

PROCEEDINGS

OF THE

FIFTIETH ANNUAL SESSION

JUBILEE ANNIVERSARY

OF THE ,

National Baptist Convention

HELD WITH THE

BAPTIST CHURCHES

CHICAGO, ILLINOIS

AUGUST 14-25, 1930

REVISED CONSTITUTION OF THE NATIONAL BAPTIST CONVENTION, U. S. A.

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 is 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 annual meeting, may have additional representation for 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 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 of 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 the Convention, become an annual member thereof.

ARTICLE IV—OFFICERS AND THEIR ELIGIBILITY

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 in which he aspires.

ARTICLE V—BOARDS

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 membership 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.

The chairman and corresponding secretaries of the several Boards shall be accorded the floor of the Board of Directors and the privilege to speak on and discuss all questions, but not to 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 compensation of its officers and employee shall be fixed by the Boards. 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 the management of all affairs connected with the Convention, which is created; but such management shall be in strict accordance with the constitutional provision adopted by this Convention and under 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 the Convention.

ARTICLE VI—DUTIES OF OFFICERS

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 signed by the president and attested by the secretary. At each annual meeting he shall submit a written itemized report of receipts and disbursements.

The auditor shall make an 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 same. He shall report his findings to this Convention at its annual meeting. He shall also have the right to call on the Executive or the present Board of the Convention for any information that he may require. No action shall be taken or judgment such a survey and audit may be necessary.

It shall be the duty of the statistician to gather statistical data from churches, district associations, and state conventions participating in the Convention and from denominational schools within the domain of the Convention as well as contribute to this end, and report the same to the Convention.

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's 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 said Convention.

Section 2. The 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 affiliated 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 to 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 a 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.

CITIES IN WHICH THE SESSIONS OF THE NATIONAL BAPTIST CONVENTION HAVE BEEN HELD FROM ITS ORGANIZATION IN 1886 TO THE PRESENT

YRS.	CITIES	PRESIDENTS	SECRETARIES
1886	Montgomery, Ala.	Rev. W. H. McAlpine	Rev. J. M. Armistead
1887	Memphis, Tenn.	Rev. W. H. McAlpine	Rev. J. M. Armistead
1888	Waco, Ga.	Rev. W. H. McAlpine	Rev. W. T. Postford
1889	Richmond, Va.	Rev. J. Q. A. White	Prof. J. E. Jones
1890	Meridian, Miss.	Rev. J. A. Foster	Rev. H. H. Mitchell
1891	New Orleans, La.	Rev. W. A. Brinkley	Rev. S. T. Clanton, B. D.
1892	St. Louis, Mo.	Rev. W. J. Simmons, D. D.	Rev. S. T. Clanton, B. D.
1893	Mobile, Ala.	Rev. W. J. Simmons, D. D.	Rev. J. L. Cochran
1894	Nashville, Tenn.	Rev. W. J. Simmons, D. D.	Rev. J. L. Cochran
1895	Indianapolis, Ind.	Rev. W. J. Simmons, D. D.	Rev. J. L. Cochran
1896	Louisville, Ky.	Rev. E. M. Hazzley, D. D.	H. Steward
1897	Dallas, Texas	Rev. M. Vann	W. H. Steward
1898	Savannah, Ga.	Rev. M. Vann	W. H. Steward
1899	Washington, D. C.	Rev. E. C. Morris, D. D.	W. H. Steward
1900	Montgomery, Ala.	Rev. E. C. Morris, D. D.	W. H. Steward
1901	Atlanta, Ga.	Rev. E. C. Morris, D. D.	W. H. Steward
1902	St. Louis, Mo.	Rev. E. C. Morris, D. D.	W. H. Steward
1903	Boston, Mass.	Rev. E. C. Morris, D. D.	W. H. Steward
1904	Kansas City, Mo.	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1905	Nashville, Tenn.	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1906	Richmond, Va.	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1907	Cleveland, Ohio	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1908	Birmingham, Ala.	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1909	Philadelphia, Pa.	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1910	Austin, Texas	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1911	Chicago, Ill.	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1912	Memphis, Tenn.	Rev. E. C. Morris, D. D.	Prof. W. L. Canaler
1913	Washington, D. C.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1914	Lexington, Ky.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1915	Columbus, Ohio	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1916	New Orleans, La.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1917	Pittsburgh, Pa.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1918	Houston, Texas	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1919	Nashville, Tenn.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1920	Philadelphia, Pa.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1921	Chicago, Ill.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1922	Savannah, Ga.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1923	Waco, Texas	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1924	St. Louis, Mo.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1925	Newark, N. J.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1926	Indianapolis, Ind.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1927	Chicago, Ill.	Rev. E. C. Morris, D. D.	Prof. R. B. Hudson
1928	St. Louis, Mo.	Rev. W. G. Forks, D. D.	Prof. R. B. Hudson
1929	Los Angeles, Cal.	Rev. K. Williams, D. D.	Prof. R. B. Hudson
1930	Nashville, Tenn.	Rev. K. Williams, D. D.	Prof. R. B. Hudson
1931	Baltimore, Md.	Rev. K. Williams, D. D.	Prof. R. B. Hudson
1932	Fort Worth, Texas	Rev. K. Williams, D. D.	Prof. R. B. Hudson
1933	Detroit, Mich.	Rev. K. Williams, D. D.	Prof. R. B. Hudson
1934	Louisville, Ky.	Rev. K. Williams, D. D.	Prof. R. B. Hudson
1935	Kansas City, Mo.	Rev. K. Williams, D. D.	Prof. R. B. Hudson
1936	Chicago, Ill.	Rev. 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 signed 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 moral 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.

MINUTES

Having been solicited to write the Call by many whose names and addresses are hereunto affixed, the Call is hereby made by their advice and authority 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 notify the Committee of Arrangements, with power to select his associates.

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

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

FOREIGN MISSION OR NATIONAL EDUCATIONAL CONVENTION

YRS.	CITIES	PRESIDENTS	SECRETARIES
1886	Memphis, Tenn.	Rev. J. A. Foster	Hon. J. J. Spelman
1887	Little Rock, Ark.	Rev. A. S. Jackson	Hon. J. J. Spelman
1888	Nashville, Tenn.	Rev. A. S. Jackson	Hon. J. J. Spelman
1889	Indianapolis, Ind.	Rev. E. K. Love, D. D.	Rev. S. D. Clanton, D. D.
1890	Louisville, Ky.	Rev. E. K. Love, D. D.	Rev. S. D. Clanton, D. D.
1891	Dallas, Texas	Rev. E. K. Love, D. D.	Rev. S. D. Clanton, D. D.
1892	Savannah, Ga.	Rev. A. H. 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, 1886. The Foreign Mission Convention, however, having been organized in 1856, the National Baptist Convention accepts that date as the starting point.

Life Members of the National Baptist Convention

ALABAMA

Mrs. R. E. Pitts Anderson, Uniontown; Dr. R. R. Moton, Tuskegee Inst.; Prof. R. H. Hudson, A. M., Selma; Rev. C. L. Fisher, D. D., Birmingham; Rev. R. T. Pollard, D. D., Selma.

CALIFORNIA

Rev. G. C. Coleman, D. D., Oakland; Rev. Geo. W. Harts, Stockton; Rev. T. L. Griffith, 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. E. T. Martin, D. D., Chicago; Rev. W. B. Bowch, D. D., Chicago; Rev. C. J. Davis, B. D., Chicago; Rev. D. H. Harris, D. D., Chicago.

INDIANA

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

KENTUCKY

Rev. H. H. Erskine, D. D., Louisville; Rev. W. H. Craighend, D. D., Louisville; Rev. William H. Stewart, Louisville; Rev. C. H. Parrish, 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 Acox, New Orleans.

MARYLAND

Rev. W. H. Young, Baltimore.

MASSACHUSETTS

Rev. D. S. Rugh, D. D., Boston.

MINUTES

MINNESOTA

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

MISSISSIPPI

Rev. A. C. Morris, Florence; Rev. T. J. Davis, Meridian; Rev. T. S. Edwards, Hattiesburg.

MISSOURI

Rev. Wm. L. Perry, St. Louis.

NEBRASKA

Rev. E. H. McDonald, D. D., Omaha; Rev. E. Z. McGhee, Omaha.

NEW JERSEY

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

NEW YORK

Rev. Arthur D. Chandler, New York; Rev. Kentball Warren, Brooklyn.

PENNSYLVANIA

Rev. W. F. Graham, D. D., Philadelphia; Rev. D. D. Gipson, Philadelphia; Rev. C. Cunningham, Ardmore; Rev. W. R. Brown, D. D., Pittsburgh; Mr. S. Rathblott, Philadelphia; Rev. L. Cunningham, Ardmore; Mrs. W. F. Graham, Philadelphia.

TENNESSEE

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

TEXAS

Rev. T. H. Doiley, Palestine; Rev. A. T. Stewart, D. D., Tyler.

VIRGINIA

Rev. H. T. White, Clifton Forge; Mrs. A. Graham, Richmond; Rev. A. A. Calvin, D. D., Danville; Rev. W. A. Hackett, Covington.

OFFICIAL DIRECTORY OF THE NATIONAL BAPTIST CONVENTION

PRESIDENT

Rev. L. K. Williams, D. D., 3101 South Parkway Chicago, Illinois

VICE-PRESIDENT-AT-LARGE

Rev. Wm. Taylor, D. D., 921 Europe Street Baton Rouge, Louisiana

REGIONAL VICE-PRESIDENTS

Rev. R. M. Caver, D. D., 7124 Kinsman Road Cleveland, Ohio
Rev. J. C. Jackson, D. D., 44 Pliny Street Hartford, Connecticut
W. H. Rozier, D. D., 233 N. Bonnie Brea Los Angeles, Calif.

SECRETARY

Prof. B. B. Hudson, A. M., Box 455 Selma, Alabama

ASSISTANT SECRETARIES

Rev. J. M. Nabritt, D. D., 245 Harris St., N. E. Atlanta, Georgia
Rev. T. O. Fuller, D. D., Howe College Memphis, Tennessee
Rev. E. Arlington Wilson, D. D., 2813 Thomas Ave. Dallas, Texas
Rev. E. H. McDonald, D. D., 2859 Wiet Street Omaha, Nebraska

TREASURER

Rev. B. B. Roberts, D. D., 343 Beale Avenue Memphis, Tennessee

STATISTICIAN

Rev. C. H. Parrish, D. D., Simmons University Louisville, Kentucky

HISTORIOGRAPHER

Rev. L. G. Jordan, D. D., 4th Ave. and Cedar St. Nashville, Tennessee

AUDITOR

Mr. Fred D. Morris Chicago, Illinois

ATTORNEY

Hon. Chas. M. Roberson, 1051 1-2 Texas Avenue. Shreveport, Louisiana

EDITOR

Prof. J. D. Crenshaw, 4th Ave. and Cedar St. Nashville, Tennessee
(11)

STATE VICE PRESIDENTS

Alabama—Rev. D. V. Jemison, D. D., 259 N. Lawrence St., Mobile
 Arkansas—Rev. Rev. J. B. Jamison, D. D., Morrilton
 California—Rev. W. D. Carler, D. D., 855 Manzanita St., Pasadena
 Colorado—Rev. I. S. Powell, D. D., 3028 Gilpin St., Denver
 Connecticut—Rev. B. L. Matthews, 34 Adams Ave., Stamford
 Dist. Columbia—Rev. W. H. Jernigan, D. D., 1341 Third St. N. W., Washington
 Florida—Rev. W. C. Brown, D. D., 715 Spearing St., Jacksonville
 Georgia—Rev. J. M. Nahrith, D. D., 254 Harris St., N. E., Atlanta
 Illinois—Rev. J. J. Olive, D. D., 1308 Walnut St., Cairo
 Indiana—Rev. B. J. F. Westbrook, D. D., 2226 Capitol St., Indianapolis
 Iowa—Rev. W. Robinson, D. D., 1009 Twelfth St., Des Moines
 Kansas—Rev. A. A. Rawson, D. D., 1020 D. Washington Blvd., Kansas City
 Kentucky—Rev. J. M. Williams, 819 S. Jackson St., Louisville
 Louisiana—Rev. L. Allen, D. D., Box 319, Shreveport
 Maryland—Rev. A. J. Payne, D. D., 769 Dolphin St., Baltimore
 Massachusetts—Rev. D. L. Kluge, D. D., 43 Third St., Boston
 Michigan—Rev. E. F. Todd, D. D., 421 E. Michigan, Battle Creek
 Minnesota—Rev. L. W. Harris, D. D., 719 St. Anthony, St. Paul
 Mississippi—Rev. P. E. Frisby, D. D., Box 14, Cammounburg
 Missouri—Rev. C. T. Stamps, D. D., 419 Washington St., Biloxi
 Mississippi—Rev. R. J. Perkins, D. D., 671 Ashton Ave., Clarkdale
 Missouri—Rev. S. A. Mosely, D. D., 4333 W. Bell, St. Louis
 Nebraska—Rev. J. H. Jackson, D. D., 5416 S. 29th, Omaha
 New Jersey—Rev. J. C. Lutz, D. D., 51 Pumphum Ave., Verona
 New York—Rev. H. H. Sims, D. D., 131 W. 134th St., New York
 North Carolina—Rev. S. S. Cask, D. D., 302 Fifth St., Norfolk, Tennessee
 Ohio—Rev. J. H. Hurley, D. D., 701 Mt. Vernon, Columbus
 Ohio—Rev. J. F. Walker, D. D., 3240 Beresford St., Cincinnati
 Oklahoma—Rev. E. W. Perry, D. D., 511 E. 3rd St., Oklahoma City
 Pennsylvania—Rev. J. H. Dwell, D. D., 2011 E. 23rd St., Philadelphia
 So. Carolina—Rev. J. W. Boykins, D. D., 714 Chestnut, Charleston
 So. Dakota—Rev. M. W. Withers, D. D., 320 N. Minnesota, Sioux Falls
 Tennessee—Rev. B. B. Roberts, D. D., 343 Beale Ave., Memphis
 Texas—Rev. E. Arlington Wilson, D. D., 2813 Thomas Ave., Dallas
 Virginia—Rev. A. L. James, D. D., 208 Patton St., N. W., Roanoke
 W. Virginia—Rev. L. A. Watkins, Northfork
 Wisconsin—Rev. L. Douglass Bunn, D. D., 452 Sixth St., Milwaukee

FOREIGN MISSION BOARD

Alabama—Rev. H. D. Parker, 402 S. Hall St., Montgomery
 Arkansas—Rev. W. C. Howell, D. D., Wynne
 California—Rev. T. L. Griffith, D. D., 855 E. 32nd St., Los Angeles
 Colorado—Rev. I. S. Powell, D. D., 3028 Gilpin St., Denver
 Connecticut—Rev. J. B. Pharr, D. D., 1308 Chapel St., New Haven
 Dist. Columbia—Rev. L. C. Smith, Washington
 Florida—Rev. J. W. Drake, D. D., Box 4086, Miami
 Georgia—Rev. W. H. Perry, 515 Reese St., Athens
 Illinois—Rev. W. F. Penick, D. D., 199 Chicago Ave., Chicago
 Indiana—Rev. G. W. Ward, D. D., Indianapolis
 Iowa—Rev. I. M. Coggs, 117 Pleasant St., Davenport
 Kansas—Rev. Geo. McNair, D. D., 1816 N. 3rd St., Kansas City
 Kentucky—Rev. J. A. Baker, Madison St., Louisville
 Louisiana—Rev. E. J. Ellis, Drouville
 Maryland—Rev. A. J. Green, D. D., 1119 N. Eden, Baltimore
 Massachusetts—Rev. E. E. Thompson, 46 Marion St., Medford
 Michigan—Rev. A. C. Williams, D. D., 2937 Jos Campau, Detroit

Rev. H. W. Hollis, 55 Highland, Minneapolis
 Mississippi—Rev. J. A. Marshall, D. D., Lexington
 Missouri—Rev. J. C. Street, D. D., 1023 10th Ave., Meridian
 Nebraska—Rev. W. H. Jude, Box 121, Coahoma
 New York—Rev. Jno. Goins, D. D., 2010 E. 11th St., Kansas City
 Nebraska—Rev. C. C. Harper, 2526 Grant St., Omaha
 New York—Rev. W. H. Brown, D. D., 38 Oak St., Jersey City
 New York—Rev. W. A. Brown, D. D., 20 W. 130th St., New York
 North Carolina—Rev. J. M. Newkirk, Rose Hill
 Ohio—Rev. W. B. Bibbons, D. D., 487 E. Main St., Columbus
 Ohio—Rev. W. B. Bibbons, D. D., 2334 E. 30th St., Cleveland
 Oklahoma—Rev. B. J. Spears, 1335 N. Lansing, Tulsa
 Pennsylvania—Rev. J. C. Moore, D. D., 245 Highland Ave., Wayne
 Pennsylvania—Rev. P. H. Hughes, D. D., 54 Goode St., Philadelphia
 Pennsylvania—Rev. J. C. Shepherd, 545 N. 42nd St., Philadelphia
 Pennsylvania—Rev. J. T. Smith, 2029 Dickinson St., Philadelphia
 Pennsylvania—Rev. J. E. Kirkland, D. D., 1908 Fitzwater St., Philadelphia
 Pennsylvania—Rev. J. E. East, D. D., 701 S. 19th St., Philadelphia
 Pennsylvania—Rev. T. J. King, D. D., 509 Janilla St., Pittsburgh
 Pennsylvania—Rev. Chas. Blackwell, D. D., 2041 Lombard St., Philadelphia
 So. Carolina—Rev. H. C. Anderson, D. D., Anderson
 So. Dakota—Rev. M. W. Withers, D. D., 320 N. Minnesota, Sioux Falls
 Tennessee—Rev. G. W. Sandefur, D. D., 215 Garfield Ave., Chattanooga
 Texas—Rev. Jos. A. Brown, D. D., 134 N. Church St., Paris
 Virginia—Rev. C. C. Scott, D. D., 1005 W. 4th St., Richmond
 W. Virginia—Rev. Wm. Jackson, D. D., Box 401, White Sulphur Springs
 Wisconsin—Rev. B. L. Matthews, 901 Galena St., Milwaukee

HOME MISSION BOARD

Alabama—Rev. M. C. Cleveland, D. D., 309 Cleveland, Mobile
 Arkansas—Rev. S. S. Odum, D. D., Brinkley
 California—Rev. T. T. Addison, 1453 California St., Long Beach
 Colorado—Rev. T. S. Sanders, 2016 Lafayette St., Denver
 Connecticut—Rev. G. S. Clark, 18 Bellevue, Hartford
 Dist. Columbia—Rev. G. T. Murry, Washington
 Florida—Rev. G. D. McKinney, D. D., 108 S. Orange St., Arcadia
 Georgia—Rev. J. L. Bennett, 1363 11th St., Augusta
 Illinois—Rev. R. F. Hackenbush, Cairo
 Indiana—Rev. W. F. Lovelace, Gary
 Iowa—Rev. J. H. Reynolds, 1706 Avenue D., Council Bluffs
 Kansas—Rev. J. E. Doughiss, 1412 Mobile, Wichita
 Kentucky—Rev. Wm. Johnson, 1900 W. Chestnut, Louisville
 Louisiana—Rev. H. C. Ross, D. D., 615 Avenue C., Crowley
 Maryland—Rev. J. C. Sweeney, 1132 N. Sticker, Baltimore
 Massachusetts—Rev. G. A. Waller, 80 King St., Springfield
 Michigan—Rev. F. B. Reed, D. D., 418 Bloomfield Ave., Pontiac
 Minnesota—Rev. I. B. Fisher, 2737 11th Ave. S., Minneapolis
 Mississippi—Rev. O. W. Lenoir, 112 Young St., Greenwood
 Missouri—Rev. H. R. Garton, Lawrence
 Missouri—Rev. C. J. Rogers, Clarksville
 Missouri—Rev. W. H. Hill, D. D., 108 E. Clayton, St. Joseph
 Nebraska—Rev. M. J. Sherrard, 2422 Ohio St., Omaha
 New Jersey—Rev. E. B. Ponder, 315 Norfolk St., Newark
 New York—Rev. W. H. Slater, D. D., 70 Winthrop Ave., New Rochelle
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 Official Organ, "The Baptist Leader"
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 Date of meeting, Second Thursday in August
 Official Organ, "The Florida Baptist"
 Editor Rev. W. C. Brown, 406 Broad St., Jacksonville

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 Date of meeting, Second Tuesday in July

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MINUTES

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 Official Organ, "Illinois Baptist Messenger"
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 Date of meeting, Tuesday after 1st Sunday in October

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 Date of meeting, Tuesday before 4th Sunday in June
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MINUTES

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 Date of meeting, Third Monday in May

Sunday School State Convention

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 Date of meeting, Third Monday in May
 Official Organ, "Christian Review"
 Editor _____ Rev. R. W. Goff, 1428 Lombard St., Philadelphia

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 Date of meeting, With State Convention

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 Date of meeting, Tuesday after 4th Sunday in August
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 Editor _____ Rev. M. W. Williams, Raleigh

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PROGRAM

OF THE

GOLDEN JUBILEE

AND THE

FIFTIETH ANNUAL SESSION

OF THE

National Baptist Convention, U. S. A.

CHICAGO, ILLINOIS

AUGUST 14TH TO 25TH, 1930

PROGRAM

THURSDAY, AUGUST 14TH

Morning Session

OLIVET BAPTIST CHURCH, 3101 SOUTH PARKWAY

9:00-12:00—Congress and Laymen's Meeting.

Afternoon Session

OLIVET BAPTIST CHURCH, 3101 SOUTH PARKWAY

2:30—Congress and Laymen's Meeting.

3:30- 6:30—Sunday School and B. Y. P. U. Congress Sessions.

WEST POINT BAPTIST CHURCH, 36TH AND COTTAGE GROVE AVE.

2:50—Formal Opening Women's Convention, Mrs. S. W. Layton, Presiding.

Evening Session

OLIVET BAPTIST CHURCH, 3101 SOUTH PARKWAY

8:00- 8:30—Laymen's Hour, S. S. and B. Y. P. U. Congress Hour.

Worship led by Rev. T. E. George, Jr., Texas.

Motto: "But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he swear unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish."—Deut. 8:18, 19.

FRIDAY, AUGUST 15TH

Morning Session

GENERAL OPENING, JOINT ASSEMBLY OF ALL DEPARTMENTS COLISEUM, 1513 SOUTH WARREN AVENUE

9:00- 9:30—Devotions: Revs. A. A. Cooley, D. D., Mississippi; J. M. Washington, Arkansas; J. W. Gibson, D. D., Kentucky.

9:30-11:00—Welcome Addresses:

On behalf of the local Jubilee Commission, Rev. L. A. West
On behalf of the Baptist Ministers' Conference, Rev. J. H. Smith
On behalf of Baptists, Rev. D. Z. Jackson.
On behalf of White Baptists, Rev. Benj. Otto, D. D.
Other Denominations, Bishop W. J. Walls.

MINUTES

27

Business, Mr. Jesse Binga.
Social Service Agencies, Mr. Harold S. Prince.
Professional, Dr. Roscoe Gales.
Baptist Women's Missionary Circles, Mrs. E. L. Randell.
Fraternal, Maj. R. R. Jackson.
The Governor, Ex. Gov. Louis L. Emmerson.
The Mayor, William Hale Thompson.

10:11:30—Responses:

S. S. and B. Y. P. U. Congress, Rev. T. J. King, D. D., Pa.
Woman's Auxiliary Convention, Mrs. R. Bennett, Pa.

Laymen's Movement, Pres. Jno. L. Webb, Ark.

The National Baptist Convention, Rev. J. L. Campbell, D. D., Tenn.

11:36:11:40—Announcement of Committees.

11:40:12:00—The Jubilee Inspirational and Praise Hour.

Rev. W. H. Rozier, D. D., California. Motto: "Harken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."—Isaiah 51:1.

12:40 High Noon—Jubilee Sermon, setting forth the significance of the meeting, Rev. W. F. Graham, D. D., Pennsylvania; alternate, Rev. C. H. Parrish, D. D., Kentucky.

Music: Native African Students, products of the National Baptist Convention.

Jubilee Special Foreign Mission Offering, Dr. J. E. East, all Departments.

Afternoon Session

1:00-2:15—Worship led by Revs. W. A. Taylor, D. D., District of Columbia; M. A. McEwen, Illinois; L. A. Fort.

2:15-4:15—Business Session, National Baptist Convention.

4:15-4:30—Presentation of Fraternal Messengers and Visitors.

4:30-6:30—B. Y. P. U. and S. S. Congress Program (Main Section Coliseum.)

Evening Session

7:30—Local Musical (Main Auditorium Coliseum.)

Business Session, The National Baptist Convention (North Section Coliseum.)

SATURDAY, AUGUST 16TH

Morning Session

9:00-9:30—Devotions, Rev. A. W. Ross, Canton, Ohio, and J. W. Bailey, Texas.

Devotional Address, Rev. W. F. Lovelace, D. D., Indiana.

Motto: "Following Christ Through."

9:30-9:45—Announcement of Committees.

Department Heads in conference in Nominating Room.

Historical Hour

9:45-10:00—Address, "Negro Baptists and the World's Progress," Rev. L. G. Jordan, D. D., Tennessee.

10:00-10:15—Some Baptist Heroes. (15 minutes each.)

In Evangelism, Rev. I. S. Powell, D. D., Colorado.

In Education, Rev. M. M. Fisher, West Virginia.

General Christian Missions, Rev. L. Allen, D. D., Louisiana.

Successful Pastors, Rev. M. F. Washington, D. D., Ohio.

Social Service Work, Rev. J. Raymon Henderson, A. M., West Virginia.

- 11:15-11:40—Volunteer Speakers.
 11:40-12:00—Devotions, Rev. J. T. Dorsey, Georgia; Rev. G. Wm. Ward, Indiana.
 12:00-1:00—Historical Sermon, "What to Thank God For," Rev. T. L. Griffin, Mississippi; alternate, Rev. G. P. McKinney, Florida.
 Partial Report on Finance.
 Announcements.

Afternoon Session

Jubilee Hour

- 2:00-2:15—Worship, led by Rev. J. E. Pius, California; Rev. C. H. Bralton, Missouri; Rev. L. W. Harris, D. D., Minnesota.
 2:15-4:00—The Rural Church Hour.
 "What It Has Meant to This Convention," Rev. W. F. Offutt, D. D., Kentucky; alternate, Rev. F. W. Means, D. D., Kentucky.
 "Name and Give Data of Some Influential Baptists, Country Born and Country Bred," Rev. J. A. Marshall, D. D., Mississippi.
 "What Must Be Done to Conserve Our Rural Churches," Rev. T. T. Lovelace, Iowa; alternate, Rev. J. M. Stephenson, Kentucky.
 Discussion.
 4:00-4:20—"The Church and the Future of Baptists," Rev. E. C. Smith, District of Columbia; alternate, Rev. P. Z. Jackson, Illinois.
 Discussion.
 4:20-4:35—"The Next Fifty Years and the Task of the Pastor," Rev. G. B. Hancock, Virginia; alternate, Rev. F. D. Locust, Kansas.
 4:35-4:50—"The Sunday School Workers' Place in Advancing the Cause of Baptists," Rev. R. A. Cronwell, D. D., Florida; alternate, Rev. F. B. Mitchell, D. D., Pennsylvania.
 4:50-5:00—"How the Church Has Saved the Negro Race," Rev. T. L. Griffin, D. D.; Rev. H. B. Stephenson, Arkansas; alternate.
 5:00-5:15—Jubilee Inspirational Hour.
 Theme: "What We Thank God For," Rev. E. L. Harrison, D. D., Texas.
 5:15-6:00—The Special Jubilee Gold Thanksgiving Offering, Rev. S. W. Sandefur, Tennessee.
 6:00-6:30—Meeting of B. Y. P. U. and S. S. Congress, North Section of Caliscum.
 Meeting of Women's Convention.
 Meeting of Laymen's Convention.

