertain these delegates and I want to announce now that if you go to any place to stay and that place does not suit you, don't stay but return to us and we will see that you get a comfortable place here in Baltimore. No man is happier to see you in Baltimore than myself. We have been at a disadvantage here because our people have not had the opportunity to see the numerical strength of our people. Dr. Baylor has said rightly when he said your meeting here will help us to make Baptists. We need you here in this city of ours. Baltimore, thirty-five or forty years ago had four churches but today we boast of ninety-six churches, at least eighty-five of these being self-supporting in Baltimore City and we have done that work without your influence.

Prof. Winston is sick and we want you to pray for him. Brother President, we want you to feel at home. We are going to boast of giving you the best and largest chorus you have ever had in the National Baptist Convention. We tried as best we could to let the people of Baltimore see the Baptist of this state. We had a parade yesterday, and if Barnum and Bailey's circus had been here in Baltimore, you would not have seen a larger crowd on the streets than came out to welcome this parade. If you see any police in here, they are simply trying to learn how to be Baptists. The white Baptists of Baltimore don't know about our great organization. I told Dr. Baylor the other day he would do honor to himself to be associated with Dr. Haley in helping to put on this program and that it would make him one of the biggest men in Baltimore.

The National Baptist Convention is a machine that molds men and when they are turned out the world has got to recognize them as men. Dr. Baylor has helped to vote and brought it to pass that Negro preachers will preach in white pulpits. If we have done no more than this, we can so thank God for that. If I were a visitor to the National Baptist Convention, Brother President, I would slip to you and ask you in naming the preachers to go to the various churches, in the name of God name me.

I am closing. There was a married man who lived in a small house having four rooms. They had lived there for a number of years, occupying three rooms and the fourth room which was a bedroom was vacant. One day a man came along and said to the lady who was at home, "Madam, I am a Baptist preacher, I want a place to stay for the winter." She, remembering the room and realizing that she could make a few dollars, gave him permission to occupy this room after consulting her husband. They decided to rent this room for two (\$2.00) dollars per week. By and by Dinah came by and said that she did not have any where to stay. The woman told her she had an empty room but she had just let the preacher have it for two (\$2.00) dollars a week and that he was going to stay all the winter. Dinah said, "My husband and I will give you twelve (\$12.00) dollars a week. She told Dinah she would have to take the matter up with her husband and would let her know next day. When the husband came in that night they perfected a scheme to get rid of the preacher so that the room might be rented for twelve (\$12.00) dollars a week instead of two (\$2.00). That night when the husband came in the wife began quarrelling, finally she threw a cup at the husband who promptly threw a glass at her, both taking pains that the other was not hit as that was the agreement. The preacher in the next room heard the quarrel but kept perfectly still. After a time they decided to take the matter to the preacher for settlement, each claiming that the other was in fault. After going over the whole matter to the preacher they wanted his decision as to where the blame was to be placed. He listened quietly until both were through, then looking from one to the other he said, "You will have to settle that among yourselves. I am here to stay for the winter."

Brethren, the Baptists are here and are here to stay. If there is anything I have or anything I can do to make you happy, call on me.

"Going to Pray" was sung by the chorus.

(4) "Amazing Grace" was sung in the good old-fashioned way and the Spirit came down to abide with the people of God during the service. Dr. R. L. Bradby, Detroit, Michigan, was presented to preach the Convention Sermon. The distinguished speaker selected the text, John 12:32, subject "The Attractive Christ—The purpose of our coming—The lifting up of Christ." "We are not the representatives of a society, but the church; we represent no man except the man, Jesus Christ. Public worship is the world's greatest attraction. Christ is attractive because of the power of His blood and power of purification. Love of truth is satisfied. The manner of lifting up Jesus—Testimony, prayer and preaching." The great preacher closed his eloquent appeal with a beautiful picture of the departed heroes of the Cross, Drs. C. T. Walker and E. C. Morris and the great number of more than three million Baptists led by Dr. L. K. Williams with the Cross uplifted as their banner entering into the Temple of God and the City of God. It was truly a great message.

(5) "There Is a Fountain Filled With Blood" was feelingly sung and the great congregation was overwhelmed with the thought of Christ and the Cross.

(6) Mr. W. W. Allen delivered the welcome address on behalf of the fraternal organizations of Baltimore and vicinity.

WELCOME ADDRESS ON BEHALF FRATERNAL ORGANIZATIONS.

Mr. Willard W. Allen.

Mr. President, Members of the National Baptist Convention, on behalf of the Fraternal Organizations of the City of Baltimore and the State of Maryland, I assure you that it affords me a great pleasure to welcome you to our City and State. We are very proud of this great host of Baptists who come to Baltimore. I assure you that the people of Baltimore will try to give you the best time of your life. We have a wonderful group of Colored people here. I'll assure you that when you leave here on the 15th, you will want to come back again. The Fraternities welcome you to our homes and to everything we have. We have fine business here in Baltimore. As Grand Master of the Pythians and on behalf of the other Fraternities, I welcome you here in the name of God Almighty.

The address was an assurance of cooperation on the part of these organizations in the entertainment of the Convention.

(7) A motion prevailed approving the program as prepared by the Executive Board.

(8) Committees were appointed as follows: Enrollment and Finance. Brother Wm. Lewis sang "See the Four and Twenty Elders."

(9) "My Country 'Tis of Thee" was sung as the Governor of Maryland was being seated upon the platform. Governor Albert G. Ritchie was presented by President L. K. Williams. His Excellency, the Governor, delivered a very inspiring address to the multitude.

ON BEHALF OF THE STATE OF MARYLAND.

His Excellency, Governor Albert G. Ritchie.

Mr. Chairman, Ladies and Gentlemen of the Convention:

It is a very great privilege for me to be here today to welcome this great Baptist Convention to the State of Maryland. Baltimore City is rapidly becoming one of the great Convention cities of the country. We have here the facilities to care for you, the resources to interest you, and the hospitable spirit to welcome you, and so we are here on behalf of the people of this state to welcome what I regard as a notable convention among the conventions of our country. We like to think of the land in which we live and the country that we love as a land and country without class. We like to think of all people having equal opportunity and an even chance in life. We like to think of the place from which we came, without regards to color or creed and that we are all going to have a fair and square deal in this the greatest country in all the earth.

We are, to a great extent, a country without classes, still it is right that groups of people should gather themselves together in business organizations and in working men's organizations for their betterment and we find religious organizations so organizing themselves and so we find this great organization, representing the great number of Colored Baptist churches, uniting to carry on the purposes and object for which it stands. The great thing about this United States of ours is the mass of heterogeneous people in our land who are organized and bound together as they get here into something good.

I do not greet you primarily as Baptists, I do not greet you primarily as Colored people, but as people working together for the common good of

our land. The two races in America are mutually dependent upon each other and great good is going to be realized when the white man and the black man cooperate for the good of all and so I should like to see every possible advantage given to the Colored people of this country. I should like to see your living conditions just what they ought to be and your working conditions of the right kind. We can have that cooperation which will be the best for all groups. So ladies and gentlemen, it gives me great pleasure on behalf of the State of Maryland, for whom I am speaking today, to wish you a pleasant time while you are here. I assure you that our people will do what they can to please you and I trust that your deliberations will result in constructive good.

It was an address of brotherhood, of religious fellowship and inspiration. Among the many impressive things which he uttered was "This is no country of any group. Cooperation between black and white must be had for the welfare of each and for the permanence of our country." "This," said the great executive, "is a necessity."

(10) Rev. S. D. Ross, A. B., Savannah, Ga., responded to all the addresses of welcome in the most fitting words and in a very pleasing manner. The address was one of philosophy and of racial good will and a pledge of the Convention to measure up to its ideals.

(11) The chorus sang sweetly, "Chariot, Let Me Ride." Benediction by Dr. D. D. Crawford, Georgia.

Afternoon Session.

Joint Session with Woman's Auxiliary.

(12) Announcements in reference to song books were made by Secretary E. W. D. Isaac of the B. Y. P. U. Board and to the Post Office by Secretary R. B. Hudson. Music by the Chorus, "He Will Carry Your Burdens For You." The 23rd Psalm was recited in concert and prayer was offered by Dr. R. D. Grymes, District of Columbia. "There is a Fountain" was then sung by the great congregation and the minds of all were turned to Calvary. Rev. A. T. Hynes, of California, conducted the devotions. Mrs. Strickland of Texas represented the Woman's Convention.

(13) Dr. J. C. Jackson, Connecticut, presented Mrs. Layten, President Woman's Auxiliary, to deliver her Annual Address. It was effectively read and carried the audience with enthusiasm as the great leader of Baptist women told of the achievements of the Woman's Auxiliary during the year and marked the steps of progress for future advancement and success. The Chorus sang "Just Over."

(14) A partial report of 311 delegates was made by the Finance Committee. The report was approved.

(15) Rev. J. P. Barbour, A. B., Alabama, in choice and befitting words presented Dr. L. K. Williams to deliver his Annual Address. "My Country 'Tis of Thee" was sung by the congregation of Baptists as their great leader came forward. The Illinois delegation rendered a special selection as a tribute to the great

chieftain. Secretary Hudson led the Convention in a salute which was a great ovation to a worthy leader. The President proceeded to deliver his third annual message which covered every phase of the Convention's program and marked well the bulwarks and sounded the warning against any retrogression.

PRESIDENT'S ADDRESS.

Brother Chairman, Brethren and Sisters, Ladies and Gentlemen:

Following the example set by my illustrious predecessors in this office, I am through the grace of God and your kindness, presented to deliver this my Third Annual Message. Before the day of my election and since then, I have had a vision of the importance of the work of this Convention, and a keen sense of the responsibility that is attached to the office of its president. This vision is now larger and more entrancing than then; and the theory of the duties and responsibilities that go with this office have been by the processes of these recurring years turned into an experimental knowledge so captivating and weighty that I stand before you today trembling, feeling myself the weakest, and the most incompetent one of all here present. When I consider the magnitude of our mission, the fallibility and incompetency of human agencies I marvel that God stoops down to the earth to use us, and I am overwhelmed by this manifestation of His marvelous grace and matchless goodness.

For my Christian life, the whole of it, and my official career, this has been the one motor and heavenly dynamic—the wisdom and goodness of God. And when we would have fallen through our weakness, it has been our prop and pillar; or when we would have counted life a failure, and its requirements too cold to the self-inflicted wounds on our souls made through our ignorance and sinning, it saved and sustained us in every conflict, and brought us by strange and unusual ways to victories we have not merited and did not expect. This supreme force of human society and the presence of the invisible God have encircled us during this eventful year, and brought us up to this meeting.

Up through labors, doubts, perplexing problems, stern, bitter conflicts and grief, scarred, bruised and wounded, this part of the host has come to receive inspiration and help to go forward to battle against the forces of wrong and for the promotion of God's kingdom. We have just passed through a year marked by unusual economic, industrial, and ethical experiences. It has been a year of apparent ease and normalcy, and yet it has been a year of low, unstable economic conditions. Seemingly, it has been an inviting working era, but when the toiling masses sought work an innumerable group has been left idle. There is something wrong with our present, industrial system. It seems to promote or tolerate on the one hand a system that raises some to a position of affluence, while on the other hand it suffers the existence of a labor-seeking element, reduced to a sore, galling, death-dealing pauperism. There are today many growing industrial inequalities which are placing upon our religious endeavors, the impact of their baneful existence. Notwithstanding the existence of the things I have just mentioned, our work has not during the year the blessings and favors of God. In our efforts to push it we have made 104 trips, traveled 28,918 miles, preached 37 sermons, delivered 88 addresses, held 44 conferences, given 76 days and collected \$5,167.91. I am hereby thanking the following railroads for the gift of 12,552 miles:

The C. & E. I., C. & O., Chicago, Milwaukee & St. Paul, L. & N., Nickel Plate, I. C., Seaboard Air Line, The Nashville, Chattanooga and St. Louis, Missouri Pacific, The Rock Island, and the Atlanta, Birmingham and Atlantic. These, by their generous gifts, have saved you the price of the mileage stated above and facilitated greatly the work of our denomination. I want to here and now say that the President's duties are no facile ones, but let me also say they can be and have been made sweet and pleasant for me, because they have been lined with the golden

tender lining of your sympathy and whole-hearted cooperation. It is required that I say here, every man of our great Convention and every section of this country has encouraged me by supporting most loyally the interests of our denomination which I have gone forward to plead for and advance.

The Board of Directors of the Convention.

We had our first meeting, a short one, at Nashville, last September. We there discovered that a prolonged session of the Board was required, hence we set January 14-17, for the time, and Indianapolis the place for the Board's next meeting. We had there a full attendance, and sought to and did adopt some measures that will safely protect the varied growing interests and agencies of this Convention. The Board of Directors knows that in the interim between the meetings of the Convention the duty of "taking care of the stuff" and exercising a protective oversight over it falls upon it. And it ought to be known and appreciated by you that they do guard with a jealous care your possessions, and cherish with a religious deference your every edict.

We are hoping the states will continue to nominate such to membership on the Board, and that their expenses incurred to meet the Board meetings, will be promptly provided for by the states they are nominated to represent. And in this connection it ought to be suggested that great care and wisdom should be exercised when men are nominated to places by the states on all Boards of the Convention. It should not be a matter of favoritism or a "mutual aid affair," but an effort to get the best men you have; for they will be called upon to help solve complex problems and to carry heavy loads.

The Convention and Its Board.

This Convention is organized so that its work is prosecuted mainly through organized agencies, its Boards. Time and experience have demonstrated the wisdom, economy and correctness of this policy.

The Convention and Its Boards, the Creation of Our Churches.

The first original Convention of Negro Baptists were formed by representatives from churches who responded to the call made by those who saw the necessity of cooperation and organization among Negro Baptists. Pioneers in this work had not gone far before they discovered the indiscretion of attempting to operate three National Baptist Conventions. In response to another call issued to churches, representatives therefrom met and dissolved the three National Baptist Conventions then existing, and merged them into one, the Convention in which we now are assembled. This, to my mind, was both the prudent and baptistic way of forming an organization to be known as the Baptist denomination, and the only rightful way whereby said denomination can be made tangible.

Baptist churches are made up of units, the individuals, who are similar by regeneration, who are immersed upon their expressed personal faith in Christ, who covenant together, acknowledging the Lordship of Christ, the New Testament, the rule of their faith and practice, and who further covenant to work together for the spread of the rule of Christ in men's hearts and in all the world. Thus such becomes what we call, because of the poverty of human speech, a local or visible church. Likewise, the Baptist denomination is made up of units, individual churches, who are alike in faith, practice and life, and who agree together to organizationally and institutionally push and propagate the kingdom of Christ. To speak of a Negro Baptist denomination when it does not exist in some organization formed by church messengers coming from Negro Baptist churches is verbal jugglery, or an ecclesiastical parody, calculated to mislead by a conveyance of a half-truth. Then, again, keep in mind that no organization has the right to exist, or essay to exist as the Baptist denomination, that was not

formed by messengers from Baptist churches and which does not continue its existence by yielding to the mandates of churches expressed through duly appointed delegates. When one exists otherwise it is a denominational outlaw. I repeat, for emphasis, the organization of our National Baptist Convention and its Boards harmonizes with proper baptistic requirements. Now, if there are those who have thought that the three former Conventions formed this Convention, they are in error technically and their conclusions built thereupon are likewise erroneous, however specious and pleasing they may be. In considering the formation of this Convention, you cannot in truth offer the interesting analogy of the forming of the United States Government by the original states, unless you keep in mind the fact that the churches and not some other bodies, organized it. Now, the same churches which organized the National Baptist Convention organized our Boards. And the Boards and Convention are not supreme in themselves, but both must obey the will of the churches registered through their messengers in the Convention. To further perfect this arrangement of church control and ownership, the delegates from churches in the Convention assembled at Indianapolis, 1921, voted to approve a charter. This charter makes provision for membership in and the control of the Convention and its Boards only by messengers from Baptist churches, and that said messengers shall from time to time be both the corporation and the Convention, that is, the Corporation and the Convention shall be one and the same thing. It is designed so that the Corporation cannot thwart by some extra and super-legal quirks, the right of majority rule and the supremacy of ecclesiastical law and Baptist principles. Baptist life and genius do not tolerate class, party or group rule, even though it might be expressed in Boards. No Baptist church would think of chartering its Boards of Deacons or Trustees, making them an independent, self-electing, self-perpetuating, self-property-owning unit in law. But that is what some want as a general denominational procedure for the National Baptist Convention. Not so here—we shall have every Board moving by Convention's orders, obeying its every behest, or we shall have no Boards. Some dislike this arrangement because they say they fear it imperils the property of one Board for the debts of the Convention and the debts of other Boards. I think the conclusion without the fear is well-founded. In the first place, this plan permits the capitalizing by each Board of the entire combined credit and standing of the Convention and all of its Boards. You see at once that all can make gains that they could not make under a more loose plan of organization. Now it will be hard to let each Board coin and enjoy the credit of the others, and the credit of the Convention also, without having them to share in their common liabilities. But really would a church be doing the ethical and the right thing to attempt to absolve itself from the payments of its just debts when it had no money in its general treasury, but when there was a sufficient amount to pay the debt in its auxiliary treasuries? Or where is there a well regulated Baptist church or red-blooded pastor who would permit a subsidiary body of a church to withhold from a church its money when just debts imperiled the life and existence of the church? Or what church is there that would not empty its general treasury to discharge the debts of its auxiliary organizations? So you can see there is nothing fundamentally or morally wrong in the policy complained by some. I believe, however, that under our present plan of organization, arrangements may be honorably and lawfully made whereby the Convention and its Boards will at all times frankly acknowledge their debts, and yet the individual properties of Boards be held immediately responsible only for their own obligations. If you think this is required, so advise and instruct your Board of Directors.

Now, there are those who say that institutions founded and supported by a religious denomination, having a democratic form of government that such institutions are never safe if their control is democratized, or if said institutions must be amenable to the will of the people expressed in a Convention or some general organization. Persons thus contending discredit and would frustrate the most vital element in the

polity of Baptist churches. They also place themselves, in matters civic, with those who would have a government promoted by a limited suffrage and by the will of the few.

Negro Baptists who contend that our denominational institutions are and will be endangered by having them organized so that they would have to be responsible to majority rule, expressed in a National Baptist Convention, consciously or unconsciously, make a harsh criticism of themselves and join the ranks of the race's most blatant traitors. They give credence to the cruel indictment that Negroes are incapable of self-control, and not prepared to live in and respond to the demands of a free democracy. The Negroes belonging to the Baptist church in America are the only group of religionists who may illustrate that Negroes can live under a popular government, enjoy its favors and rights, and share and help to carry its burdens and responsibilities.

I wish to state that the Boards of the Convention with some minor exceptions, are succeeding fairly well. We believe that all will do better as economic conditions are improved, as we support them more liberally, and as those charged primarily with the duty of directing the Boards will have sufficient faith in us and God to give themselves unreservedly to the work assigned them. Of course you have expressed yourself in a definite manner on this point, but all have not heeded it.

The Benefit Board.

I am not in the least changed in my belief in the possibilities of this Board. The time has arrived when the church should assume the work of taking care of its sick and needy members and give them decent burials. Too long we have compromised and been guilty of the neglect of this important duty. And as a result, so many members bent on getting big funerals, have virtually deserted the church. In some places, the church, in the case of the death of some of its members, on account of their connection with other organizations, must be compelled to take second or no place, in their funeral exercises. Often these are deferred till Sunday, and Sunday funerals for the sake of such, and sometimes the way they are conducted, is very costly, unsanitary and un-Christian. But as long as ministers will sidetrack all on Sunday for the tangible and intangible compensations allowed for preaching the annual sermons of these self-same organizations, just so long will they deprive themselves of the right to oppose Sunday funerals. The relations of members, from their conversion to the grave, and on up to eternity, ought to be sacredly protected by the church.

We are very inconsistent if we oppose our members joining benevolent orders when we make no effort to give them charitable relief. Here is the necessity, place and field of the Benefit Board of the National Baptist Convention. We will have to rally more liberally to the support of this Board, or do the honest, discreet thing—suspend its operations. Some have said that this Board, given some other headquarters, would be assured of better success. I am not so sure, but I do know we must increase its usefulness or all will live to regret the neglect. We are a big denomination, possessing great opportunities and rich resources and all should for God and His church be used.

And now, if this Board is to succeed well, I very much fear we shall be required for the present to assign it the exclusive task of directing the construction of a Home for old, retired ministers. This is an urgent necessity, for it is a reflection on Baptists to work to death on inadequate salaries their ministers and then discharge them to die without a home or an income. Last year, traveling in the West, I saw at Miles City, Mont., an ancient, well-protected stage coach that had run its years. And when I read the following soliloquy attached to it, I thought involuntarily of our old ministers:

My day is done and night has come at last
To cast its shade o'er an historic past.
And here I stand, as if a thing apart,
Not even dreamed of for the painter's art.
But such is fate. Time's changing hand must go
Forth to the leader who can progress show.

"To this I yield, content with thinking o'er
The long, long trail that I shall see no more;
Nor boundless range bedecked with sage and pine
That lent enchantment to this frame of mine
As o'er the winding path, with frequent thrills,
My mustangs led me to the old Black Hills.

"And back, without complaint or jeers or frowns,
From those kind friends who share my ups and downs.
A splendid past and full of memories clear!
Gaze on me, traveler, and be of good cheer,
Remembering that thy end will be as mine—
Retired, Replaced, Reviewed for what was thine."

"Lovingly yours,

A STAGE COACH."

I had not finished reading this soliloquy and observing the care given that old stage coach contrasted with that we are giving our retired ministers, before I had concluded, "God helping me, I shall see that something is done for our old, worthy retired ministers."

Both Arkansas and Florida are offering us adequate acreage upon which one of these homes may be established. I hear there are other states that would follow their example. I urge you to not leave here without giving this matter due consideration.

Our Home Mission Board.

At first the primary work of this Board was to publish Sunday school literature. Our publishing interests had its rise, origin and anchorage in our Home Mission Board. To begin with, the publishing effort was promoted by a Committee of this Board, a sort of a wheel-in-a-wheel arrangement, almost as mystical and mysterious as that one of Ezekiel's vision. Under this arrangement, our Home Mission Board acquired some property, but not being chartered,—and the Publishing Committee was chartered, that property acquired with missionary money is yet owned by the Old Publishing Board of your first love. Here is a lesson for you,—if your Convention is chartered and all Board properties are amenable to your will only, and that through Convention ownership, then, like Tennyson's Brook,—"Boards may come and Boards may go on forever," but they will not disturb the equanimity of the Denomination; for if they should rebel against and desert the Convention, they would have to go away singing and marching in harmony with their self-chosen, doleful strains:

"Nothing brought I here, and—nothing take I away."

But since 1915 our Home Mission Board has not been subsidized by any other Board, and has been giving itself fully to the task of helping to evangelize North America. When I consider the good it has been able to accomplish I am encouraged. But when I view the unpossessed lands, the rich, ripe field the exhortation of Jesus: "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

I feel certain that the Home Mission Board has done well on what it has had, and am convinced that it could cope with our present missionary needs, if only more were given it. We must not stop until we have a well organized Baptist Church in every community where required; an efficient Sunday school in every church; well-regulated training departments, B. Y. P. U.'s, etc., and competent well paid pastors for said churches. We must be able to increase in the states our present number of missionaries. A Campaign of Evangelism, directed by our Home Mission Board would do now more than anything else to change the present-day lawless tendencies everywhere evident, give our churches a new and better conception of "Stewardship," and wake them up to the perils of being inactive. It would stop much dissention

and waste of force and help to bring into use so much energy that is dormant.

I think our Convention would do well to urge our Home Mission Board to plan and budget a time for this Evangelistic Campaign and take the lead in working and trying to bring on such a revival. I believe we should set aside one day in the year, to be known and observed by every church as the National Baptist Convention Home Mission Day. The Home Mission Board should be instructed and aided in getting up and distributing for use a program and such literature as will be required to instruct our churches concerning our achievements and needs on the home fields. The Home Mission Board was instructed and empowered last annual session to purchase and operate two gospel buses. I feel that you will be sorely disappointed if something tangible has not been done in the way of securing these needed valuable missionary agencies. I am convinced that few things would be more valuable or would help more the efforts of our missionaries.

This year my attention has been called to the religious status of some of the near-by islands, and to the growth of Negro Baptists in Canada, and their desires to be one with us to enjoy our fellowship, and be aided by our experience and service. I do not forget that we must build up and strengthen the things that remain here; nor can I forget that God is opening new Missionary doors to the American Negro, which he must enter or suffer irreparable loss. If their promises are true, we have at this meeting representatives from some churches in Canada, and let us urge our Home Mission Board to look that way and give our people and denomination, young in years there, the missionary aid they deserve.

For years, this Board has been greatly aided by the plans of cooperation existing between the Southern Baptist Convention and the National Baptist Convention. As per these plans the Southern Baptist Convention gives a dollar for Home Mission work in its territory for every dollar this Convention spends for Home Mission work in the same territory. We feel grateful to the Southern Baptist Convention for what it has done, and appreciate its willingness to increase and continue these contributions. It is evident that we need the money coming from this cooperation, but we would crave most the sympathy and good will it brings. This cooperation manifests the brotherhood of Baptists and the desire for peace and the reign of Christ's spirit in his earth. The greater number of this Convention's constituents live in the territory of the Southern Baptist Convention and it is especially fitting that these two Conventions work cooperatively in Missionary endeavors and thus maintain and express in religion those relations that all would do well to adopt. We are sensitive of the fact that the Southern Baptist Convention in this plan of cooperation, recognizes our Convention as being worthy of the feeling that exists between standardized Baptist bodies. I believe this cooperation, its influence and good results, can and should be continued. I said to you last year that a tentative plan of cooperation in Home Mission work had been agreed upon by the Northern Baptist Convention and its cooperating bodies and the National Baptist Convention, I am herewith submitting that plan, the execution of which will, I am hoping, begin forthwith. At first the societies of the Northern Baptist Convention came to Negroes, but now Negroes are going North and to these societies in great numbers. Here the race and Negro Baptists in large and unusual numbers will need to know and share the fellowship of white Baptists. Hence we are glad to see the dawn of the day when our Convention shall begin to practically reap the benefits of the following plan of cooperation:

I. The Purpose:
The most effective possible cooperation between the National Baptist Convention, The American Baptist Home Mission Society, The Woman's American Baptist Home Mission Society, and The American Baptist Publication Society and as rapidly as possible cooperation between all the bodies of the Northern Baptist Convention and the National Convention.

II. The Aim:

To help promote the general welfare and progress of the Negro race, and to develop and strengthen the work of the denomination in the territory of the Northern Baptist Convention.

III. The Plan and Program:

- (1) To help organize Baptist churches and to promote an effective program of work.
- (2) To aid in the building of church houses.
- (3) To help in the payment of salaries of pastors, having small and weak congregations in said territory.
- (4) To help secure and support, in churches requiring such, competent missionaries, social service and community workers, and persons able to promote the growth of religious education.
- (5) To appoint and aid in certain states and sections, a number of evangelists and competent and reliable district, state, and general workers, in the territory of the Northern Baptist Convention.
- (6) To promote Christian community centers.
- (7) To promote philanthropic enterprises, such as orphanages, and houses for the aged.
- (8) To promote institutes and other means for the training of workers in religious education and other forms of Christian service.

IV. The Cooperative Council:

(1) The National Baptist Convention shall appoint seven persons who, with three representatives of the American Baptist Home Mission Society, one representative of the American Publication Society, one representative of the Woman's American Baptist Home Mission Society, one representative of the State Convention, and one representative of the City Mission Societies shall constitute a Cooperative Council.

(2) All persons working under this plan of cooperation shall be first approved by the Cooperative Council.

(3) The Cooperative Council shall survey and recommend a national budget, and how it shall be pro-rated between the bodies represented in the compact.

(4) The Cooperative Council shall, with the concurrence of the various cooperating organizations, continue to counsel and advise concerning the work established under this plan of cooperation.

(5) The Cooperative Council shall require each person employed to make reports in such manner and at such time as it deems wise and required.

(6) The Cooperative Council shall seek always to guard the common interest of the organization it represents, and cultivate and labor to preserve the spirit of Christ, the Saviour and Master of all.

(7) The legitimate expenses incurred in the meetings by this Cooperative Council shall be borne in pro-rata by the various Boards represented.

(8) The Cooperative Council shall meet once a year, and oftener, as the proper officers of the various organizations shall determine, at a place to be agreed upon.

Our Rural Churches.

My brethren, I am again calling your attention to the value and importance of our rural population and rural churches. Nothing as much as these has influenced the world for good. But today the universal trend of the world's population is from the country to the cities. This is reducing much of the population of some rural communities and completely depopulating some others. Members of many ancient country churches have awakened from a night's sleep to discover the permanent departure of the strength of their membership. This helps to increase the problem of maintaining there a competent, edifying ministry and an efficient church. So many of these churches are not self-supporting and need and deserve outside aid. It appears to me that our city churches everywhere blessed with these new recruits, owe a new missionary debt to our rural sections. Urban churches may plead that

these new comers do not join and serve enthusiastically in the churches. But that is no excuse and will not atone for their neglect to do a great missionary work; for these people are within their borders and can be used if rightly approached. I want to urge that our State Conventions take more interest in and do more for our country churches. They will need your close, wise, sympathetic advice. Wherever there ought to be a church of any kind, there ought to be a Baptist church. Sometimes wisdom and good economy will suggest the union of several small country Baptist churches. Often the need of such action will be apparent, but the additional tact required to accomplish it must be furnished by other sister churches. The District Association or the State Convention. It seems that the automobile has so reduced distances that the consolidation of many of our rural churches is both wise, just and an urgent necessity. Again, may I without being counted too bold say, our pastors living in cities having a rural population of close and easy access, should count it a joy to go with their congregations periodically on Sunday afternoons and strengthen these rural churches by their presence and preaching. This is going a little far, but I believe the time is here when we must help to influence the pastors of rural churches, if they would serve them best, to live among their people, and to take a deeper interest in rural problems. What if every country church would be comfortably heated in the winter, decorated inside, painted on the outside and the temporary window panes of the unsightly kind be displaced by translucent ones? What if our rural churches would be opened every Sunday? Let not the country church be thought of as Goldsmith's "Deserted Village." Let it not be the headquarters of rendezvous of bats, or the place where deserted, depressed mates of the ornithological tribe chant mourning requiems and pathetic cadences. Through the cooperation of the District Associations and State Conventions, and the National Baptist Convention Home Mission Board we must become able and be willing to help supplement the salaries of pastors of rural churches. We must organize and maintain itinerant, religious institutes or summer courses for rural pastors. These summer schools should offer a four years' course consisting of rural economics, scientific farming, church architecture, efficient church administration, rural sociology, rural organization, the geology of their respective state, horticulture, Bible Theology, Church History, present denominational agencies and organizations, Sunday's Pedagogy, etc. But the work to be done here, to be permanent, requires competent ministers who will be as satisfied with their pastorates as the most popular city pastor. A pastor dissatisfied with his field is a positive hindrance to its progress. Too many pastors when considering theirs and some other pastorates, cherish the soulful musings of David when he said, "Oh, that I had wings like a dove, for then would I fly away and be at rest." We shall need also a satisfied rural church membership. This can and will be had only when economic and civic justice is enjoyed by them. To get this, rural communities must build up the bonds of love and brotherhood so that equal industrial wages for the same work will be the sacred heritage of all. Our courts must be the dispensers and custodians of the law, and self-constituted legal groups who would not mind joining a lynching party and having a lynching bee, especially when they would have the darkness of the night to hide and embolden them, must be made impossible. Rural districts will lose their population as long as their educational systems are inadequate and directed by those not willing to give all children of school age an equal allotment of public funds, or as long as a tenantry system exists that fails to guarantee the laborer a fair and just accounting and settlement, and equitable returns for his labor. The wise, courageous, gospel preaching, country pastor can do much to usher in the full day of joy, success and contentment for which our rural constituents labor, pray and wait.

The B. Y. P. U. Board.

In reviewing the minutes of our National Baptist Convention, I am glad that Dr. Morris said in his salutatory remarks respecting this Board, the following:

B. Y. P. U. Board.

Nashville, 1899: "Too much cannot be said in commendation of the movement of our Baptist young people. We have a vast army in our churches who are yet to be developed into practical, useful Christians, and the efforts to form a national organization should meet with the encouragement of all lovers of our grand old church. Thousands of the best and most highly cultivated young men and women of the race are in our churches, and are capable of performing any and all the duties necessary to lead our young people to success. There is no reason why all the literature used by our B. Y. P. U.'s should not be produced by our own folk. For the first time in the history of our Convention one session will be devoted to the young people's work."

Richmond, 1900: "This new and heretofore untried department of our Convention work has been carried forward with a commendable degree of satisfaction and success. The work began with practically no money; but with faith in God and confidence in his people, the Secretary of this Department has aroused interest in the work, and stirred the best of young Baptists to such activity as they never had during the progress of our great denomination. He has been loyal to every department of the Convention's work, advertising the same with a measure of success that was marvelous in the eyes of all who bore witness to his labors."

The work of organizing the young people has been pushed with unusual rapidity. Hundreds of local unions have been organized, many Districts and States have been put in organic touch with the Board and made acquainted with its system of education and work. An effort has been made to make these societies helpful to the churches. The course of instruction outlined by the Board has been especially helpful in teaching the young people that the special work of their societies is to provide the essential drill ground for the unfolding of Christian doctrines, and to develop the young people of the churches in the responsibilities and activities of Christian life. Signs of the good work being done by this movement are seen and acknowledged by many of the leading pastors. The special effort of the Corresponding Secretary to raise an organizing fund of five thousand dollars is both timely and commendable. In view of the valuable assistance rendered pastors by this organization in the training and development of the latent and otherwise dormant forces under them, it is the imperative duty of every pastor to lend a strong helping hand in the effort to more thoroughly organize and systematize the work."

And concerning this Board the following are his valedictory words:

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

"I feel that those words of that immortal, religious statesman, which are cradled with the history and achievements of the B. Y. P. U. Board, verify fully the wisdom this Convention has shown in organizing and continuing this department. Baptist churches cannot afford to neglect the training of their young people. Nor can they permit any other than Baptist agencies to direct that training."

Christian Education.

One of the most important questions before the American people today is that of education. This is true because of the complex state of our civilization, and the opportunities and privileges it offers to the humblest citizen.

In producing results and shaping the course of events in this American nation, the individual is the most important factor. This country places a premium upon the individual, believes in individualism and makes room for its free play and exercise. Here are the basis and necessity of education, and that form that is thorough and democratic. With this people education is not a thing for the classes nor is it a luxury, but for all a fundamental necessity. True education should be given for the purpose of developing individual powers and the unfolding of one's personality in order that such a subject might improve and make human life and conditions better. This is accomplished first by giving the individual instructions in the sum and total of his environments, and second, by the training of such to recognize the nature of these environments, comprehending and controlling them in such a way as to use them to help live wisely and act better, and improve them by human society. Now, to appreciate one's surrounding by instruction, a proper course of education must include all of the major and minor sciences—first, the physical sciences—physics, geology, chemistry, astronomy and the like; then the biological sciences, namely botany, zoology, anatomy, physiology and psychology; the sociological sciences such as economics, government, ethics and sociology proper. But this is not enough for a thorough and complete education, and the truly educated must march through the corridors of the past with the greatest historians—think their thoughts, see what man has wrought—and here is the demand for the study of literature, history and philosophy.

This is as far as secular and popular education can go, but this is not far enough. So Christian education supplies the missing link, and adds the capstone that finishes the arch in beauty and symmetry. For before, deeper and wider than the strata and rocks of Geology is the "Rock of Ages," and more lustrous and ancient than the blazing orbs of Orion, the scintillating rays of Arcturus and stronger and more subtle than the influences of the Pleiades of Astronomy is the ever-increasing splendor of the "Star of Jacob," "The Bright and Morning Star," shooting up the horizon of time with "healing in his wings." And more mysterious and secret and prevailing still, is there a form of life abounding in the subjects of biology, zoology, physiology and psychology which scientists forget or fail to explain; and higher still, and more binding is there a law that steals through man's soul which the study of governments and ethics does not account for.

Its authority and its claims rest not in history and literature, but in God. It is, I repeat, the purpose of Christian education to bridge this yawning chasm between the divine and the secular and lead its subjects to the unknown, unseen God, and lead them to live in harmony with Him and His laws. It stimulates a reverent, obedient disposition in man, shapes his conduct, influences his will and directs his emotions. With us Christian education is not a human and temporary expedient, but a Baptist doctrine that we cannot lightly esteem, or spurn and expect success and God's presence and blessings.

There is raging today a battle between the church and the world for the control of the education of this day, and the intellect of man. The church must keep before the world proper educational ideals, and flavor and direct the educational tendencies of its day or suffer many sad reverses in the future. The Catholic Church has perpetuated itself more through its schools than through its ordinances, sacraments and other enterprises. Christianity is a teaching religion. There is as much or more said in the New Testament about teaching than there is about preaching.

Education Board.

For a long time our Education Board simply existed, having no definite, compelling objective. Then came the offer to the Convention of cooperation and aid in the founding and operation of a National Baptist Theological Seminary. At first our Education Board took the initiative and functioned for the National Baptist Convention to bring into existence the proposed Seminary. But in the course of events the task of developing the school was transferred from the Education

its rightful agent, and given to a Seminary Commission, appointed by the National Baptist Convention—that is, our quota of it, while the Southern Baptist Convention appointed on the same Commission their representatives. To begin with it was known that this was but a temporary arrangement. It is manifest that since the Seminary is now in existence permanently, it is required that we articulate it with the proper organic agencies of this Convention. The Seminary, therefore, as it relates to the National Baptist Convention, should be placed under our Education Board.

Again, the flexibility and wisdom of the corporate laws under which the Seminary exists is evident, for this Convention appoints both the members of its Education Board, and its members of the Board of Management of the National Baptist Theological Seminary. In the one case proper Baptist polity and the Constitution of the Convention require this, and in the other, provisions of the charter of the Seminary permit and make this course mandatory. We need now to take another step if we would further complete the development, and proper coordination and maintenance of this Seminary—make the twenty-four that portion of our representatives on the Board of Management of the Seminary, members of our Education Board. Still going a step further, since our Education Board is made up of more than twenty-four cited above, add thereto the required number of loyal men who know something about the problems and importance of Christian education and let them constitute our Education Board. It is also equally manifest that we must organize hereafter our Education Board with great prudence and foresight. This Board has now a new impulse, new duties and new and untold possibilities. It should take the lead in forming and prosecuting plans to secure funds for the maintenance of the Seminary. They likewise should lead in creating a Scholarship Fund. There are scores of worthy aspirants for the Gospel Ministry who need and deserve help as they struggle to fit themselves educationally. Ministerial education is the most unselfish investment one can make in himself. For this reason and in self-defense, the Baptist denomination must direct and provide a fund for the education of its candidates for the Gospel ministry. Since the Corresponding Secretary resigned during the year, and since the task of the Education Board in its relation to the Seminary was vague and a very indefinite one, and since the Convention has obligations of the Seminary made this year, which require immediate satisfaction, I am urging that we cannot leave here without making satisfactory provisions for the adjustment of the aforesaid debts. During the year, to protect your honor and credit, I made the office of President of the National Baptist Convention a financial agency to collect money for the Seminary. Many loyal brethren responded immediately to the emergency effort. I feel it is but just to name them: W. F. Graham, \$100.00; S. B. Butler, \$100.00; J. E. East, \$100.00; L. K. Williams, \$100.00; W. F. Bledsoe, \$100.00; R. B. Hudson, \$100.00; Foreign Mission Board, \$200.00; A. D. Williams, \$100.00; W. H. Young, \$100.00; W. M. Taylor, \$100.00; Felix Jones, \$100.00; A. M. Townsend, \$100.00; Texas Missionary and Educational Convention, \$100.00; Kansas Women's Convention, \$100.00; Mrs. R. T. Sims, \$50.00; C. A. Greer, \$25.00; M. V. Holden, \$25.00; W. F. Lovelace, \$25.00; M. F. Washington, \$25.00; R. M. Caver, \$75.00; W. L. Perry, \$25.00; J. J. Olive, \$15.00; B. J. Perkins, \$25.00; W. D. Carter, \$30.00; B. J. F. Wesbrooks, \$100.00; H. T. Borders, \$25.00; Sunday School Publishing Board, \$200.00; H. T. Darrington, \$75.00; E. G. Thomas, \$75.00. Making a total of 2,295.00.

Some of this money was advanced as a loan, the other portion was given to the Convention. I am hoping that all who sent in some amount may see the wisdom of making it a donation to the Education Board. As a result of their liberality I was able to send \$1,850.00 to the Seminary. There was a small expense attached to the collection of this special fund, for to some places I had to send substitutes.

The first year's work of the Seminary was an amazing success, both as to attendance, and the good accomplished. Drs. Hailey, Amiger, Garrett, Mitchell, had immediate management, and all together made a team of which none need be ashamed.

While our Education Board must first rally around the American National Baptist Theological Seminary, it has also another important task to perform.

As was remarked last year, three distinct factors or schools have existed and do now exist in the sum and total of our educational work. First, is that which others did for us and next is that which aided us in doing for ourselves,—working with us; and the last school is—that which we are doing alone, working for ourselves. As I see it, these are not of necessity contradicting factors, but rather relative, logical elements in the progress and development of our educational life. These are joined together as of God, and that which He has joined together let no man attempt their separation. To those who would want to go forward with fragmentary portions and array in battle the varying currents found in our educational life, for their benefit I invoke the wisdom, caution and the prohibitions of Paul set out in the 12th Chapter of Romans.

A survey of our educational census, and retrospect of the race's most useful men will reveal the actual worth of all of our educational endeavors and enterprises. There are very few Negroes in public life today who have not passed through or been influenced by them. Some of the institutions promoted solely by Negro Baptists have been inadequately equipped, poorly financed, and know more of hardships and despair than all other efforts of the race, yet they have lighted the educational fires of the race yet they have lighted the educational fires of our youth and stimulated in them educational ideals, and the ambition to do and to be more than we know, and more than for which they get credit. Incorporated charities for some reasons have never given these schools the aid I believe they justly deserve. And now, such charities seem inclined to make contributions to only a certain type of Negro education. All the while though, the burdens and problems of our denominational schools in the states are increasing without a promise of aid or relief.

As it appears to me, more and more, we will have to found, equip and maintain our own denominational schools. In this work, our Education Board, well organized, could render co-jointly with the local state Educational Boards, untold, beneficial service. Brethren, the National Baptist Convention must help push an educational program that will aid all of our schools. Each year, hereafter, instead of just having an Education Hour, let us give to Christian Education a day. Let us execute a program that will dramatize Christian Education, and then, let the Journal of this Convention publish short, pertinent information, concerning our denominational schools.

The Sunday School Publishing Board.

Baptists know well the place and power of correct denominational literature. They feel that wisdom and good economy suggest that this can be best secured and safeguarded when they make and publish their own literature. In keeping with this idea the National Baptist Convention has organized and chartered its Publishing Board and authorized it to feed the denomination good, orthodox literature. Just how well the S. S. Board is responding to that order is known well by you who use the literature. And I hope the day is no distant one when all who profess to love the Convention will be using our own publications. Up to now, sometimes your Sunday school orders were a little delayed in reaching you, but now the Publishing House is finished, new machinery and equipments installed and I do not hesitate to pledge you for the Board, prompt shipment for the future.

The New Publishing House.

The New Publishing House, a thing of fine architecture, and sound construction is now completed. The following adapted lines of Edgar Guest express aptly the history of its construction, what some said and the Convention's reply:

Secretaries of the Convention



MINUTES.

"Somebody said it couldn't be done;
But she with a chuckle replied
That "maybe it couldn't," but she would be one
Who wouldn't say so till she'd tried.

So she buckled right in with the trace of a grin
On her face. If she worried, she hid it.
She started to sing as she tackled the thing
That couldn't be done—AND SHE DID IT.

My comrades, the building of this plant is a very marvelous, significant performance. It is built on a spot where one of the most historic, popular ante-bellum hotels stood for years. Somebody has said it overlooked, in the days of slavery, the slaves auctioneer's block and was the abode of so many who visited Nashville to barter in human flesh. Oh is it not a wonderful thing that the use to which the spot is now dedicated is so changed—suggestive of the educational, moral, civic and religious transformation that has gone on in us from that day till now? Then it was a spot once devoted to fastening hard upon the shivering, defenseless bodies of men the galling chains of serfdom. Now it is dedicated to the task of teaching the value and dignity of physical freedom; that man and his body belong only to God. Now it is sounding loud and clear:

"Oh, Freedom, Oh, Freedom!
And before I'd be a slave, I'd be buried in my grave,
And go home to my Lord and be free."
And with the immortal band which sang:
"He only earns his freedom and existence
Who daily conquers them now."
Or, with another famous poet:
"He is the freeman whom the truth makes free,
And all are slaves besides."

Then it was a place that witnessed the spread of a blighting ignorance; the chaining of human minds; but now it is consecrated to the task of dispensing light, the opening up of human minds and souls. Then it winked at mental bondage, now, it is an evangel of wisdom, a champion of truth. Then it heard the edict, "They shall not know"—now, it helps to announce, "Ye shall know the truth and the truth shall make you free."

What a change! God be praised! That old building was torn down, but the bricks were preserved and worked into this New Building. Those old bricks were made by black slaves. It is very suggestive and inspiring that free black hands worked those old slave-made bricks into this memorial temple of light. And just as this building contains those bricks, so we must not forget our past, and the blood and tears of our forefathers, which today help to make up the solid basis of our present-day achievements. They wrought well, and we are their heirs, we must do better.

The Building Committee.

In planning the construction of the Publishing House, the Convention appointed a Building Committee consisting originally of the following members, E. M. Lawrence, J. D. Crenshaw, S. P. Harris, E. W. D. Isaac, H. B. Hudson, Wm. Haynes, A. M. Townsend, E. T. Brown and Dr. E. C. Morris. With the passing of Dr. Morris, I was appointed in his stead. This Committee has spent much time and both their official and personal credit to bring to pass the building of the Publishing House. The building of this house was not a task growing logically out of the offices since then held in the Convention, yet every member of the Committee has labored hard and diligently to see that you would get what you both deserved and desired. They will be discharged here as they have

MINUTES

faithfully finished the task assigned them. I am thinking that you should remember, in a substantial way, all of this Committee to your President.

The Re-financing of the House.

The most miraculous part of this whole affair has been the way in which the building was built and later, financed. In one of the preliminary conferences, where we were seeking a loan, a white friend said the most wonderful industrial and business feat ever pulled off in Nashville had been the construction of that building. He said, "You built it on a shoestring and no whites could have constructed it thus."

Let us acknowledge that we did so build the walls, and let us and the world learn a lasting lesson therefrom. Today, even the church is not saying, "one step is enough for me," but it would walk by sight, not by faith. This is the curse of our modern civilization; it looks too much on insistent, material things. I believe God has used us wonderfully in this case, to teach the cool, calculating Anglo-Saxon that "Blessed are they that have not seen and yet have believed." I believe the Negro's career in America, the direct antithesis of others, is to teach that spiritual gain is not contingent upon blood or possession, but faith in God.

Today we are inclined to be swayed by reason, the seen, but this building is a monument of persevering faith. It illustrates to this materialistic age the everliving power of and the prevailing presence of the invisible. It is well a product of rare endeavors and close race cooperation. It proves that Negroes in self-governing organizations can have their being, live and accomplish great things. More, it is an extreme example of interracial good-will and cooperation. Nothing like the refinancing of this building has ever transpired. Just think, the sons of slaves sitting about, around financial board, with the sons of the former owners of their parents, negotiating a mortgage loan of \$250,000.00 on a building easily worth \$750,000 on which one of the most reputable bonding companies of the South offered \$420,000. When the National Life and Accident Company of Tennessee and U. S. A., made the National Baptist Convention the \$250,000.00 loan, it was a testimony of the value of that building and an expression of confidence in the Negro race and in the worth and business ability of the National Baptist Convention.

This one act sounded the approach of an epochal hour and a new era in race adjustment in America. This is solving America's most difficult domestic problem. Because—the National Baptist Convention represents the largest group of religionists of the black race, this thing will help the race to find more rapidly its proper economic status, make it more self-reliant and more optimistic.

Truly, "God has done great things for us, whereof we are glad," we are thankful. Let us all shout "Ebenezer"—"Up to here God has helped us."

The New and the Unfinished Task.

Now that the building is completed, newer opportunities and objectives are ours and must be met. First, we have larger and more adequate quarters and this additional space must be used or we suffer some very hurtful losses. Again, if we would increase the consumption of the Publishing Board's productions, we must first create a demand and market for the same.

Religious Education and Our Sunday Schools.

Today our churches are not reaching our young people. Just think, only ten million people in America go to church once a week, but ten million go to shows every day. Among the whites, one out of every twenty is a Baptist, but among Negroes one out of every four is a Baptist. But the Sunday attendance of white Baptists is three and one-half per cent to five per cent church members, as against 1 to 3 of Negro Baptists.

MINUTES

This is not a pleasing revelation, for it cannot be said that we are less in need of religious education. One of the greatest tasks of our churches today is to stress religious training. Some have charged that the Negro in his religion was too emotional. I cannot say that, but I do believe that our churches now need to adopt a program that properly will reason and direct the emotions of their members.

We must emphasize more and more religion is life, the life of God, brought to men through Christ.

It is the work of the church to place within the reach of its membership religious education. The young are being lost to the church and it is a sad and tragic loss. I cannot think the youth of today is not so good as those of older days, but I do believe they are not living up to their opportunities. The bad reactions of the last war, the failure of modern public schools to stress morals, the breakdown of parental authority, the gay, giddy jazz styles and present-day society are destroying our young people.

Our first great unfinished task is to bring them under and have them respond to the demands of religion. We should increase their number in our Sunday schools and in other religious training departments of our churches. To do this effectively, we must develop a more competent leadership in our churches. This development must of necessity start with our pulpits. Men of God, hear me! You will never elevate our churches and young people unless they have confidence both in the integrity of your character and in your intellectual ability. Now, if we would have improved pulpits, we must standardize our ministry and we must build up a denominational sentiment that will be strong enough to end all who will not conform to it, to their well-bought destiny. We must be on the alert for men who show signs of piety and ministerial fitness, and then help them go to school and prepare themselves. Again, we shall need an improved group of lay-leaders. I am thinking this work can be approached and promoted through cooperative plans pushed by our Publishing and B. Y. P. U. Boards, and by the District and State Sunday School Conventions.

There ought to be in every state a Director of Religious Education, whose salary would be paid by the cooperating bodies mentioned in this connection. There ought to be Sunday School and B. Y. P. U. Colporteurs in every district and these should be furnished our literature, working co-jointly with the State Director of Education and the State and District Boards.

We are at the place now when we must increase the efficiency of our Sunday School and B. Y. P. U. Congress, itinerant institutes and summer religious assemblies. These should adopt and offer courses in Social Service, Recreation, Singing, Adolescent Psychology, Devotional Life, Evangelism, Church Efficiency, Stewardship and every phase of religious leadership.

A Book Department.

A growing denomination and a growing race to produce themselves must of necessity be a bookmaking people. The sure and substantial progress of this Convention will be assured and facilitated as our enlightenment is increased, our culture made and transmitted. Carlyle said, "Literature is the thought of thinking souls." We want the coming ages to know our struggles by that which we leave in literature, that "art preservative of all arts." Once more the leadership of this race, though now challenged, yet rests with our churches. It must not be divorced therefrom; the church, therefore must lead also in the production and dissemination of proper literature. Much that is commendable and praiseworthy has been written by others concerning Negroes, but much written about us has been written as propaganda, comic relief, folks lore, etc. Henry Seidel Canby says, when writing on this subject: "His nature is rich in material for American literature; he is the least worked, but not the easiest. Probably the literature of the American Negro can be best written only by himself." The most popular recent books in America are those having the Negro as a subject. And it is prophetic that

This is a fairer and more pleasing type of literature. Our rich emotions, our own unique experiences and history, our own perpetual, abounding hope, are the backgrounds of new types of American literature, which the Negro himself must write. In the religious world, the last comment and word of interpretation has not been written, and I am thinking that since the Negro is a person of high emotion, and of a spiritual nature, and since things of the Spirit are committed and revealed to those who are of a spiritual mind, that Negro will yet make contributions to Theology, Homiletics and Religious Periodicals, not hitherto made. Because what I have said here is true, I am urging that we begin at once the organization of a Book Department. We have among us many men who have prepared Mss. of worth, and we have many men who are experts in their special fields of religious endeavors. Their knowledge and experience if put into literature, would greatly benefit the entire race and the whole denomination.

The National Baptist Voice.

The place and value of a denomination paper was no doubt expressed by the author of the following:

"Here shall the press the people's right maintain,
Unawed by influence and unbribed by gain;
Her patriot Truth her glorious precepts draw,
Pledge to Religion, Liberty and Law."

We have a very unpleasant memory of what happened to us when our denominational organ was awed by influence and bribed by gain. "The Old Ship" foundered and sailed in turbulent waters that almost wrecked it. Since then you have pleaded for and have demanded that the VOICE be not under the domain of any of the Convention's Boards, but alone under the control of the Convention. During this year in keeping with your orders your Board of Directors made some changes and adopted some plans that will promote the VOICE as the Convention's untrammelled, legal mouthpiece. Though it imposed a very hard task, it made the Editor of the VOICE, both Manager and Editor. But if we would increase the circulation and usefulness of the VOICE, we must organize a Commission, made up of one from each state, who will work with the Board of Directors in matters affecting the paper. We shall need also one General VOICE Fight Man, whose duty it shall be to preach the importance of every member of this Convention subscribing for the paper. To have one man in each state who would do a similar work, would add much to the success of this effort.

Then again as has been previously suggested, we will be required to broaden the scope of contents of the paper. It can carry a Homiletic, Interpretation, Church History, Evangelic, Church Efficiency, Social Service, Young People's and other valuable columns. But to do this some additions to the management and Editorial staff would be in order. The VOICE now rings true to the wish, will and best interests of this Convention. It has been an effective sword, smiting all, "both hip and thigh" that would dare challenge denomination control and the free play of Baptist principles.

The B. Y. P. U. and Sunday School Congress.

The meeting of the Congress this year was well attended and accomplished much good. Those having its immediate oversight labored earnestly to make the session a success. I wish to commend the leaders in our religious educational work for the interest they expressed in their own development, and the growth of Christianity. One of the church's gravest problems today is a competent, well-prepared lay leadership. The Congress is helping to solve this problem. Since leaving Wichita, I have counseled with some of the chief promoters of the Congress, and find that they plan some marked changes next year in it. They see that

the work in previous years has paved the way for the harder and more advanced Christian Education Courses. I understand that the promoters of the Congress will more and more standardize and systematize the program of the Congress. I should not anticipate but from what has been said to me, I venture the prediction that next year's program of the Congress will include an increased number of well directed Departmental Meetings, and Courses in Church Music, Evangelism, The Doctrines and Work of Baptists, The Bible, The Psychology of Soul-winning, The Plan of Salvation, Sunday School Pedagogy, Sunday School Administration, Missions, Athletics, Church Administration, Studying for Service etc. It has been a hard work to build up and maintain this department, and to some it appears that all of our Boards should share the responsibility of directing and supporting the Congress. If the Congress would meet in Nashville next year we would there dedicate our new Publishing House and give the messengers the most inspiring vision they ever had. Having seen and taken some part in the dedication of that magnificent building, they would return home to do more for the cause of Christ. I, therefore, urge the Congress officials to consider favorably this suggestion.

The Woman's Auxiliary Convention.

The sisters this year are celebrating their Quarto-Centennial; let us hope that in every way it will be a glorious success. They are in need of money to satisfy some just obligations which are past due. Our pastors and churches should give to this work their most liberal support. Last year this Convention appointed a Committee to work with a similar one appointed by the Woman's Auxiliary Convention to labor in efforts to properly relate the National Training School for Women and Girls, Washington, D. C., to the Woman's Auxiliary Convention. We are looking forward to the time when this Committee shall report, and we hope their report will tend to clarify and settle permanently, this vexatious question of long duration. It seems that some yet do not understand the issue involved in this question. Let it be made clear to all, it is not the desire of the National Baptist Convention to own the National Training School for Women and Girls. There are no efforts now being made to make it a creature of said Convention. But the National Baptist Convention believes that the Woman's Convention originated and has through great sacrifice maintained this institution, and that the school should be under the control of the Woman's Auxiliary Convention.

Further, the National Baptist Convention would be glad to see the school related to the Woman's Auxiliary Convention in a way that it will never be involved in the financial complication of the National Baptist Convention, and never be liable for any of the debts of this, the National Baptist Convention. I have an opinion that this can and should be done, and I very much fear we shall not have the unity and success we desire until this school is made unquestionably amenable to the Woman's Auxiliary Convention. Now as long as there are those who do not think it is related to the Woman's Auxiliary Convention, just so long will there be reasonable grounds for division and unrest. I do not believe this school matter can be peaceably and rightly adjusted, if all will be fair, patient and just. The National Baptist Convention has not had much of dollars and cents to contribute to the efforts of the Woman's Auxiliary Convention, but it has given more—that intangible, invaluable thing, which we call good will. I am hoping that from now on we shall be able to make some direct, substantial contributions to the Convention. Now if there be those who would through sentimentality urge the National Baptist Convention to maintain an unbroken silence respecting the problems of the Woman's Auxiliary Convention, to them it should be said that the National Baptist Convention would do no more do this than can our sisters, when the National Baptist

Convention could pursue such a negative course with as much impunity as a church could when some one of its departments is burdened and facing great and unusual conflicts. May Heaven's choicest benedictions rest upon the labors of the Woman's Auxiliary Convention!

"Contend for the Faith."

I have been forced to view with great alarm and sincere regrets the growing religious warfare between those denominated as being "Modernists" and "Fundamentalists." These two groups of protagonists would, ostensibly, vie with each other in their veracity and in their loyalty to Christianity, but the nature of the contest and the methods employed by one group, if not bravely and wisely combated are calculated to make shipwreck of the faith of an untold number. It is charged that the "Modernists" are those working to interpret Christianity in current, scientific terms. They exalt the intellectual, and would eliminate from religion and the Bible all that is miraculous and supernatural. They discount revelation where it, according to their knowledge, does not harmonize with science. They, it is charged, accept the theory that the higher forms of life came from the lower and the lower forms of life came from the non-living world and the earth and matter came from somewhere and something else. They would count man not a special creation of God, but an evolution of the ape or the monkey. These religionists, it is believed, do not only discard the inspiration of the scripture, but deny the Deity of Christ and likewise the doctrine of Salvation through his death and suffering. Thus believing, they offer an uncertain dynamic for life, and a vague, unsatisfactory immortality, not based upon regeneration, a personal resurrection and a personal relationship to Christ. To be frank, it appears that theirs is, at best, but a negative theology, which they are attempting to clothe with the gaudy garb of science, or intellectual theories, some of which are today as they have always been, the rankest hypotheses and barren guesses. It seems that this group is making heroic efforts to develop a religion to interpret Christianity in keeping with the taste of the "intellectuals." The "Fundamentalists" accept science at its full worth. They believe that only revelation is closer to God. They see the one as being God's work and the other as being God's Word. They acknowledge and enjoy the discoveries and the rich contributions science has made to religion, the happiness of man and the progress of the world. They realize that science is imperfect and inadequate in its utterance on matters of religion, and that its voice is not final and fully satisfying to a God-seeking soul. They begin always their religious researches by remembering that man, with unaided human wisdom, cannot find and know God. They believe in true science, lawful academic freedom, and in evolution if it means the science of genetics and development within limits of special plant or animal life. But they reject anything that avers that all life, "from star-dust to the mind of man," is the result of evolution. And when they are requested to substitute a fatal, paralyzing hypothesis "Fundamentalists" demur, now and forever. They can do this feeling certain that they are neither unscientific, illogical, untheological, or unbiblical; because evolution is not a proven or universally accepted fact. The word science comes from an antecedent which means, "I know" and if evolution is a guess it cannot be counted a science. Evolution does not attempt to account for the origin of matter and this world. It does not pretend to solve the problem of the origin of life. According to the verdict of some of its most noted advocates, it has no final word on the origin of species—one says: "It is frank to acknowledge that the chief causes of the orderly evolution of the germ is still unknown and that our search must take an entirely fresh start." With equal frankness the leading evolutionists declared themselves in respect to the origin of matter and the origin of life. Sedgwick and Tyler say in their "Short History of Science": "The modern theory of evolution makes no pretense to solve the problem of the origin of the Cosmos."

Joseph Barrell of Yale University says: "The problem of the origin of the earth is within the domain of scientific investigation, but as yet the pictures which may be drawn are varied. Dr. J. H. Jeans, a famous British astronomer wrote: "The time for arriving at conclusions in cosmogony is not yet come." Again, on the question of the origin of life, the famous evolutionist, Henry Fairfield Osborne, of the American Museum of Natural History, says: "The mode of the origin of life is a matter of pure speculation, in which we have as yet little of observation or uniformitarian reasoning to guide us." Hence, evolutionists have no satisfactory explanation on the three main problems of the subject.

Fundamentalists cannot see how any persons in the guise of true academic freedom, or in the name science, logic, religion or theology can advocate a cause so void of all the attributes ascribed to it. At the very beginning of their religious experiences they have not alone a world, themselves and some cold, uncertain actors and forces, but they have first a warm-hearted Creator, God existing in relations to his created objects and making known to man His will and character.

Once more, Fundamentalists would not discount true science, but in all things they exalt and contend for the supremacy in matters of religion of Divine revelation, the Scripture. They believe the Bible to be God's inspired word and His revealed will. Thus, believing, they would discount all that would challenge its supremacy and its authority.

Fundamentalists accept the Biblical account of man's creation and therefore discount the cruel philosophy that he is a creature of fate or a product of the "survival of the fittest." They believe in the doctrines of the fall of man and consequently the doctrine of Regeneration by the grace of God through Christ Jesus. They accept the teachings of the scripture on the Virgin Birth, the Deity of Jesus Christ, his vicarious sufferings, and his bodily resurrection, his ascension and second coming. The Scriptures are to them pregnant with convincing and heart-moving truths. The differentiation, I think, between the Modernists and the Fundamentalists has been very clearly and fairly drawn, and we should not hesitate to take and announce our position. I therefore declare unto you that I believe in the full, sufficient authority of the Scriptures in matters of religion,—with those who believe in the Fall of Man and his possibilities through regeneration and not evolution.

Fundamentalists, it seems keep very good company. They are with Moses and the prophets, Paul and Peter, with Spurgeon, Toliver, Morris and a numberless crowd. Standing with these, it is a happy blessed companionship. 'Twas good enough for them and it is good enough for us. Some of the above built up this denomination. These pulpits are products of their labors, they are answers and fruits of the progress of a people, grateful to God, because of what He did for them. They are the pulpits built up with Baptist money by Baptist sentiment and Baptist doctrines, and no man can honorably occupy them and at the same time use them to tarnish and discredit the vital heritage turned over to him, by predecessors who believed in the old time religion.

Again, I want to admonish you to preach and contend for that gospel and doctrines that Christ stood for. Ours without them will be perhaps eloquent, pleasing addresses, orations or popular sermonettes. Our ministry can be a brilliant one by doing and preaching social service alone, but if it is to be a heart-throbbing, soul-edifying and not a barren one, it must sound in no low, uncertain tones the gospel we are commanded to preach. The world is anxious for preaching, but not always for preaching in the name of Jesus Christ. The only pledge and sure promise of success for the church and our ministry to know none save Jesus Christ and him crucified. To those who thus go forward, he says, "Lo, I am with you." Then it is not to be a gospel for the "highbrows," for rationalists, logicians, scientists and philosophers in such, but a gospel of the "whoever will" king; not a gospel of intellectual beliefs only, but a gospel of faith, a gospel for the lowly and the common people. One of the greatest compliments paid Jesus was,—"the common people heard him gladly." The need of the world today was

expressed by John Wesley when he said: "If I had 300 men who cared nothing but God, hated nothing but sin, and were determined to know nothing among men, but Jesus, and him crucified, I would set the world on fire." We cannot afford to give up God's true and tried word for that which confesses itself to be a doubtful guess and an obscure hypothesis. To certainties, some verities and some factors that bear where science and all else, except revelation, flump and gives no word.

On the problem of the origin of this cosmos, while evolution is silent and confesses it does not know, the Bible is clear and definite. Its writer knew and said: "In the beginning God created." Evolution does not pretend to account for life—the Bible does.

Race Relations.

It could hardly be expected that I should bring to a close this effort without making some comments on proper Race Relations, the world's most vexatious question. Some one has said: "The challenge of St. Everest and that of the Race Problem are closely parallel. They are both of them, in their separate ways, the biggest things in the world." Each has defied man's efforts. Those who view this problem with deep interest and labor to solve it, hope to have interracial cooperation substituted for race antagonism and mutual regard for race selfishness and brotherly kindness for prejudice and cruel jealousies. Before God it is "all races catching the blinding vision of one race, one color and soul in humanity." Primarily, I shall speak now of the proper relation of black and white people in America. No apology is required because I thus speak for the church is and must be devoted to every task committed to it by its Founder. He came to promote a universal brotherhood that would banish friction and soften and exterminate racial antipathies. It is known also that you represent the largest religious group of Negroes in all the world. And were you to adjourn this meeting without having made some helpful deliverances on this vital question, those out yonder who grope in darkness and plead for direction, would be bereft of the light and truth they need so much now to cheer them. We cannot let go unchallenged, the efforts made by some secular and semi-secular organizations to transfer from the church the right and authority to say the true and final word in racial matters. It would be a tragical silence if we spoke not here and now. An earnest, sincere white friend asked a Negro recently, "What does the Negro in America want, and what can the white man do to promote better Race Relations?" The question itself and the spirit of it are inspiring and prophetic. It is inferentially a confession and the manifestation of a desire to do the just and the amicable things. I believe that question is also typical of the attitude of our white friends to the black people of America. They, as we, have not always done the best and the wisest thing in interracial matters. But hopeful times are upon us for they are earnestly inquiring the way. There has come about a new mental attitude on the Race Problem, and this predicts its more rapid, satisfactory adjustment.

As I see it, we can give a fair registry of the wants of the Negro in America, and yea, what he actually deserves. In the first place he wants the privilege to educate. Through heart-breaking experiences he has learned the crushing penalty of ignorance. He is now making for the education of his children surprisingly rare and unparalleled sacrifices. He feels that he should be permitted to equally share with all others state appropriations made to public education. Negroes feel that this is the law or should be, and that since consumers pay the taxes and since they in this way make fair contributions to the building up of the treasuries of the states, that theirs is a just desire and a righteous plea. But if the report is true, Negroes in some states pay into the public treasuries for education more than Negro schools in such states receive. Again, general taxes have always had an increase corresponding to the development of the economic and natural resources of the states. This being true, justice adds another reason why larger appor-

tion education should be made. For Negroes have been no negligible or inconsequential labor elements in this country.

Negro labor supplies one-seventh of all workers in the United States. Negroes operate a million farms, one-fourth of which they own themselves.

10,000 out of 300,000 coal miners are Negroes.

One-third of all iron and steel workers are Negroes.

One-half of the employees in the Chicago Stock Yards are Negroes.

One-tenth of all railway workers are Negroes.

The number of Negroes in manufacturing and industrial pursuits increased 151.3 per cent from 1880-1910.

The accumulated wealth of Negroes increased from 20 million of dollars in 1886 to 1,600 million in 1920.

In 1922, 523 Negroes received the B. A. degree and 20 the degree of M. A. from American colleges and universities.

The comment of the Michigan Churchman is as follows:

"A race which is taking such a large part of our national development surely deserves the greatest attention from the church."

But if there be yet some who are sceptical and indifferent, let it be known that Negroes are Americans with an undivided devotion. They realize that a correlative of America's best citizenship is Education. They have proven their patriotism under circumstances more exacting than any white man knows. They have proven their ability to acquire education and that money thus spent is a state's safest and most profitable investment; for Negroes as a result of the educational investments made in them, return amazing dividends. The ignorance of some foreign soaking peoples and not that of the Negro, is a menace to America. The educational progress of the Negro race is a colorful page in their history."

"Out of the wilderness, out of the night

Has the black man crawled to the dawn of light;

Beaten by lashes and bound by chains,

A beast of burden with soul and brains,

He has come through sorrow and need and woe

And the cry of his heart is to know, to know.

Red with anguish his way has been,

This suffering brother of dusky skin.

For centuries fettered and bound to earth,

Slow his unfolding to freedom's birth.

Slow his rising from burden and ban

To fill the stature of natural man.

You must give him wings ere you tell him to fly.

You must set the example and bid him try.

Let the white man pay for the white man's crime

Let him work in patience and bide God's time.

Out of the wilderness, out of the night,

Has the black man, crawled to the dawn of light.

He has come through the valley of great despair

He has borne what no white man ever can bear.

He has come through sorrow and pain and woe,

And the cry of his heart is to know, to know."

In this connection it should be made manifest that the Negro wants provisions made for an education that educates. He deprecates the restricted, improvised school courses often offered him. He is seized by a depressing psychology and sometimes insulted by the characterizations of himself found in public school textbooks that he is forced to teach and make a part of his education. An education that in itself would condemn its subject to a perpetual, inferior state, blight and bruise his sense of self-respect, curse and dwarf his manhood is a thing that sensible, cool-headed, aspiring, peace-loving Negroes spurn and reject. We would not care for or tolerate a system of education that made Ne-

groes ambitious to be anybody but themselves, at their best, they can we approve an education that would sanction the idea of the "color complex," and promote the notion that Negroes, because of their color are less than men.

Next to education, the Negro desires equal industrial opportunities. He wants fair working conditions and a just and equal wage. It is sad to say, nevertheless 'tis true, he has never enjoyed these. In some cases he has had a monopoly of certain forms of labor, but organized labor and prejudice have opened partly the labor world to the Negro. The same things have prevented the Negro from getting equal pay for the same work. In grouping families according to their annual income, we find that forty-eight and eight-tenth per cent of Negro families appear in the annual \$900-\$1,200 group while eighty per cent of white families appear in the annual income group of from \$1,200-\$2,100. Reliable statistics show that on the average Negro families receive for the same class of work annually \$300 less than white families. While Negroes get a smaller wage, they pay for the same property from twenty-five to forty per cent higher rents than whites. Truly, the Negro is a wealth-producer.

Booker T. Washington was right in pleading for the industrial fitness, industrial opportunities and the economic freedom of the Negro. For a race that is educated well enough to make and use properly its wealth will just inevitably be recognized as a potential factor, if it keeps its heart right and its hand in God's hand. The labor problem in America will be settled when the laborers of all colors think more of their vital common cause, needs and perils than they do of pigments, and the phenomenon of race colors. We should hail the day when organized labor welcomes unconditionally to its folds the Negro. Until this is done Negroes in self-defense cannot choose and must assume as between capital and labor, a halting, limping attitude. What would it profit a race to be educated and thrifty and yet not able to make safe itself and its possessions? The world knows what is the correct answer to the query, so we are led logically to consider and plead for the privilege of a free, untrammelled ballot. There is no need of being equivocal here—the Negro wants the ballot and notwithstanding the loud assertions and the vaporizings of trimmers, loadies and time-servers on the one hand, and the threats and sensational appeals made by lopsided demagogues on the other—he wants the right to help select his rulers, or he is not a full, free man, or an accepted and fully accredited American citizen. The rights and privileges of a democracy, yea, of America, as between races, cannot be arbitrarily bestowed. We need the Ballot to help save ourselves, and more to help save those who would deprive us of it. For when a majority group of a democracy perpetuates its supremacy by questionable methods, such as restricting the rights of minorities, this majority group soon feels its independence of the minority, and will always pursue in matters civic a course that is suicidal. The sense of common duties, common dangers, and the granting of common privileges to all citizens, with the protection of their rights, is the most intense stimulus in the peace and permanency of a country. Negroes, contemplating the power of the ballot, express themselves in the following lines:

"A weapon that comes down as still
As snowflakes fall upon the sod;
But executes a freeman's will,
As lightning does the will of God.
And from its force no doors nor locks
Can shield you—'tis the ballot box."

I stop here, quoting those eternally true words of Lowell:
"It may be conjectured that it is cheaper in the long run to lift men up than to hold them down, and that the ballot in their hands is less dangerous to society than a sense of wrong in their heads."
And then another thing is needed to help solve the Race Problem—it is Justice in the Law. When laws cannot be fairly administered, it is

a confession that they, or the administrators thereof, or both, are weak and incapable. The legal machinery of America is now almost entirely in the hands of whites, and it does appear that there is no excuse for the existence of that baneful practice of lynching Negroes, and often upon the flimsiest charges. Negroes want to feel when they lie down at night that they are safe and protected from the frenzy and rage of all lawless elements. They are tired of being held up and being convicted as habitual criminals by courts that dispense a one-sided justice, and which do not have to ever account to him when he is not given the use of the ballot.

More than this, the Negro wants and feels that a new race mind is essential to the solution of the Race Problem. At one time it was urged by some that the ties created by slavery between slaves and masters could be perpetuated as a safe solvent of this problem, but not so; for both the slave and his master are gone. It cannot be said in truth that this is solely an economic and a political question, for both have had a chance at it. It is above all a moral and a religious question, and it is too sad that Christianity has not had yet its full day in court. It is left for Christianity to change the first and original thinking of whites on the Race Problem. Negroes dislike to be thought of as problems rather than as human beings. The thought that they are problems accounts for the "problematic" treatment accorded them. It has discouraged, humiliated and robbed him of much of his lawful aspirations.

It would count the Negro unethical, unprogressive and an undesirable factor. It would deny him certain rights and censure him for not being and doing what he should. It gives rise to a fear, says when Negroes have self-respect and long for the blessings of civilization, that they "are out of their places."

This strange race mind connotes with the black race all the bad, ignoble attributes. This false and unfair race psychosis would meet the legitimate strivings of the Negro with force, a policy of suppression, void of wisdom and justice. When the race asks for bread it would offer a stone. Somebody, describing its course and how irrational it was, penned the following:

"I do not like you, Dr. Fell:
The reason why I cannot tell,
But one thing I know very well,
I do not like you, Dr. Fell."

The Negro wants to be thought of as a man, a creation of God, and the son of God through Jesus Christ. The Negro thinks as much of himself, clothed more nearly with the color of Adam than some are, as other people think of themselves. He is not as anxious now to have a brother as his keeper, as he is to have a brother as his brother.

To help change this unsavory race mind, I again plead that Negroes rid themselves of the things that from within weight us down. We must nullify our own inside embarrassments and build with vigor and wisdom the inside forts. Let us at all times link our lives and fortunes with the best men of our communities and live always for those measures designed to promote the progress of human society. Let us be void of race prejudice, and preach and live none but a gospel of goodwill, and most surely we shall obtain our desired destiny—Justice. "Heaven's slow but sure redress of all human ills," and as another has said, find that which is:

In Memoriam.

This year death has made frequent visits and invaded our ranks, bearing away on his cold, rugged shoulders some of the sweetest and best ones of this fold. As I make survey and call the roll as furnished me, I find that the following do not answer present, but have gone to be with God:

Revs. N. A. Hester, Simms, and W. B. Reed, Pa.; D. A. Scott, B. A. Baker, Tex.; M. V. Bolden, Ind.; Thornton, Ala.; Powell, Washington, D. C.; A. M. Snowden, Pierce, Ga.; Gregory, N. J.; Charles Stewart and S. E. I. Watson, Ill.; L. H. Wynn, V. L. Reuben, G. P. Green, J. C. Lander, Miss.; J. W. Shaw, Ohio, and Dr. Wm. Craft, Tenn., the true and tried, and the most faithful Field Secretary of our B. Y. P. E. Board.

I knew some of these brethren intimately; and can say that they will be missed because of their wellknown loyalty to the cause of Christ and the Baptist denomination. Some of them were more closely associated with this Convention and we shall miss them because of their ability and service. Three of the deceased held offices in the Convention—Drs. Bolden, Stewart and Watson, Dr. Stewart was our General Missionary, Press Correspondent and Secretary of our Transportation Committee, Dr. Watson was Chairman of our Evangelical Department and also Chairman of the Transportation Commission. Dr. Bolden was one of our Vice Presidents. All are gone to the General Headquarters of the World, and to be with God, the President of the Universe.

Let us cherish the memory of their faithfulness, and not forget their families. One of these left six children, all saving one must be educated. Let this Convention give whatever aid it can in this meritorious effort.

Standing out upon the outermost rampart he called upon the members of the great host to come on and capture the trenches of opposition and follow on to the end. He declared the Convention to be the creature of the churches and the Boards the creatures of the Convention, and both, therefore, subject to the churches. Boards to Conventions, Convention to churches is the order of responsibility and the churches to Christ their founder. Churches may become denominational outlaws. The address proved sufficiently that the President is a true statesman, a Christian, tactful, versed in every detail of church and state life and the appointed of God to lead to success this great host of Baptists, the greatest convention in the world under the leadership of a wise general. All his advice was sound and well taken, his suggestions sane and his recommendations worthy of adoption. The Convention was spellbound by the matchless oratory and the spirit of this gifted and godly man and leader. "Nearer my God to Thee" was sung as a climax to the address. Illinois through a chosen representative pledged her loyalty and presented flowers as a token of esteem. This was followed by cheers.

(16) Dr. W. H. Moses obtained the floor to discuss three minor points in the annual address of the president, viz: To help the country preacher; the supremacy of the convention over boards and the churches over the Convention; the help of the Convention to the schools in the several states.

(17) A motion prevailed and Dr. L. K. Williams was unanimously reelected president. Doxology and benediction.

WEDNESDAY—Night Session.

(18) Devotional music was rendered by the great chorus and the hearts of the delegates were made ready for the evening worship. Prayer for Divine guidance and prosperity was offered by Rev. P. M. Beverly, Newark, N. J.

(19) Dr. Williams requested Dr. W. F. Graham to present Dr. Clark, President of Virginia Union University. Dr. Clark made a brief but strong educational address. The \$100,000 drive for Virginia Union University was unanimously approved.

(20) The chorus then sang "A Little Talk With Jesus Makes It Right."

(21) Rev. Mack T. Williams, D. D., Ohio, delivered an interesting and thoughtful address from the subject "The Attractive Christ—The Hope of Our Missionary and Christian Endeavors." The sermonic address was heart filling and soul lifting.

(22) Mrs. G. Bender Williams, the talented wife of Dr. M. T. Williams and one of the greatest singers of the race, rendered a solo. The chorus sang "When the Saints Go Marching In."

(23) Dr. O. L. Hailey of the Theological Seminary was presented by President Williams. With prefatory remarks upon interracial goodwill and cooperation, Dr. Hailey proceeded in his own characteristic way to deliver a very striking address impressing the force of the Seminary, the school which rests upon his heart. Prof. W. M. Nix sang "Lift Him Up." Prof. H. B. Britt rendered "I Am Trusting Him Alone."

(24) Telegrams and special letters were called. The chorus sang "I Am A Soldier, Let Me Ride."

(25) Dr. E. W. D. Isaac presented the speaker of the occasion, Rev. E. Arlington Wilson, D. D., Assistant Secretary National Baptist Convention, pastor Greater Macedonia Baptist Church, Dallas, Texas. He selected his text from Matthew 13:56 "Whence has this man all this wisdom?" Subject "Christ the Fountainhead of all Wisdom." After beautiful introductory remarks in which the learned preacher compared Christ with all other brilliant leaders in philosophy, art and science, he entered into a very thoughtful discussion of the causes bringing forth the declaration of his text. He proved the largeness of the orb of wisdom and the height and depth of the marvelous knowledge of Christ from his contact with Nicodemus, lawyers and other religious and civic leaders of His day. In a blaze of glory, the preacher closed the matchless message in words which swept the audience into great delight and left it meditative upon the Christ, the fountain of all wisdom and the Saviour of men. The chorus sang "O Lord, Come By Here."

(26) Rev. Abner Brown, D. D., New York, made remarks upon the importance of missions in general and foreign missions in particular. An offering was taken for foreign missions. Metropolitan Church, New York, Rev. W. W. Brown, D. D., pastor, gave \$753.00 to start the offering. Rev. J. C. Austin, D. D., Pennsylvania, made remarks. The chorus sang during the time the Foreign Mission collection was taken.

Benediction by Dr. Boddie, New York.

SECOND DAY—Thursday Morning.

(27) The Convention was called to order at 9:45 o'clock President L. K. Williams was in the chair. He called Vice-President W. H. Rosier of California to preside. "Lift Him Up" was sung by the Convention. "Jesus Has Made It All Right" was sung by Miss E. V. McKinley. Prayer was offered by Rev. W. T. Paschall, D. D., of Georgia. "He Will Carry Your Burden For You" was sung by the Convention, led by Rev. G. D. Hill. The chorus sang sweetly "Lift Him Up" and "I Want to Be a Christian."

(28) Chairman S. S. Odom presented Corresponding Secretary W. F. Lovelace of the Home Mission Board to make the annual report of the Board. The Secretary called attention to the importance of the work on the Home Field, the preparation of missionaries, the creating of a missionary atmosphere and the deepening of the shafts of love for souls in the hearts of contributors and the awakening of a new zeal that will make the denomination a burning and shining light for the activities of Christian missions. The address set forth the achievements of the Board during the year just closed and outlined the future policy of the Board. Evangelists were urged to enroll under the department of Evangelism. The report was worthy of the profound thought of any Christian gathering. He closed with an earnest appeal to the trustees of God's money and property to be faithful in the division and apportionment of God's money and time to Kingdom work. He reported that more than \$42,000 had been raised during the year. Music by the chorus while a free will offering was being lifted for Home Missions included "I Am Dwelling in Beulah Land" and "Every Time I Feel the Spirit."

(29) President L. K. Williams presented Bishop A. L. Gaines of the A. M. E. Church, who made a fraternal address, stressing the importance of united race action and church action upon all questions affecting the colored peoples of the United States and the world.

(30) Rev. J. T. Hill, D. D., Arkansas, one of the most erudite and eloquent ministers in the American pulpit, was presented to address the Convention upon the subject, "The Attractive Christ—Forming a World's Brotherhood". The great speaker divided his address into three parts, viz: (a) The human race are separate and divided. (b) Man has tried to unite and form a brotherhood and dismally failed. (c) Christ is our true Hope. The speaker in a happy vein gave us the optimistic view of a final consummation of this one great brotherhood, with which is common with the purpose of divinity in our creation. Prof. J. H. Smiley sang "The Gospel Fast Train."

(31) The announcement of the death of Hon. Harry Lincoln Johnson was followed by the adoption of a motion that the Committee on Resolutions prepare special resolutions and that a floral offering be sent by the Convention through a special representative of the president Monday.

(32) Secretary R. B. Hudson submitted his eighteenth annual report which showed in detail the workings of his office, the doings of the Executive Board and the financial report of the Convention.

REPORT OF SECRETARY.

Baltimore, Maryland, September 9, 1925.

To the President, Officers and Members of the National Baptist Convention in 45th Annual Session Assembled,
Greetings:

I herewith submit my 18th annual report as secretary of your honorable body with the work that has been ordered and accomplished by the Board of Directors since the adjournment of the 1294 session, Nashville, Tennessee.

Your secretary, realizing the honor you do him by electing him to this position, has attempted to show his appreciation by looking after every detail of office the Convention places upon him, by attending whenever and wherever the Board of Directors are called to meet, keeping up the proper correspondence, providing rates and other details for the Convention attending such extra meetings as the President may call to look after the interest of the body, and is hereby, reporting same to you.

BOARD MEETINGS.

The first meeting of the Board of Directors was held in the First Baptist Church, Nashville, Tenn., on the evening of September 15, 1924, 5:30 o'clock, with Chairman Williams presiding. After the opening, Dr. W. M. S. McCutcheon, former secretary of the Church Extension Board, submitted a proposition for cancelling the debt the Convention due him for services as secretary of said Board. The proposition was for \$250.00 cash, pay \$100.00 on his pledge to the S. S. Publishing Board and make notes for \$496.13, a total of \$846.13, and our debt to him of \$1,196.13 will be discharged. This was accepted only with the understanding if the financial condition of the treasury warranted it.

The reports of the Finance Committee of the Convention and the Business Committee were submitted, when it was ascertained that fully \$3,400 would be needed to properly assist in caring for the debts of the Convention. The Secretary was authorized to borrow this amount for the Convention.

The Auditor reported on the Five Million Dollar Drive, which had been postponed several meetings due to the absence from the meetings of Dr. I. A. Thomas, Director. After discussion, further time was given the Auditor with the understanding that Dr. Thomas turn over to him any additional information which he may have in his office. After ordering the disbursements of the Convention, as will be shown in this report, the Board stood adjourned.

SECOND MEETING.

The Second meeting of the Board was called for Indianapolis, Indiana, January 11th 1925, Second Baptist Church, Rev. B. J. F. Westbrook, pastor. The meeting was far reaching in its scope and paved the way for properly handling all business and financial affairs both of the Convention proper and of the several Boards.

After a report from the secretaries of the several Boards of the Convention, from the National Voice and from the American Baptist Theological Seminary, a discussion was had of same, committee appointed and later the following orders passed:

1. The acceptance of the resignation of Dr. C. A. Greer, of the Educational Board.

2. That the Foreign Mission Board pay the salary due Dr. L. G. Jordan, the amount being \$1,200 to March 1st.

3. The approval of the charter for the Foreign Mission Board as presented by the Attorney, C. M. Roberson.

4. A uniform system of bookkeeping for all the Boards, the Auditor being ordered to install same, and that all Boards will file quarterly reports to the Auditor.

5. That the Historian of the Convention, Dr. Jordan, move his office to the S. S. Publishing House, at Nashville.

6. That all Boards owning real property, except the S. S. Publishing Board and the Foreign Mission Board, be limited to an expenditure not exceeding \$2,500, and that the Sunday School Publishing and Foreign Mission Boards be limited to \$5,000. Any debt to be made in excess of these amounts must be first given approval by the Board of Directors or the President of the Convention in the absence of said Board. This prevents any Board from spending at will or incurring the Convention in any excessive amount for fixtures, supplies, etc., without gaining consent of the Board.

7. That the stationery of all the Boards of the Convention be uniform carrying the names of the general officers of the Board and its members.

8. That all reports of boards, of the Auditor and Statistician be furnished the S. S. Publishing Board in time to be printed under one cover and the same be distributed to the messengers of the Convention.

9. That the Editor and Manager of the "Voice" be one and the same person and he be required to make monthly reports to the President and Secretary and funds collected by him be turned over to the Sunday School Publishing Board.