Evening Session

- 7:30-8:00—Devotions by Revs. W. D. Carter, D. D., California; C. B. Cartwright, D. D., Arizona; S. S. Fairley, D. D., Colorado.
 Evangelistic Hour, Rev. B. J. Perkins, D. D., Mississippi, presiding.
 8:00-8:15—"Evangelism and the Growth of This Denomination," Rev. P. H. Hill, Ohio.
 8:15-8:30—"Evangelism and the Security of the Baptist Denomination," Rev. E. A. Wilson, D. D., Texas.
 8:30-8:45—Discussion.
 8:45—Evangelistic Sermon, Rev. B. J. F. Westbrook, D. D., Indiana; alternate, Rev. A. G. Davis, Georgia.
 Finances, Reports and Announcements.
 8:00-10:00—Departmental Meetings:
 S. S. and B. Y. P. U. Congress
 Laymen's Movement

SUNDAY, AUGUST 17TH

Morning Session

- 8:00-7:00—Jubilee Prayer Meeting, Rev. H. Hawkins, Ohio; Rev. M. H. Baine, Tennessee; Rev. A. Wilbanks, D. D., District of Columbia.
 8:00-10:30—Jubilee Sunday School Session.
 Classes started for years, beginning with 1880 to 1930, with each class required to raise a certain amount. Directors appointed in advance, notified and authorized to make collections.
 Special Sunday School Lesson for the hour.
 8:30-11:00—Prayer and Praise Service, Revs. Howard Thurman, D. D., Georgia; A. T. Hines, California; R. J. White, Alabama.
 11:00-12:40—Doctrinal Sermon, Rev. O. C. Maxwell, D. D., Missouri; Rev. S. T. Eldridge, D. D., New York, alternate.
 Finances.
 Announcements.

Afternoon Session

- 2:30—Foreign Mission Mass Meeting.

Evening Session

- Young People's Hour, B. Y. P. U. and S. S. Congress.
 8:00-8:30—Worship.
 8:30-8:45—Address, "Young People in the Life of Our Denomination."
 8:45-9:30—Address, "Young People and Their Special Religious Problem."
 9:30-9:45—Prayer and Praise Service.
 9:00—Young People's Sermon, Rev. —; alternate.
 Finances.
 Reports.
 Announcements.

MONDAY, AUGUST 18TH

Morning Session

- 8:00—Worship led by Rev. B. L. Matthews, Connecticut; W. A. Campbell, New York; J. A. Ravenelle, Massachusetts.
 8:30-9:50—Business Men's Hour, Rev. Watt Terry, New York, presiding.
 9:10-10:10—"Business in Religion," Mr. Anthony Overton, Illinois.
 10:10-10:25—"Religion in Business," Rev. C. A. Pugh, D. D., Indiana.
 10:25-10:40—General Discussion.
 10:40-11:45—"The National Baptist Convention and the Success of Distinctive Negro Business," Rev. A. L. Hosley, Alabama.
 11:45-12:40—"What the Life Insurance Business Owes to the National Baptist Convention," Mr. C. C. Spaulding, North Carolina; Mr. Weatherford, District of Columbia; Mr. Harry L. Pace, Illinois.
 12:40-1:20—"How the Baptist Denomination May Aid Legitimate Race Enterprises," Rev. T. S. Harten, New York.
 1:20-1:40—"The Economic Emancipation of the Race and Its Religious Results," Rev. A. C. Williams, D. D., Michigan.
 1:40-1:55—Jubilee Inspirational Hour.
 Theme: "Count Your Blessings One by One," Rev. C. L. Fisher, D. D., Alabama.
 1:55-2:00—Gold Thanksgiving Offering, Rev. A. L. Boone, Ohio.
 Announcements.

Afternoon Session

State Hour and Exercises

(State will furnish yells, music, etc.)

- 1:00- 2:15—Devotions, Revs. C. S. Brooker, D. D., Kansas; J. W. Drake, D. D., Florida; A. T. White, Louisiana.
Theme: "Romans 12th Chapter," Rev. J. B. Jamison, D. D., Arkansas.
- 2:15- 4:00—The Contributions of the States of Alabama, Arkansas, Louisiana, Kentucky, Georgia and Mississippi.
- 4:00- 4:30—"The Importance of Preserving and Publishing Negro History," Dr. E. G. Brawley, North Carolina.
- 4:30- 5:15—Promoting a Proper Race Consciousness Through History, Mr. Carter G. Woodson, District of Columbia.
- 5:15- 6:45—Business Hour of the National Baptist Convention.

Evening Session

- 8:00-10:00—Woman's Auxiliary Hour—Main Auditorium.

TUESDAY, AUGUST 19TH

Morning Session

- 10:00-10:30—B. Y. P. U. and S. S. Congress.
- 10:30-10:45—Educational Hour, Dr. J. R. E. Lee, Florida, presiding.
- 10:30-10:45—The Place of Distinctive Negro Schools in the History of the Negro, Rev. E. W. Moore, California.
- 10:45-11:00—How the American Baptist Home Mission Schools Found the Race and What They Have Done for This Convention, Rev. S. D. Ross, D. D., Michigan.
- 11:00-11:15—Some Early Educational Beginnings in Negro Colleges, Rev. T. O. Fuller, D. D., Tennessee.
- 11:15-11:30—The Education This Denomination Will Require in the Future, Dr. T. D. Rhodes, President Bishop College, Texas.
- 11:30-12:00—Address by Representative of the American Home Mission Society.
- 12:00- 1:00—Educational Address, Dr. Mordecai W. Johnson.
- Announcements.

Afternoon Session

- 2:00- 2:15—Worship led by Revs. H. M. Moore, North Carolina; H. W. Lawson, Rhode Island; W. H. Young, D. D., Maryland; R. M. Carter, D. D., Ohio, presiding.
- 2:15- 3:30—The Baptists and World-wide Movements:
(A) Prohibition, Rev. J. W. Hayes, D. D., Kansas.
(B) International Peace, Dr. W. P. Hayes, New York.
(C) The Baptist World Alliance, Rev. D. S. Klugh, D. D., Massachusetts.
- B. Y. P. U. and S. S. Congress, North Section Auditorium.

Evening Session

- 8:30-10:30—Jubilee Pageant.
- Announcements.

WEDNESDAY, AUGUST 20TH

Morning Session

- 9:00-9:00—Devotions, Revs. J. B. Boddie, New York; W. C. Cartwright, Alabama; O. F. Dixon, New Mexico.
- 9:00-10:15—Program by States of Tennessee, Texas, Virginia, West Virginia.
- 10:15-12:15—Presentation of Fraternal Messengers and Visitors, and Business Session of the National Baptist Convention.
- 1:00- 1:00—Program for Oklahoma, Missouri and Kansas.
- 1:00- 1:00—Program for Illinois, Indiana, Iowa, Wisconsin.
- 1:00- 2:30—Business Session of National Baptist Convention and Election of Officers.
- Announcements.

Afternoon Session

- 2:30-2:45—Inspirational Service. Devotions by Revs. G. B. Chapman, Alabama; Samuel Canty, New York; Clyde E. Butler, Virginia.
- Theme: Rev. J. C. Love, D. D., New Jersey.
- Address, Rev. J. C. Love, D. D., New Jersey.
- 2:45- 3:30—Program for South Carolina, North Carolina, Florida, Kentucky.
- 3:30- 4:30—Program for New England States.
- 4:30- 4:45—Program for Michigan, Minnesota and Maryland.
- 4:45- 5:35—Program by California, Nebraska and Western States.
- 5:35- 6:50—Program by Ohio, Pennsylvania, New York, New Jersey, District of Columbia.

Evening Session

- 8:00-8:30—Devotions, Revs. M. W. Withers, D. D., South Dakota; T. D. Hawkins, Nebraska; E. A. Crockett, D. D., Oklahoma.
- Motto: Devotional Address, Rev. Geo. E. Stevens, D. D., Missouri.
- Literary and Musical Hour, Essay, Oratorical and Music Contests.

THURSDAY, AUGUST 21ST

Morning Session

- 9:00-9:00—Devotions, Rev. E. G. Mason, Mississippi; W. C. Sample, D. D., Wyoming; W. H. Wade, Wisconsin.
- Theme: Address, Rev. Jos. T. Hill, D. D., Virginia.
- 9:30-9:30—Presentation of Fraternal Messengers and Visitors.

Professional Men's Hour

- 9:30-9:45—The Gospel of Good Health and Substantial Religious Progress.
- 9:45-10:00—The Press and Pulpit, Rev. R. C. Woods, D. D., Oklahoma.
- 10:00-10:15—The Negro Lawyer and Church Advancement, Judge William H. Harrison, Illinois.
- 10:15-10:30—The Religious Press and History of the Convention, Rev. R. T. Pollard, D. D., Alabama.
- 10:30-12:00—Fraternal Organizations and Achievements of Negro Baptists, J. Finley Wilson, District of Columbia; Green, Louisiana.
- 12:00-1:00—Home Mission Board, Rev. A. D. Williams, D. D., Georgia, presiding.

MINUTES

Afternoon Session

- 2:00- 2:30—Devotions, Revs. H. St. Clair, Utah; D. C. Hunter, West Virginia; M. D. Dixon, North Carolina.
 2:30- 4:00—The Benefit Board:
 (A) Its Past Achievements, Rev. D. S. Shadd, D. D., Arkansas.
 (B) Its Plans for the Future, Rev. B. H. Hogan, Florida.
 (C) The Building of a Home for Aged Baptists.
 4:00- 5:30—Reception and Greeting of Visitors.
 Interracial Christian Relations, Mr. E. K. Jones, New York.

Evening Session

- 7:30- 8:00—Devotions, Revs. T. J. Bellinger, D. D., Alabama; Z. M. Winder, Arkansas; C. N. Perry, Georgia.

FRIDAY, AUGUST 22ND

- 9:00- 9:15—Devotions, Revs. H. T. Wise, Texas; W. L. Maddox, Pennsylvania; C. H. Brown, South Carolina.
 9:15-10:00—Business Session of the National Baptist Convention.
 Reports from Auxiliary.
 Reports from Committees.
 10:00-11:00—Regular and Miscellaneous Business Hour.

Memorial Hour

Rev. T. S. Boone, Texas, presiding.

- 11:00-11:30—"Our Departed Heroes," Rev. M. A. Talley, D. D., Pennsylvania.
 11:30-12:15—Memorial Sermon, Rev. J. M. Nabrit, D. D., Georgia, alternate.
 Rev. G. W. Owens, D. D., Louisiana.
 12:15- 1:00—Memorial Gifts, Rev. S. L. McDowell, D. D., North Carolina.
 Announcements.

Afternoon Session

- 2:30- 3:00 Inspirational Hour, Rev. E. H. Wilson, Nebraska; H. R. Cooper, New Jersey; O. J. Turner, Mississippi.
 Theme:
 Address: Rev. S. M. Price, Pennsylvania.
 3:00- 6:00—Field Day Hour and Demonstration.

Evening Session

- 7:30- 8:30—The Jubilee Cradle Roll Pageant of 50 Children.
 "The Challenge of the Children," Presented by the National Cradle Roll Association of the N. B. C.
 Mrs. R. T. Sims, President, Mrs. E. C. Hicks, Supervisor, Mrs. Ella W. Freeman, Manager.

Booker T. Washington Hour

- 8:30—Address, Dr. Kelly Miller, Howard University.

SATURDAY, AUGUST 23RD

- 9:00- 9:30—Devotions, Rev. E. L. Todd, Michigan; W. W. Botts, Minnesota; J. D. Provo, Oklahoma.

MINUTES

Theme:

- Address, Rev. T. L. Griffith, D. D., California.
 9:30-10:00—Business Session National Baptist Convention.
 10:00-10:30—Report of Committees, Boards and Officers.
 10:30-11:00—Inspirational Hour, Rev. A. J. Payne, D. D., Maryland.
 11:00-11:30—Inspiration and Greetings of Messengers from:
 11:30-12:00—Lott Cary Convention—Response, Rev. J. W. Dwyer, D. D., Pennsylvania.
 Southern Baptist Convention—Response, Rev. D. D., Crawford, Georgia.
 National Baptist Convention (Unincorporated)—Response, Rev. Jas. B. Adams, D. D., New York.
 Northern Baptist Convention—Response, Rev. D. A. Holmes, D. D., Missouri.

Afternoon Session

- 2:30-2:45—Devotions, Revs. J. E. A. Wilson, Ohio; O. B. Burton, Alabama; J. H. Stokes, Florida.
 2:45-3:00—Getting acquainted with Chicago.
 3:00-3:30—Devotions, Rev. J. H. Evans, D. D., Georgia; J. A. McPherson, Illinois.
 3:30-3:45—Our Church Policy and the Necessity of an Enlightened Membership, Rev. G. W. Robinson, D. D., Iowa.
 3:45-4:00—Baptist and Public Schools, Rev. J. R. Hughes, D. D., New Jersey.
 4:00-4:15—Educational Sermon, Rev. L. D. Bunn, D. D., Wisconsin; alternate, Rev. J. M. Royston, Indiana.
 Finances—Announcements.

SUNDAY, AUGUST 24TH

- 7:30—Sunrise Prayer Meeting, by Evangelistic Board.
 8:00-10:30—Complete Special Sunday School Program.
 10:30-11:00—Inspirational Exercise, led by Rev. E. W. Perry, D. D., Oklahoma.
 11:00—Sermon, "The Past and Its Lessons," President L. K. Williams; alternate, Rev. W. H. Williams, Ohio.

Women's Jubilee Mass Meeting

- 10:30-3:30—Devotions, "Our Christian Duty and Service in Giving," Rev. L. W. Harris, D. D., Minnesota.
 Annual Financial Rally: Foreign Mission Committee, Rummage Department, Publishing House, Supplies, etc.
 1:00-5:00—Program, Women's Auxiliary.

Evening Session

- 7:30-8:00—Devotions, Revs. W. M. Cosey, Illinois; Lee T. Clay, Michigan; R. F. Bell, Mississippi.
 8:00-8:30—Jubilee Reflections.
 8:30-9:15—Sermon: "Facing the Future," Rev. J. C. Jackson, D. D., Connecticut; alternate, Rev. E. J. Echols.
 Finances—Announcements.
 Adjournment.

MONDAY, AUGUST 25TH

Morning Session

- 9:00-1:00—Complete all business.
 Final Reports, etc.

Afternoon Session

- 2:00-2:30—Complete business.
 2:30-3:00—Farewell Sermon, Rev. D. A. Holmes, Missouri.
 L. K. WILLIAMS, President H. B. HUDSON, Secretary

Proceedings

The Coliseum

Chicago, Illinois, August 15, 1930

1. The National Baptist Convention assembled at 10:00 a. m. for the Fiftieth Jubilee Session, and entered into a very enthusiastic song service led by Rev. E. W. D. Isaac, D. D., Tennessee. "Twill Be Glory," "Everybody Will Be Happy" and "Lift Him Up" were among the favorite numbers chosen for this inspirational period.

2. "Blest Be the Tie That Binds" was sung by the united Convention, composed of the delegates to the Sunday School and B. Y. P. U. Congress, the Woman's Auxiliary, Laymen's Movement and the National Baptist Convention. Rev. A. A. Cosey, D. D., Mississippi, conducted the devotional services. "I Heard the Voice of Jesus Say" was sung. The 23rd Psalm was read as the Scripture lesson by Rev. H. R. Stevenson, D. D., Arkansas. Miss Lucie E. Campbell, Tennessee, led in singing "My Hope Is Built on Nothing Less." Rev. J. W. Bailey, D. D., Texas, led in prayer, asking divine guidance during the session of the Convention. "Am I a Soldier of the Cross?" was sung.

3. President L. K. Williams stated in preliminary remarks that the supreme need of the world in this materialistic age was spiritual leadership, and quoted, "As many are are led of the Spirit of God are the sons of God."

4. Rev. J. H. Branham, D. D., Illinois, presided during the Welcome Exercises. Rev. L. A. Weaver, D. D., extended welcome on behalf of the Local Jubilee Commission, and Rev. J. H. Smith, D. D., on behalf of the Baptist Ministers' Conference, when "What a Fellowship" was sung. Mr. Brandon, Chairman State Welfare Commission, brought greetings and urged cooperation between church and state in the reclamation of youth. Mr. James W. Kerns, as representative of Mayor Wm. Hale Thompson, gave welcome to the city. Welcome on behalf of the Baptists of Chicago and Illinois by Rev. D. Z. Jackson, D. D., and on behalf of the white Baptists of the state by Dr. McGuire. Bishop W. J. Walls brought greetings and welcome on behalf of the other denominations.

"Just Think of His Goodness to You" was sung, when Dr. Roscoe Giles presented a friend of humanity, Mrs. Mary McDowell, who extended welcome from the social agencies of Chicago and Cook County. Major R. R. Jackson brought fraternal greetings from the citizens. Mrs. E. L. Randall welcomed the visitors on behalf of the Mission Circles of Chicago and Vicinity. (Appendix II)

(34)

MINUTES

35

5. Rev. T. L. King, D. D., Pennsylvania, responded to the welcome addresses for the S. S. and B. Y. P. U. Congress; Mrs. Ruth L. Bennett, Philadelphia, for the Woman's Auxiliary; Hon. John L. Webb, Arkansas, for the Laymen's Movement, and Rev. J. L. Campbell, D. D., Tennessee, for the National Baptist Convention. (Appendix III)

6. A Jubilee Praise Service was had preparatory to the Jubilee Sermon beginning with "Come and Go With Me." Rev. W. H. Rozier, D. D., California, offered prayer. Rev. M. L. Shephard, Pennsylvania, presented Rev. W. F. Graham, D. D., Philadelphia, who was the unanimous choice to preach the Jubilee Sermon, and affectionately known as "Pap Graham."

7. After preliminary remarks, 52 years a soldier and 50 years an ordained minister, the great preacher chose for a subject, "Victory Through Fire," from the 66th Psalm, "Come let us see the works of God: we went through fire and water, but thou hast brought us out into a wealthy place." The minister gave a running account of the religious background of Negro churches and developed them thru the fire and water of slavery and poverty. He stated that the Negro slave labor educated and made the southern white people for fully 200 years and influenced the religious life and doctrine of the South and in so doing became orthodox and deeply pious after real penitence. He developed in slavery the song life of our race in slavery, from "Don't Call the Roll 'Til I Get There," to the assurance now breathed by modern aggressive, progressive Negro Christians in "When the Roll Is Called Up Yonder." The preacher showed that though the Negro seeks proper education and a family has kept the holy injunction, "Seek ye first the kingdom of God and its righteousness and all things will be added." A tribute was paid to the Northern agencies that came to help us through the American Baptist Home Mission Society. He closed the masterly effort with side notes and stirred the multitude by historical reminiscences and closed in an eloquent outburst of spiritual enthusiasm based upon our achievements. It was a great Jubilee message from one of the veterans of the cross whom the Lord spared to be present in vigorous health.

8. An offering was taken for the Foreign Mission Board. The morning session closed.

Afternoon Session

9. The Convention reassembled at 4:00 p. m., with a very lively song service. Rev. J. B. Boddie, D. D., Maryland, offered prayer. "Try to See My Savior First of All" was sung by Mrs. E. S. White, Louisiana.

10. Rev. W. H. Jernigan, D. D., District of Columbia, presented Dr. Hugh S. McGill, Illinois, Secretary of the International Council of Religious Education among Sunday school forces representing 40 Protestant denominations. The address was inspiring. The Progress-

sive Four rendered a number, and Miss Katie Berry, Missouri, sang "Heavenly Sunshine."

11. Dr. J. P. Rice was presented and delivered a fraternal address from the Federal Council of Churches. Its regnant theme was brotherhood, fellowship and understanding.

12. Dr. O. L. Bailey presented Dr. Victor J. Masters, Editor, Christian Recorder, Louisville, Kentucky. Dr. Masters brought a very timely interesting and helpful address as fraternal representative from the Southern Baptist Convention, saying that out of our blood has God created all nations to dwell upon the face of the earth. Socialism, fraternalism, industrialism cannot take away hate, prejudice and selfishness, but the creation of a new creature in Christ Jesus is the only hope of human brotherhood and fellowship. Prof. E. A. Boatner rendered a solo, "I Shall Get Home Some Day." (Appendix III)

13. Rev. W. H. Jernigan, D. D., District of Columbia, President of the Sunday School and B. Y. P. U. Congress, was presented by the vice-president, Rev. J. C. Jackson, D. D., Connecticut, to deliver his annual address. Dr. Jernigan's address was one of the most comprehensive and constructive addresses for Baptist young people in the history of the Congress. Rev. I. A. Thomas, D. D., Illinois, moved that the address be printed in the records. The motion passed.

Chicago, Ill., Aug. 14, 1936

To the Young Baptists of America—Greetings:

Once more through the providence of our heavenly Father, we have assembled in another annual session. Standing upon a peak of a well established pyramid, constructed by the efforts, sacrifices, prayers and tears, and many efforts of our sainted fathers who faithfully toiled to build the foundation upon which we stand today, and take a retrospective view of their accomplishments, make for us a lasting foundation upon which we may more firmly build for the coming generation.

Those of us who are blessed to participate in this celebration of GOLDEN JUBILEE year must feel ourselves especially blessed of God.

Since we met last, it has pleased our heavenly Father to call three of our most prominent officials and leaders; namely Dr. P. James Bryant, of Atlanta, Ga., Pastor of the Wheat Street Baptist Church, Chairman of our National B. Y. P. U. Board for over twenty-eight years, expert Lecturer of the Congress and defender of the race; Rev. H. K. Hill, of Orlando, Fla., Corresponding Secretary of the Congress since 1916, and one of our most loyal and dependable workers of the Congress; Prof. E. D. Pierson, of Chicago, Ill., Auditor, who was interested in the Congress and its welfare. These men wrought well in their day and will be greatly missed by the Baptists of America.

I recommend that a Memorial Page to their sainted memory be placed in our next journal and that the Congress join the parent body in the Memorial Services to be held at this session, and a committee be appointed to arrange suitable resolutions and speakers.

In accordance with orders of the Executive Board, I attended the International Convention of Religious Education in Toronto, Canada, June 20-21, 1936.

I have never attended a meeting in which I received more valuable information concerning the program of the present day Christian church than I received at this convention.

Every state in these United States, every Province in Canada, and twenty foreign countries were represented in this great gathering.

A large number of this Congress could have heard the report coming from the Youth Conference with more than fifteen hundred members, held in connection with this convention.

They divided their work into six Commissions, namely: 1. On Jesus. 2. Christian Conduct. 3. Worship and Prayer. 4. Sharing Jesus With Others. 5. Christian Unity. 6. Christian Society. These Commissions through their chairmen made their report to the Conference of Adult Leaders for the South.

I am convinced as never before that there is a large group of the white youth in the United States and Canada who are making a diligent study and a search for truth as taught by the Scriptures, which will bring about better race relations than anything else that has been proposed and attempted.

Let me urge our young people to spend more of their precious time in like study and research, because I am further convinced that ten years from today any church that has not a well regulated religious educational program for the church schools for all the members of the church will be regarded a weak number. Therefore, I am requesting the pastors to acquaint themselves with this program at once.

For the Baptist Sunday schools and the Baptist young people, this Convention, which marks a half century of our organization, brings three opportunities to us as a body, and to each individual. It is a time for inspiration, for consecration and for purpose.

Already I have called your attention to the results we had the right to expect from our Christian young people, and with the guidance of a kindly Providence and faith in the promises of a blessed Messiah, you have moved forward to the realization of many of those expectations. But a time like this is an occasion for charting our course to see whence we have come and whither we are going, under God's guidance and our own work and prayer.

Fifty years ago, we were under terrible economic pressure, lost political opportunity and a hopeless outlook as to our national right to life, liberty and happiness. But 15 years out of bondage, the protecting arm of the Federal Government had been withdrawn from our fathers, and the control of the state governments had been given back to our former masters. Laws were enacted in the states where we lived in large numbers, seeking to place us in a bondage more destructive than that from which our grandparents had fled for freedom and the salvation of the great Union.

Thousands sought relief in migration into the West and the North, where some portion of the hardship of the pioneers was demanded, and in the other, where it was possible only in the most menial occupations and living in the city's crowded quarters. The picture was so dark that the great Douglass, who had won freedom come out of bondage, urged our parents not to leave the states in which life was so unbearable, since it meant migrating to things even more unbearable. Committees of various kinds were formed to correct the wrongs, and even the Congress of the United States was urged to investigate. Migration to Liberia in Africa was vigorously urged as the only possible outcome for our group, which was told that it faced nothing but the condition of the peasant with no hope for realizing those ideals of freedom and happiness native to civilized men everywhere, and fertilized by acceptance of the Christian religion and the promises of God.

During this period, we were robbed of our right to free schooling as we were robbed of the fruits of our labor by fraudulent contracts and usury. Like the persecuted Hebrews, we could not live under our oppressors and we faced starvation among strangers in a strange land, but God guided us. With all hope gone, we turned to faith and prayer, and organized the church for the advancement of our common problems.

Under God's guidance we have moved steadily forward. In 1880 there were but six and a half million of us, and 90 in every 100 were in the southern states where we were persecuted. Today, we are more than twelve million, and not more than 25 in every hundred remain there, still struggling, rising, working, yearning and dying by violence at the hand of a group that must answer to a just God who has said, "Vengeance is mine, I will repay."

MINUTES

In 1880, fifty years ago, my young friends, there were in this city, our gracious host, but 40,000 of our group. Today, we have that many in a single ward of the city. Thus you may picture for yourself, what persecution was behind your fathers and grandfathers, when the National Baptist Convention came into being.

"One whole church, one army strong,
One steadfast high intent,
One working band, one harvest song,
One King omnipotent."

My young friends, I want you to see in this half century mark of our movement, THE CLEAR SPIRITUAL GAINS WHICH COMPENSATE FOR THE MATERIAL. I want you to see that IT IS THE STRAIT AND NARROW WAY THAT LEADETH TO LIFE. I want you to see the fulfillment of the blessed promise: THAT ALL THINGS SHALL BE ADDED UNTO YOU WHO SEEK THE KINGDOM OF HEAVEN, FIRST.

As I review the circumstances of this great movement, I am confirmed in the value of the three propositions presented above. 1st. Spiritual gain through suffering; 2nd. Life in its fullness through the narrow way, and 3rd. The world becoming ours through the presence of Christ within us.

This short epoch in our church history is but a sample of all history like the world, since it accepted Christianity, and made progress unlike any earlier stage in its long era, so we have made progress unlike any earlier period, since we became recruits in the great army with banners glorifying Jesus Christ, his birth, death, and immortality, as a precious gift and example to men.

While men in all ages have tried their own weak ways and failed, men who tried the way that was narrowed down to the revelations of God in the heart, have not failed.

While men have held their earthly lives above all gains, they have wallowed in sin and wickedness; until they found Christ and peace, and comfort, and security.

Recognizing that heaven was not to be reached on flowery beds of ease, our grandparents and parents, taking God for their guide and the promises of Jesus for their security, launched into new fields, where, from sin and wickedness, they were purged by suffering and sacrifice, leaving us this blessed heritage, that we shall see their good works, glorify the Father and carry on.

Of course, the fool, says in his heart, There is no God. He looks about and sees fine houses, luxurious motors, fancy raiment, pleasure, dancing, and revelry, with a constant stream of precious stones and metals commanding them, and says: "There is no God but money, no friend, no life."

It is difficult for you, my young friends, not to be drawn away by the glitter and the glare. Nothing can keep you in the straight and narrow path, but prayer and contemplation of the eternal values offered by Jesus, in contrast with these shallow values offered by man. Man has held them for a brief spell and dropped them with the palsied hand of death, while the values offered by Christ increase through the ages, become more valuable in time of need and of supreme value in death and helplessness.

The great Baptist denomination has preserved the guarantees which come to you from God through Jesus Christ, and are recorded in the Bible. Now and now, at this half century milestone, you may take stock and see the gains to the race for its consecrated individuals who have left you this precious heritage.

Sustained by an unfaltering trust, your ancestors walked out upon the known seas of another land than that of their birth, fifty years ago, and have entered into their heritage. Your joys are not only material, physical, and economic, but spiritual for you may say with assurance, "I know my Redeemer liveth." Witness all about me evidence of my redemption, as I see a call to my stewardship, an outline of my duty, an occasion

MINUTES

for my inspiration, my consecration and my lofty and unchanging purpose.

The past 50 years has been added unto me. I shall make it my concern to see that the next 50 years, increased fifty and a hundredfold; "Much has been added unto me," such is the spirit in which you enter upon this half century of recorded progress as a great Christian organization, an organization that finds its real meaning in the individual hearts of its individual members, and the individual churches.

ONE THING you ought to consider carefully, in this Christian era of man to God, and that is the personal nature of the relation. God is individual. Salvation is individual. Death is individual. Immortality is individual. And thank God, the great Baptist church is individual. In forming the National Baptist Convention, like the several state conventions, we surmount nothing of that precious individuality, we do, however, combine like a mighty army to attack our common problems to advance the Kingdom on earth.

The individual thing in Christ's teaching, promises and service, is his bringing the kingdom to earth as it is in heaven, and his inviting us to pray and work for the same end. Once established in the heart of an individual, each of us, strives to create the Kingdom around us and so it spreads. When we were in bondage, our blessed forebears caught this vision of Christ's Kingdom and spread sweetness and light even upon their masters. Later, when we were prevented from living Christian lives, when we could not protect our wives and children, could not give space to the spread of their wings of ambition to use their God-given talents, through education, in God's service, we migrated and continued to migrate, until today we have as many millions outside of the Southland as we had then in the confining midst, and we prosper without forgetting him to whom be all praise and glory through a world without end.

While we recount the great progress made during the past half century, I want my young people and my leaders everywhere, to catch the inspiration for themselves, to become consecrated in themselves, and to carry forward the righteous purposes as individuals, for the true Spirit of God regenerates and replenishes the personal life. That and that alone is the unfailing test of your faith.

LET NO MODERN LEADS mislead you. Let no new thought or new ethics take away your belief in a personal change in your heart. Without that, you may hold the highest offices within gift of the church, may speak with the tongue of angels and prophecy, but it is the cause and background of that GRACITY, that love, that service which alone is acceptable as a living sacrifice to God through Jesus Christ. It is the straight and narrow way that leadeth to life. So narrow that it takes but a line to mark it, the single line of the number 1, or the letter I. So narrow, that nothing but the body may pass through; so narrow that nothing from the mind's own ideas may pass through, but the mind of Christ and the spirit which could pass through the eye of a needle, yet is as vast as the universe, that which alone may pass through to its Maker, who is worshipped in spirit and in truth.

There is a great need for revivals among us not alone for evangelical ends, but to bring the thoughtless into a consciousness of their personal deficiency, their lack of something which the Christian has to his everlasting satisfaction, but to redirect our ideas. Young people are prone to forget that all this is on a journey between two eternities. Like children on an outdoor journey, become so interested in flowers by the wayside, as to forget the end of their journey, their duty, their service to someone who is in need, to a world that has not yet been brought to a realization of the Kingdom.

Our houses are fine, and we worship our houses. Our banks grow and we are proud of our banks. Our children take honors and we bask in the sunshine of their reflected honor. Youth revels in its health and strength and vigor. We are aware that it is but a loan upon which interest will be gathered when the Master returns for an accounting of the talents used in his service.

We need houses, but our mortal life is short, and there is a house made with hands, eternal in the heavens, with which we must also be concerned. We need wealth, but treasures in heaven where neither moth nor rust corrupt, must be garnered, secured and increased, and our earthly treasure must be proportionate to our material opportunity, or we shall fail in coming of the Kingdom on earth. We need honors and social distinction, like Paul, I am persuaded that "neither principalities nor powers, nor height nor depth shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Therefore I charge you that this is the place and time for conversion to the high ideals which have made the National Baptist Convention possible and its growth and continuance worthy of service and celebration.

Purpose

Now, my young friends, what purpose stands out for application of our inspiration and consecration on this memorable occasion?

There is necessity for advertising Christ. We call in EVANGELISM and have failed to keep pace with modern mediums for reaching men amidst the turmoil of modern life.

Again like Paul, in Romans 10:1-4, 11b: "My heart's desire and prayer for God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth. Whosoever believeth on him shall not be ashamed."

My young friends, I call you to witness that amidst the progress of our people, they have become self-righteous, and none more than the young, who are ignorant of the righteousness of God. They tell you boastfully of the marvels of science, or the riches of captains of industry, of the achievements of individuals like themselves, but they know nothing of the Creator of all through thousands of years, and his favor unto man.

Again, I say, as a first step in our evangelism, we need to advertise Christ. Your public libraries are crowded with biographies. Thousands of books tell of the life and struggles of individual men and women. Our Negro papers are now printing biographies of our men. When a man dies, his last moments will tell of the things for which people wish to have him remembered in a long life, how pitifully few, we often find, when we come to preach the funeral sermon. How much more may the recording angel find, when the final entries are made! But, when you come to biography of Jesus Christ, how marvelously complete is the life. What romance, what history, what travel, what adventure, what heroism, what majesty, calm, influence, power, example, completeness, inspiration, what ancestry, from the beginning of the world, what inheritance, the wealth of the world, what power, the redemption of the world from the sin and error of selfishness.

What a promise, immortality and a peace that passeth understanding! I throw down a challenge to you young people. Be you artist, story-teller, dramatist, or ever so humble, find some way to advertise Christ to a waiting world. Read the Gospels and the Bible until you absorb the beauty and appeal of that presence, and find yourselves consecrated in the work of making men know as you know him.

It is so simple that a little child may perform the task, and yet so eloquent that no man or woman has ever compassed it in appropriate language or art or music or dance or drama. The prescription is simple: Ask and ye shall receive; knock and it shall be opened unto you. It is personal, and must come through the way of the heart, your heart.

Your second great purpose is the perfecting of your organization, the Sunday School and the Young People's Union.

Here again, secular life puts you to shame. Education has made the state of the child an open book, and spends hundreds of millions simply that the state may perpetuate itself and individual happiness be reasonably certain.

Who stands sponsor for the religious education of the child? Who guides the child through the periods of wonder, curiosity, faith, truth and imagination, with its bodily feelings and urges which bring it pain and suffering, and disease and sorrow if not rightly guided? Where in our Sunday schools is there any study of the religious life of our children as they must feel amidst their problems?

It is well-known that the thoughts of an individual grow into the mold of the thoughts, choices and aspirations habitually made. What do the teachers in our Sunday schools know of the habits and aspirations of their charges? What is needed to impress them during the one day in Sunday school with the vital truths which we seek to present? Is more time needed? Should conditions vary? How should children be graded? Long since the public schools have found that mere age is poor basis for classification—how have we tested our children to determine their age in religious experience? Should we teach Bible history? or the story of Jesus? or certain answers to questions that we think children might raise?

There is room in the proper Christian instruction of our children to warrant the best ability and talent we have, and one reason for the merged churches in our cities, is that they may meet the Sunday school problem in adequate fashion.

Take of one Sunday school, in a church of some four hundred members, where they play games and sing in childish joyfulness until few children from the families in the membership are ever absent. On the contrary, a child of five, recently objected to going back to another Sunday school because "it was too old for him."

We need to endow a few scholarships for the study of the religious mind of our children, and the practices that should be based upon them. I would caution you, however, let no such mission be given to some one who merely needs a job, and knows nothing of children; does not love them, even as the Father.

The other great problem of your organizations touches the most vital and worth while period of life. I mean our young people.

This has been called the jazz-age, and when we note the heedless disregard of most of the habits and customs which we have been taught to regard, this age seems to have been well named. I would have our young people read and re-read the 12th chapter of Romans, until the meaning of the program for a complete joyous, successful Christian life, becomes their one aim.

In our Unions, we need the same enthusiasm as in the secular world, but we need pure joy and no sorrow from our own conduct. We need the joyousness of physical activity, but our conduct must be in charity, love and service. The testimony of millions of men and women tell us that it is not necessary to go dancing, drinking and carousing down to hell in order to be young like one is young. On the contrary, the reason why your young people indulge their hysterical desires, is because they are not truly, peacefully and purely happy.

No sane man aims to deny young people any of the wine of life, but every sane man hopes to so enlist youth in the cause of Christ until they will be disillusioned with the joyousness of that complete absorption in the creative power flowing from the throne of God, and keeping the soul ever youthful.

In our cities, the civic and the community center movements have come to take the place which our Young People's Union ought to occupy. The enthusiasm of our youth ought to be guided into channels of instruction, usefulness and happiness by members of the church, and one of the best avenues for such a pathway is instruction that supplements the secular learning of the school. Modern cities increase the demands for social life under proper auspices instead of the dance hall and the cabaret.

The Young People's Unions ought to be centers for the social life of our youth with decent ideals and high aspirations. There are thousands of ways of entertaining without the mad thing to the devil and sense-stealing noise of modern dance music followed by a petting party in an automobile.

Before we have been able to establish the Christian family upon a firm foundation among our people, the devil is destroying it under the guise of a

new age, flaming youth, and the decay of religion. In magazines, plays, and books, the writers whose vogue is to discredit everything that is sacred teach and preach new humanism as against religion.

There is nothing new in humanism, as was said with Cain and Abel, and the Fall. To live is the merely human animal's first duty, and life which God sends to instruct by every means appealing to sensible men, asking only obedience to the Ten Commandments. Humanism has been tried and it failed. Jesus Christ took it on to show us that it led but to the grave, with the man as an exemplary life. Jesus showed us another way, through him and by him, by which we might rise above humanism, and become heirs with each other of joint heirs with Jesus himself, it is the precious peace that passes understanding, in a calm and security that knows no weakness, and in humanism that assures us spiritual life beyond the vale.

Humanism is an appeal to the ignorance of men. It is a challenge to the church to go forth and do battle for its ideals. It is the old man ADAM who Christians put off for the new Christ Jesus.

I would have you convert our Young People's Unions into militant organizations, marching as with banners to the attack upon enemies of the day. They must do scout duty and keep alive and bright the pledge to abhor evil and cling to that which is good.

No ideal is too high to be encompassed within the cause of Christ. If you glory in a good body, then develop it for the sake of God's glory as the temple for the soul, but not for itself alone, as it will surely decay and rot in the grave.

If you glory in **your** mind, then cultivate it and sid in the advance of that for God is truth and you may lead the world a little nearer to him through the finesse of your intellect and the honest of your thinking. If your grace is social, then help the faltering to find themselves and reveal to them the honest purpose of social contact. Help them to realize the meaning of the caution, "Love one another," and greater love does not exist than serve with sacrifice of self.

If your talents be but meagre, remember, he also serves who stands and waits, provided it be in the name of Jesus.

Our young people are being tempted as Jesus was, from the narrow way leading to life, into the broad highway leading to destruction and regret. They see the accumulations of the ages and are made to believe that they can possess it without toil or price. Unlettered, untrained, unchristian, they embark upon the sea of life in a leaking vessel whose hull is painted in gay colors to bide the leaks, and whose chart is written in hell for which

Many young people turned from the church when the last war came, if their young minds should decide how God must proceed in this world. If only you young delegates would convince your generation that complete university education is found between the ~~pages~~ of you complete set of rules for dealing successfully with the world, a complete set of its voyage, and certified list of its promises and covenants for all and for all eternity.

I would suggest a program of Christian citizenship, of Christian leadership, and Christian emergency

By Christian citizenship, I mean to put yourself into active relation to the civic and political life of the community. I would urge you not to become a politician alone, but to become a Christian serving your state as you would serve your neighbor, seeking to promote the general welfare, not given to seeking power, but to service in all your business. There is need for such service by our young people in all our social agencies among us and our poor, sick and suffering. There is need for such Christian citizenship in relation to our schools and their conduct on behalf of our children.

There is need for such Christian citizenship in relation to our economic condition and the manner in which we have been exploited through the ages.

There is a great need for Christian fellowship, in honor preferring one another. We have allowed the outside world to capture the prestige from us and of actors and actresses with few clothes and less modesty. We should put forth the upright conduct and steady success of the Christian friends and our organizations. We should seek to give the due notices of our work and our performers of Christian service, as the secular agencies do. We should, together, seek to work in joy. We must make our Christian fellowship something of a free masonry in which we should recognize one another, that men seeing our peace and comfort, our Father which art in heaven.

When our young people wear their sign of the cross with same or greater pride than they wear the fraternity pins, and travel over the country to conduct the great fraternity of Christian men as they do to herald the performances of the Greek-letter society, we shall recruit our young people and send them for Jesus' sake. Again quoting Paul, this time in the third epistle to the Philippians: "If any other man thinketh he hath whereof he can boast (trust in the flesh, I MOORE . . . BUT WHAT THINGS ARE GAIN TO ME, that I counted loss for Christ."

In our program, we want a hand among our young people who stand ready to be used on any service for Jesus' sake. HERE I AM, SEND ME! is to be our motto. We want every group to organize that each group knows its own resources. Like five buddies, we want a new band of Christian workers who can be placed in charge of an **EMERGENCY SERVICE** and who will organize it and bring it to perfection.

They may be called when anybody doing work for Jesus at anytime is satisfied. There are young people who are free in the mornings, others in the afternoons, others in the evenings of certain days. Some have telephones, some have cars, some can sing, some can read to the sick, some can organize a movement, some can entertain visiting delegations, others can set up entertainment with dispatch, others can substitute for regular officials in the church, and we want them organized and listed that the pastor may know instantly whom he may command in the Saviour's work.

It seems to me that the young people of the church ought to take up this matter of the merging of our several small plants in the cities. There is no good reason why it should be done, and there are equally good reasons against it, but it should be considered and not merely talked about, and young folks are the ones to be active in the change. Some fear the big church because the individual is lost in the crowd, but the young people may overcome that and make the individual more at home by giving him work to do. There is one outstanding fact, and that is, the small church cannot do all the work demanded of the organization in modern life, without sacrificing some members. Then, the young people are inclined to attach themselves to an attractive church, which is usually a large one, because the small one is too expensive.

the demands upon the modern city church for social work are so heavy that the pastor must have assistants, and even men who share the work with him. There is no reason why, today, with the merged church, that two pastors might not share the same building at different services and in different

both in Sunday school and in our young people's unions, I would see a system of rewards and honors developed to be formally made in recognition of service. It seems to be necessary to grant some tangible thing to hearten along our journey, and some certificates of merit ought to be awarded from time to time, for services rendered. When men and women pass from office after having served faithfully, they ought to have it recorded and not merely their names. As our young people pass from degree to degree of efficiency, they ought to be distinguished in some manner by a badge or insignia. The Y. M. C. A. Scouts have adopted for signal success in their great fellowship. I would suggest these things for some of you to work out. Certificates for service and insignia or badges of promotion from grade to grade in

service. We can make of our Christian fellowship a foretaste of the vine, where among our loved ones, we get some experience of that approval which shall come from on High.

My young friends, I am confident that no one of you may return from this marvelous city,—so alive, so progressive, so extensive and so American in its offering of equal opportunities, so hospitable and so willing to forgive mistakes even made at its expense, provided they are made in doing something without renewed inspiration to achieve in the organizations which you represent.

Your history could be celebrated in no more appropriate place, for the growth of this metropolis during the last half century is one of the marvels of America, and shows us what can be done where you express your hope, faith and energies unhampered by fears. Certainly no one should move along such a route like the Christian, and especially the young believer.

Religion is the vision of something which stands beyond, behind and within the passing flux of immediate things; something which gives meaning to all that passes before our eyes, yet eludes our grasp. It is based upon faith and finds its outlet in work following guidance through prayer. Its power has been demonstrated and its record written for all to test and try. It is behind every good work but waits upon the conviction of our human weakness to be confessed and its author and end glorified through Jesus Christ. The inner you, your spirit responds to its appeal and silent voice. Let your body sense and your mind direct the great work which lies before you during the next year and each succeeding anniversary, so that the next half century may witness a wholesale bending of the knee and bowing of the head in reverence to the magic of that Name which is above all names, and without which our work is done in vain and our lives wasted.

May God bless and keep you, and may this convention INSPIRE, CONSECRATE and GUIDE you, is the prayer of your humble servant.

W. H. JERNIGAN

14. Secretary H. T. Sims, of the Congress, submitted the financial report, showing receipts of \$6,109.98 and expenditures of \$7,364.71. The report was adopted. The treasurer, Dr. S. B. Butler, submitted a report showing a balance of \$30.94, and accounts outstanding \$100.00 due the treasurer. The reports were approved subject to audit.

15. Rev. W. H. Jernigan, D. D., was unanimously re-elected President of the Sunday School and B. Y. P. U. Congress; Rev. O. C. Maxwell, D. D., Missouri, Vice President-at-Large; Prof. H. T. Sims, Kansas, Recording Secretary; Miss Rosa Brown, Georgia, Assistant Recording Secretary; Rev. L. D. Bunn, D. D., Wisconsin, Corresponding Secretary, and Rev. S. B. Butler, D. D., Indiana, Treasurer. Other officials elected were: Dr. W. M. Poe, Statistician; Mr. E. W. D. Isaac, Musical Director, and Miss L. E. Campbell, Pianist.

16. The Board of Directors was called to meet at 9:00 a. m., Saturday in the gallery. Committees were announced.

Benediction—Rev. D. V. Jemison, D. D., Alabama.

Evening Session

17. The evening was given over to a concert conducted by Prof. George Garner, International Tenor, assisted by a chorus of one thousand voices. Spectacular is the word expressing the amazing, inspiring, entrancing and educative described the program. A treat for all.

SECOND DAY—Saturday

18. The Convention was called to order at 10:00 a. m., by President L. K. Williams. A spirited song service was led by Mr. E. W. D. Isaac, Jr. Rev. A. W. Ross, D. D., Ohio, read the Scripture lesson, 1 Peter 1st chapter, and delivered a most pleasing address from the subject, "Following Christ Through." Prayer was offered by Rev. W. F. Lovelace, D. D., Indiana. "Leaning on His Everlasting Arms" was

19. Rev. W. F. Graham, D. D., announced the Finance Committee's organization.

20. The Historical Hour was entered into by an address by Dr. L. G. Jordan, "Negro Baptists and World's Progress." It was spicy and instructive.

21. Rev. M. M. Fisher, D. D., West Virginia, delivered an able and technical treatise in choice language from the subject, "Negro Baptists in Education."

22. Rev. L. Allen, D. D., Louisiana, read an interesting paper upon "Baptist Heroes in General Christian Missions." (Appendix III)

23. A letter of greeting, with a gold coin enclosed, was read from Mrs. Colley, the widow of W. W. Colley who called together the men to organize the National Baptist Convention.

24. Mrs. W. R. Pettiford was presented as one of the founders. It was truly an inspiration.

25. A very helpful address was delivered on "Baptists in Social Service" by Rev. J. Raymond Henderson, West Virginia. It minutely described the efforts and success of Mrs. Fannie Cobb Carter in the field of Social Service in West Virginia.

26. "Just Think of His Goodness" was sung as those who had been in the Baptist church fifty years came to the platform. "The Old Rugged Cross" was sung as a token to the heroes of fifty years.

27. Rev. A. A. Gardner, Texas, who ordained Dr. L. K. Williams, was presented and thanked God that he was privileged to send forth the greatest preacher in the world and the President of the National Baptist Convention. "Twill Be Glory," was feeling sung.

28. Rev. W. F. Graham, D. D., Pennsylvania, introduced Rev. G. P. McKinney, D. D., Florida, to preach the Historical Sermon. Dr. McKinney chose for a text, "What hath the Lord wrought?" Theme, "What to Thank God for." The messenger of the cross traced the rise and development of the Negro Baptist church from Silver Bluff to the Jubilee in three epochs. It was a masterly effort.

29. Rev. G. H. Sims, D. D., New York, led in an earnest petition for divine assistance and rendered thanks for the pioneers and their work in gathering the people and forming organizations and erecting buildings for worship.

Benediction.

Afternoon Session

30. The Convention reassembled with Rev. O. C. Maxwell, D. D., Missouri, presiding. Rev. J. E. Pius, D. D., California, conducted the devotions leading up to the Rural Church Hour.

31. Rev. J. M. Stephenson, Kentucky, addressed the Convention very acceptably upon the subject, "What Must Be Done to Conserve Our Rural Churches."

32. "The Sunday School Worker's Place in the Life of Baptists" was very fully discussed by Rev. R. A. Cromwell, D. D., Florida.

33. Rev. F. D. Locust, D. D., Kansas, delivered a helpful lecture on "The Next Fifty Years and the Task of the Pastor."

34. "How the Church Has Saved the Negro Race" was then presented to the satisfaction of all by Rev. T. L. Griffith, D. D., California.

35. Rev. C. L. Fisher, D. D., Alabama, delivered an address on "Heroes of the Baptist Faith." Choosing John Bunyan, he talked as a personal acquaintance of the great thinker.

36. Rev. M. M. Fisher, D. D., West Virginia, made a summary of the addresses delivered.

37. Rev. E. G. Thomas, D. D., Georgia, spoke on the necessity of the Scriptures.

38. With general announcements the meeting adjourned.

Evening Session

39. The Congress section enjoyed a musical and literary program under the direction of Miss L. E. Campbell, Tennessee, and assistants. The numbers were furnished by visitors from many states.

40. The Evangelistic Services were of a very high order, with Rev. B. J. Perkins, D. D., Tennessee, presiding. Devotions were conducted by Rev. P. D. Perryman, Alabama. Rev. H. W. Perry, Tennessee, led in prayer for the Spirit's presence. Testimonies and expressions of faith and answered prayers were then had from many men and women whose hearts had been touched. A chain of prayers was made. "Father, I Stretch My Hands to Thee" was then sung, and Rev. A. G. Davis, Georgia, read the last eight verses of the first chapter of John, and led in prayer. "Go Preach My Gospel" was sung.

41. Rev. B. J. F. Westbrook, D. D., Indiana, was presented by Dr. J. M. Nabritt, Georgia, State Vice President, to preach the annual Evangelistic Sermon. John 1:14 was chosen, "And the Word was made flesh, and dwelt among us, . . . full of grace and truth." The great evangelist represented with great power the Lord Jesus working in all things with the Father and pleaded earnestly for all men to cry out, "Holy." The sermon was eloquently delivered and had results.

42. Rev. I. S. Powell, D. D., Colorado, offered prayer and Rev. H. T. Borders, D. D., New Jersey, earnestly pleaded for acceptance of the gospel plan as preached.

43. A collection was taken.

Benediction.

SUNDAY—Third Day

Morning Session

44. The Sunday School Publishing Board as usual held under its directors a very fine Sunday school service, with the idea of a standard of excellence being demonstrated. Banners were awarded to states leading in contributions and attendance. The offering was \$12.00.

45. Morning worship opened with the singing of "How Firm a Foundation." Rev. A. T. Hines, D. D., California, read for the Scripture lesson the 15th Psalm. Mrs. Mary C. Dawson, Pennsylvania, sang, "The Old Ship of Zion." Rev. R. J. White, D. D., Alabama, offered prayer. "Let the words of my mouth" and the Lord's Prayer were chanted in unison. The Invincible Quartette sang a group of touching spirituals. The group included, "Nobody Knows," and "Holy Unto the Lord." The quartette represented station WJJB.

46. Treasurer R. B. Roberts made the appeal for the offering. \$279.08 was received. "Everybody Will Be Happy" was sung.

47. Mrs. W. L. Petty led in the singing of "He Is so Good to Me," preparatory to the message. The Convention stood and joined the chorus in singing, "I'm Going Thru," led by Miss McNeal. Rev. D. A. Holmes, D. D., Missouri, presented in choice words, Rev. O. C. Maxwell, D. D., Missouri, to preach the morning sermon.

48. Dr. Maxwell selected for a theme, "The Doctrine of God" and for a text, Gen. 1:1, "In the beginning God," and Isa. 44:6, "I am the first, and I am the last; and beside me there is no God." With matchless skill, like a harper, the great preacher touched every string and stirred to the depths the deepest emotion a she described the supremacy of the Christian idea of God. It was a masterly effort from a brilliant pulpiteer of the cultured, yet spiritual school. All went away with supreme reverence for the omnipresent, omniscient, omnipotent, true, just, good God, the only true and living one. (Appendix IV)

49. In the midst of happy shouts of "Holy," Rev. S. T. Eldridge, D. D., New York, led in prayer. Rev. M. C. Durham, D. D., Tennessee, led in singing "Just Think of His Goodness to You."

50. "There Is Sunshine" was sung during the lifting of an offering for the Benefit Board.

Benediction—Rev. O. C. Maxwell, D. D., Missouri.

Afternoon Session

51. The Missionary Mass Meeting featured a program under the Foreign Mission Board, Rev. C. C. Scott, D. D., Pennsylvania, Chairman. Devotions were conducted by Rev. W. M. Jackson, D. D., West Virginia, and Rev. J. A. Baker, D. D., Kentucky. A consecration service was conducted by Rev. W. H. Jernagin, D. D., Washington, D. C.

52. Chairman Scott made introductory remarks and following a musical number presented Dr. J. Raymond Hemler, West Virginia, who delivered an inspiring address on "Revolutionizing Our Missionary Enterprise." A solo was sung by Mrs. Hynes.

53. Miss Sarah C. Williamson, recently returned missionary, delivered a thrilling address that moved the multitude of hearers. Missions once again gripped the hearts of Baptists.

54. Rev. J. C. East, D. D., Secretary Foreign Mission Board, presented Rev. J. C. Austin, D. D., Illinois, who made a touching appeal for an offering for Africa, saying "The black man was declared to be the hope and the black woman the hope of African redemption." Prayer was said, and an offering of \$420.00 taken. Many presentations were made for the work.

Recess.

55. The B. Y. P. U. Mass Meeting was called to order at 6:30 by Chairman J. W. Gayden. Prayer was offered after a musical number by Rev. T. T. Addison, D. D., California. "Wonderful" was sung by the chorus. Rev. E. W. D. Isaac, D. D., Corresponding Secretary introduced Rev. J. W. Gayden, D. D., the chairman in succession to the late Dr. P. James Bryant. Banners for the contest were put on display. Dr. W. L. Petty, Illinois, conducted the exercises. "Everybody Will Be Happy" was sung.

56. Rev. F. L. Sanders, D. D., Tennessee, discussed "The Model B. Y. P. U." "Alone" was sung by Mrs. E. White and Mr. Jas. E. Gayle, of Louisiana. Mrs. M. D. Dickson, North Carolina, sang, "He Never Has Left Me Alone." The offering was taken by states.

Evening Session

57. Preaching service for the Congress opened with a stirring musical number, "I Want to Know," and prayer was offered by Dr. Mize, Washington, D. C. "Who Is That Knocking at the Door" was sung by Mrs. Miles, of Michigan.

58. Rev. Lee T. Clay, D. D., Michigan, delivered an uplifting address on "Young People in the Life of the Denomination." Mrs. Hattie West, Washington, D. C., sang a very effective solo, "We Shall Stand Before the Throne." Several selections were rendered during the lifting of the offering. Mr. Forrest Oliver, Tulsa, Oklahoma, tenor, rendered a solo.