10. That in the matter of renting and leasing space in the new Publishing House, the signature of the President and Secretary must be attached in order that the same be valid.

11. That Dr. E. M. Lawrence be made special agent of the Theological Seminary at a salary of \$125.00 per month, and Dr. W. H. Mores be General Campaign Director, at a salary of \$250.00. The Editor-Manager \$2,500 per year, \$208.33 1-3 per month. The same paid by S. S. Publishing Board.

12. That no business manager of the Publishing House be named at this meeting.

In the matter of the report of the Auditor on the Dr. I. A. Thomas Director General, account, after discussion the President ruled the reference of same to next meeting of Board.

Dr. McCutcheon submitted a proposition, that since he received a payment of \$50.00 in September, if he be paid \$150 at this meeting the account be closed. The check for this amount was given.

The draft for the new constitution was presented but was deferred to another meeting. A shortage of \$750 from bad checks at Nashville session was ordered taken care of by the Secretary, making a note for same.

The Presidents of the State Conventions were ordered to report to the Secretary after each annual session the name of the messenger to be sent to this body.

After a session of three days, which included besides the above address, sermons, introduction of visitors, subscription to the Publishing House, the Board adjourned to meet in June at Wichita, Kansas.

THIRD MEETING.

At Wichita, Kansas, June 25th, after the opening and the ascertaining of a quorum, a committee was appointed to draft the program when the report on the National Training School, Washington, D. C. was had. Action on the report and the Training School was suspended till a meeting at the school in Washington, Tuesday, September 15th all detail matter being left in the hands of the Attorney of the Woman's Convention.

Resolutions bearing on re-financing the Publishing House, by authorizing a first mortgage of \$250,000 for ten years to the National Life and Accident Insurance Co., Nashville, Tenn., to be signed by the President and Secretary approved. A second mortgage to Windham Brothers Construction Co., for \$363,150, which amount includes notes on the Convention, was by motion ordered signed by the President and Secretary of the Convention. The two said amounts, \$250,000 first mortgage, and notes and second mortgage of \$363,150, a total of \$613,150 included the total for re-financing the House.

After the election of Prof. Edwin Boatner as chorister for the Convention and the transaction of some less important matters, the Board stood adjourned, subject to the call of the President.

FOURTH MEETING.

Some legal technicalities arising with reference to the issuance of Bonds for the second mortgage, the directors were called to meet in Nashville, Tenn., July 8th., to legally adjust said matters. A quorum being present, the president made full explanation on the re-financing proposition, viz: \$250,000 first mortgage to National Life and Accident Insurance Company, 10 years. A second mortgage of \$320,000 and open notes of \$43,150, a total of \$363,150 to Windham Bros. Construction Co., for a period of 13 years, with the privilege of extending both after this time as per resolution.

RESOLUTIONS.

Whereas, the National Baptist Convention of the United States of America in Convention assembled at Nashville, Tennessee, on September 15, 1925, did by resolution duly adopted, authorize and empower its Board of Directors and Building Committee of said Convention to refinance its Publishing House at Nashville, Tennessee, and to secure the same borrowed, if necessary, by mortgages, and did give its Board of Directors and Building Committee full power in the premises, and

Whereas, said Board of Directors met pursuant to said action, on this July 8, 1925, at Nashville, Tennessee, in a duly called meeting, and

Whereas, said Convention is indebted to Windham Bros. Construction Company (who built said Publishing House) and to certain other creditors for labor and materials furnished and,

Whereas, said creditors have agreed to accept bonds in payment of amounts due them to the extent of \$320,000.00 said bonds to be secured by second mortgage or deed of trust subject to a first mortgage of \$250,000.00 to the National Life and Accident Insurance Company, on its Publishing House property at Nashville, Tennessee, it being the same property conveyed by the Peoples' Saving Bank and Trust Company to the National Baptist Convention of the United States of America by deed recorded in Book No. 576, page 70, and by correction deed recorded in Book No. 598, page 264, both in the Register's office for Davidson County, Tennessee, together with improvements thereon, payable \$25,000.00 on January 8, 1928, and a like amount on January 8th of each and every year thereafter up to and including the year 1939, and \$20,000.00 on January 8, 1940, with interest at the rate of 7 per cent per annum from date, payable semi-annually, coupled with the provision that said bonds are to be secured by a second mortgage on the above said premises subject alone to the debt due to the National Life and Accident Insurance Company or any renewal thereof, whether made by any one else for an amount not to exceed \$200,000.00, which said indebtedness in the event of such renewal in an amount not to exceed \$200,000.00 shall be secured by first mortgage or deed of trust on the above said property and shall be a lien superior to the lien of the second mortgage of \$320,000.00 herein authorized, and,

Whereas, said Windham Bros. Construction Company has agreed further to take the Convention's five notes dated July 8, 1925, one for

\$15,000.00, due January 8, 1926, one for \$1,400.00 due January 8, 1926, one for \$875.00 due July 8, 1926, one for 25,000.00 due January 8, 1927, one for \$875.00 due January 8, 1927, said notes to bear interest from maturity, and

Whereas, with the proceeds of said two trust deeds and the said notes last mentioned aggregating \$43,150.00, the two existing bond mortgages on the Publishing House and the outstanding material, contracts and builders liens and debts will be paid, released and satisfied; Therefore be it

Resolved, That the President and Secretary of this corporation be and they are hereby authorized and empowered for and on behalf of said corporation and its Board of Directors to execute, acknowledge and deliver a second trust deed in the preamble hereof for \$320,000.00, to the Peoples Savings Bank and Trust Company, of Nashville, Tenn. as trustee, and the bonds herein above mentioned secured thereby and such other papers necessary or useful to complete said bond issue and also to execute and deliver the five notes aforesaid, aggregating \$43,150.00 to Windham Bros. Construction Company, the Building Committee of this corporation by its proper officials likewise to join in the execution of said second mortgage or trust deed for \$320,000.00, and be it further

Resolved, That all the acts which may be done by the President and Secretary of this corporation in putting this resolution into force and effect be and are hereby fully ratified and confirmed.

In submitting this we have seen to it that the orders of this Convention were carried out in that all papers, notes, legal documents of every kind have first been passed upon by the Attorney of the Convention, when the official signatures of the Convention were affixed and the seal of the Convention attached.

That all property rights are vested in the body, cannot longer be questioned. In the refinancing of the building the President ordered the Secretary to remain on the scene, have the check of \$250,000 made payable to The National Baptist Convention and have same photographed, thus putting the Convention in position to withstand criticisms of foes or enemies who would circulate news articles to the effect that it had not been done. The orders were strictly obeyed, the check being made payable to the Convention, and for the first time in our history a \$250,000 check was handled by your Secretary.

After the reading and a free and full discussion of this, the President and Secretary were ordered to sign the papers and affix the seal of the Convention.

These business propositions will likely be presented more minutely by your Building Committee, but as officers and acting for this honorable body, I am submitting to you in concise form the action of your Board or Directors during the interim of the Convention.

FINANCIAL STATEMENT.

The following has been received since the session at Nashville:

From Finance Committee.....	\$ 30 00
From Monday night's collection.....	4 00
From Committee, sale of badges, reports.....	41 06
From Olivet Baptist Church, Chicago.....	200 00

Donations to Seminary Fund:

From H. T. Borders, Newark, N. J.....	\$ 25 00
From S. S. Publishing Board.....	200 00
From B. J. F. Westbrook, Indiana.....	50 00
From First Baptist Church, Savannah, Ga.....	75 00
From W. F. Graham, Philadelphia.....	100 00
From S. B. Butler, Indianapolis.....	100 00
From A. M. Townsend, Nashville.....	100 00

From W. F. Lovelace, Wyong, Ark.....	25 00
From Texas M. and E. Convention.....	100 00
From Kansas Women's Convention.....	100 00
From H. E. Darrington, Oklahoma.....	75 00
From J. J. Olive, Illinois.....	15 00
From Carter, California.....	30 00
From B. J. Perkins, Tennessee.....	25 00
From W. L. Perry, St. Louis, Mo.....	25 00
From Miss Julia Washington, Chicago.....	10 00

Checks redeemed:

H. D. Parker, Alabama.....	\$ 5 00
J. A. Martin, Alabama.....	5 00
First Baptist Church, Montgomery, Alabama.....	50 00
Chas. M. Roberson, Louisiana.....	49 90
J. B. Boddie, New York.....	116 50
E. E. Burkhalter, Arizona.....	45 00
L. A. Thomas, Illinois.....	2 00
C. C. Ailer, Ohio.....	100 00
Miss Julia Washington, Illinois.....	10 00

Loans to Theological Seminary Funds:

L. K. Williams, Illinois.....	\$100 00
W. F. Graham, Pennsylvania.....	100 00
R. B. Hudson, Alabama.....	100 00
J. E. East, Pennsylvania.....	100 00
W. F. Bledsoe, Texas.....	100 00
S. B. Butler, Indiana.....	100 00
A. D. Williams, Georgia.....	100 00
W. H. Young, Kaw, Association, Kansas.....	100 00
C. A. Greer, Mississippi.....	25 00
W. M. Taylor, Louisiana.....	100 00
Mrs. R. T. Sizis, Mississippi.....	50 00
Felix Jones, Texas.....	100 00
Foreign Mission Board.....	200 00

Loans from other sources:

Selma National Bank.....	\$3,000 00
Peoples Bank & Trust Co., Nashville.....	202 98
Douglass National Bank, Chicago.....	1,500 00
Douglass National Bank, Chicago.....	650 00
Peoples Bank & Trust Co., Nashville.....	800 00
L. M. Lawrence, Seminary Fund.....	500 00
L. K. Williams.....	

Disbursements ordered since Convention:

Railroad fare and pullman, Mrs. E. C. Morris.....	\$ 32 36
Donation, Mrs. E. C. Morris.....	50 00
Kenan-Taylor Co., for Church Extension Board.....	37 00
Wm. Haynes, Seminary Fund.....	1,000 00
Expense, Dr. R. R. Moton, Speaker.....	86 98
W. M. S. McCutcheon.....	130 00
Payment on Douglass National Bank note.....	50 00
Interest on \$650 note.....	11 40
Wm. Haynes, Treasurer Theological Seminary.....	500 00
Interest on \$1,500 note.....	113 75
Interest on \$1,000 note.....	120 67
Wm. Haynes, Treasurer Theological Seminary.....	350 00
Interest on \$650 note.....	15 17

E. M. Lawrence, Finance Agent, Theological Seminary
Federal Council of Churches

75 00
12 00

The following are receipts and disbursements ordered in the Nashville meeting, September, 1924:

RECEIPTS.

Report of Finance Committee:

From Churches	
From Conventions	\$3,714 50
From Individuals	1,000 00
From Public Collections	1,899 50
Total Finance	208 25

\$ 7,232 25

Designated:

Collection, Dr. L. G. Jordan	\$ 43 50
Special Committee S. S. Drive	15,691 64
Foreign Mission Board	4,879 01
Home Mission Board	250 77
Educational Board	59 53
B. Y. P. U. Board	653 62
Benefit Board	163 78

21,741 25

Disbursements:

Expense President Office, old account	\$ 100 00
Expense President's Office 1923-24	847 44
Auditor, old account	108 00
Auditor, service and expense	525 11
Expense Secretary's Office, old account	796 10
Salary, Secretary, R. B. Hudson	1,000 00
1923-24 expense, Secretary's office	1,910 84
Note, Selma National Bank	1,000 00
Chas. Stewart, Reporter	142 28
Atty. C. M. Roberson, service	357 75
Finance Committee	195 00
Enrollment Committee	85 00
Special Finance Committee	75 00
Ushers	159 00
Auto, Committee	5 50
R. A. Austin, Chorister	100 00
Assistant Secretaries	120 00
W. M. Taylor, money advance expense	121 00
Printing Auditor's reports	205 00
Badges	455 00
E. W. D. Isaac, Stokes' Fund	25 00
C. H. Parrish, old printing account	775 00
Morris Memorial	500 00
L. G. Jordan, on account	400 00
Church Extension Board, Cedar Fall Church	120 00
Benefit Board	89 33
Home Mission Board	51 83
J. D. Crenshaw, on account	250 00
Indiana State Convention, refund	25 00
W. M. S. McCutcheon, salary	50 00
Blind Singers	108 84
Taxi hire, Finance Committee	6 50

\$28,974 00

\$10,709 52

with the numeral growth of this Convention in the past ten or more years, the financial income has not been commensurate. Our Enrollment Fees are practically what they were fifteen years ago. We are raising more money, however, due mainly to larger numbers attending but not because of increased Representation Fee.

The idea prevalent for years that we assemble annually merely to report of the Boards, etc., is obsolete. The New Sunday School Publishing House is to be paid for, the upkeep of The Theological Seminary, the financing of the several Boards, the increased donations to the Federal Council of Churches, the general expenses of the Convention quadrupled all. Tell the business man, the progressive pastor and church man that there must be a revision of our financial affairs to meet the current demands.

What church, Sunday school, district meeting, what state meeting have we that operates on the same financial basis it did 15 years ago? Ten or fifteen years ago, to my personal knowledge certain district and state organizations have increased representation fees from \$1.50 to \$12.50; from \$5.00 to \$25.00, and in one case from \$5.00 to \$100.00. These increases have been or are now being paid as willingly as were those before.

These observations are submitted not so much as criticisms but to present plans and to call the attention of this body to the importance of providing for increased financial demands.

Note the money borrowed to carry on the work, if paid back this year, then an order for a borrow another year. The question is asked should not the Convention so regulate its financial affairs that the receipts will take care of the current expenses and then borrow only to provide for emergency or expenses not provided for on the budget?

STOKES MATTER.

In trying to obtain, by order of the President, the Morris Memorial Fund as paid in to the late Treasurer, Dr. A. J. Stokes, I quote a paragraph from a letter of the late Treasurer's daughter, "I have found letters showing who sent money for the Morris Memorial Fund and how much. After the estate has been settled then we will be able to look after the matter." Notwithstanding the Secretary has attempted to get the exact amount sent in, as well as the individuals and organizations sending it, to the present he has been unable. It is our plan to continue his course after the settlement of the estate hoping to get a refund.

MINUTES.

The printing of the minutes of the Convention was delayed this year due to the erection of our New Publishing House, the moving in, etc. I have just had shipped to me at Selma minutes to be sent to the churches representing in the last annual meeting, Nashville, and have brought on to this place a few copies to be sold to those attending the Convention for the first time and did not represent at Nashville. We hope another year to have the minutes from press in time to distribute according to the order of the Convention.

This represents to part the work of your secretary for the year. In this I have carefully followed the orders of my superiors, the President who has helped in many ways by advice and words of commendation, and the Board of Directors, whose orders have been carefully obeyed.

Thanking the President, my fellow officers, the Board of Directors, and Convention in general for the assistance and hearty cooperation given to the conduct of my office and assuring you of my pleasure to serve you, I have the honor to be,

Your obedient servant,

It was a splendid showing. The veteran Secretary was shown every courtesy due an officer who has served so long and well. This the greatest annual meeting in America. During the interruption of the reading of the report to get absolute quiet, "There Is a Fountain" was sung. The report was completed satisfactorily. A motion prevailed adopting the report of the Secretary.

(33) Prof. R. B. Hudson was reelected Secretary. Rev. J. M. Nabritt, D. D. and Rev. E. A. Wilson, D. D., were reelected Assistant Secretaries. Revs. E. H. McDonald and John Goins were nominated. A motion prevailed closing the nomination upon these two. Dr. E. H. McDonald was elected Assistant Secretary. Rev. T. O. Fuller, D. D., was reelected Assistant Secretary. Dr. W. M. Taylor, Louisiana, Dr. R. M. Caver, Arkansas, Dr. J. C. Jackson and Dr. W. H. Rosier, California, were elected Vice-Presidents at-Large.

(34) Dr. Jeter, a veteran minister of the Gospel, was presented and he made a brief address. A resolution to endorse the Jeter movement was referred to the Committee on Resolutions.

Whereas, we have listened to Dr. Jeter's talk and have heard his plan for the evangelizing and bettering the conditions of the thousands of our brethren many of them have left the South and gone into the large cities of the North and West,

Resolved, That we as pastors living in the Southwest and North approve the plan and work that Dr. Jeter is doing. Be it further

Resolved, That we will adopt the plans and go home and organize our churches for special personal evangelical work and endeavor to get every church going person to invite the non-church goer to attend the church services to hear the pastor preach the Gospel.

(35) Sixty new pastors were presented to the Convention, including 18 from North Carolina.

(36) The Convention engaged in singing "All Hail the Power of Jesus' Name." Miss Johnson sang "When I Shall Cross Over" to the edification and delight of the Convention. As an encore she rendered "I Am Going Through."

(37) Corresponding Secretary A. M. Townsend, S. S. Publishing Board, made remarks in reference to and explanation of the report of the Board. The report was a splendid account of the Convention's largest asset and the biggest business possibility of the race. Special attention was called to our own commentary which is superior to most and equal to any published. It is a standard book of reference for students of religious and Sunday school literature. Tributes were paid to Madam A. M. Townsend, Supervisor of Music, and Editors J. T. Brown and S. N. Vass as invaluable assistants. The New Hymnal came in for a well-deserved share of praise as being the one book for Colored Baptist Churches. A new edition has been brought out. Truly it is wonderful to note the marvellous development of this Board under its efficient Secretary. The Secretary closed with an appeal for unanimous support of the Board's operations.

(38) The Building Committee, the contracting builders, the architect and the working manager and bankers of the race who contributed time and money and energy to completing this

project were presented by the Secretary, Dr. Townsend. Dr. T. C. Windham made a brief address.

Address Delivered by Mr. Windham Upon Delivery of Keys of Publishing House to Convention.

Another President:

I just want to say a word. We were glad to be of assistance in the work just finished. I want to say that we began this work on faith and a very little money. I have never been deceived when it comes to getting my money from Baptist people and we have been building for and working with them for the past 37 years. We have always tried to do whatever we could to help the Baptist people. When we got to Nashville they only had \$50,000 and no contractor wanted to take the work. We went on with the \$50,000, put up the foundation and built the steel work. Whenever the Building Committee could not raise the necessary funds we went right on with the work and when the building was finished we got enough money to put in the equipment.

Now, brothers we don't want you to let us fall, we don't want you to keep us out of our money any longer than is absolutely necessary. We are trusting that you are going to take care of us and not let us suffer because of the great confidence we have placed in you.

The keys to the building, completed and fully furnished, were turned over. "Praise God From Whom All Blessings Flow" was sung. Dr. L. K. Williams accepted the keys from the committee for the Convention in an inspirational address.

(39) The Rally for Ministers was then held and showed the intense interest of the Negro Baptist Ministry in this miracle of the 20th century. Dr. W. H. Moses spoke upon what we have done, declaring the glory of the latter house shall be greater than the former.

ADDRESS DELIVERED BY DR. W. H. MOSES UPON FORMAL PRESENTATION OF PUBLISHING HOUSE, BALTIMORE, MD., FRIDAY, SEPTEMBER 11, 1925.

If Drs. Williams, Townsend and others would pass off the scene today, their administration would remain in the world by the achievement of this work. When we built our first Publishing House, we did a wonderful work, but this time, we put up a building ten times better than what we had. It has been an exceedingly fortunate thing that they took the first one away from us. I believe if they had not taken the first one we would not have gotten the second one.

But I may say what you please, but there are some business folks at the head of this thing now. I don't mean self-made, I mean show us some business men. The men of this Convention have confidence in the leaders, confidence in Williams, confidence in Townsend, confidence in Lawrence. You know what they did? When things came in the crisis, these men came to the front and put the thing over.

When the call was sounded, one Negro back in Tennessee said in answer "You can take \$20,000 of ours to start with." Then another Negro back in Memphis said, "Here is \$20,000 of mine, I believe in the Baptist." The Douglass National Bank in Chicago said, "I can hand over \$20,000 in itself." Then they called up the Negro lodges and any time you want Negro lodge money out you are going some. We called up the Masonic Templars in Alabama, they said take \$25,000 of ours and then you know the Masons don't let anybody have their money, but they said, "Townsend is at the head and if he is at the head we know it's going" and they said "take \$10,000."

Then we called the faithful "Old Hudson" in Alabama and the people said, "If Hudson is at the head, take \$60,000." Then we called on the individuals. Dr. Williams (I don't know whether I am doing right to tell this or not) but he poured in until he almost wrecked himself. Townsend opened his heart and poured in what he had. He also went to his mother and father and told them of the work and the said if he had confidence enough in us to let us have his we would certainly get what they had and they poured in. Dr. Hayne gave us our rescue with his savings. Then we reached back and called on Dr. Lawrence and he poured in what he had. We went down in Alabama and called Secretary Hudson and he freely poured in his. We looked back again and there was Isaac. Now whoever thought Isaac would ever have anything to lend anybody? He poured in his. They went to Brown and he poured in his. Then they came to me and got a dollar. All of these—and many others, whose names are too many to call, not speaking of the thousands who came forth with their dollars. But that is not all. We could not have built it with all this had we not had the sympathy of the contractors. . . .

This is the only thing we have to make money with. If you keep this Publishing House moving right we can make something. If only a thousand churches would buy \$9.60 worth of literature per quarter, you can see what that would be. The day that you get \$960,000 worth of literature, if you did not clear anything on it you would at least give Negroes something to do. Now, we ought to be ashamed of ourselves if we take this money and allow Mr. Windham to carry these notes. We must pay these notes and I believe we are going to pay them. These men who have shown their confidence in us must not be disappointed. They are looking to us and we must not fail them.

The address was soul gripping and in his own inimitable way the word painter laid a tribute at the door of each individual and made an appeal that stirred the Convention to its depths. Dr. Walter Brooks, D. C., reported for his church \$175.00; Dr. Abner Brown, New York, reported for the Metropolitan Church \$100 and \$100 for himself. Dr. R. L. Bradby and the Second Baptist Church, Detroit, \$25.00 and \$100 respectively, to start rally for the Publishing House.

(40) "Oh, for a Closer Walk With God" was sung by the Convention.

(41) The Benefit Board submitted its annual report through Corresponding Secretary H. W. Holloway. Report was referred.

(42) Dr. W. H. Jernigan, D. C., presented Mr. Lee, President Soldier's Memorial Association. President F. D. Lee made an address upon his work, giving a brief history of his organization and setting forth its purpose and what success has been achieved up to this time. Dr. C. H. Parrish moved that the Convention would put its stamp of approval upon what the organization known as the Soldiers' Memorial Association was attempting. The motion unanimously carried. Major Scott of the Volunteer Army, a chaplain, was presented and made a patriotic address. A committee of three, Drs. W. H. Jernigan, W. H. Brooks and C. H. Parrish, was named to associate with the leaders of the National Memorial Association.

(43) Chairman, Dr. J. C. Austin, of the Foreign Mission Board, made some instructive and suggestive remarks and pledged a great report at the evening session. Corresponding Secretary

J. E. East made remarks. A native African, J. S. Mahslague, made a brief address that brought tears to the eyes of the hearts.

(44) Chairman, Dr. C. H. Parrish, in a splendid explanatory and historical review of the educational commission presented Dr. O. L. Hailey of the Seminary and Field Secretary of the Southern Baptist Convention (white), who made an address, setting forth the progress and needs of the Seminary. A motion expressing confidence personally and representatively in Dr. O. L. Hailey and pledging our substantial support with increasing efficiency was offered by Dr. P. J. Bryant and was unanimously adopted.

(45) A motion to adjourn until 6:30 was adopted.

THURSDAY—6:30 P. M.

(46) Rev. J. Franklin Walker, D. D., called the meeting to order. Prayer was offered by Rev. A. Hawkins, D. D., Ohio. Mrs. Winston sang "Where He Leads Me I Will Follow." Rev. P. R. Neal, Texas, read an original poem. Madam Amorel E. O'Kelley Cooke, New Jersey, read an original poem. Miss Mildred Brown, Shreveport, Louisiana, sang "Saved, Saved" to the very great pleasure of the Convention. Announcements of meetings of Boards. Chorus sang "Is There Anyone Can Help Us." Mail and telegrams were called.

(47) Rev. J. E. East, D. D., gave an illustrated lecture upon missionary development in Africa.

(48) The chorus then rendered "Were You There When They Crucified My Lord," after which the Corresponding Secretary, Dr. J. E. East, submitted the annual report of the Foreign Mission Board. The report which annually is increasing the interest of the churches in Africa and spurring the pastors to larger endeavor in the effort to give the world the gospel was better than ever before. The Secretary is a tireless bundle of energy and reported more than \$105,000 collected from all sources. Four missionaries have been sent out during the year. The Lord is opening the eyes and hearts of the American Colored Baptists to their responsibility and possibility in Africa's redemption and the hastening of His coming. The chorus sang sweetly "I Couldn't Hear Nobody Pray."

(49) Rev. T. O. Fuller, D. D., Tennessee, offered a resolution touching President L. K. Williams' vacation. The resolution was unanimously adopted.

The race in which we belong has startled the world with the remarkable progress along financial, educational and religious lines. Our denomination has happily kept pace with the progress of the race, and as great as our progress has been, as a race and denomination, there is one line along which our progress has not been all that has been desired, and that is, we have not properly estimated the value of our leaders, nor the sacredness and worth of the lives of the men chosen to lead us in our constructive tasks. Along the highway of our progress are the unmarked graves of our sacred dead, whose lives

were burned out prematurely by the heavy strain of his official duties. This tragic and needless sacrifice of the lives of our great leaders should cease, and let us begin it now.

The President of the National Baptist Convention, U. S. A., Dr. L. K. Williams, the matchless leader of the Negro Baptists of America, and of the world, should be preserved in body and mind for the remaining years of his great constructive leadership. As pastor he has been accustomed to his vacation and had splendid opportunities for rest, for lectures and for visits to his brethren that would compensate him. As President of the Convention his vacation has been wiped out by the ceaseless grind of his official duties. It is fragile. It is serious. This Convention should rise to its duty and give our matchless President a much needed and much deserved vacation at its expense.

Resolved, That this be done and a fund be raised and now for this noble purpose.

R. L. BRADBY,
W. H. MOSES,
R. B. HUDSON,
T. O. FULLER.

(50) "Listen to the Lambs" was rendered while an offering was taken.

(51) The chorus engaged in singing, the Convention joining in, "When the Saints Go Marching In," followed by "I Am a Soldier, Let Me Ride."

(52) Rev. J. C. Jackson, D. D., Pennsylvania, led in singing "Go Preach My Gospel" preparatory to the missionary sermon by Rev. J. E. Kirkland, Pennsylvania. The preacher selected for a text, 1st Cor. 1:23. "But we preach Christ crucified." Christ crucified has no substitute. Christ crucified is man's hope of cleansing from sin. The powerful preacher pictured early Eden where our parents were beguiled until the Convention sat spellbound. We stood gazing up at Christ crucified as atonement for sin. The Cross still is the answer to all the ills of the human race. The crucified Christ supplies all my needs. A spirit filled ministry preaching Christ crucified is the world's greatest hope and greatest need. A matchless preacher delivered a message which he believed, felt and loved. Christ crucified was brought back to earth again crowned in glory and the Convention was filled with spiritual fervor as he brought the wonderful message to a close with Christ crucified.

(53) The chorus sang several selections including "Never Said a Mumbling Word" and closed with "Praise God From Whom All Blessings Flow." Benediction by Rev. Patterson, New York.

THIRD DAY—Friday Morning.

(54) The Convention assembled at 9:30 A. M. for the third day's session. Dr. L. K. Williams called the Convention to order and devotions were conducted by Rev. W. M. S. McCutcheon, D. D., W. Va., and Rev. W. H. Williams, Ohio. "Am I A Soldier of the Cross" was sung and the Scripture lesson was read

from Acts 26:1-17. The Convention sang "By and By" and a fervent pleading for the presence of the Holy Spirit in the meeting was offered by Rev. W. H. Williams, Ohio. Prof. W. M. Nix led in singing "Amazing Grace" and "I Heard the Voice." Announcements were made. The Convention joined in repeating the Convention motto, and Prof. Nix, Missouri, sang "Lift Him Up."

(55) Rev. J. W. Hayes, D. D., Kansas, spoke to the theme "The Attractive Christ—Sustaining and Sanctifying Believers" in a convincing and pleasing manner. "The work of regeneration is God's work through the Spirit upon the individual. Sanctification is not crankification," he declared.

Brother President and Brethren:

It is with a keen sense of appreciation and deep humility that we appear before you to speak on the assigned subject, "The Attractive Christ, Sustaining and Sanctifying Believers."

To make Christ more real in the life of society is the only justifiable ground for our annual assemblages.

The world's greatest need is Christ. Our only problem is the human problem.

Such is said of the problems of the day, such as, the social problem, the economic problem, the labor problem, the Race problem, but in truth there is but one, and that is the human problem, and the seat of this problem is the human heart and the solution The Attractive Christ.

The disease of the twentieth century, like the disease of all other ages is metaphysical rather than physical, the soul of society is out of harmony with Christ. Jesus came to draw men with his love, sustain men by his power and to sanctify men through His Word. "And I if I be lifted up from the earth will draw all men unto me."

"Cast thy burden upon the Lord and He will sustain thee, He will not suffer the righteous to be moved." Psalms 55:22.

"That He might sanctify and cleanse it with the washing of water by the Word: that He might present it to Himself a glorious church not having spot or wrinkle or any such thing: but that it should be holy and without blemish."

These passages bring before us the theme of the evening: "The Attractive Christ Sanctifying and Sustaining Believers."

Our theme suggests three great doctrines of the Christian faith, regeneration, preservation and sanctification. For convenience, we are pluralizing Christ, however speaks in the singular when He said, we shall know the doctrine.

The work of Christ in attracting, preserving and sanctifying believers is the work of one God upon the one soul by the one Spirit for the one purpose.

Regeneration is the effective outcome of the work attractive Christ, it is being born again, being born from above, being made partakers of His divine nature.

The new birth which is vitally associated with repentance and faith is the first act of Christ, it is the drawing men unto and into Himself.

He draws all to Him not with chains of steel but with the tender cords of love.

After attracting to Himself, He preserves for Himself, hence the assurance that the redeemed will preserve or be preserved.

"And those that thou hast given to be with me I have kept and none of them is lost." "Kept by the power of God through faith unto salvation."

"I give unto them eternal life and they shall never perish." It is evident from these that no man can pluck the believer out of our Father's hand.

He will keep that which has been committed unto Him. He that has begun a good work will perform it until the day of Christ.

Jesus preserves by the same power with which He redeemed. The power that can deliver the soul from the devil can keep that soul from the power of darkness; it is the nature of the redeemed soul to trust Christ, and it is the nature of Christ to preserve and sanctify that which He has purchased with His own blood.

The believers securely rest in the hand of the attractive Christ. The Saints then will persevere not to be saved but because they are saved. Their passion is to have Christ more real in their life, their hope is that Christ shall be King, their prayer is, "Thy Kingdom Come," and their marching orders are, go forward." They have opened their mouths unto God they cannot go back, because the Adamic nature that led from God has been destroyed and a new disposition has become the ruling power of the heart.

And now the attractive Christ as a sanctifier, "Sanctify them through thy truth, Thy Word is truth," John 17:17.

Sanctification means, not earthy, it is the result of regeneration, it is the soul conforming to the image of Christ, sometimes it is spoken of as the setting aside and of absolute moral purity. In this sense sanctification is simultaneous with regeneration, contemporary with preservation and culminates in glorification.

Whatever may be said as to what it is when and where it begins when and where it ends and how it works sanctification is taught by the Word of God. The spurious notions of the doctrine do not justify us as ministers of Jesus Christ in minimizing or remaining silent touching this great truth.

One of the evidences of a new soul is a growing desire to be holy. A child of heaven cannot be satisfied until every iota of sin shall have been destroyed. "I shall be satisfied when I awake with thy likeness"

Christ once said, "My Father worketh hitherto and I work." His work is attracting, sustaining and sanctifying believers. God is in Christ Jesus seeking to reconcile the world unto Himself, preserving those who have become reconciled to Him through the Cross.

In the midst of the wars waged between the Modernists and the Fundamentalists, in the midst of the turbulent storms raging around the theme of modern evolution, the pierced hand of the cross can be both seen and felt resting upon the soldier of every true believer in Christ and by faith Christ is heard to say, "Be of good cheer, it is I be not afraid."

Truth cannot be overthrown. The Rock of Gibraltar cannot be moved by the angry waves of the ages. The rock river of truth cannot be broken even by the thunderbolts hurled from the very gates of hell.

Christ came from Bosier with dyed garments having fought with the powers of darkness, conquered when he fell, arose triumphant, summoned his disciples around Him and declared His authority in heaven, earth and hell, then gave the church her marching orders to make disciples of all nations, linked with the promise, Lo, I am with you.

The attractive Christ is the only sustainer and sanctifier of believers through the Spirit. Christ is all, He's the world's Redeemer, the Prince of peace, God's only begotten Son, the only hope of ages.

He was in the beginning with God, He is God working in the church seeking to bring the reign of truth to a lost world.

The entire Orient is open to the heralds of the Cross, the Man of Galilee is become the desire of the Nations. What think ye of Christ, and "What will ye do with Jesus" are questions of the turbulent soul of modern society.

The Galilean Peasant did what no philosophic sage, king or potentate has ever been able to accomplish. He did by dying what no one has been able to do by living.

When the splendor of Israel's national life was fast fading into darkness, the evening star of hope fast setting, the imperial Rome reigning in the earth, Greece had gone down before that power; Egypt had been no match for the Legions that carried the Silver Eagle; the

Barbarians of Gaul and Germany had been tamed by the mysteries of the seven hills; the East had trembled beneath the tread of the armies that could not be resisted. What could Israel do? Having reached her extremities, she met God's opportunities.

The attractive Logos, with His sustaining and sanctifying power, laid aside the mantle of His eternal glory, which glory He had with the Father before the morning stars sang together or the Sons of God shouted for joy," clothed Himself with a human body stepped in the vehicle of eternity, took the reigns in His hand, drove down the line of David, slumped at Bethlehem's manger; leapt from the womb of the Virgin Mary and hung in the midnight skies a new star of hope. And thank God, we have seen the star.

Christ took the sceptre in His own hands, wielding it in His Godlike power until the very foundations of the powers of the world trembled.

It was the attractive Savior who saw the pale horse pawing in the valley raging to go forward with his Master wielding the sword of death, who caught the animal by the bit, entangled his feet, threw him to the earth, then cried, with a loud voice, to a dying world, "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live: and whosoever liveth and believeth in me shall never die."

Christ is the magnet of all the ages. I will draw all men unto me, as He draws He transforms and as He transforms He sanctifies and because He sanctifies He will glorify.

Calvary is the measure of God's love, it tells heaven's interest in the weakest and worst, the attractive Son of God is at work in the world through the church purifying His own by the blood.

As the ages come and go the redeemed of the Lord approach the limit the chief of all our joy, God's Son.

He is the ideal of the most noble, He is an inspiration to art, He is the song of the poet, He is the center of the Transfiguration, He is the sinners' friend and He is the climax of Terrestrial and Celestial Glory.

While the Saints of earth, as they march toward Coronation Day, unfurling the blood-stained Banner, keeping time with the music of eternal bliss, sing "All Hail the Power of Jesus' Name" the angels of the celestial world are casting their crowns at His feet as they sing, Holy, Holy, Holy art the Lord God of Sabbath.

Truly, He is the mightiest among the Holy and the Holiest among the Mighty.

Christ has lifted with His pierced hand empires off their hinges, drained the streams of centuries out of their channels and still governs the world.

The attractive Star of Bethlehem is drawing men by His love, sustaining men by His power and sanctifying believers by His Word.

And it does not yet appear what we shall be; but we know that when He shall appear we shall be like Him for we shall see Him as He is.

And when we shall see Him face to face We'll tell the story, Saved by Grace.

(56) The Convention united heartily in singing "All Hail the Power of Jesus' name."

(57) Dr. A. D. Williams, Georgia, Treasurer, submitted his annual report, covering receipts and disbursements of the funds of the Convention. The report was unanimously adopted.

(58) President C. C. Spaulding, North Carolina Mutual Association, was presented. He made a splendid address upon "Building Big Business."

C. C. SPAULDING BEFORE NATIONAL BAPTIST CONVENTION

The underlying principles upon which all businesses must build are honesty of purpose, integrity, cooperation and common sense and are principles that neglects or depreciates either one of these cardinal principles is inviting economic suicide. It takes a great deal of thrift, foresight and self-denial to build a business.

There is no substitute for work in building a business and to my mind the lack of a definite program followed by persistent work ranks high in the causes of failures.

The United States Patent Office collected thirty millions in fees last year. Out of the thousands of patents none of them could be substituted for work.

Just as the acorn surrenders its life for the oak so must some individual or individuals give their life's blood in systematic toil and efficient management of the business in order to lay a firm foundation for its future.

Of course it takes brains to do anything successfully but it is not so much a question of brains as it is of having a definite aim, persistence and courage, backed by integrity which is at the basis of all successes.

The National Baptist Convention of today owes its success in building this great organization with its splendid Publishing House to some one or a group of unselfish men who were willing to serve without the promise of financial reward. And what a gigantic force for good we would be if we could all forget ourselves, come together as a great host of Baptists of this country into one great body thereby reducing the overhead and making the organization a greater service station for the salvation and enlightenment of our less fortunate brethren.

Building a Business.

The North Carolina Mutual Life Insurance Company was brought into existence by its founders 27 years ago as a Service Station for the race and while two of them have been transported to the Great Beyond they left a trained group of men who were taken into their confidence to carry on the work. How well we have succeeded can be better understood by the records which show that the business has doubled itself in the past five years and today we have nearly 45 million dollars worth of insurance in force with two and a half million dollars invested in staple appreciable securities, having loaned to Negroes over a million and a quarter dollars on first mortgage securities.

The acquisition of money and securities is the source by which we reach the condition of genuine man and womanhood; for without money or securities there can be no leisure; and without leisure there can be no thought, without thought there can be no constructive achievement.

Where religions, professions, industries, agricultures, business and kindred interests are cooperating for the wonderful opportunities of the future and where neither extreme optimists nor pessimists but realists are found; success is inevitable.

Money may be the root of all evil but it is also the root of our civilization.

While business is based on confidence success is based on cooperation. Cooperation between men who set their aims high is the greatest result getter known in the religious, business and professional worlds. (Hindu proverb).

When men of character, integrity and demonstrated ability work together for the practical development of an idea universally recognized as good, or the building of a great institution, they are always successful. Men, it is justly said, can do jointly what they cannot do singly.

The cooperation and union of hearts, minds and hands work wonders. It is joint effort that moves the machinery of the religious, pro-

phical, financial, commercial and industrial world; conquers nature, hews through mountains, rears pyramids, dikes out the ocean, builds railroads, constructs steamships, operates banks and department stores and carries on the world's other great enterprises.

In order to build substantially we must train some business men and the only place for them to receive training is in those businesses which give employment to our own race. Then we business men must train and hand our business down to trained associates. The late Mr. John Murphy, the founder of the Afro-American, took his sons and other associates into his confidence and trained them to carry out his great idea. The Afro-American speaks for itself.

The soft drinks sold around this building are manufactured by the American Bottling Company, a colored corporation. They will build and give employment to others in proportion to the way we patronize them. Harry O. Wilson, Baltimore's Captain of Industry, has built well his bank and insurance company and gives employment to several men and women.

Ladies and gentlemen, one of our greatest needs is more payrolls of our own for it is to Negro business men that our boys and girls must look for future employment. The best way to learn how to build a business is to build one and if our successors are to build more stately than we, we must train them.

Good will is a very valuable asset in building a business. Dodge Brothers stock recently sold for 135 million dollars and 65 million was for good will. Too much stress cannot be laid on the importance of good will and confidence in building a business.

"The secret is hard and efficient work, confidence and good will," he said. President Spaulding is not only a Baptist, active in his local church, but is president of the State Sunday School Convention of North Carolina. He is an inspiration to the youth of the Race.

(59) Mrs. Mary Stewart, Near East Relief Association, was presented and told very interestingly of her work, presenting a resolution for endorsement. The resolution was adopted.

Resolutions.

Baltimore, September, 1925.

National Colored Baptist Convention,

Whereas, the National Colored Baptist Convention now convened in Baltimore has heard with interest of the great work of the Near East Relief, and hereby express their appreciation by taking this action in showing their approval of this organization's efforts in the life-saving work among the orphans of the Near East, and hereby

Resolved, That we are on record endorsing the work, and recommend to all our churches that an annual collection be made for the Near East Relief and be forwarded to them; and be it further

Resolved, That we also endorse, and recommend the observance in our homes of the International Golden Rule Sunday, December 6th, 1925.

Signed,

R. B. HUDSON,
Sec'y Nat. Bapt. Convention.

(60) The chorus rendered "Just Over." Prof. William Pickens was presented. He spoke briefly upon the work of the N. A. A. C. P., declaring that the fight is on for equality without reservation in these United States.

(61) William R. S. Abbott of the Chicago Defender was presented. The editor, who has fought the battles of the race,

paid a glowing tribute to our President as being a manly standing foursquare upon the platform of race, right, liberty and equality. His address was helpful and constructive.

(62) Rev. P. James Bryant, D. D., Georgia, Chairman of the B. Y. P. U. Board, was presented to introduce Rev. E. W. D. Isaac, D. D., veteran Secretary of the B. Y. P. U. Board, who submitted the 26th annual report of the Board. Dr. Bryant made stirring remarks, pledging the loyalty and substantial support of the Board and its agents to the parent body, the National Baptist Convention. The chorus sang "He Will Carry Your Burden For You."

Dr. Isaac proceeded to discuss his report, stressing the Chapter on "the Bible," and on Music and Books, Increased Spirituality and Baptist Doctrine. The report was a full, accurate and complete account of the workings of the Board and showed remarkable progress and expansion recording an increase of more than \$11,000 over the year preceding. The Convention engaged in singing "Just a Little While" as an offering for B. Y. P. U. work was being taken.

(63) "When Jesus Comes" caught the crowd and the dying echoes lingered long and put the Convention in a happy frame.

(64) Dr. A. D. Williams, Georgia, was unanimously reelected Treasurer of the Convention.

(65) The Florida Baptist Union District Convention of the Bahamas group sought by letter and representative membership in the Convention.

FLORIDA BAPTIST UNION CONVENTION.

Miami, Florida, August 15, 1925.

To the National Baptist Convention:

A Convention of churches representing the Bahama group met in their Annual Session and considered the advisability of uniting themselves with the National Baptist Convention, in which Convention the Rev. S. A. Sampson, D. D., was chosen as the President of such, and a legal representative to the National Baptist Convention.

We, therefore, pray that this Convention be adopted into the National Baptist Convention and form a part of the same. We are in harmony with our state wide Convention churches of eight. Membership about 1,000. This convention is known as the "Florida Baptist Union District Convention."

Rev. S. A. Sampson, D. D., President; Rev. S. Hutchinson, Vice-President; Mrs. Irene G. Pratt, President, B. Y. P. U.; Mr. A. Hutchinson, Sunday School Superintendent; Rev. J. E. Hutchinson, General Secretary.

If so considered, we will obey all the mandates coming from this National Baptist Convention and observe all its rulings.

Done in its first Annual Convention this 12th day of August, 1925.

REV. S. A. SAMPSON, D. D., President,
J. E. HUTCHINSON, Secretary.

Upon a motion offered by Rev. J. W. Bailey, D. D., Texas, the petition was unanimously granted and Dr. S. A. Sampson, President of said Union Convention was presented and welcomed as the delegate from the Convention. Dr. Sampson made



We submit to you the reports of the several Boards:

1. **Ministerial Benefit Board.** This Board is the baby Board of the Convention; it is in a way administering to some of our old worthy ministers who have rendered very valuable services in building up our denominational work in Alabama. It is the only Board that carries over money in its treasury every year.

2. **State Mission Board.** Effective work is being done through the missionaries working under this Board, as their reports made to the Convention show.

3. **The Publishing Board.** This Board is making substantial improvements yearly in its holdings of printing outfit. The debts of the Board are being reduced yearly. Business methods have been installed in the conduct of the business affairs of this Board.

4. **Educational Board.** Selma University is the pride of Alabama Baptists. Under Dr. R. T. Pollard, as president, and Prof. L. German, as treasurer, the financial affairs of the institution are being conducted satisfactorily to the denomination.

E. W. KNIGHT,
J. H. L. SMITH,

Auditors.

PRESIDENT'S RECOMMENDATIONS.

(1) That the minutes of this Convention will be printed and distributed not later than May of 1926.

(2) That there will be a memorial page in the minutes in loving memory of our departed brothers, namely: Dr. L. W. Calloway and Dr. G. L. Thornton.

(3) That the Executive Board will be called about the 15th of January, 1926 to complete the unfinished work of the Convention.

(4) That each church will bring up to the Convention each year \$2.00 for the Ministerial Benefit Board, to enable the Board to give pensions to the infirmed ministers, who are beneficiaries of this Convention each quarter.

(5) That we send a representative to meet the Executive Committee of the Federal Council of Churches, which meets in Detroit, Michigan, December 9-11, 1925.

(6) That each association will provide a space in his letter to the association for each of the Boards of the Convention, so that each Board will receive a contribution from each association.

(7) That each moderator and his respective secretary will serve as a committee of two to report to the President of this Convention every minister who dies in his respective district.

Sig.-4

- (8) That in the month of March, the laymen will hold a two-day meeting to further perfect the Laymen's Movement.
- (9) That the State Board of Missions will strictly enforce the rules and regulations as they relate to missionaries pastoring churches.
- (10) That each pastor, as far as possible, will organize a set of the Laymen's Movement in his respective church.
- (11) That the Publishing Board will make a new roll of its subscribers and cut off all who have not paid for the paper, and see that all of those who have paid get the paper.
- (12) That we do all we can for the Million Quarter Drive of the Foreign Mission Board of the National Baptist Convention as a convention, as churches and as pastors for the redemption of Africa.
- (13) That the Executive Board will be empowered to change the Constitution to conform of the charter of the Convention.

D. V. JEMISON, President.

NOTE—Committee returned recommendations without report. They were not approved.—Secretary.

COMMITTEES.

Finance: J. R. Matthews, J. H. Martin, W. B. Coates, E. B. Tyson, E. Bizzell.

Trustees of Selma University: I. T. Simpson, M. C. Cleveland, C. L. Fisher, Wm. Hinton, J. D. Maddox, J. H. I. Smith, W. H. Reddick.

President's Recommendations: W. L. Boyd, A. J. Greene, C. L. Thompson, P. J. Watkins, Wm. Montgomery, S. Davis.

NINTH ANNUAL ADDRESS OF REV. D. V. JEMISON, D. D., PRESIDENT OF THE ALABAMA BAPTIST STATE CONVENTION, HELD WITH THE EBENEZER BAPTIST CHURCH, AUBURN, ALABAMA.

Mr. President, Officers, Messengers to the Alabama Baptist State Convention, Citizens and Friends:

Once more it has become my very pleasant task to attempt to deliver to you my ninth annual message, as your humble and unprofitable servant. I am sure that it pleases me to see so many of you present at this time and place; it makes us believe that there is a growing interest in the work of the Master, and that you have met in His name to do your share in putting over one of the greatest programs in the history of our Convention.

You are the self-sacrificing sons of adventure attended often by the clinging band of neglect and nourished at the shrivelled breast of ingratitude. You are yet marching uncomplainingly on, the Lord's great voluntary army, fighting for the souls of men, making the world safe for Christianity, yielding up your lives on the altar of love, little minding the cold indifferences of some, nor yet fearing the open hostility of others. You are here strong, because you are confident, confident because you are right, the product and choice of the uprising Christian children all over America.

You are the leaders of the greatest cause of the age. The Baptist church is the foundation of Christianity among people of color throughout America. The spontaneous acclamation with which it is everywhere received is proof enough of God's mark upon it and of its righteousness. A religion that needs no bolstering up, no fine spun phrases or catchwords to propagate it, no delicately woven theories to explain it, and no overwhelming financial backing and campaigns to maintain it; but the plain, untarnished word of God; easily understood by the masses, and yet affording such an inexhaustible wealth of material as to engage the talents and the attention of the most searching scholars of the times. The Baptist religion is a spontaneous combustion of spiritual favor in the human breast, the flames of which ramify into the remotest corners of sin-stricken humanity.

You are the leaders, and of right you ought to be, divinely chosen as such and endowed of God and nature for the great responsibility that you have assumed in the interest of mankind. I want to admonish you to be jealous of your leadership, and yield it to no other class of men, because the world will be in a bad way whenever its leadership is wrested from the hands of our spiritual advisors to be placed in the hands of other more selfish and short-visioned class.

But if you would maintain that leadership among our people which you so richly deserve, if you would remain the counsellors and advisors of the heart, soul and mind of the million eager, trying, clamoring, hungry and suffering people, you must become and remain prepared for such burdens.

The true leader shapes the thoughts and sentiments of his followers. It is a false leadership that contents itself with merely catching on to the caboose of public sentiment, and riding to fame on the "Me-too-train;" therefore, I appeal to you to hold to the leadership everywhere.

There is something wrong in any community where the minister is not the leader, something wrong either with the community or the minister, and in either case, the remedy is in the hands of the minister. Let me modestly and yet frankly advise my own craft to pre-

pare yourself for the many duties and responsibilities, which God has placed upon you.

Selma University.

Selma University is doing good work for the denomination in and out of Alabama, and I venture the assertion that it is difficult to find any institution of learning throughout this great country of ours that adheres more or as much to the strict training of the head, hand and heart as does Selma University. Dr. R. T. Pollard, the old reliable, painstaking and efficient head, is yet the right man in the right place. The moral tone of the institution is high, pure and clean, and any student or teacher will find it the most difficult task of his life to remain a student or teacher in Selma University, when he or she goes wrong morally. There is as much emphasis placed upon the moral side of a student's life as there is the intellectual side. As President, Faculty and Trustees, we do not believe that the head should be trained at the expense of the heart and hand. We believe that if a man cannot get but one of these essentials, that it is far better to have only the training of the heart and save the life of the individual, than to have an educated head and an unregenerated heart. Education is not cramming the head with book knowledge; it is shaping the whole life into Godlike ideals and ideas. Education is not looking wise and acting otherwise.

Dancing and card playing are not allowed at Selma University by students or teachers. This sentiment against the social evils was begun by McAlpine, Dozier, Stephens and Tyler, and has been rigidly maintained by the present incumbent, Dr. R. T. Pollard.

As ministers, we cannot afford to swerve from the path of duty and righteousness. The Bible, the old man charter of the moving church of Jesus Christ, says: "As far as possible, live peaceably with all men." The inferential interpretation of this passage is, that there are people, whose views are such, that it is utterly impossible to live peaceably with them, and yet maintain your Christian convictions of truth and righteousness. When that happens, then the best thing to do is to separate. Contend for the faith that was once for all delivered unto the saints.

Its Needs.

We need at Selma University, a boys' dormitory very much indeed. I think that we have the best and most loyal set of young men to be found anywhere in this country. I fear however, that if the denomination does not rise up and build a dormitory for the boys, that patience will cease to be a virtue with the young men who are now

and for those whom we expect in the future. What will we do for the proper housing of our boys? Lose them, or use them? I am sure that you want to keep and use them. Then let us rise up and raise money enough to build a creditable dormitory for our boys. We need also larger quarters for girls, a bigger dining room, better facilities, and last, but not least a Theological building for the training of our ministry.

Our Theological Department.

This department of our school has not been all that it was possible for it to be. There has been, and now is much room for improvements. But brethren, I am delighted as well as pleased to tell you that the department is increasing day by day in efficiency. With the addition of Dr. F. G. Gladden, of Philadelphia, Pa., as the Assistant Dean, and who has in charge the dead languages, as well as a portion of the English language, this department is coming to the front as never before. The day has come that if a minister is to do that which God has called him to do, he must not only feel his calling to preach the gospel, but he must equally feel his calling to preparation. Let us not forget that those whom we are to lead are in the day schools in search of knowledge, and if we are going to lead them, we must prepare for the task.

The men who are preparing and prepared both head and heart are the men of the hour. We are therefore urging our ministers both young and middle age, and especially the young ministers to prepare for efficient leadership. The Theological Department of Selma University has what the ministry needs. Make the sacrifice, and go at least three months if no more.

State Board of Missions.

The State Board of Missions is progressing under the leadership of Rev. C. S. Reddick of Birmingham, Ala., as its worthy head, and Rev. J. P. Barbour, D. D., as its painstaking secretary. The reports of this Board are always encouraging, because of the accomplishments of the management, and the great work which is being done by the four missionaries.

The question is sometimes asked: Can a preacher do his full duty as a missionary and pastor a church? The answer is, no. When you consider that each of the four missionaries has more than five hundred (500) churches in their respective districts, it is the height of folly to think of a missionary pastoring a church and doing missionary work as the rules and regulations of the State Board of Missions stipulate. Sometimes, there is no other motive prompting some min-

sters to be elected as a missionary, than that they want to look for a church, and when they get the church, they offer their resignation. If the Board will not tolerate this inconsistency. If one is called and knows how to approach the people and the ministry, he will not only make a good livelihood, but he has an opportunity to do good as a missionary.

We urge that the missionaries of this Convention will either stay pastoring or resign as missionaries. Either one of these positions is a whole man's job.

Publishing Board.

The Publishing Board, with Rev. M. Thornton as its earnest, honest, straightforward chairman, and Mr. P. C. Koony as the manager and treasurer, and Rev. R. N. Hall as the careful and watchful editor, is on the upward march, and is destined to be an asset to the Convention in the near future. The office is fully prepared to care for and do all the printing of the denomination in Alabama. We pause here to extend our sincere thanks to the chairman, manager, editor and all of the members of the Board who have helped to bring the Board with an encouraging report to the Convention once more. The minutes of the Women's Baptist State Convention, and of the Alabama Baptist State Convention were gotten out by the Alabama Baptist Publishing Board.

We are, therefore, urging the constituents of the denomination to send your minutes, programs and what not to the Alabama Baptist Publishing Board to be printed.

Again, we are urging you as pastors, laymen and laywomen to take the paper and pay for it. I am sorry to say that the hardest criticism made against the Publishing Board comes from those who read the paper and do not pay for it.

We are asking that the chairman and management will make a new roll of the subscribers, and cut off all who owe, and see to it that all of those who pay for the paper get it.

Ministerial Benefit Board.

This Board, with Rev. W. L. Rhone as its wide-awake chairman and Rev. E. E. Edwards as its painstaking and honest treasurer, and Rev. E. M. Morton as its careful secretary, is meeting quite a necessary demand in the denomination in the helping the old, worn-out ministers in the denomination, who wore themselves out in the cause of Jesus Christ.

We realize that there are many old and worn-out ministers in the denomination, who need the assistance of this Board and the denomination, but the fact remains that they wore themselves out working

for themselves and not for the cause, therefore we are not duty bound to directly support them.

I hear you say that the Methodist Conference gives to all of its worn-out ministers a pension, yes, we know that all Methodist ministers must report at the annual conference with that general fund money, or else they lose their jobs, and such is not the case with the Baptist minister. He reports if he wants to, and if he does not he leaves it off. The Methodist minister helps to build a treasury while he is active, and when he becomes decrepit, he is given a pension from the money he has paid into the treasury of the conference. We are urging our ministers to be loyal to every phase of the denominational work so that you will be loved and cared for in old age.

The Northeast District State Convention.

This Convention with Rev. R. N. Hall, its popular and efficient President, is making rapid strides, and bids fair to be the leader of the District Convention. Rev. Hall has been the President of this Convention from its organization, and I am informed that there was an effort to elect him for life. This being contrary to the policy of the Baptist churches, did not obtain, but the fact remains that this Convention has taken on new life and is progressing satisfactorily.

Rev. S. N. Reid is the efficient missionary of this district, and I am told that his report this year, far exceeds his report of last year. He has the art of catching men and using them, because, it is said that he is a master, and is taking pains and teaching the people, and as a result much good is being done by Dr. Reid. We are told that the money raised this year was more than five hundred (\$500) dollars. This Convention met with Mt. Canaan Baptist Church, Talladega, Ala., Dr. Thomas Bellinger, pastor.

The Southeast District State Convention.

This Convention is moving upward and onward, with Rev. J. L. Matthews as its modest, painstaking and well-loved President. This Convention is well supplied with some of the best talent in the state, and under the leadership of Rev. Matthews, this Convention bids fair for the first place among the districts.

Rev. J. M. Burton of Tuskegee is the earnest and conscientious missionary of this district. He is learning the path of the missionary, which was made famous by the late Dr. N. N. Nealy of Montgomery, Ala. The money raised by this Convention was more than four hundred (\$400) Dollars. The President and messengers left the Convention this year saying that they would lead in the coming year. Plans are being made to raise one thousand (\$1,000) dollars in the next session.

The last session was held with the First Baptist Church, Midland City, Alabama, Rev. O. D. Williams, pastor.

The Northwest District State Convention.

This session is blessed with a set of good, efficient men and women and all that it needs is an honest, conscientious leader, in whom the constituents have confidence, and this Convention will maintain its rightful place, which it has so well earned. It was for some time that this Convention held the place second only to the Southwest District, but for the last three years it has held the first place among the districts. Now, if strenuous efforts are put forth, this place so well and fairly earned will revert to the Southwest District, the district that held it for a number of years.

Rev. J. F. Brooks is the "soul-winning missionary" of this district, and by his efforts in North Alabama, the brethren in that section are turning in this direction. Rev. Brooks is blessed with an automobile, and has made successful trips to four associations in one week. An automobile in this sense is an absolute necessity. The success of this Convention is due largely to the efforts, information and enthusiasm imparted by this missionary.

The last session was held at the Second Baptist Church, Tuscaloosa, Ala., Rev. J. P. McCollum, pastor. The money raised was more than six hundred (\$600) dollars, and plans will be made to raise one thousand two hundred (\$1,200) dollars next year.

The Southwest District State Convention.

Much can be truthfully said about the good and great work of this Convention under the leadership of Rev. C. W. Wilson as its energetic and far-seeing president. For a number of years, the Convention held the first place among the districts, but for some reason the banner was wrestled from this district by the Northwest. This district now holds the second place, but says that in the coming year their rightful place will be re-taken, and that this is no secret. Rev. Wilson, the President, says that the banner is sure to return to the rightful owners.

Dr. W. L. Jeffries, the old reliable and Paul like missionary, is all ways on the job, boosting his district and state work. The secret of Dr. Jeffries' success as a missionary lies not in the fact that he is a good and great preacher, but that he has the art of button-holing men and using them, not only to the advantage of the kingdom, but to his own advantage. He knows practically all of the men in the district, and can use them in putting over the Master's program.

This Convention raised less than four hundred (\$400) dollars this year at the Antioch Baptist Church, Camden, Ala., Rev. W. B. Foster, pastor.

The Women's Baptist State Convention.

This Convention, with Mrs. H. M. Gibbs as its hard working, painstaking, honest and efficient President, really the woman of the hour, is filling an important place in the denominational and racial affairs. Too much cannot be said of the great and good work that is being done by this President and her loyal followers. Last year we asked that this President and her loyal followers would raise and turn over five hundred (\$500) dollars for education, they came, and by the efforts of the President and her constituents, raised and turned over more than seven hundred (\$700) dollars. They are here to do the same thing this year. Let us wait and see.

This Convention voluntarily assumed the mortgage debt on the President's home of Selma University, which was more than five thousand (\$5,000) dollars four years ago, and now that debt has been reduced to only five hundred (\$500) dollars, and we have agreed that if the five hundred (\$500) dollars is raised here by the sisters, that it will be used to take up that five hundred (\$500) dollars that remains on the home of the President of Selma University.

We are delighted to see so many of you here, and to know that you have come with the expressed purpose to help put the Master's program over.

The State Sunday School Convention.

Too much cannot be said about this Convention, under the leadership of Prof. J. H. Creed, who has demonstrated the fact that he is a master of the situation, and knows how to catch men, and use them for the advancement of the kingdom. The last session of the Convention which was held with the Green Street Baptist Church, Selma, Ala. Rev. J. A. Martin, D. D., pastor, was one of, if not the best in the history of the convention.

Prof. Creed is wide-awake and is thoroughly alive to every phase of the denominational work. This Convention is filling the place that nothing else could fill. Long live Prof. Creed to do the work of the denomination for and among our young folks.

This Convention was asked to come here and raise five hundred (\$500) Dollars, and turn the same over to our Convention; we believe that this will be done.

Rev. S. B. Brownlee, D. D., has been elected to fill the place which was so long and efficiently held by the late Dr. Calloway. This young son of the state and of Selma University is destined to carry this side of our work to higher heights.

Dr. Brownlee has a wide experience as a pastor, and that, coupled with his efficiency and consecration will make for the denomination the kind of man you need for this work.

We earnestly beseech the ministers to open your doors to Rev. Mr. Brownlee, and he will not only help the young folks in your churches, but he will be a great help to you.

The State B. Y. P. U. Convention.

This organization bids fair to be all that is expected of an organization of this kind, with Prof. E. Z. Matthews, A. B., as its efficient and painstaking leader. Prof. Matthews is one among the wisest and best laymen in the state. He is greatly loved by the people in the community in which he lives; and by the honest and consistent cooperation of his constituents, this Convention will go on to higher heights, and will grow to that extent that it will find it necessary to have more time to expedite its program.

Prof. Matthews, with his loyal constituents, was asked to raise one hundred and fifty (\$150) dollars to be reported here at Auburn. We will wait and see.

The Laymen's Movement.

We are greatly concerned about this organization among the laymen of our various churches. This movement will fill a place in our denomination, that cannot be filled by the ministry, nor by the women and girls of our denomination. The laymen have a business program, which cannot be manipulated by anybody but themselves.

We are aware of the fact that many of us pastors that we get the majority of our support from the women and children of our congregation, that may be true, but the fact remains that the men in our churches are the basis of supply. The women and children may give it, but they get it as a rule, from the men.

We earnestly plead that the pastors of our Convention will wholeheartedly cooperate with our effort to make this movement worth while in every church of this Convention. The obligation of carrying the financial burdens of the denomination has long since outgrown the minister's pocket. You will readily admit that as a fact but somehow we go just a little slow when it comes to the organization of the business men of our denomination, who are fully prepared to help us to carry the financial burdens of the denomination. The business

men of our churches need to be brought into closer contact with the pastor and pastors. This organization will be the means of not only getting the business men together to help us carry on the work of the denomination, but it will also serve as a means of the consecration of the life of the business men of the denomination. Some one has well said, "Use them or lose them." Let me ask you what will we do "Lose them or use them?"

We have laymen in this Convention, who could if they would, pay from five hundred (\$500) dollars to one thousand (\$1,000) dollars and not feel it.

We cannot any longer impress the laymen that we are afraid of them, if they are given power of organization.

I plead that we encourage this movement in our churches, and give it our whole-hearted support.

This movement was organized in the Tabernacle Baptist Church in April of this year, with Dr. James A. Deramus as president and Mr. W. B. Driver of Birmingham, as vice president at large, and Prof. William H. Dinkins, recording secretary, and Mr. Dock Hopkins as treasurer, and a vice president in each county.

Some may say that they cannot go far, nor do much without the ministry and its cooperation. Yes, that is true, and the further fact remains that the ministry cannot go far nor do much without the cooperation of the laymen and business men of the churches. Since this is a fact, let us combine our interests and strength and cooperate and put the Master's program over as it should be, with this as our motto, "All for one, and one for all."

The Seventy-five Thousand Dollar Campaign for This Fiscal Year.

Brethren, we are called upon to show our colors and loyalty toward the work of the denomination by what we put down in dollars and cents here in the little town of Auburn.

"Lord, what wilt thou have me to do?" were the words of one who sought to do His will. The Lord says "In proportion to your income." But what proportion? The Lord does not specify any certain proportion. Each Christian is left to determine that for himself. The proportion we choose to give will be the proportion of our gratitude and love of Christ.

Our Christianity will be judged by our own estimate in the end. The Jews of the Old Testament were compelled to give a tenth of their income. When the Israelites of old brought in his harvest, he gave a tenth of it to the Lord. The law of Moses required that much. This law has been abolished, just like the Sabbath laws. God no longer demands a tenth of our income; but He certainly expects it. Do you suppose that God abolished the tithing of the Old Testament

because He thought that it was too much? He nullified the law of tithing, because He would put so much restraint on His children of the New Testament, who live in the fulness of the Gospel and grace, than of the children of Israel who were under the law, and who saw through the glass of prophecy darkly.

The early Christians proved themselves worthy of the confidence and freedom, for instead of giving only a tenth, they gave all they had, and brought it to the apostles for the advancement of Christ's kingdom, and for the support of the needy brethren. But what proportion you give, is left for you to determine for yourself.

The important thing is that "Upon the first day of the week, when you receive your wages, salary or income, every one of you lay by him in store as the Lord has prospered him." If that means anything at all, it means this: "When you receive your wages or salary, whenever that may be, then lay by you in store," take away from your income immediately, before you begin to spend anything, that portion which you choose to give to the Lord.

Lay that by you, keep it separate from the rest of your money, for that is the Lord's. From this money which you lay aside for the Lord, take what you need for benevolent purposes. This system is the only real, efficient and satisfactory system. I will mention only a few advantages to recommend it. In the first place, if you lay aside at once the Lord's portion, when you receive your income, and keep it separate, you will obviate the danger of using the Lord's portion for yourself. It will further restrain you from entering into business ventures and making investments, which will require the Lord's portion besides your own to keep them afloat and meet your obligations. Brethren, only when you lay by you in store as the Lord has prospered you and keep the Lord's portion separate from your own money, only when you take the money for Christ's kingdom from this consecrated treasury, will you realize indeed, that you are giving to the Lord what belongs to Him.

May I add a few reasons, which should urge us to do in this respect what the Lord would have us to do? God's command is the first reason. We can never disobey God with impunity. The Lord that prospered us may also reduce us to want. Our selfishness which withholds from the Lord His portion of our increase, defeats its own purpose. It beggars us.

The Lord maketh poor and maketh rich; He bringeth low and lifteth us. The highest motive for giving, however, is gratitude for God's undeserved and bountiful blessings. The size of the contribution does not depend so much on the outward surrounding conditions, as on the inward spiritual condition of the Christians.

Each of you is called upon to make a personal contribution, aside from what you have brought up from your churches and associations.

God wants some of your money that you receive as a salary or as an income. Do something personally. Some of us are gifted when it comes to getting money out of the people, but as soon as we are told to give, then we take the studs, and present many excuses to show why we as pastors should not give. We are pleading that every messenger and visitor will make a personal contribution as the Lord has prospered him.

The National Baptist Convention.

Our National Baptist Convention, held in September, at Baltimore, Md. was one of, if not the best sessions in the history of the Convention. Dr. L. K. Williams is the man of the hour, and the denomination has the right man in the right place. Dr. R. B. Hudson is yet the painstaking and efficient scribe of this Convention. All concede the fact that Dr. Hudson knows how to make a good minute. Dr. A. D. Williams of Georgia, now fills the honored position as treasurer, which was formerly held by the late and venerable A. J. Stokes.

The Executive Board of the Convention ordered that the minutes of this Convention would be gotten out and distributed in ninety (90) days after the Convention closes. This we hope the secretary will do, in order to keep down so many complaints about the minute proposition.

It is really a schooling to attend the National Baptist Convention, one is inspired and goes back home with new inspiration, with a determination to do more in the future than in the past.

The Race Question.

Permit me to say this word to you in this time of most serious anxiety. You have read of the riots in St. Louis, Philadelphia and Chester, Pa., during the great World War, and in Washington and Chicago since it closed. When the facts have been finally sifted, they have always shown without doubt, that the colored people did not start these riots. They were started by whites in every instance. If there are to be riots in the future, I want to say to my people, let it be as it has been in the past, that you shall not be the instigators of them. It is to be the everlasting disgrace of these Northern cities, as it has been of certain Southern cities, that these riots have been started by whites and white policemen, who should be the first to uphold the law, have in nearly every instance assisted the mobs.

Now is the time for all of us to keep our wits; to do nothing wrong which may be an excuse for riot. Let men and women go about their work quietly, attending to their business, keep away from blind tigers and gambling places. More trouble starts in these places than any-

where else. Avoid arguments. Make no boasts. Make no threats. Attack no man or woman without due provocation, and under no circumstances hurt a child.

Don't tell anybody what the Negroes are going to do to the whites, for we do not want war, we want peace. Our safety is in peace.

Don't loaf on the street; do not needlessly encounter gangs of white boys. A gang of boys from 15 to 20 years of age is usually irresponsible. A gang of young white toughs will delight to jump a lone Negro, especially if they number eight or a dozen, and believe the Negro is unarmed, and it is foolish to give them the chance.

In trading, as nearly as possible, get the right change before paying your bill. Know what you want. Where you can, trade with your people, where you are not liable to get into dispute. Don't go to white theaters, white ice cream places, white banks, or white stores where you can find colored to serve you just as well. In other words, don't spend your hard-earned money where you are in danger of being beaten up.

Don't carry concealed deadly weapons, it is against the law. Now I am not urging cowardice, I am urging caution—due caution. I am urging common sense. I am urging law and order.

Protect your home, protect your wife and children, with your life, if necessary. If a man crosses your threshold after you or your family, the law allows you to protect your home, even if you have to kill the intruder. Obey the law, but do not go hunting for trouble. Avoid it.

Do not be afraid or lose heart because of these riots. They are merely symptoms of the protest of your entrance into higher spheres of American citizenship. They are the dark hours before morning, which have always come just before the burst of a new civil light. Some people see this light, and they provoke these riots, endeavoring to stop it from coming. But God is working. Things will be better for the Negro. We want full citizenship, ballot, equal school facilities and everything else. We fought for them, we will have them; we must not yield.

The greater part of the best thinking white people, North and South, know that we are entitled to all we ask. They know that we will get it. In their heart, they are for us, though they may fear the lower element who is trying to stir trouble to keep us from getting our rights. But they will fail, just as they fail to keep us from freedom. God is with us. They cannot defeat God.

Therefore, I say unto you, stand aside, stand prepared, provoke no riot, just let God do his work. He may permit a few riots in order to force the Negroes closer together. He lets the hoodlums kill a few in order to teach the many that we must get together. But He does not mean

that we shall be defeated, if we trust Him. Let us learn the lesson He is teaching us.

Let pastors caution, peace, prayer and preparedness. Let us provoke no trouble. Let us urge our congregations to keep level heads, and do nothing that is unlawful.

Our Sainted Dead.

Since we last met, death has come into our rank and carried some of our ministers to their final resting place. Dr. L. W. Calloway, who filled the office of State Sunday School Director of the work among the young people, has answered the summons, "Come up higher." Dr. Calloway filled a unique place of usefulness as a great Bible teacher, and Sunday School Director, but he is no more.

Dr. G. L. Thornton, who for more than twelve years pastored the Twenty-third Street Baptist Church of Birmingham, Ala., heard the voice and answered the summons, "Come up higher." Dr. Thornton was one of our best and most loyal pastors in the State. His work and faithfulness will never be forgotten. He will ever live in the hearts of the Alabama Baptists.

Rev. E. W. DeYampert has gone to his eternal reward. He was frank, sincere and much devoted to the great cause for which Jesus died and now lives. He is gone, but not forgotten. Mrs. J. W. Goodgame, Drs. Gen. W. Trenholm, J. W. Beverly, C. H. Farley passed from time to eternity; not long since, also Mrs. Corrine Roberson and Rev. C. P. Piles.

In our National Baptist Convention, we mentioned the death of Dr. S. E. J. Watson of Chicago, Ill., who was the chairman of our Evangelical Board of the National Baptist Convention. God called him from labor to reward.

Rev. E. B. Topp, Jackson, Miss., one of the vice presidents of the National Baptist Convention of the Mississippi Baptist State Convention, heard the call and answered the voice.

We loved our dear brethren, but God loved them best. We will meet them, and shake hands to part no more, yet we have many things to encounter before we reach that fair and happy land, where our dear sainted brethren are gone.

We realize that there are waves of distress, billows of trouble, storms of adversities, shoals of exceeding danger, quicksands of error and rocks of destruction, which are much in our life's way, and which we have to encounter and pass over; but it all will soon be over; when the sun will go out like an unfilled lamp, and the angels of heaven will loop back the blue curtains of the sky, and the heavenly host will wheel into line, and Jesus, the great Captain of Salvation, will catch up his dear ones to meet him in the air.

GOODGAME RESOLUTION.

WHEREAS, The church of Christ, the Baptist denomination, and all other like religious systems and organizations are passing through a period of reformation and order of revision, which is fundamentally necessary to cope with this day, and to keep abreast with the advances of civilization; and

WHEREAS, The day of originality and individuality in our religious life as in all things else, is now upon us; and

WHEREAS, We find in our church manuals the absence of appropriate ceremonies that fit our group as Negro Baptists; and

WHEREAS, The time has come that Negro Baptists should blaze the way in the publication of such a manual as would be thoroughly orthodox, and yet advanced in thought and ideals that will measure up to the present day standard of religious literature. Therefore, be it

RESOLVED, That the Baptists of Alabama in convention assembled, go on record as endorsing such a publication.

RESOLVED second, That this publication be known as the Negro Baptist Pastor's Manual.

RESOLVED further, That the President of this Convention, together with Drs. R. T. Pollard and C. L. Fisher, be designated by the body to pass upon the orthodoxy of the manuscript before it is released to the public. Be it further

RESOLVED, That 10 per cent of the net proceeds go to the educational and missionary departments of our state work.

RESOLVED further, That such a work which is already in the course of preparation by the originator of this idea, become the foundation of such a publication, and that such a manual or publication will be financed wholly by the originator of this idea. All of which I most humbly submit.

Yours for the good of the work.

J. W. GOODGAME.

RESOLUTION.

WHEREAS, The 58th Annual Session of the Alabama Baptist State Convention now in session, has had a most splendid entertainment by the Ebenezer Baptist Church, Auburn, citizens of Auburn, both white and colored, and the members and friends of the Bowen East District Association. Therefore, be it

RESOLVED, That this convention tender to Dr. F. L. Saudera, members of the church, citizens of Auburn, Bowen East District Association, with the Bethesda Church of Opelika, a standing vote of

thanks and expression of gratitude for the most pleasing entertainment.

Respectfully submitted,

M. F. WASHINGTON.

WHEREAS, It appears from the report of the Publishing Board, that the subscriptions are far below what they thought they would be, and that this may be due in part to the fact that the people are doubtful of receiving the paper. Be it therefore,

RESOLVED, That we instruct the Publishing Board to consider carefully the following:

1. The propriety of appointing a circulation and advertising manager.
2. That the Board look closely into editorial work, and take such steps as may be necessary to put the paper on higher grounds.
3. That the Board through the circulation manager get in touch with the moderators, and through them reach the pastors and use them as agents for the paper, and pay them the commission allowed agents.

Respectfully,

A. J. GREEN.

THE WONDERFUL CHRIST—HIS COMMISSION.

By Dr. C. L. Fisher.

"Go ye, therefore, and teach all nations." etc. (Matt. 28:19, 20.) There is only one hope for the world today. That is to be found in the spread of the Christian religion. The vitality and saving efficacy of the Christian religion is in Christ, the Son of the living God. He is the stimulating and inspiring force in the church, and the center of influence around which everything revolves.

If then, the church would develop and grow strong, and Christianity belt the world, Christ must be lifted up in all the wonderfulness of his nature, word and works. He hath declared: "And I if I be lifted up from the earth, will draw all men unto me."

1. We are serving a wonderful Christ. Isaiah calls him Wonderful. "Unto us a child is born," etc.

(1) His nature is wonderful. Where in all the history of the world can we find another character who meets the description of both God and man; who looks like a man and acts like a God? Christ meets the description. He was born of the Virgin Mary, but conceived of the Holy Ghost. His nature, therefore, is both human and divine. How wonderful! This doctrine of the Incarnation baffles the human

comprehension. Leaders in the world of thought have given up in despair and cried, "It is past finding out." Thus many have done its historic value, and have expunged it from their articles of faith. But Luke gives the account of the announcement of the concept by the angel, Gabriel—chapter 1:26-33—in clear and unmistakable terms, such terms as only a skeptical mind would dare discard.

(2) His teaching is wonderful. What did he teach? He taught:
 (a) That God was the author of his doctrine. "My doctrine is not mine, but his that sent me." (John 7:16.) John directed the attention of men to Christ. "I indeed baptized you with water unto repentance, but he that cometh after me," etc. (Matt. 3:11.) Christ directed their attention to God. "My doctrine is not mine," etc. This was contrary to the practice and teaching of the Pharisees. Hence they were amazed and condemned when Jesus said, "He that speaketh of himself seeketh his own glory; but he that seeketh the glory of him that sent him the same is true, and no unrighteousness in him." Which example are we following, Christ's or the Pharisees? We rise in glory as we sink in pride. Where boasting ends dignity begins." (Young.) "What weak heads with strongest bias rules, is pride, the never failing vice of fools." (Pope.)

(b) That obedience is the key to the storehouse of knowledge. "If any man willeth to do my will, he shall know of the teaching," etc. (John 7:17.) "You pretend to obey the law of Moses," said Christ to the Pharisees, "but you do not. You are hypocritical about the Sabbath. I heal you circumcise. Which is more necessary to human weal?" "Judge not according to appearance, but judge righteous judgment." (John 7:24.) True obedience is still the key.

(c) That he is the source of all spiritual blessings. "If any man thirst, let him come unto me and drink," etc. (John 7:37.) The blessings of the Spirit represented in Scripture under the figure of water. "Ho, every one that thirsteth." (Isaiah 55:1.) "The Spirit and the bride say, come." (Rev. 22:17.) The passages teach that blessings of the Spirit are as abundant as the waters of a swiftly flowing stream. They are bestowed upon us in this life, and more abundantly in the life to come. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. (Rev. 21:1.) The doctrine of the Holy Spirit was strange to the Jews, and I fear it is strange to many of us.

(d) How does he compare with the teachers of the ages?

Caesar. "To those who live in sorrow and in misery, death is a repose from their calamities, not a torment; it puts an end to all the evils that mortals are subject to. And beyond it there is no place left for anguish or joy."

Pliny. "All men are in the same condition after their last day as before their first; nor have they any more sense, either in body or soul after they are dead than before they were born."

Socrates, though apparently inclined to teach the immortality of the soul would not dare to dogmatize. The Greek poets hopelessly sang,

"Alas! the tender herb and flowing tribes,
 Though crushed by winter's unrelenting hand,
 Revive and rise when vernal zephyrs call.
 But we, the brave, the mighty and the wise,
 Bloom, flourish, fade and fall; and then succeeds
 A long, long silent sleep,
 A sleep which no propitious power dispels,
 Nor changing seasons, nor revolving years."

But what does Jesus say? "I go to prepare a place for you."

Buddha taught that there is no higher form of existence than that to which man may attain by virtue and knowledge; and that the great end of living, therefore, is the suppression of the passions and acquirement of knowledge. He rejected the idea of God. But Jesus always directed attention to the Father. We cannot fathom the existence of God. "Canst thou by searching find out God?" (Job 11:7.) But like Moses, accept it on the ground of what we see all about us.

Confucius accepted the idea of God, and the immortality of the soul, but he taught that heaven is to be obtained by works of righteousness. Christ taught that faith is the only condition of salvation.

Mohammed taught that the carnal weapon is the best means of conquest.

Christ taught the use of love as embers of fire upon the head of the enemy.

(2) His works are wonderful. We read with reverential awe, the accounts of the many miracles performed by our Lord, both in external nature and in the human body, e. g., the stilling of the storm, the multiplying of the loaves, the curing of the leprosy and raising of the dead; and we sing his praises and proclaim his power. But have we stopped to think that all this was a means to a greater end—the salvation of the soul. The palsied man was told, "Thy sins be forgiven thee." The healed leper who alone returned to give thanks to Jesus, was told: "Thy faith hath made thee whole." Jesus returned to do a greater work for the blind man who had been sent out than he did when he gave him his physical sight. It was to give him spiritual sight. He is wonderful in his works because he alone can redeem; he alone can save.

II. His Commission. We understand our subject to mean not the commission given the Son of God when he made his advent, or rather when he entered upon his earthly mission; but rather the commission

given his disciples when at the close of his earthly career he gave them their marching orders. "Go ye, therefore," etc.

(1) This commission implies and involves activity. In Mark 16:7, where the commission is recorded in another form, the first word is the same little word that introduces our text—GO. The disciples may not have gotten the full import of those words when spoken; they tarried in and about Jerusalem until they were driven away by persecution. No man can carry out the requirements that this commission and confine his labors to a certain city, or to a certain congregation. There are some places, however, we must go by proxy, by helping to send and to support others. Our activity in world evangelization must not cease until we are called from labor to reward.

(2) This commission is definite. It definitely points out those to whom it is given—"ye"—and it definitely indicates the work they are to do—teach (make disciples), baptize, train new recruits. There are those who believe that not only were the eleven present when Christ gave the commission, and took his departure from them, but the five hundred of whom Paul speaks in I Cor. 15. If so, the "ye" in the text is directed not only to the apostles, but to the five hundred representing the church. The church therefore, is the custodian of the doctrines and ordinances as they were committed to us by our blessed Lord.

(b) The commission is definite in prescribing the work that the church is to do: teach, e. g., make disciples of all nations. Our teaching should be effective in making disciples, not church members simply, but disciples of Christ. There is too little teaching in our ministry. Baptize. "Baptizing them." Whom? Those whom we have through the agency of the Holy Spirit made disciples. It is hardly necessary for us to take up the time of this discourse to explain to such an audience as this what Christ meant by the word "baptize." He left no doubt of his meaning by giving a living example in his own person. Teach those who have been baptized. This word "teach" is a different word from that used in verse 19. That word means teach with a view of making disciples: this word means instructing in the principles of the faith, with a view to making the disciples steadfast. There is too little of this kind of teaching in our ministry. All things—two ways to teach.

(3) It is authoritative. "Therefore" points back to the preceding verse which reads—"All power (authority) is given unto me in heaven and in earth." Therefore go. This is your authority. This is the guarantee of your safety as well as of your success.

(4) It is universal in its scope. "All nations." "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me . . . unto the uttermost part of the earth."

(Acts 1:8.) The commission excludes no class, race or nation. Peter said, "God is no respecter of persons," etc. "Every kindred, tongue and tribe will be among those who will praise him." (Rev. 7:9, 10.) Paul declares, "Of one blood God hath made all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26.) Why all this race prejudice today? Darrow and the trial of Dr. Sweet in Detroit? It is because there is so much mock religion, and such a little true Christianity.

(5) It is attended with a promise, "Lo I am with you." Doubtless the disciples were wondering what would they do without the presence, counsel and comfort of their Lord. He had been such a source of strength and encouragement to them. And like Moses, who said to Jehovah, "If thy presence go not with me, carry us not up hence." (Exod. 33:15.) They felt very much like stopping where they were if Christ was not to be with them. But here is the assurance they so much needed, "Lo, I am with you." How, Lord? You are going away. How can you be with us? I will be with you in the person of the Holy Spirit. "He shall teach you all things." (John 14:26.) "He shall receive of mine and shall show it unto you." (John 16:14.) How long, Master, will you be with us? Always, even unto the end of the age. Kingdoms shall fall; empires shall give away; dynasties shall fade, and the strongholds of earth shall crumble into dust; but I will be with you. Generations may be born and die with the blush of youth on their cheek. Aeons may transcribe their dolours upon the scroll of time and pass off the stage. Yea, time will lose itself in the bowels of eternity, but I will never leave you, nor forsake you.

But what a comfort this is to the true minister of Christ; the man who is not in it for popularity or for the loaves and fishes, but for the glory of God and the extension of his kingdom. . . . "The end of the age." When? "Of that day and hour knoweth no man." Men will be going on with their usual occupations. . . . "Therefore be ye also ready," etc.

JOURNAL

OF THE

Eighteenth Annual Session

OF THE

**Northeast District State
Convention**

HELD WITH THE

Mt. Canaan Baptist Church

Talladega, Alabama

REV. THOS. J. BELLINGER, D. D., Pastor

July 9-10, 1925

Proceedings

Talladega, Alabama, July 9, 1925

The Northeast District State Convention assembled in its 18th Annual Session with the Mt. Canaan Baptist Church, Rev. T. J. Bellinger, D. D., pastor.

A song service was conducted by Prof. E. W. D. Isaac.

The choir sang "He will carry your burdens." Prayer was offered by Rev. D. D. Dixon. The women were given a few minutes in which to finish their work.

President Hall announced the convention ready for business and appointed the Enrollment Committee. The program was adopted with the appointing of Dr. W. T. Amiger, Dean, American Baptist Theological Seminary, Nashville, Tenn., to preach the annual sermon in the absence of Rev. O. B. Burton.

The informal conference was conducted by Rev. J. W. Rhodes, when the following made interesting reports, Revs. Terry, Dixon, Crosby, Gates, W. C. Crosby and Mrs. Easley.

The welcome chorus was sung by the choir.

Rev. W. T. Amiger, D. D., read twelfth chapter of Romans as the scripture lesson, then Rev. C. C. Terry offered prayer. "Go Preach My Gospel" was sung, being led by Rev. S. N. Reid, D. D. Dr. Amiger took for his text: Romans 12:1; 2 Tim. 2:15. Theme, "Preparation and Dedication." The message was a practical one and greatly enjoyed. Rev. R. B. Martin offered prayer. Mrs. Willis sang, "I'll Be Satisfied Then."

Committees were appointed by the President. President Pollard, of Selma University, was presented and spoke of the great work being done by the institution and Christian education. A collection of \$51.00 was taken for Selma University.

Benediction—Rev. W. T. Amiger.

Afternoon Session.

A thirty minutes song service was conducted by the chorus.

Rev. E. L. M. Wallace conducted a short devotion.

Rev. A. G. McKinley, vice president, presiding, presented Rev. F. L. Sanders, who in fitting words presented President R. N.

Hall, D. D., to deliver the annual address. The address was timely and held much thought. Miss M. L. Malone rendered a solo. By motion the president's address was endorsed by the convention.

The following were elected as officers for the year:

President, Rev. R. N. Hall, D. D.; Vice-President, Rev. A. J. Green; Secretary, Rev. J. N. Brown; Corresponding Secretary, Rev. J. T. Martin; Treasurer, Rev. J. H. Martin; Missionary, Rev. S. N. Reid, D. D.; Statistician, Rev. R. R. Richardson.

Benediction—President R. N. Hall.

Night Session.

The chorus, under the direction of Prof. E. W. D. Isaac, conducted a thirty minutes' song service.

President Hall in taking charge lined "Must Jesus Bear the Cross Alone." Prayer was offered by Rev. L. S. Terry.