59. President W. H. Jernagin presented Rev. H. E. Owens, D. D., president of the Oklahoma Young People's Conference, as the speaker of the evening. The preacher in a catchy statement seized the audience and bound them as he led in singing, "The Old Time Religion." He chose as his theme, "The Gospel Trumpet," from 1 Thess. 1:8. It was an excellent message from a young man to young people. (Appendix IV)

60. Rev. A. Hawkins, D. D., Ohio, prayed fervently. "There Is Sunshine" was sung by the chorus.

Benediction.

MONDAY—Fourth Day

61. Devotions were conducted by Rev. C. T. Stamps, D. D., Mississippi. President Williams called the house to order for business.

62. Assistant Secretary J. M. Nabritt read the journal from the opening day thru Sunday night and upon motion the journal as read was unanimously approved.

63. The president made preliminary remarks, again, quoting from the keynote, "As many as are led by the Spirit of God are the sons of God." "Amazing Grace" was sung by the Convention led by the president.

64. Rev. C. A. Pugh, D. D., Indiana, read an excellent paper on "Religion in Business." (Appendix III)

65. Dr. Bouchfield discussed the National Baptist Convention and Life Insurance.

66. Mrs. W. R. Pettiford, who was in the organization of the Convention on a bridal tour, was presented. Rev. A. Rivers, Georgia, who baptized President L. K. Williams, was presented and made remarks.

67. Rev. T. L. Jordan, D. D., Mississippi, one of the founders, was presented. "I Am Coming Home Some Day" was sung, as an offering was taken for the expense of these three special guests of honor to the Convention.

68. Dr. Jordan declared himself to be a long and firm lover of the Convention. Among some of the things he said: In 1874 the Southern Baptist Convention sent three missionaries to Africa, W. W. Colly, colored; J. G. Johnson and W. J. Davis, white. Rev. Colly resigned and returned and with Dr. Jordan started an agitation for an independent Negro mission convention to save Africa. This ran 7 or 8 years, when Dr. W. J. Simmons organized the Educational Convention. In Atlanta, Georgia, 1895, they merged into the American National Baptist Convention, with its constituency largely in the Southern territory. Dr. Jordan showed himself to be a close observer of Baptist affairs.

69. Regional Vice President J. C. Jackson responded to the utterances of these guests of honor. Prof. J. H. Smiley, Kentucky, sang, "An Old-fashioned Meeting."

70. Rev. A. C. Williams, D. D., Michigan, delivered an excellent address on "The Economic Emancipation of the Race and Its Religious Results." (Appendix III)

71. "Just Think of His Goodness" was sung for inspirational purposes. This was followed immediately by "Lift Him Up." Rev. H. D. Barker, D. D., Alabama, offered an inspiring prayer. The audience stood and sang "O God, Our Help In Ages Past."

72. Rev. C. L. Fisher, D. D., Alabama, spoke on "Count Your Many Blessings," from Psalm 116:12, "What shall I render to thee for all his benefits toward me?" It was a striking address that made us think seriously upon the blessings of God in the land of the living.

"Count Your Blessings" was sung. (Appendix III)

Benediction—Rev. W. H. Rozier, D. D., California.

Afternoon Session

72. The Convention reassembled at 2:30. Several inspirational selections were rendered by the chorus led by Miss L. E. Campbell. The devotions were conducted by Rev. J. R. Jamison, D. D., Arkansas, who read the Scripture lesson from the 12th chapter of Romans "Unclouded Day" was sung.

73. Several of the states were represented in short addresses as follows: Arkansas by Rev. J. R. Jamison, D. D., Alabama by Rev. D. V. Jemison, D. D.; Louisiana by Rev. H. C. Ross, D. D. "There Is Joy in that Land" was sung. Rev. D. D. Crawford, D. D., submitted an excellent record of Georgia's contributions to the denomination, and pledged the loyal support of the state. Rev. W. Wilson, D. D., spoke of the contribution of Mississippi to the denominational growth. "Everybody Will Be Happy" was sung.

74. A partial report of Enrollment and Credentials was submitted which showed 1021 delegates. The same was adopted.

75. Mrs. E. C. Morris, wife of the late Dr. E. C. Morris, was presented in a din of applause.

76. The pews used in the First Baptist Church, Montgomery, during the organization were placed on the platform for display; also the pulpit over which Dr. E. C. Morris preached 40 years ago in Centennial Baptist Church, Helena, Arkansas.

77. Mrs. Georgia DeBaptiste, former president of Woman's Auxiliary of the Unincorporated Convention, was presented and made a talk.

78. Revs. Rivers and Garden, the one who baptized and the other who ordained Rev. L. K. Williams, D. D., were presented. President W. W. Ryan, of Selma University, Selma, Alabama, was presented. Secretary R. B. Hudson, and made brief remarks.

"Blest Be the Tie That Binds" was sung.

79. Benediction, President L. K. Williams.

TUESDAY—Sixth Day

Morning Session

80. The Convention assembled at 9:45. Devotions were conducted with Rev. A. D. Williams, D. D., Georgia, in the chair. Dr. Johnson, Georgia, sang, "I Shall not Be Moved," and "Joy, Joy, Joy." Wandering Four, a quartette of King Solomon Baptist Church, Detroit, rendered several numbers. Rev. D. V. Jemison, D. D., Alabama, led in prayer. Mrs. J. B. Green, Florida, sang, "Do You Know Him?" "Lift Him Up" was sung by the Convention.

81. Mr. Kraft, of Northern Baptist Convention, brought fraternal greetings. The address was well received. (Appendix III)

Dr. O. L. Hailey presented in brief remarks, Dr. H. C. Moore, Secretary of the Southern Baptist Convention. The distinguished guest declared that the conditions that challenge the American Negro today are more difficult than any since Ham left the ark. Ararat and the eunuch accepted baptism on his way back to his tasks in the kingdom of Candace. "Do Right and Go Forward" was the watchword handed from the dying lips of the lamented Gamaliel, President of the Southern Baptist Convention.

The Convention recessed for the Congress to receive departmental reports.

82. Rev. S. D. Ross, D. D., Michigan, delivered a most excellent address from the subject, "How the American Baptist Home Mission Societies Found the Race and What They Have Done for This Convention." (Appendix III)

83. Rev. T. O. Fuller, D. D., Tennessee, Assistant Secretary and Publicity Director, brought a fine contribution to the program from the subject, "Some Early Beginnings in Negro Colleges." (Appendix III)

Benediction—Rev. W. M. Taylor, D. D., Vice President.

Afternoon Session

84. The Convention reassembled at 2:30 in the north hall of the Museum, with President L. K. Williams, presiding. "Down at the Cross" was sung by the congregation. Devotions were conducted by Rev. W. P. Offutt, D. D., Kentucky, and James A. Mitchell, D. D., Missouri. The 23rd Psalm was read in unison and Dr. Offutt offered prayer. "Take Your Burdens to the Lord" was sung.

85. Rev. J. W. Hayes, D. D., Kansas, was presented and discussed "The Baptists and World Wide Movements—Prohibition." (Appendix III)

86. Mrs. W. R. Pettiford, Alabama, one of the three living organizers and special guest of the Convention read a very interesting historical account with personal reminiscences of that first session in Montgomery, Alabama, (Appendix III) "Do You Think I'll Make a Soldier?" was sung. A letter was read from Mrs. Georgia Colly the previous time.

87. With a flow of ready words, Rev. E. W. Moore, D. D., California, spoke on "The Place of Distinctive Negro Schools in the History of the Negro." He styled the address Golden Spikes in the Highway of the Race Development. (Appendix III)

88. Rev. Russell C. Barbour, D. D., Tennessee presented Dr. J. J. Rhodes, President Bishop College, Texas, an outstanding layman. He delivered an excellent address on "The Education the Denomination Must Require in the Future." His was a challenge to the powers and made of Baptists to rise up and educate its constituency to hold its own and make gains in the years ahead. (Appendix III)

89. Rev. D. S. Klugh, D. D., Massachusetts, discussed the World's Baptist Alliance and made a deep impression on the Convention for that organization.

92. Dr. J. H. Garnett, President of the American Baptist Theological Seminary, spoke concerning the Seminary.
93. Dr. O. L. Hailey made an address.
94. President W. W. Ryan, of Selma University, Alabama, spoke of the work of the institution.
95. A paper was read by Rev. O. C. Thomas, New York, on "How the Baptist Denomination May Help Legitimate Negro Business Enterprises?" (Appendix III)
96. "Pastoral Success in Organization and Utilization" was discussed by Rev. E. J. Echols, D. D., New York.
97. Dr. J. B. Watson, President of Arkansas State College, was presented and spoke.
- Benediction—Rev. D. S. Klugh, D. D., Massachusetts.

Evening Session

98. The evening session was given over to a pageant depicting fifty years' progress of the Convention.

WEDNESDAY—Seventh Day

Morning Session

99. The Convention was called to order at 9:55 a. m., and opened by singing "What a Fellowship." President Williams presented Rev. J. B. Boddie, D. D., New York, to conduct devotions. "What a Friend We Have in Jesus" was sung. Rev. W. C. Cartwright, D. D., Arizona, read 2 Chronicles 20:1-20, as the Scripture lesson. "I Am Thine, O Lord" was sung, after which a series of Christian testimonials were given under the leadership of Dr. Boddie. "Take the Name of Jesus With You" was sung.
100. "Certainly Lord" was sung by Miss Katie Davis, Missouri. Mrs. Anna Hatcher, Nebraska, sang "Life Is Like a Mountain Railroad."
101. Dr. O. L. Hailey submitted an interesting and informative report on the American Baptist Theological Seminary. Dr. J. H. Garnett, President, made an address explaining the history, progress and operation of the Seminary.
102. Rev. W. H. Rozier, D. D., California, paid \$1,000.00 on his Jubilee Pledge.
103. Rev. C. A. Greer, Texas, Chairman of the Education Board, gave a summary of the work of his Board. "How to Reach the Masses" was led by Mr. Gullatt.
104. Rev. W. M. McDowell, D. D., Tennessee, served as master of ceremony for his state and made introductory remarks. Rev. E. Seymour pledged the loyalty and cooperation of the state in the Jubilee. Rev. M. C. Durham, sang "Ring the Golden Bells." Rev. K. L.

- Dr. Law spoke for the state. Rev. G. W. Sandefur, D. D., brought greetings and loyalty from the Lookout Mountain region.
105. The Texas Baptists presented Rev. J. E. Campbell, D. D., declared the loyalty of the Lone Star State. Dr. R. D. Morrison made an address upon Texas' Contribution to Baptist History and Affairs in the Past Fifty Years. Rev. R. H. Dixon, Evangelistic Society of Texas, sang "I Shall Get Home Some Day."
106. Attorney Chas. M. Roberson presented Mr. W. D. Allimono, accountant, who had been selected auditor for the special audit. Mr. Allimono submitted his findings. The report clarified many things that had been publicly discussed and misstated. It was deferred.
107. "I Couldn't Hear Nobody Pray" was sung by the blind singers. When a collection of \$3.00 was taken for them.
- Recess.

Afternoon Session

108. Devotional singing by the chorus marked the reopening of the Convention. The Scripture lesson was read from 1 John 1:3, by Rev. G. B. Chatman, Alabama. Rev. C. C. Clency, Alabama, offered prayer. "Everything to Me" was sung by Mrs. E. W. Williams, Alabama.
109. Greeting from the missionaries of Monrovia, Liberia, signed Hubbard, were read.
110. Michigan presented her Jubilee contribution to the program opening with a song number. A brief address was made by the leader of Michigan Baptists and a special number dedicated to Mrs. Pettiford and Dr. Jordan was sung. With spicy yells and special taps Michigan made a fine impression.
111. Mr. Fry led in singing "I'm Going Through." Vice President Taylor presented Dr. L. K. Williams, President of the National Baptist Convention to deliver his annual address. The great seer and leader made a safe, sane, conservative, comprehensive and constructive address. It was a great deliverance from a leader burdened with unusual responsibilities.
112. Ohio made a presentation to Dr. Williams through Dr. A. Hawkins. State Vice President E. J. F. Westbrook, of Indiana, presented Dr. Wm. Ward, who made a presentation for Indiana. Little Thelma Louise Baker, 8 years of age, recited a Jubilee poem for Indiana. Illinois through Rev. W. R. Jackson presented her own distinguished leader a token of esteem.
113. Upon motion of Rev. D. D. Crawford, D. D., Georgia, the president's address was approved and made the sentiment of the Convention.
114. Secretary R. B. Hudsons submitted his Twenty-third Annual Report, which showed receipts \$14,381.79, and disbursements itemized. Upon motion the report was received.
115. Rev. L. K. Williams, D. D., was nominated to succeed himself by Rev. W. M. P. O., D. D., Florida, and seconded by other states. Rev. A. Hawkins, Illinois, nominated for president Rev. J. C. Austin, D. D.,

Illinois. By motion the nomination closed. A vote by ballot was decided upon. Dr. Williams was re-elected overwhelmingly. Dr. Austin withdrew.

Benediction—Rev. R. C. Barbour, D. D.

Evening Session

116. Devotional singing opened the exercises for the evening. Rev. J. F. Walker, D. D., Ohio, presiding. Rev. M. W. Withers, D. D., South Dakota, read 14 verses of the 4th chapter of Philippians. Rev. C. T. Stamps, D. D., Missouri, prayed for heavenly presence. Mr. Fred Graham, Sioux City, S. D., sang "There Is no Night There."

117. Rev. D. S. Klugh, D. D., spoke for the State of Massachusetts. Mrs. S. J. Means, Pennsylvania, sang "Do You Know Him?" and "When I Wake, Wake Up."

118. Rev. J. C. Jackson, D. D., Connecticut, presented Rev. E. W. D. Isaac, D. D., to submit his Thirty-first Report of the B. Y. P. U. Board. The report was deferred.

119. An Oratorical and Literary Contest was held to advantage. The chorus rendered a number.

Benediction—Rev. W. H. Thomas, Alabama.

THURSDAY—Eighth Day

Morning Session

120. The Convention was called to order by Regional Vice President Rev. W. H. Rozier, D. D., California. Devotions were conducted by Rev. W. C. Sample, D. D., Wyoming, who led in singing "There Is a Fountain Filled With Blood" and read the 17th chapter of John and offered prayer. Rev. A. Wilson, D. D., Texas, led in singing "Jesus Keep Me Near the Cross."

121. A letter was read from Dr. T. D. Hawkins, Nebraska, sending greetings and contributions for Jubilee. A letter of condolence was voted sent him because of the death of his mother.

122. The election of officers was continued. Rev. W. M. Taylor, D. D., Louisiana, was reelected vice president-at-large; Revs. R. M. Caver, D. D., Ohio; J. C. Jackson, D. D., Connecticut, and W. H. Rozier, D. D., California, were elected regional vice presidents; Prof. H. B. Hudson, Alabama, was chosen recording secretary; Revs. J. M. Nabritt, D. D., Georgia; E. A. Wilson, D. D., Texas; T. O. Fuller, D. D., Tennessee and E. H. McDonald, D. D., Nebraska, were elected assistant secretaries. Attorney C. M. Roberson, Louisiana, was chosen attorney, and Rev. R. B. Roberts, D. D., Tennessee, treasurer.

123. Drs. J. C. Jackson, W. F. Graham, J. H. Hughes and M. L. Shepherd put in nomination Philadelphia, Pennsylvania, as the place for the next session of the Convention. Drs. A. D. Williams, D. D.,

and J. M. Nabritt nominated Atlanta, Georgia, as the place of meeting. The vote was taken and Philadelphia received 167 and Atlanta 188. Dr. J. C. Jackson, Connecticut, offered motion that the vote for Atlanta be made unanimous. It was carried.

124. Rev. J. C. Austin, D. D., Illinois, was recognized to speak and made a full and free expression which found hearty reception, about his enrollment. He presented receipts showing where his church was enrolled. President L. K. Williams made a very happy and far-reaching response to remarks made by Dr. Austin which met the approval of the Convention in a most hearty applause.

125. Grand Exalted Ruler J. Finley Wilson, head of the Elks, made an address on "Fraternalism and Negro Baptist Achievements."

126. It was announced that a change had been made to Thursday afternoon for the Memorial Hour.

127. Mrs. Ella J. Berry, granddaughter Ruler, Messrs. Jas. I. Copper, A. J. Poole, Hugh Hopkins, M. R. Bibb, George Hobart, Dr. L. D. Morrison, Lawrence McCaster, were presented.

128. A telegram was read from the Lott Carey Convention and a response was voted.

129. A quartette from Atlanta, Georgia, sang "Hand Me Down the Silver Trumpet," following the presentation of Dr. A. D. Williams, Secretary Home Mission Board, by Rev. J. M. Nabritt, D. D. Secretary Williams submitted his report, which was instructive and comprehensive and disclosed great progress. The report was deferred.

130. Mrs. J. B. Greene, Florida, sang, "Do You Know Him?" while an offering was taken. An offering for Mrs. Johnson of \$1.50 was taken.

131. Missouri through Rev. D. A. Holmes presented their contribution assisted by a large group of "show mes." Rev. John Goins, D. D., Superintendent of Missions, delivered an address on "The Objectives of Missouri Baptists." A mixed quartette sang. Rev. S. A. Mosley, D. D., President of Missouri Baptist Convention, spoke on "Relationship of the Missouri Baptists to the National Baptist Convention."

132. Kansas made contribution regaled in "Sunflowers," with a very spicy program. Mrs. J. B. Watson, returned African missionary, spoke feelingly for Kansas and African missions. Mrs. Thelma Jackson sang a solo. The State General Missionary, Rev. G. N. Jackson, D. D., spoke of the contribution of Kansas Baptists to the denominational growth and progress. Cheers for Dr. Bowren were given. "I Hate to Leave You" was sung as the parting number.

133. Oklahoma through her president, Rev. E. W. Perry, D. D., told of Oklahoma's worth and work. Captain Jefferson read an original poem for Oklahoma.

134. Vice President R. M. Caver, Ohio, made reminiscent remarks brought forth from him by the pulpit over which he preached his first sermon.

135. Mrs. Jackson read an original poem for Arkansas.

Memorial Hour

136. The Scripture lesson was read by Rev. Kitchner. "Waiting for Me" was sung. Rev. J. H. Evans, D. D., Georgia, offered prayer. "I Shall Get Home Some Day" was sung. Rev. J. M. Nabritt, D. D., was presented by Rev. D. D. Crawford, D. D., Georgia, to deliver the Memorial Sermon.

137. Dr. Nabritt, selected as a text, 1 Samuel 25:23, subject, "The Missing Heroes." From this he delivered a most masterly sermon, paying tribute to our honored dead. The Jubilee Memorial Sermon was a gem, rich in diction, lofty and profound in thought. (Appendix IV)

138. The memorial roll call of the various states was pathetic and the vast audience wept as the speaker called to memory the vacant seats of various leaders who labored with us and died in the faith. The sermon was one of the best ever delivered during the 50 years of the National Baptist Convention.

139. Rev. M. F. Washington, D. D., Ohio, earnestly petitioned the throne. Rev. D. V. Jemison, D. D., Alabama, spoke lovingly of Alabama's recent dead. Rev. Brownlee gently told the story of Arkansas' losses. The veteran, Dr. H. D. Proud, reported the death of one of California's pastors. Rev. R. G. Cash, D. D., spoke feelingly of the dead of Georgia. Rev. C. H. Parrish, D. D., Kentucky, read an excellent treatise on Dr. Wm. J. Simmons and Kentucky's dead. Prof. J. H. Smiley sang "There's no Disappointment in Heaven." Rev. K. H. Jackson, Nebraska, related the passing of their sainted leaders. Rev. E. Arlington Wilson, D. D., leader of Texas Baptists, paid a glowing tribute to the fallen heroes of the state. "What Are They Doing There Now?" was a touching solo rendered by Mrs. Russell C. Barbour.

140. A little blind boy recited "Christmas Bells." An offering of \$21.09 was taken for the boy.

141. The Benefit Board, through Secretary B. H. Hogan, submitted its report. Progress was shown in the work of the Board. The report was deferred.

142. Rev. R. C. Wood, D. D., Oklahoma, delivered a thrilling address upon "Pulpit and Press as Denominational Helps." (Appendix III)

143. Assistant Secretary S. P. Harris, Sunday School Publishing Board, submitted report. It was a splendid report and disclosed the faithfulness of the workers. It showed progress in the face of difficulties. Action deferred.

144. Rev. L. G. Jordan, D. D., made the Historical report. Benediction—Rev. W. H. Moses, D. D., Illinois.

Evening Session

145. The Convention opened with devotions led by Rev. C. N. Perry, D. D., Georgia. Rev. R. W. Riley, Georgia, read the 13th chapter of 1 Cor., and Rev. Z. M. Winder, Arkansas, offered prayer.

146. Rev. Moses, D. D., preached a wonderful sermon from Matthew 7:24. Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. There are five sayings or commands to which Jesus refers," said the preacher. It was one of Dr. Moses' special messages on anger, and swept the concourse, closing with a tragic realism of reunion after anger is forgiven from a personal experience. Benediction—Dr. Moses.

FRIDAY—Ninth Day

147. The day was given over to a spectacular parade and field exercises at Soldiers' Field.

Evening Session

148. At 7:30 p. m., the Convention was called to order. Devotions led by Rev. J. H. Anderson.

149. A program was presented by the Cradle Roll Department under the direction of Mrs. R. T. Sims, Mississippi, in which 50 children participated.

150. Prof. Wm. Hynes gave an exhibition of pictures of the Convention and its activities from 1905 to the present.

151. Mrs. W. L. Petty, Illinois, sang, "He Is so Good to Me." The chorus directed by Chorister Garner rendered several numbers.

152. Judge Wm. Harrison, Illinois, in choice and appropriate words presented Dr. Kelly Miller, mathematician, logician, author, publicist, speaker, a large part of Howard University, no whit behind Elihu Root, Frank Kellogg, Chas. E. Hughes, legal celebrities now within our gates.

153. The speaker in an easy flow of ready words described the great character, Booker T. Washington, to whom this night of the Convention is dedicated. He said, "The meekness, humility, patience and long suffering of the Negro has made him inherit European and American civilization and religion, compensation and equality. By meekness the Negroes inherit in the larger cities like Chicago, churches and dwellings but have missed one necessary thing, the business places." He paid tribute to the Negroes' religious receptivity. God's creative powers and labors were described in beautiful word pictures showing man as the highest creation of Divinity. The address was full of fine thinking, gave food for thought, bristled with many happy suggestions for race development and in every way measured up to those masterly efforts of his distinguished predecessors. The audience showed its appreciation by liberal applause, as he pictured vividly manhood as a reality rather than an appearance.

154. A resolution presented by Rev. T. O. Fuller, D. D., Tennessee, condemning certain unfair publications of our Convention, not-

ably in the Chicago Defender, was passed. Prof. H. B. Britt, two numbers. An offering of \$5.54 was taken for the blind Benediction.

SATURDAY--Tenth Day

Morning Session

155. The Convention reassembled at 10:30. Many selections were sung by the chorus, with solos by several members of the chorus. Rev. C. T. Wilcher, D. D., New Jersey, read the 25th Psalm and offered prayer.

156. President L. K. Williams appointed the following as the Special Committee to the Chicago Defender: U. J. Robinson, D. A. Holmes, M. L. Shepard, D. D., Crawford, W. F. Lovelace, R. B. Roberts, J. H. Branham, J. F. Walker, Joseph T. Wilson.

157. Assistant Secretary J. M. Nabritt read the journal. Two corrections were noted and a motion prevailed to adopt same.

158. Assistant Secretary E. A. Wilson read the nominees for the Boards of the Convention, and with corrections and insertions noted the nominations to Boards from the states were adopted.

159. Secretary R. B. Hudson read a resolution touching refinancing the Publishing House. The resolution unanimously passed upon motion of Secretary Hudson clothing the officers and Board of Directors of the Convention with full power to proceed and make the necessary loan.

160. A Special Committee on Resolutions on Vital Question was appointed as follows: C. H. Parrish, J. C. Jackson, J. M. Nabritt, O. C. Maxwell, D. S. Klugh, C. M. Roberson, E. W. Perry, S. P. Nelson, A. L. Boone, E. W. D. Isaac, Judge Wm. H. Harrison, T. O. Fuller, J. W. Bailey, J. B. Adams, G. N. Jackson, J. A. Marshall, L. R. W. Johnson, S. A. Sampson, T. J. Goodall, T. S. Sanders, and J. Twitty Boddie. Mrs. Willie Mae Fisher sang, "If You See My Savior."

161. Rev. L. G. Jordan, D. D., submitted a resolution designating November 24th as a special Convention Day. A motion prevailed adopting the resolution with amendments.

162. Rev. J. E. East, D. D., submitted the report of the Foreign Mission Board. Action deferred. It was an excellent showing in a hard year with special difficulties.

163. Rev. S. E. Griggs, D. D., made an address on "Collective Efficiency" as report of Committee on Collective Efficiency. It was a comprehensive and conservative statement of needs, conditions and possibilities that challenged united effort. Action deferred. (Appendix III)

164. The committee which waited upon the Defender reported verbally and the report was recommitted to be put in writing. No comment was allowed by motion. "Lift Him Up" was sung.

165. Rev. C. H. Parrish, D. D., Kentucky, submitted report of statistician. Adopted.

166. A resolution by Rev. J. L. Campbell, D. D., Tennessee, provided that the president, Dr. L. K. Williams, be given 60 days' vacation and the Convention provide \$500.00 for expenses was unanimously adopted.

167. An offering for a large indigent family was lifted. (\$11.00.) An offering of \$8.00 was taken for a minister. Mrs. Calhoun, Kentucky, sang "Somewhere."

Benediction—Rev. T. W. Boykins, D. D.

Afternoon Session

168. The session was called to order by Rev. D. V. Jemison, D. D., Alabama. Song service was conducted by Rev. J. E. A. Wilson, D. D., Ohio. Prayer by Rev. E. M. Seymour, Tennessee. Dr. Wilson read the Scripture and made a timely address on Christian service. "What a Friend We Have in Jesus" was sung. Rev. Geo. W. Simmons, Arkansas, earnestly petitioned the throne of grace. Devotions were continued with a series of sentence prayers.

169. After announcements, the chairman called adjournment but a motion prevailed for continuation of the session.

170. A motion was passed that the auditors' report be considered Monday.

171. The journal was read.

172. The report of Special Committee which waited on Chicago Defender was read and on motion was adopted. A motion prevailed because of this report to denounce Dr. P. M. Beverly and deny him the right to report the proceedings of the Convention within the place of meeting.

173. A motion to adjourn was waived.

174. President H. Council Trenholm, Alabama State Teachers College, was presented, and a quartette from the college rendered a pleasing number, "Let Down," and "Good News" was sung as an encore. President Trenholm made an address on "Religious Organizations and State Educational Institutions."

Benediction—Rev. C. T. Stamps, D. D., Missouri.

Evening Session

175. The Convention opened with State Vice President D. V. Jemison, Alabama, presiding. Mrs. E. J. Hynes sang, "He's so Good to Me." Rev. M. W. Withers, D. D., South Dakota, led in prayer. Mrs. J. B. Green, Florida, sang "Sing on." The series of pictures of the Convention was continued by Prof. W. G. Hynes. "Must Jesus Bear the Cross Alone" was sung. Rev. J. W. Smith, Tennessee, offered prayer, when Rev. M. C. Durham, Tennessee, rendered a solo, "The Way Will Grow Brighter By and By."

176. Rev. J. M. Royston, Indiana, presented the preacher of the hour, Rev. L. D. Bunn, D. D., Wisconsin. Rev. Bunn chose for a text Matt. 6:33, 2 Tim. 2:15 and 2 Peter 1:5-7. Theme, "Religion, Edu-

education, Life's Work." From these Scriptures and subject the preacher built up and delivered a helpful Educational Sermon. "Saviour More Than Life to Me" was sung.

177. "Glory, Glory" was sung as the plates were passed, when \$4.56 for photographer and pianist was raised.