Rev. G. P. Crosby was presented by Dr. Hall to preside during the B. Y. P. U. period. The B. Y. P. U. President delivered his annual address which was endorsed by the convention. A model B. Y. P. U. was conducted by Miss Frankie Woods. The female chorus rendered an appropriate selection.

The collection was taken by districts by Sisters Martin, Makoe, Nunn, Wright, Bellinger, Perry and Triggs. The Talladega District raised the largest amount which was represented by Mrs. Thos. J. Bellinger. The amount raised was \$29.15.

Rev. M. Thornton spoke of the good of the State organ.

Rev. J. L. Benson read the scripture lesson from 2 Timothy 4. Mrs. Gary sang a solo. Rev. P. J. Watkins was presented as the speaker of the hour, by Rev. Benson. Dr. Watkins took for his text Matthew 11:28, subject "Learn of Me." The sermon was practical, thoughtful, and instructive, setting forth reasons why men have failed to learn of Christ as learning of other men and their works, wrong kind of music in the home, and seeking the wrong pleasures. Prayer was offered by Rev. F. L. Sanders. "Nothing Between" was sung by Miss Pratt.

Messrs. McElroy and Bowie (white) expressed themselves as having enjoyed the services.

A collection of \$4.35 was raised.

Benediction—Rev. P. J. Watkins.

FRIDAY—Morning Session.

Song services were conducted for thirty minutes by Prof. E. W. D. Isaac.

Rev. P. C. Caddell offered prayer. Minutes of the previous day were read and adopted. Rev. R. R. Richardson submitted a report

did statistical report which was adopted. Rev. J. H. Martin, treasurer, rendered his report, having a balance of \$2.05 in the treasury. The same was adopted.

Several visitors were presented and spoke. Mrs. Dixon, of Talladega; Dr. Hyslop, Dean of Theology, Talladega College; Dr. Hollisway, pastor of Congregational church, Anniston; Rev. W. C. Crosby, pastor of Gadsden.

Rev. F. L. Sanders, D. D., taught the Bible lesson from Hebrews 11, which was instructive. "My Faith Looks up to Thee" was sung.

Sunday School Period.

Vice-President A. J. Green presented Mr. C. Fox, President of the Sunday School Department, who delivered a thoughtful and helpful address. The chorus rendered an excellent selection.

The subject, "Our Lord's Lien" was discussed as follows: (a) On our talents, Mrs. E. K. Easley; (b) On our time, Mrs. Josie Woods; (c) On our money, Miss Mattie Orr; (d) The Summary of all, Rev. C. A. J. Mallory. The subject, as presented by the speakers, was enjoyed by all. Miss Zeola Davis, sang, "They Tell Me of an Uncolored Day."

A collection of \$3.21 was taken. Dr. F. L. Sanders spoke interestingly of the Birmingham Baptist College. Mr. Bryant, Superintendent of the Seventeenth Street Sunday School, Anniston, gave a practical talk on "Church Amusements."

Intermission.

Afternoon Session.

A thirty minutes song service was conducted by Prof. E. W. D. Isaac.

Rev. S. N. Reid, D. D., district missionary, was presented and held his audience as he spoke on "My Place on Christ's Missionary Program." "Learning on Jesus" was sung by Rev. C. A. J. Mallory. Rev. W. T. Amiger, D. D., said he was well pleased with the work and fellowship of the convention, and presented the work of his school, the American Baptist Theological Seminary. Rev. J. H. Eason, was presented and gave encouraging remarks.

The convention adjourned at 5:30 to hold an open air session in front of the Court House, where a short program was rendered.

Night Session.

The Convention reassembled at 7:30, when the chorus rendered several numbers. Rev. Lewis offered prayer.

The Committee on Annual Sermons reported. The Enrollment Committee on Churches, Sunday schools, and B. Y. P. U.'s rendered its report which was received, and an Auditing Committee was appointed to audit same. The Committee on Time and Place reported and submitted the Mt. Pilgrim Baptist Church, Gadsden. Rev. M. W. Talley, pastor, as next place of meeting, which was approved.

The house was turned over to the citizens of Talladega, who rendered an entertaining, interesting and instructive program. Benediction—Rev. R. N. Hall, D. D.

R. N. HALL, President.
J. N. BROWN, Secretary.

Reports

We, your Committee on Board Members, recommend the following: Brother C. Fox, Rev. G. P. Crosby, B. Y. P. U. Rev. W. C. Crosby, Rev. Thos. Bellinger, Rev. J. N. Brown, Rev. J. H. Martin, Treasurer; Rev. R. J. White, Rev. P. J. Watkins, Rev. R. B. Martin, Rev. E. E. Edwards, Rev. L. J. Benson, Rev. E. L. Phillips, Rev. O. B. Burton, Rev. M. W. Talley, Revs. M. Nunn, E. L. M. Wallace, C. A. J. Mallory, J. A. Lenund, J. N. Reid, Missionary, J. T. Martin, G. D. Hill, P. Woolen, R. R. Richardson, Statistical.

A. J. MCKINLEY,
MRS. E. K. EASLEY,
D. D. DICKERSON,
J. H. MARTIN,
MRS. LAURA E. WOOD,
Committee.

Annual Sermons.

We, your Committee on Annual Sermons, beg leave to submit the following:

Wednesday night, Rev. J. H. Martin, alternate, Rev. E. L. M. Wallace. Thursday morning, Introductory Sermon, Rev. Thos. J. Bellinger, alternate, Rev. J. W. Lencnd. Thursday night, Educational Sermon, Rev. W. C. Crosby, alternate, Rev. C. L. Thompson.

MRS. R. L. ATKINSON,
MRS. E. E. ELSTON,
C. A. J. MALLORY,
J. S. GAMBLES,
P. J. WATKINS,

Committee.

Enrollment.

Friendship, Gadsden, Rev. J. N. Brown.....	\$ 3 00
Mt. Olive, Anniston, Rev. R. B. Martin.....	3 00
Galilee, Anniston.....	3 00
Mt. Pilgrim, Gadsden, Rev. W. M. Talley.....	3 00
Mt. Zion, East Lake, Rev. R. N. Hall.....	5 00
Friendship, Anniston, Rev. R. J. White.....	5 00

(125)

New Hope, Hobson City, Rev. J. T. Martin	3 00
Mt. Zion, Ashville, Rev. W. M. Mallory	3 00
Shady Grove, Mumford, Rev. L. S. Terry	2 00
Friendship, LaFayette, Rev. L. J. Benson	2 00
Sardis, LaFayette, Rev. L. J. Benson	3 00
Macedonia, Goodwater, Rev. N. C. Shepherd	3 00
New Hope, Birmingham, Rev. J. H. Martin	1 00
45th Street, Birmingham, Rev. J. S. Gamble	2 00
Harmony Street, Birmingham, Rev. R. R. Richardson	2 00
New Prospect, Choccolocco, Rev. D. D. Dickerson	1 00
Shady Grove, Childersburg, Rev. E. L. M. Wallace	2 00
Twenty-third Street, Birmingham, Rev. Forest Wilson	5 00
Peace, Talladega, Mrs. C. L. Morris	4 00
Pilgrim Rest, Birmingham, Rev. C. H. Barnett	3 00
First, Attalla, Rev. O. B. Burton	5 00
First, Alabama City, Rev. O. B. Burton	5 00
Mt. Zion, Gunnerville, Rev. A. L. Logan	1 50
Bethel, Alexander City, Rev. M. Nuss	5 00
Weeping Mary, Alabama City, Rev. E. D. Gates	1 50
Union Springs, Talladega, Rev. D. G. Murry	5 00
Mt. Calvary, Birmingham, Rev. S. R. W. Smith	3 00
Friendship, Birmingham, Rev. J. W. Rhodes	5 00
Mt. Canaan, Talladega, Rev. Thos. J. Bellinger	3 00
Antioch, Gadsden, Mrs. W. M. Mallory	1 50
First, Zion City, Rev. G. D. Hill	5 00
St. Mark, Avondale, Mrs. J. P. Hill	5 00
First, Calera, Rev. E. L. M. Wallace	2 00
Mt. Zion, Anniston, Rev. E. L. Phillips	2 00

Sunday Schools.

Friendship, Gadsden, Rev. J. N. Brown	2 00
Mt. Zion, East Lake, Mr. E. S. Wood	10 00
New Hope, Hobson City, Miss Helen Kirksey	2 00
New Hope, Birmingham, Rev. J. H. Martin	4 00
Union, Gadsden, Mr. Jas. Reid	3 00
Mt. Olive, Anniston, Mrs. R. B. Martin	3 00
Shady Grove, Mumford, Mrs. Mattie Collier	1 00
Seventeenth Street, Anniston, Mrs. Hester Crawford	1 50
Forty-fifth Street, Birmingham, Rev. J. S. Gamble	3 00
Shady Grove, Childersburg, Rev. E. L. M. Wallace	1 50
Peace, Talladega, Mrs. Josephine Cunningham	2 00
Pilgrim Rest, Birmingham, Rev. C. H. Barnett	3 00
First, Attalla, Rev. O. B. Burton	5 00

First, Alabama City, Rev. O. B. Burton	5 00
Shiloh, Gadsden, Mrs. Martha Rowe	2 00
Seventeenth Street, Anniston, Mrs. Mattie Collier	1 00
Mt. Calvary, Attalla, Mrs. Louise Lamison	3 00
First, Jacksonville, Mr. C. Fox	3 00
Mt. Calvary, Birmingham, Rev. S. R. W. Smith	3 00
Pleasant Grove, Collinville, Mrs. Milla B. Small	3 00
First, Calera, Miss Ethel Lewis	3 00
Peace & Goodwill, Roanoke, Rev. S. C. Terry	3 00
Mt. Canaan, Talladega, Mr. E. McKinley	2 00

B. Y. P. U. Societies.

Friendship, Gadsden, Rev. J. N. Brown	\$1 00
Union, Rosedale, Birmingham, Rev. G. P. Crosby	3 50
New Hope, Birmingham, Rev. J. H. Martin	3 00
Harmony Street, Birmingham, Miss Rosa Lee Coleman	3 00
Shady Grove, Childersburg, Rev. E. L. M. Wallace	1 50
Enon, Childersburg, Rev. E. L. M. Wallace	2 00
Mt. Canaan, Talladega, Mr. J. F. Grimmitt	2 00
Mt. Zion, Anniston, Mr. Renchal Godfrey	1 50
St. Mark, Avondale, Mr. L. E. Malone	5 00
Bethel, Alexander City, Rev. C. C. Banks	3 00
Mt. Zion, East Lake, Miss Frankie A. Wood	5 00
Friendship, Birmingham, Mrs. Ziola Davis	1 50
First, Calera, Miss Lola M. Lewis	1 50
First, Jacksonville, Miss Stater Washington	2 00

Individuals.

S. R. M. Smith, \$2.00; E. S. Woods, \$5.00; P. J. Watkins, \$1.25.

The following \$1.00:

J. H. Creed, J. N. Brown, W. T. Amiger, F. L. Sanders, O. B. Burton, R. C. Nixon, N. C. Shepherd, M. W. Talley, D. C. Drew, Mrs. Tyler, E. L. M. Wallace, J. W. Rhodes, W. C. Crosby, W. J. Darnell, R. B. Angel, B. J. Davis, W. H. Harrison, M. Nunn, A. J. Greene, R. B. Martin, S. N. Reid, A. W. Lenard, D. G. Murry, D. G. Crosby, Thos. J. Bellinger, D. Savage, J. T. Chatman, C. C. Terry, Gary Mahone, G. D. Hill, Rev. Logan, L. J. Benson, C. L. Thompson, R. N. Hall, Mrs. R. L. Adkinson, Mrs. Martha Rhodes.

The following paid 50 cents:

Mrs. R. B. Martin, Mrs. Louise Lawson, Mrs. P. J. Watkins, H. K. Lewis, Mrs. Ethel Johnson.

The following paid 25 cents:

Rev. Lewis, G. M. A. Perkins.

Reports.

To the Northeast District State Convention:

We, the Finance Committee, beg leave to make our report:

Raised in public collections	\$ 11 61
Selma University	51 50
Badge	26 47
Enrollment	190 67
Vouchers	100 00
Women's Department	10 00
Citizens of Talladega	79 15
Caps	37 50
G. P. Crosby	5 85

\$513 75

C. S. WOOD,
R. B. MARTIN,
MRS. L. M. NUNN,
Committee.



Field Workers



sent to make the announcement to us from the skies will we cease doing his business.

The preacher spoke as he was moved by the Spirit and preached as one who believed his own message, and stirred the Convention to its depths as he talked of the Big Business of Soul Saving, World Redeeming and the Delivery of Our Sons and Daughters from the Evils of This Present World. The sermon was an expression of a man whose heart God had touched and who stood ready to say, "Here am I, Lord, use me."

(149) Doors of the church were opened by Dr. J. C. Jackson while Madam Winston sang, "What Will You Give in Exchange for Your Soul?" "Let Me Ride" was the choir's final selection.

(150) Offering, \$33.84 was taken. "Give Me Your Hand" was the next happy selection by the choir. Benediction by Dr. J. W. Carter.

SIXTH DAY—Monday Morning.

(151) President Williams called the Convention to order for devotions at 9:30 a. m. Prof. E. W. D. Isaac, Jr., led in singing "What a Friend We Have in Jesus," followed by No. 10, "Leaning on the Everlasting Arms." Vice President C. T. Stamps, Mississippi, presided during devotions. No. 112, "Father, I Stretch My Hands to Thee" pealed froth on the morning breeze as the Convention's prayer. Scripture lesson for the morning was Psalm 23, read by Dr. S. A. Clark, Oklahoma. No. 111, "Fol-Me," was next sweetly rendered with Mrs. A. M. Townsend at the piano. Prayer, deep and spiritual, was offered by Rev. O. A. Nelson, Indiana. "By and By" was the next selection for the morning worship.

(152) The Journal of the Convention was read and unanimously approved.

(153) Visitors were introduced.

(154) Reports were called for.

(155) A resolution submitted by a Committee on Compensation read by Dr. E. W. Perry, Oklahoma, carried \$200 each as a donation to the committee was adopted.

COMPENSATION OF BUILDING COMMITTEE.

We, your Committee on Commendation and Compensation of the Building Committee of the New Publishing House, wish to submit the following for your consideration:

1. We regard the building of the Publishing House and the equipping of the same the greatest achievement of any like organic group of Negroes anywhere in the whole world. It comes as a panacea for all of our religious and denominational ills, and a remedy for our maladies. Those who have had the immediate oversight and charge of this building and the financing of the same have wrought more wonders in a decade than was ever dreamed of in a century.

The idea of this huge and far-reaching task was conceived in the fertile minds of our fathers, some of whom now sleep the sleep that knows no waking, while their spirits go marching on. But it was developed

Sig.—5.

and delivered, and now becomes a glorious realization and the pride of the whole earth wherever Baptist feet tread the soil, by the Building Committee, the personnel of whom we shall later speak.

In the language of Haggai we ask: "Who is left among you that saw this house in her first glory? (under the private ownership rule) and how do you see it now? Is it not in your eyes in comparison of it as nothing? The glory of this latter house is greater than that of the former." It stands as a queen in peerless grandeur, towering above everything that has gone before, and throwing her shadows down through the ages, defying the wisdom of Solomon and the wit and pluck of Nehemiah. We think the Convention would be very dull and derelict as well as ungrateful if we did not here and now express our sincere appreciation and grateful thanks to the matchless leader, supercrowned and yet meek President, L. K. Williams; the unconquerable, invincible and business genius, A. M. Townsend; the intrepid, affable and sagacious scribe, R. B. Hudson; the eloquent and philosophic sage and wizard, E. W. D. Isaac; the shrewd and erudite jurist, S. P. Harris; the sturdy, sane and level headed commoner, Wm. Haynes; the watchman, seer, herald of Baptist principles and creator of public sentiment, J. D. Crenshaw; the pious, lovable, and businesslike, E. M. Lawrence, who make up the personnel of the Committee.

Realizing as we do the magnitude of the task thrust upon them just a few years ago, and comprehending the untrained and unexplored regions over which they have had to travel, coupled with blasted hopes and divided minds, lack of confidence and a state of indifference, made so by the stealing of the old Publishing House, together with false alarms, deception and intrigue like Sanballat and Tobiah in the days of Nehemiah, we have concluded that the days of miracles are not yet ended; and in the language of Jesus we say of the Building Committee, "Behold a greater than Solomon is here."

Since ingratitude and worry kill more people than work, we are asking the Convention in the language of L. M. Hodges, "Give them the flowers now."

"Closed eyes cannot see the white roses,
Cold hands cannot hold them, you know;
Breath that is still cannot gather,
The odors that sweet from them blow."

"Death with a peace beyond dreaming,
Its children of earth doth endow.
Life is the time we can help them,
So give them the flowers now."

"Here are the struggles and strivings,
Here are the aches and tears;
Now is the time to be smoothing
The frowns and the furrows and fears."

What to closed eyes are kind sayings?
What to hushed heart is deep vow?
Naught can avail after parting,
So give them the flowers now."

Just a kind word or a greeting,
Just a warm grasp or a smile—
These are the flowers that will lighten,
The burdens for many a mile."

After the journey is over,
What is the use of them! how
Can they carry them who must be carried?
Oh! give them the flowers now!

Blooms from the happy heart's garden,
Plucked in the spirit of love;
Blooms that are earthly reflections,
Of flowers that blossom above;

Words cannot tell what a measure
Of blessings such gifts will allow,
To dwell in the lives of many,
So give them the flowers now."

We therefore recommend as a token of our appreciation and gratitude to the Building Committee, that the Convention donate to each of the members of the Building Committee Two Hundred Dollars.
Committee:

REV. D. V. JEMISON, Alabama,
REV. J. F. WALKER, Ohio,
REV. E. W. PERRY, Oklahoma.

(156) Dr. L. G. Jordan offered a resolution touching the Prohibition Enforcement Bill. Unanimously approved.

A RESOLUTION CONCERNING THE ENFORCEMENT OF THE EIGHTEENTH AMENDMENT.

For more than one hundred years men have battled against the rum traffic and its destructive influences upon church, home and state. So great a man as George Washington and so good a man as Abraham Lincoln gave much time, thought and direction to its abolition. Finally, sentiment was crystallized which resulted in the adoption of the Eighteenth Amendment. But, sad to say, it seems that the real friends of the prohibition movement have never had a chance at the enforcing of this law. To put politicians who love liquor in charge of its enforcement is like putting hawks to guard young chickens or foxes to maul young geese and wolves to protect lambs. As representatives of more than three million Baptists in the 24,000 churches of our denominational group, we do most earnestly petition those in charge of the enforcement of this Amendment to see that its friends have a chance to help in carrying out of this vital law. Secure men like Joshua Levering of Maryland, Clarence True Wilson of the District of Columbia, Virgil Henshaw of California, Prof. Polling of Ohio, and a hundred others in the various great states of the nation. They have spent a lifetime and many of them, a fortune for the creation of sentiment in behalf of this Amendment. They would show the politicians the difference between the efforts of the friends of the cause and those of men who are working for more or less selfish motives. Because no people have suffered more from lax enforcement of law than our race, therefore be it Resolved, That we as Christians, express our fond hope that the law be enforced in our courts in fact as well as in name, and be it further Resolved, That we pledge our sympathy, our moral support and our prayers to those in charge of the enforcement of this Amendment.

(157) Report of Committee on New Bodies was submitted by Rev. E. W. Perry, D. D., and unanimously adopted.

COMMITTEE ON NEW ORGANIZATION.

We your Committee on New Organization and Grievance, wish to submit the following:
Upon investigation we find that the faction purporting and styling themselves as the original Hopewell Association of New Jersey and seeking admission into the National Baptist Convention, is only a dis-

satisfied group of the regular Hopewell Association led by Rev. H. T. Borders.

We, therefore, recommend that inasmuch as this is a local affair over which the National Baptist Convention exercises no ecclesiastic authority, that the brethren seeking admission into this body be advised to return home and settle their local difference and then return and we will receive their gift.

Respectfully submitted,

R. M. CAVER,
A. L. BOONE,
V. S. SMITH,
D. V. JEMISON,
W. H. ROZIER,
C. H. PARRISH,
E. W. PERRY.

(158) Resolution on Hospitality by Dr. T. O. Fuller, Tennessee, was adopted with an amendment naming local committee.

RESOLUTION OF THANKS.

Whereas, Jehovah has blessed and favored us and cast our lives in pleasant places this Conventional year, and,

Whereas, the great Trunk Line Railroads and the smaller lines, in cooperation have exercised every precaution to safeguard our lives, and to provide swift and convenient and comfortable conditions for our travel to and from our homes in every section of this great country of ours, and extended through their agents every courtesy and anticipated our every need, and,

Whereas, the city officials and citizens of Baltimore, through their representatives, the city, railway, the transfer and auto lines, public and private, have exerted every human power to render our stay pleasant and profitable while in their midst, in their homes and on their streets, and,

Whereas, the pastors and churches and leaders in every walk of life of every faith and persuasion have vied with each other in making us happy in our sojourn, and

Whereas, the great dailies of Baltimore in particular and Washington and neighboring towns and the Colored papers have gone beyond all imagination in giving a fair, impartial and courteous writeup of all our doings and made our news front page material, and,

Whereas, they have given us favorable editorial comment and assured us of the constructive interest in our work, and,

Whereas, all other agencies have given us the largest consideration that we could hope for, and made us feel not as strangers but as brethren, of one family sojourning as fathers and brothers until time to go home,

Whereas, these combined agencies, forces, conditions and persons have conspired to make this the biggest, the best, the happiest and most satisfactory session that the National Baptist Convention has held in its history.

BE IT RESOLVED, That this Convention unanimously extend to each line of railroad, each paper, daily or weekly, each officer of the municipality, each pastor and church, each citizen and each and every agency, our thanks individually and collectively, and that we go away not only praying Heaven's benediction upon them but also with a sweet memory and a wish for an early return.

(159) A motion to defray expense of Secretary to Boards was referred to Board of Directors by unanimous vote.

(160) "My Faith Looks up to Thee" was sung as the Convention paused a little in the midst of business. The following

telegram was sent to the funeral of Hon. H. L. Johnson: "The National Baptist Convention regrets deeply the passing of Hon. H. L. Johnson."—Committee.

(161) All the reports of the boards were unanimously approved and their recommendations referred to the Executive Board.

(162) Dr. L. G. Jordan was reelected Historian.

(163) Prof. E. D. Boatner was approved as being the greatest director and he was confirmed.

(164) The resolution of Rev. J. D. Anderson on Baptist Manual was referred to the Book Committee of the Publishing Board.

(165) Resolution on Peace Adopted.

(166) Resolution of Dr. A. T. Stewart was referred to a special committee of fifteen to work out a declaration of Baptist principles.

(167) Resolution of Dr. Griggs on Trustees of Seminary being added to the Educational Board was passed.

(168) The Tennessee members of the Board were reelected as of last year.

(169) Dr. Townsend made a statement about the Publishing Board Drive.

A resolution that a Publishing Board Drive culminating in April at Nashville, starting January 1 and that an open session of the Executive Board be held and a Dedicatory Exercise be planned for that time was passed.

(170) The following were named as the Committee on Doctrines: Drs. L. K. Williams, A. T. Stewart, J. T. Brown, E. W. D. Isaac, T. O. Fuller, R. T. Pollard, J. A. Booker, C. S. Morris, R. L. Bradby, L. G. Jordan, S. E. Griggs, B. Tyrrell, George E. Stevens and C. H. Parrish.

(171) Chorus sang, "I Am Dwelling in Beulah Land."

(172) The representative of the American Bible Society was presented and his work approved. Dr. Williams was appointed to represent the Convention.

(173) The Constitution was read for adoption as presented by the Board. The Constitution after discussion was adopted as presented by the Board. The Constitution after discussion was adopted by the Convention.

(174) The Committee on Enrollment made a partial report. 1411 delegate members, churches, 599; associations, 52; conventions; 31—992 delegates, 4 life members, 415 annual members. The report was adopted by unanimous vote. The Finance Committee reported as follows: Amount collected, \$12,416.29. The report was adopted.

(175) President L. K. Williams made announcements. Adjourned to reassemble at 2:30 p. m.

Afternoon Session.

(176) At 2:30 o'clock a song service was engaged in for thirty minutes. Vice President, J. F. Walker, Ohio, called the Convention to order with a selection written by Mrs. A. M. T. send. Rev. A. M. Johnson, Maryland, offered prayer.

(177) Rev. C. H. Parrish, D. D., called for college presidents to come to the platform. Madam Lawrence, founder of Lawrence Conservatory, Tennessee, was presented. Dr. Parrish made remarks, followed by Drs. S. W. Bacote, Missouri. Vice President J. F. Walker, Ohio, asked for a selection. Madam Lawrence sang, "His Eye Is On the Sparrow."

(178) Committee on New Organizations reported. The report was adopted.

(179) Rev. G. A. Crowley, Maryland, President Clayton Williams University, made some appropriate remarks on education relative to the orthodoxy of the Baptist churches.

(180) Miss Cook was presented as a young woman aspiring to be a lawyer. An offering for charity was taken, while Madam Hewlett sang "I Want To See Jesus." Madam Kelley of C. J. Walker Manufacturing Company was presented.

(181) Dr. C. A. Greer, Educational Secretary, submitted a statement. Report was approved.

(182) Collection of \$21.07 to be given Madam Watkins, who lost her ticket, was taken. "Just Over in the Glory Land" was sung by the Convention. "In the Garden" was rendered by the chorus.

(183) Rev. Crigler of California was presented. Dr. C. N. Pryor, District of Columbia, forty-seven years a minister, now blind, was presented and made an aspiring address. Rev. C. Devaughn, District of Columbia, Director of Correction Society, was presented and made a talk. Mrs. A. A. Cosey was presented and made a splendid speech as President of the Women's State Convention of Mississippi. Miss McKinley of Louisville, Kentucky, was presented and she sang sweetly "The Heart That Was Broken for Me." A collection for the blind was lifted while Miss McKinley sang "On the Battlefield for My Lord."

(184) Rev. P. M. Beverly of Newark, N. J., announced the printed report of daily proceedings.

(185) The offering of \$8.50 was given to Rev. Pryor. The collection of \$12.86 was divided among the needy, viz.: Rev. Devaughn of Washington, D. C.; Rev. Nicholson of St. Louis, Mo.; and Rev. Graves of Tennessee, giving \$4.28 to each, instead of Rev. Nicholson who received \$5.00.

(186) The Woman's Auxiliary was presented by Dr. Parrish who introduced Mrs. Bennett. She submitted a statement showing that the Woman's Auxiliary had raised \$6,256.15; one Corresponding Secretary, \$4,571.96. Mrs. S. W. Layten, President, explained that the Convention would submit a fuller re-

port on Tuesday after the Board meeting in Washington at the Training School.

(187) Rev. S. W. Bacote, D. D., explained that the sister who received \$21.07 for ticket was compelled to find reservation in the Traveler's Aid until final arrangements.

(188) Rev. Junius Gray, D. D., reported a gift of fifteen acres of land for Conventional use. A motion was passed that said gift be accepted.

(189) After announcements, Dr. Parrish offered a motion that a vote of thanks be tendered the women for their splendid work. Carried. Adjourned for night session.

MONDAY—Evening Session.

(190) The evening session was opened at 7:30 by a song rendered by a blind young man. A collection of \$14.94 was taken. The Convention was entertained by a young woman who played sweetly upon a common saw. The Convention was favored with motion pictures. The choir rendered a selection, "A Little Talk With Jesus," Prof. Nix sang a solo.

(191) Vice President R. B. Roberts, Tennessee, introduced the preacher of the evening, Rev. J. Wesley Carter, D. D., Illinois, who preached an excellent sermon from the subject "Christian Stewardship." He selected as his text, Matthew 21:33. He spoke very interestingly and effectively from the following topics: (a) God's Investment; (b) Spiritual Relationship; (c) Stewardship of Service; (d) Stewardship of Possession; (e) Stewardship of Faith. It was a logical and forceful message which was happily received by the Convention. Prayer, deep, fervent, thrilling, exciting, and moving the Convention to shouts was offered by Dr. J. H. Hawkins, Ohio. "When the Saints" and "Let Me Ride" were sung by the chorus under the magic leadership of Prof. Edward Boatner, the director. The chorus was encored and sang, "Listen to the Lambs."

(192) President Williams made announcements. Special offering was lifted for the Cross.

(193) Dr. Junius W. Gray made an interesting announcement in reference to an Old Folk's Home. A donation of fifteen acres near Mizpah, N. J. \$1,000 pledge and \$100 cash from Rathboth Realty Company, Philadelphia had been given.

(194) A vote of thanks was given the chorus which sang, "I Shall Not Be Moved."

(195) The President announced a series of "moves" that had happened anywhere in America.

(196) Collection of \$40.35 was taken. A tribute in glowing terms was paid Prof. E. S. Boatner. "I Shall Not Be Moved" was sung as the Convention favorite.

(197) The total business done by the Convention was more than \$600,000 as announced by Dr. W. H. Moses.

(198) Prof. W. H. Lewis sang "No More Good Byes" as the Convention lifted a Red Cross collection. "Give Me Your Hand" was a parting number.

(199) The final benediction was announced by Dr. R. B. Roberts, Tennessee.

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

EXECUTIVE BOARD.

Baltimore, Maryland, September 14, 1925

The Executive Board of the National Baptist Convention met pursuant to call of the Chairman to transact the business properly claiming its attention. The opening prayer was offered by Rev. J. S. Brown, D. D., North Carolina.

By motion Rev. L. K. Williams, D. D., was elected Chairman and R. B. Hudson, Secretary. A Business Committee was appointed as follows: E. W. D. Isaac, A. M. Townsend, E. D. Pierson, Chas. M. Roberson, and R. B. Hudson.

The Auditor's report with reference to the \$5,000,000 Drive was adopted. A motion prevailed to appoint a committee with power to obtain all property or money due under said report. The Committee on Salaries was requested to report during the afternoon. It was voted that all money be returned to the organizations which had not been received.

The Extension Plan for the Religious Educational Secretaries as submitted was approved. The campaign was approved for January 1st to April for the Sunday School Publishing Board.

On motion the salary of the Corresponding Secretary of the Sunday School Publishing Board was fixed at \$4,000 per year. It was voted that the Assistant Corresponding Secretary of the Sunday School Publishing Board be paid \$2,000 per year. The vote to raise the salary of the Treasurer of the Board was tabled and the salary of the Treasurer was fixed at \$50.00 per month. Upon motion the salary of \$4,000 per year was named for the Secretary of the B. Y. P. U. Board.

The Auditor's recommendations with reference to the books of the Secretary and Treasurer were approved. The motion that the Auditor's recommendations be printed close to the Constitution in the minutes was approved. The recommendation that the reports of the various secretaries of the Boards not be printed until passed upon by the Auditor was passed.

The President of the National Baptist Convention was voted a vacation at the expense of the Convention and was authorized to draw upon proper officers for said expense. The Secretary of the Convention was allowed all expenses to all meetings of the Board and Convention.

A motion to allow \$500.00 as a retainer fee to the attorney was passed. The Treasurer was allowed expenses to Board meetings.

The Board adjourned to meet at 4:00 p. m.

The Board of Directors of the National Baptist Convention reassembled at 4:30, with Vice President R. M. Caver presiding. Prayer was offered by Rev. I. S. Powell, D. D., Colorado.

Rev. W. H. Moses, D. D., was re-elected Financial Agent for the New Publishing House at the same salary. By motion the Board will meet at the time of the dedication of the New Publishing House and Drive.

A motion prevailed that \$500.00 be paid on the Gayden note and \$200.00 on the New Bethel note, of the Church Extension Board, and said notes be renewed for one year. A motion to clothe the local committee or the proper committee with power to borrow enough money to pay outstanding claims against Seminary furnishing, and that the Attorney draft the enabling resolution was unanimously passed.

Drs. A. D. Williams, Sutton E. Griggs and R. B. Hudson were appointed a committee and authorized to provide suitable arrangements for Prof. E. D. Pierson and the work voted him to do, same to be passed upon by the Board at the next session.

Rev. J. E. East, D. D., submitted recommendations from the Foreign Mission Board, touching Trinidad Mission, Rev. Conor, of Ohio, and a board of three for South Africa. All were passed unanimously.

The salary of Rev. W. H. Moses, D. D., was fixed at \$250.00 a month, the same as he received up to the Convention. A motion that the Executive Board look with favor upon the proposition of Dr. S. E. Griggs and refer same to the Educational Board was passed unanimously.

The Board took a short recess.

The Board of Directors of the National Baptist Convention reassembled at 6:30 p. m., with Vice President, R. M. Caver. Rev. W. H. Rozier, D. D., California, offered prayer.

The finances of the Convention and methods of future operations were discussed. The Business Committee submitted its report through Rev. A. M. Townsend, D. D. After several reductions on bills, with the recommendation for the Board to provide for them, and the provision made for paying Dr. R. M. Caver \$75.00 refund money, \$200.00 additional on the Gayden note, making \$500.00 and \$200.00 for the New Bethel note, as previously passed, the report for disbursing \$12,850.53 was approved.

A motion to borrow a sufficient sum to meet the deficit was passed and the executive officers were instructed to arrange for same.

The Board adjourned.

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

APPENDIX.

FINANCIAL REPORT.

Baltimore Session, 1925.

Receipts.

Representation Fees, Churches, Association, and Individuals, per Financial Committee	7,934.20
From Sale of Badges, Minutes, Reports, etc	140.00
Sunday School Publishing Board, Special Drive	4,482.00
Public Collections, designated	127.52
Donation by Mr. Rathboth, Old Folks' Home	100.00
Vacation Fund, President L. K. Williams	138.00

Designated Funds to Boards—

Education Board	\$ 34.84
Home Mission Board	247.00
B. Y. P. U. Board	406.00
S. S. Publishing Board	518.22
Home Mission Board	247.00
Foreign Mission Board	5,715.27
Total	\$ 6,919.23

Total Receipts

Disbursements.

Afro-American Co., printing Auditor's reports	\$ 234.56
Selma National Bank, loan	3,000.00
E. D. Pierson, Auditor, expense	632.82
Balance Expense of President's Office	208.84
R. B. Hudson, Secretary, Salary	1,040.00
Convention's Expense	1,654.16
A. D. Williams, Treasurer, expense	168.63
A. D. Williams, Refund, representation Federal Council	72.00
Peoples Bank and Trust Co., overdraft	67.50
May Printing Co., on account, statistical reports	200.00
L. G. Jordan, Historiographer, on account	600.00
C. M. Roberson, Retainer and Expense	400.00
Peoples Bank & Trust Co., Board of Promotion Note	202.98
Douglas National Bank, Note	2,325.60
J. W. Gayden, Note	500.00
E. M. Lawrence, on account	200.00
Maryland Awning & Tent Co., curtains, etc.	100.00
Felix Jones, loan	100.00
A. D. Williams, refund of loan	100.00

(122)

Mrs. R. T. Sims, refund of loan	50.00
Judge William Harrison, Speaker, expense	150.00
American Baptist Seminary	100.00
J. D. Greshaw, on note	350.00
Edward S. Boatner, Chorister	150.00
Edward S. Boatner, rent of piano	27.50
Assistant Secretaries	120.00
Publicity Committee	35.00
Enrollment Committee	90.00
Finance Committee	160.00
Special Finance Committee	70.00
Ushers	100.00
R. M. Caver, refund	75.00
Total	\$13,125.53

TREASURER'S OFFICE

NATIONAL BAPTIST CONVENTION

383 Auburn Ave., Atlanta, Ga.,

A. D. Williams, Treasurer.

FINANCIAL STATEMENT

Receipts.

At the Convention, September 15—

S. S. Pub. Board Rally

Finance Committee:

Per Secretary Hudson	\$ 2,520 00
Per Rev. Washington	26 00
Per Finance Com. per Sec'y	4,712 75
Total	\$ 7,258 75

Public Collection	4 00
Ushers, Sale of Badges	41 66
Total	\$ 22,926 52

Loans:

October 4, Selma Bank Loan	\$ 3,000 00
October 8, Douglass Nat'l Bank, Chicago	700 00
Total	\$ 3,700 00

October 9, Seminary Loans:

Individuals	\$ 1,395 00
Conventions	200 00
Kansas Valley Ass'n	100 00
Foreign Mission Board	200 00
Total	\$ 1,895 00
December 8, Individuals	24 00
March 31, Through Pres. Williams' Office	250 00
April 6, S. S. Pub. Board	200 00
Total	\$ 2,369 00
Ind. Bd. Mtg., Westbrook (redeemed)	77 00
Sale of Souvenir Programs, Hudson	176 00

Peoples Bk. & Trust Co., Nash. (excess) ---	72 22	
Rev. H. T. Borden, March 29 -----	25 00	
Total		\$ 97 22
Cash, Douglass Nat'l Bk., Chicago, Sept. 19, 1924		217 64
Cash, Douglass Nat'l Bank, Chicago, overlooked deposit		122 64
Grand Total		\$ 29,686 04

Expenditures.

At the Convention, September 15, 1924—
Convention Boards:

S. S. Pub. Board (Rally) -----	\$ 15,022 11	
S. S. Pub. Board, otherwise -----	205 00	
Total		15,227 11
National Benefit Board -----		89 33
National Home Mission Board -----		51 83
Extension Board, Cedar Grove Ch. -----		120 00
Total		\$ 16,088 27

Old Accounts:

Auditor Pierson -----	\$ 108 00	
W. M. S. McCutcheon, Salary -----	50 00	
President Williams -----	100 00	
Editor Crenshaw -----	250 00	
Secretary Hudson -----	796 10	
Total		\$ 1,304 10

Service and Expenses:

Charles Stewart, Reporter -----	\$ 142 28	
C. H. Parrish, Statistician -----	775 00	
L. C. Jordan, Historian -----	400 00	
E. D. Pierson, Auditor -----	525 11	
R. A. Austin, Chorister -----	100 00	
W. M. Taylor, Vice President -----	121 00	
L. K. Williams, President -----	847 44	
C. M. Robinson, Attorney -----	357 75	
R. B. Hudson, Secretary -----	2,910 84	
Total		\$ 6,179 43

Interest on Loans:

Selma Nat'l Bank, Oct. 4 -----	\$ 120 67	
Selma Nat'l Bank, March 24, 1925 -----	120 67	
Douglass Nat'l Bank, Oct. 7 -----	12 25	
Douglass Nat'l Bank, April 8, 1925 -----	50 00	
Douglass Nat'l Bank, Feb. 25, 1925 -----	113 75	
L. K. Williams, Feb. 2, 1925 -----	50 00	
L. K. Williams, Feb. 2, 1925 -----	11 40	
Total		\$ 478 74

Donations:

Blind Singer per Woods, Sept. 15, 1924 -----	\$ 108 84	
Mrs. E. C. Morris -----	50 00	
Mrs. E. C. Morris, R. R. Expend -----	32 36	
Total		\$ 191 20

National Theological Seminary:

Wm. Haynes, Treas., Oct. 28, 1924 -----	\$ 1,000 00
Wm. Haynes, Treas., Feb. 3, 1925 -----	500 00

Wm. Haynes, Treas., March 24, 1925 -----	350 00	
Total		\$ 1,850 00

Miscellaneous:

I. A. Thomas, loan refunded -----	\$ 12 00	75 00
J. L. Campbell, Ch. F. C. -----		
W. F. Graham for Finance Committee -----	195 00	
W. F. Stewart, Favol'l -----	85 00	
T. O. Fuller, Assistant Secretary -----	120 00	
J. Francis Wilson for Ushers -----	159 00	
S. E. J. Watson, auto hire -----	5 50	
S. S. Pub. Board, per Hudson -----	176 00	
W. M. S. McCutcheon, in Full, Jan. 10, '25 -----	150 00	
Federal Council of Churches -----	250 00	
L. K. Williams, Seminary expenses -----	118 00	
E. W. D. Isaac, Advance Stokes Fu. -----	25 00	
Rogers and Son, Morris Memo. -----	500 00	
E. M. Lawrence, Salary, Edu. Agt., Aug 4, '25 -----	75 00	
Loan, Selma Nat'l Bank -----	1,000 00	
Badges, Official and Convention -----	455 00	
Indiana State Ass'n, Donation -----	25 00	
Redeemed four "Returned Checks" -----	16 00	
Record Book and File, Treas. -----	3 25	
Kenon Taylor, Ch. Ext. -----	37 00	
H. R. Moton, Expense of Trip -----	86 98	
Exchange on check -----	10	
Total		\$ 3,568 83

Grand Total ----- \$ 29,660 56

Cash bal., June 30, 1925, Douglas Nat'l Bk. ----- \$ 25 48

**AUDITOR'S ANNUAL REPORT OF THE VARIOUS BOARDS AND
OTHER ACTIVITIES OF THE NATIONAL BAPTIST
CONVENTION, U. S. A.**

+
Made at its Session, September 11, 1925, Baltimore, Md.

SECURITY AGAINST FAILURE.

Convention Jurisdiction Take "Due and Timely Notice."

The object of any business is profit. No kind of business deserves to live that does not produce (in some way) as much or more than it consumes—otherwise it becomes a "ward" and thus loses or forfeits its right to existence as a necessary factor.

Failure cannot come to any kind of a business that has installed and keeps in operation a real meritorious record-keeping system of its business transactions; for the management will be in a position to know daily its losses or gains and will be able to administer the proper remedy to the disease, since he knows the affected part.

Experience will count for nothing if we are not to profit by the failures and mistakes, of either ourselves or others, of past years. One does not have to be a "wise man from the East" to know that a knowledge of the thing he directs is absolutely essential to economical and profitable management. A good thing will be made bad by bad management and a bad thing can be made good by good management.

AN INVESTMENT NOT AN EXPENSE.

Business success is achieved not so much by how much is produced as how well we handle what's produced.

The following are essential to the correct and complete handling of a meritorious business system—the thermometer of business temperature which spells (if “lived up to”) business success:

1. **BOOKKEEPING**, which is the systematic recording of the financial facts in regards to a business enterprise, is the work of the **BOOKKEEPER**.

2. **AUDITING**, which is verifying the results obtained by a bookkeeper, clerk, agent or any other persons whose duty it is to record the facts of business transactions, is the work of an **AUDITOR**.

3. **ACCOUNTING**, which is the science that treats of the proper recording, classification, presentation, interpretation and record-keeping system installation, is the work of an **ACCOUNTANT**.

In a “one-horse” personal business, it is possible, in a way, for these various duties to be performed by one person; but when we represent the general public—to stabilize the business, develop and retain public confidence—the work of accounting and auditing is usually done by persons specifically appointed or elected for this special work, and not connected with or in a position to be influenced by the direct financial management.

The work of “accounting” and “auditing” must, of necessity, deal with **FACTS**—not **FEELINGS**—hence persons performing this technical but business-vitalizing work must be in absolute independence of local management, and the better, if really interested in the development and success of the business.

HARD WORK.

Being essentially a technical work of both mental and ocular activity, the work of accounting (especially the system-installing variety) and auditing imposes a heavy strain on both one's physical and mental energy—and all the more so where the records are kept by inexperienced and inefficient clerks, bookkeepers, etc.

Among us it often happens that a bookkeeper (?) is readily paid from \$900 to \$1800 per year to so “mix up” or confuse records as to make them practically useless for revealing the real condition of the business; while we become almost hysterical to pay an auditor \$100 to \$200 to “straighten out” the conglomerated mass (to say nothing of auditing it). Do you wonder why so few young men and women of our group prepare for this all-important business safety work? “Seeth thou a man diligent in his business—he shall stand before kings.”—Proverbs.

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

Fully cognizant of the unusual responsibility imposed, I submit for your most serious consideration my Annual Report, through which it is intended that you get a correct exposition of the work and doings of your various “Boards” and Officers as revealed by my interpretation of the available records in the different offices. I sincerely urge that you give this report, abridged for economy or in full if you want it, the careful consideration it deserves, that you may intelligently, truthfully, and profitably weigh, approve or disapprove the work of your elected servants.

ACTIVITIES OF THE VARIOUS OFFICERS AND BOARDS OF THE NATIONAL BAPTIST CONVENTION, U. S. A.

PRESIDENT'S OFFICE
3101 South Park Blvd., Chicago, Illinois
L. K. Williams, D. D., President.

FINANCIAL STATEMENT
Year Ending August 18, 1925.

RECEIPTS.

Operation—General:			
Individuals—			
Ministers	-----	\$128 00	
Other than Ministers	-----	1 50	
			\$129 50
Sales of President's Address	-----	179 05	
Buffalo, New York Conference	-----	100 00	
Mass-meetings	-----	110 00	
Olivet Baptist Church S. S. Board			
Rally Pledge	-----	200 00	
S. S. Publishing Board—			
For expense—Drive 1924	-----	\$232 62	
For expense—B. M., etc., '25	-----	219 97	
			452 59
Conventions	-----	677 75	
Churches	-----	1,374 64	
			\$3,223 53
Operation—Special:			
Natl. Theological Seminary—			
Operative Expenses	-----	\$2,095 00	
Room Furnishing	-----	200 00	
			\$2,295 00
Morris Memorial Fund, Ark.	-----	75 00	
			\$2,370 00
			\$5,593 53

EXPENDITURES.

General Operative:		
Railroad Fares—		
Regular	-----	\$491 65
Pullman Berths	-----	31 85
Taxis	-----	65 26
Porters and Red Caps	-----	11 05
		\$599 81
Meals	-----	113 62
Postage	-----	110 83
Rent—		
Office	-----	\$180 00
Typewriter	-----	18 00
		198 00
Salary Office Attendant	-----	881 50
Publicity	-----	381 03
Telephones and Telegrams	-----	73 84
Office Supplies	-----	29 11

MINUTES.

Substitution, Ministerial Aid	184 89	
Printing	3 75	
J. D. Crenshaw	28 15	
Olivet Pledge Balance		
Federal Council:		
Thomas Loan refund	\$ 12 00	
Deposited in D. N. Bank,		
Convention	188 00	
	200 00	
Donation	13 00	
		\$2,817 53
Special Operative:		
National Theological Seminary—		
General Expense of "Drive"	\$ 181 25	
Wm. Haynes, Treas. Theo. Sem.	1,850 00	
Educa'l Agent, Lawrence-Salary	75 00	
Total	\$2,106 25	
Rogers and Sons, Morris Memorial	75 00	
Total	2,181 25	
Grand Total		5,530 01
Cash Balance		\$ 63 46

SECRETARY'S OFFICE.

National Baptist Convention, U. S. A.
R. B. Hudson, Selma, Alabama.

RECEIPTS.

At the Convention:		
Churches	\$ 3,714 50	
Conventions	1,000 00	
Individuals	1,899 50	
Door Receipts	410 40	
Public Collection—		
General	\$ 208 25	
Monday Night	4 00	
Total	212 25	7,236 66
Designated:		
L. G. Jordan	\$ 43 50	
S. S. Publishing Board Rally	15,622 11	
Foreign Mission Board	4,879 01	
Home Mission	250 77	
Educational	59 53	
B. Y. P. U.	653 62	
Benefit Board	163 78	
		21,672 32
Since the Convention:		
Selma Bank Loan	\$ 3,000 00	
Sales—		
Badges	\$ 41 66	
Auditor's Report	21 80	
Statistical	13 50	
Old Badges	13 40	
		90 36
Six Boards	33 00	
Loans, Personal—		
A. D. Williams	\$ 12 00	

MINUTES.

I. A. Thomas	12 00	
		34 00
Souvenir Programs		178 00
Loan, Douglass National Bank		700 00
Miscellaneous Deposits, Irregular		231 00
Theological Seminary—		
1st Returns	\$1,275 00	
Rev. Border	25 00	
Rev. Westbrook	50 00	
S. S. Pub. Board	200 00	
1st Savannah	75 00	
Donation (?)	635 00	
		2,260 00
Cash Balance, Forward—		
Douglass National Bank	\$ 217 64	
Douglass National Bank	122 66	
		340 30
		6,855 49
		\$35,704 46

EXPENDITURES.

At the Convention:		
Board Meeting September 15, 1924—		
Designated Funds—		
L. G. Jordan	\$ 43 50	
S. S. Pub. Board Rally	15,622 11	
Foreign Mission Board	4,879 01	
Home Mission Board	250 77	
B. Y. P. U.	653 62	
Benefit	163 78	
Educational	59 53	
Total		\$21,672 32
Old Accounts:		
Auditor Pierson	\$ 108 00	
President Williams	100 00	
Secretary Hudson	796 10	
Editor Crenshaw	250 00	
W. M. S. McCutcheon, salary	50 00	
		1,304 10
Service and Expenses:		
Charles Stewart, Reporter	\$ 142 28	
C. H. Parrish, Statistician	775 00	
L. G. Jordan, Historiographer	400 00	
E. D. Pierson, Auditor	525 11	
R. A. Austin	100 00	
W. M. Taylor, Vice President	121 00	
L. K. Williams, President	847 44	
C. M. Roberson, Attorney	357 75	
R. B. Hudson, Secretary	2,910 84	
		6,179 42
General Expense:		
Selma National Bank, Note	\$ 1,000 00	
Finance Committee—		
J. L. Campbell, Chairman	\$ 75 00	
W. F. Graham	105 00	
		\$ 270 00
Enrollment, W. H. Stewart		85 00
Ushers, J. F. Wilson		159 00
Blind Singer, (Donation)		108 84

Asst. Secretaries, T. O. Fuller	120 00
S. E. J. Watson, Auto Hire	5 50
Badges, R. B. Hudson	455 00
Auditor's Report, S. S. Pub. Board	205 00
Stokes' Funeral, E. W. D. Isaac	25 00
Woman's Aux. Convention, Donation	50 00
Morris Memorial, Roger and Son	500 00
Church Ext. Bd., Cedar Grove Church	120 00
B. J. F. Westbrook, Refund	25 00

Since the Convention: \$ 3,128 31

Treasurer—	
Record Book	\$ 2 50
Letter File	75
Mrs. E. C. Morris—	3 25
R. R. Expense	\$ 32 36
Cash Donation	56 00
Interest	82 36
Ushers' Committee	443 91
Boards—	7 04
Benefit Board	\$ 89 33
Home Mission Board	51 83
Six Boards	33 00
National Baptist Voice	174 16
S. S. Publishing Board—Programs	1 00
Expense of Seminary Drive	176 00
Exchange on Check	118 00
Kenon Taylor Co., C. Ext.	10
R. R. Moton, Expense	37 00
Federal Council	86 88
Rev. W. M. S. McCutcheon, in full	250 00
Seminary—	150 00
Treasurer, W. M. Haynes	\$ 1,850 00
Edu. Agt., E. M. Lawrence	75 00

Cash Balance, June 30, 1925	1,925 00	\$35,738 89
		25 66
		\$35,764 46

TREASURER'S OFFICE,
NATIONAL BAPTIST CONVENTION
383 Auburn Ave., Atlanta, Ga.
A. D. Williams, Treasurer.

FINANCIAL STATEMENT.

RECEIPTS.

At the Convention, September 15:	
S. S. Pub. Board Rally	\$15,622 11
Finance Committee—	
Per Secretary Hudson	\$2,520 00
Per Rev. Washington	26 00
F. Committee per Secretary	4,712 75
Total	7,258 75
Public Collection	4 00
Ushers, Sale of Badges	41 66
Total	\$22,926 52

Loans:	
October 4—Selma Bank Loan	\$3,000 00
Oct. 8—Douglass Natl. Bank, Chicago	700 00
Total	\$ 3,700 00
October 9—Seminary Loans—	
Individuals	\$1,395 00
Conventions	200 00
Kansas Valley Association	100 00
Foreign Mission Board	200 00
Total	\$1,895 00
December 8—Individuals	24 00
March 31—Through Pres. Williams' office	250 00
April 6—S. S. Pub. Board	200 00
Total	\$ 2,369 00
Indianapolis Bd. Mtg., Westbrook (redeemed)	\$ 77 00
Sale of Souv. Programs, Hudson	176 00
People's Bank and Trust Co., Nashville (excess)	72 22
Rev. H. T. Borden, March 29	25 00
Total	\$ 350 22
Cash, Douglas Natl. Bank, Chicago, Sept. 19, '24	217 64
Cash, Douglass Natl. BK., Chi. overlooked deposit	122 66
Grand Total	\$29,686 04

EXPENDITURES.

At the Convention, September 15, 1924:	
Convention Boards—	
S. S. Pub. Board (Rally)	\$15,622 11
S. S. Pub. Board, otherwise	205 00
Total	\$15,827 11
National Benefit Board	89 33
National Home Mission Board	51 83
Extension Board, Cedar Grove Ch.	120 00
Total	\$16,088 27
Old Accounts—	
Auditor Pierson	\$ 108 00
W. M. S. McCutcheon, Salary	50 00
President Williams	100 00
Editor Crenshaw	250 00
Secretary Hudson	796 10
Total	1,304 10
Service and Expenses—	
Charles Stewart, Reporter	\$ 142 28
C. H. Parrish, Statistician	775 00
L. G. Jordan, Historian	400 00
E. D. Pierson, Auditor	525 11
R. A. Austin, Chorister	100 00
W. M. Taylor, Vice President	121 00
L. K. Williams, President	847 44
C. M. Roberson, Attorney	357 75
R. B. Hudson, Secretary	2,910 84
Total	6,179 42
Interests on Loans—	
Selma Natl. Bank, Oct. 4	\$ 120 67
Selma Natl. Bank, March 24, 1925	120 67
Douglass Natl. Bank, Oct. 7	12 25
Douglass Natl. Bank, April 8, 1925	50 00
Douglass Natl. Bank, Feb. 25, 1925	113 75

Per L. K. Williams, Feb. 2, 1925	50 00	
Per L. K. Williams, Feb. 2, 1925	11 40	
Donations—		478 74
Blind Singer, per Woods, 9-15-24	\$ 108 84	
Mrs. E. C. Morris	50 00	
Mrs. E. C. Morris, R. R. Expend.	32 30	
National Theological Seminary—		191 20
Wm. Haynes, Treasurer, 10-28-24	\$ 1,000 00	
Wm. Haynes, Treasurer, 2-3-25	500 00	
Wm. Haynes, Treasurer, 3-24-25	350 00	
Miscellaneous—		1,850 00
I. A. Thomas, Loan Refunded	\$ 12 00	
J. L. Campbell, Chr. F. C.	75 00	
W. F. Graham, for Fin. Committee	195 00	
W. F. Stewart, Enrollment	85 00	
T. O. Fuller, Asst. Secretary	120 00	
J. Francis Wilson, for Ushers	159 00	
S. E. J. Watson, Auto Hire	5 50	
S. S. Pub. Board, per Hudson	176 00	
W. M. S. McCutcheon, in full, 1-10-25	150 00	
Federal Council of Churches	250 00	
L. K. Williams, Seminary Exp.	118 00	
E. W. D. Isaac, Adv. Stokes' Funeral	25 00	
Rogers and Son, Morris Memo.	500 00	
E. M. Lawrence, Salary, Edu. Agt.	75 00	
Loan, Selma Natl. Bank	1,000 00	
Badges, Official and Convention	455 00	
Indiana State Assn. Donation	25 00	
Redeemed 4 "Returned Checks"	16 00	
Record Book and File, Treas.	3 25	
Kenon Taylor, Ch. Ext.	37 00	
R. R. Moton, Expense of Trip	86 98	
Exchange on Check	10	
Grand Total		3,568 83
Cash Balance, June 30, 1925, Douglas Natl. Bank		\$ 29,690 36
		\$ 25 8

OFFICE OF THE AUDITOR.

E. D. Pierson,
4534 Michigan Boulevard,
Chicago, Illinois.

ANNUAL EXPENSE STATEMENT,
1924-1925.

EXPENDITURES.

Office Expense:

Official Stationery	\$ 5 75
Stationery—Otherwise	4 96
Supplies, including Postage	12 58
Typewriter Rent	12 00
Stenographic Services	30 00

MINUTES.

133

Long Distances to Baltimore (3)	1 25	66 54
Sept 24, 1924—Preparing Financial Statement for Sec'y		7 20
Nov 4 1924—Transcript for I. A. Thomas		7 20
Dec 26, 1924—Communication Conv. Officials		1 50
Jan 12, 1925—Pres., Sec'y, and Treas. Adjustment		14 40
Assembling Boards' Receipts		2 40
Jan 13, 1925—The Thomas Matter		6 00
Jan 14-16, 1925—Board Service Receipts Adjustment		7 00
R. R. Fare and Exp., Indpls. Bd.		17 75
April 15, 1925—Treas. Williams' Report Adjustment		5 40
May 24, 1925—Forms, S. S. Pub. Board (10)		12 00
June 15, 1925—Forms S. S. Pub. Board (6)		7 20
June 22, 1925—Partial Audit, Pres. Office		18 00
July 8, 1925—R. R. Fare and Exp. Nashville Board		24 32
Aug. 15, 1925—R. R. Fare, Chicago—\$20.82; Exp. \$2.65		23 47
		\$220 38

Auditing:

1—Benefit Board Service and Expense—		
Service	\$36 40	
Expense	8 00	
		\$ 44 40
2—Theological Seminary and Agent, Lawrence		30 00
3—Historiographer		3 50
4—Secretary's Office		55 00
5—President's Office		37 50
6—Treasurer's Office		25 00
		195 40

Compiling Reports of Various Boards and Agencies, including		
Convention Statistical Summarization		96 00
Financial System for Convention Operations		16 80
Taxi (2)		1 50

Railroad Fare—

Washington to Baltimore and Return, Account of		
Printing Report	\$ 2 73	
Taxi	1 50	
Washington to Baltimore, Account Convention	1 44	
Taxi—Washington, \$1.45; Baltimore, \$0.75	2 20	
Baltimore to Chicago	45 97	
Meals in Transit	4 80	
Red Caps, \$0.45; Taxi, \$0.75	1 20	
		59 84

\$589 92

Respectfully submitted,
E. D. PIERSON, Auditor.

NATIONAL BENEFIT BOARD.
H. W. Holloway, Secretary,
Helena, Arkansas.

FINANCIAL STATEMENT
For Year Ending June 30, 1925

RECEIPTS.

1924:		
July		\$114 00
August		14 85
September		64 15
October		
Entered in Cash Book		\$139 30

Omitted from Cash Book (S)	24 50	
November—		173 40
Entered in Cash Book	\$239 75	
Omitted from Cash Book (S)	11 40	
December—		201 90
Entered in Cash Book	\$ 40 00	
Omitted from Cash Book (S)	3 00	
1925:		41 40
January—		80 30
Entered in Cash Book	\$ 80 30	
Omitted from Cash Book (S)	30	
February		80 15
March—		45 60
Entered in Cash Book	\$ 28 40	
Omitted from Cash Book (S)	3 00	
April—		38 00
Entered in Cash Book	\$ 60 00	
Omitted from Cash Book (S)	1 10	
May		50 00
June		10 30
		\$983 40

CLASSIFIED RECEIPTS AND DISBURSEMENTS.

RECEIPTS.

Dues	\$ 635 60
Sales	20 00
Baptist Home Fund	327 84
	\$ 983 44
Cash Receipts at Convention	163 78
Cash Balance, June 30, 1925	720 28
	\$ 1,867 53

EXPENDITURES.

Rev. D. S. Shadd, fare to N. B. C.	\$ 14 66
Auditor Pierson, Service and Expense	28 46
Official Badges	3 00
	\$ 46 12
Fraternal—	
Death Claims—no policy or checks	525 00
Sick Claims	69 75
Bradfield Printing Company (n. b.)	10 00
Joining Fee Refunded	3 50
Coal Company	4 50
Commission, Rev. Shadd, for collection	24 20
Sundries—	
Reporter Printing Company (Secretary Holloway, reported owner), by endorsement	\$257 50
Reporter Printing Co., by face	55 50
	313 00
Secretary Holloway—by endorsement	\$ 15 00
Secretary Holloway—without endorsement	77 75

Secretary Holloway—by face	113 00	205 75
Expense Account	\$ 72 00	
Office Expense	75 50	
		147 50
Total	\$ 1,349 32	
Cash Balance, June 30, 1925	518 21	
		\$ 1,867 53

OBSERVATIONS.

Exhibit A:

Of the \$983.47 receipts found, \$53.33 of which is omitted from the Cash Book but found in the stubs sent, plus the \$720.28 cash balance of 1924-25, totalling \$1,703.75; from the cross-checked available records, there is no evidence that a cent of such receipts included the \$163.78 reported collected during the Convention at Nashville; accordingly the Benefit Board Cash Balance should be increased \$163.78

Exhibit B (A charitable, Not Record, allowance):

Disregarding all records as to dates or items, but "checking off" from the reported receipts for September as a whole, such amounts as find an equivalent in September receipts, there would still remain unaccounted for of the money collected at Nashville to increase Cash Balance \$100.33

Exhibit C:

Disregarding any and all forms of comparison, elimination and what not, and taking the entire amount reported in the ambiguous records (?) of the Benefit Board as reported collected in September, we find only \$64.15 reported which I have classified as well as possible from stubs, thus: Baptist Home, \$16.00; Sales, \$20.00; Dues, \$25.15; total, \$64.15— which is \$99.63 less than the amount (\$163.78) the Secretary reported collected at Convention in Nashville, and which does not make any allowance for having collected a single cent from any other source for anything during the entire month of September; with even this unreasonable estimate, there is an unaccounted-for balance, to increase the Cash Balance \$99.63

Exhibit D:

The Secretary also states in a letter accompanying report and memoranda: "In the checks drawn promiscuously made payable to myself and the Reporter Printing Co. were made to reimburse me and the company for money advanced to take care of dishonored checks that were paid to the Board and we had drawn checks against the account in anticipation of them being O. K. and when they would return, in most cases protested, as the evidence here shows, we would have the amount of money to our credit to make good the checks that we had given out, so in order to make our checks good we would get up the money, so that accounts for the number of checks drawn that is in excess of what is rightly due me, but the vouchers herewith submitted make the account balance."

Holloway	\$ 77 75	
	130 00	
Reporter Prtg. Co.	\$207 75	\$520 75
	313 00	212 78
	\$520 75	\$307 97

Now, these checks "drawn promiscuously" and made payable to the Secretary and the Reporter Printing Company—reported his printing office-amount to \$518.75, while the total amount of "returned checks" aggregates only \$212.78, thus: Face of check, \$204.99; Protest Fee, \$7.79; total, \$212.78—which is \$305.78, less than the amount paid himself and the company out of the Benefit Board receipts—yet it lacks \$66.18 of the amount \$372.15 due and paid him for service. He was requested to furnish supporting records that I may be able to harmonize the difference of

He also states that "The stubs that do not appear with these exhibits were lost somehow. I have not been able to find them, all of the collections as shown on the cash book referring to a certain stub number that do not appear here were made all right."

Now, when he says "all of the collections, as shown on the 'Cash Book' referring to a certain stub number that do not appear here were made all right," I must confess I do not grasp the meaning; for if they had been already entered they did not need to be made all right; and if they had not been entered before the stubs were lost, how could they be made all right when he could not know what each or all of them were? Furthermore, I have not been able to find, in the records submitted me by the Secretary, a single entry of collections in his "Cash Book" that tallies with the redeemed "returned" checks. Only in one instance the amount was the same in his receipt as was that of one of the checks returned, but the question of date would not permit me to make this allowance, since his receipt stub shows this amount recorded November 19, 1924, in Book No. 17, while the equivalent check was issued at Indianapolis, Indiana, January 14, 1925. Unless some substantial supporting records are furnished me that I may make this allowance, his Cash Balance must be further increased by \$212.78, for this amount must not be paid out of the Benefit Board's receipts if there is no evidence of it ever having been made a part of the Board's receipts.

I further stated to the Secretary that, "The Benefit Board's Bank Book and monthly bank statements would do much in helping to make clear this matter, and I am here and now urging you to get these to me immediately that further time may not be wasted guessing at the correctness of your report. As you know, Brother Holloway, it was never intended for the auditor to have this much trouble and waste this much time trying to get documents or records which in the very nature of things should be kept daily as the business transactions transpired. Rather his time is primarily to be spent in verifying, classifying, assembling, and interpreting in terms of modern business principles the progress of the Convention's activities."

Exhibit F:

Now, while his report says his operating expenses are \$59.14, the designated checks show thus:

Expense Account, paid	\$55 50
Office Expense	75 50
Postage	2 50
Coal	4 50
Bradfield Printing Company	10 00
Commission	24 20
	\$172 20

The above harmony is unreasonable; he must show me some record or records by which I may be able to harmonize this. Of course, his salary, \$372.15, paid, Official Badge, \$3.00, etc., are not included in the above operating expenses.

Exhibit G:

He gave as a part of his estimated assets of \$1,679.65, dues in the course of collection to the amount of \$960.00, when his total amount of dues collected during the year just closed was only \$630.00, this fictitious asset cannot be allowed, especially in the face of the

record containing a single name of the membership account has been furnished the Auditor, notwithstanding I outlined the kind of book (found in any stationery store) he should use, four years ago.

FINAL TO SECRETARY HOLLOWAY, July 31, 1925.

"Now, Brother Holloway, I am urging you to rush here to me the following records that a more complete and favorable audit can be made of the affairs in your office:

1. The lost stubs, if found.
2. The policies "taken in" when death claims were paid.
3. Receipts bearing the relationship as well as the names of persons to whom death claims were paid.
4. The cancelled checks given in payment of death claims.
5. The Benefit Board's Bank Book and monthly financial statement containing the records from and including July 1st, 1924, to July 1st, 1925.
6. Receipted invoices, bills or statements of your operating expenses, together with an Inventory by items of the physical assets of the Board's office.
7. The Membership Register or Roll for 1924-1925.

The work of auditing must be closed in a reasonable time to permit the printing of the report, so let me urge that you attend at once upon above request, or it will necessitate your report being printed as it now stands."

THE EDUCATIONAL BOARD,

Rev. C. A. Greer, Secretary,
912 N. Farish Street,
Jackson, Mississippi.

All efforts to get the records of Rev. C. A. Greer, Educational Secretary, failed; this includes letters sent out from Nashville, July 11, and July 25.

The disgusting thing about it is: I did not get even a response; so that I could not as much as plan a trip to his office with any assurance, of the Secretary being present—without whom, under the circumstances, the trip would have been simply an added, unnecessary expense.

Such an important post as Educational Secretary should be better guarded.

EDUCATIONAL BOARD.

AMERICAN BAPTIST THEOLOGICAL SEMINARY.

NATIONAL BAPTIST CONVENTION.

W. T. Amiger, Dean Nashville, Tenn.

FINANCIAL STATEMENT,

Ending June 30, 1925.

RECEIPTS.

During 1924-1925:

Nov. 3—Pres. L. K. Williams	\$1,000 00
Feb. 6—Pres. L. K. Williams	500 00
March 30—Pres. L. K. Williams	350 00
	\$1,850 00
Nov. 10—Dr. I. J. Van Ness	\$ 506 25
Feb. 8—Dr. I. J. Van Ness	100 00
Feb. 28—Dr. I. J. Van Ness	275 00

March 30—Dr. I. J. Van Ness.....	200 00
May 28—Dr. I. J. Van Ness.....	112 50
March 13—Dr. I. J. Van Ness.....	15 00

Dec. 2, 5, 17—Dr. O. L. Hailey \$ 550 00 1,208 75

1925—	
Jan. 19, 25—Dr. O. L. Hailey.....	\$ 100 00
Feb. 27—Dr. O. L. Hailey.....	50 00
March 30—Dr. O. L. Hailey.....	50 00
May 28—Dr. O. L. Hailey.....	25 00
July 3—Dr. O. L. Hailey.....	143 80
June 20—Dr. O. L. Hailey.....	306 94

Cash not designated.....	1,225 74
March 3—Rev. W. T. Amiger (Room Rent).....	537 25
April 16—Rev. E. M. Lawrence.....	\$ 100 00
May 28—Rev. E. M. Lawrence.....	200 00
June 5—Rev. E. M. Lawrence.....	13 88

Grand Total 313 88 \$5,236 82

EXPENDITURES.

Session 1924-1925:

Printing.....	\$ 146 80
Salaries—	
Dean W. T. Amiger.....	\$2,000 00
Treas. Wm. Haynes.....	225 00
J. H. Garnett.....	1,475 00
Matron.....	100 00
Janitor.....	160 00
Bookkeeper.....	108 50

Supplies.....	\$ 4,068 50
Student Labor.....	87 27
Typewriter.....	164 31
Telephone.....	83 03
Furniture (not included in Supplies).....	58 46
Water.....	100 00
Travelling Expenses.....	19 82
Light, etc.....	7 12
Photos.....	92 13
Engravings.....	6 00
Fuel.....	17 30
Groceries.....	120 70
E. M. Lawrence (for something).....	11 44
Books.....	15 00
Miscellaneous.....	6 00
	75 00

Cash Balance, June 30, 1925 \$ 156 74

FINANCIAL STATEMENT
of Educational Agent E. M. Lawrence,
AMERICAN BAPTIST THEOLOGICAL SEMINARY,
Year Ending June 30, 1925.

RECEIPTS.

National Baptist Voice, Service.....	\$ 300 00
Dr. O. L. Hailey.....	200 00
Educational Board.....	150 00
National Baptist Convention, U. S. A.	500 00
Total.....	\$ 1,150 00

EXPENDITURES.

Hilary Howse Furniture Co., on account.....	\$500 00
Auto and R. R. Fares.....	186 00
Discount on note.....	15 00

Salary to August 15 \$701 00
449 00 \$ 1,150 00

BALANCE SHEET
NATIONAL THEOLOGICAL SEMINARY,
June 30, 1925.

ASSETS.

Current Assets:	
Cash Balance, June 30.....	\$ 156 74
Inventory—	
24 beds.....	\$ 218 00
24 springs.....	108 00
24 pr. pillows.....	32 40
Other furnishings as per inventory.....	2,067 80
Total.....	2,426 20

Fixed Assets:	
Value of Grounds.....	\$20,000 00
Value of Buildings.....	50,000 00
Total.....	70,000 00

Grand Total \$72,582 94

LIABILITIES.

Current Liabilities:	
Account Payable, furniture.....	\$1,926 20
Salary—Bal. due E. M. Lawrence (7 mo.).	426 00
Total.....	\$ 2,352 20
Net Assets.....	70,230 74
Grand Total.....	\$72,582 94

THE NATIONAL TRAINING SCHOOL FOR WOMEN AND GIRLS,
Lincoln Heights, Washington, D. C.,
Miss Nannie H. Burroughs, President.

FINANCIAL STATEMENT
For Year Ending June 30, 1925.

RECEIPTS.

Operative—Activities:	
Academic—	
Matriculation.....	\$ 535 00
Room Rent.....	\$ 4,100 83
Board.....	9,473 49
Tuition—	
Regular.....	\$2,729 02
Music.....	990 00
Total.....	3,719 02
Total Academic.....	17,293 14
Total.....	\$17,828 14

Commercial—	
Laundry	\$19,319 05
Community Shop (Store)	6,000 97
Sewing Department	306 78
	25,626 80
Other Receipts—	
Use of Telephone	\$ 7 29
Use of Implements	4 00
Sale of Musical Instruments	8 80
Overdue Books—Library	76
1925 Class Gifts and Legacies	303 58
	\$ 324 43
	\$25,951 23
Contributions—	
Individuals:	
General	\$ 4,802 78
"A Friend"	1,282 80
	\$ 6,085 58
Churches	5,075 42
Conventions	1,169 68
Missionary Societies	350 25
Clubs	612 98
Associations	320 00
B. Y. P. U.'s	268 92
Special Fund (Phelps Stokes)	250 00
Sunday Schools	228 93
Other Organizations	20 00
Total	\$14,391 00
Total Operations	\$58,270 11
Duplications:	
Refund from Disbursing O.	\$ 8 86
Students' Deposits	3,520 91
Total	\$ 3,529 77
Cash Balance June 30, 1924	2,277 38
Grand Total Receipts	\$63,977 32

EXPENDITURES.

Operative:	
Administrative—	
Salaries	\$ 1,795 62
Supplies	442 72
Sundries	1 80
	\$ 2,240 14
Boarding Department—	
Salaries	\$ 611 22
Supplies	3,294 11
Upkeep	33 60
	\$ 3,938 93
Laundry—	
Salaries	\$16,986 48
Supplies	1,645 98
Heat and Light	604 80
Telephones	1,007 93
Repairs	42 21
Printing and Stationery	127 60
Advertisement	67 25
Water Rent	214 21
Upkeep	\$20,792 76
Shop—	
Salaries	\$ 1,283 36
Supplies	4,997 19

Heat and Light	37 06
Water Rent	10 95
Upkeep	82 44
	\$ 6,411 00
Sewing Department—	
Supplies	160 18
General—	
Salaries:	
Teachers	\$ 4,436 09
Otherwise	2,745 48
	\$ 7,181 57
Supplies	248 30
Heat and Light	430 47
Telephone and Telegraph	212 56
Repairs	821 87
Laundry	402 00
Printing and Stationery	57 49
Advertisement	49 06
Travel	958 65
Taxes	64 05
Insurance	9 82
Interest	989 87
Sundries (itemized)	293 91
Upkeep	295 57
	12 075 79
Other Expenditures—	
Student Withdrawals	\$ 4,257 25
Accounts Payable	6,678 54
Notes Payable	5,841 00
Improvements	458 06
Furnishings and Fixtures	587 95
Implements	47 75
Office Furniture	65 00
Laundry Equipment	85 00
	18,020 55
Total Expenditures	\$63,639 35
Cash Balance, June 30, 1925	338 17
	\$63,977 52

BALANCE SHEET.

THE NATIONAL TRAINING SCHOOL FOR WOMEN AND GIRLS.
June 30, 1925.

ASSETS.

Current Assets:	
Cash Balance (V. D. excepted) Building Fund	\$ 8,219 17
Accounts Receivable	
Woman's Convention	\$ 5,588 62
Liberly Bonds and W. S. S.	190 00
	5,778 62
	\$13,997 79
Fixed Assets:	
Land, eight acres	\$40,000 00
Buildings	63,573 38
Furniture and Fixtures	
Office	\$ 1,984 78
Other than Office	12,973 13
	14,957 91

Printing Plant	765 64
Musical Instruments	1,699 74
Library	2,706 84
School and Laundry Equipment	10,545 14
Implements in General	2,735 05
	<u>136,963 28</u>
	\$150,960 99

LIABILITIES.

Current Liabilities:	
Accounts Payable—	
Salary—Miss Nannie H. Burroughs	\$13,527 85
Mrs. E. E. Whitfield	87 34
Total	<u>\$13,615 19</u>
Operation otherwise	3,184 22
Total	<u>\$16,799 41</u>
Building Fund—	
Cash	\$ 8,219 17
W. S. S.	5 00
Total	<u>8,244 17</u>
Students' Deposits	197 35
Notes Payable	6,458 00
Cash Overdrawn	8,078 35
Total Current	<u>\$39,757 28</u>
Fixed Liabilities:	
Mortgage Payable	7,000 00
Total Liabilities	<u>46,757 28</u>
Assets exceed Liabilities	<u>\$104,223 71</u>
	\$150,960 99

HOME MISSION BOARD,
NATIONAL BAPTIST CONVENTION, U. S. A.,
W. F. Lovelace, D. D., Secretary.

FINANCIAL STATEMENT.
For Year Ending June 30, 1925.

RECEIPTS.

Women's Missionary Societies	\$ 27 25
Individuals	662 32
Churches	1,658 85
Associations	64 00
Conventions	559 72
National Bapt. Conv. Exec. Board	171 00
Sale of Books	150 00
Total	<u>\$ 3,293 14</u>
Home Mission Board Southern Baptist Conv.	\$ 5,324 98
Total	<u>\$ 8,618 12</u>
Church Building Fund, "Field"	\$ 4,947 91
Missionary Salaries, "Field"	24,991 90
Total	<u>29,939 81</u>
Grand Total, operative and "Field"	<u>\$38,557 93</u>

EXPENDITURES.

General Expenses:	
Printing	\$ 127 83
Water and Light	26 65
Traveling Expense	246 17
Audit Expense and Service	41 88
Postage	45 70
Sundry expense, audited items	96 98
H. K. Hill, Traveling Expense	22 25
Rent	265 10
Telephones and Telegrams	73 85
Typewriter, balance in full	64 00
Books	125 00
Supplies	24 03
Total	<u>\$ 1,159 44</u>
Salaries:	
Secretary Lovelace	\$ 1,493 00
Secretary, Clerical help	126 60
Total	<u>1,619 60</u>
Missionaries, through office	\$ 5,247 48
Missionaries, through "Field"	24,991 90
Total	<u>30,239 38</u>
Church Building Fund, through "Field"	4,949 91
Grand Total	<u>37,968 33</u>
Cash Balance, June 30, 1925	\$ 589 60

BALANCE SHEET.

HOME MISSION BOARD.
June 30, 1925.

ASSETS.

Current Assets:	
Cash Balance June 30, 1925	\$ 589 60
Inventory—	
4 Tables	\$ 12 00
1 Couch	3 00
3 Chairs	9 00
1 Iron Safe	25 00
30 Letter Files	7 50
100 "Woman's Record Books"	50 00
40 Travelers' Guides	10 00
1 Underwood Typewriter	35 00
1 Portable Corona	50 00
30 Receipt Books	7 50
1 Steamer Trunk	10 00
Total	<u>219 00</u>
Grand Total	<u>\$ 808 60</u>
Liabilities Exceeding Assets	<u>2,437 43</u>
Total	<u>\$ 3,246 03</u>
Current Liabilities:	
Secretary's Salary, 1920-1923	\$ 1,941 18
Secretary's Salary, Balance 1924	455.57
Secretary's Salary, 1925	307 00
Total	<u>\$ 2,703 75</u>
Dr. Joseph Booker's Back Salary	542 28
Total	<u>\$ 3,246 03</u>

NATIONAL FOREIGN MISSION BOARD,
701 South 19th Street, Philadelphia, Pa.,
Rev. J. E. East, Secretary.

FINANCIAL STATEMENT.
Year Ending June 30, 1925.

RECEIPTS.

Operations:		
Sales of Literature	-----	\$ 86 21
Printing—		
"Herald" Sales	-----	\$ 774 00
"Herald" Sales (S)	-----	4 00
"Herald" Subscriptions	-----	385 87
		<u>\$ 1,163 87</u>
Job Printing—		
Commercial	-----	\$ 1,579 76
Commercial Sundries (S)	-----	37 46
Commercial Composition (S)	-----	111 80
Commercial Press Work (S)	-----	53 46
		<u>1,782 48</u>
Other Receipts—		
Sale of Stock Paper (S)	-----	75
Use of Cutter (S)	-----	9 95
		<u>10 70</u>
House Printing, Supplies		<u>1,538 33</u>
Rentals (S)		<u>320 00</u>
Loans, Current—		
Individuals, Principal (S)	-----	\$ 337 50
Individuals, Interest (S)	-----	6 00
		<u>\$ 343 50</u>
Real Estate Expense (S)		<u>8 18</u>
Mortgage Receivable—		
Principal, Ewens Estate (S)	-----	\$ 485 00
Interest, Ewens Estate (S)	-----	122 04
		<u>\$ 607 04</u>
Interest Steel City Banking Co. (S)		<u>4 16</u>
Sale of Old Cockrell Cylinder Press (S)		<u>250 00</u>
Sale of—		
Reception Tickets (S)	-----	\$ 92 50
Use of Telephone (S)	-----	1 01
Postage (S)	-----	17
		<u>\$ 93 51</u>
Printing Discrepancy between Prtg. "Job Record" and "Prtg. Column"		<u>1,285 66</u>
Total Real		<u>\$ 7,423 99</u>
Contributions:		
Designated—		
For Flowers (S)	-----	\$ 6 00
For Missions (S)	-----	546 50
For Gen'l. Expense (S)	-----	25 00
		<u>\$ 577 50</u>
General Contributions		<u>65,503 07</u>
Total Real Receipts		<u>\$75,462 11</u>
Cash Balance		
Grand Total		

Chairmen of the Boards of the Convention



MINUTES

Duplications:

Brown & Stevens checks, unredeemed	\$ 4,190 51	
Excess Salary Payments, Prig.	111 33	
Excess Salary Payments, Office	1 10	
Excess Postage Payment	8 08	
Excess Travelling Expense	60 15	
Returned Checks	3,652 85	
Excess Payment Cablegram	33 10	
Redeemed Checks, Brown & Stevens	495 10	
Excess Payment, Intertype Corp.	51 43	
Excess Payment, Express & Frt. Charges	18 76	
Excess Payment, Sal. Field Workers	90 00	
Excess Payment, Telephone	22 65	
Overdrawal, General Exp.	02	
Protest Fee on \$50 Ck.	2 40	
Lovlace Check to Auditor, Col.	41 88	
Total	\$8,779 36	
Cost of printing the "Herald" less Receipts enumerated above	21,750 20	
Grand Total	\$30,529 56	
Grand Total	\$105,991 67	

EXPENDITURES.

Salaries:

Administrative—		
Secretary J. E. East	\$ 3,600 00	
Clerical Regular	\$ 4,420 87	
Clerical Extra	219 08	
Total	\$ 8,239 95	
Printing Dept.—		
Regular Time	\$ 7,855 74	
Overtime—Extra	282 42	
Total	8,138 16	
Field Workers—		
In Cash Book	\$ 2,078 08	
Receipt Deduction (omitted in Cash Book)	4,670 17	
Total	6,748 25	
Missionaries in Africa	\$15,390 32	
Dr. L. G. Jordan—		
Compromised Back Sal. (S)	\$ 1,025 00	
Part Payment, 1924-25	300 00	
Total	\$ 1,325 00	
Total	\$39,841 68	

Missions Other Than Salaries:

Transportation of Missionaries (S)	\$ 2,789 00	
Building Material (R. Hill) (S)	300 00	
E. H. Bouey's Station and Work (S)	350 00	
Missions in General	5,431 11	
African Students	216 00	
Total	9,066 11	

Notes Payable:

Intertype Corporation—	
Principal (S)	\$1,030 80
Interest (S)	81 24
Sig.—G.	

MINUTES.

Total		\$ 1,112 04	
Miehle Press Co.—			
Principal (S)	\$ 1,100 00		
Interest (S)	80 00		
Total		1,180 00	
Brown & Stevens, in full		750 00	
Total			3,042 04
Interest on 701 S. 19th St. Property Mortgage			120 00
Accounts Payable:			
Garrett Buchanan, Paper	\$ 8,012 59		
Bryan, Ezell, D. E. Harris (S)	274 60		
Printing Supplies—			
Classified	\$ 380 72		
In Sundries	1,060 15		
Total		1,440 87	
Chas. Cohen		200 00	
Insurance		108 46	
Total			10,036 52
Postage:			
General (O. Ac.)	\$ 489 47		
(S)	5 25		
Total		494 72	
Herald (\$101.34)		848 27	
Special Pictures		143 40	
Christmas Envelopes		678 41	
Total			2,164 80
Supplies:			
General Office	\$ 670 71		
Printing Equipment	228 43		
Total			899 14
Books:			
Merchandise (S)	\$ 114 58		
Works of Reference (S)	90 23		
Others (O. A.)	14 97		
Total			219 78
Travelling Expenses:			
Secretary East	\$ 2,187 32		
Rev. E. H. Bouey	35 00		
Mrs. C. C. Moses	40 00		
Rev. J. M. Moses	9 00		
Rev. A. J. Greene	33 13		
Miss S. C. Williamson	40 00		
Rev. W. W. Brown	25 00		
Rev. C. S. Morris		299 28	
Total			\$ 2,668 73
General Expense:			
Commission, Literature Sales (S)	\$ 14 14		
Protocograph	55 50		
Expenses, Special—			
Office	\$ 227 76		
Real Estate	725 99		
Cablegrams	92 00		
Telegraph & Telephone	145 52		
Bd. Members Meals, etc.	87 69		
Legal	60 05		
Protest Fee	2 35		
Total		1,391 36	
Total			1,461 00

Miscellaneous:		\$ 5 00	
Contribution		4 02	
Printing by Others			
Audit, Board, Lodging, R. R. Fare, Service—			
Net Amount Received	\$ 170 81		
Donation F. M. Bd.	9 80		
Total		180 61	
"Moxey Co. (White) 4-25-25	100 00		
(6 mos.)		280 61	
Total		120 58	
Photos and Cuts		63 82	
Furniture and Fixtures			
Advertisement—			
Newspapers, etc.	\$ 178 96		
Excess Lia. Pub. Herald	21,750 20		
Total		21,929 16	
Loan, Secretary East		29 95	
Freight and Express Charges		62 21	
Total			22,495 35
Duplications:			
Refund Overpaid Contributions (S)	20 00		
Refund Sale of Literature (S)	2 00		
Refund "Returned" Checks (S)	1,314 71		
Returned Checks, Brown & Stevens			
Failure	4,190 51		
Total		5,527 22	
Grand Total Expenditures		\$97,542 37	
Cash Balance		8,449 30	
			\$105,991 67

THE MISSION HERALD.

BALANCE SHEET.

June 30, 1925.

RESOURCES.		LIABILITIES.	
From Sales, per copy	\$ 778 00	Salaries	\$ 8,138 16
From Subscription	385 87	Paper Stock	5,341 72
		Mailing	848 27
	\$ 1,163 87	Commercial Profit	9,434 19
Commercial Loss	22,598 47		
	\$23,762 34		\$23,762 34

BALANCE SHEET.

FOREIGN MISSION BOARD.

June 30, 1925.

ASSETS.

Current Assets:	
Cash Balance, June 30, 1925	\$ 8,449 30
Accounts Receivable—	

Miss'y Sal. Adv. -----	583 44	
Total -----		2,454 42
Mortgage, Ewing Estate -----		1,000 00
Inventory—Books, pamphlets, etc. -----		730 85
Total -----		\$12,634 57
Fixed Assets:		
Office Furniture & Fixtures -----	\$ 1,247 12	
Printing Plant, Equipment -----	11,515 43	
Lands & Buildings-----		
Foreign -----	\$42,852 57	
United States -----	20,000 00	
Total -----	62,852 57	
Grand Total -----	75,615 12	\$88,249 89

LIABILITIES.

Current Liabilities:		
Accounts Payable—		
General -----	\$ 4,323 79	
Missionary Sal. Due -----	1,054 59	
Total -----	\$ 5,378 39	
Mortgage Payable -----	2,100 00	
Grand Total -----		7,478 39
Excess Assets -----		\$80,771 31

NATIONAL B. Y. P. U. BOARD
 of the
NATIONAL BAPTIST CONVENTION, U. S. A.,
 409 Gay St., Nashville, Tenn.,
 E. W. D. Isaac, D. D., Sec.,
 Financial Statement for Year Ending June 30, 1925.

RECEIPTS.

Literature:		
B. Y. P. U. -----	\$21,962 97	
S. S. Pub. Bd. -----	137 87	
Books -----		\$22,090 84
Banners -----		8,128 86
Caps and Gowns -----		159 47
Badges -----		1,053 49
Buttons -----		353 90
Donations:		142 64
Individuals -----	\$ 1,191 04	
Conventions -----	2,191 37	
Associations -----	263 19	
Bible Conferences -----	702 84	
Church and Unions -----	2,737 51	
		7,085 95
Merchandise:		
Paper for Printer -----	\$ 4,123 14	
Merchandise Otherwise -----	557 33	
Mdse. through Co-operative Plan -----	3,548 70	
		8,219 17
Advertisement -----	2,342 29	
Rents -----	645 50	
Cuts and Plates -----	42 00	
Refund -----	73 79	

Assets Payable:		
Banks -----	\$ 4,893 80	
Individuals -----	2,525 65	
		7,419 45
Notes Receivable, Individuals -----		540 63
Local Entertainment Committee -----		1,441 71
Cash Balance, June 30, 1924 -----		4,299 14
Total -----		\$64,038 83

EXPENDITURES.

Salaries:		
Officers—		
Secretary Isaac -----	\$ 5,921 94	
Field Secretary, Wm. L. Craft -----	2,773 88	
		\$ 8,695 82
Employees -----	7,858 05	
		18,553 87

General Expense:		
Travelling Expenses -----	\$ 1,036 31	
Merchandise -----	2,783 35	
Printing Periodicals, etc. -----	11,878 24	
Postage, pre-cancel, P. O. Dept. Gen'l -----	1,450 19	
Freight Charges and Express -----	193 31	
Telegrams and Telephones -----	302 00	
Office Furniture -----	120 00	
Office Supplies -----	468 27	
Paper, Printing Material -----	\$ 3,400 00	
Loans to Individuals -----	401 44	
Cuts and Plates -----	291 95	
		\$22,323 06

Trucks:		
Truck, Repair -----	11 97	
Truck, Gas -----	21 83	
		\$ 33 80
Sec'y Car, Repair -----	\$ 3 00	
Sec'y Car, Gas -----	42 00	
Sec'y Car, Notes -----	1,340 11	
		1,385 11

		\$ 1,418 91
Auto License -----		23 30
Copyright Permission -----		376 25
Floor Covering -----		7 05
Electric Cord -----		1 50
Water and Ice -----		11 64
Mdse. Truck -----		15 00
Identification Certificates -----		22 25
Sign Painting -----		7 00

Badges—		
Hudson for B. M. -----	\$ 6 75	
B. Y. P. U. Board -----	20 00	
		26 75

Horse-shoeing -----		7 50
Attorney Fee -----		5 00
Commission on Sales -----		1,185 55
Advertising -----		120 20
Feed -----		142 35
Fuel -----		91 31
Light -----		88 94
Delivery Equipment -----		266 40
Periodicals Subscriptions -----		5 00
Insurance Premiums -----		262 58
		4,083 98

Total Payables:	
Banks	\$ 2,839 25
Individuals—	
Local Committee	\$ 1,441 71
Employees, Others	1,671 17
	<u>3,112 88</u>
Loans made to Local Committee	5,936 94
Interest Payable	284 91
Improvements	220 00
Missions—	
Direct Donations, H. M.	\$ 1,717 48
Co-operative Plan	3,548 70
	<u>5,266 18</u>
Total Real	\$57,500
Duplications:	
Refund S. S. Pub. Board	\$ 137 87
Refund, General	233 58
	<u>\$ 371 45</u>
Grand Total	\$7,879 94
Cash Balance, June 30, 1925	\$ 6,158 91

BALANCE SHEET.

NATIONAL B. Y. P. U. BOARD.

June 30, 1925.

ASSETS.

Current Assets:	
Cash Balance, June 30, 1925	\$ 6,158 91
Notes Receivable—	
Local Committee	\$ 284 91
Individuals and Otherwise	93 47
	<u>378 38</u>
Accounts Receivable	1,308 80
Stock—	
Paper and Envelopes	\$ 2,420 50
Cap Department	720 00
Merchandise	1,452 60
Periodicals	3,100 00
	<u>12,693 10</u>
Books—	
Song	\$ 4,900 45
Doctrinal	326 15
Standard Religions	2,365 45
	<u>7,592 05</u>
Cuts and Plates	2,760 20
Total	\$33,410 33
Fixed Assets:	
Office Furniture and Fixtures—	
Secretary's Office	\$ 710 00
Assistant Secretary's Office	250 00
Field Secretary's Office	214 50
Mailing Department	943 00
Stenographic Department	799 00
Bookkeeping Department	901 00
	<u>\$ 3,817 50</u>

MINUTES.

Delivery Equipment	592 00
Heating Plant	550 00
Real Estate—	
Buildings	\$23,253 70
Grounds	4,500 00
	<u>27,753 00</u>
Total	32,712 50
Grand Total	\$63,603 94

LIABILITIES.

Current Liabilities:	\$ 5,936 64
Accounts Payable	950 00
Notes Payable	370 80
Mortgage Payable	
Total	\$ 7,256 94
Assets exceeding Liabilities	56,347 00
	<u>\$63,603 94</u>

THE SUNDAY SCHOOL PUBLISHING BOARD.
NATIONAL BAPTIST CONVENTION, U. S. A.

Corner 4th Avenue, N., and Cedar St.,
A. M. Townsend, Secretary,
Nashville, Tennessee.

FINANCIAL STATEMENT.
Year Ending June 30, 1925.

RECEIPTS.

Factory Production:	
Periodicals—	
Sunday School Pub. Bd.	\$137,265 06
B. Y. P. U. Pub. Bd.	217 76
Local Sales	
Total	\$137,482 82
Printing Sundry—	
Commercial	\$ 1,888 17
S. S. Pub. Ed.	7,906 34
National Baptist Voice	880 77
Advertisement	1,150 00
Total	11,825 28
	<u>\$149,308 10</u>
Merchandise:	
Books (bought of others)	\$22,529 67
Local Sales, other Mdse	1,093 20
Sundry Merchandise	7,018 86
Total	30,641 73
Accounts Receivable	27,811 19
Notes Receivable	1,317 81
Notes Payable—Bank	20,486 67
Contributions	1,001 33

MINUTES.

Miscellaneous:		
Bible Conference		
Cash Exchange	\$ 14 81	
Refunds	100 00	
Total	833 79	
Grand Total		940 00
Cash Balance, June 30, 1924, Nashville		\$21,516 00
Cash Balance, June 30, 1924, St. Louis Branch	\$ 5,926 27	
Total	1,072 68	
Cash, St. Louis Branch, June 30, 1925		4,000 00
Grand Total		\$23,182 00

EXPENDITURES.

Accounts Payable		\$40,913 61
Notes Payable:		
Material and Mdse.	\$33,500 00	
S. S. Pub. Bd. to Bldg. Fund	19,000 00	
Machinery Vendors' Lien	11,420 00	
People's Bank and Trust Co.	9,275 00	
Employees' Loans	362 50	
E. M. Lawrence, Loan	100 00	
Total		\$73,657 00
Interest Payable		1,307 00
Salaries:		
Administrative Department—		
Officers	7,383 32	
Clerical	12,664 56	
Total		\$20,047 88
Selling Department—		
Merchandise	\$ 5,129 44	
Mailing	4,668 76	
Total		9,798 20
Manufacturing Plant	35,681 71	
Editorial Department	7,895 00	
National Baptist Voice	4,048 92	
Total		77,411 70
Light and Power:		
Factory Department	\$ 1,338 53	
Administrative Department	72 54	
Total		1,411 07
Gas Power, Factory Linotypes		324 00
Gasoline—		
Truck, Mailing	\$ 73 58	
Truck, Factory	68 90	
Total		142 48
Miscellaneous Expenses:		
Factory Department—		
Wipers' Rags	\$ 33 60	
Sundry	64 13	
Total		97 73
Book Department	\$ 757 37	
Administrative Department	1,562 46	
Freight Charges	3,338 30	
Legal Service	331 75	
Moving	778 69	
Mission	11 00	

MINUTES.

Editorial		140 35
Voice, not otherwise listed		71 52
Total		7,090 17
House Printing		7,906 34
Supplies and Equipment		8,125 68
Field Secretary, J. F. Robinson—		
Salary	\$ 1,544 20	
Expenses	1,191 90	
Total		2,736 10
Petty Cash—		
Nashville Headquarters	\$ 160 00	
St. Louis Branch	50 00	
Total		210 00
Book Department		3,193 11
Postage—		
Pre-cancelled, Periodicals	\$ 3,248 50	
General Mailing	3,400 00	
Stamps, Letter, etc.	1,459 87	
National Voice	85 00	
Total		\$ 8,193 37
Travelling Expense, general		1,201 65
Water and Ice		113 60
Telephone and Telegrams		252 00
B. Y. P. U. order transfers		217 76
Rent		1,204 00
Commission		999 14
Advertisement		127 60
Application:		
"Returned" Checks	\$ 849 42	
Refund to Customers	151 43	
Total		1,000 85
Grand Total		\$237,824 66
Cash Balance, June 30, 1925, Nashville	\$ 689 72	
Cash Balance, June 30, 1925, St. Louis Branch	667 82	
Total Cash Balance		\$ 1,357 54

BALANCE SHEET.

SUNDAY SCHOOL PUBLISHING BOARD.

For Year Ending June 30, 1925.

ASSETS.

Cash—		
Nashville Office		\$ 689 72
St. Louis Branch		667 82
Total		\$ 1,357 54
Accounts Receivable—		
Retail Customers	\$11,893 40	
St. Louis Branch House, less 5 per cent	10,023 88	
Total		21,917 28
Notes Receivable—		
Employees' Loans	\$ 1,518 10	
Building Fund Loans	92,000 00	
Otherwise	897 10	
Total		94,415 20
Inventories—		
Raw Material (P. & Env., etc.)	\$3,915 25	

Periodicals—			
In Nashville, Stock	\$ 5,138 00		
St. Louis Branch	442 96		
		5,580 96	
Merchandise—			
Books, Nashville	\$19,814 39		
Books, St. Louis	1,928 70		
Otherwise	8,418 85		
		30,161 94	
Supplies and Equipment—Office—			
In Nashville Office	\$ 2,326 48		
In St. Louis Office	363 76		
		2,690 24	
			42,340 3
Deferred Charges—			
Unexpired Insurance		\$ 575 35	
Postage—			
Mailing, P. O. Deposit	\$ 8 83		
Stamps, Gen. Letters	62 83		
		69 66	
			645 0
Total			\$168,683 8
Fixed Assets:			
Furniture and Fixtures—			
Nashville Office	\$ 3,741 70		
St. Louis Branch	1,351 40		
		\$ 5,093 10	
Machinery and Equipment	79,654 50		
Delivery Equipment	1,875 00		
Other Assets:			
Returned Checks Unpaid, less 20 per cent	543 75		
Total		87 166 3	
Grand Total			\$247,849 7

LIABILITIES.

Current Liabilities:			
Notes Payable	\$ 8,181 09		
Accounts Payable	9,982 30		
Interest, Accrued	9,564 95		
Other Accrued Items (Credit Cks.)	223 75		
Total	\$27,952 09		
Assets exceeding Liabilities	219,897 70		
			\$247,849 7

BUILDING FUND.

For Year Ending June 30, 1925.

RECEIPTS.

Contributions:			
Children's Day—			
Entered in Cash Book		\$ 1,188 00	
Omitted from Cash Book, but in office		501 71	
			\$ 2,689 71

Building Fund—		\$ 1,920 60
Individuals		959 76
Churches		14 50
W. H. M. Society		367 95
Sunday Schools		5 00
Laymen Special		1 60
		90 00
Campaign—W. H. M. Societies		8 34
Refund		130 10
Campaign—Preachers		400 18
Associations		17,344 59
Conventions		1,000 00
McKissack & McKissack		
		\$22,242 62

Notes Payable:		
Sunday School Pub. Bd.	\$19,000 00	
Banks	14,200 00	
Fraternities	33,872 22	
Individuals	5,492 50	
Dr. Townsend, Agent	5,500 00	
Dr. Atkins, Agent	4,600 00	
Total	82 664 72	
Grand Total Building Fund		\$104,907 34

Total Current	\$107,747 68
Cash Balance, June 30, 1924	597 56
Grand Total	\$108,345 24

EXPENDITURES.

Special Campaign:		
Traveling and Other Expense—		
General Special:		
J. T. Brown	\$ 22 00	
E. M. Lawrence	15 71	
E. T. Brown	21 05	
L. G. Jordan	10 20	
A. M. Townsend	300 45	
W. H. Moses		
Salary	\$580 00	
Expenses	40 00	
	620 00	
Total	\$ 989 41	
Preachers' Special—		
L. K. Williams	\$342 22	
W. L. Petty	21 43	
Reverend Bizzell	7 95	
Rev. J. A. Mitchell	274 75	
Total	646 35	

Miscellaneous:		
Photos	\$ 33 60	
Publicity, Charles Stewart	85 00	
Pre-cancelled Stamps	50 00	
Refund, Returned Checks	20 84	
Refund, Jesse Ferguson Pledge	23 73	
Refund, N. B. C. Excess in Rally	40 22	
Printing by Outsiders, Campaign	600 00	

MINUTES.

R. B. Hudson—	
St. Ruth B. Church, Rep. Fee	\$ 10 00
St. Martha B. Ch. Rep. Fee	5 00
	\$
Storage, Brick	15 00
Vault Door and Freight	45 00
Total	200 45
Grand Total, Campaign	1,183 15
	\$ 2,511
Loans:	
Individuals—	
R. B. Hudson	\$ 1,000 00
D. A. Townsend	5,600 00
Total	\$ 6,600 00
Banks—	
Douglass National	\$ 5,000 00
Solvent Savings	5,400 00
People's Bank and Trust Co.	10,745 00
Total	21,145 00
Interest Due and Renewed Paper	5,341 07
Interest on Mortgage Bonds	15,640 00
Bonus, Windham Mosaic Loan	800 00
McKissack & McKissack, on Contract	1,000 00
Windham Brothers	53,272 22
	\$111,177 92
Less Chk. No. 233—D. N. B., dated June 30, 1925	5,408 32
Cash Balance, June 30, 1925	108,367 60

BALANCE SHEET.

BUILDING FUND.

June 30, 1925.

ASSETS.

Cash Balance, June 30, 1925	\$ 150 00
Land	50,000 00
Building (Contractors' Cost)	635,670 29
Total	\$835,620 29
	\$688,265 00

LIABILITIES.

Mortgage Payable	\$250,000 00
Bond	280,000 00
Notes	80,000 00
	\$100,000 00
Assets exceeding Liabilities	\$ 78,265 00
	\$688,265 00

THE NATIONAL BAPTIST VOICE.

FINANCIAL STATEMENT.

Year Ending June 30, 1925.

RECEIPTS.

Paid Articles	\$ 150 00
Subscriptions	413 53
Sale per Copy	80 28
Advertisement	488 93
	\$ 1,132 74
Expenditure exceeds Receipts	9,071 78
	\$10,204 52

EXPENDITURES.

Salaries	\$ 4,048 00
Postage	156 52
Composition and other Labor	6,000 00
	\$10,204 52

WOMAN'S CONVENTION AUXILIARY TO THE NATIONAL BAPTIST CONVENTION.

Miss Nannie H. Burroughs, Corresponding Secretary,
Lincoln Heights, Washington, D. C.FINANCIAL STATEMENT.
For the Year Ending June 30, 1925.

RECEIPTS.

States:	
Designated Funds—	
Home Missions	\$ 198 50
Foreign Missions	179 50
National Training School	391 00
General Fund—	
Salary, Miss Nannie H. Burroughs	\$ 2,550 00
Otherwise	250 36
Sales of Supplies	1,086 61
Total Receipts	\$ 4,855 97
Cash Balance, June 30, 1924	1,300 11
	\$ 5,956 08

EXPENDITURES.

Foreign Missions:	
Education Foreign Students	\$ 611 50
Insurance Foreign Students	36 40
Committee on International G. W.	5 00
	\$ 732 90
Salaries	480 00

MINUTES.

Supplies:			
Proper		\$ 170 78	
Refunds		10 80	
			181 68
Accounts Payable:			
National Training School		\$ 1,000 00	
Miss Nannie H. Burroughs		2,550 00	
			3,550 00
Printing			8 20
National Engraving—Cuts			72 74
Miscellaneous:			
Postage	\$	67 75	
Travel		72 83	
Expense—Auditor		40 00	
Express and Drayage		8 00	
Refund Enrollment Fee		5 00	
Cash Book—Supply Department		65	
			193 28
Total Expenditures		\$ 3,218 74	
Cash Balance, June 30, 1925		737 34	
			\$ 5,956 08

BALANCE SHEET.

WOMAN'S CONVENTION AUXILIARY TO THE NATIONAL BAPTIST CONVENTION.

For Year ending June 30, 1925.

ASSETS.

Cash Balance:			
Hayford Fund		\$ 337 61	
General Fund		399 73	
			\$ 737 34
Office Furniture			96 16
Supplies and Cuts			726 83
			\$ 1,560 33
Liabilities exceed Assets			8,781 43
			\$10,341 76

LIABILITIES.

Accounts Payable:			
Miss Nannie H. Burroughs (Salary and Loans)		\$ 4,571 96	
National Training School (Scholarships, etc.)		5 28	
Mrs. E. E. Whitfield (Salary)		110 29	
Council of Women for Home Missions		5 72	
Hamilton Printing Company		15 00	
Tinsley Mayer Company		4 34	
			\$10,341 76

BALANCE SHEET.

NATIONAL BAPTIST CONVENTION, U. S. A.

June 30, 1925.

ASSETS.

Current Assets:			
Cash—			
President, Office		\$ 240 26	
Treasurer's Balance		25 48	
			\$ 265 74
Total			
Inventory—			
President, Office		\$ 345 86	
Secretary, Office		326 00	
Church Extension Bd. Abolished—			
2 Chairs	\$	3 00	
1 Davenport		28 50	
1 Hall Tree		6 50	
			38 00
Total			709 86
Fixed Assets:			
Grounds, Publishing House, Nashville	\$	50,000 00	
Building, Publishing House, Nashville		635,870 29	
			685,870 29
Grand Total, Convention—Organization			\$686,580 15
LIABILITIES.			
Mortgage Payable		\$250,000 00	
Bond Payable		280,000 00	
Notes Payable		80,000 00	
			610,000 00
Assets exceed Liabilities, Conv. only			\$ 76,580 15

NATIONAL BAPTIST CONVENTION.
SUMMARIZATION OF THE ASSETS AND LIABILITIES, RECEIPTS AND EXPENDITURES.

	Cash Bal., 1924.	Receipts, 1925.	Expenditures, 1925.	Cash Bal., 1925.	As-sets.	Liabili-ties.	Excess Assets.	Excess bill
N. B. C.—Pres. Office	\$ 217 64	\$ 29,686 04	\$ 29,660 56	\$ 240 26	\$686,580 15	\$610,000 00	\$ 76,580 00	
N. B. C.—Treas. Office	720 28	1,147 25	1,349 32	25 48	868 21	1,647 30		\$ 779
Nat'l Benefit Bd. (1922 Inv.)				518 21				
Edu. Board (no report)								
Am. Baptist Natl. Theo. Sem.		5,235 62	5,078 88	156 74	72,582 94	2,352 20	70,230 74	
National Training School		61,800 44	63,639 95	338 17	150,980 99	46,757 28	104,223 71	
Home Mission Board		38,557 93	37,908 33	589 60	808 60	3,246 03		
Foreign Mission Board		106,083 82	97,542 37	8,449 30	88,249 69	7,478 38	80,771 31	
B. Y. P. U. Board		39,739 69	57,879 92	6,158 91	63,603 94	7,256 94	56,347 20	
B. S. Publishing Board		232,163 25	237,824 66	1,357 54	247,849 79	27,952 09	219,897 70	
N. B. C.—Building Fund		6,988 03	237,824 66	1,357 54				
Woman's Convention Aux.		107,747 68	105,769 60	2,575 64				
L. G. Jordan, Historiographer		1,300 11	5,218 74	737 34	1,560 33	10,341 76		8,781
		908 24	624 62	283 62				
Total	\$18,308 91	\$645,745 93	\$642,556 35	\$21,430 81	\$1,313,084 64	\$717,031 98	\$608,050 46	\$11,997 5
								(\$596,052.9

Louisville, Ky., September 7, 1925.

To the Officers and Members of the National Baptist Convention,
I beg leave to submit this report as Statistician:

Our Executive meeting in Indianapolis after surveying the field, recommended that a printed Statistical Report should occur every two years in lieu of every year, for economical reasons.

They also insisted that the Secretary of the Convention will put on sale at this Convention the Statistical Report of 1924. And that the Statistician would continue to gather facts and make a written report to the Convention this year.

So we call attention to the Statistician's report of 1924. As stated in that report we often question the real value of collecting data. Sometimes we feel that the time and energy we spend in assembling facts might be spent more profitably. A few minutes of reflecting, however, dissipates these doubts and more than ever we realize the absolute necessity of the accurate analysis of denominational facts. Such study reveals our strong points and our weaknesses. Inspires us to greater efforts and provides proper groundwork for substantial progress along denominational lines.

The value of the report for 1924 may be seen from the contents to wit: Summary of Denominational Statistics, which is made up of Associations, Churches, Ordained Ministers, Baptism, Total Membership, Schools, Enrollment, Meeting Houses, Parsonages, Total Value of Church Property, Current Expenses, Benevolences.

Religious denominations in the United States, Baptists in the world, the States rank, cities of sessions of the National Baptist Convention, official Directory of National Baptist Convention, State Organizations, Messengers report to the Baptist World Alliance, Stockholm, Sweden.

Growth of population in the United States, Negroes in the bounds of the Southern Baptist Convention, Roman Catholics and Negroes. The work of Presbyterians for colored people, Congregational work for colored people, Denominational schools in the South.

Approximate expenditure for Negro work in the South.

What Southern Baptists are doing for Negroes.

Recent Negro Migration.

American Baptist Theological Seminary.

Special Financial Exhibit.

Ordained Colored Ministers in the United States.

It will thus be seen that this Statistical Report for the year 1924 is full of valuable information which is in easy reach of every one owning a copy of that report.

There has been considerable discussion as to the number of Colored Baptists in the United States. We might say no one knows accurately. Baptists at any rate are hard to count. They are scattered all over the world, singular and in groups. Some very small, two or three gathered together in His name, and then in groups of ten thousands and millions.

It would seem the United States Government is best prepared to give accurate statistics, since it has public gatherers in every County.

When making 1916 Census at the time they reported the following:— Membership of National Baptist Convention: 2,938,579 members. The American Baptist Year Book for 1923 gives 3,137,160 and for the year 1924 it gives 3,049, 277, showing a decrease.

E. O. Watkins of the Year Book of the Federal Council of Churches of Christ in America gives 3,253,733, year 1923. These figures as you note differ. We do not attempt to harmonize them.

The National Baptist Convention unincorporated claims that some of the churches and associations that go to make up those numbers do not belong to the National Baptist Convention, making our figures inaccurate.

Since there is no source where we can get the membership of the unincorporated Convention, as it does not appear in the American Baptist Year Book, Federal Council of Churches, or the United States Census,

we are at liberty to claim that there is affiliating with our National Baptist Convention at this time upwards of three and a half million Baptists. All of which we most respectfully submit.

REV. C. H. PARRISH, D. D., Statistician

THE HISTORIOGRAPHER'S REPORT MADE TO THE N. B. C. AT BALTIMORE, MARYLAND, 1925.

Next to the personal call of the Master, the greatest incentive to our Christians is a record of the glorious achievements of their noble fathers who fought their way to victory under the matchless standard of the Cross. We will therefore be pardoned if we have pointed with special pride to the magnificent record made by the Negro Baptist army.—A. H. Pius. (An Outline of Baptist History.)

In other decades Baptists were better indoctrinated than they are today. The environment in which they lived, sometimes inimical to them, was conducive to the mastery of their principles. Of later years, a tendency to depreciate doctrinal discussion is easily discernible and young converts particularly are not rooted and grounded in the faith.—McDaniel ("The People Called Baptists.")

While much of the religion of former years was sentimental much was sincere and practical. Even in that day of darkness such men and women impressed themselves not only upon members of their own Race but upon those who had the rule over them. Often these old antebellum Christians exerted such an influence when prayer was necessary they were called upon to lead in prayer.—J. A. Whitted. (History of Negro Bapt., N. C.)

To the Negro Baptists Pioneer Preachers of Louisiana, many of whom having preached the Gospel in log cabins with dirt floors, thereby laying the foundation upon which our brick and stone church houses of today stand, is this volume with our abiding gratitude dedicated. From—History of Louisiana Negro Baptists and Negro Baptist Beginnings in America—Wm. Hicks.

Often we come upon plants which refuse to give out their sweetness so long as their parts are unbroken and unbleeding, but which will quickly yield up their odors when bruised. So it is with men. It is worthy of notice that these dark days of slavery gave birth to some strong colored preachers—Charles O. Boothe. (Cyclopedia, Colored Bapt., Ala.)

Feeling, however, that the nearer the blacks were kept to the state of brutes that the more useful they would be as laborers, the masters generally neglected them.—Carter G. Woodson (History of the Negro Church.) To the President, Officers and Members of the National Baptist Convention Assembled in Baltimore, Md., September 9-14, 1925.

Fathers, Brethren and Beloved of the Lord:—
I am presenting to you my second annual report as the Historian of the Convention. Nearly four years ago, over the united protest of this great body, I resigned as Secretary of the Foreign Mission Board. Since that time, following the recommendation of the Sainted President, Dr. E. C. Morris, you selected me as Corresponding Secretary of the National Baptist Convention. This official was made a constitution officer of the Convention. After one year, it was thought by some, that such a position would be in conflict with the work of the corresponding secretaries of the various boards, and the secretary of the Convention as well, so without a motion for rescinding your action, the office of corresponding secretary of the National Baptist Convention fell into disuse.

In December, 1923, you selected me as General Secretary of the Promotion Board, created by you for a special drive to raise \$37,500 with which to purchase the site on which our Publishing House now stands, on the corner of Cedar Street and 4th Avenue, North, Nashville, Tenn. The drive ended with your session at Los Angeles, Cal.; the site being secured, this department was allowed to give place to a publicity committee. At the suggestion of Dr. A. M. Townsend, of our Sunday School Publishing Board and on the recommendation of the President, Dr. L.

K. Williams, a Department of History and Research was created and I was elected, Historiographer, which work I entered upon January 1, 1924.

By a resolution, passed at our Nashville session, September, 1924, this department was made a part of the Sunday School Publishing Board.—Journal 1924.

How well I have succeeded with the work, may I call your special attention to the report, found in the minutes of the last Convention. To know the need of such a department we have only to look about us and find the army of our forgotten dead, who blazed the way and paid the price with sacrificial suffering, for our splendid Baptist achievements of this day. A further fact that it is almost impossible to secure a complete file of many of our older Associations, State Conventions and even our National Convention. It is known to most of you, that only Baptists of our group in five States in this great Union have published records of their accomplishments. These publications are: "The Encyclopedia of Negro Baptists of Alabama," by C. O. Booth, D. D., published 1895; "History of Mississippi Baptists," by P. H. Thompson, A. M., published in 1898; "History of North Carolina Baptists by J. A. Whitted, D. D., published in 1908; "History of Louisiana Colored Baptists," by William Hicks, D. D., published in 1914, and a general "History of Negro Baptists," by N. H. Pius, D. D., published in 1911.

It is sad to report all of these publications are out of print with one exception. In a number of things, these authors differ as to dates and men. It will be seen, at the very outset, there is controversy as to our general organized work. For the sake of clearness we here re-state the matter as we find it after a careful survey and the comparing of dates. In 1840, the American Baptist Missionary Convention was organized in New York. This organization continued to exist until 1862. The Southern and Western Missionary Baptist Convention was organized in St. Louis, in 1864. After two years this body met with the American Baptist Missionary Convention at Richmond, Va., in 1866, and formed the Consolidated American Baptist Missionary Convention. This united organization met at Nashville, Tenn., in 1867, Savannah, Ga., in 1868, and in Paducah in 1869.

This consolidated Convention existed for about ten years, but so far we have been unable to discover records, showing its accomplishments. Dr. Rufus L. Perry, in a report printed in Dr. Cook's "Baptists In All Ages and Countries," says: "Dissolution was seen at the Richmond meeting, and the Consolidated Convention withdrew from the Southern field, which is now covered by the Foreign Mission Convention of North America." In 1880, the Foreign Mission Convention of North America was organized at Montgomery, Ala. In 1886, the American Baptist National Convention was organized in St. Louis. Just seven years later, the American Baptist Educational Convention was organized in Washington, D. C., and these three consolidate, in 1895, to make our present National Baptist Convention.

We call this our forty-sixth annual session, which corresponds to the date of the organization of the Foreign Mission Convention at Montgomery, Ala., in 1880. Not a single name of any former organization was adopted in Atlanta by our brethren. Three old organizations, 1880, 1886 and 1893, were put into a melting pot and THE NATIONAL BAPTIST CONVENTION OF THE UNITED STATES OF AMERICA was selected as the new name for the new organization. We began then, re-counting our Anniversary from 1880 and not from 1886, nor 1893. By this, we have agreed that the National Baptist Convention is a continuation of the Foreign Mission Convention organized in 1880, otherwise this would be our thirty-ninth annual session and not our forty-sixth, as is seen by your program and reports of the various boards to which you have listened. By this reasonable and logical conclusion the following is the correct roster of the National Baptist Convention from its organization till now.

ROSTER OF THE NATIONAL BAPTIST CONVENTION.

Yrs.	Cities	Presidents	Secretaries
1880	Montgomery, Ala.	Rev. W. H. McAlpine	Rev. I. M. Armes
1881	Knoxville, Tenn.	Rev. W. H. McAlpine	Rev. J. M. Armes
1882	Macon, Ga.	Rev. W. H. McAlpine	Rev. W. R. Pettiford
1883	Manchester, Va.	Rev. J. O. A. Wilhite	Prof. J. E. Jones
1884	Meridian, Miss.	Rev. J. A. Foster	Rev. H. H. Mitchell
1885	New Orleans, La.	Rev. W. A. Brinkley	Rev. S. T. Clanton
1886	Memphis, Tenn.	Rev. J. A. Foster	Hon. J. J. Spelman
1887	Little Rock Ark.	Rev. A. S. Jackson	Hon. J. J. Spelman
1888	Nashville, Tenn.	Rev. A. S. Jackson	Hon. J. J. Spelman
1889	Indianapolis, Ind.	Rev. E. K. Love, D. D.	Rev. S. D. Clanton, D. D.
1890	Louisville, Ky.	Rev. E. K. Love, D. D.	Rev. S. D. Clanton, D. D.
1891	Dallas, Texas.	Rev. E. K. Love, D. D.	Rev. S. D. Clanton, D. D.
1892	Savannah, Ga.	Rev. A. R. Griggs, D. D.	Rev. S. D. Clanton, D. D.
1893	Washington, D. C.	Rev. E. K. Love, D. D.	Rev. S. D. Clanton, D. D.
1894	Montgomery, Ala.	Rev. A. R. Griggs, D. D.	W. H. Steward
1895	Atlanta, Ga.	Rev. E. C. Morris, D. D.	W. H. Steward
1896	St. Louis, Mo.	Rev. E. C. Morris, D. D.	W. H. Steward
1897	Boston, Mass.	Rev. E. C. Morris, D. D.	W. H. Steward
1898	Kansas City, Mo.	Rev. E. C. Morris, D. D.	W. H. Steward
1899	Nashville, Tenn.	Rev. E. C. Morris, D. D.	W. H. Steward
1900	Richmond, Va.	Rev. E. C. Morris, D. D.	Prof. W. L. Clansler
1901	Cincinnati, Ohio	Rev. E. C. Morris, D. D.	Prof. W. L. Clansler
1902	Birmingham, Ala.	Rev. E. C. Morris, D. D.	Prof. W. L. Clansler
1903	Philadelphia, Pa.	Rev. E. C. Morris, D. D.	Prof. W. L. Clansler
1904	Austin, Texas.	Rev. E. C. Morris, D. D.	Prof. W. L. Clansler
1905	Chicago, Ill.	Rev. E. C. Morris, D. D.	Prof. W. L. Clansler
1906	Memphis, Tenn.	Rev. E. C. Morris, D. D.	Prof. W. L. Clansler
1907	Washington, D. C.	Rev. E. C. Morris, D. D.	Prof. W. L. Clansler
1908	Lexington, Ky.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1909	Columbus, Ohio	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1910	New Orleans, La.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1911	Pittsburg, Pa.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1912	Houston, Texas.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1913	Nashville, Tenn.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1914	Philadelphia, Pa.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1915	Chicago, Ill.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1916	Savannah, Ga.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1917	Muskogee, Okla.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1918	St. Louis, Mo.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1919	Newark, N. J.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1920	Indianapolis, Ind.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1921	Chicago, Ill.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1922	St. Louis, Mo.	Rev. W. G. Parks, D. D.	Prof. R. B. Hudson
1923	Los Angeles, Cal.	Rev. L. K. Williams, D. D.	Prof. R. B. Hudson
1924	Nashville, Tenn.	Rev. L. K. Williams, D. D.	Prof. R. B. Hudson
1925	Baltimore, Md.	Rev. L. K. Williams, D. D.	Prof. R. B. Hudson

War Among Baptists.

The controversy between fundamentalists and modernists has been raging among our white brethren during the past year. The Fifth Avenue Baptists, of New York has been the storm center. Here Dr. McArthur wrought mightily for more than two generations in the good old Baptist way. The Southern Baptists in restating their ideas of Baptist principles adopted the report of their committee appointed to state their case, said, "We believe man came into existence by direct creation of God." A minority report asked that the statement be, "We believe man came into this world by direct creation of God, and not by evolution." The majority report was adopted. Of course, our own denomination will, in a measure, be affected by these great transactions now taking place among our Northern and Southern brethren. In my judgment, a call to prayer and for our cold informal churches to, as in other days, look to the hills, from whence cometh all our help, and for our pastors not to explain the Gospel, but to preach the Gospel, will steady our otherwise rocking boat.

Problems and Colors.

Despite the great army of Race Relations Committees organized in all parts of our country it does seem from the printed pages of secular and religious literature that the racial and color questions are becoming more acute, not only in our country but throughout the world. It is sad indeed to relate, it does seem that the birthplace and main schools of this unholy propaganda is in our own United States. While there is being more done in the way of enlarged educational facilities and more competent men and women selected to lessen our illiteracy, it cannot be denied that the proscription and spirit to humiliate our group is on the increase. It is true our growing intelligence makes us notice conditions more quickly than in former days and years and yet if our world is to be saved, the men are to know each other as brothers, as taught in Holy writ. The leaders in all groups must fearlessly combat the spirit of hate because of race, color or creed. If we are to have the revival in religion, which so many of us are hoping for, and praying for, all colors of mankind must believe and accept this great truth: "God has made of one blood all the nations, to dwell upon the face of all the earth."

Helping Others.

During the past year, I have been of whatever service I could to Dr. East, my very earnest and tireless successor in making the "Monthly Regulars," plan a success. Dr. Isaac, of our B. Y. P. U. Department, has used me in six of his Bible Conferences during the year, and may I tell you, these conferences afford a splendid opportunity to inform and entuse hundreds of our best workers about our Mission Work at home and abroad. In my judgment, this is the very best traveling school for Bible teaching now in existence. Some plan should be made by which these Bible Conferences may be held in every town or city where there are three or more of our churches. In these days of doubt, and apparent slipping of the very foundations of our Holy religion and the tendency to various forms of infidelity, a study of God's word will do much to make the anchor hold in the lives of our people, old and young.

Personal.

During a session of the Illinois State Convention, held in Chicago, July, 1925, our President, Dr. L. K. Williams, was called upon to address that body, and among other things said; "There sits a man, (I refer to Dr. Jordan,) who did the unusual thing. He gave up a position that was succeeding and against the protest of his brethren. The Foreign Mission work under his care was succeeding and had grown to gigantic proportions. . . . I think at some time we should secure a crown and

at some time, in the midst of a session of the National Baptist Convention, stop everything and crown Brother Jordan as one of the most unselfish men of his day." The sentiments expressed by our President and the emphatic with which they were expressed nearly overwhelmed me. I do wish, in all humility, and in this presence again to thank my brethren for the confidence and respect shown me by making me an honorary emeritus (the first of its kind in Baptist Zion) of the Board, which I served to the very best of my ability for nearly 26 years. The compensation of \$1,200 a year pledged me by this brotherhood for services already rendered, so long as I live. I have divided this money with the Foreign Mission Board, making \$600 a year, while I am able to work, the Board giving me credit for \$600, contributed each year to the work held so near to my heart for nearly 30 years, to be expended as I may direct.

I have been asked by Secretary East and Director G. L. Davis to unite with our Foreign Mission Board in its Christmas drive. While my strength will not permit of extensive travel, yet because of my undying love for poor, sorrowing, sobbing Africa, I have solemnly vowed to throw every ounce of my remaining strength and vitality, as well as accumulated information, into this effort, viz: Raise at least one twenty-five cent piece or more from each one of a million Baptists as a Christmas gift in behalf of a greater work in Africa. For this I shall write, speak and pray. I call upon our entire Baptist army to hear this clarion call, to lead the Baptist army to a united, forward march of Churches, Associations and Conventions. Our gigantic Publishing House struggle has taught us how to line up for big things.

I am pleading with our brethren to give your Foreign Mission Board, the same united effort used in putting that project over. With well organized efforts, faith in God, we can enlist two million Baptists, who would gladly say, "We see the need, and like a mighty army, we are coming to the help of the Lord against the mighty."

This done, a great central station can be built in West, South, Central Africa and elsewhere, saving us from humiliation among men and to God be the glory forever.

Remembering the Absent.

For more than three years I have made strong efforts to have our brethren, who are the beneficiaries of those early pastors who blazed the way in our early Baptist history, memorialize our sainted dead, by placing their names on bronze plates and putting these tablets in the spacious halls and corridors of our Sunday School building at Nashville.

It is cheering to see with what haste many of our younger pastors have responded, as a mark of respect, and have sent to Dr. Townsend the \$25.00 needed for this little deserving tribute to those who wrought mightily for God, the Race and the Baptists.

It seems to me that any pastor of our day would consider it a privilege to see his predecessor's name and memory perpetuated in bronze on what will be, and is now, our Baptist Hall of Fame.

One of the most creditable traits of the proud Anglo-Saxon is that reverence and respect which he pays to pioneers and trail-blazers. So he builds his civilization, erects his monuments and trains his youth, by drawing upon tradition and history for records of the accomplishments and achievements of leaders in the past, to whom he is indebted for his present progress. Can we, a weak and upward-climbing race, do less than follow their example?

Thanking you for the confidence reposed in me as a public servant of the National Baptist Convention for the past twenty-eight years, and with gratitude to God for permitting me to give fifty-two years of service as a preacher of the Gospel, I am,

Yours in His service,

L. G. JORDAN, Historiographer.

JOINT COMMISSION REPORT, AMERICAN BAPTIST THEOLOGICAL SEMINARY, C. H. PARRISH.

Report of the Joint Commission.

In bringing to our Conventions, this, our eleventh annual report, we are glad to indicate the realization of some of our long cherished purposes. The Convention will be pleased to know that the American Baptist Theological Seminary is a reality. At last, a respectable start has been made.

A Year of Achievements.

Since our last report (so far as the Southern Baptist Convention is concerned) we have completed the first unit of the seminary buildings. It is a building 108 feet by 37 1-2 feet. It has a stone foundation, in which there is sufficient space for dining room, kitchen, boiler room, and coal bins. Above this there are two and a half stories, built of brick and covered with slate. It has hardwood floors in the first and second stories, is heated with steam, and lighted by electricity, and has hot and cold water on each floor for shower baths, and has all necessary toilets.

In the building, arrangements have been made for chapel, classrooms, administration offices, a library and dormitory accommodations for sixty students. In each dormitory room, there is a closet for each single student who is expected to occupy it.

The building and grounds have cost \$78,447.15. The grounds which were furnished by Nashville citizens (the Chamber of Commerce assisting our colored brethren to purchase and donate) cost \$27,450. Until the property was turned over to the Seminary Holding Board, this year, we had to pay State and County taxes. We have received net from the Seventy-five Million Campaign, up to date, the sum \$93,571.12. We have sought to administer our trust carefully and prayerfully. There has been perfect agreement in the Joint Commission about all that we have done. It is fair to record that every vote of the Joint Commission has been unanimous.

Plan of Cooperation.

It was upon a motion of a member of the National Baptist Convention Commission that our plan of cooperation was adopted. The plan agreed upon was that the Southern Baptist Convention Commission should erect the buildings and the National Baptist Convention Commission should furnish them and bear the expense of maintaining the school. The present building has been fully paid for, and is partly furnished; sufficient furniture being installed to meet the requirements up to the present. And it is expected that the building will be fully equipped in time for the opening of the next session of the seminary, in the fall.

The Seminary in Operation.

On the 14th of October, 1924, the building was dedicated with appropriate exercises, the services being participated in by both white and colored brethren. The National Baptist Convention was in its annual session, in Nashville, at the time. It was a propitious day for both races, and was the occasion of great rejoicing.

Organization Completed.

Both Boards, as provided for in our plan of organization, have been organized and incorporated, under the special acts of Tennessee, providing for such organization. The Holding Board consists of twelve members, eight representing the Southern Baptist Convention, and four representing the National Baptist Convention, as follows: Representing

the Southern Baptist Convention are William Gupton, chairman; B. B. Kennedy, recording secretary; I. J. Van Ness, treasurer; Albert G. Ewing, Jr., E. A. Pickup, W. F. Powell, A. B. Hill and O. L. Hailey. Representing the National Baptist Convention are W. S. Ellington, S. P. Harris, J. D. Crenshaw and J. T. Brown.

The Board of Directors, who are charged with the responsibility of conducting the seminary, consists of the following: Representing the National Baptist Convention—C. H. Parrish, chairman; William Haynes, treasurer; L. K. Williams, R. B. Hudson, S. N. Vass, E. M. Lawrence, E. W. D. Isaac, John Hope, E. Arlington Wilson, R. L. Bradys, A. M. Townsend, J. H. Henderson, T. O. Fuller, E. B. Topp, E. H. McDonald, P. James Bryant, Sutton E. Griggs, S. E. J. Watson, R. T. Pollard, John Goins, Joseph A. Booker, C. A. Greer. And representing the Southern Baptist Convention are E. Y. Mullins, John L. Hill, vice-chairman; Ryland Knight, W. M. Wood, John D. Freeman, corresponding secretary; A. J. Barton, H. C. Moore, E. P. Alldredge, Charles E. Little, E. L. Atwood, W. P. Brownlow, and A. U. Boone. Twenty-four representing the National Baptist Convention, and twelve representing the Southern Baptist Convention. We ask that the personnel of these two Boards be approved, or their successors be elected in the usual manner.

Faculty.

The Board of Directors of the seminary at their first regular meeting elected Rev. W. T. Amiger, D. D., as dean and acting president of the seminary for the year. J. H. Garnett, D. D., and O. L. Hailey, D. D., were elected as professors in the seminary. At the annual meeting held April the 8th, 1925, the Board of Directors elected Sutton E. Griggs, D. D., as president of the seminary. He accepted the position. The other members of the faculty are continued.

A Confession of Faith.

The Board of Directors of the seminary adopted a Confession of Faith which every member of the faculty is required to sign, with the distinct agreement that if his teaching at any time shall be found to be contrary to such declaration, his relation to the seminary at once and automatically cease. That confession is inserted at the close of this report.

Seminary Opened.

On the first day of October, 1924, the seminary formally opened its doors for the reception of students. Up to the time of this report, there have been twenty-eight men, students for the ministry and two women studying missions who have entered the classes. The professors do work in night classes, in addition to their regular seminary work.

Dr. O. L. Hailey, while a member of the faculty, has devoted himself to the promotion of the seminary and its maintenance. He has intimate association with the teachers and the business affairs of the seminary, and is in close cooperation with all the seminary activities. It is the desire of the members of both conventions, that he should be closely identified with all the features of the seminary. He has been elected general secretary of the Board of Directors, as well as a member of the faculty.

Helping to Maintain the Seminary.

It has been manifest from the beginning that it would be very desirable, and almost necessary, that the Southern Baptist Convention should cooperate with the National Baptist Convention in the maintenance of the seminary. The denominational situation among our colored

brethren makes it imperative that for the present they should have some help.

Accordingly, your Southern Baptist Commission made a proposition, which was cordially, and appreciatively received by the Commission of the National Baptist Convention. The Southern Baptist Convention Commission has been paying all the expenses of O. L. Hailey, both as to salary and other expenses of his office, as well as reasonable traveling expenses. And he has been instructed to devote himself to the promotion of the seminary in any way he may find desirable. Then the Commission of the Southern Baptist Convention agreed to add 50 per cent to whatever funds should be raised by O. L. Hailey and the National Baptist Convention, for the maintenance of the seminary. The sum offered, during the year just closing, was not to exceed \$7,500 on maintenance. And the traveling expenses of O. L. Hailey were not to exceed \$100 a month. With this arrangement the seminary has been able to meet its running expenses to date, and hopes to close the session free of debt.

The outlook for the seminary is full of promise. The inquiries that come indicate a very much larger student body for the next session. We are getting the seminary upon the hearts of the people, and we hope to make a great success of the undertaking.

Dissolution of the Joint Commission.

We have come through several rather difficult places, in thus bringing the seminary to its present status. There has never been a division in the Joint Commission over any question or proposed policy. We trust that our services have met with the approval of both conventions. We have had ample reasons to believe that they have. But we believe reached a place in the progress of the work, where some modifications can be profitably made in our cooperation. Hence, it is our judgment that the Joint Commission should be dissolved, and that each convention should make suitable arrangements to permanently care for their interests in the seminary. This does not mean that we are to relax either our accounts or abandon our joint services in caring for the seminary, for it appears that it will be wise and proper and very desirable for the Southern Baptist Convention to continue its services in promoting the seminary; and for some time, at least, assist in its maintenance; but we believe some simpler plans can do this more satisfactorily. There will now be needed other buildings, and we should continue to lend aid in the conduct of the seminary, so as to provide these as needed.

Recommendations.

We, therefore, recommend to both conventions that, for the interests of the seminary, the Joint Commission be dissolved. And that each convention make such modified arrangements as in their judgment they shall deem best to provide for the permanent interests and activities of the seminary.

We recommend further, that the Joint Commission shall be duly authorized to lend any assistance necessary in order to enable the two conventions to carry out their desires with regard to all the interests of the seminary and the joint activities of the two conventions. When this is satisfactorily accomplished, that the Joint Commission be dissolved.

Purposes Had in Mind.

If these recommendations shall be approved, it is the purpose of the members of the two divisions of this Joint Commission to make further

recommendations to their respective conventions as to future plans for taking care of the interests of the seminary.

Commission National Baptist Convention:

C. H. PARRISH, Chairman,
L. K. WILLIAMS,
SUTTON E. GRIGGS,
T. O. FULLER,
W. F. LOVELACE,
P. JAS. BRYANT,
E. W. D. ISAAC,
E. M. LAWRENCE,
WILLIAM HAYNES,
S. N. VASS.

Southern Baptist Commission:

E. Y. MULLINS, Chairman,
A. U. BOONE,
BEN COX,
RUFUS W. WEAVER,
A. J. BARTON,
GEO. W. McDANIEL,
B. C. DENING,
W. E. ATKINSON,
W. F. POWELL,
I. J. VAN NESS,
A. B. HILL.

Respectfully submitted,

C. H. PARRISH, Chairman Joint Commission.
O. L. HAILEY, Secretary Joint Commission.

CONFESSION OF FAITH.

Adopted by The American Baptist Theological Seminary, Nashville, Tennessee.

1. **The Authority of the Scriptures.** Baptists believe that the Bible is the Word of God in the highest and fullest sense, and is the sole authority in determining the faith and practice of God's people; that the sixty-six books of the Bible are divinely and uniquely inspired, and that they have come down to us substantially as they were under inspiration written. These Scriptures reveal all that is necessary for us to know of God's plan of redemption and human duty. We deny the statements that other books are similarly inspired, and exalt the Bible to an unchallenged throne in our confidence. These Scriptures do not require the authorized interpretation of any church, or council, priesthood or pope; but are divinely intended for personal study and interpretation, under the guidance of the Holy Spirit.

2. **The Sovereignty of God.** Baptists believe in one true and living God, the Creator and Sustainer of all things, who is infinite, eternal and unchangeable in every spiritual excellence, and who is revealed to us as Father, Son and Holy Spirit—three in one and one in three, as the essential mode of his existence.

3. **The Deity of Jesus Christ.** Baptists believe that the Son is the promised Messiah of the Old Testament, Jesus Christ, who was born of the Virgin Mary, given to reveal God, died to redeem man, rose from the dead to justify the believers, and is now at the right hand of God as our Advocate and Intercessor and at the time the Father keeps in his own power, he will return in visible, personal and bodily form for the final triumph of his people and the judgment of the world.

4. **The Personality of the Holy Spirit.** Baptists believe that the Holy Spirit is a person not a mere influence, who has been sent from God to convict the world of sin, of righteousness and of judgment, to regenerate and cleanse from sin, and to teach, guide, strengthen and perfect the believer, and that he is Christ's only Vicar on this earth.

5. **The Depravity of Man.** Baptists believe that man came into this world by direct creation of God and not by evolution and that he was created innocent, but that being tempted by Satan, he sinned, and thereafter all men have been born in sin, and are by nature children of wrath. The original tempter was Satan, the personal devil, who with his angels has been since carrying on his work of iniquity among the nations of the earth. The essence of sin is non-conformity to the will of God, and its end is eternal separation from God.

6. **The Freeness of the Way of Salvation.** Baptists believe that a way has been provided whereby men born in sin may be reconciled to God. That way is in Jesus Christ, whose death atoned for our sin and through union with him we become partakers of his merits, and escape the condemnation of God's holy law. The atonement becomes personally effective through the foreordination and the grace of God, and the free choice and faith of man. "I am the way, the truth and the life; no man cometh unto the Father but by me." "For by grace ye are saved through faith; and that not of yourselves; it is the gift of God."

7. **The Evangelization of the World.** Baptists believe that it is the first and greatest duty of Christ's people to give the whole gospel to the whole world, without regard to race or color or creed. "Go ye, therefore, and disciple all the nations; baptizing them in the name of the Father, and the Son, and Holy Spirit: teaching them to put into practice all things what soever I have commanded you: and, behold, I am with you always, even unto the end of the age." (Matt. 28: 19-20.)

"Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." (Mark 16: 15, 16.)

"And he said unto them: Thus it is written, and thus it became necessary for Christ to suffer; and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name to all nations." (Luke 24: 46-48.)

8. **The Democracy and Independence of the Churches.** Baptists believe that a New Testament church is an organized body of baptized believers in Christ; equal in rank and privilege; administering its own affairs under the headship of Christ; united together in the belief of what Christ has taught; covenanting together to do what Christ has commanded; and voluntarily cooperating with other churches of like faith in carrying out the great commission of Christ; that it has Christ, and not the pope or some ecclesiastical body, as its Head; that it has for its officers, pastors (also called bishops and elders) and deacons and not priests and prelates; that it has for its teacher and guide the true Vicar of Christ, even the Holy Spirit; and that it is not only independent of all other churches, councils and conventions, but is separate from the State.

9. **The Integrity of the Ordinances.** Baptists believe there are only two church ordinances—Baptism and the Lord's Supper. Baptists believe that personal believers are the only Scriptural subjects of baptism and that immersion or dipping, or burial in water, and resurrection therefrom is the only Scriptural act of baptism. They believe that the Lord's Supper is the partaking by the church of bread and wine as a memorial of the Lord's death, and our expectation of his return. The bread typifies his body; the wine typifies his blood. Baptists deny the actual presence of his body and blood in the bread and wine.

10. **The Progress of the Saints.** Baptists believe that the Christian life begins with conversion. Conversion has several aspects, including repentance, faith, regeneration and justification. Repentance implies a deep and sincere change of thinking, feeling and willing toward sin and God, and faith is the surrender of the entire personality, of thought, feeling and volition to Jesus Christ as Saviour and Lord. Regeneration is the act of the Holy Spirit by which the sinner is born again, and his whole being is radically changed, so that the believer becomes a new creation in Christ Jesus. Justification is the judicial act of God by which the sinner is declared forgiven and freed from the condemnation of his sin, on the ground of the perfect righteousness of Christ, imputed

by grace and power of God. The new life begun in regeneration is never lost, but by the grace and power of God and the faith and operation of the believer is constantly brought nearer to that state of perfect holiness which we shall experience in heaven.

11. **Liberty of Conscience.** Baptists believe that every human soul has the inalienable right to approach and worship God for himself and of his own free will and choice, and without any priestly mediation or parental proxy, that complete religious liberty and full self-determination, without any civil or ecclesiastical compulsion or restraint, is the absolute right of every church of the Lord Jesus Christ and every individual worshipper of a Supreme Being, whether it be a child or an adult.

12. **The Lord's Day.** Baptists believe that the Lord's Day (under the old Jewish regime called the Sabbath), is a Christian institution appointed for conscientious observance, and should be devoted to the nurture, development and training of the spiritual life, being freed as far as possible from worldly pursuits and amusements, the works of mercy and necessity only having the right-of-way on this day.

13. **The Destiny of Man.** Baptists believe in the final resurrection of all men, both the just and the unjust; and that those who here believe unto salvation shall be raised to everlasting life in heaven, those who here disbelieve shall be raised to everlasting condemnation in hell.

14. **The Supremacy of Loyalty.** Baptists stand for vital and distinctive truths, to many of which other denominations do not adhere, and that we cannot compromise these truths without disloyalty to the Scriptures and our Lord. They believe that they should cooperate with other denominations in so far as such cooperations does not affect these truths, but no union with them is possible, except on the basis of acceptance in full of the plain teaching of the Word of God.

Shreveport, La., August 31, 1925.

To the President, Officers and Delegates of the National Baptist Convention of the United States.

Greetings:

It is with pleasure that I submit you another report as your attorney. First, I want to thank you, my brethren, for having conferred this honor upon me to represent you as an attorney. I consider it a great honor to represent what I consider the greatest corporation in the world, the National Baptist Convention of the United States, an organization that has more members than any other in the world, and not only that, it is an institution that represents the greatest cause in the world, that of the Kingdom building.

I am pleased to report that the affairs of our Convention are in fine shape possibly with one exception, that one being our Training School for women and girls. Matters were handled and given attention during the past year. Our Training School matter was referred to a committee of which the late Dr. Watson was chairman and myself. We have gone about an adjustment of the affairs of this Department but I am sorry to say that we have made but little headway and the matter is still in somewhat of an unsatisfactory condition, but our efforts to properly adjust this condition have not been abated and I am hoping that we will go ahead with the matter until it is finally determined just what our relation to this department is. I might say just here, however, that I have reported as to our legal relation to the Women's Convention and from my investigation of the matter as it stands now, the National Baptist Convention has no legal relation to the department whatever. It is a chartered body by the name of the National Training School for Women and Girls and nowhere in their acts of incorporation in our Convention given any legal relation thereto, and as stated above it is my opinion that this matter should be cleared up as soon as possible and I do recommend the same.

The Boards.

All of our boards are in full compliance with the orders of the Convention and their affairs are running smoothly. I am sure you are aware of the great work that has been done in the building of our Publishing Board Building. We look upon this accomplishment with pride and in my opinion this is one of the greatest achievements of the race during the past fifty years. President, Dr. L. K. Williams, the Sunday School Board and Building Committee should receive our heartiest congratulations for this great accomplishment. Might I say just here that it was thought and suggested when we started this Publishing House that the title to the property would have to be placed in the Sunday School Board. To this I objected for the reason I knew to the contrary, and I wanted the title to this property in the National Baptist Convention so that there would be no chance of a repetition of our former Board operation and I am pleased to report that the task of building this Publishing House has been accomplished and in the manner suggested by your humble servant and the title to the same rests not in any Board but in the National Baptist Convention of the United States, hence we all say, "Praise God from whom all blessings flow." I have kept up with the work in every detail and I hold in my hand copies of every transaction executed in the construction of our Publishing House and shall be pleased to answer any question from the records that anyone may desire to know. There has been one lease referred to me, it being a lease to the Bank for a period of fifteen years, the consideration of said lease being fifty-five thousand dollars payable monthly.

Before leaving this Board might I just here mention the wisdom of our President in a certain matter. When the money had been secured for the re-financing of this building, our President, Dr. L. K. Williams insisted that the check for the loan of two hundred and fifty thousand dollars be made directly to the National Baptist Convention of the United States instead of having it made to any Board. This was done, as I am sure you have seen said check published in the VOICE. This was a wise act on the part of Dr. Williams and it puts at rest any doubt as to who the owners of the Publishing House are. It is not mine to report the details of this matter but I want to say that the legal matters now against our Publishing House are a Special Mortgage for two hundred and fifty thousand dollars due and payable in ten annual payments of twenty-five thousand dollars a year, a Bond Issue of three hundred and twenty thousand dollars maturing in 1939, said bonds being in three denominations, all of which I hold a copy for your review of you so desire.

Foreign Mission Board Matter.

It will be remembered that the matters of amending the Charter of this Board so as to put it under the absolute control of the National Baptist Convention of the United States, have been handled, and I am pleased to report that this has been done, the Board of Directors of the Convention having approved the amendments in its meeting during the month of January in Indianapolis. I met the officers of this Board in Louisville, Ky. had them approve said amendments, sign up and I proceeded to the office of the County Clerk and had them filed, a copy of same in the State Department at Frankfort, Ky., and am now filing the same in the records of the Courts at Philadelphia. Thus the Foreign Mission matter is completed as will be seen by copy of said amendment that I hold herewith.

I have tried as your attorney to keep up with the legal affairs of this Convention in every way and just how well I have performed my duties I leave you all to be the judge. I hope all has been done to the satisfaction of the officers and delegates of this Convention. My relation to the officers of the Convention and the Board have been most pleasant and I have nothing but words of praise for them and might I say that too much praise cannot be given our President, Dr. L. K. Williams, for the accomplishment of our work under him in so short a time.

Truly, in my opinion, God gave him to us at this time. I have attended all the meetings of the Board of our Convention and have done whatever I could to foster our great work.

Again permit me to thank you all for this honor and praying that God will ever keep this grand old body moving forward in its program of kingdom building.

The McCutcheon Claim has been fully paid of \$400.00.

Yours to serve,

CHAS. M. ROBERSON, Attorney.

**FORTY-FIFTH ANNUAL REPORT OF THE FOREIGN MISSION BOARD
OF THE NATIONAL BAPTIST CONVENTION, INC. SUBMITTED
AT BALTIMORE, MARYLAND, SEPTEMBER 9-14, 1925, J. E.
EAST, D. D., CORRESPONDING SECRETARY.**

Mr. President, Officers and Delegates of the National Baptist Convention:

Greetings:

We, your Foreign Mission Board, come again to give an account of the stewardship of the forty-fifth year of your Board. We gratefully record our thanks to our Heavenly Father for sustaining grace and divine direction during the past year. As we traverse the territory covered by your Board during the past twelve months, we think of the many trying circumstances encountered; undreamed of obstacles met with; crisis after crisis passed; but with an unshaken fortitude in our Lord and Master, your Board has triumphed over every difficulty and successfully passed through every crisis. The fact that the work assigned your Board of giving the Gospel to a lost world, holding up Christ to those who haven't seen Him, proclaiming His name to those who haven't heard it, touching the most vital part of our Master's program of world redemption, makes us all the more bold. We move forward with assurance of divine favor. In His name we must succeed. Every step is taken under divine orders. We are assured by the Omnipotent of sufficient power to put His program over. In addition to the great promise of divine power, grace and wisdom, we have still a greater one, and that is the promise of His divine presence, for to every one who joins and goes on this world redemption crusade for our Master, He says, "Lo, I am with you alway, even unto the end of the world." Truly we shall be more than conquerors through Him.

We need not take time in this report to enumerate the difficulties, the obstacles of the past year, for they have not been real reverses. They simply served to urge us on, to draw more on divine power, and to spur us to greater activity in the Kingdom work. The past year has been one of steady progress for your Board. Bank failures, homecoming of some workers, the general financial depression, the shortage of funds, have only caused apparent reverses, not real. Every day has marked progress in spite of these things. Reports from every part of the great Foreign Field have been encouraging. Many have come into the Master's fold, and there has been a growth of grace on the part of the believers. Sunday schools and day schools have been maintained by your Board at many strategic points.

A Racial Danger in Missionary Endeavor.

We deem it highly important to call the attention of our Baptist denomination in this report to the very critical place we have reached in our missionary endeavor. The Christians of our group, like all others, have produced a number of ideal missionaries—those who are willing to sacrifice means, talent and life in following in the footsteps of their Lord for the redemption of a lost world. Long before Abraham Lincoln signed the Emancipation Proclamation, back in the

dark days of slavery, history shows us that members of our group even purchased their freedom and went forth into heathen lands with the Gospel of the Son of God. For such noble deeds the colored race ought to be very grateful. Lott Carey, George Lyles and others make up that honorable group. Then shortly after the war, the spirit of missions still mightily manifested itself in our Baptist fathers, for many nobles ones went forth as missionaries to different parts of dark Africa. Was not the late Dr. W. W. Colley, the leading spirit in organizing the National Baptist Convention forty-four years ago, one of the pioneer missionaries who had gone from here out into dark Africa, and done service for his Master, and returning with a burning zeal, helped to organize the Baptist forces into a great Foreign Mission Convention to give the Gospel to the world? His contemporaries and those who followed closely in his footsteps were the noble Presey and his wife, J. J. Coles and his wife, Hence McKinney, Diggs, E. B. Topp, Johnson and others. In later years we have Rev. R. A. Jackson, the father of Baptist Missions in South Africa, who now lives; the lamented J. I. Buchanan, who was by no means one of the least of the pioneers, Rev. L. N. Cheek, and the sainted Miss Emma B. DeLaney. These, together with a large number of others, whose names space and time will not permit us to mention, have been going to that dark continent Africa, the land of our fathers, for the last century, even up until very recent times. Yes, they went bravely and loyally for their Master, and there was no question as to their going. They went to all parts of Africa: some to the East, some to the South, some West. Wherever they went, they were received with open arms without any word of opposition, and but for the fact that we committed the awful crime of not properly supporting them, not properly giving them the wherewithal to put the program over, this very day, instead of the trees having grown over some of the unknown graves, there would stand great missionary institutions as lighthouses in Africa, serving as monuments to their memory. But whatever lack there was, it was on our part who stayed on this side, not theirs.

Circumstances have altogether changed in recent years. Africa has been gobbled up by some six European nations. The world has watched carefully the progress of the American Negro: The wonderful strides he has made in civilization, the rapid way he has reduced his illiteracy since the Civil War, the thousands and thousands of professional men, lawyers, doctors, teachers and business men that have developed within the last half century, the vast amount of real estate and wealth he has acquired, the number of wonderful institutions he has built; and this progress of the black man has made the white world tremble, as they question themselves, "What will happen if all of Africa awakens as the black man of America awakened?"

First, a great discussion was held by the European nations as to what should be taken to keep the black man of Africa from coming to America, being educated in our schools and getting ideas of freedom and desires for equal opportunity for happiness and livelihood. Everything possible was done to discourage native Africans from coming to this country. Then the next step was taken to prohibit people of color from going from America, especially those who represented religious institutions and went as leaders of the people. We are now at the point where with the exception of Liberia, a Negro Republic, with about 300 miles of coast line, all of that dark continent is practically closed to Negro missionaries who go out under independent Negro churches such as the Baptist, A. M. E., and A. M. E. Zion. A few years back, some of our missionaries got as far as Cape Town and were held on the boat for a while. After putting up large deposits and much pleading, we got them off on temporary permit. Now, however, the governments have notified their consuls representing them in this country not to give passports, and have also notified steamship companies not to sell tickets to any colored missionaries wishing to come to parts of Africa unless they produce a permit from such countries.

Now when we go to get the permit, the next question that arises is, "Is there a white man at the head of the Society under which our missionaries wish to come out?" As soon as we say "No," the permit is denied us. Of course, the reasons they give for this are that Negro missionaries are not practical, that they are agitators; and that they stir up the natives to rebellion against the respective European nations in charge of them. In most cases, they have no ground for such complaints. In fact, we do not know of any case wherein an American Negro missionary has given such trouble. As lightly as we think of it, this is a most serious situation. Many think that we need to make representations to the heads of these European governments here or in Europe in order to get this barrier removed, or we can do it through the Federation of Churches, or through International Conventions, but those who have labored on the field and know the spirit of the white man in Africa think quite differently.

One of the most effective weapons we can use to break open doors in other parts of Africa and have those European governments to open their doors and let us in, is to put on a very effective, sound missionary program for the redemption of Liberia. We have had an open door there for the last century. We have not put up hospitals and great missionary stations as white people have done in other parts of Africa. We haven't helped them to build roads, develop industry and the internal resources of the country. They have no roads, no wagons, no plows, no beautiful cleared land and cultivated fields. No, you cannot find one single twenty-five acre spot properly cleared for tilling. This is against us, for while we are longing to open doors somewhere else in Africa, the white man will be asking, "What have you done in Liberia where the door is open to you?" Let us go into Liberia, put up great institutions of learning, give mission schools in every village to the Liberians, help them to make roads, help them to develop their internal resources and change the woods and forests that are now sheltering leopards and other destructive animals that prove such foes to the raising of fowl, sheep and other stock, and have growing instead beautiful fields of grain, sugar corn and other food products. Let us give them a beautiful hospital and send them doctors and trained nurses; bring some of their aborigines to this country, train them thoroughly and send them back to join the staff and teach medicine and train doctors right on the spot. Let us give Liberia our Christ in every nook and corner until the entire little Republic, whose area is only as great as that of Ohio, will be ablaze with the Gospel of the Son of God. Such accomplishments will be the best argument we can make to all of that dark continent to "throw open your doors, and let us come to you and do likewise." If we fail to do this; if we fail to go to the rescue of those who have gone out and given their very lives to found Liberia as an asylum for us and let that Republic slip from us, as practically all of Africa has done, then as a group, we shall have no missionary outlet. We shall only be permitted to go to Africa under some other Boards, and many of the white Boards have taken the stand that they will not accept Negro missionaries. This will be an awful calamity, for no church can live that doesn't have a missionary outlet.

Is there a great danger of the Republic of Liberia losing all of her territory to other European countries? Yes, there is a very great danger. The Liberians have already lost thousands of square miles of their territory, which was ruthlessly taken by the French and the British. They have only held what they have by their diplomacy and persuasion. But for the recent war, Germany might have a part of the Liberian territory. Even now in this year, 1925, the French are doing everything possible to take some of the Liberian territory, and will doubtless succeed in doing so. This awful thing will continue until all of Liberia be taken unless we go to the rescue of the pioneers. We must go with our industry, our knowledge of science, our money, and all of our progress, go, above all things, with our church, with our



Sunday school, with our day school, and with our Christ. That alone will save Liberia.

God will not let any people have ground that will not use it. The Indian lost America because he did not develop it. The Africans have lost most of Africa because they did not develop it. We too shall lose Liberia if we do not develop it. It is almost too late now. In God's name, let us arise to the occasion, meet the issue like men, and save to ourselves and our posterity as a colored race that dear Republic, where our sons can be presidents, members of the legislature to make the laws, judges to head the judiciary department, heads of the revenue department, heads of the army, and fill every other possible office that a country can offer to its citizens. Let us go out, not to ignore or to supplant the Americo-Liberian who has reserved the Republic until now, but rather to assist him in carrying on the work he has so nobly begun.

Finances.

We are glad to report that in spite of the great depression over the country, we have made some advance in our total receipts for the year as compared with former years. In this report, let us take step by step our growth in offerings for Foreign Missions. These figures will include the total receipts of our Board; Money contributed for Foreign Missions, as well as the amount the Foreign Mission Board has received for printing, etc. The first year of the present administration, \$22,000; the second year, \$43,000; last year, \$85,000; this year, our receipts, in spite of the great depression, have increased to \$104,000. It is true that \$25,000 of this amount represents the receipts of our Printing Department, but divorcing that sum, we have an appreciable amount for Foreign Missions. We are glad to report, too, that just about one-seventh of the remainder was used to pay the salaries of the office force, secretary and field workers against a little less than one-fifth last year. This shows an improvement.

Owing to our method of paying the missionaries by certified check, a bank that failed in Philadelphia, tied up just over \$4,000 of our funds. We are not able to say what percentage of this we shall recover, but thank God, we have succeeded inspite of this and are in a better shape today for the propagation of our work than we have been in the history of our Board.

In order to do first class printing, we have had to replace our old second-hand machinery with new machinery, and we have been paying installments on the same for the last two or three years. We are thankful, however, that early during the next conventional year we will pay the last installment on our well equipped plant.

We must not omit mentioning that a very few churches have lined up for the redemption of Africa, making mission work a part of their program. We have begged churches, Sunday schools, missionary church, Sunday school, Missionary society or B. Y. P. U. has responded, societies and B. Y. P. U.'s to take a part. In some cases either the church, Sunday school, or B. Y. P. U. has responded. There are a few churches with every department who contribute regularly. Our number of regulars all told will scarcely exceed one thousand (churches and personal regulars are included in this number). The faithful few must be given credit for the bulk of our funds that have been given this year.

More than 20,000 of our churches have not lined up as regulars to give something for the support of missions. Some churches give annually or semi-annually, and the total of such gifts is less than \$7,000; to be accurate, \$6,970.25. Thus the few that have become monthly regulars must be credited with having given the remainder of the large sum of money that makes up our total receipts for the year, exclusive of receipts from the printing department and moneys received through gifts, \$97,000. We can truthfully say that about 16,000 of our Baptist

churches give absolutely nothing for the redemption of Africa. If it is given, it never reaches our foreign mission headquarters. Nothing has been more discouraging than the way many of our leading pastors have stubbornly refused to do one thing but have stood by, and not lifted a finger in getting their churches to make any work a part of their program by sending us an offering once a month for foreign missions. We repeat our plea made in the last convention, that if you are not lifting an offering for missions each Sunday—if you have no other system, then we humbly plead with you as a shepherd of God's flock, or as a representative of our Lord and Master, and for the sake of millions who perish, and because the message by which they are to be saved has been entrusted to you, to put missionary work in your budget. Let the redemption of a lost world be a part of your church's program. If you have no other method after you have taken an offering for everything else: the running expenses, the new church, the coal bill, the automobile, the Pastor's Aid Club, then give your congregation at least once a month an opportunity in a last collection to contribute something for the redemption of Africa. Just say, "This is our Sunday fixed by our church to lift an offering for the redemption of Africa." The baskets may be held at the door, a contribution placed on the table, or do it in any way you will; but for heaven's sake give your church an opportunity to be a channel through which the Lord can save a lost world.

Our Work in West Africa.

We have twenty-six missionaries in West Africa, three central schools and eight other stations. During the year we have sent to this field four missionaries: namely, Misses P. A. Bryan and Sarah C. Williamson, Mrs. J. C. Caston and Mr. Joseph E. Webb. We have employed a Liberian minister, who serves as a pastor at one of our stations. There are a number of workers as teachers and assistants. Three workers have come home on account of illness and one on furlough.

The Bassa Mission has met with wonderful success. The enrollment of the day school is beyond the one hundred mark, most of the students being from the heathen villages. The school building is too crowded; additional buildings are needed. We have six workers at that institution: namely, Dr. R. M. Sisusa and wife, Misses P. A. Bram and Sarah C. Williamson, Mr. Reeves and Rev. J. H. Martin. Cattle, hogs and fowl are raised on the mission farm. A large acreage of coffee is growing on a part of the three hundred acre plot where our school is situated. Rice, potatoes and other foodstuffs are also growing. Printing is taught. The spiritual side of the work is alive. Many have been led to Christ through this station during the year.

Evidently, the annual report of Dr. Sisusa has been miscarried in the mails, as we have not received it; but reports from time to time have shown progress in our Bassa Mission.

Excellent work has also been done at Suehn, our central school. Though there has been a setback due to the children leaving school after some of the workers returned home, excellent progress is being made. Our agricultural endeavors at this point have been more successful than at other points. Rev. J. C. Caston writes that on a large acreage of land stumps have been dug up so that trees will not grow again, and that coffee trees are being planted, while fields are being cleared for sugar-cane growing. Bananas have been planted in abundance. He says there is enough on the field to keep the student body eating for two years to come. Rev. Caston's annual report is published on another page.

The use of the horse in agriculture has been successfully begun at Suehn. In our next annual report we hope to tell you of cattle breeding, mule raising and the cultivation of coffee, citrus fruits and other valuable farm products. We hope to be able to show you the picture of the same.

In Nigeria, West Africa, we have sent out the Rev. Samuel Martin and employed one native teacher there during the year. He is doing excellent work in those parts. We are glad to re-establish ourselves in Nigeria, for years ago the lamented Agbibi did a noble work there under our Board.

South Africa.

In South Africa we have 23 paid workers, 25 Sunday schools, 12 day schools. We would have sent out missionaries to this field, but are waiting for a permit from the government so we can get their tickets.

East Africa.

In East Africa they are still pleading for the gospel. The church is intact, although the members have to worship secretly. We are preparing to send Dr. and Mrs. Malekebu to that place within the next few months.

British West Indies.

In the British West Indies we have four workers, but during the year the number will very likely largely increase. There is need, however, of representatives from our Board to look over this work before making recommendations as to what steps should be taken to conduct our work there.

Our Program for the Coming Year.

First—To increase our monthly regulars so that the home base may be safe. Be it known that no rally, however successful, and no amount of spasmodic giving can take the place of regular systematic giving any more than a rally in the church can take the place of giving each Sunday for the support of the pastor and church.

Second—To raise one million quarters or \$250,000 to send out more agricultural implements, to buy more stock, to put up one large school building, also a hospital, and equip them, to finish the church at Cape Town, to send two missionaries to Cape Town, two to East Africa, and at least two American missionaries to West Africa to recruit the work there, and to clear up 200 acres of ground.

Every Baptist, if for no other reason but for pride's sake, should join in to make this drive a success. Up until recent years, the buildings we had in Africa compared favorably with buildings of other denominations of our group. This is not true today. Bishop Brooks, a few years ago, traveled over this country and raised \$50,000, went out to West Africa, and put up one of the finest buildings on the West Coast. Buildings we have look very small alongside the one the A. M. E. people recently erected. This has greatly hurt our prestige as Baptists in West Africa, for in spite of us, people measure our strength and our standing by the kind of buildings in which we worship and teach. The women of the A. M. E. denomination sent \$15,000 to Cape Town. There they are building a beautiful church house right in the city where we have had the foundation laid for the Shiloh Baptist Church for the last twenty years. Our failure to finish our building leaves us now in disgrace. There again our prestige as Baptists is suffering, and our pride ought to cause us to act. Add to this the campaign the A. M. E. Zion people have on at present to raise \$50,000 for their work in Liberia that they may do work similar to that which Bishop Brooks has done, and we are left still further in the background. Something must be done.

We plead with every Baptist to join with us in this one million quarter drive. We are not asking the money to be given here, but we want you to bring it to your churches, and let every member help.

The million quarter campaign is to be put through in the churches rather than in the conventions; for in the churches we touch the masses of the people, and in the conventions we only touch the representatives.

SOME LETTERS FROM THE FOREIGN FIELD.

Harpers, Cape Palmas, Liberia, West Africa.
July 3, 1923.

My dear Dr. East:

It was my full intention to have sent you my year's report before now, but sickness prevented me. I had an attack of chills and fever more than two weeks ago, and am still rather weak, and because of that, I am only giving you a general report. I have practically no regrets or complaints to make or speak of in the work done this year. I have kept busily engaged and hard at it most of the time in doing different things for the help and uplift of all possible. The Lord has used me as an instrument in saving souls, but not as many as desired and planned, because the downpour of rain interrupted the last revival.

My chief accomplishment was that of school work, which has produced some pleasing results in teaching and training the boys and girls. I have taught some this year who did not know their alphabet, and they have not only learned it, but are able to speak fair English and can read. And just here I may remark that it is not an easy thing to teach heathen children, especially when they are practically rank heathen who are void of the knowledge of Jesus Christ and ignorant of the English language. I took a boy some time ago who did not know a letter when he saw it, but now he can read well and can write a little. One heathen woman knowing of this, said that I must take her boy and teach him English and to know Jesus. I sent word that I could not then, telling her to wait until some money came for me. She would not wait, she said, so she sent him right on to me and said I must take him. Gah Caveh is his name; and in a short time Gah learned his alphabet and is now doing well. He goes around the house and yard trying to sing hymns.

Most of the said children (27 in all) and those that I took care of did not know their alphabet when they began with me. I am thankful to the Lord that I have been able to give them some foundation upon which to build, and they try well to use their chances. I was sick rather long, and just as soon as I was able to creep about the house, they said they wanted to go to school and asked me if I were going to have school. I got around the best I could in order to satisfy their anxiety, and so they were pleased.

Now if could have had the means placed at my disposal, I could have done real big things. Nevertheless, I am of the opinion that you did your best in trying to help. I shall be glad to see the time come when we can satisfy ourselves in missionary operation and in the work for the redemption of Africa, plus the salvation of the millions of starving souls for the Word life.

The Baptist denomination must take quicker steps in the work for the salvation of the heathen and for the preservation of Africa. Those of us here are trying hard to carry out the program mapped out by the Lord and the Board, and I feel sure that, although hedged in with peculiar and adverse circumstances, yet He, the greatest of all Deities, has His time set when it will be carried out according to His own will and for the good of man. I am not at all discouraged, as I know the Lord can manage His and all affairs. At the same time I am asking the Lord to give the pastors and churches a great vision of the field and its necessities by injecting the idea of unselfishness into the classes and the masses of His people, and may His spirit spur them on to do for the Lord's cause.

I have needed a teacher for Philadelphia, but the superintendent has not been able to support me yet. That community is being built

with natives, and a teacher should be placed there as soon as possible. I licensed a member of the church to preach to them, but he cannot do all of the work without support. There is a pretty good native building (Mt. Zion Baptist Church), for which I have needed a few pieces of zinc to comb the building, which we have been unable to get.

Sorry to say, the last box that you sent me has not reached me yet; I have the invoice, but no news of its whereabouts. I hope it will come soon, as I need it to help clothe the children, who are greatly in need. I have received two quarters' literature from Dr. A. M. Townsend, which helped the work greatly. The people generally are very pleased with our literature, and even individuals of other denominations often seek to obtain it, as they are much impressed with it. Our publishing plant is going to be widely felt throughout Africa, as well as elsewhere.

There is still success and progress is always with us in the work, for the Lord has blessed every effort. I am praying with hope that the financial strain from the bank failure will soon be over and that the Board may be able to go speedily forward again.

May the Lord bless the many efforts of the Board and enable it to go over into the year after the convention with inspiration, faith and renewed energy, and by the Lord's help achieve greater success in giving help as the people give for the good of this land. May He bless and strengthen you for the onward move in the cause of the Lord. Pray for me and for the continued success of the work here. Give my best wishes to the brethren.

Sincerely yours in His service,

D. S. NICHOLS.

Suchn Industrial Mission, Liberia, Africa.

My dear Dr. East:

I am writing to thank you for the many things you have sent over here that I may be helped—the clothes, cloth, medicine, books—all these have brought joy to my sad heart. I am in the second grade. Mr. Goll is my teacher and is helping me very much. He tells me that you send him his pay every month for teaching me. Oh, how glad I was to know that I have a friend whom I know not, yet who loves me so much that he provides all these things for me. May God bless you and may many more friends be added that more boys and girls like me may be helped. May the Lord bless you. I am

Your friend,

JOHN LYMAS.

Suchn Industrial Mission, Liberia, Africa.

My dear Dr. East:

I am writing you a short letter to say "thank you" for all the good things you have been sending us from time to time: the boxes of clothing, cloth and medicine cases—all these have brought us sunshine. When I came here, I could not speak one word of English. I did not know how to hold a book, but now I can read and write.

Mr. Goll told our class to write letters so he could see how well we could write; so I thought I would write my letter to you and let you know that I am grateful to you and all the good people of America who have given anything to help me know Jesus. I accepted Him last year and have learned to love Him every day. Our class has no blackboard. Mr. Goll, our teacher thinks if we ask you for one, you will send it. So please send us a blackboard. I am about 13 years old. God bless you.

Yours,

AUSTIN BROWN.

Suchn Industrial Mission, Liberia, Africa.

My dear Dr. East:

I take this chance to write a short letter to thank you and all the good people of the Baptist churches of America for what you are doing

and have done for us. I learned from my teacher that all the money and boxes of clothes that come to us are sent through you and also the salaries of the teachers. I am going to school every day and Mr. Goff is my teacher. He teaches me to read, write and cipher. He also teaches me from the Bible. I am in the third grade. I have accepted Jesus Christ and am learning to love Him every day through the good missionaries you sent us. I hope that more good missionaries will come and that more churches will give so that the boys and girls left in the bush may be helped as I am being helped. Rev. and Mrs. Caston are very kind to us. May God bless you. I am

Yours,
BOKIE.

Baptist Mission, Isseleuku, June 22, 1923.

My dear Brother East:

I beg to acknowledge your welcome letter of June 18th. I am indeed glad to have heard from you, and I have received the money you sent me through the post office. I consider this to be the best way to send money. I thank you very much for the effort you have made.

Brother East, I was glad to read in your letter that you mean business always. Believe, dear Brother East, that we are doing business for the Master's Kingdom, and I am quite sure that by the help of God I will keep my part of the agreement with our Board. I am only asking you to stand by me and the work will be pushing on. I will try my best to send you a picture of the work here, and after I have paid all that I owe I will send you a native cloth P. T. O. made by natives and some articles. I shall also write Rev. Watson and tell him that I have received the money from you.

The work here is moving along nicely. Any advice from you about the work will be appreciated. Please, Rev. East, send me the Church Mission Herald, Sunday School book, New Testament Bible, and the book entitled "What Baptists Believe."

Accept a hearty greeting from the madam and me, also from the teachers.

Your brother in Christ,

S. W. MARTIN.

Suchn Industrial Mission, Liberia, Africa.

My dear Dr. East:

I am writing to thank you for all your goodness to me in sending me clothing and money to buy food and pay my teacher. I am going to school every day. I have been helped very much since I came here. I have learned a good many things that the Americans know, and about all else, I have learned to love and serve Jesus.

Mr. Goff is my teacher, and he tells me that you pay him every month to teach me. I was glad to know that I have friends that I have never seen. We wish you could send us a blackboard for our school room. I am in the third grade. Rev. and Mrs. Caston are looking after me very nicely. I am learning also to be a carpenter under Mr. Goff. May God bless you. I am

Your friend,
SAMUEL GERING.

ANNUAL REPORT OF THE SUPERINTENDENT OF MISSIONS IN LIBERIA, WEST AFRICA.

To the Foreign Mission Board of the National Baptist Convention, Inc., U. S. A., Rev. J. E. East, D. D., Corresponding Secretary.

Having come to the close of our first twelve months of service as superintendent, we are endeavoring to review the work accomplished, the conditions upon the field and the outlook for accomplishing the five year program adopted by the Board last year.

The efforts our Board has put forth during the year toward realizing the program expressed in the program outlined cannot be passed without some expression of our appreciation for their efficacy and practicability. The moneys that have been expended in the work for the development and the moneys expended for salaries and transportation of workers should encourage all of our supporters to double their contributions for the spread of the gospel. That resources for the work must be increased, that more real work must be accomplished during the present year argues that we are progressing. The urgency of our requests for increased resources means that we are to push forward with the work. When we consider all the difficulties and disadvantages against which the work has been carried on, we are certain the Board cannot be too highly commended for the results obtained.

Twelve months ago, at Royesville, we found a dilapidated, weather-worn building, which was falling down. This was formerly the "Boroughs Industrial Mission." Our work there had been abandoned. No trace of an abiding work could be found. One woman holds a bill against us for the zinc in that falling building, and a man holds a bill for a large quantity of the lumber.

At Bassa we found quite a different condition. A spacious building, a number of bearing coffee trees, goats, hogs, cattle and chickens were indeed pleasant to behold after a very unpleasant journey. A number of boys and girls were there under the instruction of the workers in charge. The building needed repairs.

At Suchn we found three zinc buildings, all in need of repairs. A number of boys and girls were there under instruction of the workers. There was no stock belonging to the mission, but there were a few chickens and ducks.

At Monrovia we found our school operating in a rented building and our workers there conducting an admirable work among the Bassa people. A church had been started, a zinc building erected and a large following of the Bassa tribe secured. There was also a church society of no mean proportions for the general uplift of the people.

From these our outlook for the work was drawn twelve months ago. At the beginning of the year the Royesville work was reopened and three workers left there to conduct a day school. Two of these have returned to the best of their ability under the circumstances, while the third, because of illness and other reasons, has rendered no service. As we make this report, the workers who are there are building a house to take the place of the one we are now renting for their residence. The people of Royesville seem pleased with the work that is being done there. Our worker there is pastor of the Royesville church and has had a number of accessions by baptism during the year.

At Bassa our staff of workers has been increased during the year by the employment of one teacher, one preacher and the arrival of two missionaries from America. An old building formerly used for a printing house has been repaired and remodeled. It is pleasing in appearance as well as furnishing quarters for the workers. A similar building has been erected for printing quarters. The main building is ready in need of repairs. The foundation which is of sticks is being built to full. The value of our land and the stock have not decreased. A number of the natives, as well as Liberian boys and girls, are being blessed by the work there.

At Suchn the same buildings greet one. The chapel has been enlarged and its foundation repaired, as well as that of the building used for the boys. We have a few goats and hogs and about the same number of chickens. At least a third of the land has been cleared and planted. Our agriculturists are now plowing with a horse we have recently secured and the plows our Secretary sent us. We have lost from our ranks by death, Sister Lulu Gardner, the wife of our agriculturist. In all, Suchn has lost four workers through sickness, death and other reasons. Two new workers from the States have been placed

there during the year. A number of boys and girls enjoy the opportunities afforded there. During the year many souls have been saved through the efforts of the workers at Suchu.

At Monrovia our school was closed by our Secretary. Subsequently we purchased an acre of ground for the erecting of a church building for the Bassa church. The church has indicated its desire to remain independent of our Board. The church society has been incorporated. We have no work in Monrovia.