178. Announcement of the Sunday preachers was made. Benediction—Rev. L. D. Bunn, D. D., Wisconsin.

SUNDAY—Tenth Day

Sunday School Period

179. Rev. S. N. Vass, D. D., conducted the Jubilee Sunday School program, assisted by Prof. J. H. Creed, Alabama. Rev. W. L. Pettit, D. D., Illinois, served as Financial Director. The lesson was taught by states and reviewed by Rev. E. G. Thomas, D. D., Georgia.

180. Mrs. R. T. Sims, President Cradle Roll, presented some of her workers. Dr. S. E. Griggs, Tennessee, read the Cradle Roll report for the session, showing receipts of \$471.91. Prizes of \$25.00 and \$15.00 were awarded Mrs. Shaw, Oklahoma, and Mrs. Edwards, Mississippi, respectively.

181. Rev. E. W. D. Isaac, D. D., made a brief summary of the S. S. and B. Y. P. U. Congress and announced Huntington, West Virginia, as the next place of meeting. Rev. W. H. Jernagin, D. D., President of the Congress, made a brief address and lifted a special offering of \$40.00 for the daughter of the late President D. W. Cannon. "There Is Sunshine" was sung.

182. Mrs. Anderson, of the Fireside School, Nashville, Tennessee, presented Mrs. Sallie W. Stewart, President of the National Association of Colored Women. Mrs. Stewart spoke briefly.

Morning Session

183. "Praise God From Whom All Blessings Flow" was sung by the congregation. Rev. J. H. Mastin, D. D., Michigan, prayed fervently imploring God's continued protection. "Sweet Hour of Prayer" was sung. Rev. W. M. Poe, D. D., Florida, read the Scripture lesson from Deut. 8:1-15. The chorus sang "Steal Away" and "Couldn't Hear Nobody Pray."

184. Secretary R. B. Hudson made explanatory remarks and presented Rev. D. A. Holmes, D. D., Missouri, Chairman of the Special Committee, to wait upon the Chicago Defender. Dr. Holmes rendered report of the committee. Prof. H. B. Britt, sang "Hold to God's Changing Hand."

185. Many selections were sung during the lifting of the offering.

186. Judge Wm. H. Harrison in his own inimitable way, with a profundity of knowledge and weighty words presented Rev. L. K. Williams, D. D., President of the National Baptist Convention.

the morning sermon. Dr. M. C. Durham, Tennessee, sang "I'm Glad Salvation Reaches Me."

187. President Williams chose the 8th chapter of Deuteronomy beginning at the second verse, "And thou shalt remember the Lord thy God who hath led thee all the way these forty years." Theme, "The Past and Its Lessons." Among the many words of advice he said, "This book is a succinct review of Israel's history and God's dealing. Deuteronomy is the second Book of the Law. Humanity is the same in all ages, hence this particular lesson from the ancient past is applicable to our own day and problems. Humanity is standardized, being one creation and books and providences are permanent lessons. God's leadership is not one of indirection and indiscriminate. Our way during these fifty years has appeared wandering and indefinite, but our journey has been over the highway which Almighty God had thrown up, and over which he has led us surely and safely. No success in God's church and in religious ways, except through the leadership of the Spirit. The only sure way is God's way. The only safe way is God's way. Consider all thy way, the sins of the way, and they are many. Those who do no wrong, do no right. Mistakes are inevitable in human organizations, but the grace of God will help us to purge them. Sins against leaderships is the devil's best way to destroy organizations. Heaven's program is handed down and written on the tressle board of time by heavenborn leadership, meat and bread followers. The women organized against Moses. Unbelief limits the possibilities of leadership however good it may be. Learn today the proper respect for leadership. Hand-made gods, idols and idolatrous people are still here as they were when they made the golden calf. We live in a proud and pleasure loving age. The way to heaven is a battle from the ramparts of hell to the battlements of heaven. The way of bitter waters. Moses prayed that they become palatable. Preachers ought to pray more and become servants of God, rather than God serving them. Consecration is a present day necessity. A way of divine guidance. All the Convention leaders, Morris and Lake and the departed hosts were guided, proved and tested to see whether we will yield to sin and depart from the work. But God gives special grace to meet every issue and every development. With a beautiful picture that paltry words are too beggarly to portray the preacher carried us through to the heavenly home."

188. The chorus sang with the Convention "I'm Going Through." Dr. M. C. Durham taking the solo part. The pastor of the McKinnie Memorial Church, Mississippi, was presented.

189. An offering of \$17.74 was taken for the Benefit Board.

190. A committee was announced.

191. It was announced that \$317.39 was the Sunday school collection and prizes were awarded to the following in the Sunday School of Illinois, first, Alabama, second, and Louisiana, third.

192. An offering of \$182.85 was taken for the morning.

Benediction—President L. K. Williams.

Afternoon Session

193. This period was taken by the Woman's Auxiliary and the S. S. and B. Y. P. U. Congress. Both organizations gave excellent services.

Evening Session

194. The Convention reassembled with Rev. D. A. Holmes, D. D., Missouri, presiding. "Praise God From Whom All Blessings Flow" was sung. Rev. W. F. Graham offered prayer. Devotional music was furnished by the chorus. Rev. S. E. Griggs, D. D., Tennessee, read the Scripture lesson. Mrs. J. B. Green sang "Steal Away and Pray."

195. The B. Y. P. U. Rally was submitted by Rev. W. L. Pettit, D. D., Michigan, first, Mississippi, second, and Illinois, third, a total of \$152.64.

196. Mr. W. M. Fisher, International Gospel Party, sang "Heaven Is not My Home, What Shall I Do"? The chorus sang the melody. Mr. Frye sang "Done Found My Lost Sheep." Miss Horton Long sang.

197. Rev. D. F. Thompson, D. D., Georgia, presented in closing words Rev. J. C. Jackson, D. D., Connecticut, the preacher of the evening. Dr. Jackson led in singing, "God Moves in a Mysterious Way." He selected Numbers 13:20 as a text, "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it." Theme: "Facing the Future." The great preacher closed with a dramatic appeal to face the future and go up and not disappoint our Lord and predecessors. Prayer was offered by Rev. T. Davis, New York.

Benediction—Rev. D. V. Jemison, D. D., Alabama.

MONDAY—Final Day

Morning Session

Olivet Baptist Church

198. The Convention assembled at the Olivet Baptist Church at 10:00 a. m. Devotions were led by Rev. T. T. Addison, California. Prayer was offered by Rev. J. E. Elias, D. D., Kansas. "Lift Him Up" was sung.

199. The National Laymen's Movement submitted its report of \$100.00. The same was adopted.

200. The Home Mission Board submitted its report, which was approved.

201. Attorney C. M. Roberson submitted his report. The same was approved.

202. The report of the Foreign Mission Board was submitted and approved.

203. The Sunday School Publishing Board submitted its report, and the report was approved.

204. The journal was read and approved.

205. The report of the Educational Board was submitted and approved.

206. A motion in the form of a resolution by Rev. J. C. Jackson, D. D., Connecticut, that the secretaries and chairmen of all Boards after this session reside at the domicile of the Board was unanimously passed.

207. A motion of Rev. A. L. Boone, D. D., Ohio, that we reaffirm our position that employees of Boards shall not hold membership in said Board was adopted.

208. Auditor Allinono submitted report for Auditor Garlick on the National Training School and Foreign Mission Board. The report was adopted.

209. The motion to adopt the report of Auditor Allinono and re-recommendations to Boards was amended to adopt the report with the recommendations. The amendment was adopted.

210. Attorney C. M. Roberson nominated Mr. Fred Morris for auditor. Rev. M. L. Shepherd, D. D., nominated Mr. Cornelius H. Garlick for auditor. Mr. Morris was elected almost unanimously.

211. Rev. D. A. Holmes, D. D., Missouri, offered a motion that a permanent committee be appointed to pray and wait upon the president in this crucial period. Approved, and Dr. Holmes was chosen chairman.

212. A motion of Dr. W. F. Graham, Pennsylvania, reaffirming confidence in Dr. Williams was adopted.

Benediction.

Afternoon Session

213. With Regional Vice President W. H. Rozier presiding the Convention was called to order. The chorus sang. Rev. J. W. Bailey, D. D., Texas, offered prayer. "Come Holy Spirit" was sung. Rev. C. C. Clency, Alabama, led in prayer. Prayer was also offered by Rev. L. Varnado, Mississippi. Several songs were sung.

214. The Benefit Board submitted report which was approved.

215. The report of the Home Mission Board was adopted.

216. The Foreign Mission Board's report was adopted.

217. "I Shall not Be Moved" was sung. President Williams was presented and made preliminary statements. His remarks shook the Convention as an aspen leaf. "Rise and Shine" was sung.

218. The Special Committee to serve notice on the president of the unanimous disapproval of the Convention to his resignation submitted its report through resolutions presented by Dr. D. A. Holmes, Pennsylvania, and Dr. M. L. Shepherd, Pennsylvania. The resolutions were adopted.

219. The election of an editor of the Voice was referred to the Board of Directors.

Benediction—Rev. R. M. Caver, D. D., Ohio.

Evening Session

220. The Convention reassembled for the closing service with Rev. D. V. Jemison, D. D., Alabama, presiding. The chorus under Rev. Garner rendered several choice selections. An organ solo by Mr. Wm. Smith, organist of Olivet Baptist Church, was much enjoyed. "Southland" by J. Rosamond Johnson, was sung by the chorus.

221. The Collective Efficiency report was approved.

222. A resolution by Rev. W. F. Graham, D. D., Pennsylvania, touching the History of Negro Baptists by Dr. L. G. Jordan was read and adopted.

224. Mrs. S. W. Layten, President, submitted report for the Woman's Auxiliary. The pre-convention concert, the chorus and the Booker T. Washington Night are products of the women. The report showed \$6,253.09 raised. The report was approved amidst applause. Mrs. Green and Miss Campbell were given a round of applause.

225. "Steal Away" was sung by the great chorus. Dr. D. V. Jemison, Alabama, presented Dr. D. A. Holmes Missouri, to preach the Farewell Sermon.

226. Following preliminary remarks of a very happy vein through "Many Dangers, Toils and Snares" was sung as the preacher's opening wedge. John 14:8 was chosen for a text. "And Philip said, Shew us the Father and it sufficeth us." From this passage the great preacher sent the parting delegates away cheered and comforted looking to God through Christ. The theme developed was "Searching After God." We were shown the Father thru the revealed Christ. It was a message for thoughtful souls and food for the seeker after God. "Waiting for Me" was sung as the closing by the speaker to this wonderful sermon.

227. The B. Y. P. U. Board submitted its report and the same was approved.

228. The Committee on Jubilee Address submitted its report through Dr. T. O. Fuller. It was comprehensive, constructive and manly statements upon all the great issues of today. The report was approved and ordered given to the public press.

229. An offering of \$14.51 was taken.

230. The National Baptist Convention adjourned its Fiftieth Annual Session, Jubilee Celebration, to meet in Atlanta, Georgia, September, 1931.

Benediction—President L. K. Williams, D. D.

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

MEMORIAL PAGE

SACRED TO THE MEMORY OF DEPARTED MEMBERS
OF THE NATIONAL BAPTIST CONVENTION
U. S. A., INC., 1930

ALABAMA

Rev. Wm. E. Burton, Tuskegee, Ala.
Rev. A. J. McKinley, Birmingham
Rev. E. E. Edwards, Tuscaloosa
Rev. W. M. Grider, Troy

GEORGIA

Rev. P. Jas. Bryant, Atlanta
Rev. E. P. Johnson, Atlanta
Rev. J. B. Miller, Columbus
Rev. T. P. Polite, Albany
Rev. H. W. Thompson, Waycross

OKLAHOMA

Rev. J. A. Williams
Rev. R. G. Gardner
Rev. William Lane
Deacon S. M. Dillard, First Church, Ardmore

KANSAS

Deacon Henry Isaac Monroe, Topeka

WASHINGTON, D. C.

Rev. Aquila Sayles, Providence Baptist Church
Rev. J. A. L. Washington, Tabernacle Baptist Church

CALIFORNIA

Sister Kistiah Sharp, Pasadena, Baptist 85 years
Deacon A. A. Lassidy, Los Angeles, Deacon 40 years

LOUISIANA

Rev. B. W. Lee, Minden, Pastor and Educator
Dr. W. G. Head, Monroe, Pastored one church 50 years
Rev. Henry Rivers, Port Hudson, staunch friend of Dr. Taylor

REPORT OF SECRETARY

To the President, Officers and Members of the National Baptist Convention in Fiftieth Annual Session Assembled:
Greetings:
Dear Brethren:

I take pleasure in hereby submitting to you my Twenty-third Annual Report as secretary of this organization. It is submitted in the following order:

1. Resume of the proceedings of the meeting of the Board of Directors.
2. The Executive Board of the Board of Directors.
3. Receipts and Disbursements of the 1929 Session.
4. Receipts and Disbursements since the adjournment of last session.

The first meeting of the Board of Directors after the adjournment of the Forty-ninth Annual Session was called to meet in Tampa, Fla. December 11th. At this meeting a full attendance of the Board Members with a number of visitors from all sections of the country were present.

Reports were submitted as follows: B. Y. P. U. Board, Rev. E. W. Isaac, D. D., Secretary; the Department of History, by Rev. L. G. Jordan, D. D.; Sunday School and B. Y. P. U. Congress, by Rev. W. H. Jernagin, D. D.; Foreign Mission Board, by Rev. J. E. East, D. D.

Foreign Mission Board

In connection with his report Dr. East made known the fact that \$5000 was available for the hospital in Africa by Miss Mary Teft, representing memorial fund of Miss Carrie V. Dyer. In the matter of the transferring of property of the Foreign Mission Board to the parent body, Chairman C. Scott reported that as chairman, he would see to it that the order of the Convention be carried out, but pleaded the necessity of additional time account of some outstanding obligations incurred in Philadelphia. This request was filed in the nature of a prayer, the same being granted on condition that no increased indebtedness be made by said Board pending the transfer except by conference with the president of the Convention.

Benefit Board

Rev. B. H. Hogan reported for the Benefit Board. Secretary Hogan desired an expression from the Board of Directors and leaders upon the record of pushing the proposed home for aged ministers. On the question of proper turning over of the ex-secretary to the present secretary, he reported having received a typewriter, two seals, two books, one sign and money. After the asking of several questions the report was approved. Secretary Hogan was empowered to continue a survey of the work of the Board and make report at the next meeting of the Board of Directors.

Mr. N. Rathblott, of Mizpah, N. J., presented a proposition with reference to a lot there and gift being made to the Benefit Board. A committee, Messrs. C. C. Scott, J. H. Dwelle, J. E. East, W. H. Jernagin and G. H. Sims, was ordered to investigate the offer and report its findings to the Board of Directors.

Jubilee Commission

The Jubilee Commission reported with reference to the work of the Commission from the time the chairman and secretary were appointed to Louisville. Upon being questioned about the proceeds, the chairman reported that after the expenses are deducted, the net proceeds will be divided among the several agencies of the Convention. A tentative program of the Jubilee Celebration was presented by President Williams and after a full explanation was approved.

Home Mission Board

The Home Mission Board submitted its report through Dr. A. D. Williams. The report of \$350.00 made during Dr. W. H. Moses' administration and entered by J. D. Crenshaw and others was ordered renewed and permission was given the Board to borrow to the amount of \$4,000.00 to meet obligations against said Board in the prosecution of its work.

Executive Session

In an Executive Session of the Board of Directors, Auditor E. D. Pierson submitted his report. The report was exhaustive and entered into many details of his work and the Publishing Board. The report was committed to a special committee of seven, said committee being authorized to employ agents and make a thorough investigation of statements made. The finding of the committee to be reported to the Board of Directors. The committee was also to consider charges previously considered by the personal committee of the president.

Sunday School Publishing Board

The report of the Publishing Board was submitted by Secretary A. M. Townsend, who told of the work of the Board, of the indebtedness, reviewed the process of the building, financing and refunding of the Publishing House, discussed the advertising in the literature and asked that the management of "The Voice" be so arranged as not to drain so heavily the resources of the Publishing House.

Reference was made to the effect that the pro-rata of the auditor's salary, fixed by the Convention, had not been paid, and that only \$77.00 had been paid from the Foreign Mission Board for the year. The Board of Directors reaffirmed its approval of the salaries of officers paid by the Publishing Board in harmony with the action of the committee previously taken. In protest of Dr. J. J. Brown against a 32 per cent cut in his salary on re-instatement salary submitted by Secretary Townsend, the president ruled that the Convention had fixed the salaries and there was no escape from the payment as it had already been fixed. The retrenchment scheme was approved with the exception of the parts with reference to the salaries of Rev. J. T. Brown, S. N. Vass and Prof. E. D. Pierson.

The Voice

Prof. E. D. Pierson reported for the Voice. He submitted plans for the general management, which was referred to the Executive Committee of the Board of Directors with power to act.

After passing resolutions on the death of Dr. H. K. Hill, Florida, and on the churches and citizens of Tampa, and hearing the Finance Committee's report, the Board adjourned its business session.

Second Meeting

The second meeting of the Board of Directors was held in Memphis, Tennessee, February 19, 1930. The main purpose of this meeting was to consider the report made by the auditor with reference to the Sunday School Publishing Board. Dr. A. M. Townsend, Secretary, which was criticized in his report and the report of Dr. Townsend to this report.

After devotions in the morning, in which expressions were made from several of the states, President L. K. Williams outlined the coming session of the Jubilee.

The Committee on Findings on Problems Between the Sunday School Board and Efficiency Department submitted its report through Rev. J. M. Nabritt, Secretary. The report was unanimously adopted. The same committee, consisting of Drs. D. V. Jewison, Alabama; R. B. Roberts, Tennessee; E. W. Perry,

Oklahoma; J. Franklin Walker, Ohio; W. H. Jernagin, District of Columbia and J. M. Nabritt, Georgia, was ordered to consider other matters of importance concerning charges which had been preferred against Prof. Pierson, the charges having been previously considered by personal committee of President Williams.

Rev. W. B. Fleming was heard concerning newspaper articles which had caused to be published and after much discussion and questioning the correction as offered by him was ordered to be carried in the papers.

After the transaction of other minor matters the Board stood adjourned.

Executive Board

In the Executive Board Meeting in Chicago, Illinois, June 4th. After applications for the position of auditor were presented, it was voted that D. Allinmon, Chicago, and C. Garlick, Philadelphia, be named as auditors, their records warrant same, to audit the books of the Boards and officers for the year.

It was voted that \$250.00 per month be allowed Mrs. Pierson, widow of the late Prof. E. D. Pierson, for the remainder of the year, and that the committee recommend to the Board of Directors the propriety of paying the balance, \$83.33 1-3, from the time of his death to the Convention.

It was voted that the secretary be authorized to inform the Bank at Birmingham that the notes of the Sunday School Publishing Board will be paid in September and October, respectively.

The Executive Committee closed its session by reaffirming its former position to the following effect concerning the death of the late Prof. Pierson:

"May we suggest the hope that while it is the desire of all Christians and lovers of the National Baptist Convention that the guilty parties will be apprehended, let none engage in unwise, unfounded rumors and suspicions that will undermine and upset our work. Above all let us in our patience possess our souls maintaining an unbroken silence where we should and remember the famous comforting Bible passage, 'And we know that all things work together for good to them that love God, to them who are called according to his purpose.'"

The following are the receipts of the Convention as submitted by the Finance Committee, and the disbursements ordered paid by the Board of Directors:

Receipts

Churches, associations and conventions	\$10,432.00
Visitors' badges	24.00
Laymen's Movement	250.00
Door receipts, Friday night	1,075.00

Designated—

Baptist World Alliance	\$ 225.00
Morris Memorial Fund	162.97
Educational Board	124.47
J. Francis Robinson	40.43
H. Y. P. U. Board	46.00
Sunday School Publishing Board	967.08
Foreign Mission Board	800.00

Disbursements

Office expense of president	\$ 350.00
Advance office expense, president	250.00
R. B. Hudson, loans	416.00

Prof. Pierson's office	\$1,092.34
Prof. Pierson's salary, balance 1928 salary	600.00
Prof. Pierson's salary, balance 1929 salary	400.00
Prof. Pierson, auditor, expense	325.39
Sunday School Publishing Board, printing	381.97
Sunday School Publishing Board, expense	118.00
W. Taylor, vice-president, expense	2,000.00
W. Lawrence, treasurer, seminary	105.00
W. Johnson, speaker	60.00
W. Johnson, speaker	1,000.00
W. Johnson, attorney, expense	400.00
W. Johnson, attorney, expense	170.00
W. Johnson, attorney, expense	31.85
W. Johnson, attorney, expense	50.00
Sunday School Publishing Board, on loans	980.00
W. Johnson, Transportation Commission	50.00
W. Johnson, chairman	300.00
W. Johnson, chairman	50.00
W. Johnson, chairman	100.00
W. Johnson, chairman	288.83
W. Johnson, chairman	15.00
W. Johnson, chairman	117.00
W. Johnson, chairman	127.00
W. Johnson, chairman	145.00
W. Johnson, chairman	10.00
Sunday School Publishing Board, Executive Committee	150.00
Francis Robinson	40.00
W. Johnson, chairman	500.00
W. Johnson, chairman	1,000.00
W. Johnson, chairman	7.50
W. Johnson, chairman	7.50

Total disbursements ordered

\$11,894.53

RECEIPTS AND DISBURSEMENTS SINCE CONVENTION

Receipts

W. Johnson, chairman	\$ 10.00
W. Johnson, chairman	443.21
W. Johnson, chairman	214.71
W. Johnson, chairman	68.00
Total	\$ 735.92

Disbursements

W. Johnson, chairman	\$ 150.00
W. Johnson, chairman	18.00
W. Johnson, chairman	35.00
W. Johnson, chairman	100.00
W. Johnson, chairman	50.00
W. Johnson, chairman	50.00
W. Johnson, chairman	66.00
W. Johnson, chairman	302.21
W. Johnson, chairman	68.00
W. Johnson, chairman	68.00

R. B. HUDSON, Secretary.

REPORT OF STATISTICIAN

To the National Baptist Convention convened in Chicago, August 13, 1930.
Dear President and Brethren:

I beg leave to submit the following report as statistician:

The last trust worthy survey of religious denominations in the United States was made in 1926 by the Federal Government. The results of enumeration are published in two volumes under the caption, "Religious Bodies, 1926". The following analysis except where otherwise stated is based upon this survey.

There are perhaps more than 2,500,000 Negro Baptists in the United States affiliated with one or the other of the national conventions. More than one-half of the Negro churches and more than three-fifths the members are Baptist. Among all religious bodies in the United States Negro Baptists rank third in number of churches and fifth in membership. Surely this is a point to be reckoned with, if Negro Baptists themselves could become more conscious of it.

Sunday Schools

Throughout the United States Sunday School membership has lagged far behind church membership in per cent increase (1916-1926). In 1916 19,000 Negro Baptist churches reported Sunday schools with membership aggregating 1,181,270. In 1926, 18,755 churches reported schools with an aggregate membership of 1,131,362. The average number of schools increased from 59 in 1916 to 60 in 1926.

Value of Church Edifices

37,080 Negro church edifices were valued at \$86,809, 970, in 1916, an average of \$2,341 per church. In 1926, 37,347 church edifices were valued at \$245,762,628, an average of \$6,510 per church. Corresponding figures for Negro Baptists are as follows: 1916—20,117 churches valued at \$41,184,920—average per church \$2,047; 1926—19,833 churches valued at \$103,465,759, an average of \$5,217 per church.

Expenditures

In 1926 Negro churches spent \$43,024,259, more than 2½ times the 1916 total. Negro Baptist expenditures amounted to \$19,475,981 in 1926 exceeding by \$11,000,000 the total for 1916. More than 12.5 per cent of the Baptist expenditures for 1926 went for benevolences, missions, education, etc., leaving 83.2 per cent for current expenses and 4.3 per cent not classified. These figures may be compared with those for all Negro churches: 14.3 per cent benevolence, 83.1 per cent current expenses, 2.6 per cent undesignated; and with Negro Methodist bodies: 15.6 per cent benevolences, 83.3 per cent current expenses, 1.1 per cent undesignated.

Negro Baptist membership is 39 per cent urban, while membership for all churches is 64 per cent urban, for all Negro churches 43 per cent urban, and for Negro Methodist churches 45 per cent urban. The average membership for each Negro Baptist rural church is 110, for each urban church, 283.

Note:
(1) United States report, 1926, gives 3,196,623 American Baptists. Year Book gives for 1926—3,515,542. The larger number is a modest estimate. 3,750,000 may be nearer the truth.

The States

Twenty-six states in 1926 had a Negro Baptist membership of 10,000 or more. Eleven of these exceeded 100,000 membership. Three states had memberships of 300,000 or above; Georgia, 381,312; Alabama, 364,565 and Virginia,

and in five states, Virginia, South Carolina, Alabama, Mississippi, and Arkansas. Negro Baptists led all other religious bodies white or colored in membership. As may be seen from table headed "Rank of the States", the rural status of the several commonwealths is markedly affected by percentage urban membership. It may be noted that Pennsylvania, New York, Ohio and Illinois are among the first ten states in value of church edifices, though ranking in the second ten in membership. This tendency is even more noticeable if the average value per church is used as a basis for ranking instead of the aggregate value for the state. The same effect is evident in the matter of church expenditures and in number of members per church organization.

Summary

Negro Baptists are by far the largest Negro denomination both in number of churches and in membership (one-half of churches—three-fifths of members).

This huge membership is concentrated in the Southern States (six states include 1,300,000 members and is largely rural, 61 per cent).

Growth in number of Sunday schools and scholars has not kept pace with growth in membership.

The value of church property owned by Negro Baptists is about what we would expect, and compares favorably with other Negro denominations. If we are to rely upon the figures, Negro Baptists fall below expectations in the matter of giving especially for purposes other than current expenses.

Statistics of the denomination seem to emphasize the need for attentive consideration of the relationship of the church to its young people and the stressing of systematic contribution to the larger interests of the denomination as well as for individual church maintenance.

MINUTES HOW THE STATES RANK

STATE	Membership	Per Cent Urban	No. of Churches	Value of Church Property	No. of Ministers
Georgia	381,319	1 21	1 4	5	
Alabama	364,565	2 22	2 2	1	
Virginia	346,095	3 19	5 1	2	
South Carolina	234,321	4 23	7 8	10	
Texas	234,056	5 16	4 5	3	
Mississippi	226,989	6 26	3 12	8	
North Carolina	206,807	7 25	8 6	6	
Tennessee	158,065	8 14	10 11	13	
Arkansas	134,720	9 24	6 17	11	
Louisiana	132,743	10 20	9 16	16	
Pennsylvania	100,202	11 7	14 3	4	
Florida	98,194	12 17	11 14	12	
Illinois	83,829	13 5	17 10	14	
Kentucky	83,837	14 13	12 13	17	
Ohio	73,822	15 6	16 9	7	
Oklahoma	47,823	16 15	13 24	19	
New York	46,823	17 2	22 7	15	
Missouri	42,209	18 12	18 19	20	
District of Columbia	41,262	19 1	24 18	18	
New Jersey	41,129	20 11	20 15	9	
Maryland	33,062	21 10	22 23	22	
Indiana	30,388	22 8	19 20	24	
Michigan	24,883	23 3	25 21	23	
West Virginia	24,166	24 18	15 22	21	
Kansas	15,248	25 9	21 25	26	
California	14,434	26 4	26 26	25	

COMPARATIVE SUMMARY OF STATISTICS FOR NEGRO BAPTISTS— NEGRO RELIGIOUS BODIES AND THE SECOND LARGEST NEGRO DENOMINATION

Item	Negro Baptists	All Negro Religious Bodies	Second Largest Negro Denomination
Churches	22,081	42,585	15,780
Per cent Urban	20.3	24	20
Members	3,196,623	5,203,187	1,594,900
Average Per Church	145	122	101
Church Edifices— Amount Reported	\$102,465,759	\$205,782,678	\$68,000,000
Average Per Church	5,217	5,510	4,350
Expenditures, 1926— Churches Reporting	20,209	39,242	14,900
Amount Reported	\$19,475,981	\$43,024,259	\$18,900,000
Church Expenses	\$16,219,952	\$35,749,951	\$15,737,000

Volunteers— Baptists, Etc.	\$2,444,042	\$6,252,005	\$2,943,166
Not Classified	\$20,987	1,121,402	222,624
Average Per Church	964	1,096	1,227

Facing the Facts

The question of education is one of vital concern when the Negro race or any other people are under consideration. In 1928, the United States Department of the Interior made a careful survey of Negro schools in which it had the cooperation of the Department of Education. We are here using the data taken from that report. We have also called upon the Department of Survey, Statistics and Information of the Southern Baptist Convention and upon the Statistician of the Northern Baptist Convention, Dr. Chas. A. Baker, for help.