The work at Cape Palmas is reported the same as a year ago. The Baptists of Liberia claim that we have usurped their work there and published it as belonging to us. The best interest of the work requires that there be an adjustment made satisfactorily to our brethren here.

During the year we have received a number of shipments of goods from the Board, as well as a number of parcels from friends of the work. The expense of clearing goods and that of transportation to the various stations has been a considerable item, as will be noted from our annual financial report previously submitted. The time and energy required for the handling of these shipments are far greater than the money as an item of expense.

Our property holdings here are all secured by properly executed deeds, which are in the hands of our Secretary. We have two thousand acres of land on the automobile road fifteen miles from Monrovia. We have twelve hundred acres of land in the settlement of Arthington, and one acre in the Commonwealth of Monrovia. This is land that has been purchased during the last twelve months. In addition to this, we have our Suchu and Bassa properties and eighty acres of land at Royesville. We have only twenty-five acres of land secured from the government, which is at Suchu. Besides the above holdings we have no proper papers for any other land in the Republic.

For various objects we have had to travel much. Facilities for traveling cause one to consume an enormous amount of time in covering very little territory. After having visited the different stations in company with our Secretary during his stay here, we made the following visits in the remainder of the year. Upon the request of the Secretary, the Blyden property was visited to ascertain the likelihood of the roads (which was then in course of construction) passing near the land. The final decision upon the purchase of the land was made after we were certain that the road was accessible. Several months later we made a second trip to this place and spent several days traveling through the bush trying to ascertain all the possibilities of the land. Being attacked by fever, our investigations were cut short.

Royesville was visited twice. Upon the first occasion we remained with Rev. and Mrs. Brandon four days. During our stay we went to have another look at Burroughs Industrial Mission and the land owned by our Board in Royesville. We had opportunities of meeting the people on public occasions several times. Our second visit was only a stop over as we traveled to the Golah country. At this time the foundation and framework for the house being built there were completed.

A detailed account of our visit to Cape Mount and the Baptist Mission of Bendoo appeared in the Mission Herald some time ago.

Twenty-four days were taken in making an evangelistic tour among the Golahs. Of those who professed a hope in Christ, one hundred and eighteen put Him on by baptism. (We understand that Rev. J. C. Caston accompanied Rev. E. H. Bouey on this trip.)

Bassa has been visited since the arrival of our new workers there. A week was spent in the country meeting the people of the different settlements and acquainting ourselves with general conditions. From Bassa we went to Junk. The people of the city of Marshall told us of the great need of a school there. When we had heard the pleas and seen their need, we were prevailed upon to endeavor to open a day school under the plan adopted by our Board. Arrangements were made to hold a meeting a few weeks later, at which time

definite arrangements were to be made. At the time agreed upon we returned to Junk, met the people and arranged for opening a day school. We stopped at the different settlements along the Junk River as we traveled homeward and found them, as many others, without schools.

In March we attended the National Baptist Convention of Liberia, an account of which has been given by our Secretary. We had not in previous years met any of the associations of Liberia until the one which met in Caldwell the latter part of December was assembled. The meeting was largely attended and the spirit of the meeting seemed excellent.

At Bassa a special meeting of the Amalgamated Baptist Boards of Bassa County was held. Much confusion has existed there, for a number of years, between the local Baptists and our work. Records show that the people of Bassa have contributed over sixteen hundred dollars toward the development of our station there, as well as having furnished the land *gratis*. It appears that have received no recognition for the work they have done. It appears that the printing press we have been claiming there is owned jointly by the Mission and the Baptist Board of Bassa. Many questions arose which were amicably disposed of. It was decided that they should present a detailed statement of their accounts and claims for the information of our Board. For some reason it has not yet been received.

The Workers' Union, an organization of our workers here, met at Suchu in its first semi-annual session in August. The meetings of this organization give the workers an opportunity of getting better acquainted and of exchanging ideas concerning the work. If proper methods are pursued, this organization bids fair to become an important factor for good among the workers. The opportunity that is given the missionaries for expressing themselves is really worth while. The following are some of the excerpts from reports of some of the older missionaries as they occur in the minutes of the meeting:

... A new day has dawned in the history of Missions under our Foreign Mission Board of the National Baptist Convention. . . . Six of us are laboring here and we are thanking God for good health and the abiding spirit of peace among us."—E. F. Butler.

... The Lord has helped me and blessed the onward move of the work. Beside the good state of the church, the Sunday school and day school are doing well numerically, mentally and otherwise."—D. S. Nichols (Cape Palmas).

... There is a church society that we have started or organized among the members—a society, for their social, intellectual, economical and spiritual good. . . . They have been given up by many missionaries. Many of them now are to be found living in places not fit for any human being. No manhood can be stimulated under such conditions, therefore the society of the church is buying ten acres for their settlement. We want this work to be one of the best works of our Board. We have put on a drive for \$2,000 of the church society, and of this we have already raised \$700."—D. R. Horton.

The spirit of the meeting was remarkable and representatives from each station were in attendance.

One of the most important factors in mission work is the matter of finance. Mission work must be run on a cash basis. The number of students that can be accommodated upon the available funds, and funds to meet unforeseen emergencies must both receive consideration. This matter is left entirely with the Board. From the records of the past the Board may determine the number of students to be maintained in each station and the amount necessary for their support. The setting aside of a small sum for use in case of emergency would occasionally relieve a trying situation. Regularity is of great importance in the forwarding of workers' salaries, and nothing is more conducive to the welfare of the work than prompt payment of salaries. Upon this field we are experiencing disadvantages in the matter of exchange. It does not take a banker to realize how much disadvantage is being taken

of the people here by the Bank of British West Africa. There is no alternative, as they have no competition. The failure of our Board's bank has caused some little confusion and anxiety during the last month of this fiscal year. Prior to the difficulty experienced through the bank's failure there could be no serious complaint among the workers and this is especially true in regard to the prompt manner in which salaries have been forwarded.

We are quite sure that the state of the country is better today than it was this time last year. The high prices received for coffee the principal item exported, and the opening of new enterprises, together with the advent of more missionaries and equipment seem to indicate progress. A propaganda which has gone forth calling for more industrial education is having its effect.

Since the building of the road from Monrovia to Careysburg a large number of automobiles, trucks and tractors have been brought into the country and lend their share of improvement in transportation and industry. The road that is being constructed toward Boporo via Brewerville will doubtless furnish the incentive necessary for the importation of many more vehicles.

Our observations of the work and the workers during the past year have caused us to reach the following conclusions as to our needs upon this field:

To accomplish the work that is necessary here requires a physician that is accustomed to withstanding hardships. Not only are the rigors of the climate to be met, for the work that is to be done requires the expenditure of an excessive amount of energy, but several years of continuous work may be counted upon to tax every organ of the body. Too many persons come to the field without giving proper consideration to their physical condition. They permit their zeal to run away with their common sense. They cannot remain upon the field for sufficiently lengthy periods; with the result that the coffers of the Board are depleted without the work realizing adequate benefits for the expenditure incurred.

What is the truth upon the field? The workers who do this through their zeal feel that they have made a great sacrifice. They are continually picturing themselves as martyrs for the cause of righteousness. The tale of their physical sufferings elicits the sympathy of us all. At least ninety per cent of all the workers who return to the States before their periods of service are completed are victims of their own zeal, whom disease has found unable to withstand its attacks. The question is not one of age or of youth. Those may be found in each class who are fit and who are unfit for service. Our pastors should stop recommending the curtailing of the lives of their physically abnormal members. If our Board refuses to accept such persons, no one should feel offended because of the protecting of the lives of our brethren and the funds for the work. Such action would wipe out the old order, the tale of woe and misery, and the real sufferings which the unprepared are subjected to; but which, in truth, have no connection with the accomplishing of the great task at hand. Good health and a strong constitution are indispensably prerequisite to acceptable service in Liberia.

Educational qualifications for the work are of great importance. In the class of work that is most needed here there should be no question of our workers' mental qualifications. Thorough training in the grades and industry should be our aim and opportunities for further training should be limited to those who show exceptional possibilities. This means that those who come to the field should be prepared to organize and carry on a first class graded school without assistance. Those who are incapable of doing this are of far more service at home than they could possibly be upon this field. We have experienced cases where lack of self-reliance has caused workers to refuse appointments to stations where this was required.

Too many of us feel that God has called us to be missionaries and has called the Board to support us, but not to direct us. We do not see

under our contracts as a business proposition. We are too free in expressing ourselves as knowing that the Board will have to do this or the other because "we have written the pastor about it." Lack of organization is the result. Disappointment of both the worker and the Board follows. Many people think that missionaries here are making a great sacrifice for Christ which, to say the least, is improbable and quite likely impossible. Missionaries are supposed to be continually suffering and forever denying themselves. Many people are too sympathetic with us and not enough so with the work. People give donations to individuals upon the field who do not give anything for the spread of the gospel. The result is that workers are waxing fat upon the support of the Board and the contributions of friends, while the true mission of the Church is waning for lack of support. Earlier missionaries may have suffered untold miseries, but a tale of woe from workers who are receiving their salaries regularly should bear thorough investigation before our sympathies reach our pocketbooks.

We also have the experience of workers who impress the people here that whatever improvements are made, whatever clothes or other necessities are given are the result of the spending of their personal means. It seems quite a sad to impress the poor natives that all the wealth of America is at their command. The people have not yet grasped the idea that the missionaries are only acting as the agents of a Board which in turn is the agency of a vast host of Christians who are giving all the blessings that come to them.

To impress upon the people of America through the Board the real conditions upon the field is quite a task, so long as a large per cent of the missionaries by the use of their imaginations, exaggerate the facts to conform to their ideas of what the people at home enjoy reading. At every opportunity we are endeavoring to discourage the use of this false propaganda, which must eventually do our work more harm than good. So much false information has been placed before the people in America that one hardly knows what to believe. There are too many here who are really worth while things here to write about for one to indulge himself in amusing and at the same time deceiving his supporters. When true information is received from other sources, it tends to reflect upon the sincerity of our undertaking to evangelize and train our brothers here.

We have undertaken a great work. Only a clear insight of the potential possibilities around us can enable us to visualize the outgrowth of the efforts being put forth. Christian character building, which is the most delicate question entrusted to us, is the only sure foundation upon which the human race can build through the ages. In this we must not fail. For this are we sent, and to this end do we pursue our "Five Year Program."

From our observations during the year we recommend:

1. Strict adherence to the "Central Station" idea, limiting the stations in Liberia to two.
2. The placing of teachers (employed here) in every native village where fifty or more children can be secured for attending school.
3. The pursuit of an intensive program of evangelism.
4. The limiting of the number of students in each station by the Board, and the providing of an annual budget for the operation of each station.
5. The requirement of monthly and quarterly reports of the class work done by each student in each school.
6. That either quarterly or annually, a concise and detailed outline be sent to the Board for the guidance of the workers in the development of their stations.

The first recommendation is made with the idea of centralizing the workers sent from America, so that more time may be given to the training of the boys and girls who show exceptional possibilities of development. Under the system of scattering our forces there is little op-

portunity of doing more than fifth grade work, and most of the time is taken in doing primary work.

The second recommendation is for the purpose of reaching a larger number of children with the class of training we have been giving the few.

The third is for the purpose of spreading the glad news of Christ, which will take traveling evangelists who should be Americans. Too little is being accomplished along this line. Our efforts are limited to too few people. In two or three years, three workers devote their time to this work in the dry season could cover all of Liberia in the rainy season they could assist in station work.

The other recommendations are made with a hope of promoting clarity of understanding between the workers and the Board by delineating the financial responsibilities workers may assume, by permitting the workers to plan definitely from one season to another because of certainty of a definite amount of funds, and by giving the Board detailed information of what is really being done toward training the students at the stations.

In conclusion, we praise the name of the holy, righteous, gracious God, our Father, who has kept us, blessed us and enabled us to carry the blessings of the gospel to the few we have been able to reach. We pray that in like and in greater measure His rich mercies shall rest upon our Board and the great work He has entrusted to them.

Respectfully submitted,
JASPER C. CASTON.

March 24, 1925.

FINANCIAL STATEMENT.

(July 1, 1924 to June 30, 1925)

Receipts

Real Estate Income	\$ 300 00
Job and Commercial Printing	2,828 56
Composition and Press Work	276 07
Sale of Press	250 00
Herald Sales	764 33
Herald Subscriptions	385 41
Sale of Literature	59 73
Mortgage Receivable	607 01
Notes Receivable	300 00
Interest on Deposits	4 11
Interest on Notes	6 00
Returned Checks—Paid	57 96
Brown & Stevens' Checks returned to cash	4,198 51
Contributions	69,067 25
General	\$ 65,795 23
Designated	3,272 02
Sundries	1,212 04
Mission Herald	23,773 55
Total Receipts	\$104,083 22
Cash Balance June 30, 1924	1,907 85
Total	\$105,991 07

Payments

Notes Payable	\$ 2,498 00
Accounts Payable	36,610 86
Missions and Mission Work	54,701 68
Printing Plant and Equipment	932 17

Interest on Mortgage Payable	120 00
Interest on Notes	159 94
Insurance	108 48
Books and Periodicals	192 57
Sundries	2,618 69
Total Payments	\$ 97,542 37
Cash Balance June 30, 1925	8,449 30
Total	\$105,991 67

BALANCE SHEET.

(June 30, 1925)

Assets

Cash Balance June 30, 1925	\$ 8,459 30	\$ 8,459 30
Banks	8,449 30	
Petty Cash	10 00	
Mortgage Receivable		1,000 00
Accounts Receivable		1,870 00
Books and Periodicals		1,095 09
Land and Buildings		62,852 57
United States	\$ 20,000 00	
Africa	42,852 57	
Accrued Interest Mortgage Receivable		14 19
Missionaries' Salaries Advance		583 44
Accrued Insurance		82 83
Printing Plant and Equipment		10,159 96
Furniture and Fixtures		2,526 20
Total Assets	\$ 88,644 51	
Total	\$ 88,644 51	

Liabilities

Mortgage Payable	\$ 2,100 00
Notes Payable	1,865 00
Accounts Payable	4,323 79
Missionaries' Old Accounts	5,090 21
Missionaries' Salaries Due	1,054 59
Accrued Taxes	96 48
Accrued Salary	56 25
Total Liabilities	\$ 14,626 32
Net Assets	74,018 19
Total	\$ 88,644 51

Contributions—July 1, 1924 to June 30, 1925.

Christmas Drive	\$ 13,337 87
Pennsylvania	10,266 41
National Baptist Convention	4,537 76
Florida	4,495 01
Virginia	3,632 52
New Jersey	2,974 87
District of Columbia	2,645 43
New York	2,485 93
Missouri	2,370 38
Illinois	2,092 47

Michigan	2,004 23
Mississippi	1,843 11
Kansas	1,682 03
Georgia	1,668 14
Tennessee	1,621 37
Alabama	1,551 37
South Carolina	1,360 55
Arkansas	1,276 00
Texas	988 13
West Virginia	913 53
Oklahoma	700 05
Massachusetts	629 90
Kentucky	586 21
Louisiana	562 54
Ohio	541 85
Indiana	445 94
Connecticut	351 71
North Carolina	308 29
California	302 46
Iowa	200 08
Colorado	145 37
Minnesota	140 59
Nebraska	125 34
Utah	94 48
Rhode Island	33 00
Canada	38 60
Washington	16 75
British West Indies	16 60
Maryland	13 55
South Dakota	6 04
Wisconsin	5 90
Oregon	4 00
Switzerland	4 00
Total	\$ 69,067 25

MRS. JENNIE B. NEAL.

Another lady, Mrs. Jennie B. Neal, who died during the present year, and whose picture we do not have, also remembered foreign missions in her will. She tried to leave us \$250, but after all debts were paid, the administrators turned over to our Board the amount of \$103. Every cent of this will be spent in Africa.

God be praised for these dear people, who not only supported missions in their lifetime, but remembered it in a way that will be helpful after their death.

THIRTIETH ANNUAL REPORT OF THE HOME MISSION BOARD OF THE NATIONAL BAPTIST CONVENTION BALTIMORE, MARYLAND, SEPTEMBER 10, 1925.

Mr. President, Officers, Ladies and Gentlemen:

It is with profound pleasure that I come to you today to make the 30th annual report of the Home Mission Board and my 5th report as your Corresponding Secretary.

As I survey the Home Mission fields I really become serious, not because we have not done well for we have gloriously succeeded this year in spite of the many obstacles that have beset our pathway. For like one of old when he had reached the well-nigh impassable Alps, he said, "There Shall Be No Alps."

The brethren have done well by your Secretary this year. They have opened doors for us everywhere and have joyfully welcomed us in their meetings, so we have no kick to make.

But we have reached the conclusion that flowery speeches in conventions and associations availeth nothing.

Mighty speeches will not build a church house nor pay a missionary, nor pay a missionary pastor.

Speeches are good but there should be and must be a representative of yourself as an evidence of your very life backing up every word you say. That evidence is money.

Men and women all over this country have praised our efforts and lauded our struggles to the sky. We of course, were proud of this for who does not like praise? It is a fine tonic to the worried mind, it buoy's a fellow up and cheers the downcast, but the thing we needed most was money.

Every dollar you give represents just that much of your personal energy laid on God's altar.

If there is anything that a true New Testament church stands for it is missions. That there is a state of lethargy or lukewarmness in the churches cannot be doubted. There are causes; for it was not this way from the beginning.

The spirit of missions was what moved Christ to come to this world and die for man, and it was that same spirit that characterized every work he did and permeated every word he taught. If we are his, if we have been redeemed by him, then we should for Christ's sake see to it that the power of redemption should be felt by others.

Home Missions.

Home Missions is the basis of other missions and of every other line of Christian work. Looking at it in a limited sense, Palestine was the home of our Lord. In that little country he confined his labor. In his home town and in his home country he served as a home missionary; not that he did not wish to save the other part of the world, but he undertook to first get home in order, that he might have a home base or recruiting station from which to supply the balance of the world with missionaries. His idea of home work was two-fold, first to save his own home people, and second, to prepare them to help save others.

He made his home country, Palestine, a training school in which to prepare workers that could for his sake give the gospel to the world.

There is no need of talking about successful foreign missions without trained workers. On our home field is where the workers must be trained. We for Christ's sake should make this whole country of ours a real training school in which not only would our own people be saved, but would themselves become trained workers for Christ's sake and the gospel's.

When the man who had the legions of devils was cleansed from the power of the Evil One, he desired to go with Christ, but Christ said no, "Go home to thy friends and tell them what the Lord has done for you." Just the same as saying to him, I make you a home missionary because man's first duty begins at home.

If Jesus Christ has done anything for us, then for Christ's sake we should tell our friends at home. If Christ has redeemed us, then we should see to it for his sake that every member of our household receives the same blessing. We should see to it that every person of our town or community accepts him, for that community is our home. We should see to it that our whole county and state have the gospel, for both of these are our homes. We should use all of our power and means to bring our whole country under his dominion, for this whole country is our home.

Christ does not save a man for the man's sake alone, but in order that the man may save someone else. Probably the only use that God has for us in the world after we are saved, is that we do something for someone else.

The Original Followers of Christ.

In the beginning of Christianity, Christians were not as they are now. Most of the persons, if not all, who were mentioned in those first days as accepting the Christ, desired to do something for him.

Zacchaeus wanted to do something for Christ, so he gave to Christ dinner. The woman wanted to do something for Christ, so she anointed him with costly ointment. Peter wanted to do something, so he proposed to build a place of worship. As soon as Paul discovered the Christ he wanted to know what Christ would have him to do. This same apostle saith, "For the love of Christ constraineth us."

People who are really Christians love Christ and have the love in them which constrains them. If a person loves another he always desires to do something for the object of his love. If a man does not desire to do something for Christ's sake then he does not love Christ. Love will do something even though at a sacrifice.

Examples Set by Christ.

No man can be Christ's disciple unless he be a follower of him. A person may say that he is a Christian, but unless he denies himself he cannot be my disciple, saith the Lord. A person may satisfy himself that he is a Christian because he keeps up some few formal duties, but you cannot be my disciple, saith Christ, unless you take up the cross and follow me.

Christ lost no time, but went about doing good. He hunted for the people. He came to seek that which was lost. Are we following him? Are we hunting for the lost, or do we just wait for the lost to come to us? Christ did not hunt for a church house, but worked for the salvation of men everywhere. He set us a glorious example, for he came to seek and to save.

Before Christ left here he needed help, so he sent out twelve. Then he needed more help and he sent out seventy. The work is larger now than it was then, hence, he needs more help today. All of us can go, but some can go, while those of us who can't go can help others to go.

We Are His Trustees.

All that we have belongs to God, and even we ourselves belong to him. We are simply God's stewards or trustees. He has committed to us certain properties and told us to occupy them until he comes with the understanding from Genesis to the Revelation, that all of this must be done for his glory and for his profit.

Our money is God's money. He gave us sense to earn it. Our lands are his lands. He gave us business qualities to obtain it. Jesus Christ is heir of all things and we were and are yet nothing, only as through His death and atonement that he has adopted us into his family and therefore made us joint heirs with him. Hence we are rightly and justly condemned if we do not use all of these blessings, both spiritual and temporal, for Christ and the gospel's sake.

A missionary is one that is sent, hence every dollar that you send becomes a missionary for Christ and the gospel. If anyone is saved, he knows what it is to be lost. He has felt the sting of death. He has felt the flames of hell. He has seen the awful condition of the lost soul. Therefore he will give both time and money or anything else, and often his own life, for the salvation of souls.

Christ came from heaven to save lost souls. Christ walked up and down this earth to save lost souls. He walked and had no auto nor train in which to ride, but walked until his feet were tired and until his body was fatigued, so much so that he fell asleep in the ship, but broke his slumber in the Galilean storm to save lost souls. This was his way, and we are expected to follow his examples.

Now, the question is, "Are we willing to follow his example?" The world has gone mad after riches and honor, and many of the so-called Christians have gone mad with it. They are gone mad with pleasure. They are gone mad with fashions of this world in dress. They have gone mad in getting riches, but God has a secret trigger under every man's pleasure and under every man's riches that he may at any time knock out of place, and all that we have, including our souls and bodies, shall have to be accounted for at his bar, while our riches and our good opportunities may be given to others who will use them to the glory of Christ and to the spread of the gospel. The churches of Christ are in a deplorable state of lukewarmness as were the Revelation churches of Asia Minor.

Some Sad Causes.

As we said in the beginning, so say we now, that there are some sad causes for this state of lethargy in the churches. The churches are being overrun with members, but it appears to be a nominal Christianity. It appears to be filling us with men and women who have never been born again; hence they have no constraining love. Whoever hath this world's goods and sees the need of the struggling church and is still unwilling to do his part for Christ's sake and the gospel's can't be said to be born anew and of the real kingdom of Christ. They cannot claim to be more than nominal Christians, and we know that so merely nominal Christian is a saved person.

Second, we are sadly in need of real preachers of the gospel, not preachers of theory and man-made theology, but the gospel of the Son of God. We are sadly in need of preachers who will strike sin a blow among the rich and the poor alike, and who will preach for Christ and the gospel's sake, and not for gain and popularity's sake. Such men who will not substitute reformation for regeneration. We haven't many such.

Third, we need Christian schools for we are sadly in need of real Christian schools and real Christian professors who will teach Jesus as the very Christ, the Son of God, yea, the very God, the I Am, and the Saviour of mankind by atonement. If these basic principles of religion are embedded in our schools and in our professors, and in our humble preachers of the gospel, there will be a regeneration of the operations of the churches as to laxity of its teaching and its discipline, and really on all lines of Christian endeavor; for the condition of the church and the world at large demands these things.

Our General Condition.

Thousands of Christians in our homeland have no comfortable houses of worship and no seats in church houses upon which to rest. Many of our congregations can only afford to have but one Sunday in a month for preaching because of the lack of means to build a place of worship and to employ a minister. Many a bright boy and girl who would make a great worker for the advancement of the kingdom of Christ are just longing to be developed by means of Christian education, but are not able. Can't we find one Christian here and another there who for Christ's sake and the gospel's would say, "Although I can't go, here is my money?"

Jesus Christ can use all classes of men to help build his kingdom if they are born again. All people are not cut out for the same work, but God has endowed every man so that he can do something.

Many of us have not much of this world's goods, but Christ can use our powers, our talents and our means as he did the apostles to help spread the gospel. Notice Joseph of Arimathea could not travel and preach like Peter and the others, but he had riches and influence, hence Christ needed him to go before the court and beg his body. Nicodemus could not preach like John, but Christ needed him with his riches to

furnish a tomb and to appear in the Sanhedrin Council just to say, "Never a man spake like this man." Although Paul was not one of the twelve that could bear witness of the daily work of Christ, Jesus needed a man such as Paul was that was fearless and could preach the gospel in a king's palace. There is something for us all to do "for Christ's sake and the gospel's."

LOCATION OF MISSIONARIES.

Alabama—Rev. W. L. Jeffries	Selma
Rev. S. N. Reid	Gadsden
Arkansas—Rev. R. N. Davis	Tillar
Rev. T. P. Hilliard	Texarkana
Florida—Rev. A. J. Brown	Ybor City
Georgia—Rev. A. B. Murden	Athens
Rev. J. W. Jackson, D. D.	Atlanta
Kentucky—Rev. G. W. Hampton	Anchorage
Rev. T. Timberlake	Louisville
Louisiana—Rev. G. D. McGruder	Erma
Mississippi—Rev. E. B. Topp	Jackson
Oklahoma—Rev. B. J. Ashley	Oklahoma City
South Carolina—Rev. W. M. Howard	Darlington
Tennessee—Rev. Wm. Collier, D. D.,	Memphis
Rev. W. Martin Harris	Nashville
Texas—Rev. Miles Jenkins	Ahileze

Total amount raised from all sources	\$42,330 65
Paid out	41,741 65
Balance on hand	\$589 60

Summary of work done by our missionaries from August 31, 1924, to Sept. 1, 1925:	
Days of service	169
Days lost by missionaries	2218
Sermons preached	1037
Addresses delivered	3256
Total Sermons and addresses	4300
Homes visited	406
Homes without Bible	3915
Religious services in homes	1895
Churches visited	

REV. S. S. ODOM, Chairman,
W. F. LOVELACE, Cor. Sec.-Treas.

TWENTY-SIXTH 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, U. S. A.:
Your Board has passed through another year of active and effective services, and comes to submit an account of its stewardship. As usual the work of this Board shows signs of progress which are pleasing, if not satisfactory.

We have done our best to discharge faithfully and efficiently the trust which you have so willingly committed to us. We realize the enormity of the task which we have assumed, and the necessity for hearty cooperation on the part of the people who placed this trust in our hands. No change has come over our spirits. We appreciate the fact that we are servants of this Convention; that it is an honor to be loved and trusted by such a religious organization.

We have had some discouragements and back-sets in our work which have hindered us in a material way. On account of his failing health, and decreasing powers, we had to be content with very meager services on the part of our loyal Field Secretary, Rev. Wm. Craft.

Your Board clung to this faithful servant, standing loyally by him and contributing in every way to his support and comfort, until the angel of death, who makes no rash discriminations, took him from our midst. He had gone to El Paso, Texas, to spend the winter and to get the benefit of the lighter, milder, and more salubrious climate. For a time we believed that there were bright prospects for his recovery, but things took a sudden change for the worse; and to our sad disappointment the end came quickly. He steeped amid the heroes of the Cross, and the martyrs to the truth. His earthly career is ended; he has taken up his abode in a better, brighter, and purer clime than that in which we dwell. He was upright, honorable, a man of strict integrity, large vision, indomitable courage and undying love for the cause which he represented for nearly a quarter of a century. We realize that it will be exceedingly difficult to fill his place.

Another sad calamity has befallen us in the departure of Rev. S. E. J. Watson, who was the Editorial Secretary of this Board from the beginning. He too, was faithful, earnest, energetic and self-sacrificing to the end that the work which we gave him to do might be a splendid success. We feel that we shall look in vain for their successors.

We find ourselves disappointed with regard to the measure of cooperation that should be given a Board when it has a reasonable degree of success. We felt certain that when we had finished paying for the properly and organized the activities of the Board for larger endeavor our constituents would show appreciation of our work by an increase of contributions for its support; but, alas! our brethren seem to think that large success does not necessarily entail increasing obligations. In some quarters they have withheld contributions from this Board on the ground that its property is paid for; that it is practically out of debt, and for that reason not very much in need of help.

This attitude causes us to despair of much success in the work of expansion which this Board should undertake. This movement should be extended throughout the North and West. A vast deal of work is necessary in those sections of the country. Christian Endeavor and other forms of Young People's organizations occupy much of the territory, and the leaders of the Young People in Baptist churches are so thoroughly wedded to this so-called non-denominational Society that it is impossible to begin a Baptist Young People's Union Crusade in their midst, and meanwhile raise sufficient money with which to support the Crusaders.

We need large sums of money for this work of expansion. There is much ground yet to be possessed. It will require (\$50,000) FIFTY THOUSAND DOLLARS to do this work in the sections of the country referred to above as thoroughly as it has been done in the South and Middle-West.

We admonish our constituents to revise their opinions concerning our financial need, and to make larger contributions for the more rapid growth and expansion of the Young People's Movement into all parts of the country.

Our Duty Emphasized.

The need of Young People's organizations in Baptist churches is no longer problematical nor polemical; it does not admit of debate. The utility and helpfulness of the movement have demonstrated its worth. The observant pastor has discovered that he is working directly against himself when he fails to support a Young People's Society in his church.

The necessity for training the Young People for service is emphasized by the exacting demand of this rapid transit age in which we live. The church is learning the significant lesson that in dealing with its Young People, the King's business requires haste.

Science continues to make its rich and marvelous contributions to the present age in such a manner that we are often led to inquire, "Shall wonders ever cease?"

Talking devices have been improved to the point where we are to utilize and enjoy the services of a real talking machine. Not merely a machine that records and reproduces speech like the phonograph, but a machine that will actually utter the sounds of language at the will of the operator. This machine may be conceivably developed into an instrument by which a deaf and dumb man might speak if he could manipulate it properly. We are told that the malarial mosquito is to be fought and conquered in his own strongholds by aviators armed with arsenical dust which can be spread in clouds over the malaria breeding swamps. In this way science frees the people of the low countries from the malarial fever germs. Death dealing germs are now fought with poison. Science Service's Daily Service announces that for the first time in the history of medicine chemists are cooperating with bacteriologists and physicians in the effort to make compounds that will be harmless to the human body and yet will poison or paralyze the parasites that prey upon it. Artificial earthquakes, produced by detonating large charges of explosives, are the latest aids invoked by the oil geologist in his search for petroleum-bearing rock-formations.

By scientific processes surveyors are measuring land areas by airplane and fixing lines and boundaries with the same degree of accuracy as those who survey on the land surface. Scientific medicine now assures the disturbed patient whose heart is misbehaving while he strolls the beach at Atlantic City, N. J., that his local doctor can get the opinion of a specialist in Chicago, a thousand miles away in seven minutes. This is merely a case of utilizing the electric stethoscope and the cathode ray oscillograph adjusted to the telephone wire. The stethoscope makes the heart-beat audible, while the oscillograph gives graphic presentation of its action, in the form of a "Stethogram" that may be transmitted by the new method of sending pictures by wire. So the specialist out there in Chicago listens to your heart, checks his auditory finding by visual study of the diagram and telephones his diagnosis while you wait. And expert scientists continue to remind us that there are wonders and miracles of tomorrow. They predict that, "Even tomorrow there may be discovered a cheap fool-proof and durable storage battery which would revolutionize the electric light and power industry by enabling it to store electricity as gas is now stored in a gas-holder or oil in a barrel.

This continued progress in things material emphasizes the need of a growing faith in the fundamental verities of the Scriptures and makes necessary the technical training of a class of teachers and leaders who will cling devoutly and tenaciously to the OLD BOOK and the OLD FAITH. Science has come to mean so much to man as a torch to illumine and a rudder to control—that we cannot wonder at his desire also to have it an aid to his faith. But this way lies disappointment. We cannot by scientific searching find out God. Science is impersonal and unemotional. We cannot base transcendent inferences on concrete data in regard to nature. It is not beyond science that we can pass from nature to nature's God. When science has done its best work its advocates and devotees are wont to exclaim: "Jehovah doeth great things past finding; yea, and wonders without number."

Bible Knowledge Essential.

We recognize the definite obligation that we have taken to edify, to build up Baptist young people in a knowledge of the Scriptures. In efforts to discharge that obligation we are creating a love for Bible study; striving to make Bible study simple and easier. Great stress is placed upon our SYSTEMATIC BIBLE READERS COURSE, and special inducements are offered young people to pursue that course. Our Bible Conference work has been an invaluable contribution to the department of Bible Study. We have, therefore, devoted as much time and atten-

tion to this necessary phase of our work as the means at our command would justify. We engage a splendid faculty composed of men who have been thoroughly trained and had many years of experience in this particular kind of work. This work must be operated on a large scale in order to get satisfactory results. In has some discouraging phases to which your attention is directed with the hope that these may be speedily removed. There are some pastors who fail to appreciate the worth of Bible Study. From such pastors it is impossible to get help-
ful cooperation. Occasionally a pastor sends us an urgent invitation to hold a Bible Conference in his church, closing his epistle with the startling inquiry, "How much money will my church get out of it?" We cannot see either the wisdom or the justice of such a demand. The church, the pastor, the community get value received for every penny invested in a week of earnest, reverent, devout systematic Bible Study. In some cases we have been the invited guests of Pastors' Conferences, meanwhile this Board has been compelled to pay the deficit of expenses that was necessary to the successful prosecution of Conference work. In view of such sad and uncomfortable experiences we have begun to solicit special funds for Bible Conference Work. We trust that liberal subscriptions to that fund will be made from time to time in order that all such delinquencies may be met promptly. We still believe that the word of God is the sure and certain remedy for the world's disease. It is the only book that gives us an adequate conception of God, a reliable and trustworthy statement of the origin, nature and destiny of man, a definite and unerring plan of salvation, a satisfactory definition of the meaning, the purpose of life. The modern world needs today, more than ever the conception of man as he is presented in the Bible.

Dr. Dargan, in speaking of the Bible and modern life says truly, "The trend of scientific thought in modern times has, to say the least of it, not presented an elevated or a possibly final conception of man. Candid scientists are frank to acknowledge that the views which they more or less firmly hold or teach are only hypothetical at best. Science has no certain word as yet to say concerning the origin and destiny of man. All it can do with these two categories, of origin and destiny, is to investigate and discuss man as he is. And again it must be acknowledged that such investigation and discussion are far from satisfactory. The materialist gives us a very poor idea of what man is, one which neither intellect nor sentiment can accept as complete or final. The Bible does not hesitate to tell us that man is a creation of God, that has spiritual life, and that there is assurance of immortality for him. The Bible is positive where mere reasoning is "doubtful and persistent." Tyndal, in his "Fragments of Science," measures science by the Scripture and makes the following deductions:

"The sufferings of the early Christians, and the extraordinary exaltation of mind, which enabled them to triumph over the diabolical tortures to which they were subjected, must have left traces not easily effaced. They scoured the earth, in view of that building of God, that house not made with hands eternal in the heavens." The Scriptures which ministered to their spiritual needs were also the measure of their science. When, for example, the celebrated question of Antipodes came to be discussed, the Bible was with many the ultimate court of appeal. Augustine, who flourished A. D. 400, would not deny the roundness of the earth; but he would deny the possible existence of inhabitants at the other side, "because no such race is recorded in Scripture among the descendants of Adam." Archbishop Boniface was shocked at the assumption of a "World of human beings out of the reach of the means of salvation." Thus reigned in, "Science was not likely to make such progress."

Modern discovery confirms the truth of the Bible in a most remarkable and convincing manner. Lieutenant Lynch floated down the Jordan and explored the Dead Sea; and his sounding line brought up from the deep physical confirmation of the catastrophe which destroyed the cities of the plain.

Robinson and Wilson, and Bartlett and Borah, have taken pleasure in the very dust and rubbish of Zion; and they come back declaring that the Bible is written on the very face of the Holy Land. Since Laborde opened up the lost wonders of Petra, its stones have cried aloud, and many a verse of Jehovah's word stands graven there with a pen or iron in the rock forever. Skepticism was wont to sneer, and ask, "Where is Ninevah that great city of three days' journey?" But since Botta and Layard have shown its sixty miles of enclosing wall, skepticism sneers no longer. Hidden in the sands of Egypt many of God's witnesses eluded human search till within the last few years; but now, when Bibles increase, and are running to and fro through the earth, and when fresh confirmations are timely, God gives the word and there is a resurrection of these witnesses; and from their sphyx-guarded sepulchres old Pharaohs totter into court and testify how true was the tale which Moses wrote three thousand years ago.

We rejoice also in our discovery of the unity of the Bible, as illustrated by Dr. Ryle, who said: "The waters of the sea have many different shades." In one place they look blue, and in another green. And yet the difference is owing to the depth or shallowness of the part we see or to the nature of the bottom. The water in every case is the same salt sea. The breath of a man may produce different sounds, according to the character of the instrument on which he plays. The flute, the pipe and the trumpet have each their peculiar note. And yet the breath that calls forth the notes is in each case one and the same. The light of the planets we see in the heaven is very various. Mars and Saturn and Jupiter have each a peculiar color. And yet we know that the light of the sun, which each planet reflects is in each case one and the same. Just in the same way the books of the Old and New Testament are all inspired truth, and yet the aspect of that truth varies according to the mind through which the Holy Ghost makes it flow. The handwriting and style of the writers differ enough to prove that each had a distinct and individual being; but the Divine Guide who dictates and directs the whole is always one. All is alike inspired. Every chapter and verse and word is from God.

We still believe as the Apostle Paul did that "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joint and marrow, and is a discernor of the thoughts and intents of the heart." The superior claim of the GRAND OLD BOOK is our apology for soliciting the hearty cooperation of all our people in efforts to enlist the young Baptists in prayerful, systematic study of its marvelous contents.

Increase of Spiritual Power.

Another object of this department is "to secure the increased spirituality of the Baptist young people." This brings us in close proximity to a difficult phase of our work. As a rule the youth and the cultured element in the race are not spiritually-minded. Experience has taught us that the carnal mind is not only enmity against God, it is also a serious handicap to the teacher who is striving to develop its possessor in the things of the spiritual life. The church has a solemn duty to perform in dealing with "babies in Christ." The young Christian comes into the church like an infant comes into the home, full of vigor, a bundle of possibilities, with the ambition and the desire to grow. Like the observant mother the church should recognize this unconscious desire for growth and surround the young convert with facilities that will result in the much needed development. The church is the home for young Christians, the place where spiritual life should receive the nurture and care that it requires in order to its development in vigor and power. That the young Christian may be properly conditioned for this growth the church provides the young people's society as the plan where certain activities will be prescribed and certain exercises allowed

that will draw out and develop the spiritual life that is beginning to show itself in the souls of these people.

It has been said truly, "The Sunday school is an opportunity for Bible study, and the young people's society will not interfere with that, but there is a difference between Bible study and Bible reading—the difference between seeking to furnish the mind for work and fitting the body for service. It is the business of the young people's society to lead young people to an acquaintance with the Bible, primarily for the purpose of personal growth in the spiritual life, and to lead them out in private and public prayer, and to direct the activities and work of the young people that they may grow thereby. Every young Christian needs just that thing, and the young people's society is pre-eminently qualified in to do that work for young Christians." The Devotional Committee is charged with the selection and arrangement of material for the purpose of making this department effective and efficient.

Our work in this connection is planned so as to place the emphasis upon those things that are best calculated to develop the spiritual life. We contend that nothing can take the place of the Scriptures as food for the devotional life. A revival in Bible study is one of the most helpful signs of our times, and the motto "Back to the Bible," conscientiously and persistently acted upon, would certainly produce beneficial results upon our inner life. George Matheson makes this significant remark: "Devotion must be the child of reflection; it may rise on wings, but they must be wings of thought." Meditation upon the Word of God that we may observe to do according to all that is therein will yield large returns. The fellowship of saints is almost a necessity of spiritual growth; unless one is associated with a company of Christ's followers he cannot enjoy a healthy growth in the spiritual life. Public worship, with a sympathetic and prayerful spirit are invaluable aids in the development of the spiritual life. We need help and cooperation in our efforts to convince the young people that the building up of the devotional life will be accomplished not so much by new and untried methods as by faithful and prayerful use of those that are within the reach of all.

The present generation of young people do not yet adequately acknowledge the sway of Jesus Christ. It is keenly dissatisfied with the past in the life of mankind, very much dissatisfied with the present and very critical. They are examining all sources of authority and asking questions that may lead into the greatest realities provided they have a sufficient number of wise guides and teachers. They hate sham and hypocrisy. All this affords the opportunity of the ages for the Christian religion to furnish a clear, a convincing and satisfying apologetic, with such dissatisfaction and questioning as to the verity and efficacy of the Christian religion there is need for the highest order of heroism and self-sacrificing devotion. It is therefore a matter of great significance that we have a generation filled with the spirit guided by the spirit into all the ways of truth.

Stimulation in Service.

The chief object of our endeavor is to secure "GREATER STIMULATION IN CHRISTIAN SERVICE." We invite frequent reference to the motto, "We study in order that we may serve." The church is a field of service, in which every member is required to do his share. We believe that the young people should move in their work so that they can catch the wider vision and have a part in the whole service of the church, even while they are actively engaged in their favorite society. The members of the society should loyally support the church, identifying themselves with all her big world-wide interests, developing within themselves a church consciousness. They should study the church and understand its problems. Amid the manifold activities of the church there is a special service for the young peoples organization to render.

The weekly public meeting conducted by the young people furnish them the opportunity to develop power to lead meetings and seek ones by for Christ, and perform a ministry of edification and inspiration to others. It develops initiative and latent gifts and brings out the hidden gold. The evangelistic opportunity which the young people's meeting offers is to be recognized also. The greater need of the church today is consecrated, whole-hearted, enthusiastic, energetic, working memberships, people who are in full accord with the divine purpose in saving men. This divine purpose is the restoration of man to his normal state, to those conditions in which he is given the opportunity to be able to do all he has been made capable of being and doing, the deliverance of his every capacity and potentiality from the enslaving, dwarfing and destroying influence of sin into the fullest possible freedom, into the largest possible service. We believe that God had a definite end in view in regenerating the human heart and transforming the human life. The New Testament doctrine of election throws some light on that subject.

On the night preceding his tragic death, Jesus said to His disciples, "Ye have not chosen me, but I have chosen you and appointed you that you should go and bring forth fruit and that your fruit should remain." It seems that the fruit here referred to are the results, the virtues and graces in their personal lives of that living principle that entered into them at the time they were chosen disciples, but these that they might accomplish His great purpose in separating them unto himself, the establishing of his church against which the gates of hell should not prevail, the going into all the world to make disciples. And no less was all this true of those who were chosen to constitute the church they were to establish, to be the disciples they were to make. No less is all this true of those who today are chosen in Christ to be saved. To the council at Jerusalem James said, "Simon hath declared how God at first did visit the Gentiles to make out of them a people for His name." And to this agree the words of the prophet, as it is written, "After this I will return and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof and I will set it up, in order that the residue of men might seek after the Lord and all the Gentiles upon whom my name is called." The passage has its difficulties but the general thought is clear enough. It justifies the conclusion that God chooses His church out of the world for separation from it, and then sends it back into the world for service in it. He endows it with specific powers, salt to save, light to illuminate. He commits it to the gospel by which it is to displace ignorance, illness and vice by intelligence, industry and virtue. The young Christian is a part of this great service-scheme and it is the duty of the church to see that he is properly fitted into it. Paul must still plant and Apollos must water, but each shall receive his own reward according to his own labor.

Study of Baptist Doctrines.

One of the most essential phases of the work among young people is that of instructing them in Baptist doctrines. In the exercise of the liberal spirit we may sometimes participate in nondenominational movements; no such risk should be taken at this point. There should be emphatic and oft-repeated declarations of those things which are most surely believed among us. We have distinctive principles which distinguish us from other Christian denominations. In support of these principles we part company with most of the Protestant world. We believe that the church is a spiritual body; that it must be separated from the state; that the church is a particular congregation and not an organized denomination, whether Baptistical, Episcopal, Presbyterian or Federal; that the church is a pure democracy; it is Christ's executive and judiciary on earth; its officers are bishops (pastors) and deacons. Its ordinances are baptism and the Lord's Supper. Our declaration of "Faith," should never be subject to revision. The Bible teaches in plain, unequivocal language that the Scriptures are divinely inspired,

and is a perfect treasure of heavenly instruction; that the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that the blessings of salvation are made free to all by the gospel; that in order to be saved, sinners must be regenerated or born again; that repentance and faith are sacred duties; and also inseparable graces wrought in our souls by the regenerating spirit of God; that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies and saves sinners; that sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that real believers in Christ endure to the end, their persevering attachment to Christ being the grand mark which distinguishes them from superficial professors; that the law of God is the eternal unchangeable rule of his moral government; that a visible church is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His word; that Christian baptism is immersion in water by the proper administrator and is prerequisite to the privileges of a church relation, and to the Lord's Supper. We labor faithfully to impress the young people with the importance and significance of these essential principles. We make careful selection of textbooks, tracts, leaflets, charts and other illustrative devices for that purpose. These textbooks are a substantial part of our regular STUDY COURSES. We urge the pastors to give us liberal cooperation in our efforts to introduce and perpetuate this phase of our educational work.

In these perilous times when there is such marked differences of opinion with regard to the doctrines contained in the Scriptures, such open challenges of every truth which the GRAND OLD BOOK contains, it is imperative that this instruction in these fundamental principles shall be regular, systematic and as thorough as conditions warrant.

Knowledge of Baptist History.

The study of Baptist History constitutes another very essential phase of our work. Such history shows the conceptions to which Baptists have been pledged from the beginning and to which individuality is central and fundamental. Referring to the spirituality and democracy of the local church, history furnishes us many convincing illustrations of the steadfastness and zeal of the devotees to our faith. History energizes us also by its charming accounts of the persistent advocacy of soul freedom on the part of early Baptists and their practical sympathy with almost every movement on behalf of civil liberty.

President Eliot of Harvard has said that the chief gain of three centuries has been "Freedom of thought," and Bancroft has testified that "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of Baptists."

Through the pages of history witnesses in abundance testify, to the prevalence of Baptist sentiments and to the host of heroic souls as far back as the fourteenth century who maintained them at all hazards. In like manner, history encourages us by telling us that Baptists were the peers of their intolerant, blood-thirsty enemies in intelligence and more than their peers in the high virtues of Christian manhood. It also tells us how meekly they suffered, how readily they sacrificed and how wonderfully they increased in numbers among the most hopeless and helpless and neglected, and enables us to rejoice because we can be counted their spiritual children. History acquaints with the cardinal doctrines for which Baptists have stood in all ages of the world.

The Missionary Problem.

Another object of the UNION is the "enlistment of Baptist young people in missionary activity through existing denominational organizations." The work of the MISSIONARY COMMITTEE as set forth in the GUIDE is "To divide the territory of the church into districts; secure visitors; seek new scholars for the Sunday school; visit absent scholars; assist the pastor in securing contributions for missions and other objects; seek to inspire in all the young people a desire to cultivate the grace of giving and a worthy zeal in all church, local, state, home, and foreign mission work."

We place the emphasis upon the Mission Study Courses, for in them is to be the salvation of our future mission enterprises. We seek to promote mission study and investigation by organizing small study classes, which will spend eight or ten weeks in the study of single fields. The plan followed heretofore in the B. Y. P. U. Quarterly is one missionary topic each month.

During the last fiscal year several of the leaders and constituents urgently requested us to adopt what they are pleased to call "UNIFORM TOPICS," such as are used by the Epworth Leagues, Christian Endeavors and white societies of the North. We yielded to the pressure. The results have not been satisfactory. In fact there are no UNIFORM TOPICS" as far as the young people societies are concerned. Each organization has a different set of topics, neither of which is suitable for our young people. In view of this disappointment it is highly probable that your Board will return to its plan for the training of all the members in and through the regular weekly meetings. This plan for each month as followed heretofore is one Devotional Meeting, one Bible Study Meeting, one Doctrinal Meeting, and one Missionary Meeting. Each month the special subjects in each line of study are related to each other, forming a connected series, yet each is sufficiently distinct to furnish an interesting discussion in itself. The Missionary Committee is admonished to keep busily engaged in the organization of mission study classes, in providing and executing missionary programs, in selecting books and other material for missionary reading, in planning and cultivating missionary entertainments, and enlisting the members of the society in actual missionary work. This phase of our denominational work must be undertaken seriously.

President Coolidge addressing the big family of missionaries from the United States and Canada a few days ago, said, "The Christian churches and governments have no greater responsibility than to make sure that the best of which Christian Society is capable shall be given to other peoples. To accomplish this is the dominating purpose of your missionary movement. It is one of the most important, the most absolutely necessary movements in the world today. We shall ourselves be the gainers, both spiritually and materially, by our efforts on behalf of those whom we shall thus help." Missionary education, then is the hope of the church. Granting that educational processes are slow, they are also sure. There is no other way, says the learned Dr. Case, by which the churches of tomorrow can be made genuinely and splendidly militant and missionary except by the patient, persistent, continuous, cumulative, educational process.

We must take our task seriously. We are living in one of the greatest creative epochs in the history of the human race, when the sowing of a decade determines the harvest of centuries. Our task is not simply that of rescuing individuals from a corrupt and hopeless civilization. It is the application of the principles and ideals of Jesus to our national life; we are determining whether the Republic can endure, and by the world-wide proclamation of the gospel and by its application to human relationships in the Non-Christian world we are now determining what kind of ideals shall dominate our world life during the centuries that are to come. We are now in the period of germination, the long night of waiting. Christ has given to each his task, and bidden us to

occupy till he comes. With what attitude are we to face our life? (1) With loyal obedience to the call of Jesus Christ. (2) With subordination of the isles to the Kingdom. (3) With calm confidence in the ultimate triumph of the Kingdom. (4) With eager longing for the speedy consummation of Christ's triumph. A glorious day awaits us when we shall have committed the whole church to the whole task of preaching the whole gospel to the whole world.

Social Service.

A new term has come into common use among Christian workers which is receiving a large share of attention. It is the term "Social Service." It is just another name for that spirit of philanthropy and service which is as old as Christianity itself; the newness is in the present line of interest and activity. The spirit and impulse behind the term are old; the method and program are new. In this department we study the nature of social service, show its relations to other items in the Christian program, and endeavor thereby to prepare the young people for effective service in this direction. "Social Service" has a place necessarily in the complete program of the kingdom. It has been said that in this program there are four chief items: (1) Evangelism; (2) Missions; (3) Education; (4) Social Service.

Social Service is said to embrace all those forms of effort for man's redemption, which in a conscious way and by collective action undertake to improve living conditions and to transform human society. Social Service recognizes the fact that man is spirit and body; not spirit alone or body alone, but spirit and body so interknit and interdependent that neither can be considered apart from the other. The only man we know is spirit and body; the only way to reach the spirit is through the body, for when the spirit has cast off the body we cannot reach it at all. Social Service recognizes the fact that man is made in society, for society, and by society. It recognizes the fact that the social conditions, the ideas, the ideals, the atmosphere in which one lives determine many things in man's life from the hour of birth until the end of his days, and so it seeks to secure for each person such conditions as shall induce a right course of life and shall build character for the kingdom of God. Social Service has been characterized as "both a spirit and a program, an attitude of mind, a consciousness, a conscience, an impulse, before it is a social reality, a method, an institution, an organization." That we may do effective work in social service we must learn to think in social terms. This means that the church should have a comprehensive program of education through its young people.

Some years ago the Northern Baptist Convention adopted the following standard and commended the same to the churches: "Every church should have a constructive program for serving the social needs of its community, both individually and through the largest possible co-operation with other agencies of human uplift." The church as the training school of the kingdom is a peculiar factor in creating the social conscience, equipping men with fine ethical principles, developing in them the sacrificial spirit, giving them a great inspiring ideal, and then sending them out into the world to serve God and seek his righteousness along the line of their daily work and in and through the institutions of which they are a part. Your Board believes that consecration of body and spirit consecrated upon a single point, is spiritual life DIAMONDED. We believe also that when social life and power become morally and spiritually DIAMONDED they will cut away hindrances and help forward the world's redemption. We solicit hearty cooperation, therefore, in our efforts to carry forward this phase of our work.

The Young People's Congress.

We wish to repeat and emphasize the statements we have made heretofore with reference to the utility and helpfulness of the Sunday School and B. Y. P. U. Congress. There is no agency of the Convention which has contributed more to the intelligence and working power of the leaders and teachers among our young people than this organization. This Congress brings together the young people in large numbers once a year to study methods of organization and plans of work for the advancement of the Sunday Schools and B. Y. P. U. Societies throughout the country. One week is spent in listening to addresses from leaders and experienced workers who have had technical training for the work in which they are engaged. It is here that the young people gather information and inspiration which they cannot obtain from any other source. The Congress is a feast of good things. Its program is made up in such a manner as to discuss from time to time those live, vital and complex subjects with which the modern teacher and worker has to deal.

The work of this Congress is advanced also by the proficiency and cordiality of its President, Dr. D. W. Cannon; who as the acknowledged head of the Baptist young people's forces is thoroughly equipped for his task; has put his heart squarely into the movement following a vision which points to higher, grander and better things. He is a staunch Baptist, believing in the "Old land-mark doctrines" which the fathers taught. He is thoroughly wedded to the principles and policies of the National Baptist Convention, and improves every opportunity for teaching the young people to be loyal to that Convention in all respects. He is in sympathy with every phase of the work of the Convention to such an extent that every Secretary is given a chance to present the claims of his Board, and get liberal contributions for its work.

The last session of this Congress met in Wichita, Kansas. It was attended by a larger number of delegates than any previous session. The contributions for its work were larger, and greater interest was manifested on the part of the messengers who attended. The attendance is increasing every year, and larger and grander results are being obtained. We call on the pastors to attend this Congress in larger numbers and to manifest the proper kind of interest in its work and the officials who are promoting it. The Congress is destined to become one of the greatest factors in the development of a more intelligent and useful class of teachers and leaders.

Enlargement and Expansion.

As the work of this Board increases its obligations increase in the same ratio. We find more to do each day. Heretofore we have confined our operations largely to that section of the country wherein we could raise the largest sums of money. As we were pulling in the foundation for a new department concerning which many of our people skeptical, it was necessary that we labor among the people whose sympathetic cooperation was a guarantee in a large measure.

Being compelled to raise money in large sums and realizing that we could not do that in the midst of heated controversies and vigorous efforts to displace other auxiliary organizations, we reached the conclusion that our organic work should be pushed along the lines of least resistance. We found the open door, and the liberal spirit in the largely populated sections of the South and Middle West. Quite naturally, therefore, much of the work has been done in these sections. This leaves the East and the far West to be cultivated as B. Y. P. U. soil. In those sections, especially in the East, Christian Endeavor and other young people's leagues abound to such an extent that a vigorous crusade is necessary in order to supplant them with Baptist Young People's Societies. It is the intention of your Board to lengthen its cords and to push this work more rapidly in these neglected sections.

The increasing demands for funds with which to operate the work of the Board on a larger scale, make it highly improbable that we shall be able to take enough money out of its business channels to support this larger phase of missionary endeavor. It is essential, therefore, that money be contributed in larger sums for this necessary work of expansion. We need at least three representatives in the East and Middle West, and two in the extreme Western section. There are about FOUR THOUSAND Baptist churches affiliated with this Convention in which there has never been a Young People's Society organized. A few of such churches are in the cities. Such a condition of things should no longer exist. If your Board is given the money with which to enlarge its work, it stands pledged to the organization of a B. Y. P. U. Society in every Baptist church throughout the country.

Plan of Cooperation.

Your Board is gratified with the success which has attended its co-operative missionary scheme. This co-operative work has been conjointly with Boards of B. Y. P. U. State Conventions. We have steadfastly refused to make any appointment of any kind in any of the states or territories without having secured the indorsement of the State Board. In every case the State B. Y. P. U. Board has elected the representative and your Board indorsed the person or persons selected by the State.

Many persistent efforts have been made to induce us to do some work in certain states independent of the State Board, but we have always felt that such a course of procedure would be productive of confusion and discord, and barren of results. There are some states in which the state representative has presumed dictatorship and undertook to submit a plan of cooperation varying from the uniform plan adopted by this Board. We have not found it practicable to revise our plans in order to meet this requirement; consequently we have not been able to secure cooperation with the Boards in those particular states. They are proceeding on an independent basis. We are dealing with them gently, and indulging in the fond hope that they may discover their mistake and take a more favorable view of the uniform plan which has brought to us such splendid results.

Co-operative Work Done.

The results of this co-operative work are still gratifying to us. The tabulated reports of the cooperative missionaries show that the following has been accomplished during the past fiscal year:

Number of miles traveled by railroad	101,642
Number of miles traveled otherwise	2,256
Number of days labored	3,864
Number of B. Y. P. U. societies visited	910
Number of Senior Unions organized	342
Number of lectures concerning B. Y. P. U. work	1,024
Number of Junior Unions organized	98
Number of City Unions organized	22
Number of District Unions organized	48
Number of Study Classes organized	129
Number of tracts and leaflets distributed	101,410
Number of sermons preached	226
Number of B. Y. P. U. encampments visited	42

Systematic Giving Encouraged.

We have sought diligently to ascertain whether or not this department is calculated to develop the liberalities of the young people; to systematize their giving for the support of kingdom work. We have

tabulated as best we could the contributions given through B. Y. P. U. channels for the various phases of denominational work. During the twenty-six years of its existence the following amounts have been contributed for that purpose:

Given to Home Missions	.....	\$ 87,421.60
Given to Foreign Missions	.....	91,308.11
Given to Christian Education	.....	91,308.11
Given to church repairs	.....	101,421.60

Total given through this channel to the work of the denomination \$370,460.52

In Retrospect.

We point with signal pride to the significant fact that this is the only auxiliary movement of the kind among the evangelical Christian denominations that is self-supporting. After many years of experimentation their young people's department has been made an adjunct to the Publishing Board, and that Board is required to publish its literature without regard to the element of profit and loss.

The salary of the Corresponding Secretary of such auxiliaries has been provided by the Publishing Board or the denominational connection. In return these Boards and connections have furnished the literature and merchandise of the young people's department and reaped whatever benefits were derived therefrom. Not one of these auxiliary branches have become self-supporting; not one has purchased any property; not one maintained a working crew, a field force, not one holds any missionary or other representative subject to its command. Unlike all others your Board has furnished all the literature and merchandise and paraphernalia desired by the young people; it has paid the salary of the Corresponding Secretary and his assistants, maintained its working crew and assisted in a large way in the support of the missionaries and agents who have devoted time to this. Our Secretary has entertained a lofty conception of his duties and his task; he has recognized the fact that he is a servant of the people; he has shown a most sacred regard for the trust tendered in him; he has been agreeable, co-operative, and loyal to all the interests of this Board and the denomination. We believe that by his guidance and cooperation we have built more wisely than we knew. We pledge ourselves anew to the larger task which awaits us and invoke the counsel and cooperation of all the forces in our great denomination.

FINANCIAL STATEMENT FOR YEAR ENDING JUNE 30, 1925.

Receipts.

Literature—		
B. Y. P. U.	.....	\$21,962 97
S. S. Pub. Bd.	.....	137 87
		\$22,090 84
Books	.....	8,128 86
Banners	.....	159 47
Caps and Gowns	.....	1,653 49
Badges	.....	353 90
Buttons	.....	142 04
Donations—		
Individuals	.....	\$1,191 04
Conventions	.....	2,191 37

Associations	.....	263 19
Bible Conferences	.....	702 84
Churches and Unions	.....	2,737 51
		\$ 7,085 95

Merchandise—

Paper for Printer	.....	\$4,123 14
Merchandise and Otherwise	.....	557 33
Mdse. thru Co-operative Plan	.....	3,548 70
		\$ 8,219 17

Advertisement

.....		\$ 2,342 29
Rents	.....	645 50
Cuts and Plates	.....	42 49
Refund	.....	73 79

Notes Payable—

Banks	.....	\$ 4,893 80
Individuals	.....	2,525 65
		\$ 7,419 45

Notes Receivable, Individuals	.....	540 63
Loan, Local Entertainment Committee	.....	1,441 71
Cash Balance, June 30, 1924	.....	4,299 14
Total	.....	\$64,038 83

EXPENDITURES

Salaries—

Officers:

Sec'y Isaac, Current and Back Salary	.....	\$ 5,021 94
Field Sec'y, Wm. L. Craft	.....	2,773 88
		\$ 8,695 82

Employees

7,858 05

\$16,553 87

EXPENSES

General Expense—

Traveling Expenses	.....	\$ 1,036 31
Merchandise	.....	2,783 35
Printing Periodicals, etc.	.....	11,876 24
Postage, pre-cancel, P. O. Dept. Gen'l	.....	1,450 19
Freight Charges and Express	.....	193 31
Telegrams and Telephones	.....	302 00
Office Furniture	.....	120 00
Office Supplies	.....	468 27
Paper, Printing Material	.....	3,400 00
Loans to Individuals	.....	401 44
Cuts and Plates	.....	291 95
Total	.....	\$22,323 06

Autos—

Truck, Repair	.....	\$ 11 97
Truck, Gas	.....	21 83
		\$ 33 80
Sec'y, Car, Repair	.....	3 00
Sec'y, Car, Gas	.....	42 00
Sec'y, Car, Notes	.....	1,340 11

MINUTES.

	\$ 1,385 11	
Auto License	23 30	\$1,416 91
Copyright Permission	376 25	
Floor Covering	7 65	
Electric Cord	1 50	
Water and Ice	11 64	
Mdse. Truck	15 00	
Identification Certificates	22 25	
Sign Painting	7 00	
Badges		
Hudson for Bd. members	\$ 6 75	
B. Y. P. U. Board	20 00	
	\$ 26 75	
Horse-shoeing	7 50	
Atty. Fee	5 00	
Commission on Sales	1,185 55	
Advertising	120 20	
Feed	142 35	
Fuel	91 31	
Light	88 94	
Delivery Equipment	266 40	
Periodicals, Subscriptions	5 00	
Insurance Premiums	262 58	
	\$ 4,083 90	
Notes Payable—		
Banks	\$ 2,839 25	
Individuals—		
Local Committee	\$1,441 71	
Employees, others	1,671 17	
	\$3,122 88	
Loans made to Local Committee		\$5,952 13
Interest Payable		284 91
Improvements		220 91
		2,823 43
Missions—		
Direct Donations, H. M.	\$1,717 48	
Co-operative Plan	3,548 70	
		\$5,266 18
Total Real		\$57,508 47
Duplications—		
Refund S. S. Pub. Bd.	\$137 87	
Refund General	233 58	
	\$371 45	
Grand Total		\$57,879 92
Cash Balance, June 30, 1925		6,154 91
Respectfully submitted,		
P. JAS. BRYANT, Chairman.	E. W. D. ISAAC, Secretary.	
FINANCIAL STATEMENT OF THE BENEFIT BOARD OF THE NATIONAL BAPTIST CONVENTION OF AMERICA.		
For the Year Ending, June 30, 1925.		
July 21, brought forward	\$ 720 28	
Collection for July	114 00	
Collection for August	14 85	

Officers of Sunday School Publishing Board



MINUTES

Collection for September	61 15
Collection for October	139 30
Collection for November	240 00
Collection for December	46 05
Collection for January 25	90 37
Collection for February	43 65
Collection for March	43 65
Collection for April	60 05
Collection for May	55 85
Collection for June	33 70
Total col. with balance for the year	\$ 1,650 67

Disbursements.

Paid out in July	\$ 73 00
Paid out in August	1 91
Paid out in September	132 53
Paid out in October	82 82
Paid out in November	109 91
Paid out in December	79 00
Paid out January, 1925	214 50
Paid out February	21 50
Paid out in March	37 50
Paid out in April	28 36
Paid out in May	200 00
Paid out in June	300 00
Total paid out for the year	\$ 1,281 02
Balance	369 65
Balance	\$ 1,650 67
By amount brought forward	\$ 720 28
By amount collected for the year	930 39
Total	\$ 1,650 67

Paid Out—

On Death Claims	\$525 00
On Sick Benefits	59 75
On Charity	10 00
On Membership Fee Refunded	3 50
Dishonored Checks	255 48
Secretary, 40 per cent of \$930.39	376 15
Operating Expense	
Total paid out for the year	\$ 1,281 02
Balance	369 65
	\$ 1,650 67

Assets—

Cash on hand	\$ 369 65
Value of office supplies, etc.	350 00
Dues in course of collection	960 00
Total	\$ 1,679 65

Liabilities

Balance due on old claims	\$ 767 80
Balance due on new claims	125 00
Balance due Secretary as of 1924	754 50
	\$ 1,641 30
Balance	33 35
Total	\$ 1,679 65

Sig.—8.

MINUTES

Dear Brethren:

I hardly know how to begin to make a statement to you regarding the work of this Board since our last meeting. I must confess to you with, that I have not put in all of my time doing the work of this Board since we met last, and one main reason why I have not devoted all of my time to the work of this Board since our last meeting is, I am not sure that this Board has the hearty endorsement of the convention and I do not want to proceed unless I know that the convention really means to endorse the work that it has ordered done.

Acting on the recommendation of the President made to the session of our Convention held at Los Angeles in 1923, that this Board be so reorganized as to include the erection and maintenance of a home for the infirmed members of our denomination, I proceeded to make some investigations regarding that matter, the results of which were reported to you at our last meeting held at Nashville, 1924. That report disclosed the fact that I had succeeded in getting a promise from the Chamber of Commerce of Helena, Arkansas, to donate to the Convention forty acres of land in Phillips County, Arkansas, not over ten miles from Helena and on one of the hard surface roads, or one of the railroads running into Helena on which to erect this home. The Convention failed to authorize me to accept that offer, and some of the brethren did not favor the proposition for the gift in Phillips County near Helena, so I have not done anything to push that part of the work this year.

I was ordered to prepare a budget for the work of this Board to be presented to the mid-winter session of the Board of Directors of the National Baptist Convention which held session in Indianapolis in January. I prepared this budget and submitted it to the Board, which said report was referred to a budget committee appointed by the Board. The committee in its report recommended that my budget be worked out by a committee which would be appointed by the President to work jointly with me. I have not been advised that such a committee has been appointed as yet, therefore I have not done much more than try to collect the dues from the members that we had on roll all ready and use the money thus collected to take care of the claims, that we have on file as far as we could, and pay the operation of the Board. I have visited a few Conventions since our last meeting, but in most cases our collections from them was just about equal to the expense, in some cases and in some others less than the expense. Conventions visited since my last report were the Arkansas Baptist Convention, the Alabama State Convention and the Texas Convention. Each of these Conventions were very considerate of our work. I failed to mention that I visited the Mississippi Convention also. The Mississippi Convention and the Arkansas Convention have a rule that they will make annual donations to our work of Fifty Dollars.

I also had included in my budget the proposition to take eighty shares of stock in the Citizens Building Loan Association of Helena, Arkansas, to cost ten dollars per month. I felt sure that this would have met the approval of the Board of Directors, and had already made the application for this stock before going to the meeting in Indianapolis, but on noting the seeming disapproval of some of the members of the Board, and failure of the committee to recommend the adoption of my budget, I ordered the application cancelled in the name of the Board, as I am exceedingly anxious that I do not do something that will not meet the approval of the Convention or the Board of Directors.

Salary of the Secretary.

I have not charged the salary that our Board allowed me and which was approved by the Convention, since I have not been giving all of my time to the work of this Board but have only been taking a commission that was allowed by the Board for services rendered, therefore if there are no collections coming in, then no expense accrue so far as the Secretary's salary is concerned.

I do not wish to be understood to be in violation of the orders of the Convention in not giving all of my time to it for the services of this Board but it will be seen by the statement that during the time that I was giving full time for the work, that there remains an unpaid balance of over seven hundred dollars, which I feel is just, since I was trying to carry out your orders, but I did not feel like carrying any more balance than what is already shown, on account of not being able to collect my salary out of the earnings of the Board.

It is a hard matter for the Board to earn sufficient to pay a man for full time at the present stage of its existence, and yet, I assure you that I stand ready to give full time to the work if it can be shown that after I have put in every day and hour in the interest of the work and fail to collect enough to pay my salary that the same will be paid at the end term. I am willing to cut loose from every thing as I did the first year of my service to the Board and do the work for the denomination. I feel however, that the denomination is asking us to make brick without straw.

Unpaid Claims.

One great hindrance, not only to the Benefit Board, but to our work generally, I take it, is the unpaid claims, some of which have been hanging on for more than ten years. It is a disgrace to the Secretary of the Board, to the Board and to the Convention, to allow this condition to obtain longer. I have appealed from time to time to the brethren to aid me in freeing the Convention of this embarrassment, but in most cases my appeals have been in vain.

The work of this Board should not be classed with Industrial Insurance Companies nor with Fraternal Insurance Companies more commonly known as secret societies, which is quite frequently done. It must be remembered that this department cannot be operated as such, if we are to be classed with the Fraternal Insurance Companies or an Industrial Insurance Company, then it is going to be necessary for the Board to make bond to the Insurance Commissioner of the states operated in, or will not be permitted to operate.

The Benefit Board, like the Annuity Board of the Southern Baptist Convention, and like the Ministers and Missionaries' Benefit Board of the Northern Baptist Convention, are not held under these restrictions, but they must not attempt to operate as these institutions operate.

That class of persons for whom this department was established takes less interest in it than any other—the ministers. The other members of the denomination take hold readily, but as a rule, it is for the purpose of getting something for nothing. They attempt to force us to employ the same methods in dealing with them that are used by the Fraternal Insurance and Industrial Insurance Companies.

Practice of Fraud.

WE HAVE MANY CASES WHERE OUR PEOPLE JOIN THE DEPARTMENT, who in a comparatively short while make application for much more benefits to be paid to them than what they have paid into it, and really they are not in any way entitled to benefits at all. This department was established to aid its members not in perpetuating fraud, but for the purpose of aiding those who have spent much of their early life in trying to help push forward the Kingdom of Christ and aid suffering humanity, and have arrived at the age or stage in life where they are not able to care for themselves. This is what this department was organized for, and it can be done. If we could get just one tenth of the cooperation that we should get, it would be easily accomplished.

We are sometimes discouraged, but we are still hopeful that the Baptists will come to the relief of this department of the work of the denomination generally.

Finally.

Now my brethren, I can't say more than what I have said to you in the past to arouse your interest sufficiently to get your help to make this work a success. Perhaps if I could say what I have said with much force and emphasis, it would have its effect.

I am making this appeal to you in this meeting as never before to get you to look at this department as the creature of your hand, and one that is in need of your help and earnestly entreat you to help us put it on safe basis. Will you aid us in raising not one dollar per capita, but just twenty-five cents per capita for this department? Will the pastors see to it that they raise the twenty-five cents per capita from their members—the adult members. These members who are able to earn a living, get it from them annually for five years and send to this department.

But aside from this, I am appealing to you to give us fifteen hundred dollars with which to pay off the annoying claims that we referred to at the beginning of this statement. To let these claims drag longer, is a disgrace to the Board, to the Secretary and to the Convention. It can be done if we will raise up in our might and do it. Help us pay off the Fifteen Hundred Dollars and then let every Baptist that is able to earn a living, pay this department 25 cents annually for five years and we will have the strongest department in the denomination.

Let us not get the idea that we are helping some individual, but that we are helping to establish a useful, strong, dependable department of our own, for the advancement of the Kingdom of Christ in this world.

EDUCATIONAL BOARD.

President and Members Forty-fifth Annual Session:

You will remember that I tendered my resignation as Corresponding Secretary and Treasurer of the National Educational Board in January, 1925, which was accepted. I simply make this statement for the benefit of my successor in office. At any time I am ready to turn over my books to him, which will show an itemized account for all collections and disbursements:

1924-25.

	Collections	Disbursements
July	\$233 07	\$214 15
August	173 53	258 18
September	380 00	405 00
October	293 90	237 00
November	416 85	396 52
December	83 00	221 50
January	50 00	100 00
Total	\$1,620 35	\$1,832 35

Total expenses above receipts, \$203.00.

The amount paid on The American Baptist Theological Seminary furnishings by the Corresponding Secretary is \$150.00 and is included in disbursements above mentioned. The amount collected on pledges for furnishings for Seminary is \$296.00 and is included in monthly collections mentioned above.

The following are those who paid anything on their pledges to furnish rooms:

Rev. J. A. Booker	\$10 00
Rev. C. C. Harper	75 00
Prof. R. B. Hudson	25 00
Rev. W. W. Booker	25 00
Mrs. A. S. Winston	5 00

Rev. H. R. McDonald	11 00
Mr. W. H. Simmons	75 00
Rev. W. B. Brownlee	10 00
Rev. W. D. Jarvis	25 00
Rev. J. T. Elias	25 00
Rev. J. Gains	10 00

CHESTER A GREER,
Formerly Corresponding Secy-Treas., National Educational Board.

CHURCH ENROLLMENT
NATIONAL BAPTIST CONVENTION.

ALABAMA.

First, Alexander City, Rev. O. B. Burton, D. D., Gadsden	\$ 5 00
Friendship, Anniston, Rev. R. J. White	5 00
17th St. Anniston, Rev. P. Jos. Watkins, D. D.	5 00
Mt Calvary, Anniston, Rev. E. E. Edwards, D. D.	5 00
Mt. Zion, Altalla, Rev. O. B. Burton, D. D., Gadsden	5 00
New Shiloh, Berlin, Rev. P. H. Brown, Selma	5 00
Beulah, Bessemer, Rev. A. J. Fisher	5 00
Jerusalem, Bessemer, Rev. I. T. Simpson, D. D., Ensley	5 00
First, East Bessemer, Rev. W. A. Davis, Bessemer	5 00
23rd Street, Birmingham, Rev. C. S. Reddick, D. D.	5 00
Trinity, Birmingham, Rev. W. L. Boyd, D. D.	5 00
32nd Street, Birmingham, Rev. E. M. Morton, R. D.	5 00
St. James, Birmingham, Rev. M. Thornton, D. D.	5 00
Macedonia-17th St., Birmingham, Rev. J. R. Matthews, D. D.	5 00
Shiloh, Birmingham, Rev. A. Garner, D. D.	5 00
Mt. Pilgrim, Birmingham, Rev. R. W. Weatherly	5 00
St. James, Birmingham, Rev. T. B. Goldsby, Selma	5 00
New Hope, Birmingham, Rev. J. H. Martin	5 00
22nd Avenue, Birmingham, Rev. G. H. Connor	5 00
16th Street, Birmingham, Rev. C. L. Fisher, D. D.	5 00
Tabernacle, Birmingham, Rev. M. F. Washington, D. D.	5 00
Sardis, Birmingham, Rev. E. A. Crockett, D. D.	5 00
St. Siloam, Brewton, Rev. J. L. Peterson, D. D.	5 00
First, Brundidge, Rev. J. L. Mathis	5 00
Hopewell, Birmingham, Westfield Sta., Rev. S. H. Ravizec	5 00
Bessemer	5 00
New Hope, Carbon Hill, Rev. J. T. Latham	5 00
Eanon, Childersburg, Rev. E. L. M. Wallace, Wilsonville	5 00
Franchise, Girard, Rev. S. A. Harvey	5 00
Sardis, Clayton, Rev. E. B. Veasey, Eufaula	5 00
Shiloh, Crichton, Rev. E. Bizzell, Mobile	5 00
Mt. Nebo, Cusseta, Rev. R. T. Lewis, Columbus, Ga.	5 00
Cubahatchie, Cubahatchie, Rev. M. J. Burton, Tuskegee	5 00
Sardis, Dadeville, Rev. R. B. Ford	5 00
Mt. Aids, Daphne, Rev. C. A. Shields	5 00
First, Dolhan, Rev. E. B. DeYampert, D. D.	5 00
Evening Star, Ensley, Rev. C. H. Taylor, D. D.	5 00
First, Ensley, Rev. C. H. Taylor, D. D.	5 00
Pleasant Hill, East Lake, Rev. G. D. Hill, Birmingham	5 00
Mt. Zion, East Lake, Rev. R. N. Hall, D. D.	5 00
New Hope, East Thomas, Rev. Wm. Atmore, Birmingham	5 00
Friendship, Enterprise, Rev. W. L. Hardwick	5 00
Macedonia, Ensley, Rev. J. C. Cunningham	5 00
1st African, Eufaula, Rev. J. H. L. Smith	5 00
Zion, Eufaula, Rev. H. C. Copeland	5 00
Tabernacle, Eufaula, Rev. T. M. Smith, Troy	5 00
Evening Star, Edgewater	5 00
Pleasant Hill, Girard, Rev. S. A. Harvey	5 00
Shady Grove, Childersburg, Rev. E. L. M. Wallace, Wilsonville	5 00

New Home, Gordo, Rev. J. A. Johnson	5 00
First, Jackson, Rev. Wm. Hinton, Selma	5 00
First, Lisman, Rev. V. L. Danzy	5 00
Pleasant View, Loachapoka, Rev. R. T. Lewis, Columbus, Ga.	5 00
Macedonia, Lockhart, Rev. S. H. Powe	5 00
Mt. Olive, Marion, Rev. R. D. Gragg	5 00
Berean, Marion, Rev. J. H. Marquis	5 00
Mt. Covey, Midway, Rev. I. H. Robins	5 00
First, Midway, Rev. J. P. Prichett	5 00
Aimwell, Mobile, Rev. E. Bizzell	5 00
Corinthian, Mobile, Rev. J. M. Lymun	5 00
Yorktown, Mobile, Rev. J. M. Merritt, Crinchtou	5 00
Williams Chapel, Mobile, Rev. E. A. Palmer	5 00
Lily, Mobile, Rev. A. Nettles	5 00
Franklin Street, Mobile, Rev. U. J. Robinson, D. D.	5 00
Stone St., Mobile, Rev. M. C. Cleveland, D. D.	5 00
Mt. Zion, Mobile, Rev. Jacob McQueen	5 00
Morning Star, Monroeville, Rev. J. M. Lymun	5 00
Bethel, Monroeville, Rev. W. T. Brown	5 00
Bethel, Montgomery, Rev. E. B. Tyson D. D.	5 00
First, Montgomery, Rev. Spurgeon Davis, D. D.	5 00
Day Street, Montgomery, Rev. J. Pius Barbour, D. D.	5 00
Dexter Avenue, Montgomery, Rev. J. A. Lawrence	5 00
Lilly, Montgomery, Rev. Jno. McIntosh	5 00
Mt. Olive, Montgomery, Rev. Jno. McIntosh	5 00
Clay St., Montgomery, Rev. H. B. Butcher	5 00
Hutchinson St., Montgomery, Rev. G. W. Williams	5 00
Mt. Sinia, Newville, Rev. Thos. J. Bellinger, D. D. Talladega	5 00
New Zion, Northport, Rev. T. H. Mays	5 00
Antioch, Opelika, Rev. W. D. David, Waverly	5 00
Bethel, Pratt City, Rev. G. W. Baldwin	5 00
Pleasant Ridge, Prestwick, Rev. Jas. M. Washington, Mobile	5 00
Cedar Grove, Prichard, Rev. J. M. Merritt, Crinchtou	5 00
Yorktown, Plateau	5 00
Gilfield, Pushmataha, Rev. A. L. Perkins	5 00
Pleasant Grove, Roanoke, Rev. S. A. Adamson	5 00
Peace and Goodwill, Roanoke, Rev. C. C. Terry	5 00
First, Selma, Rev. C. T. Hayes, D. D.	5 00
West Trinity, Selma, Rev. S. E. Parker	5 00
Tabernacle, Selma, Rev. D. V. Jemison, D. D.	5 00
First, Shorter	5 00
Peace, Talladega, Rev. A. W. Lennard	5 00
Mt. Canaan, Talladega, Rev. Thos. J. Bellinger, D. D.	5 00
First, Troy, Rev. H. Smith, Lapine	5 00
First African, Tuscaloosa, Rev. R. W. Coleman	5 00
St. John, Tuscaloosa, Rev. R. J. Moore	5 00
First, Tuscumbia, Rev. R. M. Mithcell	5 00
Mt. Olive, Tuskegee, Rev. R. J. Langston	5 00
Macedonia, Tuskegee, Rev. Wm. E. Burton	5 00
First, Union Springs, Rev. H. Harris, Three Notch	5 00
First, Uniontown, Rev. E. S. Dozier, B. D. O.	5 00
Second, Wetumpka, Rev. I. H. Rose	5 00
Galilean, Wenonah, Rev. G. S. Smith, Bessemer	5 00
First, Whalley, Rev. J. B. Williams	5 00
St. John, West Point	5 00
First, Zion City, Rev. G. D. Hill, Birmingham	5 00
Lilly, Rev. C. H. Rain, Selma	5 00
Jerusalem, Birmingham	5 00
Pleasant Grove, Birmingham	5 00
New Shiloh, Birmingham	5 00
Green Liberty, Birmingham, Rev. H. E. Gilven	5 00
Lilly, Fulton	5 00
Macedonia, Mobile, Rev. S. H. Powe	5 00
Shiloh, Mobile, Rev. E. Bizzell	5 00

St. Louis Street, Mobile, Rev. C. W. Wilson, D. D.	5 00
North, Montg., Montgomery, Rev. B. J. Smith, Tuskegee Inst.	5 00
First, Newbern, Rev. W. M. Moton, Uniontown	5 00
Rushing Springs Assn., Rev. D. Savage, Talladega	10 00
Bethlehem, Assn., Rev. W. M. Parker, Birmingham	10 00
Peace Assn., Rev. C. H. Taylor, Ensley	10 00
New Era State Conv., Rev. R. W. Weatherly, D. D. Birmingham	10 00
Jefferson Co. Assn., Rev. W. A. Davis, D. D. Bessemer	10 00
Mobile Sunlight, Mobile, Rev. C. S. English, D. D.	10 00
Bowen East Assn., Rev. F. L. Sanders, Birmingham	10 00
Alabama Bapt. State Conv., Rev. D. V. Jemison, D. D. Selma	10 00

ARIZONA.

First, Phoenix, Rev. E. E. Burkhalter, D. D.	5 00
Mt. Calvary, Tucson, Rev. P. B. Cornelius, D. D.	5 00

ARKANSAS.

First, Brinkley, Rev. S. S. Odom, D. D.	5 00
St. Paul, Beulah, Rev. B. W. Woody	5 00
St. Matthew, Blackwell, Rev. W. B. Brownlee	5 00
St. John, Heisee, Rev. R. W. Patterson	5 00
Zion Hill, Camden, Rev. Wm. Crider	5 00
Berry Chapel, Clarendon, Rev. C. B. Knox	5 00
Zion Hill, Brinkley, Rev. D. T. Wilson	5 00
First, Eudora, Rev. G. W. Owens, D. D.	5 00
Morning Star, Eldorado, Rev. G. M. Smith	5 00
First, Eldorado, Rev. W. F. Mitchell	5 00
New Bethel, Eldorado, Rev. J. W. Jackson	5 00
First West, Earle, Rev. T. T. Lovelace	5 00
Antioch, Brasfield, Rev. C. S. Bell, Clerk	5 00
Mt. Moriah, Coal, Rev. W. A. Moss	5 00
Shiloh, Camden, Rev. R. W. Patterson	5 00
Beautiful Zion, Helena, Rev. G. W. Simmons, D. D.	5 00
Centennial, Helena, Rev. J. S. Draw, D. D.	5 00
Hope, Helena, Rev. J. W. Jones	5 00
King Solomon, Helena, Rev. H. R. Stephenson	5 00
Second, West Helena, Rev. W. L. Johnson	5 00
Roanoke, Hot Springs, Rev. J. T. Hill, D. D.	5 00
Mt. Moriah, Forrest City, Rev. G. W. Dudley, D. D.	5 00
First, Heath, Rev. G. W. Pitts	5 00
New Hope, Helena, Rev. D. S. Shadd, D. D.	5 00
First, Helena, Rev. A. M. Samuel	5 00
Union, Hot Springs, Rev. J. H. Anderson	5 00
Eureka, Hot Springs, Rev. R. S. Shorty	5 00
Salem, Forrest City, Rev. G. Dudley	5 00
First, Humphrey, Rev. C. R. Holmes	5 00
Lonoke, Hope, Rev. W. C. Howell	5 00
Paradise, Grady, Rev. J. S. Jenkins	5 00
St. Matthew, Foreman, Rev. D. L. Dunnifred, Texarkana	5 00
Zion, Marianna, Rev. S. H. McKenzie, D. D.	5 00
Zion, Hill Magnolia, Rev. J. A. Kelley	5 00
First, Malvern, Rev. J. J. Johnson	5 00
Second, Marianna, Rev. W. M. Walker	5 00
Macedonia, Madison, Rev. L. W. Newsome	5 00
Bethlehem, Marianna, Rev. O. B. Jones	5 00
First, Monticello, Rev. A. L. Higgins	5 00
Bethlehem, Magnolia, Rev. J. F. Kelley	5 00
First, Marked Tree, Rev. C. H. Payne	5 00
Walnut Grove, Marianna, Rev. O. B. Jones	5 00
First, Newport, Rev. L. H. Jackson	5 00
Mt. Moriah, Oak Forrest, Rev. S. H. McKenzie	5 00
Bethlehem, Osceola, Rev. J. H. Pugh	5 00

New Hope, Oneida, Rev. J. W. Jones, Helena	5 00
Zion Hill, Pine Bluff, Rev. C. B. Collins	5 00
Antioch, Palestine, Rev. J. B. Moore, Wheatley	5 00
Carson Hill, Pine Bluff, Dea. S. W. Hill	5 00
New Salem, Wheatley, Rev. J. B. Moore	5 00
New Salem, Wilmot, Rev. Wm. Booker	5 00
Bannouque St., Pine Bluff, Rev. W. M. Erby	5 00
First, Teal, Rev. C. H. Payne	5 00
Union Valley, Wynne, Rev. B. W. Woody	5 00
Pleasant Grove, Trenton, Rev. J. W. Jones, Helena	5 00
Canaan, Texarkana, Rev. H. Middleton	5 00
College Hill, Texarkana, Rev. G. R. King	5 00
Ozark Assn., Rev. H. Wesson	10 00
Bethlehem, Rev. A. L. Taylor	10 00
S. W. Dist. Assn., Rev. A. J. Jackson	10 00
Ouchita, Assn., Rev. R. W. Patterson, Camden	10 00
Chichot, Rev. J. T. Scott	10 00
M. V. B. W. Dist. Assn., Rev. G. W. Dudley	10 00
P. L. M. & D. Dist., Rev. H. R. Stephenson	10 00
Antioch Dist., Rev. C. A. Bean	10 00
St. Marion Dist., Rev. J. F. Clark	10 00
Central, Assn., Rev. W. L. Grant, Pine Bluff	10 00
New Salem, Augusta, Rev. J. B. Moore	5 00
Solomon Temple, Sherill, Rev. M. W. Willingham	5 00
First, Wynne, Rev. W. F. Lovelace, D. D.	5 00
St. Paul, Pine Bluff, Rev. J. F. Clark, D. D.	5 00
Greater Marion Assn., Rev. W. B. Brownlee	10 00

CALIFORNIA.

Mt. Pleasant, Berkeley, Rev. E. Crighton	\$5 00
First, Los Angeles, Rev. A. T. Hines, D. D.	5 00
Pleasant Hill, Los Angeles, Rev. W. H. Rozier, D. D.	5 00
Second, Riverside, Rev. Wm. Thomas	5 00

COLORADO.

Mt. Pleasant, Denver, Rev. I. S. Powell, D. D.	\$5 00
New Hope, Denver, Rev. G. Wm. Ward, D. D.	5 00
Bethlehem, Pueblo, Rev. Geo. W. Henry, D. D.	5 00

CONNECTICUTT.

Shiloh, Hartford, Rev. S. T. Eldridge, D. D.	\$5 00
Union, Hartford, Rev. J. C. Jackson, D. D.	5 00
Mt. Calvary, Hartford, Rev. C. A. Lang, D. D.	5 00
Mt. Olive, Hartford, Rev. G. S. Clark, D. D.	5 00
Emanuel, New Haven, Rev. John B. Pharr	5 00
Union, Portland, Rev. Harry B. Divins	5 00
Mt. Zion, South Norwalk, Rev. R. B. Harris	5 00

DELAWARE.

Mt. Enon, Wilmington, Rev. A. G. Scott	\$ 5 00
Shiloh, Wilmington, Rev. B. T. Moore, D. D.	5 00
Mt. Bethel, Wilmington, Rev. R. E. Williams	5 00
8th Street, Wilmington, Rev. H. M. Chapman	5 00
Rock of Ages, Marshallton, Rev. J. A. Dickerson	5 00

DISTRICT OF COLUMBIA.

Trinidad, Washington, Rev. Spencer D. Franklin	\$5 00
New Bethel, Washington, Rev. Wm. D. Jarvis, D. D.	5 00
Trinity, Rev. E. T. Lewis, Washington, (Ivy City)	5 00

MINUTES

21

New Bethel, Washington, Rev. Wm. J. Jarvis	5 00
1st St. John, Washington, Rev. W. H. Brown	5 00
Providence, Washington, Rev. Aquilla Sayles, D. D.	5 00
Liberty, Washington, Rev. S. S. Wormly, D. D.	5 00
Mt. Salvation, Washington, Rev. W. A. Gray	5 00
Walker Memorial, Washington, Rev. L. E. Keiser, D. D.	5 00
Mt. Carmel, Washington, Rev. W. H. Jernigan, D. D.	5 00
Florida Ave., Washington, Rev. W. A. Taylor, D. D.	5 00
First, Mt. Pleasant, Washington, Rev. D. Washington	5 00
Metropolitan, Washington, Rev. M. W. D. Norman, D. D.	5 00
Bethel, Washington, Rev. Augustus A. Battle	5 00
Mt. Jezreel, Washington, Rev. L. T. Hudson	5 00
19th St., Washington, Rev. W. H. Brooks, D. D.	5 00
Friendship, Washington, Rev. D. Y. Campbell, D. D.	5 00
Morning Bright, Washington, Rev. I. N. Gooch	5 00
8th Street, Washington, Rev. H. M. Chapman	10 00
Olive Branch, Washington, Rev. J. P. Nichols	5 00
General Baptist Convention, Rev. W. H. Jernigan, D. D.	10 00
Mt. Bethel Convention, Rev. S. G. Lampkins, D. D.	10 00
Washington, Rev. B. Williams	5 00
Washington, Rev. J. H. Harris	5 00
10th Street, Washington, Rev. A. Wilbanks, D. D.	5 00
S. S. Conv., Rev. G. W. Brent, Secty.	5 00

FLORIDA.

Elizabeth, Arcadia, Rev. G. P. McKinley, D. D.	\$5 00
New Hope, Boyd, Rev. S. P. Hall	5 00
Ebenezer, Rev. W. W. Washington, Bocarotone	5 00
Mt. Olive, Delray	5 00
Union, Deland, Rev. C. W. T. Barnes	5 00
First Zion, Deerfield, Rev. J. H. Dolphus	5 00
Mt. Olive, High Springs, Rev. H. B. Rich	5 00
Tabernacle, Jacksonville, Rev. W. C. Brown, D. D.	5 00
Mt. Pleasant, Goulds, Rev. J. C. McCord	5 00
Mt. Olive, Kelsey City, Rev. J. H. Dolphus	5 00
St. Paul, Manatee, Rev. A. W. Howard	5 00
Mt. Olive, Miami, Rev. S. A. Sampson, D. D.	5 00
Mt. Zion, Miami, Rev. J. R. Evans, D. D.	5 00
St. John, Miami, Rev. J. W. Drake	5 00
John the Baptist, Pensacola, Rev. Geo. O. Summers, D. D.	5 00
Mt. Zion, Pensacola, Rev. C. H. Hawkins	5 00
Mt. Calvary, New Smyrna, Rev. H. R. McDonald, D. D.	5 00
Mt. Moriah, Ocala, Rev. J. M. Mells	5 00
Mt. Zion, Ocala, Rev. H. K. Hill, D. D.	5 00
Mt. Pleasant, Ocala, Rev. J. A. Finlayson	5 00
Welcome, Ojus, Rev. L. Lawrence	5 00
Mt. Zion, Ocala, Rev. S. J. Ruthland	5 00
New Hope, St. Petersburg, Rev. C. H. Hawkins	5 00
St. John, St. Augustine, Rev. D. W. Webb	5 00
1st Institutional, St. Petersburg, Rev. G. D. Griffin, D. D.	5 00
Metropolitan, St. Petersburg, Rev. W. H. Pelham	5 00
Tabernacle, West Palm Beach, Rev. J. M. Coleman	5 00
Friendship, West Palm Beach, Rev. W. A. Ming	5 00
St. John, Warrington, Rev. D. W. Webb, Cantonment	5 00
Mt. Zion, Warrington, Rev. J. B. Marbury	5 00
St. Paul, Sanford, Rev. C. Brewer	5 00
Florida State Conv., Rev. H. R. McDowell, New Smyrna	10 00

GEORGIA.

Aracadia, Albany, Rev. R. C. Crouch	\$ 5 00
Cumming Grove, Augusta, Rev. N. D. Wright	5 00
Mt. Canaan, Augusta, Rev. J. L. Bennett	5 00

MINUTES

Macedonia, Augusta, Rev. W. W. Jones	5 00
Union, Augusta, Rev. P. W. Wrenn	5 00
Mt. Olive, Augusta, Rev. C. H. Williams	5 00
Summerville, Augusta, Rev. C. H. Williams	5 00
Tabernacle, Augusta, Rev. D. F. Thompson	5 00
St. John, Augusta, Rev. J. W. Tate	5 00
Springfield, Augusta, Rev. W. P. Sanders	5 00
Harmony, Augusta, Rev. H. A. Johnson	5 00
Mt. Zion, Augusta, Rev. W. H. Lindsay	5 00
Hale Street, Augusta, Rev. E. W. Williams	5 00
Elem, Augusta, Rev. G. R. Pinkston	5 00
Thankful, Augusta, Rev. A. G. Davies	5 00
Antioch, Augusta, Rev. J. W. Whitehead	5 00
Reed St., Atlanta, Rev. E. P. Johnson, D. D.	5 00
Mt. Moriah, Atlanta, Rev. C. H. Holland	5 00
Beulah, Atlanta, Rev. L. A. Pinkston	5 00
Mt. Olive, Atlanta, Rev. J. M. Nabritt, D. D.	5 00
Bethlehem, Atlanta, Rev. N. T. Thompson	5 00
2nd Mt. Olive, Atlanta, Rev. G. W. Jordan	5 00
Beulah, Atlanta, Rev. W. F. Paschal, D. D.	5 00
Ebenezer, Atlanta, Rev. A. D. Williams, D. D.	5 00
2nd Mt. Zion, Atlanta, Rev. J. T. Dorsey	5 00
Zion Hill, Atlanta, Rev. C. H. Robinson	5 00
Springfield, Atlanta, Rev. I. S. Mack	5 00
Butler Street, Atlanta, Rev. E. A. Gaines	5 00
Corinth, Atlanta, Rev. W. M. Phillips	5 00
Wheat Street, Atlanta, Rev. P. Jus. Bryant, D. D.	5 00
Providence, Atlanta, Rev. C. N. Ellis	5 00
Holly Springs, Boman, Rev. A. R. McKenney	5 00
Friendship, Adairsville, Rev. J. L. Vaughn	5 00
Friendship, Columbus, Rev. R. R. Paschak	5 00
Mt. Calvary, College Park, Rev. M. L. King	5 00
Galilee, Columbus, Rev. B. L. Lewis	5 00
Hickory Grove, Culverton, Rev. F. J. Roberts	5 00
Level Hill, Crawfordville, Rev. W. T. Thompson	5 00
Bethlehem, Covington, Rev. G. W. Woodson	5 00
First, Columbus, Rev. J. N. Brown	5 00
Calvary, Cairo	5 00
New Holt, Harlem, Rev. G. W. Harrison	5 00
Mt. Zion, Leathersville, Rev. G. W. Harrison	5 00
Tabernacle, Harlem, Rev. G. T. White	5 00
Mt. Moriah, Harlem, Rev. G. T. White	5 00
St. Paul, Louisville, Rev. T. H. Holmes	5 00
Friendship, Hamilton, Rev. W. R. Forbes, Macon	5 00
Antioch, Lithonia, Rev. A. D. Williams, D. D., Atlanta	5 00
Mt. Zion, Griffin, Rev. E. M. Johnson	5 00
Siloam, East Point, Rev. I. S. Mack	5 00
New Enon, Godfrey, Rev. M. Tate	5 00
St. James, Gainsville, Rev. B. B. Williams	5 00
Christian Hope, Hawkinsville, Rev. Geo. Pickett	5 00
First, Macon, Rev. J. B. Kinchen	5 00
New Hope, Montezoma, Rev. S. A. Bostic	5 00
Friendship, Gabeltsville, Rev. W. P. King	5 00
Fellowship, Mannerlin, Rev. S. L. Jones	5 00
Tremont Temple, Macon, Rev. W. R. Forbes, D. D.	5 00
Mt. Olive, Macon, Rev. J. H. Evans	5 00
St. Luke, Macon, Rev. W. M. Phillips	5 00
Vineville, Macon, Rev. W. M. Hall, East Macon	5 00
Mt. Moriah, Macon, Rev. W. M. Hall, East Macon	5 00
Summerhill, Pelham, Rev. R. C. Crouch	5 00
Zion Hill, Newman, Rev. H. H. Anderson	5 00
First McCoy, Perkins, Rev. P. A. Green	5 00
Mt. Vernon, Newman, Rev. R. L. Jones	5 00
New Hope, Perry, Rev. H. C. Cain	5 00

MINUTES

Camp Creek, Perry, Rev. G. G. Taylor	5 00
1st Tabernacle, Savannah, Rev. E. D. Davis, D. D.	5 00
Mt. Zion, Savannah, Rev. J. D. Adams	5 00
Union Branch, Savannah, Rev. D. M. Beck	5 00
Second, Savannah, Rev. S. D. Ross, D. D.	5 00
Beach Branch, Sardis, Rev. R. L. Boyd	5 00
First African, Savannah, Rev. E. S. Thomas, D. D.	5 00
Greenwood, Shadydale, Rev. E. H. Harris	5 00
Mt. Olive, Summerville	5 00
1st Bryant, Savannah, Rev. L. M. Glenn, D. D.	5 00
Ebenezer, Sharpsburg, Rev. C. H. Ellis	5 00
Bethel, Walkinsville, Rev. R. C. Crouch	5 00
Mt. Carmel, Winfield, Rev. G. W. Harrison	5 00
Green Branch, Thompson, Rev. G. W. Harrison	5 00
Love Joy, Rome, Rev. J. L. Vaughn	5 00
Union, Washington, Rev. E. R. McLendon	5 00
Friendship, Tacona, Rev. W. M. Pulliam	5 00
Union Spring, West Point, Rev. A. J. Holtzclaw	5 00
Shady Grove, Tignae, Rev. J. F. Franklin	5 00
Springfield, Thompson, Rev. J. W. Whitehead	5 00
Antioch, Waynesboro, Rev. William Lovett	5 00
Thankful, Rome, Rev. J. H. Brown	5 00
Mt. Olive, Rome, Rev. M. G. Lilly	5 00
Siloam, Union Point, Rev. W. M. Jackson	5 00
Bethel, Vienna, Rev. W. W. Weatherspoon	5 00
St. John, West Point, Rev. W. M. P. King, Columbus	5 00
Greenwood, Shadydale, Rev. E. H. Harris	5 00
Camp Creek, Unaville	5 00

ILLINOIS.

First, Cairo, Rev. W. H. Polk, D. D.	5 00
Mt. Moriah, Cairo, Rev. R. F. Hackenhull	5 00
First-19th St., Cairo, Rev. J. J. Olive, D. D.	5 00
Pilgrim, Champaign, Rev. R. A. Hayden	5 00
New Bethel, Centralia, Rev. A. A. McKee	5 00
Community, Chicago, Rev. J. S. Kennedy	5 00
Pilgrim Temple, Chicago, Rev. R. T. Schell, J. A. Finney, J. B. Epps	25 00
Shiloh, Chicago, Rev. A. B. Grimes	5 00
Exodus, Chicago, Rev. P. T. Strong	5 00
West Point, Chicago, Rev. J. H. Brown	10 00
Mt. Vernon, Chicago, Rev. L. H. Johnson	5 00
Little Rock, Chicago, Rev. W. Scott	5 00
St. Luke, Chicago, Rev. E. L. Randall, D. D.	10 00
New Haven, Chicago, Rev. E. Seals, Mrs. Cassis Stapler	5 00
Central, Chicago, Rev. J. B. Whitaker	5 00
Original Providence, Chicago, Rev. J. W. Carter	5 00
New Ebenezer, Rev. H. C. Charity, Chicago	5 00
Mt. Calvary, Chicago, Mrs. E. C. Rayborn	5 00
Avenue, Chicago, Rev. J. S. Gibson	5 00
Little Zion, Chicago, Rev. J. M. Foster	5 00
Liberty, Chicago, Rev. D. Z. Jackson	5 00
Christian Home, Chicago, Rev. M. Murphy	5 00
Pilgrim, Chicago, Rev. J. P. Lewis	5 00
Bethsaida, Chicago, Rev. E. T. Martin, D. D.	5 00
Mt. Zion, Chicago, Rev. I. S. Strong	5 00
True Vine, Chicago, Rev. J. H. Sharpe	10 00
Trinity, Chicago, Rev. H. B. Hawkins, E. T. Hawkins	5 00
Harvest, Chicago, Rev. L. Boddie	5 00
Cedar Grove, Chicago, Rev. J. H. West	5 00
New Pleasant Grove, Chicago, Rev. A. H. Reed	5 00

MINUTES

Mt. Olive, Chicago, Rev. E. J. Jarrell	5 00
Wabash Avenue, Chicago, Rev. J. W. Ward, D. D.	5 00
Mt. Moriah, Chicago, Rev. W. L. Petty	5 00
Hopewell, Chicago, Rev. L. W. Shepherd	5 00
Canaan, Chicago, Rev. M. C. Bell	5 00
Harvest, Chicago, Rev. N. H. Ellison	5 00
Shiloh, Chicago Heights, Rev. J. S. Patton	5 00
Zion, Chicago Heights, Rev. T. C. Taylor	5 00
First, North Chicago, Rev. J. S. Jordan	5 00
New Hope, Chicago, Rev. A. S. Bryant	5 00
Tubernacle, Chicago, Rev. M. A. McEwen	5 00
New Mt. Zion, Chicago, Rev. I. S. Fountain	5 00
Monumental, Chicago, Rev. Wm. Madison D. D.	5 00
Metropolitan, Chicago, Rev. W. B. Johnson	5 00
Grace Temple, Chicago, Rev. Geo. W. Dudley	5 00
Mt. Moriah, Chicago, Rev. J. R. Reed	5 00
Antioch, Chicago, Rev. I. W. Crawford	5 00
Mt. Olive, Chicago, Rev. J. H. Davenport	5 00
Second, Evanston, Rev. I. A. Thomas, D. D., D. Williams	10 00
Second, Danville, Rev. H. D. Martin	5 00
Pilgrim Rest, Mounds, Rev. G. W. Hill	5 00
Second, Joliet, Rev. J. P. Spivey	5 00
Mt. Pleasant, Harrisburg, Rev. Wm. Graves	5 00
Tabernacle, Chicago, Rev. Robert L. Darden	5 00
8th and Elm, Quincy, Rev. B. M. Murrell	5 00
Pilgrim Rest, Rockford, Rev. W. R. Jackson	5 00
St. Paul, Peoria, Rev. J. S. Davis	5 00
Mt. Zion, Peoria, Rev. L. A. Weaver, D. D.	5 00
New Era Association, Revs. W. L. Petty, Chicago, C. J. Davis, D. D. Chicago	50 00
Bethlehem Assn., Rev. I. A. Thomas, D. D. Evanston	10 00
Union Association, Rev. J. W. Coleman, Chicago, Rev. W. M. Bennett Chicago	25 00
Mt. Hermon, Assn., Rev. W. M. Sanford	10 00
Mt. Pisgah, Chicago, Rev. W. H. Ellison	5 00

INDIANA.

First, East Chicago, Rev. W. F. Frazier	5 00
New Hope, East Chicago, Rev. W. L. Phillips	5 00
Friendship, East Chicago, Rev. E. J. Pillow	5 00
Pilgrim, Ft. Wayne, Rev. F. L. Brown	5 00
Mt. Olive, Ft. Wayne, Rev. C. A. Pugh	5 00
Bethsaida, Anderson, Rev. B. J. Scruggs	5 00
Trinity, Gary, Rev. M. Coleman	5 00
First, Gary, Rev. Chas. E. Hawkins	5 00
Jerusalem, Gary, Rev. W. L. Petty, D. D.	5 00
Mt. Zion, Gary, Rev. A. T. Allen	5 00
Mt. Moriah, Gary, Rev. M. C. Henry	5 00
Galilee, Gary, Rev. R. W. Warren	5 00
St. Paul, Gary, Rev. P. J. Whittaker	5 00
Mt. Zion, Hammond, Rev. A. W. Chism	5 00
Second, Indianapolis, Rev. B. J. F. Westbrook, D. D.	10 00
Antioch, Indianapolis, Rev. N. E. Joseph, D. D.	5 00
First, Indianapolis, Rev. Jas. L. Adams	5 00
17th Memorial, Indianapolis, Rev. J. B. Carter	5 00
Mt. Olive, Indianapolis, Rev. J. H. Abernathy	5 00
St. John, Indianapolis, Rev. J. F. Kersh, D. D.	5 00
Mt. Ararat, Indianapolis, Rev. W. L. Ware	5 00
Ebenezer, Indianapolis, Rev. C. H. Johnson, D. D.	5 00
Mt. Zion, Indianapolis, Rev. S. B. Butler, D. D.	5 00
Second, Lafayette, Rev. J. D. Renfro	5 00
Second, Marion, Rev. Wm. Oglesby	5 00
Mt. Zion, Hammond, Rev. William Davis	5 00
Bapt. State Conv., Rev. B. J. F. Westbrook, Indianapolis	10 00

MINUTES

IOWA.

Low. Bapt. Convention, Rev. S. Bates, D. D., Des Moines	\$10 00
Western State Convention, Rev. G. W. Robinson, D. D., Des Moines	10 00
Mt. Olive, Sioux City, Rev. E. P. Green	5 00
Mt. Olive, Sioux City, Rev. J. W. Tutt, D. D.	5 00

KANSAS.

Little Flock, Chetopa, Rev. B. M. Starr	\$5 00
Second, Junction City, Rev. G. T. Rainey	5 00
Maple St., Independence, Rev. C. Teal, D. D.	5 00
Pleasant Green, Kansas City, Rev. Geo. McNeal, D. D.	5 00
Eighth St., Kansas City, Rev. D. B. Johnson	5 00
Metropolitan, Kansas City, Rev. H. B. Bronson, D. D.	5 00
King Solomon, Kansas City, Rev. S. Montgomery, D. D.	10 00
New Hope, Parsons, Rev. A. L. Gardner	5 00
First, Kansas City, Rev. W. A. Bowren, D. D.	5 00
Missionary State Convention, Rev. W. A. Bowren, D. D., Kansas City, Rev. W. H. Young, D. D., Topeka, Rev. G. N. Jackson, Lawrence, Rev. M. J. Burton, Topeka	50 00
State Convention, Rev. Geo. McNeal, D. D., Kansas City	10 00
Second, Kansas City, Rev. C. R. Carrington	5 00

KENTUCKY.

New Hope, Ashland, Rev. Wm. Pannell	\$5 00
State Street, Bowling Green, Rev. W. P. Offutt, D. D.	5 00
Second, Bloomfield, Rev. S. W. George	5 00
Ebenezer, Central City, Rev. B. M. Milton	5 00
Bethel, Drakesboro, Rev. Earnest Estil	5 00
Mt. Zion, Earlinton, Rev. J. W. Stevenson	5 00
First, Frankfort, Rev. Wm. H. Ballou	5 00
Green Street, Louisville, Rev. H. W. Jones, D. D.	5 00
First, LaGrange, Rev. Rev. B. Pearson	5 00
Burnell Ave., Louisville, Rev. J. A. Baker	5 00
Calvary, Louisville, Rev. C. H. Parrish, D. D.	5 00
West Chestnut, Louisville, Rev. Wm. Johnson	5 00
Portland, Louisville, Rev. B. F. Reid, D. D.	5 00
Main Street, Lexington, Rev. J. W. Gibson	5 00
4th Street, Owensboro, Rev. F. H. Smith	5 00
Galilee, Wecksburg, Rev. M. J. Jackson	5 00

LOUISIANA.

Rose of Sharon, Alexandria, Rev. J. W. White, D. D.	\$5 00
McKown, Baton Rouge, Rev. Z. R. Hardy	5 00
Jerusalem, Baton Rouge, Rev. L. Silverand	5 00
Shiloh, Baton Rouge, Rev. J. Mitchell	5 00
Newark, Baton Rouge, Rev. J. S. Butler	5 00
Israelite, Baton Rouge, Rev. Sidney W. Clark	5 00
First, Israel, Belle Alliance, Rev. W. H. Reed	5 00
Mt. Zion, Donaldsonville, Rev. E. J. Ellis	5 00
Mt. Bethel, Rev. W. Adams, Carville	5 00
Bethany, Floyd, Rev. G. C. Conn	5 00
New Guide, Baton Rouge, Rev. T. A. Levy	5 00
Nazarene, Baton Rouge, Rev. C. J. Smith	5 00
Star Light, Lake Charles, Rev. S. S. Captain	5 00
First, Lake Providence, Rev. G. W. Owens, D. D.	5 00
Progressive, Lake Providence, Rev. S. A. Cooper	5 00
Shy Lake, Newellton, Rev. J. H. Henderson	5 00
Bethany, Lake Providence, Rev. G. C. Conn	5 00
Ebenezer, New Orleans, Rev. M. Lewis, Jr.	5 00
Mt. Zion, New Orleans, Rev. W. M. Cosey, D. D.	5 00
6th Union, New Orleans, Rev. G. H. J. Devore	5 00

Ebenezer, Homer, Rev. R. A. Mayfield, D. D.	5 00
St. Joseph, Marrero, Rev. G. W. Williams	5 00
St. Mark, New Orleans, Rev. I. H. Perkins, D. D.	5 00
Bethany, New Orleans, Rev. T. Washington	5 00
Beniah, New Orleans, Rev. E. M. Washington	5 00
First, Mt. Calvary, Rev. I. B. Gaskins	5 00
Second, New Orleans, Rev. G. H. Hendricks	5 00
Mt. Everett, New Orleans, Rev. J. J. Belle	5 00
Sixth, New Orleans, Rev. M. M. Rivers, B. D.	5 00
Mt. Ararat, Ouachita, Rev. A. L. Carpenter	5 00
St. John, Plaquemine, Rev. J. H. Thompson	5 00
Macedonia, Plaquemine, Rev. S. Lundy	5 00
New Light, Rochelle, Rev. M. L. Lewis, Jr.	5 00
Evergreen, Shreveport, Rev. J. E. Evans	5 00
The Avenue, Shreveport, Rev. L. Allen, Jr., D. D., Hon. Chas. M. Roberson	10 00
Good Hope, Sellers, Rev. Wm. Turley	5 00
Mt. Carmel, Sunshine, Rev. Fountain Coleman	5 00
Late Chapel, Trout, Rev. J. W. Simms, Stamp, Ark	5 00
St. Stephens, Vidalis, Rev. G. L. Washington	5 00
Augusta, Winnsboro, Rev. M. L. Cooper, Wisner	5 00
True Light, Winnsboro, Rev. H. K. Griffin	5 00
First Pilgrim, Rev. R. A. Cade	5 00
7th District, Rev. H. C. Ross, Crowley	10 00
Catechism, Rev. W. M. Roquemore, Fullerton	10 00
East Carroll, Rev. G. W. Owens, D. D., Lake Providence	10 00
New Orleans, Rev. R. C. Cole	5 00
Bunkie, Rev. J. W. White	5 00
Louisiana State Convention	10 00
New Bethel, Carville, Rev. W. Adams	5 00

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Metropolitan, Baltimore, Rev. J. H. Green, D. D.	5 00
Olivet, Baltimore, Rev. J. C. Sweeney	5 00
Fulton, Baltimore, Rev. M. D. Willis, D. D.	5 00
Maryland, Baltimore, Rev. E. C. Hicks, D. D.	5 00
Antioch, Baltimore, Rev. David Bryant, D. D.	5 00
Mt. Ararat, Baltimore, Rev. Matthew Wilkerson	5 00
St. Paul, Baltimore, Rev. Geo. W. Crowley	5 00
Mt. Sinai, Baltimore, Rev. J. H. Taylor, D. D.	5 00
Psalmist, Baltimore, Rev. Junius Gray, D. D., Mr. James Lewis	10 00
Wayland, Baltimore, Rev. Willis J. Winston, A. M.	5 00
Mt. Zion, Baltimore, Rev. Wm. H. Gray, D. D.	5 00
Morning Star, Baltimore, Rev. Geo. J. Garnett	5 00
1st Colored, Baltimore, Rev. A. J. Green, D. D.	5 00
Morning Star, Catonsville, Rev. W. H. Dawson, Baltimore	5 00
Mt. Calvary, Baltimore, Rev. A. W. Taylor	5 00
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Poplar Grove, Gaithersburg, Rev. Bernard Botts	5 00
Faith, Baltimore, Rev. Simon Williamson	10 00
Ebenezer, Baltimore, Rev. J. W. Jones	5 00
Colored Bapl. Conv., Rev. Simon Anderson, Baltimore	5 00
Cooperative State Conv., Revs. D. G. Mack, R. W. Jefferson, Beal Elliott, A. J. Greene, G. T. Yarnette	50 00
Sharon, Baltimore, Rev. Beal Elliott	5 00
Walnut Grove, Rev. O. B. Jones	5 00
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Mt. Calvary, Springfield, Rev. S. L. Dupree	5 00
St. John, Waburn, Rev. Henry H. Jones	5 00

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Second, Detroit, Rev. R. L. Bradby, D. D.	5 00
Tabernacle, Detroit, Rev. M. J. Morris	5 00
Lumley Avenue, Detroit, Rev. L. A. Fort	5 00
New Mt. Zion, Detroit, Rev. F. H. Howard	5 00
Friendship, Detroit, Rev. J. H. Johnson, Dea. F. Hollins	10 00
Mt. Beulah, Detroit, Rev. S. H. Hayes	5 00
Calvary, Detroit, Rev. J. H. Mastin, D. D.	5 00
Mt. Olive, Detroit, Rev. J. B. Glover, D. D.	5 00
Beulah, Detroit, Rev. C. H. Butler	5 00
Olivet, Detroit, Rev. Sam'l S. Cumby	5 00
Harford Avenue, Detroit, Rev. Charles A. Hill	5 00
Macedonia, Detroit, Rev. Wm. Ferrell	5 00
New Hope, Detroit, Rev. I. E. Taylor	5 00
Antioch, Detroit, Rev. J. H. Robinson	5 00
Shiloh, Detroit, Rev. R. B. James	5 00
First, Hamtramck	5 00
Corinthian, Hamtramck	5 00
Macedonia, Pontiac, Rev. F. B. Reed	5 00
New Bethel, Pontiac, Rev. J. W. Conyers	5 00
Shiloh, Port Huron, Rev. R. B. Cowan	5 00
Triumph, River Rouge, Rev. R. T. Scott	5 00
Wolverine and Ontario Assn., Rev. Wm. J. Northcross	10 00
Grand Rapid Chain Lake, Rev. Wm. J. Northcross	10 00
Metropolitan, Rev. H. H. Coleman, Detroit	10 00
Bethesda, Muskegon, Rev. M. Toomey, D. D.	5 00

MINNESOTA.

Memorial, St. Paul	5 00
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First, Aberdeen, Rev. R. T. Sims, D. D.	5 00
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Macedonia, Beulah, Rev. H. G. Gardner	5 00
St. Paul, Beulah, Rev. H. G. Gardner	5 00
Main Street, Biloxi, Rev. C. J. Lindsay	5 00
Pleasant Grove, Benoit, Rev. M. M. Mason	5 00
Holy Grove, Clarksdale, Rev. Al Y. Smith	5 00
Metropolitan, Clarksdale, Rev. M. Peterson	5 00
Pleasant Grove, Crystal Springs, Rev. D. D. Smith	5 00
Chapel Hill, Clarksdale, Rev. H. W. Valentine	5 00
Mt. Moriah, Coffeyville, Rev. C. P. Bohannon	5 00
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St. John Dist. Assn., Rev. J. W. Terrell, Greenwood.....	10 00
Holmes Co., Assn., Rev. C. C. Crafton, Tchula.....	10 00
East Mississippi, Rev. C. T. Stamps, D. D., Biloxi.....	10 00
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Green Chapel, LaGrange, Rev. J. M. Owens.....	5 00
South Side, Kansas City, Rev. L. C. Rice.....	5 00
New Hope, St. Joseph, Rev. J. W. Gordon.....	5 00
First, Pacific, Rev. M. E. Ewing, St. Louis.....	5 00
First, St. Louis, Rev. O. C. Maxwell, D. D.....	5 00
Fairfax, St. Louis, Rev. J. D. Howard, D. D.....	5 00
Mt. Zion, St. Louis, Rev. J. W. Brown, D. D.....	5 00
Tabernacle, St. Louis, Rev. S. A. Moseley, D. D.....	5 00
Corinthian, St. Louis, Rev. W. F. Summerville.....	5 00
Strangers' Rest, St. Louis, Rev. J. Smith.....	5 00
St. Mathew, St. Louis, Rev. F. J. Capshaw.....	5 00
So. Mission, St. Louis, Rev. H. Gore.....	5 00
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Central, St. Louis, Rev. Geo. E. Stevens, D. D.....	5 00
True Light, St. Louis, Rev. R. C. Clopton.....	5 00
Eastern Star, St. Louis, Rev. J. H. Smith.....	5 00
Mt. Carmel, St. Louis, Rev. H. I. N. Chandler.....	5 00
Friendship, St. Louis.....	5 00
Compton Hill, St. Louis, Rev. W. C. Cartwright.....	5 00
Bercan Assn., Rev. M. Owens, St. Louis.....	10 00
Antioch Assn., Rev. G. W. Clemons, St. Louis.....	10 00
Third Assn., Rev. C. R. Bell, D. D. Cape Girardeau.....	10 00
New Era District, Rev. G. H. Daniel.....	10 00
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New Era State Conv., Rev. W. F. Botts, D. D., Omaha.....	10 00
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Hopewell, Rev. H. T. Borders, Newark.....	5 00
Mt. Zion, Newark, Rev. W. H. Culbreth.....	5 00
Rose Hill, Newark, Rev. G. W. Marlin.....	5 00

Friendship, Newark, Rev. R. D. Ponder, D. D.	5 00
Bethel, Orange, Rev. W. B. Neal	5 00
Galilee, Trenton, Rev. C. B. Wilson	5 00
St. Paul, Vineland, Rev. E. R. Franklin	5 00
Mt. Calvary, Milwby, Rev. E. R. Franklin	5 00
Sharon, Hackensack, Rev. J. W. Washington	5 00
Union, Atlantic City, Rev. S. N. Banfield	5 00
Shiloh, Atlantic City, Rev. C. L. Aikens	5 00
Bethsaida, Jersey City, Rev. Thos. H. White, D. D.	5 00
Knighan, Camden, Rev. G. E. Morris, D. D.	5 00
Tenth St., Camden, Rev. John Sanders, Phila., Pa.	5 00
Salem, Jersey City, Rev. F. W. Means, D. D.	5 00
Zion, Jersey City, Rev. W. A. Epps, D. D.	5 00
Angelis, Bayonne, Rev. T. J. Jenkins	5 00
Shiloh, Atlantic City, Rev. J. H. Johnson	5 00
Second, Belmar, Rev. P. T. Morris	5 00
Second, Keyport, Rev. E. W. Murphy	5 00
New Hope, Newark, Rev. T. R. Redd	5 00
Union, Newark, Rev. T. T. Tucker	5 00
Bethany, Newark, Rev. L. C. Hurdle	5 00
Friendship, Rahway, Rev. D. C. McCoy, Newark	5 00
Fountain, Summit, Rev. H. R. Cooper, D. D.	5 00
Second, Rahway, Rev. C. H. Chinn	5 00
Bethsaida, Newark, Rev. C. T. Wilcher, D. D.	5 00
Ebenezer, Orange, Rev. W. T. Watkins, D. D.	5 00
Canaan, Patterson, Rev. G. B. Riley	5 00
Union, Orange, Rev. J. H. Hughes, D. D.	5 00
New Hope Assn., Rev. H. T. Borders, Newark	10 00
Rev. D. C. McCoy, D. D. Newark	20 00
State Afro-American Conv., Rev. J. C. Love, Verona	10 00
New Jersey Convention, Rev. E. A. P. Check, D. D., Newark	10 00

NEW MEXICO.

Mt. Olive, Albuquerque, Rev. M. D. Ware, D. D.	5 00
Mt. Olive Assn., Rev. M. D. Ware, D. D., Albuquerque	10 00

NEW YORK.

Tremont Temple, Buffalo, Rev. C. N. Polite	5 00
Friendship, Buffalo, Rev. D. Robinson, D. D.	5 00
Michigan Ave., Buffalo, Rev. J. Edw. Nash, D. D.	5 00
1st Shiloh, Buffalo, Rev. E. J. Echols, D. D.	5 00
New Hope, Buffalo, Rev. L. A. Holloway	5 00
Mt. Hebron, Brooklyn, Rev. J. W. Bright	5 00
Little Mt. Zion, Brooklyn, Rev. Wm. A. Campbell	5 00
National, Brooklyn, Rev. C. D. Patterson	5 00
Ebenezer, Flushing, Rev. B. F. Ryland	5 00
Bethsaida, New Rochelle, Rev. J. B. Boddie	5 00
Shiloh, New Rochelle, Rev. W. H. Slator	5 00
St. Paul, New York, Rev. H. A. Booker	5 00
Union, New York, Rev. G. H. Sims, D. D.	5 00
Mt. Sinai, New York, Rev. R. Ball	5 00
Abyssinia, New York, Rev. A. C. Powell, D. D.	5 00
First National, New York, Rev. N. S. Epps	5 00
Baptist Temple, New York, Rev. C. D. Douglass	5 00
Downtown, New York, Rev. S. Clark	5 00
Union, Niagara Falls, Rev. R. Byrd	5 00
Messtah, Yonkers, Rev. S. W. Smith	5 00
Mt. Olive, Rochester, Rev. J. E. Rose	5 00
Bethany, Syracuse, Rev. H. M. Smith	5 00
New York, Rev. Geo. H. Lewis	5 00
Mt. Moriah, New York	5 00
Walker's Memorial, New York	5 00

New York Colored State Conv., Rev. J. B. Boddie, D. D. New	10 00
Rochelle	5 00
Friendship, Far Hockaway, Rev. King Moss	5 00

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Ebenezer, Charlotte, Rev. H. M. Moore	5 00
W. Vernon, Durham, Rev. W. G. Williamson	5 00
White Rock, Durham, Rev. H. M. McDowell, D. D.	5 00
St. John, Elizabeth City, Rev. H. H. Norman, D. D.	5 00
First, Hertford, Rev. G. C. Lassiter	5 00
Piney Grove, Elizabeth City	5 00
First, Wilmington, Rev. J. J. Howze, D. D.	5 00
Zion Hill, Rev. J. H. Nimmo	5 00
Central, Wilmington, Rev. J. A. Lewis	5 00

OHIO.

Second, Akron, Rev. R. A. Jones, D. D.	5 00
Mt. Olive, Akron, Rev. J. I. Monroe	5 00
Mt. Zion, Akron, Rev. J. D. Kent	5 00
Macedonia, Akron, Rev. Joseph Lewis	5 00
Galilee, Barberton, Rev. I. M. Yancey	5 00
Friendship, Barberton, Rev. A. Thomas	5 00
New Hope, Cincinnati, Rev. R. H. Bailey, B. D.	10 00
Metropolitan, Cincinnati, Rev. J. Franklin Walker, D. D.	5 00
Providence, Cincinnati, Rev. B. Yancey	5 00
Revelation, Cincinnati, Rev. W. H. Thomas	5 00
New Prospect, Cincinnati, Rev. C. B. Heath	5 00
Providence, Cincinnati, Rev. B. Zanders	5 00
Mt. Pisgah, Cincinnati, Rev. E. W. M. Wright	5 00
Antioch, Cincinnati, Rev. W. H. Williams	5 00
Mt. Olive, Cleveland, Rev. B. Tyrell, D. D.	5 00
Little Rock, Cleveland, Rev. B. J. Baldwin	5 00
Tabernacle, Cleveland, Rev. J. H. McCain	5 00
Ironium, Cleveland, Rev. J. W. Williams	5 00
Friendship, Cleveland, Rev. A. Hawkins, D. D., Mrs. A. Crawford	10 00
Providence, Cleveland, Rev. J. W. Robbins, D. D.	5 00
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2nd Mt. Olive, Cleveland, Rev. J. E. A. Wilson	5 00
Beulah, Cleveland, Rev. J. C. Walker	5 00
Liberty Hill, Cleveland, Rev. S. M. Robinson, D. D.	5 00
Antioch, Cleveland, Rev. Mack T. Williams, D. D.	10 00
Shiloh, Columbus, Rev. J. H. Burks, D. D.	5 00
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Second, Hamilton, Rev. J. L. Francis	5 00
First, Irondale, Rev. B. H. Carswell, B. D.	5 00
Second, Kent, Rev. Wm. Farrell, Jr.	5 00
Second, Middleton, Rev. Samuel S. Reed, B. D.	5 00
Friendship, Massillon, Rev. J. P. Anderson	5 00
First, Newcomerstown, Rev. L. Douglass Bunn, B. D.	5 00
Second, New London, Rev. J. H. Smiley	5 00
Trid Stone, Sherline, Rev. A. Steel	5 00
Second, Warren, Rev. I. R. Hall	5 00
Macedonia, Youngstown, Rev. E. B. Johnson	5 00
First, Youngstown, Rev. J. H. Holmes	5 00
Mt. Zion, Youngstown, Rev. A. C. Henley	5 00
Gospel Temple, E. Youngstown, Rev. P. L. Herrod	5 00
Second, Sandusky, Rev. E. M. Kaigler	5 00
Ohio State Conv., Rev. J. Franklin Walker, D. D., Cincinnati	10 00
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Calvary, Oklahoma, City, Rev. A. M. Johnson, D. D.	5 00
1st Temple, Oklahoma City, Rev. P. L. Carter	5 00
Fairview, Oklahoma City, Rev. J. D. Provo, D. D.	5 00
Tabernacle, Oklahoma City, Rev. E. W. Perry, D. D.	5 00
St. John, Oklahoma City, Rev. J. W. Johnson	5 00
Pilgrim Rest, Oklahoma City, Rev. S. C. Roberts	5 00
First, Pawhuska, Rev. A. C. Chinn	5 00
First, Sapulpa, Rev. P. T. Davis	5 00
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First, Tulsa, Rev. H. E. Owens	5 00
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Chickasaw, Dist., Rev. J. W. Johnson, Okla. City	10 00
N. W. C. District, Rev. W. M. Drake	10 00
St. Mark Assn., Rev. S. A. Clark, D. D., Guthrie	10 00
Colgate Dist. Assn., Rev. T. T. Love, Wagoner	10 00
East Zion Assn., Rev. E. W. Perry, D. D., Okla. City	10 00
Western Dist. Assn., Rev. W. L. Humphrey, Enid	10 00
Creed Dist. Assn., Mrs. V. T. Marsh	10 00
Okla. State Convention, Rev. E. W. Perry, D. D., Okla. City	50 00
Rev. S. A. Clark, D. D., Guthrie	

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Tabernacle, Beaver Falls, Rev. S. M. Hall, D. D.	5 00
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Mt. Olivet, Clariton, Rev. C. McElroy	5 00
Canaan, Germantown, Rev. B. Moore	5 00
—, Chester, Rev. J. R. Bennett, D. D.	5 00
—, Braddock, Rev. J. S. Pinson, D. D., Mr. J. R. Wilson	10 00
Salem, Jenkinstown, Rev. J. A. Jordan	5 00
Second, Media, Rev. W. H. Lemon	5 00
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—, Homestead, Rev. M. A. Talley, D. D.	5 00
Central, Philadelphia, Rev. Chas. Blackwell, D. D. Dea. H. Allen	10 00
True Vine, Philadelphia, Rev. H. F. Salmons	5 00
Shermopyiae, Philadelphia, Rev. Isaac W. Faulks	5 00
Wayland Temple, Philadelphia, Rev. S. W. Price	5 00
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Holy Trinity, Philadelphia, Rev. W. F. Graham, D. D. Mrs. Jessie A. Graham	10 00
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White Rock, Philadelphia, Rev. Robert W. Goff, D. D.	5 00
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Carron St., Pittsburgh, Rev. C. T. Murray	5 00
New Zion, Pittsburgh, Rev. T. W. Walker	5 00
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—, Pittsburgh, Rev. B. J. Nicks, D. D.	5 00
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Nazarene, Philadelphia, Rev. Geo. L. Davis	5 00
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Emmanuel, Rankins, Rev. W. L. Maddox	5 00
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St. John Wilmerding, Rev. J. A. Clausell	5 00
Shiloh, Williamsport, Rev. H. H. Ficklin	5 00
Tried Stone, Woodlawn, Rev. Harry H. Jones	5 00
Ebon, West Grove, Rev. M. T. Somerville	5 00
Mt. Moriah, Bethlehem, Rev. J. R. Ried	5 00
S. Y. B. and Ladies Auxiliary, Philadelphia, Mrs. Mamie Gates	10 00
—, Steelton, Rev. Warner Brown	5 00
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Canaan, Philadelphia	5 00
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XI. Pisgah, Orangeburg, Rev. N. C. Nix, D. D.	5 00
Cooperative Bapt. Assn., Rev. N. C. Nix, D. D., Orangeburg	5 00
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Second, Chattanooga, Rev. F. M. Hutchinson	5 00
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Memorial, Chattanooga, Rev. G. W. Sandefur	5 00
Mt. Olive, Clarksville, Rev. W. H. Benton	5 00
Berean, Jackson, Rev. W. L. Varnado	5 00
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Rogers Memorial, Knoxville, Rev. E. M. Seymour, D. D.	5 00
Macedonia, Jackson, Rev. S. M. Jackson	5 00
Mt. Calvary, Knoxville, Rev. V. N. Roundtree	5 00
First, Chelsea, Rev. W. M. McDowell, Memphis	5 00
Fifth View, Ellendale, Rev. W. B. Tate	5 00
Fifth Ward, Clarksville, Rev. J. A. Mitchell	5 00
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—, Hope, Memphis, Rev. D. C. Patterson	5 00
New Belbel, Memphis, Rev. C. L. Goldsby	5 00
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 Rev. E. H. Price.....Clarksdale

MISSOURI.

Rev. A. C. Chinn.....Carrollton
 Rev. Isaac Harris.....Clarksville
 Rev. P. B. Blackburn.....Malton
 Rev. Jno. Goins, D. D.....Kansas City
 Rev. J. W. Wilson.....Kansas City
 Rev. J. A. Shields.....St. Louis
 Rev. Wm. L. Perry.....St. Louis
 Rev. W. H. Harris.....St. Louis
 Rev. A. F. Tanner.....St. Louis
 Rev. W. W. Booker.....Wilnot

Rev. R. C. Ingram.....Durant
 Rev. J. J. Jones.....Columbus
 Rev. Jno. H. Hawkins.....Greenville
 Rev. A. B. Bolden, D. D.....Greenville
 Rev. M. L. Titus.....Grenada
 Rev. J. G. Gregory.....Greenwood
 Rev. J. S. Hawkins.....Grenada
 Rev. A. H. Harris.....Greenwood
 Rev. T. L. Martin.....Greenville
 Rev. A. B. Washington.....Greenville
 Rev. T. B. Miles, D. D.....Indianola
 Rev. R. B. Berry.....Ittabena
 Rev. E. J. Johnson.....Lamont
 Rev. R. B. Oaten.....Lawrence
 Rev. I. T. Carter.....Lexington
 Mrs. Drucilla Calhoun.....Jackson
 Rev. J. E. Robinson.....Indianola
 Rev. S. P. Green.....Mileston
 Rev. L. W. Walker.....Mashulaville
 Rev. E. D. Cockrill.....Macon
 Rev. G. Goodwin.....Macon
 Rev. C. R. Anderson.....Natchez
 Rev. M. M. Marvis.....Phillip
 Rev. E. L. Drew.....Shaw
 Rev. J. W. Williams.....Rolling Fork
 Rev. W. H. Gillum.....Winona
 Rev. J. W. Windham.....Macon
 Rev. T. W. Porter.....Tunica

Rev. C. R. Bell.....Cape Girardeau
 Rev. C. R. McDowell, D. D.....Hannibal
 Rev. Geo. A. Arnett, D. D.....Kansas City
 Rev. L. C. Culliver.....Kansas City
 Rev. R. E. Lee.....St. Louis
 Rev. S. D. Woods.....Sikeston
 Rev. H. J. Herring.....St. Joseph
 Rev. G. W. Dickerson.....St. Louis
 Rev. W. M. Nix.....St. Louis

NEBRASKA.

Rev. G. W. Day.....Omaha

NEW JERSEY.

Rev. Joseph Brawner.....Bayonne
 Rev. D. C. McCoy.....Newark
 Rev. J. A. Mack.....Roselle
 Rev. Wm. Bragg.....Bordentown
 Rev. Henry B. Harris.....Montclair
 Rev. R. McFryor.....Montclair
 Rev. J. M. Adams.....Jersey City
 Rev. B. Robt. Lawson.....Rod Bank
 Rev. M. A. Foster.....Riverton
 Rev. L. B. Brooks.....Rutherford
 Rev. L. H. Jones.....Morristown
 Rev. W. H. Wilson.....Newark

Rev. J. H. Ashby.....Asbury Park
 Rev. J. S. Pinkman.....Newark
 Rev. L. A. Freeman.....Bridgeton
 Rev. A. S. George.....Princeton
 Rev. J. S. Borders.....Newark
 Rev. James Hyman.....Palmyra
 Rev. Wm. J. Jones.....Newark
 Rev. J. I. Thornton.....Pleasantville
 Rev. J. S. Davis.....Newark
 Rev. W. R. Lomax.....Orange
 Rev. L. C. Hurdle.....Newark
 Rev. E. W. Murphy.....Key Port

NEW MEXICO.

Rev. M. D. Ware, D. D. Albuquerque

NEW YORK.

Rev. L. K. Warren.....	Brooklyn	Rev. John Ruffin.....	New York
Rev. E. J. Echols, D. D.....	Buffalo	Rev. Jno. L. Smith.....	New York
Rev. G. W. Williams.....	Buffalo	Mrs. Rebecca Elliott.....	New York
Mrs. R. L. Powell.....	Brooklyn	Mrs. Jas. C. Dudley.....	New York
Mrs. Evelyn Gray.....	Brooklyn	Rev. Louis J. Stovall.....	New York
Mrs. Sarah P. Adams.....	Brooklyn	Rev. J. W. Hunter.....	New York
Mrs. Hattie Fuller.....	Brooklyn	Rev. Peter Thomas.....	New York
Rev. J. B. Cobb.....	Buffalo	Rev. W. D. Hawkins.....	New York
Mrs. S. L. McTyrie.....	Brooklyn	Rev. W. H. E. Smith.....	White Plains
Rev. H. Nelson.....	Mt. Vernon	Mrs. S. A. James.....	New York
Mrs. V. A. Booker.....	New Rochelle	Rev. G. H. Rodman.....	New York
Mrs. M. G. Boddie.....	New Rochelle	Rev. A. M. Matthews, D. D.....	New York
Rev. D. Robinson, D. D.....	Buffalo	Mrs. Sime Gant.....	New Rochelle
Rev. T. White.....	Brooklyn	Rev. J. T. Boddie.....	New Rochelle
Rev. J. C. Moore.....	Brooklyn	Mrs. S. A. Gains.....	New York
Mrs. Lottie A. Hudson.....	Brooklyn	Rev. J. W. Taylor.....	New York
Mrs. James Station.....	Brooklyn	Rev. E. F. Butler.....	New York
Mrs. Laura Adams.....	Brooklyn	Rev. S. H. Henderson.....	New York
Rev. T. S. Harten.....	Brooklyn	Rev. H. Giles.....	New York
Rev. Jas. S. Hamilton.....	Buffalo	Rev. W. W. Brown, D. D.....	New York
Rev. W. T. Parker.....	Leroy	Mrs. Alice L. Brown.....	New York
Rev. L. M. B. Veasey.....	Homestead	Dea. I. Rose.....	New York
Rev. Samuel Canty.....	New Rochelle	Mrs. Mary Gorham.....	New York
Rev. W. W. Brown.....	New Rochelle	Rev. Clarence Musserone.....	New York
Mrs. W. M. Boone.....	New Rochelle	Rev. Arthur Butterfield.....	New York
Rev. Robert Washington.....	New Rochelle	Mrs. Sadie Turry.....	New York
Rev. M. B. Gauden.....	New York	Rev. J. H. Green.....	New York
Mrs. F. B. White.....	New York	Rev. Remeo G. Harris.....	New York
Mrs. R. Brice.....	New York	Rev. R. J. Brown.....	New York
Rev. I. M. Young.....	New York	Mrs. G. H. Sims.....	New York
Rev. A. Crutchfield.....	New York	Dea. W. E. Hill.....	New York
Rev. W. Abner Brown.....	New York	Mrs. Mary Thomas.....	New York

NORTH CAROLINA.

Rev. S. G. McDowell, D. D.....	Durham	Rev. W. C. Williams.....	Durham
Mr. C. C. Spaulding.....	Durham	Rev. H. M. Moore.....	Charlotte
Rev. J. J. Scarlette.....	Greensboro	Prof. C. F. Graves.....	Elizabeth City
Rev. H. M. Smith.....	Charlotte	Rev. J. S. Brown.....	Rocky Mount
Rev. O. S. Bullock.....	Raleigh	Rev. W. H. Moore.....	Wilmington
Rev. J. A. Lewis.....	Wilmington	Rev. A. S. Crooms.....	Salisbury
Rev. J. H. Thomas.....	Winston-Salem	Rev. W. C. Pope.....	Raleigh
Rev. J. J. Howze.....	Wilmington		

OHIO.

Rev. Eduah Lewis.....	Akron	Rev. B. H. Carswell.....	Irondale
Rev. R. A. Jones.....	Akron	Rev. T. A. Moore.....	Youngstown
Rev. N. H. Jones.....	Cleveland	Rev. R. M. Crawford.....	Akron
Rev. C. C. Aiter, D. D.....	Cleveland	Rev. J. W. Webb.....	Cleveland
Rev. W. H. Jones.....	Cleveland	Rev. J. R. Yewell.....	Cleveland
Mrs. N. Smith.....	Columbus	Rev. McGrinnett.....	Cleveland
Rev. J. P. Pius, D. D.....	Columbus	Rev. Jacob Ashburn.....	Columbus
Rev. C. N. Harris.....	Columbus	Rev. R. D. Phillips.....	Columbus

MINUTES

239

Rev. J. T. Lattimore.....	Columbus	Rev. L. H. Ingraham, B. D.....	Cincinnati
Rev. G. A. Ingraham.....	Madisonville		
Rev. B. F. McWilliams.....	Toledo		

OKLAHOMA.

Rev. M. S. Slinson.....	Broken Arrow	Mr. Will Hooper.....	Elreno
Rev. Chas. Bickerson.....	Cleveland	Rev. C. A. Hamilton.....	Ardmore
Rev. B. E. Darrington.....	Blanchard	Rev. S. A. Clark.....	Guthrie
Rev. R. I. Nero.....	Ft. Gibson	Rev. T. T. Addison.....	Chickasha
Rev. W. I. Humphry.....	Enid	Rev. Theo. Rowland.....	Guthrie
Rev. Jas. S. Anderson.....	Muskogee	Rev. J. D. Provo.....	Oklahoma City
Rev. E. W. Perry, D. D.....	Okla. City	Rev. J. W. Johnson.....	Oklahoma City
Rev. A. M. Johnson, D. D.....	Okla. City	Rev. P. L. Carter.....	Oklahoma City
Rev. S. C. Roberts.....	Okla. City	Rev. A. B. Simmons.....	Oklahoma City
Rev. F. K. Leath.....	Okla. City	Rev. A. C. Chinn.....	Pawhuska
Rev. M. C. Griffin.....	Okla. City	Rev. P. T. Davis.....	Sapulpa
Rev. J. A. Anderson, D. D.....	Okmulgee	Rev. E. N. Carter.....	Tatuma
Rev. Z. H. Hickerson.....	Sand Springs	Rev. H. E. Owens, D. D.....	Tulsa
Rev. C. K. Anderson.....	Stroud		
Rev. H. A. Whitaker, D. D.....	Tulsa		
Rev. S. B. Jackson.....	Tulsa		

PENNSYLVANIA.

Rev. J. C. Herring.....	Farrell	Mrs. F. B. Mitchell.....	Germantown
Rev. F. B. Mitchell.....	Germantown	Rev. M. F. Sims.....	Connellsville
Mr. Marshall W. Lee.....	Conshocken	Rev. C. C. Scott, D. D.....	Philadelphia
Rev. J. B. Branton.....	North Glenside	Rev. Mask Thompson.....	Lancaster
Rev. J. L. Lowe, D. D.....	Philadelphia	Rev. E. H. Halden.....	Ambler
Rev. Geo. W. Tillman.....	Philadelphia	Rev. M. W. Newsome.....	Philadelphia
Dr. J. C. King.....	Philadelphia	Rev. E. W. Starks, D. D.....	Philadelphia
Rev. Wm. Walker, D. Th.....	Philadelphia	Rev. E. W. Johnson.....	Philadelphia
Rev. Jas. Williams.....	Philadelphia	Rev. C. W. Gregory.....	Philadelphia
Mrs. Mamie Yates.....	Philadelphia	Rev. A. J. Lacey.....	Philadelphia
Rev. S. J. Jones.....	Philadelphia	Rev. J. C. Austja, D. D.....	Pittsburgh
Rev. E. Davis.....	Philadelphia	Rev. H. T. Scott.....	Philadelphia
Rev. C. H. S. Watkins.....	Philadelphia	Rev. C. B. Fitzgerald.....	Pittsburgh
Rev. W. Turner.....	Pittsburgh	Rev. F. M. Hodgeman.....	Ardmore
Rev. W. A. Johnson.....	Pittsburgh	Rev. P. H. Hughes, D. D.....	Philadelphia
Rev. J. E. Philpot.....	Seranton	Rev. W. H. Brooks.....	Philadelphia
Rev. Isaac Williams.....	Philadelphia		
Rev. J. H. Gardner.....	Duquin		

SOUTH CAROLINA.

Rev. H. C. Anderson.....	Anderson	Rev. J. J. Goldson.....	Greenwood
Rev. H. W. Long.....	Columbia	Rev. W. C. McCoy.....	Timmons ville
Rev. F. W. Prince.....	Cheraw	Rev. A. A. Sims.....	Union
Rev. C. H. Hubert.....	Darlington	Rev. E. Hain.....	Timmons ville
Rev. G. G. Daniel.....	Georgetown	Rev. N. C. Nix, D. D.....	Orangeburg
Rev. I. W. Boykins, D. D.....	Camden	Rev. L. F. Saunders.....	Lowry
Rev. H. W. Stewart.....	Belton	Rev. C. J. Taylor.....	Florence
Rev. J. F. Peters.....	Columbia	Rev. I. W. Williams, D. D.....	Sumter
Rev. W. L. Zimmerman.....	Anderson	Rev. A. W. Williams.....	Sumter
Rev. C. H. Williams.....	Greenwood	Rev. R. L. Robinson.....	Williamsburg
Rev. H. H. Butler.....	Huntersville		

TENNESSEE.

Rev. S. H. James.....Brownsville	Rev. W. H. Benton.....Clarksville
Rev. J. H. Brown.....Clarksdale	Rev. L. A. Forman.....Cleveland
Rev. C. M. Johnson.....Memphis	Rev. W. M. Nelson.....Memphis
Mr. Jerry Rogers.....Memphis	Rev. L. E. Miller.....Memphis
Rev. T. Davis.....Memphis	Rev. W. T. Vanhook.....Memphis
Rev. J. F. Greenwood.....Memphis	Rev. J. D. Wesley.....Memphis
Rev. S. N. Vass, D. D. ....Nashville	Rev. W. Martin Harris.....Nashville
Rev. A. A. Bennett.....Nashville	Rev. J. C. Fields.....Nashville
Rev. J. T. Brown, D. D. ....Nashville	Prof. W. G. Hynes.....Nashville

TEXAS.

Rev. G. H. Washington.....Amarillo	Rev. H. E. Jones.....Beaumont
Rev. J. S. Simmons.....Beaumont	Rev. U. S. Keelings.....Beaumont
Rev. J. R. Swancey.....Beaumont	Rev. C. M. Clemmons.....Colorado
Rev. A. L. Russell.....Dallas	Rev. J. H. Scott.....Dallas
Rev. W. G. Harper.....Dallas	Rev. C. C. Harper, D. D. ....Dallas
Rev. M. B. Bilbrew.....Dallas	Rev. J. C. Mitchell.....Dallas
Rev. J. A. S. Weaver.....Ft. Worth	Rev. B. B. Johnson.....Ft. Worth
Rev. H. T. Wise.....Ft. Worth	Rev. A. W. Pryor.....Ft. Worth
Rev. O. C. Colbert.....Greenville	Rev. A. A. Gordon.....Houston
Rev. J. W. Edwards.....Houston	Rev. P. R. Neal.....Gainesville
Rev. J. W. Bailey, D. D. ....Marshall	Rev. R. M. Gilbert.....Marshall
Rev. J. C. Chambers.....Mt. Pleasant	Rev. W. M. Sexton.....Nash
Rev. D. L. Penn.....Terrell	Rev. C. S. Booker.....Terrell
Rev. J. H. Harrington.....Pittsburg	Rev. R. R. Sparks.....Terrell
Rev. A. T. Stewart, D. D. ....Tyler	Rev. T. S. Boone.....Temple
Rev. H. M. Edwards.....Texarkana	Rev. J. A. McPherson.....Waco
Rev. M. K. Curry.....Wichita Falls	Rev. Felix Jones.....Waxahachie
Rev. J. A. Mack.....Waco	Rev. Jas. I. Gilmore.....Wolf City

VIRGINIA.

Rev. D. L. Miles.....Alexandria	Rev. P. C. Pannell.....Staunton
Rev. L. K. Jackson.....Lynchburg	Rev. E. D. Lewis.....Richmond
Rev. E. C. Miller, D. D. ....E. Radford	Rev. W. H. Harris.....Pulaski
Rev. A. L. James.....Roanoke	Rev. R. C. Woods, D. D. ....Lynchburg
Rev. T. P. Johnson.....Lynchburg	Rev. W. E. Sadefur.....Petersburg
Rev. P. W. Williams.....Lynchburg	Rev. Wm. Gilbert.....Roanoke
Rev. S. A. Garland.....Lynchburg	Rev. Jas. A. L. Washington.....Alexandria
Rev. Miles M. Fisher.....Richmond	

WEST VIRGINIA.

Rev. Wm. Craven.....Charlestown	Rev. Chas. Black.....Huntington
Rev. E. R. Henry.....Elkhorn	Rev. A. Gregory.....Gary
Prof. H. Walden.....Hill Top	Prof. Byrd Prillerman.....Institute
Mrs. J. J. Turner.....Montgomery	Rev. Wm. Muse.....Martinsburg
Rev. B. W. Crowder.....Itmann	Rev. Wm. Jackson.....White Sulphur Springs
Rev. J. W. Bundrant.....Slyvia	Rev. Wm. R. Perry.....Peidmont
Rev. Thos. Ried.....St. Albans	
Rev. J. W. Robinson.....Clarksburg	

WISCONSIN.

Mrs. Omer Jackson.....Milwaukee	Mrs. Nellie Smith.....Milwaukee
Mrs. V. L. Penick.....Milwaukee	

OF THE

Twenty-fifth Annual Session

OF THE

Woman's Convention Auxiliary

TO THE

National Baptist Convention

HELD WITH THE

Metropolitan Baptist Church

REV. J. H. GREEN, Pastor

Baltimore, Maryland

September 9-14, 1925

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, Legal Advisor, Parliamentarian, Organizer of Young People's Societies, 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.

State Conventions, \$50.00; District Associations, \$25.00; Local Missionary Societies, \$10.00; Children's Bands, \$2.00; Officers' Enrollment, \$2.00; Members' Enrollment, \$1.00.

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 I. 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 standing Committees. She may, through the Corresponding Secretary, call special meeting of the Executive Committee when in her judgment needful, or 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 monies collected on the field or at the Convention. The Treasurer shall pay out no money without an order from the Corresponding Secretary, signed by the President. An accurate account of all receipts and disbursements of money as reported or received by her shall be kept. She shall present a detailed account of all moneys paid out by her, to whom, for what, and the amount turned over to the Boards.

Article 6. The Executive Committee of twelve members shall be nominated by a committee appointed for that purpose, and shall be voted for at the annual meeting. It shall be their duty to advise the Corresponding Secretary in her work, hear her monthly report and pass upon the same. The Executive Committee shall also keep 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.

President	Mrs. S. Willie Layten, Pa.
Vice President	Mrs. Edna Strickland, Texas
Recording Secretary	Mrs. C. R. McDowell, Mo.
Corresponding Secretary	Mrs. V. W. Broughton, Tenn.
Treasurer	Mrs. M. E. Goins, Mo.
Secretary	Miss Nannie H. Burroughs, D. C.
Assistant Secretary	Mrs. Mary V. Parrish, Ky.
Advisor	Mrs. E. Arlington Wilson, Texas
Secretary	Mrs. E. E. Whitfield, Texas
Advisor	Mrs. Carter, Calif.
Secretary	Mrs. G. E. Rush, Iowa
Advisor	Mrs. V. W. Broughton, Tenn.

BOARD OF TRUSTEES, NATIONAL TRAINING SCHOOL FOR WOMEN AND GIRLS.

Trustee	Mrs. Mary V. Parrish, Ky.
Trustee	Rev. I. A. Thomas, Ill.; Mrs. Fannie C. Carter, West Va.
Trustee	Mrs. Alice Tucker, Pa.

EXECUTIVE BOARD.

Mr. H. M. Gibbs	Mrs. M. L. Barnes	Ala.
Mr. L. C. Deloney		Ark.
Mr. Lucy Hill		Calif.
Mr. M. G. Tyler		Colorado
Mr. S. F. Lewis, Mrs. Madre Marshall		District of Columbia
Mr. Viola T. Hill		Florida
Mr. S. J. Fluker		Ga.
Mr. C. D. Trice		Illinois
Ms. Ella Peters		Indiana
Mr. J. B. Rush		Iowa
Ms. Ida Frazier Bates		Kansas
Ms. Mary V. Parrish		Ky.
Ms. Janie P. Harding		Louisiana
Ms. Lela Richardson		Md.
Ms. H. Robbins		Ohio
Ms. Ida Pope		Mich.
Ms. Fannie Doidd Sears		Minn.
Ms. M. J. Walker		Miss.
Ms. Mamie Johnson		Mo.
Ms. A. Thomas, Mrs. Sarah Strong		New Jersey
Ms. M. J. Brockway		Oklahoma
Ms. Ruth L. Bennett		Pa.
Ms. Mary H. Flowers		Tenn.
Ms. L. J. McNorton		Texas
Ms. Z. D. Lewis		Virginia
Ms. M. M. W. Arter		West Virginia
Ms. James Monroe		Ontario

STATE DIRECTORS.

Alabama	Mrs. R. E. Pitts-Anderson
Arkansas	Mrs. E. A. Phillips
California	Mrs. C. D. Robinson
Colorado	Mrs. I. S. Powell
District of Columbia	Mrs. A. C. Williams
Georgia	Mrs. Sarah Fisher Brown
Illinois	Mrs. Eva T. Dean

Indiana	.....	Mrs. C. H. Go
Iowa	.....	Mrs. Anna L. Br
Kansas	.....	Mrs. Emma G
Kentucky	.....	Mrs. Fannie R. G
Louisiana	.....	Mrs. M. T. W
Maryland	.....	Mrs. Lula Richard
Minnesota	.....	Mrs. Anna Jon
Mississippi	.....	Mrs. A. A. C
Missouri	.....	Mrs. Anna E. Br
Nebraska	.....	Mrs. S. M. Wilkin
New Jersey	.....	Mrs. Georgia M. La
Ohio	.....	Mrs. J. W. S
Oklahoma	.....	Mrs. C. E. McHa
Pennsylvania	.....	Mrs. Amanda F
Tennessee	.....	Mrs. Florence F. Co
Texas	.....	Mrs. S. J. Alsbro
Virginia	.....	Mrs. L. W. Ter
West Virginia	.....	Mrs. Fannie Cobb Ca
Ontario	.....	Mrs. James Mon

ANNUAL AWARD—STATE DIRECTOR REPORTING LARGEST AMOUNT.

Mrs. Sarah Fisher Brown	.....	.....
Mrs. E. C. Bushell	.....	New York
Mrs. Carrie E. Foster	.....	Michigan

SUPERINTENDENTS OF CHILDREN'S BANDS.

Mrs. C. M. Wells, Mrs. Josie Jenkins	.....	.....
Mrs. Banes	.....	Arkansas
Mrs. S. F. Lewis	.....	District of Columbia
Mrs. Nancy Lewis	.....	Florida
Mrs. Hattie Harris	.....	Georgia
Mrs. M. Bledsoe	.....	Illinois
Mrs. Mamie Berry	.....	Missouri
Mrs. Ada Woodson	.....	New Jersey
Miss Leola M. Grimsley	.....	New York
Mrs. Carrie Keith	.....	Tennessee
Mrs. M. S. Jones	.....	Texas
Mrs. J. R. Goff	.....	Oklahoma
Mrs. Mary E. Johnson	.....	Pennsylvania

STANDING COMMITTEES.

Woman Suffrage	.....	Mrs. Gertrude E. Rush, Chairman
Child Welfare	.....	Mrs. Mary V. Parrish, Chairman
Vital Statistics	.....	Mrs. I. B. Maxwell, Chairman
Pianist	.....	Mrs. Willie F. McKinney, Georgia

YOUNG PEOPLE'S DEPARTMENT.

Mrs. L. L. Craig, Director	.....	Georgia
Miss Etta Versa, Eastern Division	.....	District of Columbia
Mrs. W. H. Young, Western Division	.....	Kansas
Mrs. Alberta Fields, Superintendent	.....	Missouri
Miss J. D. Holman, Superintendent	.....	Texas
Mrs. S. R. Lee, Superintendent	.....	Tennessee
Mrs. Mattie Ridgel, Superintendent	.....	Florida
Mrs. B. C. Borders, Superintendent	.....	New Jersey
Mrs. E. M. Scott, Superintendent	.....	Illinois
Mrs. Mattie P. Long, Superintendent	.....	Indiana
Mrs. Ella M. Gibson, Superintendent	.....	District of Columbia
Mrs. Alberta Fields, Superintendent	.....	Missouri
Mrs. M. Little, Superintendent	.....	Oklahoma

Proceedings

Baltimore, Md., September 9, 1925.

The Woman's Convention, Auxiliary to the National Baptist Convention, Incorporated, convened in its Twenty-fifth Annual Session in the Metropolitan Baptist Church, Rev. J. H. Green, Pastor, Wednesday morning, September 9, 1925. The meeting was opened with a song service. The following songs were sung:

"Just Think of His Goodness to You," Mrs. McKinney, Georgia, the pianist, leading.
 Second song—"Higher Ground."
 Mrs. C. R. McDowell, presiding.
 Third Song—"Just Over in the Glory Land."
 Fourth song—"Blessed Sunlight."
 Fifth song—"I'm Dwelling in Beulah Land."
 Prayers—Sister Harris, Arkansas and Sister I. C. Lux, Ind.
 Song—"Leaning on the Everlasting Arms."
 Prayers—Sisters Lucy Ford, Md., and Sister S. J. Fluker, Ga.
 Song—"Standing in Need of Prayer."
 President S. W. Layten called the Convention to order to celebrate its Twenty-fifth Anniversary. The Convention stood and with bowed heads, prayed—President Layten leading, and Mrs. C. R. McDowell closed by having all repeat "The Lord's Prayer." The program was read; upon motion, it was approved.

Welcome Address delivered—Mrs. B. C. Winston, representing the state. On behalf of the Baptist women of Maryland, she bade us welcome to Baltimore, the gateway to both North and South; she counted it a privilege and honor to welcome our Convention, because of what we represented. She welcomed us to a state that was famous in song and story; for the noble characters it had given to the world, such as Frederick Douglass, Benjamin Banicor, Francis Harper and others of learning, culture and refinement. She briefly reviewed the history of Maryland, both civic and religious, and commended the leaders of our Convention for the great purposes for which they labored; and the principles they contended for.

Mrs. Annie R. Hitchens bade us welcome on behalf of the city. She said that Baltimore counted its inhabitants from various cities of the country. They numbered 700,000, and of that number 107,000 were Colored people. There were many of them from (247)

the South. She was formerly a Virginian. The different nominations live agreeably, and homes of all the people were to us. They were glad to have us. Urged the women to set up as Christian women, and feel free to express their opinions. The hospitality of Baltimore was so great that the use of the Armory was given gratuitously. Baltimore was with us to make this 25th Session, the greatest in our history. A resolution was announced from 4:00 p. m. to 7:00 p. m., at the Trinity Baptist Church, Druid Hill. Refreshments in abundance were to be served, and the great feast was to be enjoyed by all.

Mrs. Goldie H. Green extended a welcome on behalf of the Metropolitan Church. She said that we had grown stronger and stronger as the years had passed, and she came to welcome us with all the power at her command. Metropolitan was delighted to have us in their church edifice and we were welcomed to enjoy all of the comforts and conveniences it contained. Our women had so developed their powers, that man now recognizes that he cannot get along well without her. She complimented our women in general and made special reference to our leaders.

Welcomed by Mrs. Sarah C. Fernandes, who represented the Woman's Civic League, she considered it not only an honor, but a sacred privilege. The church represented better homes, better health, more wealth and betterment in general, all of which the Civic League was striving to do.

Mrs. Minnie Gaines, on behalf of the Methodists, said the value of our organization is important in the training of children and building up of our homes. This age calls for united efforts. We are all sisters and the more we can cooperate in the great efforts to build up our race, the greater success we shall have. The Methodists extended a cordial welcome. "Woman, arise, and callesth for thee."

Miss _____ representing the Y. W. C. A. welcomed us on behalf of her organization. What a tremendous representation of our women is present! No race rises above its women. The Y. W. C. A. depends upon the church and returns the young people back to the church, better prepared to serve. She wished for our Convention the greatest success.

Response—Mrs. C. R. McDowell, Missouri. Mrs. McDowell said that from listening to the Welcome Addresses, she was reminded of a little story, when a little boy was asked if he knew all the words in the dictionary, in the Bible and in the Blue Back Spelling Book, for these ladies had used them all. We have felt welcome ever since we were invited to come. Our Convention represents our women, who work in the churches, clubs and slums, all striving to make the world better, because we live in it. We have seen the Star in the East, is the reason we are here. We have come to report our work of the past year—we are letting Jesus fix it for us. We are going to be the same women next year that we are at home. All great things are accomplished by united effort; and hence this Convention, where we are working together, for God, for home, and native land.

MINUTES

—“Onward Christian Soldiers.”
Announcements made.

—Placards arranged for seating delegates.
Delegates were seated by states.

—“Blessed Sunshine.”
Testimonies of praise and thanksgiving to be present: Mrs. Anderson, Alabama; Mrs. E. H. Phillips, Arkansas; Mrs. W. Watson, Indiana; Mrs. Washington, Baltimore; Mrs. A. E. Slater, Florida; Mrs. M. Baker, Alabama; Mrs. Emma _____, California. The sister from India, brought greetings to India and asked prayers for India.

—Chair—Lady Bennett—read a partial Report of Enrollment.
Finance Committee also made a partial report.

Upon motion, the reports were received. Committees con-

Announcements made by President Layten.
Doxology.

Benediction of the W. C. T. U. repeated.

Afternoon Session.

A joint session was held in the afternoon at the Armory.
President S. W. Layten read her Annual Address as follows:

TWENTY-FIFTH ANNIVERSARY OF THE WOMAN'S CONVENTION
AUXILIARY TO THE NATIONAL BAPTIST CONVENTION
1900-1925.

Annual Address of Mrs. S. W. Layten, President of the Woman's Convention, U. S. A., Baltimore, Maryland, September 9-14, 1925.

our Co-Workers:
The National Baptist Convention is happy to meet in Baltimore. We are looked forward to the assembling of our forces in this city, whose name as the Convention City of America is as widespread as its other name—the Monumental City—because of the numerous and important conventions which have been held here. Yes, we are happy to tent on Baltimore's historic soil, the scene of much in earlier days that connected with the creation of our country's sentiment of national independence, its history and development.

It was here, over the ramparts of Ft. Henry, that Francis Scott Key's patriotism saw the “Star Spangled Banner,” in the dawn's early light, waving over the “Land of the free and the home of the brave.” In 1812 Baltimore became the site of revenge of the British, who attempted its capture, which was repulsed, and while detained on one of the British attacking vessels, Key composed the immortal Star Spangled Banner.

Captain John Smith of Pocahontas' fame, is recorded as the first European white man to set foot on the site of Baltimore. During the Revolution the Continental Congress was frightened from Philadelphia, and for weeks sat here in a hall on Baltimore Street, near Liberty Street.

Another interesting fact is that three Anti-Republican Conventions were held here. Lincoln's nomination, respectively, those naming Douglass, Buckenridge and Bell, all met here in 1860. Here, also, in 1864, Lincoln was nominated for his second term. The first blood shed in the

cause of freedom—the Civil War—was here, when the Union was passing through the city, April 19, 1861, and were mobbed by the populace.

Again, Baltimore is especially interesting and distinguished in the home of Benjamin Bannaker, Negro mathematician and astronomer of the 18th century. He was the author of an almanac in 1792, which came to the attention of Thomas Jefferson, who sent a copy of the same to the secretary of the Academy of Science at Paris. Bannaker also assisted in laying out the city of Washington and running the boundary line of the District of Columbia at Baltimore in 1806. He died up his life and read it.

The Woman's Convention, Auxiliary to the National Baptist Convention, is happy to celebrate its twenty-fifth anniversary on the scene of such an historic setting. Also, we are glad to come to a city which has so cordially invited us. We believe we have been long wanted and that we shall do you good; we also know that Baltimore strengthens the bonds of our great sisterhood.

Twenty-fifth Anniversary.

The love of observing days is as old as the human race. We speak of the history of a nation or country, the transaction of its successful years as its annals. A nation's holidays or anniversaries are the best indices of its history, its character, and its aspirations; so are organizations, and fall into three general groups: Religious, patriotic and topographical. In general, the only real meaning or importance of an anniversary serves as a means of keeping afresh in the memory of a people the great stages of its past, the vital principals which brought it to the present, the ideals to which it must be true, if it would prosper in the future. This immense educative importance of anniversaries cannot be overestimated. It is in its National anniversaries that our own country can best set forth the few simple, but indisputable elements of our national being. The impressing of the historic sense unquestionably marks in nations and races, as in men, the coming of a maturity; for history embodies the collective experience of people and it should serve as memory serves each of us individuals to warn or guide, or inspire a person. Each one of us which has grown up cannot know too thoroughly the period of his childhood and adolescence. The same is applicable to groups and organizations. The outlines of such information, we at least expect every child to learn at school and in our homes by means of statistics and memorials, the records of great men and special occasions.

The story of the beginning of the Woman's Convention, Auxiliary to the National Baptist Convention (organized in Richmond, Va., 1891) the church, in which we met, tentative and permanent organization for full information see reports of Statistician, Mrs. E. A. Wilson, and its development must be preserved by tradition and through anniversary and recorded with great care and detail by our own Negro historians. Preserve all of the reports, annual addresses, etc., which we buy each year at conventions, they are history. The extension of our work, its educative, cultural and informative influence is being recognized in the religious and social affairs of the race, and is being generally referred to. Though without previous experience in our denominational efforts or much urging, we women must admit we need a good starting as exemplified in the lives and shining deeds of our well prepared women as Mrs. Sylvia J. Bryant, Miss Susie J. Fox, Mrs. M. M. Buckner, Deborah Brown, Mrs. Virginia Broughton, Mrs. Mary McDowell, Mrs. C. M. Wells, Mrs. Fannie Dodd, Mrs. Eliza Fox, Mrs. R. T. Pollard, Mrs. Salina Grey, Mrs. Sophia Shanks, Mrs. Ann Willis, Mrs. S. A. Gates, Mrs. Ruth L. Bennett, Mrs. Mamie Stewart, and others, who worked before our organization for the cause of women's participation in our denominational work. There must never be omitted in this history the noble men who advised and encouraged the

of this organization—Rev. L. G. Jordan, Prof. H. C. Parrish, J. I. Fisher, J. R. Bennett, Charles S. Morris, P. J. Bryant, William Phillips, E. W. Moore, President E. C. Morris. These names, with the names of the women, should become as familiar and revered in Negro homes, Sunday schools and churches as in patriotic remembrance hold the names of Washington, Lincoln, Sumner and Grant. The calendar of every religion with its feasts and festivals proves the value as a stimulus to worship an ordained system of celebration. Each significant event in the career of the founder of a religion has his special remembrance, and these festivals continually enable the members of that religion to keep always before the concrete evidences of their faith. We cannot doubt that the Woman's Convention, in its twenty-fifth anniversary, might serve in a similar fashion as a stimulus to enlighten our sisterhood and strengthen their zeal in denominational efforts. The time has come indeed, when the elements in our Auxiliary growth stand out perfectly plain—are they?

Organization of women's societies, circles, etc., in Negro Baptist churches for the following objectives:

- Study of the Bible.
- Consecration.
- Denominational efforts.
- Education.
- Development of women for Christian and citizen usefulness.
- Maintaining for special kinds of Christian service.
- Improvement of homes.
- Work among children and youths.
- Conformity with policies of the National Baptist Convention.
- Should make this anniversary mean the untethering of a broader vision of our opportunity (as Baptist Christian women) to work with the great commission, "Go ye into all the world," claimed by the great authority and power for it. We must never, therefore, give consent to any measure or method which stamps the missionary as a mere racial one; it breaks through every race barrier, prejudice and hatred, proclaiming the solidarity of the human race and universality of redeeming love. It should mean a freer range of Christian service by cooperating with other Christian organizations, missionary, community and civic work, a new page of endeavor in the book of uplifting and developing our own race group—reading the story there of our duty on the foreign field, seeking the adjustment of our Training School situation, then a liberal and sufficient support of that institution, the cancelling of our debts, and the carrying out in various ways the objects for which we stand.

Our Obligations and Indebtedness.

"Are you a 100 per cent American?" This was the challenge which the Liberty Loan poster flung to every passerby. It concluded with the burning words, "Buy a Liberty Bond." What was the connection? Was patriotism a money test? Has a man's religion a money test? Our financial obligations like the "poor" spoken of in the Bible, are not ours with us. This is necessary. Human nature is such we do not have an abiding interest in that which costs us nothing. Much lack of spiritual power in our churches and missionary societies is due to the fact that great numbers have come to the church altars singing, "I will surrender," and have not included their pocketbooks in the transaction. The people give little evidence of a realization that money is an essential part of personality, and that therefore the consecration of money is essential, in the consecration of self. Strangely enough, on the contrary, it is the contention of the Scripture that a man cannot be separated from his money. Men con-

sciously and unconsciously have considered their money a part of themselves, and have accused the preacher and church of that very thing. . . . My definition of money for my purpose is simply that "money is myself." I am a laboring woman or woman. I work for so much a week, may be \$10 or \$20. At the close of the week, I get that ten or twenty dollars. What is that? It is a week's work of my muscles and brain put into greenbacks. Now, if you understand this, you begin to understand that money in your pocket is not merely silver and gold, but it is something human, something that is instinct with power expended. My money is like electricity, it is stored power. It is only a question as to where that power is to be loosed. What I am coming to, is this, that this matter of the potentiality of myself in my pocket is so very serious, that I believe God's Holy Spirit to guide me in it.—From Studies in Stewardship.

Do you see what a blessed, what a solemn thing giving (to the church to missions, to education, etc.) is—this giving of my stored-self to Master? Surely, we need in the matter of giving consecrated thought as to where to loose ourselves. We do not always give as we should and money is the truest index of a vital human interest, and when it is given, it should be sacredly appropriated for the purpose to which it was given.

We hope this twenty-fifth anniversary will mark the wiping out of the indebtedness of the Women's Convention, which has been accumulating for several years, and because of which our expansion spiritually and temporally has been handicapped. We have neither been dominant nor without effort in this matter. At last year's meeting we were able to pay the Corresponding Secretary on account. Vice-President Edna Strickland continues her efforts along this special line and will preside and direct our financial rally at tomorrow morning's progress of the Executive Session. Your President has endeavored to operate in every way to help, giving the summer months to such services: Visiting associations, conventions and individual societies in churches and by the sending out of many letters.

The Baby Contest recommended last year promises good returns. Mrs. Viola T. Hill, Director, has worked earnestly through the correspondence and travel, and we hope her efforts may be crowned with success.

President Williams has shown much interest in our indebtedness situation, and a willingness to help the women, by recommending the Indianapolis meeting of the Executive Board of the National Baptist Convention that the month of July, past, be recognized as the period of a "Drive" for the Woman's Convention. This appeal was broadcast to pastors, members and presidents of conventions and auxiliaries at the June meeting of the Executive Board of the Woman's Convention. Key women from the states were named. We hope they have been vigilant. Our Corresponding Secretary was authorized to get out an official program for this July rally. If these efforts have been pushed, we will be able to reach the goal.

Training School.

President Williams' address of last year set forth clearly the policy of the National Baptist Convention relative to its Boards and Auxiliary Societies and also his attitude as executive head to carry out the policies outlined by the body. In very solicitous, though candid language, he called attention to the Training School in the following words:

"The Woman's Auxiliary Convention will help the National Baptist Convention, and itself most by never courting any form of estrangement between the two conventions. Their interests are mutually and identical. But to some it appears there is not between these conventions the sympathy and cooperation desired and needed. This real or seeming neglect is not helping either. In searching for

the cause I find that there is much unrest existing in our ranks because of the status and the relations of the National Training School for Girls, Washington, D. C., to the Woman's Auxiliary Convention and the National Baptist Convention are, to say the least, yet an unsolved and unsatisfactory matter. I am convinced further that the sooner this matter is adjusted, the sooner we will have peace for all and better prosperity for the interest we love in common. In this connection permit me to say that this school has succeeded beyond the expectations of its most loyal supporters. Its immediate management has been marked for good business ability, discretion, economy and usefulness. It is my sincere opinion that this institution could not have been managed more wisely and successfully than it has been. Miss Burroughs has proven herself, with her board of helpers, to be a genius of the first rank. I for one believe she should be well and promptly paid and continued as president of the school, as long as she proves herself capable and efficient as in the past.

"Now, may it be clear to all, that in contending for this school to be properly related to the Baptist denomination and the Woman's Auxiliary Convention, that it will be hurtful and unfair to all to think of any one thereby who would want to depose or exalt any individuals. This is no personal matter, but a thing involving the fair play of eternal principles. I believe this institution should be so anchored in the Woman's Auxiliary Convention that said convention could own it, direct its affairs so that it would never be lost to the women, or organization that founded and has been maintaining it. I believe that this transfer and these arrangements could be made in a way that would respect and preserve the proper ecclesiastical relations of this and the Woman's Auxiliary Convention forever, without this property to the Woman's Auxiliary Convention, without it being endangered by the common debts of the convention, or the individual debts of the convention's boards.

At the Nashville meeting, September, 1924, a communication was sent to the Woman's Convention from the National Baptist Convention by special messengers, Rev. S. E. J. Watson, Rev. J. T. Boone, Rev. P. J. Bryant. Said communication called attention to action (relating to the Training School) by the National Baptist Convention at previous sessions and requested some immediate action by the Woman's Convention. A Commission from the National Baptist Convention to meet jointly with the Commission from the National Baptist Convention (on same matter). The following persons were named to serve: Mrs. Corrine B. Carter, Chairman, Mrs. Ida Frazier Bates, Mrs. Amelia Abbingdon, Mrs. I. Pope, Mrs. W. A. McKinney, Mrs. Mary V. Parrish, Mrs. Maggie Arter, Mrs. Viola T. Till, Mrs. Gertrude Bush, (Legal Adviser), Mrs. Ruth L. Bennett, Secretary.