Percentage of Illiterate

From the information received from the aforesaid sources we conclude that of white native-born Americans there are 2.5 per cent illiterate; of foreigners and their children 13.1 per cent illiterate; and of Negroes 22 per cent illiterate. The average illiteracy of the people in the United States is 10 per cent. Considerable effort is being made at this time on the part of our states and on the part of the Federal Government to reduce these illiteracy figures.

In January, 1930, the general secretary of the Seminary wrote to every white and colored, in the United States where it was supposed there might be Negro students for the Baptist ministry. This included the schools, white and colored, in the North and the Negro schools in the South.

In Schools

White people have in their high schools and colleges ninety individuals out of every ten thousand of their population; Negroes have in similar schools only fifteen out of every ten thousand. It is well-known fact that the Negroes do not have as favorable opportunity for educating their youth as do white people. But they deserve the highest commendation for their heroic and prodigious sacrifices for education.

Educating the Preacher

The Negro preacher is still the most influential leader among his people. In spite of changed and changing conditions, it is not difficult to see that the Negro preacher will long hold his place of leadership, indeed, he is rapidly losing his place of leadership in many communities and in some he has practically lost it. This is bringing a real crisis to the churches and communities. We must place increased emphasis upon the education of the Negro minister, both as to his literacy and to his social education. If this great mass of twelve million Negroes in this country is to have worthy and efficient leadership in their social, moral and religious life.

Demand and Supply of Negro Preachers

When we are in a position to judge, tell us that one thousand trained Negro preachers are needed annually in the United States. In our survey of Baptist schools mentioned above we have been able to find hardly one thousand Negro students for the ministry in all the Baptist schools, North and South. All those and more than 25 per cent would be reckoned further advanced than the eighth grade of our public schools, many of

MINUTES

them below that. And from the above information it appears that five to one hundred might be expected to graduate from the schools this year. It is perfectly apparent, therefore, that if in a worthy and adequate way we are to meet the demand for a Negro ministry, we must have for this Seminary a larger support, both financial and in the number of students.

HISTORIAN'S REPORT FOR YEAR ENDING JULY 1, 1930

Receipts

Kansas City, Missouri Session, September, 1929 \$ 105 46
 Received Note, November, 1929 15 50
 Collected from July 1, 1929 to July 1, 1930 369 96

Total receipts \$ 490 92

Disbursements

Salary due to July 1, 1929 \$ 79 85
 Current salary to July 1, 1930 54 50
 Expenses for year ending June 30, 1930 115 86

Total disbursements \$ 249 21

Balance due Historian \$ 241 71

Summary

1929	Receipts	Disbursements
July	\$ 105 46	\$ 79 85
August	15 50	54 50
September	369 96	115 86
October	195 45	85 55
November	64 70	67 71
December	308 82	49 86
1930		
January	100 10	70 15
February	75 50	58 02
March	91 80	21 75
April	35 00	72 19
May	100 25	129 40
June	60 91	101 24
	\$ 1,320 45	\$ 931 08

ITEMIZED STATEMENT OF RECEIPTS AND DISBURSEMENTS OF HISTORIAN

For the Year Ending July 1st, 1930

Receipts

1929
 July 8 Central Association of Lexington, Ky. \$ 4 00
 July 8 Main Street Baptist Church of Lexington, Ky. 3 00
 July 9 Rev. M. M. Fisher 1 00

MINUTES

July 14 Holy Trinity Baptist Church, Philadelphia \$ 12 02
 July 14 Mt. Carmel Baptist Church, Philadelphia 6 00
 July 15 Philadelphia Ministers' Meeting 1 42
 July 21 Walker Missionary Baptist Church, New York 20 00
 July 24 Women's Auxiliary Association, New Jersey 4 00
 July 26 Association of New Jersey 5 00
 July 28 Friendship Baptist Church, Newark, N. J. 12 02
 July 28 Baptist church 12 00
 July 28 New York Sunday School and B. Y. P. U. 10 00
 July 28 Philadelphia Ministers' Conference 25

\$ 105 46

Aug. 10 Stone River Association \$ 2 00
 Aug. 11 Mt. Zion Baptist Church, Shelbyville 7 00
 Aug. 21 Elk River Association B. Y. P. U. 2 50
 Aug. 25 2nd Baptist Church, Atlantic City 4 00

\$ 15 50

Sept. 1 Union Baptist Church, Philadelphia \$ 40 23
 Sept. 1 Salem Baptist Church, Jersey City, N. J. 15 00
 Sept. 5 National Baptist Convention 124 60
 Sept. 3 L. K. Williams (personal) 10 00
 Sept. 3 J. H. Branham 3 00
 Sept. 8 Women's Auxiliary, National Baptist Convention 9 00
 Sept. 9 Sale of cards (in full) 46 93
 Sept. 9 Booklet account 9 20
 Sept. 9 Executive Board, Kansas City, Missouri 100 00
 Sept. 24 Entertainment Committee, Nat. Bapt. Conv., Kans City, Mo. 12 00

\$ 369 96

Oct. 3 1st Baptist Church, Clarksdale, Miss. \$ 1 60
 Oct. 6 New Zion Baptist Church 12 10
 Oct. 8 Miss. Sunday School Convention 20 00
 Oct. 9 Rev. J. W. Gayden 5 00
 Oct. 9 Miss. Baptist Association 18 05
 Oct. 9 Miss. B. Y. P. U. Convention 26 00
 Oct. 13 New Hope Baptist Church, Waco, Texas 37 15
 Oct. 15 8th Street Baptist Church, Texas 9 15
 Oct. 16 Col. Ministers' Conference 6 00
 Oct. 18 Books 7 00
 Oct. 18 Collection 3 90
 Oct. 20 Antioch Baptist Church, Houston, Texas 45 00
 Oct. 21 Mt. Calvary Baptist Church 5 00
 Oct. 23 Books 1 70
 Oct. 27 1st Baptist Church, Indiana 4 00
 Oct. 28 Baptist Ministers' Meeting 80

\$ 195 45

Nov. 4 10th Street Baptist Church, Louisville \$ 12 00
 Nov. 4 Dr. Isaac, for Seminary 20 00
 Nov. 10 Kayne Avenue Baptist Church, Nashville 1 70
 Nov. 15 Dr. Isaac for Seminary 10 00

November Receipts Brought Forward **\$ 43 70**

Dec. 16 Georgia State Convention \$ 10 00
 Dec. 18 Mt. Calvary S. S. Con., Ga. 5 00
 Dec. 18 Mt. Calvary Church Con., Ga. 6 00

\$ 64 70

Dec. 1 Olivet Church, Chicago, Ill.
 Dec. 1 Dr. L. K. Williams' account
 Dec. 8 Dexter Avenue Church, Montgomery, Ala.
 Dec. 8 First Baptist Church, Montgomery, Alabama
 Dec. 13 Executive Board
 Dec. 13 National Baptist Convention Note (\$200.00)
 Dec. 15 Franklyn, Mobile, Ala.
 Dec. 15 St. Louis St. Church
 Dec. 16 Stone St. Church
 Dec. 27 Dr. L. K. Williams

1930--

Jan. 2 Mt. Olivet Church, Chicago
 Jan. 2 For Books, Ebenezer Church, Chicago
 Jan. 10 Executive Board per Dr. L. K. Williams
 Jan. 12 Mt. Olivet Baptist Church, Chicago, for books
 Jan. 12 Ebenezer Baptist Church
 Jan. 19 Peace Baptist Church, Detroit, Mich.
 Jan. 19 Shiloh Baptist Church
 Jan. 22 Good Hope Baptist Church
 Jan. 26 Rev. Farrell's church
 Jan. 26 Mt. Olivet Baptist Church
 Jan. 29 Baptist church

Feb. 2 Shiloh Baptist Church, Cleveland, Ohio
 Feb. 2 Zion Hill Baptist Church
 Feb. 2 Penn Baptist Church
 Feb. 2 Antioch Baptist Church
 Feb. 3 Ministers' Meeting
 Feb. 7 First Baptist Church, Akron, Ohio
 Feb. 16 St. John Baptist Church, Memphis, Tenn.
 Feb. 23 Central Baptist Church, Pittsburgh, Pa.
 Feb. 23 Macedonia Baptist Church
 Feb. 26 Dr. L. K. Williams

Mar. 2 St. Paul Baptist Church
 Mar. 2 North Pennsylvania Baptist Church, Philadelphia
 Mar. 9 Cherry St. Baptist Church, Philadelphia
 Mar. 9 Tabernacle Baptist Church
 Mar. 11 Zion Baptist Church, Jersey City
 Mar. 16 Hopewell Baptist Church, Newark, N. J.
 Mar. 16 St. Paul Baptist Church, Montclair
 Mar. 17 Ministers' Meeting, N. J.
 Mar. 17 Rev. Kyser, Plainfield, N. J., Button
 Mar. 28 Executive Board, per L. K. Williams

Apr. 5 Union Baptist Church
 Apr. 13 Bethel Baptist Church, Philadelphia, Pa.
 Apr. 20 Union Baptist Church

May 13 Dr. L. K. Williams
 May 19 Dr. L. K. Williams
 May 19 S. S. Publishing Board for May

SUMMARY STATEMENT OF RECEIPTS AND DISBURSEMENTS OF THE HISTORIAN FOR THE YEAR

Ending July 1st, 1930

Disbursements

July 6	U. R. B. tickets from Nashville to Shelbyville and return	\$ 2.80
July 11	Meals	.80
July 14	R. R. ticket—Lexington, Ky.	4.12
July 13	Meals	2.00
July 13	Ticket to Philadelphia	2.68
July 16	Lodging (4 days)	3.75
July 16	Meals	2.80
July 16	Taxi	1.05
July 16	Street car fare	.28
July 17	R. R. ticket—New York	1.68
July 17	Printing	1.00
July 17	Postage, 40 cents, clerical help, \$10.00	10.40
July 17	Taxi	.60
July 18	Ticket to New York	1.60
July 18	Taxi in New York	.80
July 19	Board, 2 days	1.80
July 19	Postage	.36
July 19	Street car fare in New York	.20
July 23	Printing	2.60
July 23	Ticket to New Haven	.40
July 23	Printing	2.25
July 23	Board	4.90
July 24	Enrolling names	1.00
July 24	Sending letters	1.25
July 24	Postage	2.60
July 28	Lodging	9.00
July 28	Ticket, Newark to Philadelphia	1.26
July 28	Clerical help	5.50
		\$79.85
Aug. 1	M. E. Publishing House, S.	\$ 3.00
Aug. 9	Postage	.40
Aug. 10	R. R. ticket—Lebanon	1.75
Aug. 11	R. R. ticket—Shelbyville	1.75
Aug. 11	Breakfast	.25
Aug. 12	Postage	.60
Aug. 12	Board and lodging, Atlantic City	10.00
Aug. 23	R. R. ticket, Atlantic City	23.25
Aug. 26	Printing	1.00
Aug. 30	Clerical help for Mo.	12.50
		\$ 54.50
Sep. 1	R. R. ticket from Atlantic City to Philadelphia	\$ 1.30
Sep. 1	R. R. ticket from Philadelphia to Jersey City	1.43
Sep. 1	Meals	.70
Sep. 1	Clerical help	10.00
Sep. 2	R. R. ticket from Buffalo	12.80
Sep. 3	Meals on the trip	4.00
Sep. 3	Taxi	1.30
Sep. 4	Convention expense in Kansas City Session—taxi	2.50
Sep. 4	Lodging	6.00
Sep. 4	Meals	7.50

MINUTES

Sept. 4	Expressage	
Sept. 4	Help at Booth	
Sept. 4	Space for booth	
Sept. 4	R. R. ticket—Kansas City to Nashville	
Sept. 10-11	Meal	
Sept. 11	Taxi	
Sept. 11	Expressage	
Sept. 12	Christian Herald	
Sept. 12	Dixie Electric Co.	
Sept. 13	Gulbenk Engraving Co.	
Sept. 13	Postage	
Sept. 13	Books sent	
Sept. 14	Postage	
Sept. 17	Postage	

Oct. 2	Breakfast	
Oct. 2	Baggage	
Oct. 3	Breakfast	
Oct. 3	Dinner	
Oct. 3	Baggage	
Oct. 3	Postage	
Oct. 3	Auto rental	
Oct. 4	Dinner	
Oct. 4	Baggage	
Oct. 7	Postage	
Oct. 8	Breakfast	
Oct. 8	Lunch	
Oct. 8	Dinner	
Oct. 8	Fare from Greenwood to Indianola, Miss.	
Oct. 8	Baggage	
Oct. 8	Postage	
Oct. 8	Printing	
Oct. 9	Breakfast	
Oct. 9	Lunch	
Oct. 9	Dinner	
Oct. 9	Fare from Indianola to Leland	
Oct. 10	Breakfast	
Oct. 10	Dinner	
Oct. 10	Fare to Baton Rouge, La.	
Oct. 10	Baggage	
Oct. 10	Postage	
Oct. 11	Breakfast	
Oct. 11	Lunch	
Oct. 11	Fare to Kentwood	
Oct. 12	Breakfast	
Oct. 12	Lunch	
Oct. 12	Dinner	
Oct. 12	Street car and taxi fare	
Oct. 13	Baggage	
Oct. 13	Postage	
Oct. 13	Telegram and phone	
Oct. 14	Board and lodging (Hotel)	
Oct. 14	Printing	
Oct. 14	Street car fare and taxi	
Oct. 15	Hotel (1 day)	
Oct. 15	Street car fare and taxi	
Oct. 16	Breakfast	
Oct. 16	Fare, Waco to Greenville	
Oct. 16	Street car fare and taxi	
Oct. 17	Breakfast	

MINUTES

Oct. 17	Lunch	
Oct. 17	Fare, Greenville to Dallas	
Oct. 17	Fare, Dallas to Tyler	
Oct. 17	Street car and taxi	
Oct. 17	Postage	
Oct. 18	Breakfast	
Oct. 18	Dinner	
Oct. 18	Lodging 1 day	
Oct. 18	Printing	
Oct. 19	Breakfast	
Oct. 19	Lunch	
Oct. 19	Dinner	
Oct. 19	Fare from Tyler	
Oct. 19	Fare to Houston	
Oct. 19	Baggage	
Oct. 19	Street car and taxi	
Oct. 20	Telephone, telegram	
Oct. 20	Lunch	
Oct. 20	Street car and taxi	
Oct. 21	Hotel	
Oct. 21	Street car fare and taxi	
Oct. 21	Postage	
Oct. 21	Baggage	
Oct. 22	Street car fare and taxi	
Oct. 22	Telephone, telegram	
Oct. 23	Breakfast	
Oct. 23	Hotel	
Oct. 23	Street car fare and taxi	
Oct. 23	Postage	
Oct. 24	Breakfast	
Oct. 24	Dinner	
Oct. 24	Street car fare and taxi	
Oct. 27	Dinner	
Oct. 27	Hotel	
Oct. 27	Fare, Nashville to Indiana	
Oct. 27	Baggage	
Oct. 27	Street car fare and taxi	
Oct. 28	Printing	
Oct. 30	Clerical help for month	
Total		\$ 85 55
Nov. 1	Meals	\$ 1 45
Nov. 1	Hotel	1 00
Nov. 1	Street car and taxi	20
Nov. 1	Postage	10
Nov. 2	Meals	1 25
Nov. 2	Lodging	1 00
Nov. 2	Street car and taxi	25
Nov. 1	Postage	1 00
Nov. 1	Clerical help	60
Nov. 3	Meals	1 10
Nov. 3	Lodging	1 00
Nov. 3	Baggage	30
Nov. 3	Street car and taxi	10
Nov. 8	Clerical help	12 14
Nov. 8	Postage	1 10
Nov. 10	Street car and taxi	1 50
Nov. 10	Clerical help	2 50
Nov. 11	Postage	7 00
Nov. 11	Clerical help	5 00

MINUTES

Nov. 12	Telegrams, phone, etc.	
Nov. 12	Clerical help	2 00
Nov. 14	Meals	1 25
Nov. 14	Street car and taxi	1 00
Nov. 15	Lunch	25
Nov. 15	Street car and taxi	50
Nov. 16	Board and lodging, 4 days	8 00
Nov. 17	Board and lodging	2 00
Nov. 18	Meals	1 25
Nov. 18	Hotel	30
Nov. 18	Street car and taxi	30
Nov. 19	Board and lodging	1 30
Nov. 19	Street car and taxi	30
Nov. 19	Telegrams, phone, etc.	1 00
Nov. 26	Telegrams, phone, etc.	4 30
Nov. 30	Fare, Washington to Chicago	1 00
Nov. 30	Street car and taxi	60
Nov. 30	Postage	60

Dec. 1	Meals	\$ 60
Dec. 1	Baggage	30
Dec. 1	Street car and taxi	1 00
Dec. 1	Telegrams, phone, etc.	48
Dec. 2	4 days' stay in Chicago	5 00
Dec. 2	Baggage	25
Dec. 2	Street car and taxi	54
Dec. 2	Postage	20
Dec. 3	Street car and taxi	60
Dec. 4	Fare to Nashville	2 00
Dec. 4	Street car and taxi	20
Dec. 7	Meals 80 cents, help \$2.00	2 00
Dec. 7	Baggage	30
Dec. 7	Postage	30
Dec. 7	Telegrams, phone, etc.	2 00
Dec. 8	Street car and taxi	2 00
Dec. 10	Meals	2 25
Dec. 10	Hotel	2 00
Dec. 10	Taxi and street car	1 00
Dec. 10	Postage	20
Dec. 10	Telegrams, phone	63
Dec. 11	Meals	1 50
Dec. 11	Fare	1 15
Dec. 11	Printing	4 00
Dec. 12	Board and lodging	2 50
Dec. 13	Fare to Tampa	3 50
Dec. 13	Street car and taxi	25
Dec. 14	Meals	1 00
Dec. 16	Baggage	20
Dec. 17	Meals	1 50

Carried forward

December, brought forward	
Dec. 17	Baggage
Dec. 17	Street car and taxi
Dec. 17	Postage
Dec. 17	Telegrams, phone, etc.

\$ 45 86

MINUTES

Nov. 2	Board and lodging for 17 days in Chicago	\$ 34 00
Nov. 2	Street car fare	1 60
Nov. 21	Detroit, 9 days	18 00
Nov. 21	Taxi	2 00
Nov. 21	Street car fare	70
Nov. 30	Fare to Detroit to Anti-Saloon Convention	2 85
Nov. 30	Clerical help	11 00

\$ 79 45

Nov. 1	Fare to Cleveland	\$ 2 80
Nov. 1	Board and lodging, 7 days	14 00
Nov. 1	Street car fare	38
Nov. 1	Fare to Akron, Ohio	1 09
Nov. 10	Fare to Memphis, Tenn.	6 10
Nov. 12	Michigan and lodging, 5 days	7 50
Nov. 18	Fare to Pittsburgh, Pa.	9 25
Nov. 26	Board and lodging in Pittsburgh—8 days and street car fare	10 00
Nov. 26	Taxi	1 50
Nov. 28	Fare to Philadelphia	5 40
Nov. 28	Clerical help	10 00

\$ 68 02

Nov. 28	Board and lodging, 10 days in Philadelphia	50 00
Nov. 1	Street car fare	9 80
Nov. 1	Clerical help	1 00
Nov. 1	Postage	10 15
Nov. 11	Fare to New Jersey	60
Nov. 11	Taxi	1 45
Nov. 11	Board and lodging in New Jersey, from 12th to 27th, (16 days).	75

\$ 81 75

Nov. 1	Breakfast	\$ 50
Nov. 1	Dinner	1 00
Nov. 1	Street car and taxi	60
Nov. 1	Telegrams, phone	65
Nov. 1	Fare to Chicago Heights and return	1 00
Nov. 1	Street car and taxi	44
Nov. 1	Postage	12
Nov. 1	Breakfast	60
Nov. 1	Lunch	20
Nov. 1	Dinner	30
Nov. 1	Fare, Chicago to Buffalo	3 75
Nov. 1	Breakfast	40
Nov. 1	Dinner	50
Nov. 1	Street car and taxi	16
Nov. 1	Breakfast and lodging	65

Brought forward

\$ 10 87

April 11	Brought forward	\$ 10 87
April 11	Telegrams and telephone	1 23
April 12	Breakfast	75
April 12	Dinner	1 00
April 12	Fullman	3 50
April 12	Baggage	30
April 12	Postage	60
April 12	Printing	2 00

MINUTES

April 12	Breakfast	
April 13	Baggage	\$ 50
April 13	Telegrams and telephones	50
April 14	Penn. Convention	20
April 14	To Jenkintown	11 00
April 14	Expenses, 1 week fare to Philadelphia	15
April 14	Printing	2
April 14	Telegrams and phone	2
April 20	Breakfast	50
April 20	Lunch	25
April 20	Dinner	50
April 20	Lodging	7 00
April 22	Notices	1 00
April 22	1 week in New York and fare to Conn.	12 00
April 22	Railroad fare	1 00
April 22	Street car fare	1 00
April 29	Clerical help for Mo.	18 00
		\$ 71 18
May 14	Fare to Nashville	5 00
May 15	Meals	1 00
May 15	Taxi for Mo.	12 50
May 15	Expenses	50
May 30	Clerical help for month	15 00
May 30	Meals for month	15 00
May 30	Lodging for month	15 00
May 30	For cuts (notes)	74 50
		\$ 129 08
June 5	Breakfast	50
June 5	Dinner	1 10
June 5	Fare, Nashville to Washington	10 10
June 5	Pullman	3 00
June 5	Baggage	50
June 5	Street car fare	20
June 5	Postage	50
June 6	Clerical help	50
June 6	Breakfast	50
June 6	Baggage	50
June 6	Street car and taxi	30
June 6	Clerical help	1 00
June 7	Breakfast	50
June 7	Baggage	10
June 7	Clerical help	12 25
June 8	Breakfast	35
June 8	Dinner	40
June 8	Reports	2 00
June 8	Street car	20
June 8	Clerical help	1 25
June 8	Printing	2 00
June 9	Breakfast	25
June 9	Dinner	40
June 9	Street car	14
June 9	Reports	3 10
June 9	Baggage	50
June 10	Taxi and street car	1 00
June 10	Clerical help	2 00
June 10	Telegrams and phone	60
June 13	Breakfast	60
June 13	Dinner	50
June 13	Fare, Baltimore to Chicago	13 00

MINUTES

June 13	Baggage	\$ 50
June 13	Street car and taxi	00
June 13	Postage	27
June 13	Telegram and phone	10
June 15	Breakfast	30
June 15	Lunch	50
June 15	Street car and taxi	70
June 15	Postage	10
June 16	Breakfast	40
June 16	Baggage	40
June 16	Street car and taxi	65
June 16	Telegrams and phone	15
June 22	Breakfast	40
June 22	Dinner	60
June 22	Baggage	15
June 22	Street car and taxi	50
June 23	Hotel	50
June 23	Fare from Memphis	50
June 23	Street car and taxi	45
June 24	Hotel	1 00
June 24	Printing	20
June 24	Street car and taxi	25
June 24	Postage	25
June 25	Hotel	20
June 25	Baggage	40
June 26	Breakfast	50
June 26	Dinner	50
June 26	Baggage	25
June 26	Street car and taxi	50
June 26	Hotel	2 00
June 26	Printing	25
June 26	Baggage	25
June 28	Street car and taxi	51
June 29	Hotel	2 00
June 29	Printing	1 00
June 29	Baggage	25
June 29	Postage	45
June 30	Breakfast	40
June 30	Baggage	15
June 30	Street car and taxi	50
June 30	Taxi service for month	7 25
June 30	Meals for month	8 10
June 30	Discount on note	100 00
		\$ 189 14

Receipts

1930-

June 8	Salen B. C., Washington, D. C.	\$ 6 15
June 23	St. Paul Baptist Church, Memphis, Tenn.	6 00
June 28	Miss. Convention	36 01
June 29	1st B. C., Memphis, Tenn.	9 75
June 29	St. Stephen's Church	3 00
		\$ 60 91

MINUTES

Total Receipts and Disbursements for the Following Month

1929— Month	Receipts	Disbursements
July	\$105 46	\$ 78 85
August	15 50	54 50
September	369 96	111 26
October	195 45	95 22
November	64 70	62 77
December	200 82	49 46
1930—		
January	100 10	50 15
February	75 50	68 42
March	91 80	81 75
April	135 00	77 19
May	125 00	129 00
June	60 91	189 14
	\$1,548 20	\$ 1,068 38

Mr. W. D. Allimono,
306 East 43rd Street,
Chicago, Ills.

Dear Sir:

I sold \$500.00 worth of the Convention paper and had to discount it \$200 and I think the Convention should be the loser. What about it?

National Baptist Convention

Auditor's Report

THE NATIONAL BAPTIST VOICE

By Auditor W. D. Allimono

Statement of Income Profit and Loss—Period Beginning July 1, 1929,
Ending June 30, 1930

INCOME:

Subscriptions (Sch. C-1)	\$1,560 30
Reading Advertisement (Sch. C-1)	19 00
Sales of Space—Outsiders (Sch. C-1)	91 15
Sales of Space—Baptist Boards (Sch. C-1)	2144 75
Gross Income	\$1,065 20

COST OF SALES:

Printing (Cost per Factory Ledger)	\$ 360 97
Cost of Sales	\$ 360 97
Gross Profit and Loss	\$ 704 23

MINUTES

RECEIPTS AND DISBURSEMENTS CONF.