There is no disposition on the part of the Woman's Convention to estrange itself from the National Baptist Convention, as has been demonstrated by the unity of the women throughout the convention's history. Nor is there a tendency to depart from the purposes for which the women asked the most sympathetic relationship. The Woman's Convention deserves the most sympathetic relationship, and the closest cooperation with the parent body in its labors among women of our race and denomination, who are struggling upward in their development, depending largely upon the Christian examples, teachings, inspiration and directions given through and by the National Baptist Convention. . . . Whatever unrest, misunderstanding, or condition there exists real or supposed, we implore Sublime Love to overcome, Divine Wisdom to correct, and in a Christian-like spirit and ourselves ready to help adjust. We pray for Divine Guidance into a peaceful, definite and right adjustment of any situation which questions the control and management of the Training School by the Woman's Convention. This institution has been the pride and joy of the denomination and our Convention—it is the child of our own creation and fostering love. We believe in the language of our President's

MINUTES

address, "The sooner the matter is adjusted, the better it will be for the work of both conventions," and that this can be done in a way to respect and preserve the harmonious relations between the two bodies, and also in a way that will not effect the present management in the direction of the school. Again, I say, we lend ourselves ready in a Christian spirit to help this adjustment.

Africa.

"Princes shall come out of Egypt; Ethiopia shall soon stretch forth her hands unto God."

What a big part we are privileged to play in hastening the time of the fulfillment of David's prophecy. I believe we Baptists are going to play our part big in the redemption of Africa. Our contributions are increasing and becoming more regular, as the real situation is pictured before us, and as the plain, intelligent explanation of the teachings of the Scripture are unfolded to us, and we better understand God's love for mankind, and our duty to help send the message of salvation to the world. We are learning and will better understand that our money is a real personality—and must go and serve where we cannot go. There are other and vital reasons why we should hasten to the call of Liberia; Mohammedanism is making great inroads among the natives. The religion of Islam, with its fatalism, its fanaticism and its social ethics, which degrades women, seems to sterilize all activities of the human mind and soul wherever it reaches. Let us hasten with God's Word. The commission of the church of Christ to preach the gospel of the Kingdom of Christ must be carried out in all its fullness. Remember, too, that western civilization is being corrupted by materialism; our educational institutions are spreading cold theories of science and questioning phases of philosophy, which we have to combat here, some of the doubts, scepticisms and differences are capturing even the heathen mind. So our Christian efforts then must be aware of and accompany these material questionings and put a soul into them, even as Christ's religion is the soul of our own lives. Patience and hope must be in all we do; our missionaries must be well prepared for their work, and consecrated for difficulties whatever they meet, for the task of the missionary is changing and becoming, if that be possible, deeper and more important. We must also help Liberia to become a strong and powerful Christian government, so that it may maintain itself as a tower of light to the great continent of Africa. Christian denominations there should, and can cooperate in opening training schools for native converts who would become more effective in missionary work among their own people, if educated and trained in their own land, where foreign costumes could in no way detract from love of native land, appreciation of home traditions, native arts, etc., which need to be preserved and developed for Africa's future civilization.

The Foreign Mission Board already is planning its Annual Christmas Campaign. Dr. East has submitted a most unique plan—a million quarters is asked for Africa, a million beautiful, bright silver quarters (green-backs acceptable). Let us rally to this unique appeal and give the equivalent of as many quarters as we are able to contribute.

The past two years your President has made special recommendations: That the Women's Convention increase its contribution to African work and that we erect at sometime, a hospital in Liberia (where there is no hospital to alleviate suffering, give training to nurses, medical nor research work), and you have adopted such recommendations. I believe now is the time for us to begin this needed kind of missionary work. I recommend that we join with the Foreign Mission Board in this Christmas drive and help raise the million quarters. Our share of recompense will be the hospital building.

I further recommend that our Foreign Mission Committee shall cooperate with Dr. East in this effort and at this meeting hold a conference

MINUTES.

about the methods to pursue. I sent out in the spring some envelopes asking for a special Easter offering for Africa, and will designate the returns of that appeal to start this Special Fund for the Hospital in Liberia. The following is report of Easter Appeal:

Mrs. E. T. Brown	\$ 1 00
Mrs. M. J. Brockway	\$ 1 00
King Solomon Missionary Society	1 00
Pine Bluff Baptist Church (Texas)	1 00
Mrs. Geneva Young	1 00
Mrs. M. J. Pius	2 00
Mrs. and Mrs. Geo. McNeal	1 00
Mrs. L. J. McNorton	1 00
Mrs. A. J. Abington	5 00
Mrs. F. E. Preston	2 00
Mrs. L. B. Mayo	2 00
Mrs. and Mrs. W. A. Matthews	1 00
Mrs. Anna Winstead	1 00
Mrs. S. T. Butler	25 00
Mr. A. A. Rayner	5 00
S. W. Layten	
Total	\$51 00

Our Dead.

I don't mean to intrude on the work of the Obituary Committee, but I cannot in this message refrain from referring to the going from our earthly association of Rev. S. E. J. Watson and Rev. Chas. Stewart. Our denominational loss is great, a displacement has occurred from which we shall not soon recover. Great men, both of them, outstanding characters, strong in their specialties. Who shall fill their places, we know not. How we shall miss them, we shall only learn, as the call for their services will be answered only by silence. There comes to us another forcible lesson, let us heed it—take better care of our leaders. We overwork them, we are not sufficiently sympathetic, nor tenderly solicitous of their comfort. We do not try to comprehend nor appreciate what they have almost superhumanly mastered and suffered to get where they may represent our interests, advise and direct our plans. "Souls are made by human blows and the batterings of fate." May we become more thoughtful along these lines and wiser in our methods of sustaining leadership.

On behalf of our great sisterhood, to whom both of these men were recognized as friends and helpers, I extend to their bereaved families our deepest sympathy. We, too, shall miss them.

You did well, brethren of the National Baptist Convention, to have permitted 25 years ago, and to encourage today, the organization of your women in such an auxiliary of Christian workers as are present here today. That is correct human procedure, it shows cultural development, it is scripturally correct, when we consider the importance of women in the great human family. It would be strange, indeed, if in a volume given by inspiration of God for regulating the conduct and promoting the happiness of mankind, woman had no place assigned to her commensurate with the great influence she is destined to exert. The Bible gives us an account of the origin and construction of society and is designed among other still higher purposes to direct its movements and promote its welfare. This it could not do if it left out woman or if it failed to bring her prominently forward or did not prescribe with much form and detail her rank, her mission, her duties.

"The Best Prophet of the Future is the Past"

We have gone with you harmoniously and happily a quarter of a century, and at this twenty-fifth anniversary there can be offered no more practical suggestions or methods to include in a constructive pro-

gram for the National Baptist Convention than encouragement to your women in their efforts, sympathizing, and advising them, opening your churches and conventions to their claims. As it is impossible for society to be permanently elevated where women are ignored, it is also impossible that institutions or usages which look lightly upon the very instincts of our nature, or discount our mental worth, and other powers, overlooking the revealed law of God should be crowned with ultimate success. To the greater extent woman is the conservation of a nation's welfare, "Her virtues, if strong, will stand sentinel over the empire." Law, justice and liberty, and the arts all contribute of course to the well-being of a nation; beneficial influence flows in from various springs, and innumerable contributors may be at work, each laboring in his vocation for his country's weal, but let the general tone of female virtue and intelligence be low, and all will be rendered nugatory, while the universal prevalence of woman's intelligence and virtue will swell the stream of civilization to its highest level, impregnate it with its richest qualities, and spread its fertility over the widest surface. A race is not destined to fail, a community is not likely to be overthrown, where woman faithfully fulfills her mission, or by the powers of her noble heart over the hearts of others, she will raise either from its ruins and restore it again to prosperity and joy. If we are just and thoughtful as to the nature of woman's mission, we cannot err as to its proper sphere and limitations. Of course, the home is the real scene of woman's power and actions; it is the theatre of her strongest influence. Home is the elysium of love, the nursery of virtue, the garden of enjoyment, the temple of concord, the circle of all tender relationships, the playground of childhood, the dwelling of manhood, the retreat of age, where health loves to enjoy its pleasures, wealth to revel in its luxuries, poverty to bear its rigors, sickness to endure its pains and dissolving nature to expire—home, which throws its charmed circle and even sends its attractions across oceans and continents, drawing to itself the thoughts and wishes of those who wander afar from it at the antipodes—the "Home, sweet home," is the strongest sphere of woman's mission. Kathleen Norris says, truly, "America now needs one thing that the valour, courage, vision and sacrifice cannot come from men. Women must see and enlist to give; that is, go into the business of making better American homes." I emphasize, the business of this Woman's Auxiliary is to continue the vision, see, enlist, be prepared, offer a full measure of faith and devotion to the building and increase of Christian homes. Our leaders, our teachers, our workers, our contributors in the arts and industries, and every vocation, our education on health, our womanhood, our manhood will be shaped and developed upon the foundation of the Negro home. I here appeal to you pastors, upon your return to your pulpits preach often and soul stirring sermons on this theme, also tell our men generally to better provide for and supply the home needs over which they preside as husbands and fathers, so that Negro women, except where really necessary, may stay at home, and regulate their homes and rear their children, and thus safeguard and direct the powers in a growing manhood and womanhood of the race which gives great promise to become large and beneficial contributors to the future civilization of this American country. All down the centuries, God has been revealing in visions—the ability to look ahead, the great truths which have lifted races of men, step by step, until today. No one of God's children, no leader or group has ever gone forth and accomplished anything who has not first had that mission revealed in a vision. All together, National Baptist Convention and Woman's Auxiliary set a broader vision of what our denominational influence may become, in its service to our own race, in its missionary work among heathen people, in its various contributions to the people of the world and the glory of God's cause through the Woman's Auxiliary. This auxiliary in its 25 years has been the means of finding (as no other force, waking and bringing out many, many latent talents in Negro women,

bringing them out to serve who otherwise would have been hidden and unknown; also sections of our country, churches, pastors and many good works would also have been unknown without the finding and development of such women).

Many of these hitherto obscure, unknown women have proven beacon lights of inspiration to our people struggling in the "slough of discouragement and obscurity." Such women have, therefore, proven benefactors to mankind at large.

Oh, yes, we are beholding the vision of womanhood awakening and alert the world over, despite prejudice, despite caste, womanhood is recognizing its relation, efforts and one harmonious purpose, that of uplifting humanity into a higher and purer and truer life. We are realizing that the whole human race has suffered because sin prevented woman from keeping her divinely appointed task, until she caught the vision which God sent her. Then, sisters, noble in your humility strong in your gentleness, rising above all selfishness, gathering about you all the varied gifts and accomplishments to consecrate them to God and humanity, labor on, who shall say that such as we are not in a position to do that for which the world shall no longer rank other than among the first in the work of human redemption?

We were all pleased with our President's Address; many copies were distributed. Her address was adopted and recommendations referred to the Committee on Recommendations.

Evening Session.

Devotions were conducted by New York delegation, Mrs. Bushell leading.

Songs—"Blessed Assurance," "Blessed Sunshine."
Mrs. Richardson, President of Woman's Missionary Society, New York, was presented by Mrs. Bushell. Testimonies and songs followed.

Songs—"Just Over in the Glory Land," "Just a Little While To Stay Here," "I Want To Know," "How Firm a Foundation."

Officers and all present in the organization in Richmond, Va., 1900, called to platform.

General Subject—"A View Looking Backward."

Mrs. Ruth L. Bennett, presiding, said that it was her pleasure to attend the National Baptist Convention, before the women were organized, then called upon the others to speak.

Mrs. C. M. Wells, Alabama, spoke of the history of the Woman's Convention. It was organized specially to do Foreign Mission work, 25 years ago.

Mrs. C. R. McDowell spoke of things leading up to the organization of the Woman's Convention. The Western States and territories had an organization of Baptist women and thought the women of all the states should have a Convention. It was a cause of great rejoicing when the men consented for the women to organize.

"Why the Men Permitted the Women to Organize," Mrs. V. W. Broughton, Tennessee.

First: Because God had convinced them that He had called woman into His service.

Second: Because of the zeal and continued appeals from the women to organize. Sister Broughton emphasized the Bible teaching as to woman's work and urged the study of the Word as essential in the development of the Christian graces. From the beginning, we've made much of Bible study and we have all grown thereby. Using "Hope," "Topic Cards" and other helps, have enabled us to persevere and to go on and on until we reach the perfect day, and go home, evermore to be with Jesus.

"What We Have Accomplished," Miss N. H. Burroughs, D. C.

She said this story would be presented Thursday evening in a pageant, and she would only say a few things. In the Richmond meeting, 1900, the women resolved that they would consecrate their lives to the service of the Master. The results are seen in this Convention. Over \$600,000.00 have been raised. Women have been developed; have helped to educate foreign girls; established the National Training School; cultivated friendships; caught a wider and broader vision of Kingdom work and we pledge anew, our lives to God, to go forward and do with our might, whatever he assigns us. We are going to write a new chapter; we are going to pay the price in true service. Closed with a poem from Dean Stanley.

Dr. L. G. Jordan, father of the Woman's Convention, was presented. He labored hard and prayed to help us get organized. He was inspired by what he had accomplished. He had brought us some literature that would help us on, as we pursued our journey. The Baptists had purchased their privilege in prayer and blood, and should be proud of what we stand for.

Mrs. Sarah Brown, Georgia, presented our leaders, who were elected 25 years ago—Mrs. S. W. Layten, President; Miss Nannie Burroughs, Corresponding Secretary; Mrs. V. W. Broughton, Recording Secretary.

President Layten said that it was an unusual thing for three officers to serve together 25 years. She said that she was sent to the Richmond meeting, as a delegate, and was nominated temporary Chairman. I think we have done fairly well, with the small beginning we made. What may we not do in the next 25 years? All things are possible to him that believeth. May we double our determinations, renew our efforts and go forth to victory.

Song—"Praise God I'm Satisfied."

Announcements by President Layten.

Mrs. Viola Hill, Florida, presented her husband, who in turn introduced the speaker, Rev. G. D. Griffin, Florida, who was programmed to preach a sermon.

Prof. Smiley, after a silent prayer, sang as he only, can sing, "Children, Oh Glory Hallelujah."

Brother Hill introduced Rev. Griffin, in complimentary terms.

Sermon.

Bible reading, John 10:1. Text verse: "Thief comes to destroy, I am come, that they might have life."

Christ the door, the sure entrance as Shepherd guides, protects, feeds and cares for the sheep in contrast to Pharisees, who deceived the people. Life both physical and spiritual, Christ gives. Reference made to lower animals; all have life. Some more, and others less. So with men. The active and energetic man has life abundant; others who are morbid and dull, may have abundant life, but not manifest. Some so melancholy, they never smile; some blind, lame, dumb, deaf, poor, ignorant, all have life, but not abundant. Pleasing reference to the vegetable kingdom, suggestive of life, but not abundant. One life weak, the other strong and mighty. Hence Christ came to give us abundant life physically. "Religion is not designed to make our pleasures less," but righteous and profitable.

As in the physical, so in the spiritual. Various degrees of spiritual life. Christ's mission to give life more abundant, more than Moses gave under the law. Christ came to give life, more abundant, eternal, not to rent it, but to give it. John 3:16. The wants of those who have this life are many, but the supplies exceed the demands.

All things necessary to life supplied: air, water, vegetation and animals. "I am come that you might have life, abundant, everlasting." Just the opposite for what the thief came; he came to destroy, impoverish and take away life. Present day church life not what it should be, for the lack of the Holy Spirit in our services.

Appeal to return to God and give evidence of the life more abundant, for which came Christ, to give unto all his people.

A great sermon enjoyed by all.

Song—"Oh Think of His Goodness to You."

Collection taken, \$6.56.

Benediction.

THURSDAY—Morning Session.

September 10, 1925.

President Layten called the house to order and asked Alabama delegation to conduct the devotions.

Mrs. Della Williams and Nevada Davis led.

Song—"Just As I Am."

Psalm 23 was repeated in unison.

Song—"My Faith Looks up to Thee."

Series of prayers—Sisters Thornton, D. Williams, E. A. Phillips and E. R. Evans.

Song—"What a Friend We Have in Jesus."

Mrs. C. R. McDowell—2nd Vice President, called for continued devotions.

Song—"I Am Thine, O Lord."

Testimonials—Sisters Catherine Jackson, Pa.; Thornton, Ala.; D. Williams, Texas; Allison, Ala.; A. Davis, Florida; Edine,

Kansas; Henderson, New York; D. R. S. Evans, Fla.; Lula Allen and M. P. Jones, Kansas, one of the 38 who began in 1900. Mamie Berry, Mo.; Nora Sampson, Mo.; M. A. Jones, Oklahoma; Carrie Williams, Fla.; Lottie Williams, La.; Mary Smith, La.; C. H. Ewell, Mich.; Inez Davis, Ga.; Ida Huett, and Sister Preston, both of Michigan.

The minutes of Wednesday morning session were read. Upon motion, the same were approved.

Mrs. Pitts Anderson, Ala., stated that we came here to celebrate our 25th Anniversary, and do constructive Kingdom work.

President Layten emphasized the statement and urged the women to be orderly and come to meetings on time.

Song—"Yes, the Lord Can Depend on Me," by choir.

A motion, made by Mrs. Brockway, Oklahoma, and seconded by Mrs. M. Bledsoe, Ill., that the rule be suspended and Mrs. S. W. Layten be elected President for the ensuing year. Carried. Thereupon, Mrs. S. W. Layten was unanimously elected for the 25th time, President of Woman's Auxiliary Convention, by a standing vote.

Song—National Baptist Convention.

Song—Composed by Birdie E. Coor, Chicago, Ill., was sung with telling effect.

Ovation of yells and songs made over Mrs. Layten's election.

Remarks by 2nd Vice President, expressing the wish that our President hereafter read her address in the Woman's Convention and receive due courtesies at the close of her address.

Michigan sang their State Song.

Mrs. Alice Tucker, President of State Convention of Pennsylvania, explained the cause of her absence on Wednesday when she was called upon to present Mrs. S. W. Layten, at the Armory, where she made her Annual Address. Pennsylvania was asked to rise and sing their State Song; they repeated their yell also.

President Layten expressed her thanks and appreciation for the demonstration made over her election.

A few committees were named and meeting turned over to Vice President, Edna Strickland. After timely remarks, she began her rally, to raise Corresponding Secretary's debt, by a roll call of states.

ROLL CALL OF STATES.

Corresponding Secretary's Debt.

Alabama—Mrs. Pitts Anderson	\$ 108 35
District of Columbia—Mrs. A. C. Williams	100 00
Florida—Mrs. Morris	30 00
Georgia—Mrs. S. Fluker, Mrs. S. Brown	100 00
Iowa—Mrs. A. L. Brown	4 00
Illinois—Mrs. Eva Dean	150 00
Indiana—Mrs. Peters	100 00
Kansas—Mrs. Emma Gaines	100 00

Kentucky—Mrs. M. V. Parrish, Mrs. Givens	40 00
Louisiana—Mrs. Janie Harding	50 00
Mississippi—Mrs. A. A. Cosey	75 00
Michigan—Mrs. Ida Pope	138 00
Michigan—Mrs. Sadie Peoples	50 00
Missouri—Mrs. M. E. Goins	25 00
Pennsylvania—Mrs. A. East	72 65
Tennessee—Mrs. Isaac and Miss L. E. Campbell	20 00
Texas—Mrs. Green	150 00
Solo—Mrs. Ming—Very impressive.	
Solo—"He Lifted Me."	

OFFICERS CALLED PAID ON DEBT.

Mrs. S. W. Layten	5.00
Mrs. Edna Strickland	5.00
Mrs. C. R. McDowell	5.00
Mrs. V. W. Broughton	5.00
Mrs. M. E. Goins	5.00
Mrs. M. V. Parrish	5.00
Mrs. E. A. Wilson	5.00
Mrs. J. B. Rush	5.00
Mrs. L. Creag	5.00
Mrs. R. E. Pitts-Anderson	5.00
Mrs. A. C. Williams	5.00
Mrs. Jamie Morris	5.00
Mrs. I. S. Powell	5.00
Mrs. Sarah F. Brown	5.00
Mrs. M. T. Wells	5.00
Mrs. Emma Gains	5.00
Mrs. C. D. Robinson	5.00
Mrs. A. A. Cosey	5.00
Mrs. P. J. Wilson	5.00
Mrs. Abinger	5.00
Mrs. Annie Jordan	5.00
Mrs. C. A. McHardy	5.00
Mrs. Amanda East, Pa.	5.00
Mrs. E. E. Whitfield, D. C.	5.00
Mrs. H. M. Gibbs, Ala.	5.00
Mrs. V. T. Hill, Fla.	5.00
Mrs. F. G. Fluker, Ga.	1.00
Mrs. E. Peters, Indiana	5.00
Mrs. I. Pope, Michigan	5.00
Mrs. M. H. Flowers, Tennessee	5.00
Mrs. Alice Tucker, Pa.	2.50
Mrs. C. D. Trice, Ill.	5.00
Mrs. Mamie Johnson	3.00
Mrs. M. J. Brockway, Oklahoma	5.00
Mrs. R. L. Bennett, Pa.	5.00
Mrs. Banes, Ark.	1.00

Mrs. Hattie Harris, Ga.	5.00
Mrs. L. J. McNorton, Texas	5.00
Mrs. M. L. Bachelor	5.00
Mrs. McKinney, Georgia	5.00
New Hope Church, Colorado	10.00
Mrs. M. Bledsoe, Ill.	3.00
Mrs. M. M. Marshall, D. C.	5.00
Mrs. Bertha Hill, N. J.	5.00
New England Bapt. State Convention	10.00
Total Amount Received From Officers	\$205.50

INDIVIDUAL DOLLAR MONEY

By States

Alabama Delegation	8.00
Arkansas Delegation	15.00
Colorado Delegation	
California Delegation	1.00
D. C. Delegation	11.00
Georgia Delegation	3.00
Iowa Delegation	6.00
Illinois Delegation	21.50
Indiana Delegation	14.00
Kansas Delegation	14.00
Kentucky Delegation	4.00
Mississippi Delegation	25.00
Missouri Delegation	11.00
New Jersey Delegation	3.00
New York Delegation	11.00
Ohio Delegation	6.00
Oklahoma Delegation	11.00
Pennsylvania Delegation	
Unknown Delegation	3.50
Texas Delegation	16.00
Texas (Antioch Mission)	10.00
Texas (Macedonia Mission)	10.00

Total Amount of Individual Dollar Money Received \$204.00

THURSDAY—Afternoon Session.

September 10, 1925.

Devotions were conducted by Mrs. Marie Madre Marshall, D. C.
 Scripture Reading—Mrs. A. J. Bryant, Michigan.
 Prayer—Mrs. S. A. Pinckney and Mrs. Sulah Campbell, Michigan.

Songs—Mrs. Lena Carter, D. C.; Mrs. Mamie Fields.
 Song—"I've Anchored in Jesus."
 Sisters from Indiana and Alabama testified.
 Song—"Ain't Going To Study War No More."
 Other Testimonies—Meadames Mack T. Williams, Ohio; Eula Westbrooks, Indiana.
 Song—"My Father Is Rich in Houses and Lands."
 Sister Rachel Harris, Ark., told how greatly Sister Broughton had helped her to live the Christian life.
 Rev. Sister King, Ark., testified.
 Songs—"Don't You Hear the Bells Ringing."; "I Shall Not Be Moved."

Sisters generally testified.
 Song—"Oh Promise To Meet Me There."
 Strong testimonies continued. The Holy Spirit's presence was manifest.

Songs—"I'm On My Way to Glory"; "Draw Me Nearer"; "Must I Be to Judgment Brought?"

Remarks by Mrs. Eva Dean, who presented a floral offering to President Layten.

Mrs. Croston, a poetess, recited one of her poems, and the President called attention to her book.

Further remarks by President Layten, relative to Committee Work.

Mrs. C. R. McDowell, 2nd Vice President, was presented by President Layten, who in turn presented Miss N. H. Burroughs, Corresponding Secretary, to make her annual report.

Quartette—National Training School Girls—"You Must Pray Through."

Miss Burroughs was graciously received. Yells were given her by delegates of District of Columbia, of Michigan, and Missouri. Miss Burroughs spoke of The Pageant, that would present the 25 years' work and would only review the year's work.

Read the report as follows:

TWENTY-FIFTH ANNUAL REPORT OF THE EXECUTIVE BOARD AND CORRESPONDING SECRETARY OF THE WOMAN'S CONVENTION AUXILIARY TO THE NATIONAL BAPTIST CONVENTION.

Anniversary Slogan—Forth to Victory. Ready. Let's go.

BALTIMORE, MARYLAND, SEPTEMBER 9-13, 1925.

The Woman's Convention Auxiliary to the National Baptist Convention was organized at Richmond, Virginia, September 15, 1900—twenty-five years ago.

We present the story of the work of the twenty-five years in pageant form, because we think that in this form it can be made most impressive and will not be tiresome, and because the details of the work have already been set forth year by year in the published annual reports.

THE STORY IN PAGEANT.
THE DAUGHTERS OF TIME
Or

Twenty-five Years of Triumphant Trudging of Colored Baptist Women.

Arranged by Miss Nannie H. Burroughs.

CHARACTERS.

Time	Education
Time's Servants—The Years	Spirit of Inter-racial Cooperation and Good Will
Understanding	Criticism
Wisdom	Discouragement
Duty	Failure
Opportunity	Prophecy
Faith	The States
Inspiration	A Lad
Music	Foreign Mission Group
Success	N. T. S. Girls
Appreciation	Chorus
Service	Quintette
Social Service	Children
Spirit of Foreign Missions	Convention Officers

ACT I

(On stage: Time, seated center; grouped—Understanding, Wisdom, Inspiration and Service)

Understanding:

"A mighty hand from an exhaustless urn
Pours forth the never-ending Flood of Years.
There are they who toil,
And they who strive, and they who feast, and they
Who hurry to and fro. The sturdy hind—
Woodman and delver with the spade—are there.
And busy artisan beside his bench,
And pallid student with his written roll.
A moment on the mounting billow seen—
The flood sweeps over them and they are gone.

"There groups of revelers, whose brows are twined
With roses, ride the topmost swell awhile,
And as they raise their flowing cups to touch
The clinking brim to brim, are whirled beneath
The waves and disappear. I hear the jar
Of beaten drums, and thunders that break forth
From cannon, where the advancing billow sends
Up to the sight long files of armed men,
That hurry to the charge through flame and smoke.
The torrent bears them under, whelmed and hid,
Slayer and slain, in heaps of bloody foam.
Down go the steed and rider; the plumed chief
Sinks with his followers; the head that wears
The imperial diadem goes down beside
The felon's with cropped ear and branded cheek.
A Funeral Train the torrent sweeps away,
Bearers and bier and mourners. By the bed
Of one who dies men gather sorrowing,

And women weep aloud; the floods roll on;
The wail is stifled, and the sobbing group
Borne under. Hark to that shrill, sudden shout—
The cry of an applauding multitude
Swayed by some loud-tongued orator who wields
The living mass as if he were its soul!"

REVEL.

(Song—Awakening Chorus)

Understanding: "The waters choke the shout, and all is still."
(The Years, singly, pass through)

Time: They are gone. The years have gone. I am still here and am guardian of all the years that are to come. I shall live and control the destinies of mankind through my children: Faith, Wisdom, Understanding, Education, Duty, Service, Inspiration, Prophecy, Music, Success, Opportunity, and her stepchild—Failure, and the years which are the servants of them all.

I am under divine orders. God is my creator (*rises and looks up*) and my master. I worked for Him when He laid the foundation of the earth and stretched the line upon it and laid the corner stone. I was with Him when the morning stars sang together and all of His sons shouted for joy; when He shut up the sea with doors; when the clouds were made a garment thereof and thick darkness a swaddling band for it. I was there when Jehovah made the confines for sea and land and said to them, "Hitherto shalt thou come—but no further." I was there when He turned darkness to light. When He made a way for the lightning and the thunder, I was there.

I shall be here until a mighty angel is dispatched from Glory, who shall announce my death and lift up the flood gates of eternity to receive my spirit.

I am TIME!

Wisdom: "Fierce spirit of the glass and scythe! No power can stay thee in thy silent course or melt thy iron heart to pity." Strange indeed, thou knowest not the weight of sleep or weariness, and night's deep darkness has no chain to bind thy mighty pinions.

"Revolutions sweep

O'er earth, like troubled visions o'er the breast
Of dreaming sorrow; cities rise and sink
Like bubbles on the water; fiery isles
Spring, blazing, from the ocean, and go back
To their mysterious caverns; mountains rear
To heaven their bald and blackened cliffs, and bow
Their tall heads to the plain; new empires rise,
Gathering the strength of hoary centuries,
And rush down like the Alpine avalanche,
Startling the nations; and the very stars,
Yon bright and burning blazonery of God,
Glitter awhile in their eternal depths,
And, like the Pleiad, loveliest of their train,
Shoot from their glorious spheres, and pass away
To darkie in the trackless void; yet Thou—
Time, the tomb-builder,
Dark, stern, all-pitiless, pauses not
Amid the mighty wrecks that strew thy path,
To sit and muse, like other conquerors,
Upon the fearful ruin thou hast wrought."

(Enter Duty, Faith, Opportunity)

Understanding: Father Time—Opportunity, Faith and Duty, thy children, tried and true, approach at this very hour, from an errand, sent by you.

Duty: We have returned, Oh, Guardian of the Years, from an errand sent by thee, to tell of needs in all the earth. Opportunity our report will make. She has found a great big task that will require the service of us all—but Success will be victorious.

Opportunity: Oh, Father Time, I have found a task. Thousands of colored women throughout America, and indeed throughout the world, should be interested, enlisted, organized, trained, developed in Christian service. They should do this through a Convention that will be national in scope and definite in purpose. Such an organization will put new life into all of the local missionary societies, state and district conventions, and will inspire the colored women of America to help their sisters in foreign lands.

A school for the training of women and girls must be built. It shall train them for missionary work at home and abroad, prepare girls to preside over and maintain well ordered homes, give personal attention to the whole life of the girl—health, manners and character, as well as to the mind, prepare leaders by emphasizing honor, orderliness, precision, promptness and courage, and build the fibre of a sturdy moral, industrious and intellectual woman.

The organization will furnish literature for thousands of missionary organizations throughout the land. At present, there is no source from which the million women in the churches can secure printed matter that will meet their specific need. Then, too, the young people—particularly the young girls—must be organized and trained for Christian service. They are the leaders of tomorrow. Here is one of the greatest privileges and a real challenge to all of your daughters.

One of the greatest pieces of work for them to do is to help support the cause of Foreign Missions. They must inspire women to go to Africa as teachers and Christian workers, and they must bring young African girls to this country and educate them and send them back to their own lands.

Then, there is still the larger task: The white and colored women of this country must work together in every cause that will promote peace, happiness and good will. The women of the two races must study and counsel together. They must by voice, hand and earnest endeavor, strive to apply the principles of Christianity to the needs and problems of their day.

The task is a great one. Shall we, your children, meet the challenge? Faith, Duty, Inspiration, Service, Music and Success have promised to go with us in our Campaign of Enlistment. Inspiration sang us a song that thrilled us and made us realize that He whom you serve is rich in the things we need.

(Enter Music, followed by Quintette)
(Song—"I'm a Child of a King")

Faith: Ye children of promise, who are waiting your call to service, accept the challenge, take possession of the inheritance that is now yours. We can enlist every woman in the land; thousands of them are only waiting for us to speak to them and to lead the way into paths of unselfish, devoted service.

Duty: "Pause not to dream of the future before us;
Pause not to weep the wild cares that come o'er us;
We'll work—for work is life!
Work—for work is health!
Work—for work is wealth!
We'll work—for work is glorious!
"Droop not, though shame, sin and anguish are round thee!
Bravely fling off the cold chain that hath bound thee."
We'll work!

Inspiration: Yes, and it thrills my soul to think that these thousands of colored women, just a little more than sixty years from bondage, will yet teach the world how to work, how to pray, how to give, and how to sing as their fathers sang while they made their way through darkness and difficulties up to the light of freedom. What a glorious work for us! As for your task, Music, it will be easy, for they are children of a song.

Duty: Go forth, Music and Inspiration. Lead us to our tasks.

INTERLUDE

(Song—"Use Me"—Ideal S. S. Hymns, No. 96)
(Music and a Quintette stand in front of curtain and sing)

ACT II

(On stage: Time seated; grouped—Success, Appreciation, Service, Inspiration, Understanding, Opportunity, Education and Social Service)

Success: Father Time, these Years, silent though they are, have recorded on their scrolls, the great work which they have done. I went forth at your bidding, and impressed a great truth upon the women whom we were to enlist and organize. That truth is that the great high-road of human welfare lies along the old highway of steadfast endurance. I taught them that they who are most persistent and who work in the truest spirit, will be the most successful. I told them to make Perseverance their bosom friend, Experience their principal counsellor, and Hope their guiding genius. They followed my instruction and advice, and have written upon their scrolls many noble deeds. My sisters, Appreciation and Music, bring to thee special messages.

Appreciation: Let me tell you, there is an old adage that says, "God helps those who help themselves," and I am glad to add that, because colored women responded so enthusiastically to the call to service, God not only helped them, but He inspired others to help. When other people found that colored women were dead in earnest and were doing a good job, they encouraged them in many ways. The world has always been willing to help those who help themselves. I hold in my hand a scroll upon which is recorded the names of white and colored friends—Baptists and others—who have given money, advice, counsel, and generous expressions of appreciation. But for their sympathy, confidence and generosity, we would not have this great record of achievements.

(Strains of Music are heard)
(Song—"Where Shall I Be?"—Living Waters)

Time: What are those strains of music that I hear?

Service: In the midst of my struggles and toils, a number of my most faithful and devoted servants fell sick, and many died. Among them were *(give names of those who have died)*. That, Oh, Father Time, is the music of thy children whose hearts were made sad, but whose devotion and faith were unflinching. Amid their tribulations and sorrows, Music cheered their souls and bade them work on. This is but the echo of the songs they sang amid their affliction.

Success: As I traveled and worked with these thy servants, the years, I recorded in our Great Book of Rememberance these outstanding achievements, which deeds are also recorded upon the scrolls of the respective years in which they were performed.

(Reads record of achievements concluding with the founding of the National Training School.)

Fair daughters of that splendid institution, come forth and tell us what the intensive work and silent influence of the Years have done for you.

(N. T. S. girls enter singing School Song. Mixed group of children enter)

Inspiration: Who are these children, and why are they here?

Understanding: These are the children of the future. Among these boys and girls are the future leaders of the race and those who are to take the places of the men and women who are now in the ranks. No one can spot them now, but they follow us with eager eyes and earnest souls.

A Lad: Yes, we have followed you here to ask some questions:

"If you were a lad,
Didn't mean to be bad,
Had no place to meet,
Except in the street,
No place to play ball
Or any sports at all,
No place just to yell
When you're feeling real well,
Now, honest and true,
What would you do?"

"Now wouldn't you swear and make bets,
And smoke cigarettes,
And gamble and fight,
And steal things just for spite,
And try to live up
To the names you were named,
And lie for the gang
Without being ashamed?"

"Good friends of ours,
We want to do right,
But, try as we will,
It's a hard, uphill fight.
We'd rather play ball
In a place where we dare
Than skulk in an alley
And gamble and swear;
We'd rather climb ladders
And do stunts on a bar
Than dodge a policeman
Or hang on a car.

"Get out! yells the cop
Or I'll soon put a stop
To your nerve-racking din,
By running you in.
So chase yourselves, kids,
Get away from that fence.
And the cop, he's the law,
So we've got to obey.
But why don't you tell us
Where we can play?"

"Get out! yells the man
When we kick his ash can.
Then he calls us vile toughs
And villians and roughs
And names which, if said
Would knock mother dead.

"We run with all our might
To get out of his sight,
And bump into people
Who push us away
And growl, but don't mention
A place we can play.

"Get out of the way!
Yells a man with a dray,
And nearly runs down
My chum, Billy Brown.
He raises his whip,
Then all of us skip,
But we only change streets—
Where else can we go
To escape cops and drivers?
Does any one know?"

Opportunity: Oh, boys and girls, we shall not be guilty of that charge of neglect any longer. The National Training School for Women and Girls is training social workers. I showed them this great need when I enlisted them twenty-five years ago. Our job is to help churches, communities and welfare agencies that are working for physical, mental, moral and spiritual welfare of all of their young people. Yes, children, it is the privilege of every child to be well-born, properly reared—well nurtured.

Social Service: All that you say is true. Your sister, Social Service, has something for you. (Gives them balls, tennis rackets, etc., for play)

(Enter States slowly, each with placard on breast, as Understanding speaks)

Understanding:

"From North and South and East and West
They come.
The sorely tried, the much oppressed,
Their faith and love to manifest,
They come.
They come to tell of work well done,
They come to tell of kingdoms won,
To worship at the great white throne,
They come.
In noble consecration,
With a sound of jubilation,
They come, They come.

"Through tribulations and distress,
They come.
Through perils great and bitterness,
Through persecutions pitiless,
They come.
They come by paths the martyrs trod,
They come from underneath the rod,
Climbing through darkness up to God,
They come.
Out of mighty tribulation,
With a sound of jubilation,
They come, They come."

(Foreign Group, accompanied by Spirit of Foreign Missions, enter as Understanding continues)

"From every land beneath the sun,
They come.

To tell of mighty victories won,
Unto the Father, through the Son,
They come—the victors of the fight,
They come—the blind restored to sight,
From deepest darkness into light,
They come.
In holy exultation,
With a sound of jubilation,
They come, They come."

Foreign Mission Group: We have come from lands beyond the seas, from Africa, China, India, Burma, Ceylon, Japan, Persia and the Isles of the Sea, to receive light and inspiration and return to our own lands for service.

Spirit of Foreign Missions: We welcome you to America. Our schools and churches are open to receive you. Have you heard of the glorious privilege we have had; to train girls from Africa, British West Indies, Haiti, Central America, Alaska—twenty-five in all! No institution in America that has as its definite work the training of colored women and girls for Christian service has touched and influenced the lives of as many foreign girls as has our own National Training School. Bringing foreign students to America, training them and sending them back to work among their own people, is the most practical way of contributing to the great cause of Foreign Missions. (*Calls Education*)

Education, call the roll of the foreign girls who have attended the National Training School for Women and Girls.
(*Education calls the roll.*)

(*Song—"We've a story to tell to the Nations"—Ideal S. S. Hymns, No. 46*)

During singing of last stanza, Spirit of Inter-racial Cooperation and Good Will enters

Spirit of Inter-racial Cooperation and Good Will: Truly, we have a story to tell to the nations. We believe God wants America to lead in that great Christian enterprise. Perhaps you have heard it said that the silence of the good white women, and the blatancy of the bad ones, have sent many an innocent Negro into eternity. So-called Christian Americans have engaged in the inhuman and barbarous practice of roasting human beings alive. At last, a few of the Christian white women of the South are working on a program of interracial understanding and good will. The situation in the South is what it is because the Christian people have not taken enough interest in the social, education and economic betterment of the Negro race. Our white sisters have been deaf to the voice of the Negro burning at the stake. The white women are the only sentiment-makers on social questions in this country. They are the ones who must work for social adjustment, and, until they speak boldly and bravely and work for justice and good will, we will not make any headway. The race problem is a mighty challenge to white and colored women! This challenge cannot be answered in terms of money, but it ought to be answered in the language of the Golden Rule.

America must lead, not merely in matters material, but in things of the spirit; not merely in science, inventions, motors and skyscrapers, but in ideals, principles and character; not merely in the calm assertion of rights, but in the glad assumption of duties; not merely in vaunting her strength as a giant, but in bending, like a good Samaritan, in helpfulness over a sick and wounded world; not merely in splendid isolation, but in courageous cooperation; not merely in treading once again the old, worn, bloody pathway which leads, inevitably, to chaos and disaster, but in blazing a new trail, along which—please God—other nations will follow. Some day, some nation will take that path—and that honor I cherish for our own beloved America. Yes—

"From North and South and East and West
They come.
The sorely tried, the much oppressed,
Their faith and love to manifest,
They come.
They come to tell of work well done,
They come to tell of kingdoms won,
To worship at the great white throne,
They come.
In noble consecration,
With a sound of jubilation,
They come, They come."

Success:

"In Christ, there is no East, no West,
In Him, no South, no North,
But one great brotherhood of love
Throughout the whole wide earth.
In Him shall true hearts everywhere
Their sweet communion find.
His service is the golden cord
Close binding all mankind."

"Join hands then, sisters of the Faith,
Whate'er your race may be.
Who serves my Father faithfully
Is surely kin to me.
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."

(*Enter Criticism, Discouragement and Failure.
Look dejected—stay in rear*)

(*Enter Girls waving palms while "Pilgrims Chorus"—Tannhauser—is being played. At conclusion enter children singing "Hold the Fort"*)

(*After song, enter slowly the Years, who take positions at the front. Enter Prophecy and Faith*)

Prophecy: (*Addressing the Years*) For the deeds done, you have become my messengers of inspiration. The deeds recorded on yonder scrolls will be read by the children of each succeeding generation. Your silent influence will live as long as Time lives, and will fulfill my prophecy in which I declare that the path of the just is as a shining light that shineth more and more unto the perfect day.
(*Led by Music, enter Officers of the Convention who form Circle. Music sings, "Will the Circle Be Unbroken?"*)

Prophecy: The children of all ages shall know that S. Willie Layten lived, etc. (*Pays tribute to each officer, and predicts a great future for the Woman's Convention.*)

"Hallelujah Chorus"

Faith:

"Arm these thy children, mighty Lord,
With shield of faith, and Spirit's sword;
Forth to the battle may they go,
And holdly fight against the foe
With banner of the cross unfurled,
And by it overcome the world;
And so at last, receive from thee
The palm and crown of victory."

Recessional: "The Son of God Goes Forth to War."

TWENTY-FIFTH ANNUAL REPORT.

Comrades and Christian Workers:

We greet you.
We come up here today, like soldiers from battle—foot-sore, battle-scared and banners tattered—but we are here, singing songs of victory.

Twenty-five years ago, we fought "the Battle of Richmond" in the Third Street A. M. E. Church (now Third Street Bethel A. M. E. Church). There were thirty-eight women enrolled at the organization meeting, and we raised fifteen dollars. We took up our march under a banner upon which was inscribed "The World for Christ." For twenty-five years we have been waging war "against principalities, against powers against the rulers of darkness of this world, against wickedness in high places."

These veterans who have come up to the National Encampment of the Grand Army of the Church Militant have their massive characters seamed with scars; they have on their coronation robes, glittering with fire of persecution; but, thank God, we are here to answer to the Twenty-fifth Annual Roll Call. This camping ground ~~is~~ ^{is} the gate of heaven to our souls. This is the Mount of Transfiguration. It is good to be here.

This is our 25th Anniversary. We come to tell you what God hath wrought. The story of our triumphant trudging will be presented in pageant form tonight. The story is a thrilling one. We shall read only our 1925 report today.

We have supplied literature to more Missionary Societies than ever before. The women are begging for helps of all kind. The Study Books which we recommend for this year are "Serving the Neighborhood" by Ralph A. Felton, and "Better Americans," No. 3, by Herbert Wright Gates.

The Young People's Department, with Mrs. L. L. Craig, Director, Miss Etta Versa, Director Eastern Division, and Mrs. Geneva C. Young, Director Western Division, will perfect an organization at this meeting.

Your Corresponding Secretary has presented the cause of the organization to thousands of people in churches, conventions, and from the Chautauqua platform.

A Part of the Host has Crossed the Flood.

Mrs. Cora S. Boykin, an enthusiastic supporter of the work and the leader of the South Carolina women has passed to her reward.

Another one of our veterans has fallen. Mrs. Julia Mason Layton, of Washington, D. C., died in the harness, January. She was devoted to the cause.

Reverend Charles Stewart, who took great interest in our publicity work, went home in July.

He was followed in a day or two by Rev. S. E. J. Watson, who brought us a great message at Los Angeles, on Personal Evangelism.

"Far from this world of toil and strife,
They're present with the Lord;
The labors of their mortal life
End in a large reward."

In the Glory-land.

"They rest from their labors; and their works do follow them."
Rev. 14:13.

Brown, Mrs. Anna, New Jersey



MISS N. H. BURROUGHS,
Corresponding Secretary



MRS. V. W. BROUGHTON
Recording Secretary



MRS. S. W. LAYTEN
President

Butler, Mrs., Mississippi
 Bowie, Mrs. A. A., Alabama
 †Bryant, Mrs. S. C. J., Georgia
 †Boykin, Mrs. Cora, South Carolina
 †Burdette, Miss Mary G., Illinois
 †Bi-hop, Mrs. Nellie, Tennessee
 Crittenden, Miss Lizzie, Kentucky
 Chadwick, Miss Aquilla, Oklahoma
 †Delaney, Miss E. B., Florida
 †Donaldson, Mrs. E. P., Washington
 †Eatman, Mrs. E. T., Tennessee
 †Ewen, Miss Caroline G., New York
 †Foster, Mrs. Susie, Alabama
 †Fox, Mrs. Eliza P., Virginia
 †Gallin, Mrs. A. J., Mississippi
 Gates, Mrs. Sarah A., Louisiana
 Gilmore, Mrs. M. M., South Carolina
 †Hamilton, Mrs. M. E., Tennessee
 †Jackson, Mrs. Lula, Kentucky
 †Jackson, Mrs. Hattie, Ohio
 †Layton, Mrs. Julia Mason, District of Columbia
 Miller, Mrs., Texas
 †Moore, Mrs. Joanna P., Tennessee
 Mason, Mrs. F. E., Oklahoma
 Peyton, Mrs. Anna M., Illinois
 Queen, Mrs. Laura V., District of Columbia
 †Ratcliffe, Mrs. R. J., Tennessee
 Sisusa, Mrs. Delia Rudolph, Africa
 †Talbert, Mrs. Mary B., New York
 Waldron, Mrs. Maggie,
 Webber, Mrs. Annie E., California
 †Wilkerson, Mrs. Artisha Gilbert, Kentucky

"Rest from all sorrows and watching fears,
 Rest from all possible sighing and tears,
 Rest through God's endless, wonderful years,
 At home with the blest."

†Held national office.
 †White friends who helped.
 †At Richmond and helped form the organization.
 Those whose names have no reference marks were active in their
 sales or districts in the interest of the national work.

Mrs. Whitfield.

People who put their hearts in their work have always been in a
 class to themselves. Mrs. Whitfield not only puts her heart into her
 work—she puts endurance into it and keeps at it. Results are in-
 evitable.

Our reputations are built upon the things we do—our failures on
 the things we shirk. The woman who totals the biggest plus is the
 woman who really works.

Mrs. Whitfield is divinely fitted for the position which she holds,
 and we might say in passing, she does not merely occupy a position—
 she fills it. Her work requires a woman of unlimited common sense,
 tact, magnetism, endurance, optimism, loyalty, unfaltering courage, with
 the ubiquity of a wandering Jew.

Only a woman with a superabundance of these virtues could stay
 on the field for twenty-two years. We need four more representatives
 on the field. Mrs. Whitfield has set a high mark. Only a God called
 woman could stay on the field as long as she has without bringing
 reproach upon the name of the organization, creating unpleasant sit-

Finances and Cooperation.

At the first meeting of this Convention, we raised \$15.00. The financial record for each year is in this report. The total for the twenty-five years is \$211,414.95. Get a report, and read the records by states. The District of Columbia leads, having given \$21,226.96; New York, second, \$15,914.63; Pennsylvania, third, \$14,930.61; New Jersey, fourth, \$10,311.31.

We could have raised more money. We hang our heads in shame when we brag about having three million Negro Baptists. Nearly two-thirds of that membership are women. Thus you see we have in our organization not a handful—and the money, compared with our numbers, is only a pittance. But we will get the national vision.

The tragedy of our organized work is that many of those who hold responsible positions never—we repeat, NEVER—raise any money to help finance any phase of the work. Our records on this point are not only interesting but illuminating. We are wonderful talkers, regulators, legislators, and supporters of mischievous propaganda. Most of us are, in deed and in truth, liabilities and not assets when it comes to things financial. We get more than we give. We carry more than we bring. We talk more than we do.

We have a glorious opportunity, but, dear women, somebody has to sacrifice, somebody has to toil, somebody has to work in season and out of season. All of us can and must do more in a real, constructive work.

We have a record of every cent given. The first contribution that was sent in to us after we returned from the Richmond meeting came from Mrs. Hattie Smith, Cherryvale, Kansas.

Work of this kind requires growth in interest and in vision. Many of the states have never given directly out of their coffers—more than the required twenty dollars for the representation fee. You will note that many of the states have made a splendid showing for twenty-five years, but this showing is the result of direct appeal or intensive field campaigning. It took about a thousand dollars a year to run this Convention the first three years. The cost of operation has increased in proportion to our obligations, vision and interest in the cause of missions and Christian education. It requires over \$1,500.00 a week to operate our work now. What a growth! Yes—of the work, but hasn't our work outgrown many of us? Have we grown in interest, vision, co-operation?

The Convention cannot be operated under sporadic campaigns nor upon an occasional crumb that falls from our state tables. When we think of our numbers and of what these numbers must represent financially, if we expect to be counted among the people who are doing things, we must call upon the states with large populations to set themselves to the task of raising at least five hundred dollars a year. The smaller states should give in proportion to their numerical strength. We refer here to our State Conventions. We realize that our national work is getting the crumbs, because nearly all of the states, particularly the larger ones—have their own state work; but, just as the states of the Union take care of their great state interests yet never neglect their duty to the national government, so we must teach our people to do their duty at home but lift up their eyes and look upon the whole field.

Leaders who have the narrow vision and do not encourage the people to carry out this command are unfit for local or national leadership. We must carry this whole program—state and national—or we will find that our numbers are dwindling, our vision narrowing, and our influence void.

We are living in a time when the masses of the people are demanding greater freedom, a broader outlook, and a general partici-

uations for us to adjust, being guilty of loose or unbusinesslike methods in handling money. Our Field Secretary has attended to the field business of the Convention, she has not gotten us into muddles and tangles. We can go back to the cities and towns and look the people in the face and continue to urge them to come up higher in their thinking, living and service.

Her life of devotion is an inspiration and an example to all who go forth to build up the cause of Christ.

She reports \$4,285.63 received from twenty-nine (29) states into which she has gone during the past twelve months.

We are grateful to thousands of friends—pastors and laymen—who responded to the appeals made by Mrs. Whitfield, for the open door and the cordial welcome given her. We carry on our office records the names of hundreds of churches visited and thousands of friends who have contributed. The record is an interesting one.

It is most interesting that these contributions come from churches of a dozen different denominations and from people of every denomination.

Mrs. Whitfield has, in deed and in truth, made the cause of training and developing our women and girls everybody's business. She has carried leaflets, tracts and other literature into hundreds of towns, hamlets, and out-of-the-way places. She makes it her business to prow around (used in appreciation, since she told us how she went day after day into dens and hovels where the most neglected and really abandoned Negroes and foreigners lived, fought, gambled and slaughtered each other), distribute leaflets, and, above all, take a personal message to the people who never go near a church and have lost all confidence and respect for Christians and for the church. Many women have been inspired to get up and go back to the right path.

Mrs. Whitfield has done a glorious and telling work.

Foreign Girls.

Our greatest privilege in helping the women in other lands has been to train their daughters for service.

Twenty-five have attended the Training School.

Allen, May	British West Indies
Alexis, Alice	Haiti
*Brown, Audrey	British West Indies
Brownbill, Maggie	South Africa
Buchanan, Mary	Africa
Francois, Christians	Haiti
Gooding, Clarice	British West Indies
Hill, Rachel	West Coast Africa
*Johnson, Mary	Africa
Jones, Beatrice	Canada
McLean, Cleopatra	Central America
*Morales, Catalina	Central America
Parker, Selena	West Coast Africa
Reid, Louis	West Coast Africa
Richardson, Bernice	Alaska
Rudolph, Delia	South Africa
Scott, Isadora	Panama
Simms, Innocencia	Central America
Somtunzi, Jeannie	South Africa
Stewart, Richie	West Coast Africa
*Stubblefield, Dodavah	West Coast Africa
*Stubblefield, Eliatha	West Coast Africa
Tate, Lois	British West Indies
Walker, Clara	West Coast Africa
White, Victoria	West Coast Africa

*Those starred are still in the institution.

pation in all of the big things that are going on in the world. The people have money and they are throwing it away. They will throw it in the right direction if the leaders will set the right example and lead in the right direction.

The million and a half Negro Baptist women—as poor as they are—ought to give a hundred thousand dollars a year to our national work without even trying. The money given by our people for this work has not been wasted. We can give an account of every cent. We face a deficit which can and must be wiped out. We never would have had the deficit had some of us not been so unwise as to tell the people to bite off their nose to spite their face.

This is our work. We must support it enthusiastically, regularly, unstintingly, unselfishly and without misrepresentation.

In spite of the fact that we have had only a handful of women compared with our numbers, with which to work, not another organization of colored women in the world, doing purely Christian work, has made the record in finances, in real work accomplished, and, above all, in real inspiration given the masses of their constituency, as has the Woman's Convention Auxiliary to the National Baptist Convention, we have outdistanced them all.

We are the only organization of colored women that has maintained up-to-date headquarters and offices for the past twenty-five years. We are the only organization of colored women operating an educational institution for the training of women and girls. We are the only group that has built a mission house in Africa. We are the only group that has trained women and sent them to the foreign fields. In a large and effective way we have reached more colored and white people in America and in Europe than all the other colored women's national organizations combined. We must make ours such a success that others will be inspired to project their work on a broad scale.

Women, if we were, indeed and in truth, united, sincere, courageous, self-sacrificing and clear-visioned we would not only wake up and enlist every Baptist woman who is worthy of the name from Maine to California, from the Gulf to the coast, but the spectacle of this great group working together would be an irresistible challenge to thousands of people who are only waiting to see us get behind our task and pull together. They will help us.

Shall we do it, or shall we lose the most glorious opportunity that has ever come to the womanhood of the race?

If through this task we cannot see
It matters not—Faith can.

Let us go to it!

What do you Bring?

We have hundreds of conventions and associations trying to do all kinds of work. Thousands of women attend the meetings. Each one brings something moral as her contribution to the cause—as she sees it; something that she would not leave at home, but without which, the work of the Convention would go forward by leaps and bounds.

What do you take to the meetings which you attend?

Here are some of the things that some of the delegates have brought to this convention to use or display at any cost. If they do not get a chance to use or display them, they will be sadly disappointed.

FIRST—Clothes (for show and parade)
SECOND—Themselves (ego and vanity)

THIRD—Jealousy.
FOURTH—Grudge.
FIFTH—Hammer (knock)
SIXTH—Deceit.
SEVENTH—Misrepresentation
EIGHTH—Indifference
NINTH—Selfishness.
TENTH—Ignorance (do not want to know the truth)
ELEVENTH—Reactionism
TWELFTH—Antagonism.
THIRTEENTH—Itching palms
FOURTEENTH—Destructive criticism
FIFTEENTH—Ingratitude
SIXTEENTH—Ulterior motives

If any organization functions efficiently with all of these monkey wrenches in its machinery, it is because God alone takes charge and runs it in spite of the monkeys and their wrenches.

A convention needs delegates who bring with them:

FIRST—Faith
SECOND—Self lost and hidden in service
THIRD—Horns (boosters)
FOURTH—Watchmen on the tower—clear and far visioned leaders and workers (Neh. 6).
FIFTH—The Cushite type of messengers who carry a straight message home (2 Sam. 18).

Delegates of this type can make any convention a power of God unto the salvation of all whom it touches.

The Training School.

The National Training School for Women and Girls, Incorporated, has grown from a farmhouse in the middle of a weed patch into eight buildings, modern improvements and eight acres of improved campus. Last year, the students came from twenty-four states. We employed ten teachers, and thirty girls received certificates or diplomas.

Training School girls are really making good out in the world. The ideals and principles taught and developed in them will make them a leaven in our race life.

The future progress of our race depends on our young Christian womanhood. Our Christian schools are responsible for preparing that type of womanhood. We have a great opportunity and responsibility.

We have only five boarding schools for colored girls in the whole country. There are several hundred for white girls. Ours is the only school for Negro girls outside of the South. Our location is most strategic. Washington is not only an attractive educational center, but it is the gateway to the north and to the south. We must capitalize this opportunity. Our slogan must be, "A bigger and a better school. We believe God wants us to have it."

It has taken nearly fifteen years for us to have it distinctly understood that the Training School is the place for girls of great ambition and native ability, and that it is not the place for driftwood and unpromising types. We want the best. Our curriculum, atmosphere and purpose require good material. Again we urge you not to send knotty logs. Send the best girls from your community and from your homes. We are in the business of training Christian leaders.

Names Confusing.

Do not get the name of the National Training School for Women and Girls, Incorporated, confused with the District reform school which, since we started our institution, has changed its name from the Reform School for Girls to the National Training School for Girls. Do you note that there is a slight difference in the name? The National Training School for Girls is a reform school. The National Training School for Women and Girls, Incorporated, is a first class Christian institution.

Newspapers—daily and weekly—have reported outbreaks at the Reform School, and the people have read these reports and have thought it was a report of lawlessness in our institution. Our mail and other business matters are often mixed up. The confusion in names is causing constant embarrassment and misrepresentation, and the confusion in business matters causes great delay and, sometimes, expense. We have read some disgraceful newspaper accounts of outbreaks at the Reform School. It keeps us correcting and explaining by pen, telephone and voice.

We must change the name of our institution. In the meantime, will you broadcast the fact that girls of the National Training School for Women and Girls, Incorporated, are a most superior type?

Needs.

You have heard much about the needs of the school. We present them again.

The Heating Plant is on the grounds. We need the money with which to install it. It must go in before November first. What will you give?

All of the buildings must be painted and guttered. It will take twenty-five thousand dollars to make all of the necessary improvements.

We are mapping out plans for a year of unusual activity. The indications are that we will have the largest enrollment in the history of the school. We have certainly had more applications than ever before.

We are on the lookout for twelve of the finest girls in the country, who have unusual native ability to sing. We are featuring the music of the school. You will hear us in grand concerts during the incoming winter. Listen in or look for us, for we are coming up, down or out your way. If you can give our singers a great audience and a big contribution for the school, they will include you, town in their itinerary.

The National Training School for Women and Girls, Incorporated, is the greatest opportunity we have to interpret to the country our ideal of Christian womanhood and to prove our initiative and constructive ability.

You will never know what the institution means until you see its ideals transplanted in thousands of homes and communities.

Many of you have helped to get the institution where it is. The president of the school has had to make tremendous sacrifices. The school has been built on more nickles and dimes than dollars, but it has continued to grow, physically and in favor with God and man. There must be more big giving.

There are those who appreciate the fact that great sacrifices have been made and that, without these sacrifices, we would still be in one building in the middle of the weed patch.

It has been said, again and again, that our people do not support their institutions of learning. Those who have tried to develop the National Training School have tried to develop a national consciousness and appreciation for self-help, because we believe that self-help is not only of the greatest moral benefit to those who practice it, but it is the only challenge to people who are anxious to see the race go forward.

In spite of discouragements and handicaps, we must make the National Training School for Women and Girls, Incorporated, adequate in size and equipment, and so high in standards and resultful in its work of training that it shall challenge the admiration and support of all people.

The Training School must live and grow, because it has been built and nurtured at a sacrifice of which we never dreamed when we began the work sixteen years ago. This has not been a sacrifice of recent years, but a sacrifice through all the years—from the very beginning. Colored women had never projected a national institution. This is the only one now in operation. They have been working on state and local programs. It is not an easy task to nationalize an educational ideal that requires more money than talk, and more sacrifice than criticism, but we thank God that there are many who have the spirit and the vision, and as we have travelled up the mountainside in our educational effort for sixteen years, we look out upon thousands of men and women who have pledged their support to the school, and will help to build it up in their lifetime and remember it in their Wills.

It is our duty to so conduct the institution that it will be a challenge to thousands of others.

"The Slabtown Convention."

This little play which contains a great deal of good humor and is also rich in practical and helpful suggestions is enjoying an unparalleled popularity. Thousands of copies have been sold to churches of all denominations, and to clubs and other organizations.

The "Slabtown Convention" is really a money-getter. The people have used it to raise money for their local organizations. While thousands of them have praised the play as a money-getter, not a dozen of them have sent a contribution as an expression of a deeper appreciation. The play is a good seller, and the people crowd to see it.

Let us call your attention to the real purpose for which the play was written. People who are short-sighted and sensitive—those who do not know how to interpret the spirit and deeper meaning of plays, think that it is only a burlesque—a thing of destructive criticisms. The Slabtown Convention was never written for such an unholly and senseless purpose. It is a very human play, because it was written right out of the life of our people. It is written out of the life of the earnest ones who are doing the best they can with what they have. It was written with the hope that we would play it with the same seriousness with which thousands of our people carry on in our churches. It will be a challenge to those who know how to sit and look at a real human performance, full of natural humor. They will see their duty to capitalize our earnestness and enthusiasm, while they work to enlighten us as to the best way to do our church work and to carry forward our educational and missionary enterprise.

The Slabtown Convention shows that the people are doing the right thing, but in the wrong way. All of the reports and the

speeches in the play criticize the wrong way, but they also point out the right way. All of the addresses are most helpful. Take the time to read. Even in Brother Bigjohn's antics, a voice is raised in defense of applied Christianity versus noise. That is the mission of "Slabtown."

Play it seriously. Do not allow the characters to try to improve on it. Play it as it is. Get people who can interpret it properly. Make the music carry the Convention along. Some of the players try to make a burlesque of the songs, when they were intended to show how admirably our own songs fit into and express the depth and earnestness of our religious life.

We would like to organize a company, teach them how to play Slabtown, instead of making a burlesque of it, and send them out to play Slabtown as it should be played. Perhaps you know women in your states who have shown great ability in interpreting the play properly. We should like to have their names and addresses.

Dreams That Have not Come True.

Our suggestion to make this convention a real school to which state workers can come annually and get material and learn methods that they can apply on their home field has not been put into operation. It ought to be done. If we do not do it, those of vision who come after us will do it.

The day of old methods is past. Worth while women are not coming up here regularly unless they are thrilled and filled by our program of service.

Let us rise to it, women, let us rise to it. There is no substitute for definite, organized, digested and assimilated information. There is no substitute for preparedness.

Another dream—the summer school. Those who have not been privileged to attend summer schools like Northfield, Chautauqua, Winona, Boulder, Lakeside, etc., and see the thousands upon thousands of women and young people studying to show themselves workmen—filling up—preparatory to directing the forces in their local churches during the winter, have no idea of the great value of these schools. They are absolutely indispensable for the development of Christian leaders and Christian agencies.

We cannot go very far, nor can we do the work commensurate with our numbers and needs, until we have a large number of highly qualified women. Shall we not make this dream come true?

We would say to every president of every Christian organization—local, state and national—if we have not taken any special courses or attended any of the summer schools for a long time, in the name of our jobs, let's go somewhere and get enough new material to last one year at least; let's go and get a broader and clearer vision. The same old thing in the same old way will kill a saint and will not convert a sinner.

What we Need to Modernize our Missionary Societies.

FIRST—A definite and divine call to lead the women of our churches.

SECOND—A clear vision of their needs and of the needs of the community.

THIRD—Ability to map out a plan and program interesting and far-reaching.

The day of using Topic Cards ONLY has gone. The thing of the hour is the Mission Study Class. It promotes discussion, gives opportunity for questions and answers, and affords time for real work. A missionary society conducted on any other basis is antiquated and ineffective.

We cannot lay too much stress upon the value of literature. Leaflets can be made popular and most helpful, for the reason that they are in a convenient form. They are brief, they present one subject, they are inexpensive and easily obtained.

We would suggest that you have leaflet contests. Let the women select their own leaflets. The contestants would commit the stories. Offer a prize for the best story, and another prize for the best delivery. Three or four entrants at a contest are enough. Have two contests a year. Do not forget the value of appropriate music for such occasions.

The missionary society should have at least one pageant a year. Select pageants that tell the story of missionary activities and of the triumphs of truth and righteousness. Do not try to amuse the people all the time. They need information and inspiration. Seeing—the pageant—is one of the most illuminating means of getting information.

We are going to get out a Handbook for Missionary Workers, suited to the needs and problems of our women and children. (This is also a part of WHAT WE NEED TO MODERNIZE OUR MISSIONARY SOCIETIES.)

We have over ten thousand local societies. Nine-tenths of them are marking time. Their ranks are getting thinner and thinner because the leaders use old methods. The officers who dress themselves up-to-date, or at least try, and keep their societies in an antiquated outfit ought to be reminded that their societies are wearing dresses that have been out of style for twenty years.

The president of a local society should not be satisfied until she has a model missionary organization, in the correct sense of the term.

A model missionary society is one that holds its meetings regularly every week, and within a period of not more than an hour, except on special occasions—and on such occasions, the meeting should not last more than an hour and a half. It begins and closes on time; keeps accurate records and makes written annual reports; conducts a Mission Study Class; subscribes to a missionary magazine; has at least four fine public programs a year; neglects no feature of its work that will develop its membership; contributes systematically to missions and Christian education; has a Junior Missionary Society or Red Circle; gives an adult and young people's banquet (invites every parent) once a year; keeps in close touch with the state and national work; represents in such; keeps at least one student in a Christian school, thus preparing its future leaders.

The women who aspire to leadership in our Christian organizations might as well make up their minds to do three things: **FIRST**—Prepare to lead. **SECOND**—Have a definite modern program that they can work. **THIRD**—Work more and talk less.

Every church would wake up and work if it had leaders who know what they are about. It is impossible to increase in numbers and influence without intelligent consecrated leadership.

Must Stress Fundamentals.

We must lay more stress on the value of ideals, principles and character. Material progress is secondary. It is what we are in ideals and virtues that makes us strong and victorious in the battle for a place among the races of the world. We can lose all of our

material possessions by earthquake, war or disaster, but if we are built up inside—rich in courage, in faith, in endurance and hope, we can come back from each conflict or disaster stronger and wiser and more determined to build more securely than before.

In all of our teaching, we must stress the fact that high purpose and right ideals make races great and powerful. We are striving with a race that built a civilization before they began to jazz and joy-ride. They have given twelve hundred years to serious endeavor, and only within the past twenty-five years have they begun the folly that masquerades in our newspapers and streets. We might remind you that unless the Anglo-Saxon checks these evils, they will destroy or unfit the race to hold the torch of civilization many centuries longer, and if we "ape them" in these evils, we will never arrive, let alone carrying the torch of civilization.

Be not influenced by their bad examples and give jazzing and joy-riding and indulgence top numbers on our program. The Negro must go sanely up, or go ingloriously under.

This civilization is the result of a ceaseless battle waged in defense of certain great ideals, such as the sanctity of the home, the righteousness of freedom, the glory of toil, the wisdom of frugality. Upon these mighty foundations any race can build a civilization or can secure a place in a civilization already in the making.

Politics.

This is a day of programs—of big objectives—or organized power. Groups study and analyze their needs, opportunities and obligations, and set for themselves certain tasks and map out definite lines of procedure.

The political program of the Negro must be set up and handled in this way. Those who direct our political destinies must make the getting of justice for the whole group, rather than the getting of jobs for themselves, their chief objective. Something must be done politically that will be so far-reaching and valuable that it will hearten the masses.

The political party—local or national—that applies only a little salve to the wounds of a few sore followers, will find the application ineffective, the relief only temporary, and the disease of dissatisfaction, distrust and rebellion spreading.

American Negroes are suffering from mortal wounds that cannot be healed by appointing a few Negroes to federal positions. Their resentment and apparent revolt are due to the following causes: Their children are compelled to grow up in ignorance, because of inadequate provisions for their education. They are compelled to live in filthy segregated sections without modern conveniences. The contrast in many sections and communities is more striking. They are legislated out of the ballot by unjust state laws, and as if to add insult to injury, must, if they try to vote for their party, often make the trip by the way of Jim Crow cars and through forests, whose trees have been used by mobs as scaffolds on which to lynch members of their race—members of their race who have not been guilty, according to law, of any crime.

The Negro wants to use his ballot for that party that will wipe out these conditions. The Republican Party can, and ought to do it. The time for definite action has come. It will help all America morally and spiritually, at home and abroad, to remove every barrier to complete citizenship and justice.

Shall our Government longer tolerate injustice of this kind and throw the entire burden of promoting peace, good will, and progress, upon a small group of white citizens and a few big hearted philanthropists? The Negro is supporting the Republican Party half heartedly because its award has been jobs for a few, without contending for absolute justice for all.

The Negro is supporting the present administration hopefully. He believes that it will mark the turning point in the pathway that leads to the political, moral, economic and educational freedom of our group. We want ignorant Negroes taught, innocent Negroes protected, deserving Negroes rewarded, worthy Negroes respected, and every Negro given an American chance to be an American citizen. That is the duty of our government. Some political party must nationalize these ideals, and make these ideals real. We hope and trust that it shall be the party of Abraham Lincoln. The realization of his ideal—"A government of the people, for the people and by the people"—will bring emancipation without which no race is really free—reduce exploitation, restlessness, and the need of charity.

Inter-racial Understanding.

Interracial understanding and good will are essential moral links between the two races. Some progress is being made, particularly in southern communities.

Not in the history of all America have we seen such a happy illustration of the fruits of good will as when the Governor of Virginia—the Mayor of Richmond—the Richmond, Virginia News-Leader—and other daily papers called upon white citizens to wipe out segregation and give the Grand Lodge of the Elks the kind of welcome and entertainment that their numbers, influence and reputation deserved. The white people of Virginia did it. Had that mighty host that closed the great Civil War at Appomattox, been permitted to look down upon the scene, they would have sung from the battlements of heaven, "Mine eyes have seen the glory of the coming of the Lord." The daily newspapers molded sentiment in favor of the right kind of welcome and entertainment.

Every Negro in America ought to write the editor of the News-Leader a note of thanks for his unselfish editorial, in which he urged the people of Richmond to join the Colored people in the kind of entertainment that would reflect credit upon both races. Yes, the newspapers did it—and they can do no more. Interracial good will is, therefore, dependent for its development upon the attitude of the press.

Let us consider another fact about the growth of interracial good will. Its success depends upon how well Negroes get along among themselves—upon racial solidarity. The success of interracial cooperation depends upon our ability to think straight and act wisely on questions affecting our economic, social and political welfare. Negro leaders are face to face with this mighty challenge—their supreme task is to generate enough power within the race to break down the power of injustice without. Solidarity and common sense are the dynamic forces. Without these, the whole interracial cooperation dream will become a deceptive will-o-the-wisp.

Be not deceived. Good will and justice will not grow on material things alone. In fact, they are fed and developed on things of the

spirit. It is easier to give the Negro a million dollar school or to appropriate large sums for delinquents, than it is to respect the Negro who is educated in the million dollar school, or to apply to Negro women and girls who come before the courts the same laws as are applied to the white women and girls. It is easier to help the Negro build a church than it is to make the railroads cease their highway robbery in their Jim Crow car arrangement. The Negro rides in filthy cars, is denied even the privilege of eating in a diner, sleeping in a Pullman undisturbed, working in places of employment for which he is fitted.

Interracial good will does not mean a thing unless it has for its objective the full recognition of personal worth and unrestricted public privileges. There is apprehension and fear in handling this question, simply because we have confused private social rights with public privileges. In working for interracial understanding, we must make clear the difference.

The Negro does not want any of his public privileges abridged or denied. The Negro sits in the filthy Jim Crow car, conscious of the fact that the men and women who are on these Interracial Committees, who ride in the coaches behind, are silent partners in the railroad companies that rob him by not giving him value received. The Negro sits there, hungry, dirty from travel, while his "best friends" eat in diners and have access to every convenience and comfort.

The Negro stands with a blank ballot in his hand and the Fourteenth and Fifteenth Amendments in his history, and wonders if people who are working for interracial understanding can make him understand why he is treated thus.

It is more necessary that these conditions be changed and that public sentiment be molded in favor of such changes than it is to try to promote understanding and good will through brick and stone and mortar and occasional conferences.

We know where the trouble is: It is in the hearts (for out of them are the issues of life) of the American people, and not in their pocket-books.

What both races need is more teaching, each to its own, on how to think straight on race relations and the value of more real action and less talk. Talk is necessary, but it will eventually hurt any cause if it is not backed up by definite, courageous action.

We are a young race. Our future is before us. It will not be long before the now dominant race will be able to say, in the language of Booker T. Washington, "Wese been whar wese gwine." We cannot follow the older race in folly and prodigality, because we have not "been whar wese gwine." We must not, therefore, dissipate and thereby lose our mental, economic and spiritual power faster than we can develop it.

ORGANIZATIONS THAT SENT IN REPRESENTATION FEES.

GEORGIA—Georgia State Convention.....\$169.00
Designated: F. M., \$60.00; H. M., \$10.00; E. F. S., \$20.00; N. T. S., \$69.00; General Expenses, \$10.00.
Delegates: D. A. Gadsen, Lula Washington, M. L. Glenn, Hattie Forest, Julia Woodruff, Bessie Foster, Lula Allen, Matilda Grant, Georgia Washburn, Mary Nelson Jones, Hattie Harris, L. L. Craig, W. F. McKinney, M. M. Stuckey, Anna Dunn, R. M. Dorsey, J. C. Williams, Lula Jones, Tumsey, C. L. Castle, M. Bolton,

Mattie Mitchell, Hannah Reddick, Hattie Berry, Beulah Johnson, Rosa Thomas, R. F. Ponder, V. B. Roberts, Jesse Robinson, Lula Cook, Rosa Brown, M. Williams, H. R. Bennett, Annie Maxwell, Rosa Burroughs, D. J. Williams, Carrie Smith, Sarah Fisher Brown.

Mt. Vernon Missionary Society, Newnan.....\$10.00
Designated: H. M., \$2.00; F. M., \$2.00; N. T. S. \$6.00.
Tabernacle Missionary Circle, Monroe.....\$5.00
Designated: F. M., \$1.00; H. M., 50c; E. F. S., 50c; N. T. S., \$2.50
General Expenses, 50c.

Delegates: Anna Dunn, Mary A. Dunn.
Zion Hill Baptist Missionary Society, Atlanta.....\$5.00
Undesignated.

Tremont Temple Woman's Missionary Society, Macon.....\$5.00
Designated: F. M., \$1.00; H. M., \$1.00; E. F. S., \$1.00; N. T. S. \$1.00; General Expenses, \$1.00.
Delegates: L. J. Washington, S. C. Fletcher.

First Baptist Woman's Missionary Society, Macon.....\$5.00
Designated: F. M., \$1.00; H. M., \$1.00; N. T. S., 1.00; E. F. S., \$1.00; General Expenses, \$1.00.

First Bryan Missionary Society, Atlanta.....\$10.00
Designated: F. M., \$2.00; H. M., \$2.00; E. F. S., \$2.00; N. T. S. \$2.00; General Expenses, \$2.00.
Delegates: Lula L. Allen, V. B. Roberts, J. C. Woodruff, A. E. Maxwell.

Young People's Department of Georgia.....\$25.00
Designated: N. T. S., \$15.00; General Expenses, \$10.00.
Delegate: H. E. Harris.

Woman's Missionary and Educational Convention of Fulton County.....\$50.00
Designated: N. T. S., \$25.00.

Mt. Olive Missionary Society, Atlanta.....\$10.00
Designated: F. M., \$2.00; H. M., \$2.00; E. F. S., \$2.00; N. T. S., \$2.00; General Expenses, \$2.00.
Delegates: L. L. Davis, J. M. Nabrit.

INDIANA—Mt. Zion Home Missionary Society, Mt. Vernon.....\$6.00
Designated: F. M., \$1.00; H. M., \$1.00; E. F. S., \$1.00; N. T. S., \$1.00; General Expenses, \$2.00.
Delegate: Mrs. Mary E. Powell.

KANSAS—Kaw Valley District Woman's Convention.....\$25.00
Undesignated.
Delegates: G. R. Young, Emma Gaines, H. D. Kemp, W. H. Young.

MISSISSIPPI—Missionary Society, Marks.....\$1.00
Per. Mrs. N. A. Allen.

NORTH CAROLINA—Missionary Society, Mocksville.....\$8.00
Designated: F. M., \$8.00.

Woman's Missionary Auxiliary to Yakima S. List. Association, Cana.....\$7.00
Designated: F. M., \$7.00.

NEW JERSEY—Junior Mission Union, Newark.....\$5.00
Undesignated.

Delegate: E. S. Vaughan, E. S. Burroughs.
WISCONSIN—Sunshine Club of First Baptist Church, Janesville.....\$3.50
Undesignated.

FINANCIAL STATEMENT

INCOME AND EXPENSE STATEMENT

of the

WOMAN'S CONVENTION AUXILIARY TO THE NATIONAL BAPTIST CONVENTION

Miss Nannie H. Burroughs, Corresponding Secretary
Lincoln Heights, Washington, D. C.

JUNE 30, 1925

INCOME

From States—

Alabama -----	\$52.78	Nebraska -----	1.39
Arkansas -----	65.53	New Jersey -----	51.37
California -----	1.00	New Mexico -----	1.00
Colorado -----	1.70	New York -----	3.15
District of Columbia -----	25.25	North Carolina -----	8.71
Florida -----	37.01	Ohio -----	66.83
Georgia -----	313.42	Oklahoma -----	53.03
Illinois -----	20.48	Pennsylvania -----	46.66
Indiana -----	33.00	South Carolina -----	1.50
Iowa -----	11.96	Tennessee -----	90.50
Kansas -----	178.39	Texas -----	44.00
Kentucky -----	28.70	Utah -----	8.35
Louisiana -----	42.51	Virginia -----	3.85
Massachusetts -----	3.27	Washington -----	10.00
Michigan -----	26.13	West Virginia -----	71.71
Mississippi -----	68.53	Wyoming -----	1.50
Missouri -----	25.44		

TOTAL INCOME FROM STATES ----- \$1,401.12

1924 CONVENTION:

Income from Gift Shop -----	\$79.56
Sale of Supplies -----	174.49
Mrs. Mary V. Parrish, Treasurer -----	2,900.80

TOTAL INCOME ----- \$4,655.97

EXPENSE.

Foreign Missions -----	\$ 732.90	
Salaries -----	1,380.00	
Supplies -----	538.20	
Express and Drayage -----	6.99	
Printing -----	48.70	
Postage -----	67.75	
Travel -----	72.83	
Miscellaneous -----	45.65	
		\$2,893.82
TOTAL EXPENSE -----		
NET INCOME -----		\$1,762.45

BALANCE SHEET

of the

WOMAN'S CONVENTION AUXILIARY TO THE NATIONAL BAPTIST CONVENTION

Miss Nannie H. Burroughs, Corresponding Secretary
Lincoln Heights, Washington, D. C.

JUNE 30, 1925

Resources.

Cash Balance: -----	\$337.61	
Hayford Fund -----	399.73	
General Fund -----		\$ 737.34
Office Furniture -----	96.16	
Supplies and Cuts -----	1,126.83	
		\$ 1,960.33
Deficit, June 30, 1924 -----	10,144.38	
Less: Net Income for year -----	1,762.95	
		\$ 8,381.43
Deficit, June 30, 1925 -----		\$ 8,381.43

Liabilities.

Accounts payable: -----	\$ 4,571.96	
Miss Nannie H. Burroughs -----	5,588.62	
National Training School -----	110.20	
Mrs. E. E. Whitfield -----	50.52	
Council of Women for Home Missions -----	15.95	
Hamilton Printing Company -----	4.51	
Tinsley Mayer Company -----		\$10,341.76

HOW THE STATES RANK.

(Combining contributions for the National Training School for
Women and Girls, and the General Fund.)

1. California -----	\$2,313.47	17. Indiana -----	264.77
2. New York -----	2,286.61	18. Connecticut -----	216.40
3. District Columbia -----	1,339.25	19. Texas -----	182.73
4. Vermont -----	1,000.00	20. Minnesota -----	167.49
5. New Jersey -----	810.74	21. Kentucky -----	163.34
6. Georgia -----	758.16	22. Maryland -----	147.93
7. Pennsylvania -----	703.17	23. Louisiana -----	143.85
8. Florida -----	549.92	24. Foreign -----	140.65
9. Kansas -----	547.55	25. Colorado -----	127.06
10. Virginia -----	531.87	26. Alabama -----	126.74
11. Ohio -----	513.20	27. West Virginia -----	109.71
12. Missouri -----	512.37	28. Oklahoma -----	100.46
13. Massachusetts -----	478.77	29. Nebraska -----	99.85
14. Illinois -----	467.95	30. Arkansas -----	70.53
15. Michigan -----	333.31	31. Mississippi -----	69.53
16. Tennessee -----	301.19	32. Maine -----	55.00

33. North Carolina	38.78	39. Washington	16.44
34. South Dakota	16.90	40. Utah	8.35
35. Iowa	20.02	41. Wyoming	6.56
36. South Carolina	16.90	42. New Hampshire	1.00
37. Rhode Island	10.00	43. New Mexico	1.00
38. Montana	10.00		
TOTAL			\$15,792.12

INCOME AND EXPENSE STATEMENT
of the
NATIONAL TRAINING SCHOOL FOR WOMEN AND GIRLS, Inc.
Miss Nannie H. Burroughs, President
Lincoln Heights, Washington, D. C.

JUNE 30, 1925

INCOME

Operation:	
Departmental:	
Board and Tuition	\$17,828.14
Laundry	19,319.05
Shop	6,000.97
Sewing Department	306.78
	\$43,454.94
Other Income:	
States (See Schedule No. 1)	\$14,391.00
Expense Account	153.39
Miscellaneous Income	333.29
	\$14,877.68
TOTAL INCOME	\$58,332.62

EXPENSE.

Administrative:	
Salaries	\$ 3,595.62
Supplies	442.72
Sundries	1.80
	\$ 4,040.14
Departmental:	
Boarding—	
Salaries	\$ 611.22
Supplies	5,118.33
Sundries	33.60
	\$ 5,763.15
Laundry—	
Salaries	\$16,986.48
Supplies	2,024.85
Heat and Light	1,625.70
Telephone and Telegrams	96.30
Repairs	1,007.93
Printing and Stationery	61.96
Advertisizing	127.60
Water Rent	67.25
Sundries	214.21
	\$22,212.28

Shop—	
Salaries	\$ 1,283.36
Supplies	4,997.19
Heat and Light	37.06
Water Rent	10.95
Sundries	82.44
	\$ 6,411.00

Sewing Department—	
Supplies	\$ 280.47
	\$ 280.47

General:	
Salaries	\$ 7,181.57
Supplies	248.30
Heat and Light	2,220.37
Telephone and Telegrams	212.56
Repairs	1,470.56
Printing and Stationery	313.74
Laundry	562.00
Advertisizing	150.31
Travel	958.65
Taxes	64.65
Insurance	9.82
Interest	992.91
Accounts Receivable—Students	306.67
Miscellaneous	639.48
	\$15,331.59

TOTAL EXPENSE	\$54,038.83
NET INCOME	4,293.99
	\$58,332.62

BALANCE SHEET

of the
NATIONAL TRAINING SCHOOL FOR WOMEN AND GIRLS, Inc.
Miss Nannie H. Burroughs, President
Lincoln Heights, Washington, D. C.

JUNE 30, 1925

RESOURCES

Current—	
Cash—Building Fund	\$ 8,219.17
Accounts Receivable:	
Woman's Convention	\$5,588.62
Liberty Bonds and W. S. S.	190.00
	\$ 5,778.62
	\$ 13,997.79

MINUTES

Fixed—	
Land—eight acres (improved)	\$ 40,000.00
Buildings	63,573.38
Furnishings and Fixtures	12,973.13
School and Laundry Equipment	10,545.14
Library	2,706.34
Live Stock, Vehicles and Implements	2,735.05
Office Furniture	1,984.78
Musical Instruments	1,699.74
Printing Plant	765.64
	<u>\$136,983.20</u>
TOTAL RESOURCES	\$150,980.99

LIABILITIES	
Current—	
Cash—Overdrawn	\$ 8,078.35
Cash—Due Building Fund and W. S. S.	8,224.17
Student Deposits	197.35
Notes Payable	6,458.00
Accounts Payable:	
Miss Nannie H. Burroughs	\$13,527.85
Mrs. E. E. Whitfield	87.34
Firms	3,184.22
	<u>\$ 16,799.41</u>
	<u>\$ 39,757.28</u>
Fixed—	
Mortgage	\$ 7,000.00
	<u>\$ 7,000.00</u>
TOTAL LIABILITIES	\$ 46,757.28
NET WORTH June 30, 1925	104,223.71
	<u>\$150,980.99</u>

RECONCILEMENT OF NET WORTH	
JUNE 30, 1925	
Net Worth June 30, 1925	\$100,351.02
LESS: Unexpired Insurance	421.30
	<u>\$ 99,929.72</u>
PLUS: Net Income for period	4,293.99
NET WORTH June 30, 1925	\$104,223.71

INCOME BY STATES.			
JUNE 30, 1925.			
Alabama	\$ 73.96	Indiana	231.77
Arkansas	5.00	Iowa	8.98
California	2,312.47	Kansas	369.16
Colorado	125.36	Kentucky	134.64
District of Columbia	1,314.00	Louisiana	101.34
Florida	512.91	Maine	55.00
Georgia	444.74	Maryland	147.93
Illinois	447.47	Massachusetts	475.50

MINUTES

Michigan	307.18	Pennsylvania	656.51
Minnesota	167.49	Rhode Island	10.00
Mississippi	1.00	South Carolina	13.00
Missouri	487.76	South Dakota	36.00
Montana	10.00	Tennessee	210.69
Nebraska	98.46	Texas	138.73
New Hampshire	1.00	Vermont	1,000.00
New Jersey	759.37	Virginia	528.02
New York	2,283.46	West Virginia	38.00
North Carolina	30.00	Wyoming	5.00
Ohio	445.54	Foreign	140.65
Oklahoma	47.43		
TOTAL		TOTAL	\$14,391.00

HOW THE STATES RANK.
Combining contributions for the National Training School and the General Fund from 1900 to 1925.