Amount in April	\$ 428 40
Balance	2,847 33
	\$ 4,281 74
Supplies and Expense	0 00
Printing Expense (Transferred)	120 00
	120 00
Balance	4,161 74
Less Cash of 2 dollars = \$400 per unit	2 00
	190 00
Total Selling and Administration Cost	\$ 3,728 50
Less From Other Funds	\$ 5,224 10
Income Operating Income	
Contributions (Sch. C-1)	182 10
Less From Baptist Board (Sch. C-1)	100 00
	\$ 182 10
Less for the Year	\$5,102 31

THE AMERICAN BAPTIST THEOLOGICAL SEMINARY

By Auditor W. D. Allimono

Statement of Cash Receipts and Disbursements—Period Beginning July 1, 1929,
Ending June 30, 1930

RECEIPTS

Maintenance Fund	\$ 7,230 08
Less—Notes Payable (Sch. B-1)	5,169 07
Net	194 00
Students Matriculation Fee	32 50
Gift Fund	25 00
Gardening Department	78 15
Sundry—Loan	1 50
Total Receipts	\$ 12,750 00

DISBURSEMENTS:

Operating Expenses (Sch. B-2)	\$ 5,854 56
Administration Expenses (Sch. B-2)	551 95
Gift Expense (Sch. B-2)	6,564 85
Total Disbursements	\$ 12,971 37
Excess of Disbursements over Receipts	\$ 220 47
Less Balance per Bank Statement, June 30, 1930	00
Net Deficit	\$ 220 47

MINUTES

BALANCE SHEET

June 30, 1930

	Assets	
CURRENT ASSETS:		TOTAL CURRENT ASSETS NOW
FIXED ASSETS:		
Land		
Building		\$ 32,000 00
Less—Depreciation	\$ 45,864 00	
(2 years 2% per yr.)		44,029 44
	1,834 56	
	\$ 4,050 00	
Furniture and Fixtures—		
Less—Depreciation		
(2 years 2% per yr.)	\$ 810 00	3,240 00
Total Fixed Assets		
Total Assets		\$79,200 00

LIABILITIES

CURRENT LIABILITIES:			
Accounts Payable (not verified)	\$ 640 50		
Accrued Salaries (not verified)	475 73		
Accrued Interest	144 75		
Total Current Liabilities			\$ 1,261 00
FIXED LIABILITIES:			
Bank Loans	\$ 3,022 24		
Bonds	2,413 97		
Individuals	1,046 85		
			\$ 6,483 06
NET WORTH:			
Surplus		\$ 71,525 40	
Total Liabilities			\$ 78,008 46

THE NATIONAL B. Y. P. U. BOARD

By Auditor W. D. Animono

Statement of Receipts and Disbursements From July 1, 1929 to June 30, 1930

RECEIPTS:

Cash Sales Customers (Sch. D. L.)	\$ 37,143 17	
Cash Sales Agents	722 36	37,865 53

ACCOUNTS RECEIVABLE:

Books and Literature	\$ 8,265 79	
Paper and Envelopes, etc.	2,470 39	10,736 18
Notes Receivable		1,324 95

MINUTES

CONTRIBUTION:

Individuals	\$ 108 95	
Associations	7,572 30	
Churches and Unions	140 10	
Miscellaneous	263 75	
	17 89	8,102 99

BORROWED FUNDS:

Banks	12,703 46	
Individuals	2,169 00	14,872 46

MISCELLANEOUS:

Cash Over on Orders	141 90	
Cash on Future Orders	119 49	
Transfer Orders	83 09	
Bad Checks	233 29	
Post	375 00	
Advertising	844 37	
Traveling Expense Refund	44 60	
Total of Caps and Gowns	113 50	1,955 24

Total Receipts from July 1, 1929 to June 30, 1930	\$ 74,857 30
Cash Balance, July 1, 1929	1,003 23

Total Cash to be accounted for	\$ 75,860 59
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DISBURSEMENT:

Operating Expenses (Sch. D-2)	28,832 34
Selling Expenses (Sch. D-2)	11,968 60
Administrative Expenses (Sch. D-2)	5,825 76
Capital Expenses (Sch. D-2)	17,841 46
Refunds (Sch. D-2)	463 00
Donations (Sch. D-2)	10,117 65

Total Disbursements, June 30, 1930	\$ 75,048 81
Cash Balance, June 30, 1930	811 78

RECONCILIATION:

Per Schedule D-3 In Banks	\$ 792 88
Cash on Hand	108 90

In Agreement	\$ 811 78
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NATIONAL B. Y. P. U. BOARD STATEMENT OF INCOME PROFIT AND LOSS
PERIOD BEGINNING JULY 1, 1929, ENDING JUNE 30, 1930

INCOME:

Gross Sales (Sch. A-1)	\$ 47,217 44
Less Returns and Allowance	534 15
Net Sales	\$ 46,683 29

COST OF SALES:

Merchandise Inventory, June 30, 1929	6,262 76
Purchases—Raw Materials	6,628 97

MINUTES

Purchases—Printing	\$ 8,927 60	
Freight In	154 52	15,711 09
		21,972 85
		5,180 50
Merchandise Inventory June 30, 1930		\$ 16,791 35
Cost of Goods Sold		\$ 20,889 99

General Operating, Selling and Administrative Cost

OPERATING COST:

Salaries—Employees	\$ 7,590 57	
Salaries—Editorial	730 00	
Water and Ice	32 62	
General Maintenance and Repairs	356 40	
Expired Insurance	174 48	
Labor—Extra	1 00	
Royalty—Cost	159 36	
License—Expired	13 77	
Heat and Light	363 58	
Maintenance and Repairs Delivery Equipmt.	424 16	
Janitors' Supplies	136 28	9,984 14

SELLING COST:

Office Supplies	103 76	
Postage—General	1,407 25	
Postage—Shipments	445 00	
Traveling	264 75	
Commissions	1,788 31	
Sundry Expenses	11 50	
Advertising	434 88	4,450 45
Forwarded		\$ 14,429 59

ADMINISTRATIVE COST:

Interest Paid	367 38	
Officers' Salaries	5,800 00	
Legal Expenses	178 36	
Traveling Expenses	362 50	
Telephone and Telegrams	312 69	
Sundry—Expense (Sch. B-3)	138 50	7,159 43

Total Operating, Selling and Administrative Cost 21,500 02

Profit from Operation Before Deducting Depreciation		\$8,290 32
Less Depreciation (Sch. B-4)	3,441 22	
Allowance Bad Debts	259 03	3,700 25

Profit After Deducting Depreciation and Allowance 4,589 67

ADD:

Other Income:		
Donations Received (Sch. B-4)	8,039 03	
Rent	375 00	

MINUTES

Miscellaneous	\$ 113 50	
Advertising Space	844 37	
Cash Over Orders	250 45	
		\$ 9,622 35/
		\$14,213 02

DEDUCT:

Cooperative Missions	8,534 00	
Donation Paid	273 66	
Water Exp. Contribution	89 00	
Refunds—General	99 93	
Commissions on Advertising	250 00	250 00
		10,569 57

Net Profit for the Year \$ 3,643 45

NATIONAL B. Y. P. U. BOARD BALANCE SHEET AS OF JUNE 30, 1930

ASSETS

Current Assets:

Accounts Receivable (Sch. A-1)	\$ 5,180 64		\$ 811 78
Less—Allowance—Bad Debts	259 03	4,921 61	
Notes Payable		3,694 42	
Inventories:			
Raw Material, Cap. Department	597 05		
Raw Material, Printing Department	552 90		
Merchandise	4,030 55	5,180 50	

Total Current Assets \$14,608 31

Deferred Charges to Operation:

Prepaid Insurance		13 78	
Prepaid Insurance		13 83	
Factory Supplies		21 00	
Other Supplies		36 23	
Total Deferred Charges			\$ 466 36

Fixed Assets:

Building	21,172 00		
Less Depreciation	2,317 50	20,857 50	
Land		4,800 00	
Building Plant	640 00		
Less Depreciation	128 00	512 00	
Furniture and Fixtures	5,114 95		
Less Depreciation	995 72	4,119 23	
Cuts and Plates		184 25	
Total Fixed Assets			\$30,472 98
Total Assets			\$45,547 65

MINUTES

LIABILITIES

Current Liabilities:

Accounts Payable (Sch. A-2)	
Notes Payable Purchase (Sch. A-3)	4,618 45
Notes Payable—Individual (Sch. A-3)	878 12
Notes Payable—Banks (Sch. A-3)	2,495 75

Accrued Salaries	3,438 47
Accrued Interest Payable (Sch. A-3)	20 00
Future Order Credits	51 33
	62 65

Total Current Liabilities	8,191 20
Net Worth	37,256 45

Surplus	45,947 50
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THE SUNDAY SCHOOL PUBLISHING BOARD

By Auditor W. D. Allimono

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
PERIOD BEGINNING JULY 1, 1929—ENDING JUNE 30, 1930

Receipts:

Cash Sales:	
Merchandise	\$200,483 79
Cafeteria	8,249 44
Waste Products	216 52

Accounts Receivable:

Customers	41,438 61
Consignments	23,345 78
Baptist Voice	681 30

Notes Receivable:

Trade	1,783 96
Employees	370 00
Rent	6,427 12

Borrowed Money:

Notes to Banks	63,602 58
Notes to Individuals	47,400 00
Unsecured Loans (Clements Paper Co.)	16,085 00

Other Receipts:

Contributions (Pledges)	14,107 20
Commercial Printing	20 41
M. M. B. Enrollment Fees	202 42
Interest Earned	23 20
Auditing Service Reimbursed	7 77
Redeposited checks	1,003 12
Redeposited Money Orders	50 10

MINUTES

Accts. Payable Cash over orders	\$1,290 34
Miscellaneous	345 43

Plus Cash Balance July 1, 1929	\$424,459 93
	9,831 00

Total Cash to be Accounted for	\$434,290 93
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Disbursements:

Selling Expenses:	
Commissions	\$1,714 28
Postage	5,855 10
Freight Out	1,215 16
Traveling Expenses	19 26
Selling Supplies	52 23
Petty Cash Phil. Branch	115 00
License & Wheel Tax	41 75
Advertising	50 00
St. Louis Branch Expense	381 66
Salaries	11,531 87

Total Selling Expenses	20,976 31
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General and Administrative Expenses:

Traveling Expenses	1,906 23
Postage	2,149 39
Telephone and Telegraph	851 33
Water	199 45
Insurance	248 82
Building Expense	17 62
Enrollment Fees	5 00
Historical Dept. Expense	125 00
General Miscellaneous Exp.	300 00
Light	1,085 88
Refund to Customers	87 75
Underwriters Campaign Exp.	169 57
Entertainment	163 22
Petty Cash Home Office	106 52
Salaries	30,609 03

Total Administrative Expenses	38,054 21
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Factory Expense:

Direct Labor	\$32,051 70
Indirect Labor	8,313 51
Administrative Exp. Allocated	3,189 21
Power	1,324 24
Gas	250 08
Technical Library	3 00
Freight In	390 57

Total Factory Administrative Exp.	45,522 31
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Baptist Voice:

General Expense	508 03
Salaries	2,847 11

Total Baptist Voice Expenses	3,355 14
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Canteen:

Cash Purchases of food supplies	70 30
Petty Cash	19 22

MINUTES

Sundry Expense	\$ 500.32
Salaries	3,068.00
Total Cafeteria Expenses	3,637.93
Other Expenses:	
Contributions	\$ 378.18
Cash Over and Short	29.44
Printed and Collection Fees	7.14
Charities and Donations	8.00
Cash Discounts Allowed	110.44
Cash Purchases	367.99
Returned Checks (Redeposit)	2,100.80
Transfer Orders (Redeposit)	36.00
Returned M. Order (Redeposit)	87.40
Total Other Expenses	3,069.87
Notes Receivable:	
Employees	\$ 260.00
Personal (Outside Indiv.)	26.00
Total Notes Receivable	276.00
Advances:	
M. H. Fowler	\$ 33.00
E. M. Townsend	750.00
Unsecured Loans to Clements Paper Co.	14,895.00
Total Advances	15,678.00
Obligations Liquidated:	
First Mortgage	\$ 5,000.00
Second Mortgage Bonds	25,900.00
Notes Payable	205,513.08
Accounts Payable	15,998.00
Total Obligations Liquidated	251,511.08
Interest Paid:	46,656.70
Total Disbursements for Year	\$ 5,332.20

STATEMENT OF INCOME PROFIT AND LOSS PERIOD BEGINNING JULY 1, 1929—ENDING JUNE 30, 1930

Other Income (Sch. B-4)	\$ 1,000.00
Product Returns and Allow.	250,848.41
Cost of Sales:	
Manufacturing (Exhibit C)	\$ 898,928.55
Purchases (Sch. B-2)	18,425.31
	117,353.86
Gross Profit on Sales	\$ 142,491.15
Selling Expenses: (Sch. B-3)	26,324.49

MINUTES

Net Profit on Sales	\$ 116,166.66
General and Administration Exp. (Sch. B-4)	53,483.52
Net Profit From Operations	\$ 62,683.14
Other Income:	
Sale of Advertising	\$ 9,450.00
Contributions (Pledges)	3,718.61
Morris Memorial Bldg. Enrollment Fees	100.20
Sale of Waste Products	200.02
Interest Earned	1.55
Royalty (Refund on Gas)	7,225.00
Rent	105.21
Miscellaneous Earnings	12.35
Shipping Services Reimbursed	
	26,976.03
Other Expenses:	\$ 89,642.17
Interest Cost (Sch. B-3)	\$ 4,475.54
Cash Discounts Allowed	566.70
Loss on Bad Debts	34.75
Cash over and short	2.42
	\$ 51,375.41
Unrealized Profits on Consignments:	\$ 38,286.76
Cafeteria Loss (Exhibit D)	\$ 978.62
	1,155.39
	2,434.01
Net Profit	\$ 35,852.75

BALANCE SHEET AS OF JUNE 30, 1930

Current Assets:	
Cash:	
In Banks (Sch. A-1)	\$ 5,168.65
On Hand (Sch. A-1)	364.73
Post Cash	15.00
All Branches (Phil.)	15.43
	\$ 5,563.81
Notes Receivable:	
Customers (Sch. A-2)	6,942.36
Individuals (Sch. A-2)	2,665.91
Rental (Sch. A-3)	242.50
	9,850.77
Accounts Receivable:	
Customers (Sch. A-4)	6,499.81
Baptist Voice (Sch. A-4)	10,875.92
Coupon (Sch. A-5)	74.00
	17,449.73

MINUTES

Inventories:

Home Office (Sch. A-6)	\$30,950 33
Branches (Sch. A-6)	1,811 93
Agents (Sch. A-6)	4,144 71

Redeposited Checks	36,906 97
Redeposited M. O.	386 10
	1 20

Total Current Assets \$ 70,358 50

Deferred Charges:

Sundry Invs. (Sch. A-7)	68 26
Prepaid Expenses (Sch. A-7)	1,648 37

Other Assets:

Campaign Pledge	118,218 92
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Fixed Assets:

Land	80,000 00
Bldg. Mach. and Equipment. (Sch. A-8)	1,015,317 76
Res. for Dep. (Sch. A-8)	63,362 84

Total Fixed Assets 1,031,034 92

Total Assets \$1,222,829 05

LIABILITIES

Current Liabilities:

Accounts Payable (Sch. A-9)	\$18,951 00
-----------------------------	-------------

Notes Payable:

Banks (Sch. A-10)	\$99,500 00
Creditors (Sch. A-10)	14,911 29
Officers (Sch. A-10)	16,750 00
Morris Mem. Bldg. (Sch. A-10)	47,015 00
Other Loans (Sch. A-10)	6,806 00

184,982 29

Annual Pay. on 1st Mtg.	5,000 00
Annual Pay. on 2nd Mtg.	25,000 00
Credit Checks Outst.	28 22
Overdraft Coupon Acct.	25 68

Accruals:

Interest on Mtgs. (Sch. A-10)	14,348 32
Interest on Notes Pay. (Sch. A-10)	7,540 78
Salaries and Wages (Sch. A-11)	3,377 97

25,267 07

Total Current Liabilities \$259,255 06

Fixed Liabilities:

First Mortgage	237,000 00
Second Mortgage	205,000 00

Total Fixed Liabilities 442,000 00

MINUTES

Deferred Income:

Sale of Advertising	87,500 00
Rental	440 00
Cafeteria	74 00
	8,914 000

Contingent Reserves:

Uncollected Campaign Pledge Rec.	118,218 92
Loss—Doubtful Accounts	712 04
Total Contingent Reserves	118,930 96

Net Worth:

Surplus (Sch. A-12)	394,555 03
Total Liabilities and Net Worth	\$1,222,829 05

THE FOREIGN MISSION BOARD

By Auditor C. H. Garlick

STATEMENT OF ASSETS AND LIABILITIES AS OF JUNE 30, 1930

ASSETS

Bank:

Citizens and Southern Bank and Trust Co.	\$ 977 93
Roosevelt Bank—Active	1,551 12
Roosevelt Bank—Special	474 95

3,004 00

Investments:

Accounts Receivable	3,012 14
Less Allowance for Bad Accounts	565 03

2,447 11

Inventories:

Printing Paper and Supplies	200 00
Reference Books	20 00

220 00

Land:

Building and Equipment	19,649 50
Furniture and Equipment	11,843 46
Furniture and Fixtures	2,788 83

Total 34,281 79

MINUTES

Less Reserve for Depreciation

\$ 7,404 48

26,877 31

Insurance - Present Worth
Prepaid Salaries307 30
640 45

947 75

843,641 86

NOTE: This balance sheet does not include physical property of the Board valued at \$68,630.00, used on the Foreign Mission Field.

Salaries Accrued:
Home Missions
Foreign Missions\$ 384 98
6,900 49Taxes Accrued
Building and Loan Accrued7,285 47
186 00
126 00Notes Payable—Borrowed Money
Accounts Payable
Mortgage Loans
Less Paid in value of H. and F. Shares7,397 40
4,500 00
2,021 40
12,000 00
2,340 00Foreign Mission Based on the National English
Convention—SCHEDULE

9,600 00

19,863 30

843,641 86

General:

RECEIPTS

Cash Balance, July 1, 1929
Contributions

850,501 65

Sale of Literature

437 70

Rents from Dwellings

1,517 00

Licenses

3,609 98

Claims Recovered

322 41

Notes Payable—Borrowed Money

10,500 00

66,888 83

PRINTING DEPARTMENT

Sales

11,671 05

Subscriptions and Contributions—Herald

14,053 27

Returned Checks—Collected

25,725 22
520 68

Total Receipts

93,131 20

TOTALS

894,381 06

MINUTES

EXPENDITURES

Administration:

Salaries:

Executive \$3,945 00
Office Force 4,927 59
Home Field Workers 932 14

9,804 73

Executive Board

27 00

Travel of Secretary

1,634 13

Travel of Home Field Workers

1,259 87

2,894 00

Merchandise Purchased

1,629 33

Real Estate Expense

116 75

Light and Power

368 22

News Printing

1,236 94

Post

206 00

Telephone and Telegrams

478 55

Stationery and Supplies

387 62

Postage

418 86

Freight and Express

279 41

Advertising

50 10

Office Expense

238 70

Building

447 73

Interest and Premiums

197 99

Community Bonds

50 00

Gifts Cash

420 00

Building and Loan Associations

112 62

Dues Paid on Principal of Mtg.

660 00

Interest on Mortgage

660 00

Premiums

66 00

Notes Payable—Borrowed Money

1,386 00

Rates and Water Heats for 1929

4,500 00

Insurance

391 46

Books Purchased

100 05

Furniture and Fixtures

32 31
297 50

26,072 67

Miscellaneous:

Salaries

16,115 14

Book

5,101 08

Travel of Missionary Field Workers

2,138 51

Travel of Workers for Special Drive

1,018 50

Mission Student

3,157 01

Money Transfer and Cables

244 05

Mission—L. G. Jordan

883 82

Transportation

1,398 33

Freight and Drayage

2,065 65

Sig—4

750 08

MINUTES

Board Meeting

As you will recall, I was ill with paralysis during last November, and I did not attend the Tampa Board Meeting, but I did attend a Board Meeting in Memphis and our Executive Committee meeting which was held at Chicago.

Auditor's Office

By some misguided hand, our most efficient and experienced auditor, Dr. E. B. Pierson, was assassinated and taken from us and after the meeting in Chicago, I was directed to proceed to Nashville and take charge of the office until someone else could be elected to care for the office. I have done to the best of my ability. It necessitated me alternating between Nashville and my Shreveport office, but I have done the best I could to keep the office intact, and in our last Executive Committee meeting it was decided that we employ an auditor to make a special audit of all of the Boards and officers of the Convention, this has been done and will be reported to you at this meeting.

I wish just here to thank Dr. E. W. D. Isaac and his good wife for taking care of me during various times that I was in the Nashville office, and I wish to specially thank Dr. Isaac for the assistance that he gave me in trying to keep up as best I could with the affairs of this Department.

As to the condition of the Boards and officers, as stated above herein, will be reported to you at this Convention under an auditor's report.

I have tried to fill both the offices of attorney and that of the auditor, and while I am not a bookkeeper, nor am I an auditor, yet, I have done the best I could in the premises, but I have for you an audit that has been made of the affairs of the various Boards and offices of the Convention.

This audit was made by competent C. P. A. auditors.

And now, dear brethren, I have endeavored to perform both of these positions to the very best of my ability, and I hope that I have conducted them to your entire satisfaction.

And while we assemble this year in this great Baptist Jubilee, while I am mindful of the fact that our hearts are affected greatly when we think of the loss of our most competent and efficient auditor, who was assassinated, yet I pray God that this meeting and all of our deliberations will be crowned with abundance of success.

Respectfully submitted,

CHAS. M. ROBERSON, Attorney.

AN ADDRESS TO THE COUNTRY

By Authority of the National Baptist Convention, Inc., U. S. A., in Jubilee Session in the Coliseum, Chicago, Illinois, August 14-25, 1928

Fifty years ago, the National Baptist Convention, Inc., was organized. The leaders of that time were conscious of the need of a great national organization that would provide for cooperative effort on a larger scale than had been possible before: to preach the gospel in the remotest sections of the homeland and to spread the tidings of salvation through a great missionary program to the heathen beyond the seas. We rejoice at the achievements of the pioneers who laid the foundations upon which the later generations of Christian men and women have been able to build the churches, the schools, and the missionary agencies which are ours today and overshadowed with the spirit and invisible presence of those who suffered and sacrificed and passed on, and mindful of what has been done for us by Christian workers North and South and who still assure us of their continued interest in our welfare, we pledge ourselves anew to more devoted and more unselfish service that the Kingdom of our Lord and his Christ may come in the earth.

MINUTES

The Press

The press is still a mighty force in the life of the nation, and we also, recognize its power in our denominational life. Nothing contributes more toward unity of thought and a common understanding than the public press. So powerful is the press in making sentiment that it should not be neglected as an agency in promoting our denominational program. Likewise the press should be true to high ethical ideals at all times, and not permit itself to become the organ of questionable projects or the tool of those bent upon the promotion of the good things which cannot be used to promote their pet schemes and selfish ambitions. Especially do we urge the support of our denominational papers.

Citizenship

Citizenship in a republican government is a high privilege and should be cherished by all who possess it. The right of self-determination and the right to participate in the affairs of a government to which we give our moral and financial support should be defended by protest, by appeal, and by every method provided and guaranteed by the fundamental law of the land. The franchise is the greatest weapon of our citizenship and this weapon should be used whenever there is opportunity, as this is the method of determining the popular will without which our republican government would be nothing but a meaningless name.

Law Enforcement

There is a government of law and upon its proper enforcement depend the life of our lives, the security of our homes, and the welfare of our civilization. The maintenance of orderly government should be the cherished hope of every citizen and especially should Christian citizens respond to the highest demands of the government in its efforts to enforce the laws without regard to race, wealth, or social status.

The prevalence of crime in all sections of the country is a clarion call to organized Christianity which call should not go unheeded. We cannot look with favor upon any effort from whatever source to disregard, to nullify, or to repeal the Eighteenth Amendment to the Federal Constitution. We cannot even favor its modification. King Alcohol must be deposed at any cost. Our economic, moral, and spiritual well-being demand efforts to render ineffective the Fourteenth Amendment should not lessen our interest in, nor affect our loyalty to the Eighteenth Amendment nor the Constitution as a whole.

Transportation

Proper accommodations and adequate facilities in travel are very essential to the welfare of our people and of our organized work. We have local, state, and national organizations and there is much traveling to be done. Facilities in railway stations, on buses, and on trains are much improved but in many places, they are far short of what they should be. At present we are urging those lines that are most considerate of our comfort even though the cost is out of the way while we continue to petition the authorities in charge of common carriers to see that unfavorable conditions are remedied.

Unemployment

Unemployment has a greater influence upon our economic situation than unemployment. We are concerned about this matter whether this unemployment is due to general financial depression, over-production, or caused by discrimination in employment or by the spirit of ill-will. Whatever may be the cause, the effects upon our progress and develop-

ment are the same. We urge that we adjust ourselves to the situation before us, with the greatest wisdom possible, hushbanding our resources in such a manner as will prevent domestic suffering and the crippling of our denominational agencies.

Thrift

There was never a time when the cultivation of thrift was more essential. A domestic life plan in which the income and the expenditures are placed in their proper relationship is especially urged upon our people. A definite expense account must be met by definite resources. This cannot be provided for unless there is regular, gainful employment through the talents and gifts of one's ownself, or by others. Efforts to live by one's wits has been one of the curses that has burdened us too long. In the words of our fathers, we should not beg.

Getting Something for Nothing

There is too much dependence upon what is called "luck." The spirit of "getting something for nothing" is far too prevalent among us. This is evidenced by the popularity of games of chance, "playing the numbers," etc. Many an honest dollar has gone through these unholy channels to the regret and discouragement of many otherwise good people. It is found that "you cannot beat a person at his own game" a little too late by thousands of hard working people. God still watches over his people and will help those who trust in him. Faith in God brings definite and sure return. It is better than luck or chance.

Life—City and Rural

The question as to where our people should live has become a very vital one. The city has its splendid advantages. The schools, the churches, the places for recreation, and many other attractions are to be found in the cities. But there is the dizzy whirl, commercialized vice, and the heavy pull away from the old standards of purity and virtue that cannot be too strongly considered. Those of us who live in the city and are fortunate should keep conscious of the menace to life, to health and to the morals of our less fortunate brothers. The rural sections with their broad acres, pure atmosphere, and better moral conditions still appeal to the masses of our people. But there are many improvements needed. Better school facilities, a more modern church life with a stronger ministry, security of life and property by the officers of the law, proper crop settlements, the privilege to exercise the right of franchise, unobstructed, thrift economy and education encouraged, are some of the things that would make the rural sections more attractive. The home is the corner stone of civilization. Let us see to it that this corner stone is laid in the best possible place.

Interracial Relations

Our community life is made up of different races. It is very essential, however, that there be points of contact. No one group can settle the problems of community life by itself. The evils are general, the problems are mutual, and there must be mutual understanding and cooperation. A proper mental attitude is very vital to cooperation. Each race must have the proper respect for, and appreciation of the other. Contact often leads to cooperation and cooperation cannot be had where confidence is lacking. We have found that we have delighted to cooperate with our white brethren North and South. Both have contributed to our religious and educational development, and their confidence and cooperation have been very fruitful and helpful. May the future hold in store for us a larger field and a closer cooperation with our white brethren is the sincere desire of this Convention.

Education

Nothing more important than education. It unfolds the possibilities of the individual, awakens his consciousness, and reveals the relationship of individuals and races. Public education lays the foundation for a citizenship. Christian education reveals the relationship of God to the world which he created. It also teaches the brotherhood of the nations and peoples of the world. This Convention recognizes the value of education and urges the support of the institutions and educators promoting it. Our members recognize Jesus Christ as the great teacher of the world has known and the church the greatest institution for spreading a knowledge of Christ to the remotest parts of the earth. The 50th Session of the National Baptist Convention, Inc., closing one of the most inspiring sessions in its eventful history under the leadership of Dr. L. Williams, a far-sighted Christian statesman, sends its greetings and best wishes to the Christian brotherhood around the world.

Committee:

- H. PARRISH, Chairman, Kentucky
- C. JACKSON, Connecticut
- O. C. MAXWELL, Missouri
- M. ROBERTSON, Louisiana
- NEILSON, Arkansas
- W. D. ISAAC, Tennessee
- W. D. ISAAC, Secretary, Tennessee
- M. NABBITT, Georgia
- D. S. KLUUGH, Massachusetts
- W. PERRY, Oklahoma
- L. BOONE, Ohio
- Wm. H. HARRISON, Illinois
- D. V. JAMISON, Alabama
- J. B. ADAMS, New York
- J. A. MARSHALL, Mississippi
- J. GOODALL, Pennsylvania
- J. TIMOTHY BOHLE, Maryland
- G. N. JACKSON, Kansas
- L. B. W. JOHNSON, Michigan
- T. S. SANDERS, Colorado
- S. A. SAMPSON, Florida

REPORT OF THE COLLECTIVE EFFICIENCY COMMISSION OF THE NATIONAL BAPTIST CONVENTION

Sutton E. Griggs, Executive Secretary

Upon the theory that every crowd has the right to think that its young one is the best, your Collective Efficiency Commission claims the right to say that the report which we are to make is the most important one that has ever come before you. We are now in our fiftieth year as a denomination. Shall we survive another fifty years? The divisive spirit is manifest in the life of the race. A resolution of this week calls attention to the division that overtook our people a few years ago. It says that the indications are that a like division is likely to overtake a great Negro fraternal organization.