1. Dist. of Col.	\$21,228.96	27. Maryland	2,200.68
2. New York	15,914.63	28. Vermont	2,000.00
3. Pennsylvania	14,930.61	29. Minnesota	1,587.48
4. New Jersey	10,511.31	30. North Carolina	1,488.11
5. Texas	9,410.18	31. Colorado	1,315.29
6. Illinois	8,542.75	32. Washington	964.98
7. California	8,263.95	33. Foreign	830.38
8. Tennessee	6,877.70	34. Nebraska	664.85
9. Georgia	6,859.90	35. Indian Territory	630.60
10. Ohio	6,806.79	36. Iowa	618.48
11. Virginia	6,608.77	37. Unknown	567.19
12. West Virginia	6,573.31	38. Montana	468.67
13. Florida	6,369.33	39. Rhode Island	315.90
14. Alabama	6,341.62	40. Wisconsin	305.27
15. Missouri	6,048.26	41. Oregon	212.51
16. Mississippi	5,249.42	42. South Dakota	189.39
17. Louisiana	5,055.91	43. New Mexico	146.95
18. Indiana	4,945.84	44. Maine	161.75
19. Kentucky	4,094.52	45. New Hampshire	127.90
20. South Carolina	4,071.23	46. Wyoming	112.09
21. Massachusetts	3,545.91	47. Utah	91.75
22. Kansas	3,476.73	48. Idaho	32.00
23. Arkansas	2,991.22	49. Delaware	25.66
24. Oklahoma	2,971.84	50. North Dakota	8.25
25. Michigan	2,701.81	51. Arizona	6.65
26. Connecticut	2,438.62		
TOTAL	\$197,891.00		
The total receipts for 1906			13,523.05

Total given by States to June 1, 1925	\$211,414.95
Special Gifts, Laundry, Shop, Tuition and Board	\$457,722.47
GRAND TOTAL, 25 years	\$669,137.42

May the needs of the race and the voice of God call so loudly and persistently that all of us shall be quickened by His spirit, inspired by His love, and guided by His hand to go forth to larger service. The home field is ripe unto harvest. We hear the Macedonian cry from lands beyond the sea. Every conceivable motive, therefore, urges us to undertake the last Great crusade against the powers of darkness. The command of our

ascended Lord, the voice of an enlightened conscience, the impetus of the new nature, the leading of the providential pillar, the working of transforming grace, the grandeur of the opportunity and the peril of delay—all these converge like rays in one burning focus, urging us onward and forward to the outposts of civilization and the limits of human habitation with the word of life. Let the trumpet signal be heard all along the lines! God has already sounded His signal, and, like that peal at Sinai, it is long and loud. The last precept and promise of our Lord, which have inspired all true service and sacrifice, echo with new force and emphasis, louder and clearer in the face of new openings and new victories. Blessed are we, if, like Paul, we are immediately obedient unto the heavenly vision.

Women of the race, the needs of our struggling people are a challenge:

"The portals are open—"

"FORTH TO VICTORY—READY—LET'S GO."

Respectfully submitted,

THE EXECUTIVE BOARD.

Miss Emma B. HallChairman

Miss Nannie H. BurroughsCorresponding Secretary

Lincoln Heights, Washington, D. C.

She stated the young people would be organized at this meeting. A circle of those present, who were in the organization at Richmond, Va.; The present officers and women representing the deceased, stood and joined hands and renewed their allegiance to the Woman's Convention, Auxiliary to the National Baptist Convention, so nobly going forward to victory.

Money raised on Anniversary Fund\$202.00

At the close of Corresponding Secretary's report, the National Training School Girls sang "Lord, Keep Me On the Firing Line." It was sweetly rendered.

A sister, District of Columbia, made a motion to adopt the report. Carried.

A motion to suspend the rule and reelect Miss Burroughs corresponding secretary for the ensuing year, carried. Miss N. H. Burroughs was declared unanimously elected Corresponding Secretary.

Mrs. C. D. Robinson, California, made a lovely presentation address and then gave a floral offering to the Secretary.

Mrs. Kimbal added other gracious words of appreciation.

Treasurer's report was deferred until Friday morning.

Meeting adjourned by repeating "Mizpeh."

Evening Session.

September 10, 1925.

Announcements made: Mrs. Westbrooks, Ind., concerning the Model Missionary Society; Mrs. Grigsby Anderson, concerning the Sunday School; Dr. L. G. Jordan, concerning Special Literature.

Songs: "His Eye Is On the Sparrow," Mrs. Preston, Michigan; "Take Your Burden to the Lord and Leave It There," Mrs. Glover, Mich.; "There's Nothing Between," Mrs. Glover, Michigan.

Mr. Wm. Pickens, Field Secretary of N. A. A. C. P., made remarks. He said the N. A. A. C. P. had done much to reduce lynchings. Waiting gets us nowhere, but organization and fighting have gotten us where we are, and will help us to go forward. The N. A. A. C. P. stands for justice and equality of Colored people and it desires the support of all the people.

THE PAGEANT.

"DAUGHTERS OF TIME"

Twenty-five years of Triumphant Trudging of Colored Baptist Women. This Pageant arranged by the Corresponding Secretary, Miss N. H. Burroughs, was presented Thursday evening, to the glory of God and the admiration of all the people. The Pageant is described in the Secretary's report. Read it, and reproduce it in your several states. It gives a glowing review of our twenty-five years' work.

FRIDAY—Morning Session.

September 11, 1925.

Devotions were conducted by Georgia delegations, Mrs. Washington, Macon, Ga., leading.

Song, "Draw Me Nearer." Prayer. Song. The 23rd Psalm was repeated. Song, "Blessed Assurance." Testimonies: Mesdames A. J. Bryant, Mich.; Eula Westbrooks, Ind., Hunt, Ill., Johnson, California, Smothers, Kansas, V. Parker, Ky. Song, "Draw Me Nearer." Others testified: Mrs. G. D. Ramey, Kansas; Mrs. Irene Ritter, Ohio; Mrs. Fannie Washington, D. C.; Mesdames Lillian Brown, R. T. Pollard, Ala.; C. Showers, Ga.; J. C. Carter, La.; M. J. Adams, Ark.; Julia Nesbitt, N. J.; Sarah Wilkerson, Mrs. Preston, Mich. Songs, "Hide Thou Me"; "Old Account Was Settled." Others testified: L. C. Jones, Mich. Songs, "Hallelujah, I've Left This World Behind"; "If Jesus Goes With Me, I'll Go"; "Steal Away to Jesus." Sister Ada Williams, Kansas, sang "For There Is No Night There", then testified with great power. Others testified. All were filled with the joy of the Lord. Songs, "Shine On Me"; "Count Your Blessings." Minutes were read and approved, with necessary changes.

Mrs. Gibbs, Ala. presented Mrs. C. H. Parrish, Treas. Cheers, loud and long, were given her. The Treasurer then read her report. See Report.

Mrs. Givens, Ky., made motion to adopt the report. Carried.
Mrs. Anna Whitmire, Ga., complimented Treasurer for her accurate account, and made a motion to suspend the rule and elect Treasurer Parrish by standing vote. The Convention stood. Mrs. C. H. Parrish was declared unanimously elected Treasurer, for the ensuing year.

By request of President Layten, Sisters brought forward \$21.00 for the hospital to be built in Africa.

The Enrollment and Finance Committees again reported. Upon motion, reports were adopted. See reports.

Offering taken for Training School Girls\$13.50
Songs, "Love Lifted Me"; "Blessed Sunshine." Mrs. L. Creag, Ga., the National Directress of Young People's Department, was presented. She made some timely remarks, and proceeded to carry out her program.

Song Service by Training School Girls: "O Lord Hear Me Pray"; "I Want to Be More Holy Every Day"; "Count on Me"; "I've Moved." Encore: "There's a Gladness in the Gospel." All were sweetly rendered.

Mrs. Geneva Young is directress for the Western Division and Miss Etta Versa, Directress for the Eastern Division. Miss Versa was asked to take charge of The Young People's Meeting. She made appropriate opening remarks, then asked the young people to sing "O Zion Haste." Mrs. Evelyn Washington, of Seattle, Washington, told the story of the song: "Pray Through." National Training School girls sang "Don't Stop Praying."

SYMPOSIUM.

Young women spoke: Misses McKinney, Georgia, Howell, Texas, Jones, Georgia, Fortis, D. C., Johnson, California, Mary Johnson, Liberia, Africa.

National Training School Girls' yell.

The church moves forward on the feet of its young people—an added word—on the knees of its old people.

Mrs. L. Creag's address—There was never a greater need for the young people's organization. The church, the only institution to give them the needed Christian training. Their strength, their abilities and their activities were commended. They should be encouraged and given opportunities to serve according to their several abilities. Proper amusements should be encouraged, and their social life directed.

Song, "Count On Me." Prayer, Sister Pollard, Ala., Reading, Miss Grimsley, N. J. Instrumental Solo, Miss Gibbs, Ala., skillfully performed. Reading, "Do Missions Pay?" Miss Lavina Jones, Georgia. Vocal Solo, Miss Esther English, Fla. Address, Miss Johnson, California, "Present Day Conditions, and the Remedy." Subject was well discussed. Evil conditions presented forcefully. The Gospel of Jesus Christ, the

Remedy. The West cheered; also National Training School

Address Miss Primrose Fentriss, Ill. Subject, "Consecration," was clearly presented. Miss Alberta Barrier, Ky., complimented their leaders for the guidance given them. Solo, Miss Willie Comfrey; Miss. Conary, Mich., "I Want to See Jesus." Michigan cheered their representative. Miss Beatrice James, Florida recited sweetly and pathetically.

Directors of states were called to platform. Miss Columbia Johnson, President. Other Officers:

Miss Beatrice James, Florida
Miss Leola Grimsley, N. J.
Miss Leodicia Brown, Indiana
Miss Emma L. Hamilton, Georgia
Miss Harriet P. Chandler, Illinois
Miss Alfreda C. Gibbs, Alabama
Miss Jennie L. Petway, Tennessee
Miss Gladys A. Howell, Texas
Miss D. O. Woods, (National Training School, D. C.)

The officers of Young People's Organization were presented to President Layten and Secretary Burroughs. They both gladly welcomed the young people, gave them words of cheer and encouraged them. Miss Burroughs installed them in their respective offices and complimented Mrs. Creag for her success in getting the young people together and organizing them.

Song, "Hold the Fort."
Collection\$29.56
Benediction, Dr. L. G. Jordan.

Afternoon Session.

September 11, 1925.

Song service conducted by Mrs. Idella Madison, Ill.

Songs, "Just Over In the Glory Land"; "Down At the Cross"; "Jesus Shall Lead Me, Night and Day"; "Saviour More Than Life to Me"; "Amazing Grace, How Sweet the Sound."

Mrs. A. L. Gardner, Kansas, testified.

Songs: "Am I a Soldier of the Cross"; "I Need Thee Every Hour."

Testimonies: Sisters Madison, Ill., Emma Gaines, Kansas.

Song, "Draw Me Nearer."

Children of St. Luke Orphanage were present. Mrs. Lulu Bullock, their matron, conducted a program. One little girl sang a solo and the group sang "Ain't Going to Study War No More."

Minutes of morning session were read and adopted.

Mrs. Kelly, Ind., presented Madam Walker's work, and told us of the trip around the world, that she hoped we would give our

President. Mrs. Kelly told us much of this great work of Madam Walker, and asked our continued patronage.

Mrs. G. E. Rush, our Legal Advisor, read a paper "Political Side of Our Religious Duty."

Mrs. Tribett, Pa., made a talk, complimenting Mrs. Layten for her services and presented her a love token, on behalf of Pennsylvania. Mrs. Layten expressed her thanks, in tender words of love.

Mrs. E. E. Whitfield was presented most graciously. Our Field Secretary expressed her joy to be present and help us celebrate our 25th anniversary. She came to bring flowers to the lowly and cheer them all to look up, and be of good cheer, for Jesus cared for all. Read her report, as given below.

A TRIBUTE.

Miss Nannie H. Burroughs, President National Training School for Women and Girls, a womanly woman, sane leader, educator, author, economist, statesman.

Miss Nannie H. Burroughs is to an unusual and remarkable degree an ideal, exemplary, statesmanic leader, humanitarian, sane and sane expositor of an intensely practical Christian religion, and one of the most transparent interpreters of race consciousness, and one of the most unanswerable and staunch defenders of the Negro; and hence the human race, in public life today.

She is a credit to the race, an inspiration to the youth, and the wizard of black womanhood and a model for public servants.

"Honor and fame, from no conditions rise,
Act well your part, there all the honor lies."

—From one of the world's brightest scholars.

THE NATIONAL TRAINING SCHOOL.

The idea was born in the fertile mind of Miss Nannie H. Burroughs. Perhaps the most masterly work of her life is the founding and operation of the National Training School for Women and Girls at Lincoln Heights, Washington, D. C. It is about fifteen years old. It was started with faith in God. It has now eight acres of ground involved. A beautiful campus. It has eight buildings with all modern improvements. A first-class public steam laundry, giving work to thirty five men and women. Women work in white dresses. Men in clean overalls. And aiding deserving students. The poor girls have a chance. A library of over 4,000 books being used by the community for their elevation. A community store kept clean and orderly, teaching the idea of clean business.

Have enrolled over 2,500 girls from forty states and Africa, Hayti, from Central America, Panama and West Indies in these fifteen years. Graduates of this school are giving a good account of themselves as teachers, stenographers, private secretaries, dressmakers, beauty specialists, social workers, insurance agents, catresses, milliners, house-keepers and household assistants.

We have a force of trained workers now. We ought to have some endowment fund that we could pay these workers and send them out to conquer the world and not to beg, and let the world know that it is them we want and not theirs.

We have made a survey and now we are making our report. What is our purpose? Is it to build? We must begin right.

Changes are costly, sometimes impossible. The burden of our task bovers around the home. The unprotected home is the big question for consideration. The dark home life is suffering for light.

Little misses, girls and boys are crowding the downward road. Why so many young people are lost and going astray is because they are not being helped to see the right way of life.

The rural district people are crowding the cities and they are largely left alone, no guiding hand, and the evils of city life are dragging them to destruction. The children of the masses are improving, I mean to say, there are not so many dirty children. Their mothers are working from home but they have found a way to keep their children cleaner.

People who do not have to work, ought to stop going out once in a while messing up the working program, making it hard for us people who have to work for our living; everybody who works for wages is a servant. Work is no disgrace. It is honorable. We disgrace the work when we do not know how to dress to do work. Silk stockings, georgettes, fur coats, painted lips and cheeks, jewelry, spool heel shoes are not the working uniforms; it is foolishness and extravagance.

The working uniform: A bath overnight ready for morning. A sensible, clean and neat dress. A sensible, plain wrap. A plain hat, over-shoes, rain-coat and parasol. Go to bed and do not go out so much. Get eight hours sleep. You will keep nice looking. It is not work that makes you look so tired and wornout. We are not sleeping and eating right. Workingmen, take your bath every night. Put on clean overalls, clean up every day. You will be more respected on their work.

Working women. A grip with a clean one-piece wash dress, low heels and broad toe shoes, dust cap. Get to your working place ten minutes before time to go to work. Make your change of clothing. Do not rush, fret and worry.

A schedule is needed for the home. We have to go out to work every day, but the home must be safeguarded. God never made a home to be lost. God never made a child to go to destruction. Take the time we have and succeed with it. Danger on the line, but make good. Time to go to bed. Time to get up in the morning. Time to get breakfast. Time to read the Bible and prayer. Time to eat breakfast. Time to wash dishes and put out the garbage so that the roaches and other insects will not take our homes. Time to arrange for our children. Do not leave your girls at home with the roomer. Time to go to work. Plan your work for every day and know when you have finished your day's work and sit down and be satisfied that you have finished your work.

Have your task finished each night as you would have your life task finished at death.

Do not wait till the last minute and then hurry; your day's work needs a schedule as much as a railroad needs a time table if you want to avoid the wreck of your life.

In some Southern cities they are having Day Nurseries for their children. I do not mean a house where you can leave your children and the matron, a woman not able to work and have no disposition to do it and will just see that the children do not get hurt and give them something to eat, but a neat intelligent matron will ask every mother to bring her children clean and some rompers for them to play in, and when they get sleepy the matron will bathe them and put them to bed in sleeping garments. A child must not sleep dirty.

MINUTES

Have them dressed in their clean clothes that they come in, ready when mother comes to take them home.

It takes as much right things to make a poor child's life safe as it does the well-to-do people's children. God wants every child to be saved.

Our young people should be told that they ought not to use tobacco. It is a narcotic plant and is a filthy practice. Help us, Lord Jesus, to weigh and consider. Help us, Lord Jesus, to lay aside every weight and run the race with patience and hope. What did the eunuch say? "How can I understand unless someone guide me?"

The home must be safeguarded. Keep your children away from the places that are dragging them to destruction.

Our little girls ought not to be sent out in the streets so much. You ought to know what your children are eating and what influence your little girls are coming in contact with. Study child psychology. We ought to learn the way to health, power, success, happiness.

Our doctors and nurses ought to line up and get before our people more and talk to them about the laws of health.

Nature never forgets to make one pay the penalty of violating her laws. Cutting down your hours of sleep at both ends, being out at night, awakened by an alarm clock in the morning.

Public summer schools opened while we were in Seattle, Washington. Grade work from the fifth to the eighth. There was an enrollment of between seven and eight hundred for high school work. Good news. 878 University of Washington seniors got their diplomas before they stepped out to conquer the world. A great number of the Alumni were there to encourage the seniors.

We must have a place for our children to work when they come out of school. Do not overlook the people who need us most. Importance is a dangerous attitude. God cannot use people who feel important.

Too much fun. We are facing a dark hour because our men, women, young and old are going pleasure crazy. Fine dress, automobile, dancing, jazz music in the homes, little children singing jazz and walking jazz, and the grown people seem to forget the destiny of the race. We must prepare a place for our young people to work, not only to ride, but a place to work. Raise chickens, pigs, have a garden, teach your boys to marry and take the automobile money and invest in commerce. Take his wife and go out and pull together. Have a laundry, do your work well and you will get the patronage. Bakery shop. Nice clean restaurant, go clean, have everything shining. Have a business place, not a hangout place.

Some people need an awakening of self-consciousness, information as to their powers. Think quietly. Talk gently. Act firmly.

We must know people, we must pray to know them and study to know them. We must control ourselves and have patience. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

We Plead for Thee.

Come as a Shepherd: Nourish the lambs and feed the sheep: The wounded heal, the lost bring in. Come as a Messenger of peace, filled with the spirit, fired with love.

Guide us, O Thou Great Jehovah, we are Pilgrims in a barren land: We are weak but Thou art mighty, guide us with thy powerful hand.

SISTER E. E. WHITFIELD,
Care National Training School,
Lincoln Heights,
Washington, D. C.

MINUTES

A great message, full of practical instruction. Women cheered.

Song, "Praise God, From Whom All Blessings Flow," Vice President E. Strickland, presiding. Motion to adopt report carried. Address commended highly by Mrs. C. R. McDowell. Offering taken \$4.23.

Mrs. Tartt, Tenn., sang "His Eye Is On the Sparrow." Sweetly rendered. Mrs. Flowers, Tenn., spoke of the book of Miss Delaney's life, also told how she gathered \$101.00 for Anniversary Fund. Others gave, among whom were Sister A. East, Pa., \$25.00, Sister V. W. Broughton, \$20.00, and others whose names were not given us, to the amount of \$202.00.

Mrs. Cook made an announcement. Adjournment, to meet again Saturday morning.

Evening Session.

September 11, 1925.

Attend National Baptist Convention, at Fifth Regiment Armory.

SATURDAY—Morning Session.

September 12, 1925.

A MODEL MISSIONARY SOCIETY.

Devotions by Mrs. Eula Westbrooks.

Song, "Draw Me Nearer."

Theme: "The Freedom and Development of Woman Through Christian Missions."

Prayer, Mrs. Kelly, Indiana.

Songs, "Hallelujah, 'Tis Done"; "Leaning on the Everlasting Arms."

BIBLE LESSON.

By Sister V. W. Broughton.

Jesus Commends Women.

For Service	-----	Mark 14:8
For Prayer	-----	Matt. 15:28
For Giving	-----	Luke 21:3
For Confessing Sin	-----	
For Faithfulness	-----	Matt. 28:10
For Motherhood	-----	Luke 1:28-35

For Being the Symbol of His Church ----- Rev. 12:1

Sisterhood greatly inspired.
Song, "Higher Ground."

Committees Appointed for Model Missionary Society, namely:

Hospital -----	Mrs. Harris
Prison -----	Mrs. Ritter, Ohio
Education -----	Mrs. Booker, Ark.
Missions -----	Mrs. Gaddie
Evangelistic -----	Mrs. M. A. Jones

Five group leaders were asked to take reports from the Local Presidents. Representatives of different countries, dressed in their countries' uniforms, reported as follows:

China -----	\$40.18
India -----	17.75
America -----	53.70
Africa -----	58.31
Burma -----	14.25

Mrs. Westbrook urged that every church should have such committees as she had in this model society, and thereby help uplift the people by ever lifting up Jesus before them.

Mrs. C. H. Gaddie reported for Foreign Mission Committee. Total amount raised was \$85.25. Mrs. Booker, Ark., reported for Education. After a few helpful words on Education, she sang "Where He Leads Me, I Will Follow." Mrs. Brockway, of Oklahoma, reported for Committee on Personal Work. Mrs. M. A. Jones, Evangelistic Committee, said that many had been converted and renewed interest was taken in Bible Study. Mrs. B. Thrasler, Colorado, added other words, encouraging Social Service Work. Mrs. Mapp, Illinois, reported for China.

The Missionary from India said that they had three million peoples and worshipped thirty-three million gods. She alone had worshipped ten thousand. Women were kept inclosed behind high walls and lived in miserable conditions. There were six million child widows in India. Mrs. Moss reported for America told of the great freedom the women enjoy here, hence, their readiness to serve.

Mrs. Ware closed the Model Missionary Society with prayer.
Song, "Stand Up For Jesus."

Olivet Baptist Church, Chicago, raised \$31.75; Second Baptist Church, Indianapolis, \$22.00. The prize was presented Mrs. Mapp, of Olivet Baptist Church, with great applause! Mrs. J. Mapp made appropriate response.

A motion prevailed to pay expenses of Mrs. Ella Westbrooks, amount \$42.39. To express her interest in Africa, a little girl presented President S. W. Layten a beautifully embroidered table cover. President returned her a loving response.

Professor Lewis sang "His Love Can Never Fail."

Mrs. M. V. Parrish made her report on "Child Welfare."

Mrs. Madalene Tillman presented Miss Smith, who made a short talk concerning the Baltimore Dairy Council, which was doing good work in their work among the school children, teaching them how to care for their bodies and be strong and healthy. Mrs. M. Tillman, President Layten's daughter, conducted an illustrated service where she demonstrated with pictures, the various kinds of food necessary to child life, emphasizing the value of milk.

Historian made report. She gave a glowing report of our 25 years' history, adding the few facts of the past two years. Started with 38 persons and \$15.00, 25 years ago. Have raised \$600,000.00 and have a constituency of 100,000 women and 10,000 local Missionary Societies; a National Training School; a corps of faithful officers, three of whom have been with us all the twenty-five years.

Committee on Recommendations read their report, and on motion the report was adopted. (See report.)

Some discussion arose. Miss Kimball made an amendment to read the recommendations singly. By common consent, the amendment was accepted. They were all adopted as read.

Money given on Hospital in Liberia:

Mrs. Anna Stevens, Mo. -----	\$ 5.00
Mrs. M. M. Marshall, D. C. -----	6.00
Mrs. Eva Dean, Ill. -----	15.00

A motion by Mrs. Givens, Ky., prevailed, to elect all the remaining officers by acclamation. A motion to elect Mrs. Bushell, N. Y. National Musical Director, carried. Secretary Broughton cast the ballot for the Convention to elect all the remaining officers.

Flowers were presented Vice President Strickland by Texas. Thanks given by Vice President. Flowers were given to 2nd Vice President McDowell by Missouri and thanks were given for same. Flowers were given Assistant Secretary, M. E. Goens, by Missouri, and thanks were returned. A presentation from Georgia by Mrs. Mary Nelson to Mrs. Sarah Fisher-Brown; a love token and purse were given her. Gracious words of thanks were given by Mrs. S. F. Brown, First Bryant Baptist Church, Savannah, Ga., presented a box to Africa, by Mrs. Anna Maxwell. Mrs. Norton, Texas, presented a love token to Mrs. E. A. Wilson.

Through Miss N. H. Burroughs, who told of Secretary Broughton's attainments, especially her unusual knowledge of the Bible, and her faithful services for the past twenty-five years, Tennessee presented Secretary Broughton a love token. Also through Mrs. Gibbs, Alabama presented Secretary Broughton a love token of flowers and a white scarf. Sister Broughton was taken by such an agreeable surprise she could scarcely find words to express her thanks. However, with tears of joy that

were more expressive than words, she said "I thank you." Mrs. Givens, Ky., with tender and loving words, presented Treasurer M. V. Parrish a love token. Treasurer Parrish accepted her gift and extended her words of thanks as sweetly as the presentation had been given her.

Pastor Green expressed his joy in our presence in his church; made some announcements and urged us to send our President on the trip around the world.

Madam Maggie Walker, Va., was presented. She said that she was one of us; while we were pushing along in a spiritual way in building up the Master's Kingdom, she was in the business world, making a place for us in business and commerce; and God was blessing us all. Urged that we continue faithful to the end.

Other tokens of love were given: To Mrs. Ida Bates, by Mrs. E. Goins, of Kansas. Thanks returned. To Mrs. E. E. Whitfield, by Mrs. C. R. McDowell. Thanks given by Mrs. E. E. Whitfield. National Training School girls sang her praises.

A blind brother from District of Columbia brought greetings and donated \$1.00 to the Hospital Fund.

Prof. Haynes, representing the Federal churches of America, spoke for that organization. He said the churches of America were behind the Interracial Movement; were helping to reduce lynchings and get justice for all the peoples. They were helping in all reform movements.

Announcement to return and hear Dr. Varnegy at 3:30 p. m. Meeting closed, repeating W. C. T. U. doxology.

Afternoon Session.

September 12, 1925.

The devotions were conducted by Sisters Washington and E. C. Showers.

Song, "Blessed Assurance." Bible quotations given by several sisters. Song, "Saviour More Than Life to Me." Bible quotations continued.

Mrs. Madalene Tiltman conducted a Round Table: Subject, "Child Welfare." When men were examined to serve in the World War, only one in every five was counted sufficiently physically fit to serve. So, most children give evidence of being underfed. If any child has a defect, he will not come up to his proper physical state, however fed. The defects must be removed or repaired. The schools are advised to give the children milk; tracts were freely given out with health stories illustrated. Women urged to use them in their meetings. A cocoa paste was recommended; oatmeal should be cooked four or five hours; raisins or dates should be cooked; oatmeal with

fruit and butter, considered a good breakfast. Literature was freely distributed on this subject.

Question: What would you give school children for lunch?

Answer: Creamed soup; fruit; bread and butter; peanut butter sandwiches; and an apple or orange—a good lunch. A baked apple, excellent milk should be pasteurized and made safe.

Dr. Varnegy, of India, was presented. She came to tell us about India. She said that this was our time to work with India Negroes; we should spread out and take the world for Christ. India was suffering under white man's rule. We should be glad that we were born in America. All women are kept behind in heathen lands, and badly treated. Girls must marry in their own caste; all girls should marry before they are twelve years old. Should the husband die, wife is punished; being given only one meal a day. India was civilized in the days of Nebuchadnezzar; the people went away from God. Hence, idolatry now prevails. 90 per cent of the people live in country places; no public schools; 90 per cent of the people ignorant. Girls live in temple—are humiliated by British soldiers; no freedom for body or soul, so they live miserable lives and die as animals. For 18 years she worked in India and saved many girls from prostitution and death. Should India and Africa unite, they would be a great power to save the world. India needs Christ. The whites are willing to work for India, but not with India. Dr. Varnegy told the wonderful story of her conversion, that was very touching. God manifestly led her, first by seeing the picture of Jesus on the Cross, then her contact with some Christian missionaries. When converted, she had to give up her home, father, mother, husband and two children; and although a princess, she was thrust out of doors into the wilderness with lions and other wild beasts, but God saved her and she lives today to glorify His name, and help lead others to Him.

All were impressed by Dr. Varnegy's address. A donation was given her to the amount of \$20.21.

Report from Needle Work Department by Mrs. Clark, Ill. Each state asked to appoint one woman to develop art work and represent in the National Convention. A motion prevailed to turn over Dr. Varnegy's money through the Finance Committee.

Committee on Temperance reported.

Song, "Work for Enforcement, Where You Are."

Mrs. Cullers, Ill., spoke. We need teaching on the subject of temperance, more than law enforcement. A number of ladies dressed in white, marched up the aisle, bearing banners suggestive of the great work of temperance from various viewpoints. Mrs. Kimball explained the banners. Mrs. Cullers gave out six souvenir coins to six states, with which to work for temperance next year.

The Foreign Mission Committee was called. Mrs. East, wife of Secretary East, was presented. She told the sad story of Mary Buchanan, who was educated in our National Training School here, but when she returned home to Africa, married a native and for lack of proper care, died from birth of her first child. Mrs. East further stated that she was going to educate her own daughter to be a doctor in our hospital to be erected in Liberia.

Mrs. L. K. Williams was presented. She expressed regrets that she had not been in our meetings. She had not been well and had to be quiet, but she stood ready to help push forward our efforts in any way she could.

Benediction.
"Mizpeh."

Evening Session.

September 12, 1925.

Song, "If Jesus Goes With Me."

Mrs. Viola Hill, Florida, Director of the Baby Contest, called the meeting to order. Asked the congregation to rise and repeat 23rd Psalm.

Prayer was offered by Dr. W. H. Hilliard, Arkansas.

Songs, "Oh Glory Hallelujah"; "Blessed Sunshine."

Status in contest called forward. Babies or baby pictures, presented. National Convention song was sung.

There was quite a display of the baby pictures and the babies that were present. Dr. Graham, Fla., daddy of Florida baby, spoke words of cheer to our Convention and bade us go forward. Mrs. Williams presented a baby for D. C.

Solo, Miss Lennie Johnson, Indiana, "For I Know He Hath Redeemed Me."

Mrs. S. Powell, Colo., represented three churches and had a baby from each one. She didn't bring the babies, but had a young lady to represent them. The young lady played an instrumental solo. The baby's name was Willie Brown, Mt. Pleasant Baptist Church, Denver, Colo.

Dr. Alexander, Indiana, complimented our work and was glad to be present.

Songs, "Let Us Cheer the Weary Traveller" and again the National Convention Song.

The contest then proceeded.

California	-----	\$ 5.00
Colorado	-----	75.00
D. C.	-----	100.00
Florida	-----	200.70
Georgia	-----	41.50

Kansas	-----	127.90
Illinois	-----	654.07
Indiana	-----	108.50
Missouri	-----	15.00
Michigan	-----	66.00
Mississippi	-----	50.00
Oklahoma	-----	15.00
New York	-----	20.00
Minnesota	-----	40.00
Texas	-----	100.00
West Virginia	-----	5.00
Iowa	-----	3.00
Door Receipts	-----	14.57

Total Raised From Baby Contest \$1641.74

Songs, "Glad Songs of Joy Be Your Employ"; "Just a Little While to Stay Here." Quartette, Indiana, "I Want To Know."

Mrs. V. Hill expressed thanks to every one who took part in the contest. Special mention made of Colorado, Kansas, District of Columbia, Illinois and Florida. Sister Jordan of Minnesota said that they did not put on a contest in her state, but was so inspired by President Layten's visit, that they would make a donation of \$40. Illinois giving the largest sum of money, received the first prize. Mrs. Hill said a few words congratulating the winner and presented Rev. Ryan, who in appropriate terms, commended the work with special reference to the leader. They presented the first prize to Illinois through Mrs. Jessie Mapp, the representative of Illinois. Suitable response was made, praise being given to Illinois delegation, who made it possible to receive the prize. Rev. Brannon made a presentation speech, and gave second prize to Florida. Flowers were given Mrs. Williams, D. C. Prefaced her motion with highly complimentary words for Mrs. Hill's efforts, then made motion to return thanks to her for the great success of the Baby Contest. Carried. The babies were presented to President Layten and the Cor. Secretary with words of love and other floral offerings, by Mrs. Robinson, D. C. Suitable responses were made by the officers. D. C. also presented flowers to their President, Mrs. A. C. Williams. Response by Mrs. Williams. Mrs. M. V. Parrish, Ky., expressed her interest in Mrs. Hill's effort and promised to send her a gold medal as a testimonial of her appreciation.

Mrs. C. R. McDowell presented flowers to Mrs. McKinney, who in turn expressed thanks.

President Layten stated "The Baby Contest" would be conducted another year, Mrs. V. Hill being Directress.

Mrs. J. Mapp, Ill., was appointed captain of a Rummage Sale Brigade.

Mrs. L. Creag asked for addresses of all the young people.

A motion prevailed to appropriate \$25.00 to National Director "The Baby Contest."

Executive Board was called to meet Monday morning, September 14, 1925.
Benediction by Rev. I. S. Powell, Colo.

SUNDAY—Morning Session.

September 13, 1925.

Sunday school conducted by Mrs. Mattie Anderson, Ohio.

REPORT OF MODEL SUNDAY SCHOOL.

Baltimore, Md., Sept. 13th, 1925.
The Model Sunday School of the National Woman's Convention, Auxiliary to the National Baptist Convention of America, opened at 9:30 a. m. by singing "Love Lifted Me."
Sunday school in concert repeated 23rd Psalms.
Prayer by Superintendent, Mrs. Mattie Anderson, Cleveland, Ohio.
Ten minute worship period in song, by Sunday school, Miss Gertrude Crabel, of Cleveland, Ohio, presiding at the piano.
Lesson, Acts 17:1-14.
Teachers took charge of classes for twenty minutes' study.
Review, Mrs. J. A. Green, Texas.
"Music in Sunday School," Miss McKinney, Georgia.
Solo, Mrs. Eddie Hains, New Jersey.
"Use of Pictures in Sunday School," Mrs. Emma Knox, Calif.
"Story Telling," Mrs. Hill.
"Place of Evangelism in Sunday School," Mrs. R. Pollard (From II Tim. 2:15.)

Report of Classes.

	No. of Students	Collection
Primary—Mrs. A. O. Jordan, Minn.	33	\$2 70
District of Columbia—Mrs. L. Robinson	18	4 60
New Jersey Delegation—Mrs. G. M. Lackney	15	2 32
Louisiana Delegation—Mrs. Mayfield	9	1 50
Texas Delegation—Mrs. J. Hockly	7	2 35
Michigan Delegation		1 50
Georgia Delegation		5 25
California Delegation		2 28
Total Collection		\$22 50

11:00 O'clock Service.

Song, led by Rev. Butler, Ind., "Does Jesus Care?"
Prayer, Rev. E. Scale, Chicago, Ill.
Choir chanted Lord's Prayer.
Songs, "My Faith Looks Up to Thee"; "Blest Be the Tie That Binds." Mrs. Butler, Ind., read report of the Committee on Obituary. (See report.)
Song, "Just a Little While to Stay Here."
A motion to adopt report prevailed.

MINUTES.

President Layten introduced Rev. Jos. T. Hill, of Little Rock, Ark., who would preach our Anniversary Sermon.
Scripture Reading, Judges 4:1-8, by Rev. Butler, Ind.
Song, "Stand Up For Jesus."

Dr Hill's Message.

Introductory remarks: Subject, "Woman, Her Rights and Her Duties." Judges 4:8. His desire, that we fill the coming 25 years with as much good, as the 25 years past. Complimented the great purpose we have in mind, to erect hospital in Liberia. He always looked to our women to do great things.

- The message concerned Israel's stormy time.
 - Various nations warring against them.
 - Canaanites, at this time under Sisera, fought against Israel.
 - A woman was their deliverer. Deborah, the Prophetess, was divinely inspired and thus saved Israel. In some measure man has failed. He believed our women had come to the Kingdom for such a time as this.
- The rights of women. Most of us do not have our rights. Quoted Gray's expression.
 - Peculiar rights of woman—a good, comfortable, kindly living, that she might be strong, well, healthy. Man so untrue, failing too often to provide for his wife, that they fear to become mothers.
 - Live within the means of the husband.
 - Women have right to be considered fully equipped as man, to walk beside him, not behind him. Man differs from the lower animals in that he was created in the image of God and that God breathed into man and man became a living soul. Gen. 1:2. Man, for power and strength; women for sweetness and love. Both necessary to complete humanity. Jesus, born of Virgin Mary, had the true human nature of woman's love and sweetness, as well as the mighty power of His Father, God. This age bringing woman into her own. She has a right to her freedom, fully equipped to fill her sphere.
- With rights come duties—common duties to all—men and women.
 - Woman's duty to rear children. Duty to be all she should be, that the child should be born well, then rightly trained.

- (b) Women should do their duty in helping to develop their government by voting and using the new privilege now given her by the ballot.
- (c) Should minister to a high moral standard in her community. The Greeks had the Vestal Virgins keep the fires burning on the altars. Women truly are the guardians of righteousness. Ruskin's words quoted as to woman's value—man will generally do what woman wills he should. Women urged to stand up; be what they should and help men to be what they should. Striking illustrations of woman's power given. Extravagant dress condemned and Character, Cleanliness, Economy and Sweetness, encouraged. Closed with a beautiful poem.

Solo, Mrs. Creag, Georgia, "God Leadeth His Dear Children Along."

President Layten complimented the great sermon. Committee on Home Missions reported. Mrs. M. H. Flowers, Tennessee, read the excellent report. Upon motion the report was adopted. (See report.)

The Training School girls sang: "I've Moved Over Into Canaan Land."

An offering taken for Training School girls Announcements made.	\$13.38
Offering taken for the Metropolitan Church	\$59.25

Rev. J. H. Green, pastor, dismissed the service with benediction.

MASS MEETING ATTENDED AT ARMORY FOR AFTER-NOON SESSION.
Evening Session.

September 13, 1925.

- Song, "Draw Me Nearer."
- Prayer, Rev. J. E. Knox, Tennessee.
- Songs, "All Other Ground Is Sinking Sand"; "Take It to the Lord in Prayer."
- Songs, "Am I a Soldier of the Cross?"; "I'm Going to Trust in the Lord."
- Prayer, Sister Flowers, Tennessee.
- Song, "Nearer My God to Thee."
- Sermon, Rev. Addison, Oklahoma.
- Solo, Mrs. Bushell, N. Y., our National Chorister, "When the Storms of Life Are Raging, Stand by Me."
- Scripture Reading, Psalm 100.
- Prayer.
- Song, "There Is A Fountain Filled With Blood."

SERMON.

Introductory—Reference to the great commission.
 Subject—"The Gift of Holy Ghost." Acts 2.

The Giver and gift often bring the recipient close together. Zachariah shows us nothing to be accomplished in Christianity without the Holy Spirit. The Holy Spirit regenerates, teaches, helps, purifies, sanctifies and inspires.

Holy Spirit given in Regeneration. When one surrenders to the Holy Spirit, he becomes full of Holy Spirit and thereby has power for service. Not by power or might, not even by works are we saved; but by the grace of God through faith in Jesus Christ.

Holy Spirit helps us to overcome evil. The carnal mind is enmity to God and it is only through the Holy Spirit, are we able to overcome evil. We are not our own, bought with a price. We cannot live righteous lives, without the help of the Holy Spirit. He is given us to help us overcome the weaknesses of the flesh. We are kept by the power of God. By the continual operation of the indwelling Holy Spirit. We grow in grace and become stronger and stronger, even unto perfection.

Holy Spirit inspires us to do God's bidding; to testify, to suffer and to sacrifice, to advance the Kingdom of God in the hearts of men; makes the Christian a bold witness, ever ready to defend the cause of Christianity.

Songs, "Give Me That Old Time Religion"; "Lift Him Up From the Earth"; "Blessed Sunshine."

Collection: \$14.40.
 Finance Committee asked to make statement. Took up about \$6,000.00. Special Drive: \$3,072.00.

Officers were duly installed by Rev. Burk, Ohio.
 Mrs. Mapp was called upon and given \$20.00 for the winning baby of Illinois. Mrs. Mapp extended thanks.

Executive Board called to meet Monday morning at 10:00 o'clock.

Remarks by Pastor Green.
 A sister suggested that the matter of trip around the world for President Layten be taken up in the Board.

Sister Hill brought in Rev. Bushell to sing with his wife, but he was too hoarse to sing.

Meeting closed. "God Be With You Till We Meet Again."
 Benediction by Pastor J. H. Green.
 Closing words by President.

MONDAY—Morning Session.

EXECUTIVE BOARD MEETING.

September 14, 1925.

The Executive Board was called to order by the Vice President, Mrs. Edna Strickland.

MINUTES.

Prayer was offered by Mrs. Amanda East, Pa. Song, "Near the Cross."

President Layten took the chair and stated the meeting was ready to proceed to business.

Mrs. Ruth L. Bennett made a complete report of the Committee on Enrollment as follows. (See report.)

The report was approved.

Mrs. Williams made final Finance Report. (See Report.)

The report was approved.

Mrs. Hall moved that we borrow the money and pay Miss Burroughs in full. Seconded. Discussed by Mrs. Brockway, Miss Burroughs, Mrs. Parrish, Mrs. Hill, Mrs. Peters, Mrs. R. Brown. Motion was carried.

President Layten read a communication from Attorney Robinson concerning the debt due Rev. Jordan.

Mrs. V. Hill moved that the communication be referred to the Trustee Committee. Mrs. Brown amended that a committee be appointed to confer with the Trustee Committee. Mrs. Rush, Mrs. Bennett, Mrs. McDowell, Mrs. Williams, Mrs. Parrish, were appointed as committee.

Mrs. Dean moved that the money raised be set aside to pay Miss Burroughs. Common consent.

Miss Burroughs spoke on the program. We need a better program. President Layten agreed to the remarks. Mrs. Bennett spoke on the subject.

The matter of enrollment was discussed by Mesdames Hall and Bennett also Miss Burroughs.

Mrs. Eva Dean, Ill., moved that we use the Bulletin plan, as heretofore; post names of delegates from the several states in some conspicuous place and save the time of calling them from the platform. Carried.

A motion prevailed that the constitution be sustained with reference to sending money. The committee concerning New Jersey matter reported as follows:

Report of Special Committee on Grievance.

We, your Committee on Grievance, beg leave to submit the following report:

Whereas we have only one side of the question concerning the New Jersey affair, we recommend that this body be governed by the decision rendered in the same case, by the National Baptist Convention.

Respectfully submitted,

MRS. McNORTON, Chairman,

MRS. McDOWELL,

MRS. POWELL,

Atty. G. RUSH,

MRS. I. F. BATES, Secretary.

A motion prevailed that the report be laid on the table. Mrs. A. C. Williams, D. C., moved that Mrs. V. W. Broughton, Tennessee, be endorsed as General Missionary, to conduct Bible Institutes throughout the Union, wherever invited. Carried.

Mrs. Bushell, N. Y., made a statement concerning music for the next Annual Meeting. Matter left with her to arrange.

Mrs. J. Mapp, Ill., spoke of her new work and asked the cooperation of the sisterhood.

Vice President Strickland, Texas, made remarks, assuring the Convention of a hearty welcome in Texas, next year. Mrs. C. R. McDowell urged peace and harmony, especially with administrative officers. The officers expressed themselves in a kindly manner.

Expenses were ordered paid.

President Layten, Salary and Expenses	\$210.15
V. Pres. Strickland, Expenses	298.80
V. Pres. McDowell, Expenses	100.00
Sec. Secretary Broughton, Services and Expenses	150.78
Assistant Secretary Goens, Expenses	108.87
Treasurer Parrish, Expenses	157.19
Cor. Secretary Burroughs, Expenses	194.00
Legal Advisor Rush, Expenses	125.84
Pres. Young People's Dept. Craig, Expenses	36.00
Organist McKinney, Expenses	55.00
Enrollment Committee, Expenses	38.70
Finance Committee, Expenses	31.00
Ushers	30.00
Total Expense	\$1,536.39

A suggestion to put a pin on the badges left over, and sell them as souvenirs of the 25th Anniversary accepted.

A motion prevailed to cease paying the ushers hereafter, but have the states furnish one for each session.

President Layten suggested that Secretary and President decide about minutes.

Mrs. S. W. Layten, President.

Mrs. V. W. Broughton, Recording Secretary

Reports

Report of Executive Board Meeting, June, 1925.

Washington, D. C. June 3, 1925.

The Executive Board of the Woman's Convention, Auxiliary to the National Baptist Convention was called to order by President S. W. Layten. We were led in the Lord's Prayer by Mrs. E. M. Peters of Indianapolis, Ind. Those present were: President Layten, Vice President Strickland of Texas, Sisters Anna B. Winstead of Indianapolis, Eula Westbrook of Indianapolis, Viola T. Hill, Fla.; Ida Pope Detroit, Mich., Emma Hall, A. C. Williams, and S. F. Lewis of Washington D. C., Mrs. Mary V. Parrish of Ky.; Alice Tucker of Philadelphia; Ida F. Bates of Wichita, Kans.

The financial report of the National Training School was read by Miss Nannie H. Burroughs. Suggestions by President Layten:

1. A repetition of the Executive session, Thursday morning, conducted by Mrs. Edna Strickland, as in the last year's session.

2. That the welcome addresses and enrollment be held on Wednesday morning, and that we meet in joint session in the afternoon.

It was further suggested by Mrs. Paris that there will be no election of officers of the Woman's Convention in this joint meeting. It was the request of Mrs. Mary V. Parrish that we hear suggestions from the Corresponding Secretary, Miss Burroughs, concerning her ideas of our 25th Anniversary Program. Miss Burroughs stated that this year marked our 25 years' march of the women's work and there should be an Anniversary Program, inspirational in character. The Committee voted to accept Miss Burroughs' suggestions to fill out the program except the features already adopted by the Committee. President Layten suggested that Wednesday evening be devoted to the pioneer workers and that Revs. Bennett, L. G. Jordan and C. H. Parrish will be prominent features of the program. Miss Burroughs further suggested that July be Anniversary month and that souvenir programs be made in keeping with the spirit of the meeting. On Wednesday night the annual sermon will be delivered by Dr. G. D. Griffin, St. Petersburg, Fla. Thursday and Friday will be entirely devoted to pageants representing the 25 years' march and progress of the Convention. This part of the program will be under the supervision of Miss Burroughs and will include the report of the Corresponding Secretary and Treasurer, except that of the Presidents. Whatever Miss Burroughs thinks best in arranging for this feature will be acceptable.

Solo—Mrs. Charley Rhea, Indianapolis, Ind.
The model Missionary period will be conducted Saturday morning by Mrs. Eula B. Westbrook of Indianapolis, who was given a few minutes to state her plans.

In the Executive session Thursday morning all officers of the national and state organizations are requested to answer the roll by the payment of five dollars.

By the suggestion of Miss Burroughs, Friday will be known as "Builders Day"—to include the Child Welfare, Young Women's program and other Committee reports.

By invitation, the St. John's Quartette of Indianapolis, Ind., will appear on the program. Mr. Robert Duncan, 2451 Martindale Ave., Indianapolis, Ind., has charge of these singers.

Mrs. Viola T. Hill, Chairwoman of the Baby Contest asked that Saturday night, instead of Thursday morning be given for the contest.

Anniversary sermon will be preached Sunday morning by President L. K. Williams.

Sunday night's sermon will be delivered by a minister from Oklahoma—(name to be supplied.)

VIOLA T. HILL, Secretary.
S. W. LAYTEN, President.

(312)

MINUTES.

313

Report of Finance Committee.

Foreign Missions	\$ 222 13
For Home Missions	208 40
For Education of Foreign Students	116 50
For National Training School	314 10
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From Annual Members	14 00
For Expense of Convention	1,981 80
From Table Collections	38 39
From Special Collections	3,298 74
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Total from all sources	\$6,194 06
Received from letters	62 09
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	\$6,256 15
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Special Collections Itemized	\$1,600 22
Baby Contest	147 82
Model Miss. Society	1,442 70
States' Rally	108 00
States' Rally Donations	-----
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Miss Burroughs' Salary	\$3,298 74
Salary	-----
Receipts all other sources	2,957 41
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Amount placed in hands of Treasurer	\$6,256 15

Report of the Committee on Recommendations.

We, your Committee on Recommendations, recommend that The Woman's Convention Auxiliary to The National Baptist Convention, adopt all the recommendations presented by President Layten.

Secondly, That we encourage the effort of The National Memorial Association, to erect a Memorial Building in commemoration of the Deeds of Valor of the Negro Soldiers and Sailors, made manifest in every war in which the United States has participated.

Third—A resolution by Mrs. C. R. McDowell. WHEREAS, there is a general disorganizing of our forces and disruption of our program when the delegates of the Woman's National Baptist Convention, attend the National Baptist Convention sessions, to the exclusion of our own:

WHEREAS, it makes it impossible for us to engage in free discussion of subjects submitted to us in a mixed body;

THEREFORE, be it resolved that the delegates attending the Woman's National Baptist Convention, attend only the opening session on the night of the Public Speaker and the mass meeting Sunday afternoon.

Fourth—WHEREAS the badges have been in use for 25 years, and whereas they are about worn out;

And, whereas, there are officers who have been added since the badges were provided;

THEREFORE, be it resolved that the Convention make arrangements to have new badges made for all officers.

Respectfully submitted,
MRS. C. R. McDOWELL.

MEMBERS OF RECOMMENDATION COMMITTEE.

Mrs. R. M. Pollard, Chairman	Dayton, Tenn.
Mrs. Joste James	Chicago, Ill.
Mrs. A. J. Mackey	Indiana
Mrs. A. P. Kelley	Indiana
Mrs. L. J. Frazier	Indiana
Mrs. Ida Winston	-----

Mrs. Madie Marshall	
Mrs. Emma Knox	Washington, D. C.
Mrs. Gertrude Jones	California
Mrs. James	New Jersey
Mrs. Fannie R. Givens	Florida
Mrs. A. A. Coscy	Kentucky
Mrs. C. C. Scott	Mississippi
Mrs. George Bell	Ohio
Mrs. Carrie Thomas	Florida
Mrs. Jessie Mapp	Chicago, Ill.
Mrs. Smith Logan	
Mrs. Katie Jackson	
Mrs. Marshall	D. C.
Mrs. B. Thomas	Iowa
Mrs. Gertrude Rush	Indiana
Mrs. Elias P. Kelley	Indiana
Mrs. E. A. Wilson	Texas
Mrs. E. J. Phillips	Arkansas
Mrs. Geo. E. Stevens	Missouri
Mrs. Lillie Maxwell	District of Columbia
Mrs. A. M. Harold	Nebraska
Mrs. N. C. Marshall	Iowa
Mrs. Gertrude Jones	Iowa
Mrs. M. C. Booker	
Mrs. D. S. A. Davidson	Oklahoma
Mrs. F. E. Given	Kentucky
Mrs. I. S. Powell	Colorado
Mrs. J. W. Gordon	Kansas
Mrs. Anna B. Brown	Missouri
Mrs. E. W. D. Isaac	Tenn.
Mrs. W. S. Ellington	Kansas
Mrs. Anna Smothers	Mississippi
Mrs. F. V. Tate	Georgia
Mrs. Cora L. Plenn	Georgia
Mrs. Sarah F. Brown	New Jersey
Mrs. Ella Parker	Arkansas
Mrs. R. J. Harris	Michigan
Mrs. R. L. Bradley	Alabama
Mrs. N. F. Davis	Alabama
Mrs. L. J. Frazier	Indiana
Mrs. J. A. Green	Texas
Mrs. Rosa G. Beatty	District of Columbia
Mrs. A. M. Smyth	Oklahoma

Report of the Temperance Committee.

The Temperance Committee presented a Pageant already referred to. They also gave out some souvenir coins to be used in gathering funds to advance the cause.

This committee plans to give an unique program in the next convention.

THE MEMBERS OF TEMPERANCE COMMITTEE.

Mrs. C. C. Collers, Chairman	
Mrs. J. W. Shaw	Ohio
Mrs. Lula Malayer	Kentucky
Miss Harriett Chandler	Illinois
Mrs. Vidi Lawrence	Florida
Mrs. M. A. Anderson	Louisiana
Mrs. H. B. Hill	Missouri
Mrs. Mamie Johnson	Missouri
Mrs. Rosetta Lawson	District of Columbia
Mrs. L. L. Craig	Georgia
Mrs. Julia Woodruff	Georgia

Mrs. Jimmie Mae Walker	Georgia
Mrs. A. D. Williams	Georgia
Mrs. Madam Preston	Michigan
Mrs. L. E. Thompson	Oklahoma
Mrs. Emily Moore	Louisiana
Mrs. Julia Ward	Georgia
Mrs. Hattie Forrel	Georgia
Mrs. Wm. Phillip	Georgia
Mrs. Bessie Foster	Alabama
Mrs. C. M. Wells	Alabama
Mrs. E. A. Allison	Alabama
Mrs. V. B. Pearson	New Jersey
Mrs. Willie Lee	Arkansas
Mrs. M. A. Wells	Kentucky
Mrs. Mary Jones	Texas
Mrs. J. M. C. Amos	California
Mrs. Emma Knox	District of Columbia
Mrs. Hattie Harnes	Arkansas
Mrs. S. L. Waters	

Report of Committee on Foreign Missions.

We, your Committee on Foreign Missions, realizing the great need of spreading the Gospel of Jesus throughout the world, because it is the power of God unto salvation, to all who believe it, we recommend that we heartily endorse Secretary East's plan now operating so successfully in making regular contributions to Foreign Mission work.

Second: That we do our full duty in fostering the movement to build a hospital in Liberia.

Respectfully submitted,
MRS. O. C. MAXWELL, Chairman.

Mrs. Medro Moxley	District of Columbia
Mrs. L. G. Mack	Illinois
Mrs. A. R. Robinson	Penn.
Mrs. M. B. Clark	Illinois
Mrs. Carrie B. Crain	Kentucky
Mrs. Lillie Silkman	Kentucky
Miss Lillian Robinson	District of Columbia
Mrs. Esther English	Florida
Mrs. Mary Carlisle	Indiana
Mrs. S. P. Mayfield	Louisiana
Mrs. E. M. Gibbs	District of Columbia
Mrs. Nora Sampson	Missouri
Mrs. Irene Maxwell	Texas
Mrs. L. E. Y. Pollard	District of Columbia
Miss D. E. Harris	Kansas
Mrs. Geneva Young	District of Columbia
Mrs. S. F. Lewis	Illinois
Mrs. Lennie Powell	Louisiana
Mrs. Clementine Smith	Michigan
Mrs. Lydia Brown	District of Columbia
Mrs. Lizzie King	Mississippi
Mrs. F. A. Kelly	Georgia
Mrs. W. F. McKinney	Georgia
Mrs. Lula Thompson	Georgia
Mrs. Ora Poythress	Georgia
Mrs. C. A. Sanders	Georgia
Mrs. Mary Duan	Georgia
Mrs. Annie Mae Davis	Pennsylvania
Mrs. A. R. Robinson	New Jersey
Mrs. Lizzie Baxton	Kentucky
Mrs. Lula Maglay	Illinois
Mrs. Cassie Stapler	Illinois
Mrs. Maggie Walker	Illinois
Mrs. Anna Chandler	Illinois

Mrs. A. J. Tyler
Mrs. Lillian Robins
Mrs. S. L. Waters

District of Columbia

Report of Suffrage Committee.

OFFICERS.

Committee.—Chairman, Getrude E. Rush, Iowa; Vice Chairman, Mary Nelson Jones, Georgia; Secretary, Mrs. A. Gattin Kendrick Ark.; Assistant Secretary, Mrs. A. E. Kelley-Cooke, New Jersey; Treasurer, Miss A. P. Kelly, Indiana.

MEMBERS.

First District and Second District.

Mrs. Ruth Benetti, Pennsylvania, Director.
New Jersey.—Mrs. A. E. O. Kelley-Cooke, State Chairman; Mrs. Viola Johnson, County Chairman; Mrs. E. Thomas, County Chairman.
New York.—Mrs. E. P. Bushell, State Chairman.
Pennsylvania.—Mrs. Madalene Tillman, State Chairman.
New York.—Mrs. Susie Moss, State Chairman.

Third District.

Mrs. Viola T. Hill, Director.
Georgia.—Mrs. Mary Nelson-Jones, State Chairman; Mrs. Mamie Brooks, County Chairman; Mrs. Amanda Duckholt, County Chairman; Mrs. Anna Whitmore, County Chairman; Mrs. Virginia Fletcher.
Florida.—Mrs. C. McIntosh, State Chairman.

Fourth District.

Mrs. Mattie Bledsoe, Director.
Indiana.—Mrs. Alice P. Kelly, State Chairman; Mrs. Lux, County Chairman; Mrs. Ella Peters, County Chairman.
Illinois.—Mrs. Scurry, State Chairman; Mrs. Maxwell, Cook County Chairman; Mrs. C. W. Trice, N. Chicago Chairman; Mrs. M. B. Clark, S. Chairman; Mrs. J. Mapp, West Chicago Chairman; Mrs. Florence Cook, County Chairman; Mrs. Hattie Wells, County Chairman; Mrs. Pope, City Chairman.

Other Members.

Arkansas.—Mrs. E. A. Phillips, Mrs. M. L. Waterford, Mrs. M. L. Hilliard, Mrs. M. J. Adams, Mrs. Eliza Miller, Mrs. A. D. Pettis, Mrs. Rachel Harris, Mrs. C. A. Benn.
California.—Mrs. C. D. Robinson, Mrs. Emma Knox.
District of Columbia.—Mrs. Madre Marshall, Mrs. Parthenia Curtis, Miss M. Kimball, Mrs. Sarah E. Minor, Mrs. Lena Carter.
Iowa.—Mrs. N. C. Marshall, Mrs. S. Bates.
Kansas.—Mrs. Ida F. Bates.
Kentucky.—Mrs. F. R. Given, Mrs. Vivian Parker.
Missouri.—Mrs. Mamie Berry, Mrs. Mamie Johnson.
Michigan.—Mrs. Ida Huelt.
Oklahoma.—Mrs. Chinn.
Tennessee.—Mrs. A. M. Townsend, Mrs. E. W. D. Isaac, Mrs. Ella Ken-
only.

Committee on Child Welfare.

M. V. Parrish, Chairman Oklahoma
Mrs. L. A. Jackson, Kentucky
Mrs. D. Evelyn Wilson, Illinois
Mrs. S. E. J. Watson, Indiana
Mrs. Eula Westbrook, Texarkana, Ark.
Mrs. T. P. Ibbred, District of Columbia
Mrs. Ella M. Gibson, Louisiana
Mrs. J. C. Carter, Illinois
Mrs. S. Randall, Illinois
Mrs. E. T. Martin, District of Columbia
Mrs. L. A. Pinkney, Missouri
Mrs. Ebel Kimball, New Jersey
Mrs. M. Morgan, Louisiana
Mrs. Lottie Ray, Texas
Mrs. M. L. Jones, District of Columbia
Mrs. J. T. Nickens, Michigan
Mrs. Lucille, Florida
Mrs. Mary C. McIntosh, Georgia
Mrs. Annie E. Cooper, Georgia
Mrs. Macy Nelson Jones, Georgia
Mrs. N. W. Crayford, Georgia
Mrs. M. S. Grand, Georgia
Miss C. B. Smith, Georgia
Mrs. Emma Henderson, Georgia
Mrs. Lula Cook, Tennessee
Mrs. A. M. Townsend

Committee on Vital Statistics.

President absent—no report.

Committee:
Mrs. Hettie S. Fishback, Indiana
Mrs. W. H. Polk, Illinois
Mrs. Mildred Knight, District of Columbia
Mrs. Marie Madre Marshall, District of Columbia
Mrs. L. J. Rogers, Louisiana
Mrs. E. C. Ross, Louisiana
Mrs. M. Hudgin, Illinois
Mrs. W. L. Petty, Illinois
Mrs. C. C. Harper, Texas
Mrs. Anna Dursey, District of Columbia
Mrs. W. M. Barnes

Report of Obituary Committee.

Madam President and members of the Woman's Convention and friends.
There are certain outstanding periods which mark, in a special way, the road of travel of institutions like this. These epochs cause us to take a retrospective view of the past, for the purpose of being better prepared to meet the demands of the future.
Coming up to this Convention this year, our attention is called to a quarter of a century of Christian history on the part of the Woman's Convention Auxiliary to the National Baptist Convention of the U. S. A. of America.
Each year we have called the names of those who have been summoned from the ranks of the militant forces on earth, but this year, there is a peculiar atmosphere which seizes us, as we glance over the years and miss those who have gone to their eternal home. If we should mention the official staff, we do not think it out of place to say, we feel more than best, for this convention to be graced with three of them who are giving willing service at this present convention. Naming them, they are Mrs. S. W. Layton, President; Mrs. V. W. Broughton, Recording Secretary

and Miss N. Burroughs, Corresponding Secretary. These three are the last three original links of our official chain. In them, we have known but one President, one Recording Secretary and one Corresponding Secretary. They have, like Mary, the mother of Jesus, been blessed among women.

Calling the roll of officers, who today rest from their labors—From our official staff have gone our First Vice President, Sister Sylvia C. Bryant of Georgia, after a service of nineteen years; two Treasurers, Sister S. V. C. Foster, Alabama; Dr. Wilkerson, Kentucky; President of Tennessee, Mrs. M. E. Hamilton; Mrs. I. Miller of Texas, who were in the organization at Richmond, are sleeping.

Besides these are numbered many consecrated, earnest State Presidents and workers in our various churches and communities. All of these have given to this Convention and the various communities in which they labored, such service of love and Christian sacrifice, which lives today and ever shall, in the hearts of the people to bless and lift humanity to its highest and noblest attainments. And still, there is a continual passing, hence, this conventional year is not different from previous years. It is with sad regret and tenderest sympathy that we report at this time, the passing of many who were vitally connected with this work.

Mrs. E. C. Ward, Indiana.

Mrs. M. V. Watkins, Indiana.

Mrs. J. P. Holmes, Indiana, the wife of Rev. J. P. Holmes.

Mrs. H. D. Kemp, Kansas, President of Kansas District and Secretary of the Woman's State Convention and an ardent supporter of this convention, who went home, almost on the eve of the setting of our meeting.

Mrs. Corn S. Boykin, a great worker and a leader of South Carolina.

Mrs. Julia Mason Layten, D. C., one of the pioneer workers, has fallen asleep.

Mrs. M. B. Carter, Miss., mother of Sister A. A. Cosy, President of the Woman's Convention of Miss.

Mrs. Ida H. Ford, California.

Mrs. D. M. Jennings, California.

Mrs. L. B. Daniels, California.

Rev. S. Peters, the husband of our own Sister Peters, President of Woman's Convention of Indiana, sleeps.

Dr. Chas. Stewart, who was greatly interested in our phase of the work and Rev. S. E. J. Watson, of Illinois, whose spirit of interest was felt in our meetings at all times, are witness with us, no more.

We the members of the Convention humbly submit to the will of Him whose wisdom surpasses all understanding.

Resolved, That this Convention extend our deepest sympathy to those whose loved ones have met the Great Convention, triumphant.

Resolved, That the virtues in the lives of the departed be emulated by us who are left to push forward this great work of our Master.

"When our work here is done and the life crown is won,

And our troubles and trials are o'er,

All our sorrow will end and our voices will blend,

With the loved ones who've gone on before."

Respectfully submitted,

MRS. INDIA E. BUTLER, Chairman, Ind.

- Mrs. Lottie Davis Indiana
- Mrs. Janie Mason Illinois
- Mrs. M. G. Russell Pennsylvania
- Mrs. E. W. Jackson Florida
- Mrs. S. G. Lampkins District of Columbia
- Mrs. E. J. W. Brown Louisiana
- Mrs. Paula Guice Missouri
- Mrs. Genge Craft Missouri
- Mrs. C. L. Topp Mississippi
- Mrs. J. E. Haskins Mississippi
- Mrs. Atkinson Alabama
- Mrs. B. Jackson Oklahoma

MINUTES

- Mrs. Ella V. Pierce District of Columbia
- Mrs. M. Thornton Alabama
- Mrs. Amanda East Pennsylvania
- Mrs. Alberta Berry Kentucky
- Mrs. Lucy B. Hall California
- Mrs. A. Wilson Texas
- Mrs. Eliza Wright District of Columbia
- Mrs. M. J. Atchison Arkansas
- Mrs. C. H. Gaddie Indiana
- Mrs. Eva White

Report of Committee on Home Missions.

Madam President and Sisters of the Woman's Auxiliary to the National Baptist Convention:

Another fiscal year of our great Convention has passed, and your Committee on Home Missions has not done, or rather has not reported very much work accomplished for our Master. We seem to take it lightly when we think of Home Missions, but if we could begin to realize the great field of usefulness I am sure we would be more alert on our job.

Last year we recommended that each state have a chairman of Home Missions, who would be a standing member of the Committee on Home Missions of the National Convention. She would be able to ascertain facts in her own state of the results of work done in the slums and other districts of the cities of her state. These facts should then be sent to the National Chairman in time to enable us to give you some tangible facts of persons reached and helped. Our study books of past years should have brought results, and perhaps did; but it has not been reported.

Having adopted the Fireside School work as part of ours, we can say that hundreds of their books have been sold to the different leaders of the local societies. ROCK BREAKERS, one of the books of the study course, was used. Many new clubs for HOPE have been ordered, showing an increased interest in Bible study in the homes. Another important and helpful feature of our work is the Fireside School Conference, in which special preparation for the leaders of Missionary Societies, Young People's Bands, and Sunshine Bands is given. You would do well to take time and attend some of these meetings.

We receive annually an invitation to the executive committee of the Home Missions Council and Council of Women for Home Missions, but we have not attended any of them. We are your representatives, but we have not been advised to meet any of these gatherings. However, they send us the Annual Reports, so that we may know that the work is gradually taking life here and there. Much ground is yet to be possessed, and this group of women should begin to do it. We must reach the districts unreached. They are waiting for help. Yes, and those of our young people in the large cities must be reached. Let the locals do what they can and report the same.

The State of Tennessee each year appropriates about \$20,000 or \$40,000 quarters of the Fireside Schools, and the Home Missions Board of the National Convention, cooperating with the Southern Baptist Board. Probably other states are doing more or less. Why not let us know so that we might tell of it here. Your Committee is anxious that a definite plan of work be fostered by this organization.

MRS. M. H. FLOWERS, Tenn., Chairman.

- Committee: Kentucky
- Mrs. Yvonna Parker Indiana
- Mrs. C. H. Johnson Pennsylvania
- Mrs. E. A. East

Mrs. Matilda Lucas.....	District of Columbia
Mrs. V. Jarvis Johnson.....	Louisiana
Mrs. Belle Matlock.....	Illinois
Mrs. A. Smith.....	Illinois
Miss Mattie Fisher.....	Illinois
Mrs. Cora Crain.....	Missouri
Mrs. Maggie Johnson.....	Missouri
Mrs. M. L. Lee.....	New Jersey
Mrs. M. A. Jones.....	Oklahoma
Mrs. M. D. Jones.....	Kansas
Mrs. M. M. Young.....	Tennessee
Mrs. L. B. Covington.....	Mississippi
Mrs. J. M. Nabrit.....	Georgia
Mrs. H. K. Berry.....	Georgia
Mrs. Willie Rhodes Foster.....	Georgia
Mrs. Sophie Scott.....	Georgia
Mrs. Eliza Gaines.....	Georgia
Mrs. Georgia McClendon.....	Georgia
Mrs. M. J. Murray.....	Georgia
Mrs. M. J. Murray.....	Pennsylvania
Mrs. Sarah Bush.....	District of Columbia
Mrs. Sarah Brooks.....	
Mrs. Cathrine Hillon.....	Michigan
Mrs. B. E. Scott.....	Texas
Mrs. W. A. Townsend.....	Tennessee
Mrs. Mary Cunningham.....	District of Columbia
Mrs. Bell Phelps.....	Arkansas
Mrs. Ella J. Kennedy.....	Tennessee

STATISTICAL TABLE

STATISTICAL TABLE, (Continued).

DELEGATES AND NAME OF PLACE	SOCIETY	Foreign Missions	Home Missions	Educational Foreign Students	National Training School	Publication	General Expense	Total Amount
NEW JERSEY								
Mrs. Lizzie Baxter, Mrs. Cora Pullums, Newark	Mt. Zion Missionary						5 00	5 00
Mrs. Sarah F. Strong, Jersey City	Macedonia Missionary							5 00
Mrs. G. M. Lackey, Mrs. Ella F. Parker, New York City	Hopewell Missionary							10 00
Mrs. Estella Williams, Mrs. Irene Robinson, Newark City	Shiloh Baptist Sunday School			2 00	2 00		2 00	5 00
Mrs. Bertha B. Hill, Princeton	Bright Hope Missionary							6 00
Mrs. S. F. Strong, Mrs. Bertha C. Borner, New York City	Woman's Convention Auxiliary to the New Hope						20 00	20 00
Miss V. A. Johnson, Rev. H. R. Cooper, Mrs. Rebecca Cummings, Summit	Fountain Missionary	5 00			5 00		5 00	15 00
Mrs. Virginia Gilmore, Newark	New Hope Missionary Convention							10 00
Mrs. M. L. Morgan, Mrs. M. L. Lee, New York City	Star Light Band							2 50
Mrs. E. B. Thomas, Rev. F. W. Means, Newark	Salem Missionary	2 50	1 50		5 00		1 00	10 00
Mrs. Isabella Adkinson, Mrs. Luda Knighton, Trenton	Galilee Missionary							5 00
NEW YORK.								
Mrs. L. B. Lyons, Buffalo	Mary B. Talbert Missionary							10 00
Mrs. Lillian J. Coan, Mrs. Elizabeth Jacob, Buffalo	First Shiloh Missionary	3 00		3 00	3 00			10 00
Mrs. Lottie A. Henderson, Mrs. Laura E. Adams, Brooklyn	Concord Wm. T. Dixon Progressive							10 00
Mrs. Belle Randolph, Mrs. Bushell, New York	Walker Memorial						5 00	5 00
OHIO.								
Mrs. J. W. Shaw, Mrs. A. Hawkins, Mrs. M. Robbins, Cleveland	Woman's Convention Auxiliary to Ohio						50 00	50 00
Rev. A. C. Bagley, Youngstown	Mt. Zion Missionary						5 00	5 00
Mrs. Mamie R. Jackson, Mrs. Ella Yewell, Cleveland	Tried Stone Missionary							10 00
Mrs. M. Jones, Akron	Second Baptist Missionary			2 00	2 00		5 00	10 00
Mrs. Chas. Arter, Cleveland	Zion Hill Missionary						5 00	10 00
OKLAHOMA.								
Mrs. C. E. Mahardy, Mrs. D. S. A. Davidson, Mrs. L. E. Thompson, Mrs. Annie M. Smyth, Mrs. L. A. Jackson	Woman's State Convention	10 00	2 50	10 00	2 50		25 00	60 00
Mrs. C. E. Mahardy, Mrs. Fannie Morgan, Tulsa	Southeastern District Convention						10 00	10 00
Mrs. Fannie Morgan, Tulsa	First Missionary							5 00
Mrs. Jennie H. Davis, Mrs. Fannie Weathers, Mrs. M. Victoria Chinn	N. W. C. Woman's District Convention				5 00		5 00	10 00
Mrs. J. R. Goff, Mrs. D. S. A. Davidson	Chickasaw District Baptist Convention							10 00
Mrs. M. A. Jones, Mrs. A. M. Smythe, Mrs. C. Colborn, Mrs. M. J. Brockway, Mrs. Mabel Little, Tulsa	East Zion District Woman's Convention	15 00					10 00	25 00
Mrs. M. A. Jones, Mrs. Mattie Hyatt, Oklahoma City	W. H. H. and F. Missionary							10 00
Mrs. L. G. Mack, Mrs. A. M. Smythe, Rev. J. D. Provo, Oklahoma City	Calvary Missionary							5 00
Mrs. Nellie Beason, Mrs. R. B.ingham	Tabernacle Missionary							5 00
Mrs. C. E. Mahady, Mrs. D. S. A. Davidson, Mrs. L. E. Thompson, Mrs. Annie M. Smyth, Mrs. L. A. Jackson	Fair View Missionary							5 00
Mrs. C. E. Mahady, Isabel	Calvary Missionary					5 00		5 00
Mrs. Mabel Little, Tulsa	Woman's State Convention	10 00	2 50	10 00	2 50		25 00	50 00
	Southeast District							10 00
	Mt. Zion Missionary							10 00
PENNSYLVANIA.								
Mrs. Alice Tucker, Mrs. S. W. Layten, Mrs. M. G. Russell, Mrs. A. East, Mrs. M. S. Tribbitt, Mrs. A. R. Robinson, Mrs. Ruth L. Bennett, Mrs. Josie Graham	Woman's Auxiliary to the Pennsylvania Convention							20 00
Mrs. G. R. King, Mrs. Ruth Porter, Mrs. Nora E. Sneed, Mrs. Mary S. Tribbitt, Mrs. J. A. Graham	Women's Dept. Union of D. C. S. S.	2 00	2 00	2 00			4 00	10 00
Rev. A. Williams, Mrs. Henrietta Powell, Philadelphia	Eastern District						10 00	10 00
Mrs. Mary E. Hunt, Chester	Tabernacle Baptist Missionary						5 00	5 00
Mrs. Ainanda East, Williamsport	Calvary Baptist Missionary						5 00	5 00
Mrs. Alice E. West, Mrs. Susie A. Tate, Pittsburgh	Shiloh Baptist Missionary	50	1 00	1 00			5 00	7 50
Mrs. M. E. Jones, Mrs. Ruth L. Bennett, Mrs. Marie Lockclay, Chester	Central Missionary							5 00
Mrs. Mary E. Johnson, Mrs. Mary E. Johnson, Mrs. J. K. Austin, Mrs. Mattie Johnson, Pittsburgh	Providence Missionary							5 00
Mrs. Eva Hooper, Philadelphia	Ebenezer Missionary	10 00		5 00			10 00	25 00
Rev. J. W. Robinson, Philadelphia	Junior Lydia Missionary Band						2 50	2 50
	Deborah Missionary						6 00	5 00

STATISTICAL TABLE, (Continued).

DELEGATES AND NAME OF PLACE	SOCIETY	Foreign Missions	Home Missions	Education and Sunday Schools	National Training Institute	Education	General Expenses	Total Amount
Mrs. V. W. Goodall, Mrs. M. G. Russell, Philadelphia	Sweet Beulah Missionary							5 00
Mrs. Alice Tucker, Mrs. Nora Snead, Philadelphia	Lydia Missionary				5 00		5 00	10 00
Mrs. A. R. Robinson, Mrs. S. W. Layten, Philadelphia	Mallinka Missionary—Shiloh Church	5 00	5 00	5 00	4 00		5 00	25 00
Mrs. Amanda East, Williamsport	Shiloh—Little Reapers' Missionary Band							5 00
SOUTH CAROLINA.								
Mrs. Mabel K. Howard, Darlington	Macedonia Missionary							5 00
TENNESSEE.								
Mrs. Mary H. Flowers, Mrs. V. W. Eroughton, Mrs. C. E. Dickerson, Mrs. E. M. Lawrence, Mrs. Wills Townsend, Mrs. W. S. Ellington, Mrs. E. W. D. Isaac, Mrs. M. M. Young, Mrs. M. G. Valentine, Mrs. James Mitchell	Woman's Baptist State Convention							62 00
Mrs. M. S. Eddings	Woman's Auxiliary to the Baptist General Association						10 00	10 00
Dr. J. E. Singleton, Nashville	First Baptist Church, 8th Ave., Ladies' Missionary						5 00	5 00
Mrs. Lizzie Mason, Memphis	Metropolitan Missionary						5 00	5 00
Mrs. M. E. Thompson, Clarksville	South Fifth Ward Missionary				3 00			3 00
TEXAS.								
Mrs. Edna Strickland, Mrs. L. J. McNorton, Mrs. C. C. Harper, Mrs. M. Sharkie, Mrs. C. S. Booker, Mrs. J. A. Brown, Mrs. J. A. Greene, Mrs. T. E. Y. Pollard, Mrs. H. O. Nelson, Mrs. E. E. Scott, Mrs. S. J. Alsbrook, Mrs. E. A. Wilson	Woman's State Convention						22 00	22 00
Mrs. C. C. Harper, Dallas	St. John Woman's Home Missionary							10 00
Mrs. M. S. Jones, Denton	State Starlight Band							15 00
Mrs. J. A. Greene								13 00
MISSISSIPPI.								
Mrs. Juste F. Harkless	West Texas Association						15 00	15 00
Mrs. H. O. Wilson, Mrs. H. O. Nelson, Mrs. J. A. Brown							10 00	10 00
Mrs. T. E. Y. Pollard, Mrs. Z. S. Simington, Mrs. W. F. Mills, Mrs. Z. L. Coleman, Mrs. Lula Settles	Zion Baptist District Convention							10 00
Mrs. B. E. Scott, Mrs. L. J. Pickens, Mrs. S. E. Smith, Mrs. M. A. Sharkie	Old Land Mark Association				15 00		10 00	25 00
Mrs. J. L. Boone, Mrs. L. J. McNorton, Mrs. C. A. Smith, Mrs. Lillie Brown	Friendship District Association						25 00	25 00
Mrs. Edna Strickland	N. E. Texas Association						15 00	15 00
Mrs. J. N. Moss, Mrs. J. M. C. Amos, Mrs. M. E. Ellbrew, Mrs. C. C. Harper, Miss Gladys Howell, Mrs. E. A. Wilson	The Northwestern Woman's Convention						20 00	25 00
Mrs. E. A. Wilson, Mrs. J. N. Moss, Dallas	Macedonia Missionary				5 00			5 00
Rev. E. L. Harrison, Mrs. E. L. Harrison, Mrs. M. Sharkie, Houston	Antioch Missionary Society						10 00	10 00
Mrs. C. S. Booker, Terrell	Bethlehem Missionary						5 00	5 00
Mrs. Ethel Wilson, Beaumont	Jerusalem Missionary						5 00	5 00
Mrs. I. L. Boone, Mrs. L. J. McNorton, Mrs. Lillie Brown, Mrs. Cora Smith, Fort Worth	Mt. Gilead Missionary						10 00	10 00
WEST VIRGINIA.								
Mrs. M. M. Arter, Mrs. J. V. Wilkerson, Mrs. Nannie Perkins	Woman's Baptist State Convention						20 00	20 00
WISCONSIN.								
Mrs. M. Fryon, Mrs. Rosa Myron, Mrs. Vivian Fenick, Rev. F. W. Fenick, Milwaukee	Mt. Zion Missionary							10 00
Mrs. Ida F. Bates, Mrs. Gertrude Rush, Mrs. E. T. Dean, Mrs. S. Scurry, Mrs. Mary E. Golins, Mrs. S. Bates, Mrs. E. J. Grimm	Western Woman's Convention				25 00		25 00	50 00

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**NATIONAL BAPTIST LAYMEN'S MOVEMENT.
OFFICERS.**

President, Mr. Jno. L. Webb	Hot Springs, Ark.
Vice-President, Mr. C. C. Spaulding	Durham, N. C.
2nd Vice-President, Mr. W. M. Bradshaw	Topeka, Kan.
3rd Vice-President, Mr. E. A. Graham	Datona, Fla.
4th Vice-President, Mr. L. B. Turner	Kosciusko, Miss.
Rec. Secretary, Mr. M. C. Averhart	116 Taft St., Greenwood, Miss.
Asst. Secretary, Mr. S. H. Fowler	Ft. Worth, Texas
Cor. Secretary, Mr. P. M. Smith	Mound Bayou, Miss.
Treasurer, Mr. J. E. Kuykendall	Bowling Green, Ky.

BOARD MEMBERS.

Mr. N. Coon	Sanford, Fla.
Mr. C. H. Hannah	Ft. Worth, Texas
Mr. J. H. Palmer	Hot Springs, Ark.
Mr. J. W. Hurse	Somerset, Ky.
Mr. J. P. Morgan	Clarksdale, Miss.
Mr. H. I. Monroe	Topeka, Kan.
Mr. Z. L. Boner	Memphis, Tenn.



M. C. AVERHART
Secretary



JOHN L. WEBB,
President



J. E. KUYKENDALL,
Treasurer

LAYMEN'S MOVEMENT

Proceedings

Baltimore, Maryland, September 10, 1925.

The National Baptist Laymen's Movement met in its second annual session at Enon Baptist Church, Rev. A. J. Payne, D. D., Pastor. At 10:00 o'clock the house was called to order by the President, Hon. John L. Webb, Hot Springs, Arkansas.

After devotion, consisting of song service and a fervent prayer by Attorney Chas. M. Roberson, Shreveport, La., the President made some very interesting remarks, explaining the object of the organization. At the close of which he announced the house in order for business.

The enrollment was the next order.

After many had expressed themselves favorably impressed with the organization, which gave rise to much enthusiasm, encouragement and inspiration, President Webb offered the following recommendations:

1. That the office of corresponding secretary be financed so as to function in its sphere, keeping life in the organization that it might continue its upward march.
2. That the National Baptist Convention be asked that its regular session Tuesday morning of each annual setting and said day be used by the Laymen's Movement.

Said recommendations were unanimously approved by the movement.

The President also suggested that all absent officers who did not send their enrollment to the meeting be urged to send in said enrollment which is essential to the maintenance of said officers.

Amount collected, \$224.00.

The meeting adjourned.

SECOND DAY—Friday.

The Laymen's Movement opened at 10:00 a. m. as per program with President Webb in the chair. After the usual form of devotion, the President announced the house in order for business. Enrollment was the next order and \$50.00 was received.

After a few minutes of expressions by the house which was quite interesting, communications were received during the meeting as follows: Vice-President, Prof. L. B. Turner, Kosciusko, Miss., and check for \$10.00. Prof. Fowler, Ft. Worth, Texas.

\$2.00. Prof. H. I. Monroe, all of whom expressed themselves as strong supporters of the organization, pledging their support from every angle.

The meeting stood adjourned to meet in regular session with the National Baptist Convention.

JNO. L. WEBB, President.
M. C. AVERHART, Secretary.

ENROLLMENT.

State Laymen's Movement, Arkansas, per Hon. J. L. Webb, Hot Springs	\$100 00
State Laymen's Movement, Florida, per Dr. E. A. Graham	20 00
State Laymen's Movement, Kentucky, per Hon. J. E. Kuykendall, Louisville	5 00
Brotherhood Calvary Bapt. Church, Topeka, Kansas, per Attorney W. M. Bradshaw	5 00
New Mt. Zion Laymen's Movement, Dr. E. A. Graham, Daytona, Fla.	10 00
Avenue Laymen's Movement, Shreveport, La.	8 00
Fla. State S. S. & B. Y. P. U. Conv., by T. L. Lucas	10 00
New Mt. Zion B. Y. P. U. District, Mr. J. D. Lawrence, Daytona, Fla.	5 00
Calvary Bapt. Church, Topeka, Kan., Atty. W. M. Bradshaw	3 00
Mt. Tabor Bapt. Church, Bowling Green, Ky., Mr. H. H. Bothes, Rt. 2, Box 83	1 00
State Laymen's Movement, Mississippi, by Mr. P. M. Smith	20 00
M. Giliard's Laymen Movement, Ft. Worth, Texas	10 00
Laymen's Movement, Bowling Green, Ky.	5 00
Laymen's Movement, Michigan Ave., Buffalo, N. Y., Mr. S. L. McIntyre	10 00
Metropolitan Laymen Movement, Washington, D. C., by Mr. J. G. Wilson, 901 U. St.	5 00
Dr. E. A. Graham, Daytona, Fla.	5 00
Mr. J. L. Saunders, 355 1-2 Yazoo Ave., Clarksdale, Miss.	1 00
Mr. Peter Akins, Box 834, Clarksdale, Miss.	1 00
Mr. J. B. Wilson, 8 Elm Way, Braddock, Pa.	1 00
Mr. T. L. Lucas, Box 888, Orlando, Fla.	1 00
Mr. W. M. Martin, 1953 Adam St.	1 00
Mr. C. A. Bunch, 814 Sunflower Ave., Clarksdale, Miss.	1 00
Mr. P. M. Smith, Box 156, Mound Bayon, Miss.	2 00
Atty. Chas. M. Roberson, 105 1-2 Texas Ave., Shreveport, La.	2 00
Deacon Vince Parks, 2535 Wylie Ave., Pittsburgh, Pa.	1 00
Mr. L. B. Turner, Kosciusko, Miss.	10 00
Mr. M. C. Averhart, 116 Taft St., Greenwood, Miss.	2 00
Mr. S. H. Fowler, 1009 Humboldt St., Ft. Worth	2 00
Hon. J. L. Webb, Hot Springs, Ark.	2 00
Mr. M. A. Jones, Daytona, Fla.	1 00
Rev. A. T. Allen, Gary, Ind.	1 00
Mr. H. I. Monroe, Topeka, Kans.	1 00
Mr. J. T. Yarbough, Clarksdale, Miss.	1 00
Mr. H. H. Bothe, Box 83, Bowling Green, Ky.	1 00
Mr. Jas. E. Lyon, 1219 Seneca St., Buffalo, N. Y.	1 00
Mr. J. E. Johnson, 31 N. Leeds Place, Atlantic City, N. J.	1 00
Mr. Geo. H. Newman, 2234 Bedford Place, Pittsburg, Pa.	1 00
Mr. F. W. Fitzgerald, 760 Buyman Road, Pittsburg, Pa.	1 00
Rev. W. H. Ballew, 508 High St., Frankfort, Ky.	1 00
Rev. Sherman, Louisville, Ky.	1 00
Rev. Offutt, Louisville, Ky.	1 00
Rev. B. J. Reed, Louisville, Ky.	5 00
Mr. C. H. Hannah, Ft. Worth, Texas	2 00

Dr. H. D. Powell, Jacksonville, Fla.	1 00
Dr. J. W. Gayden, Belzoni, Miss.	5 00
Total amount raised	\$283 00
Representation in National Baptist Convention	\$200 00
Balance on hand	\$83 00

Report Submitted to the National Baptist Convention.

To the National Baptist Convention of the U. S. A.,

Greensboro, N. C.,
We, the National Baptist Laymen's Movement of the U. S. A., auxiliary to the National Baptist Convention of the U. S. A. now assembled beg to submit you our second annual report as follows:

States representing, eleven:	\$102 00
Arkansas	53 00
Florida	23 00
Kentucky	9 00
Kansas	2 00
Indiana	10 00
Louisiana	49 00
Mississippi	1 00
New Jersey	11 00
New York	4 00
Pennsylvania	14 00
Texas	5 00
District Columbia	5 00
Total	\$283 00

We bring to you the sum of \$200.00, leaving a balance in hand of \$83.00.

JOHN L. WEBB, President.
M. C. AVERHART, Secretary.