Since the Negroes and their friends are in no way prepared for a bitter contest with the white people of the South, the case seems parallel with that of the American people with reference to the Philippine Islands and Japan. Admiral H. E. Yarnell says that regard to this situation, "It appears that the defense of the islands is in the hands of the statesmen to bring about the cultivation of friendly relations and understanding with the possible enemies."

Increasing Shortage of Ministers

In addition to the task of informing the ministers there is the problem of filling the depleting ranks. A cultured people require cultured leadership. Nature can no longer give the required leadership apart from culture. The Negro race needs a thousand trained ministers each year. At present we are getting less than two hundred. A shortage of more than eight hundred ministers annually will have a very evil effect within a few short years.

The world at large is shifting to a machine basis, and machines are displacing human beings. Jobs are becoming so scarce that those once conceded to colored people are now being eagerly and very successfully sought after by others.

Up to the present time members of the Negro race have found employment with white persons. The time may come when your racial connection will be a handicap for you. This threat may be met by concentrating buying power where such discrimination does not exist.

One of the greatest powers for the Negro race is that of finding proper employment for their educated young people. It will not be possible to keep up proper interest in education unless this is done.

These are problems which can be met only through the manifestation of collective efficiency. There are other collective tasks but we defer dealing with them in the hope of concentrating needed attention in those mentioned. It is not enough to try to do the things here pointed out. We must go further and acquire the traits which will equip us with the inherent power to take care adequately of our collective obligations.

It is the plan of the commission already under operation to promote in all Sunday schools, young people's societies, missionary societies, fraternal organizations, public schools, and colleges the study of the principles underlying collective efficiency.

It is also our wish to establish in each great center of our people the Personal and Social Guidance Clinic which will have for its object the harnessing of all enlightened forces to the problem of doing whatever is necessary to make men efficient individually and collectively.

THE REPORT OF THE AMERICAN BAPTIST THEOLOGICAL SEMINARY

O. L. Hailey, General Secretary

In presenting this report it is intended to incorporate two distinct features, one of which is the report of the Commission of the Southern Baptist Convention on the American Baptist Theological Seminary. The other is a report from the Board of Directors which they feel should be presented by the Seminary directly to both the Southern Baptist Convention and the National Baptist Convention. These reports have been formally adopted by each of the several bodies in regular session.

FOR THE COMMISSION

We are presenting the report of the American Baptist Theological Seminary which is closing its sixth year of work with an encouraging record and outlook.

The information concerning the Seminary and its work we refer to the report of the Board of Directors which we are submitting at the same time.

We also submit our financial report which is a part of this report and request our request for the Seminary Budget. The budget which we submit is as follows:

Budget for Commission on American Baptist Theological Seminary, May 1, 1931—April 30, 1932

Salaries	\$ 4,000 00
General Expense	600 00
Traveling Expense	600 00
Library Expense Fund	3,000 00
Insurance	500 00
Emergency	1,000 00
Students Aid Fund	2,000 00
Total	\$ 12,000 00

STATEMENT OF RECEIPTS AND DISBURSEMENTS, COMMISSION ON NEGRO THEOLOGICAL SEMINARY

May 1, 1929 to April 30, 1930. I. J. Van Ness, Treasurer

Receipts

Balance in Bank, May 1, 1929	\$ 870 86
Balance in Office May 1, 1929	25 00
	\$ 895 86

Amount from Executive Committee—

For Credit of Alabama	\$ 260 80
For Credit of Arizona	5 03
For Credit of Arkansas	39 23
For Credit of Florida	179 92
For Credit of Georgia	423 69
For Credit of Kentucky	656 89
For Credit of Louisiana	158 06
For Credit of Maryland	165 54
For Credit of Massachusetts	404 83
For Credit of Mississippi	238 55
For Credit of Missouri	132 76
For Credit of North Carolina	11 58
For Credit of New Mexico	195 46
For Credit of Oklahoma	524 26
For Credit of South Carolina	576 02
For Credit of Tennessee	436 82
For Credit of Texas	1,153 19
For Credit of Virginia	96 21
For Credit of District of Columbia	5 14
Revised Direct from Miscellaneous	601 24
Revised Direct from North Carolina	66 19
Revised Direct from Illinois	412 66
Unrec'd Income	964 14
Subs. Receipts	7,805 92
Total to Account	\$ 8,701 86

Disbursements

Salaries	4,200 00
General Office Expense	708 51
Travel Expense	275 38
Seminary Expense Fund	3,106 30
Loan	100 00
	8,350 19
Balance in Bank	120 41
Balance in Office	24 00

FINANCIAL STATEMENT BAPTIST COMMISSION ON NEGRO THEOLOGICAL SEMINARY

Assets

Current Assets:

Cash in Bank and Office	120 41
Notes Receivable	6,715 78
Unexpired Insurance	224 00

Fixed Assets:

Seminary Property	97,012 30
Furniture and Fixtures	130 21
Total Assets	\$ 86,359 19

Liabilities

Surplus Account and Net Worth	86,359 19
R. L. MIDDLETON, Secretary.	WILLIAM GLETON, Chairman

II

SIXTH ANNUAL REPORT OF THE AMERICAN BAPTIST THEOLOGICAL SEMINARY, NASHVILLE, TENN., BY THE BOARD OF DIRECTORS

While the Seminary has been in operation six years this is the first formal report that we, the Board of Directors, have presented to the two cooperating bodies, the Southern Baptist Convention and the National Baptist Convention. Heretofore the affairs of the Seminary have been reported to these conventions through the Commission of the Southern Baptist Convention. But we deem it proper and expedient that we, the Board of Directors, to whom are committed the management and control of the Seminary under the terms of the charter, shall report directly to the two conventions which appoint us and which foster the Seminary.

The founding and building of the Theological Seminary is a slow and laborious process. This has been found to be true, we believe in the case of all Theological institutions. It is more difficult to found a Seminary, even a college. This is true mainly because of two facts: (1) A Theological Seminary appeals to a limited constituency so far as available students are concerned; (2) Seminaries charge no tuition fee and hence have greater difficulty in finding adequate support than do colleges.

The work of our Seminary has made slow, but we hope steady, progress for the past six years. We feel that the Seminary is now in a better position to command a somewhat adequate support than it has been heretofore.

The Year Just Closed

At the annual meeting of the Board held in April, 1929, Dr. W. T. Amiger, who had been serving as president, owing to the impaired state of his health, was relieved of the heavier responsibilities of the office of president and made secretary. At that meeting Dr. J. H. Garnett was elected chairman of the Board and administrative officer, the Board deciding that it was better for the Seminary to have a full-time president. Soon after commencement 1929, Dr. Amiger died after a week's illness. His death occurred on May 20, 1929. On January 18, 1929, Dr. P. James Bryant of Atlanta, Ga., died. He was a valued and efficient member of the Board. Rev. R. C. Barbour, D. D., was elected to the National Baptist Convention to fill Dr. Bryant's place. On October 10, 1929, Dr. E. M. Lawrence of Nashville, Tennessee, died. He was an honored member of the Board and had served as treasurer of the Seminary for some years.

Dr. J. H. D. Bland was elected to succeed Dr. Lawrence as treasurer and Dr. P. H. Mullins was chosen by the Board to fill Dr. Lawrence's place on the Board and Dr. Lawrence's successor is duly chosen by the National Baptist Convention.

Two other teachers, Dr. E. L. Sanders and Dr. R. C. Barbour were elected. Dr. J. H. Garnett was elected matron of the dormitory and as tutor, to teach some under graduate subjects. With these associates Dr. Garnett organized the school for the year and has conducted it with very commendable success, when we consider the difficulties of the situation. There have been enrolled during the year forty-four students; seven of these were enrolled in the night classes which were taught in the building of the Sunday School Publishing Board of the National Baptist Convention, and three of these have been women studying missions. With all the adverse denominational conditions it has been a difficult year to finance the institution. But more people, white and colored, have manifested their interest in this school than ever before. A larger number of people have made contributions to the Seminary though many of these have been large. The white churches of Nashville have shown their sympathy by giving "poultry showers" to the dormitory, which have made it possible to maintain and operate the boarding department and to care for the students. The Woman's Missionary Society of the Immanuel Baptist Church of Nashville has given ten dollars a month to the Student's Aid Fund of the Seminary. The Board would express the satisfaction and encouragement which came through these manifestations of interest on the part of white Baptists of Nashville.

Organization for Next Year

At the annual meeting of the Board held Tuesday, April 8, 1930, Dr. J. H. Garnett was elected dean and acting president for the next year. Two colored pastors of Nashville, E. L. Sanders and R. C. Barbour, were elected as full-time professors and it was decided to elect another full-time resident professor. Mrs. Garnett will continue her services. This will give us the most adequate teaching force that the Seminary has had and we look forward with hope and confidence to next year's work, so far as the organization of the faculty is concerned.

In addition to the work done by the professors, Dr. O. L. Hailey, Executive Secretary of the Seminary, delivers occasional lectures, and special lectures are provided by visiting pastors, both white and colored, throughout the year.

Sources of Financial Support

For its sources of income the Seminary relies mainly upon the constituency of the National Baptist Convention which, by our working plan, agrees to contribute two-thirds of the funds necessary to maintain the Seminary, and the constituency of the Southern Baptist Convention through its Commission one-third of the amount necessary, not to exceed \$7,500. The amount supplied

by the Southern Baptist Convention is indicated in the report of E. W. Isaac, Treasurer Southern Baptist Commission. Some interested and competent individuals make contributions also.

The income of the Seminary from the National Baptist Convention for the year just closing is as shown by the treasurer's report \$11,584.74. We feel this is an inadequate income, it is better than we have been able to secure heretofore and we feel encouraged to hope and believe that each succeeding year will bring an increase of interest on the part of our Baptist people, both white and colored, and also increasing contributions to the Seminary's treasury.

The financial report is attached to this report and made a part of it. The report of Dr. E. W. D. Isaac, who is treasurer of the Seminary and who handles all the joint fund contributed by the constituency of the two conventions and by other friends of Negro Theological education. Let it be kept in mind that this report covers the expenses of running the school and of this year.

STATEMENT OF RECEIPTS AND DISBURSEMENTS AMERICAN BAPTIST THEOLOGICAL SEMINARY

April 1st, 1929 to April 1st, 1930

RECEIPTS

Southern Baptist Convention	\$3,666.30	
National Baptist Convention	4,919.15	
Other Conventions	40.25	\$8,625.70
Sunday School Publishing Board	355.00	
Churches, Individuals, Societies, etc.	1,246.91	
Notes Payable	3,343.32	
Total Receipts		\$12,971.26
Deduct Deficit, April 1st, 1929		(98.47)
Grand Total Receipts for the Year		\$12,872.79

DISBURSEMENTS

Salaries	\$1,167.92
Refunds to Ex-Treasurer, E. M. Lawrence	678.77
Notes Payable - Banks	1,048.81
Notes Payable - Individuals	1,072.00
Accounts Payable	936.45
W. E. Flinn, Field Secretary	290.20
Miscellaneous	543.07
President's Coaching Expense	40.00
Interest	51.17
Adjustment of Lawrence Checks	79.58
Postage	9.00
Student Union	28.00
Bank Charge - E. D. Checks	2.50
Boarding Department	435.62
Checks Issued by Ex-Treasurer E. M. Lawrence, not available for record	500.00
Total Disbursements	\$12,873.00
Excess of Disbursements over Receipts	\$10.21

Respectfully submitted,

E. W. D. ISAAC,
Treasurer.

Facing the Facts

Education of the people is one of vital concern when the Negro race or people are under consideration. In 1928, the United States Department of the Interior made a careful survey of Negro schools in which was included the enumeration of the Department of Education. We are here using the statistics taken from that report. We have also called upon the Department of the Interior, Statistics and Information of the Southern Baptist Convention and upon the Statistician of the Northern Baptist Convention, Dr. Chas. A. Walker, for his report.

Percentage of Illiteracy

From the information received from the aforesaid sources we conclude that of the native-born Americans there are 2.5 per cent illiterate; of foreigners and their children 13.1 per cent illiterate; and of Negroes 22 per cent illiterate. The average illiteracy of the people in the United States is 5.9 per cent. Considerable effort is being made at this time on the part of many states and on the part of the Federal Government to reduce these illiteracy figures.

In January, 1930, the general secretary of the Seminary wrote to every school, white and colored, in the United States where it was supposed there could be Negro students for the Baptist ministry. This included the schools, both white and colored, in the North and the Negro schools in the South.

It was discovered that less than 1,800 Negro Baptist students for the ministry were in schools in the United States, about 100 were expected to graduate.

In Schools

While people have in their high schools and colleges ninety individuals out of every ten thousand of their population; Negroes have in similar schools only fifteen out of every ten thousand. It is a well-known fact that the Negroes do not have as favorable opportunity for educating their youth as do white people. But they deserve the highest commendation for their heroic efforts and prodigious sacrifices for education.

Educating the Preacher

The Negro preacher is still the most influential leader among his people. But with changed and changing conditions, it is not difficult to see that the trained preacher cannot long hold his place of leadership; indeed, he is already rapidly losing his place of leadership, in many communities and in some he has already practically lost it. This is bringing a real crisis to many of the colored churches and communities. We must place increased emphasis upon the education of the Negro minister, both as to his literary and his theological education, if this great mass of twelve million Negroes in America are to have worthy and efficient leadership in their social, moral and religious life.

Demand and Supply of Negro Preachers

Those who are in position to judge, tell us that one thousand trained Negro preachers are needed annually in the United States. In our survey of Baptist schools mentioned above we have been able to find hardly one thousand Negro students for the ministry in all the Baptist schools, North and South. Of those not more than 25 per cent would be reckoned as further advanced than the eighth grade of our public schools, many of them below that. And from the above information it appears that only about seventy-five to one hundred might be expected to graduate from Theological schools this year. It is perfectly apparent, therefore, that if in anything a worthy and adequate way we are to meet the demand for a well-trained Negro ministry, we must have for this Seminary a larger support, both financial and in the number of students.

Student's Aid Fund

It has been manifest that some assistance must be given to the students who desire to attend the Seminary. The General Secretary, O. L. Hailey,

was asked to devote attention to this subject. The Commission of the Southern Baptist Convention agreed to supplement this fund on the same basis of percentage as that which they give to the Maintenance Fund. The Board of Directors is giving the matter of helping the students special attention.

This fund has already rendered considerable assistance to the students. It is being administered most carefully, in cooperation with the Business Committee and the Board of Directors. The General Secretary himself is under bond. The balance in hand to the credit of this fund when the report was written was \$651.28. It is recommended that the Student's Aid Fund be given very favorable consideration by the friends of the Seminary.

The Stiteler Memorial

Mrs. Kate Stiteler McKie, a member of the First Baptist Church of Corsicana, Texas, has given to the Student's Aid Fund of the American Baptist Theological Seminary, \$5,000.00 to establish a permanent memorial of her honored father, Rev. Jacob Beverly Stiteler. Brother Stiteler was a Baptist preacher who was deeply interested in the education of the Negroes. He was one of the early teachers in Baylor University at Independence, Texas.

This fund has been invested upon the approval of Mrs. McKie and the proceeds are to be used in helping worthy students in the Seminary while they pursue their studies.

The gift is greatly appreciated and it is hoped that others may be inspired to make permanent gifts to the endowment of the institution.

Promoting the Seminary

In order to conserve the limited fund available the general secretary has not traveled as widely as heretofore but has covered some 25,000 miles during the year attending churches, societies, Sunday schools and conventions and speaking for the Seminary as opportunity allowed. He has conducted a more active correspondence from the office and has printed and distributed a large number of tracts which have aroused attention all over the field so that the outlook is really better than it has been before.

The Board of Directors joins the Commission in making the following Budget:

Suggested Budget for Commission on American Baptist Theological Seminary, May 1, 1931—April 30, 1932

Salaries	\$ 4,300 00
General Expense	600 00
Traveling Expense	400 00
Seminary Expense Fund	3,000 00
Insurance	500 00
Emergency	1,000 00
Student's Aid Fund	2,000 00
Total	\$12,800 00

Conclusion

In presenting this report to the two conventions by which we are elected and whose servants we are, we appeal to the National Baptist Convention, upon which the major responsibility rests, both for furnishing the financial support of the Seminary and for the education of the students. We appeal to the pastors and churches composing the membership of the National Baptist Convention, that they shall take the Seminary matter seriously to heart; that they shall pray for it; send their students to it; and furnish their portion of the funds necessary to maintain the Seminary. We appeal to the Southern Baptist Convention to continue its support and to match in a worthy way the efforts of our Negro brothers.

The above report was adopted by the Board of Directors in regular session on April 8th, 1930.

A. M. Nicholson, Secretary, pro-tem; C. H. Parrish, President.

THE FIFTIETH ANNUAL REPORT OF THE FOREIGN MISSION BOARD

OF THE NATIONAL BAPTIST CONVENTION, INC.

REV. J. E. EAST, D. D.

Corresponding Secretary

ANNUAL REPORT

...ant, Officers and Delegates of the National Baptist Convention: as we gather to celebrate our Fiftieth Anniversary, it is befitting that we take a retrospective view of our fifty years of endeavor. Just fifteen years after emancipation, when thousands of our people were leaving the life of slavery made by the lash of cruel slave owners and overseers, our fathers organized for the purpose of sending the gospel to their brothers and sisters who were still in heathen darkness on the continent of Africa. They had only a short time for growth in church organization. They had few educators for church purposes such as we have today. Very few had a knowledge of the Scriptures. The training of practically all of them was very limited. They were not the thousands of college men filling the pulpits of those days as we have today. Under conditions, their hearts were turned toward Africa. Several earlier faithful heralds of the Cross had gone out under different names and organizations as missionaries to Africa. It was one of these, Dr. W. W. Phelps, who came back from the West Coast of Africa and travelled all over the country, laying on the hearts of his brethren the need of organizing to send the gospel to our unfortunate people. With their hearts full of love, and their souls inflamed by the very spirit of the Master, with a correct interpretation of God's purpose of the church to give the gospel to the world, our fathers met at Montgomery, Ala., fifty years ago, and organized the Foreign Mission Convention, which we now call the National Baptist Convention. They had a proper objective: truly heaven smiled on the organization. They had a power for the same purpose for which the Christ came to the world, and for the same purpose for which the Holy Spirit was given to the world. They were in direct line with the great commission given to the church, "Go ye into all the world and preach the gospel." We are praying to God that this great Convention seed may be sown that will bring forth the fruit of the redemption of ourselves to the purpose of the Fathers. Nothing else has the ability enough to hold us together, and to keep down dissension, and to keep our hearts full of love and hope and buoyancy. Have we not drifted in our church building program, in our rage for leadership, for earthly honors, for earthly glory, for worldly praise, for opportunity to graft: have we not gotten away too far from the purpose of our fathers back yonder?

The first ten years after the organization of our Convention seven missionaries were sent out. These were noble men; practically all were fairly well trained from our best Southern mission schools. They were not properly equipped, however. Some died, and their bones now bleach in African sands. Others returned home with their health shattered to die later here, but a noble work was started. In the 90's a few more missionaries were sent forth and a Baptist work was started in South Africa by Dr. R. A. Jackson. Then in the first ten years of the present century a few more were sent. Miss Emma H. Delaney must go down in history as one of the greatest missionaries our Board has sent out, for the planting of two stations: Providence Industrial Mission in Nyasaland, and the Suchu Mission in Liberia must be credited to her. These two stations now are doing the best work of any station under our Board.

During this period a number of native students were brought to this country from Africa and trained and later sent back to Africa as missionaries. Among these might be mentioned Dr. D. S. Malekebu, who is now in charge of the mission in Nyasaland. Led to Christ through the good influence of Miss Emma H. Delaney, he later followed her to this country. He was trained here both in the ministry and in the science of medicine. Now, accompanied by his accomplished wife, who is also an American-educated native, he is in charge of our mission station in Nyasaland, East Africa, doing a most commendable work.

It was just at the close of the first ten years of this century that the present secretary of the Foreign Mission Board went to South Africa, where he spent eleven of the best years of his life.

Just at the beginning of the fifth decade, Dr. L. G. Jordan, who had served the Board for quite one-half of the fifty years which we now celebrate, offered his resignation and recommended the present secretary as his successor. No man in all of our denomination labored more tirelessly and untiringly, probably, than did Dr. L. G. Jordan. He made several trips to Africa. He covered the country from Canada to Mexico and from the Atlantic to the Pacific repeatedly. He started the people to thinking about Africa as they had never thought before. He inspired thousands to help. Many he inspired to go out as missionaries to the field. He kept in touch with the movements and organizations, and had our Convention broadly represented. He led delegations of many of our people across the ocean to missionary conferences held in Europe. It was under his administration that the present quarters where our Board is now domiciled were purchased. Our leading mission stations in Nyasaland, South Africa, Grand Bassa, and Suehn were all started during the administration of Dr. Jordan. It has been a pleasure to build on the foundation started by him, carrying on the good work started at these several stations rather than starting new ones for the sake of priding ourselves on being founders.

Our foreign mission work for the better part of the last ten years has been directed by the present administration. We are thankful to God for what progress has been made. Thirty-two missionaries have been sent out of these 11 were medical missionaries. At present we have 103 mission stations, 25 day schools, 7 boarding schools, 41 teachers in these schools, over 3,000 children coming under the instruction of our teachers, 20,000 people being touched by our missionaries. We have chapels, school buildings and mission houses to the value of \$68,630; in the homeland, \$29,149.50. 401 churches at home, 45 B. Y. P. U.; 191 Sunday schools; 210 missionary societies have pledged regularly to help in sending in regular contributions to send the gospel to Africa.

OUR WOMEN

Too much praise cannot be given our women for their wonderful cooperation. They have given their prayers, they have given their minds, they have given their lives unreservedly to the work of foreign missions. Some of the best stations we have were founded by our noble women missionaries, and the most money that is given to the cause of missions comes from our women. The Woman's Auxiliary Conventions in nearly every state give large donations to foreign missions unless the parent body interferes and prevents them. Too often that has been the case. The good women of our church, led by Mrs. S. W. Layton, too, are almost wholly responsible for the erection of our hospital. After erecting it, they have put thousands of dollars in the equipment. One good woman, single-handed, was responsible for \$2,000 going to our hospital. This was our good sister, Mrs. Y. A. Roberts, the wife of a Baptist minister. Another lady, Miss Mary A. Tefft, was responsible for \$5,000 coming our way. This money seemed to have been the entire estate of one Miss Carrie V. Dyer, who gave practically her whole life of service for the uplift of our people, and then left her life's earnings to further advance the cause of our group. This same good lady, Miss Tefft, has given personally an additional \$500 in the form of a gift-edged bond for the same hospital. Many others might be mentioned who have given largely.

We could, in speaking of our brethren, mention the gift of \$1,500 by Dr. Charles S. Morris and an additional \$100 for a car for Suehn, and of a \$1,000 gift from a gentleman in New York, who is in no way connected with our church, but who was just impressed to contribute after brief contact with Miss Sarah C. Williamson; of another gift of \$400 given by a gentleman in Nashville; and of a \$3,000 legacy left in the will of a local preacher, Mr. W. C. Venable, of Danville, Va.

Three years after the organization of our Convention fifty years ago, our fathers started to labor in Liberia, and we have never ceased to labor in that field since the beginning. Endeavors had been made in Africa and on the Gold Coast, though we did not continue there. About fifteen years after the organization of the National Baptist Convention, we began work in South Africa, and we have never ceased since the

we began. Our work has grown continually, though there have been several handicaps and strong oppositions to our efforts there, trying to carry on a work owned and directed by Negroes. About twenty years after our organization in Montgomery, the work was started in Nyasaland, which is now flourishing, though the mission house was once razed to the ground and the congregation prevented from having public services for a brief period. However, the work of the mission never stopped, and today it is larger than ever.

In recent years work has been started in Nigeria and also on the Gold Coast.

REORGANIZING OUR FOREIGN MISSION WORK

From The Mission Herald, July, 1930

Because of the great financial depression and the reverses we have had in our income, our Foreign Mission Board can hardly escape the reorganization of its work. It is possibly the only wise thing to do in any case. More and more we feel very keenly the sacred responsibility of being trustees and managers of the foreign mission funds that come to us from our Baptist churches, auxiliaries, and individuals, scattered throughout the country. Many of these gifts are truly sacrificial, and are given in the spirit of the Master for betterance of his Kingdom out yonder. All of this must be regarded as very, very sacred, and it makes our position very responsible both to man and to God. Educational funds, new church edifice funds, funds for local charities are all sacred, and should be handled with absolute honesty; but somehow we feel the funds given for the spread of the gospel and the carrying of the Christ to those who are dying in heathen darkness without any knowledge of him are the most sacred of all funds. This work seems to be the most important, for it is that which Jesus did; it is that for which he gave his life, and the work which he commanded us to do. It is, then, very wise for us to bring to bear all of our experience and all of the counsel we can get from others who are experienced in mission work and to hear everything that people have to say who are not experienced, for that matter, and then do our best to make every dollar bring its highest value in soul redemption, industrial character, and social development out yonder in Africa. Nothing made us feel better than when in conversation with Mr. John Loomis, a white gentleman, sent from our Government to be financial adviser to the Liberian Government, and who is now home on furlough, to hear him say that he had been more than once to Suehn, and that we might feel assured that every dollar sent there comes as near bringing one hundred per cent in missionary endeavors as in any mission station he visited in the Republic of Liberia.

As we survey the past, after fifty years of endeavor, we are forced to the conclusion that much of the waste of money in our foreign mission endeavor has been through sending out incompetent, improperly trained and unworkable persons to the field. All the other denominations that are making great and permanent progress in their foreign mission endeavors have missionary schools on which much money has been spent to give their prospective missionaries a special training for the work they are about to do. This is especially the case when they fail to get in their colleges the particular training that fits them for their future work in the foreign fields.

There is no one school for the training of people for foreign mission work among our groups. For fifty or more years Negro churches have been sending men to the mission fields, persons who were not prepared for that work. Just as one physician carefully studies medicine, and the electrician must carefully study the professions, and the carpenter special training in carpentry, so the foreign missionary must have some special training. Now, we have no place to train our prospective missionaries, and building a school and staffing it is one of the question. After much counsel, plans are fast maturing for the establishing of missionary chairs in some of our theological schools, where a special course in foreign mission work will be given by a qualified person, and a returned missionary of college standing and of the right views. Our Lott Cary brethren will probably join us in making such a mission course possible in our first attempt. The plan has already been approved

by the National Baptist Convention in session, and the University of Virginia has offered to go fifty-fifty with us in helping to launch such a mission. Plans are well-nigh started now for this important work. Training missionaries to start in September. In proportion as other schools come forward offering to share in the expense of such a department, we hope also to extend this noble work. Any students looking forward to special training for the foreign field might apply to the president of Union University at once. Hereafter we can send to the field only those persons of whose proper training and spirit for the work we are entirely convinced. When any on the field come home at the expiration of their terms, if unable to pass the test, they will be required to take further training before we return them to service. Just wild enthusiasm cannot work. We must get down to principle and make everything count.

Our next move to more wisely spend the foreign mission funds will be the centralization of our work in Africa. For lack of space we shall have to discuss this in a subsequent issue.

For many years we have been persuaded that thousands of dollars could be saved and a far more lasting good done in our foreign field if we could concentrate our efforts. What we receive for missions would not run any one of our boarding schools in this country for one year, yet we are trying to take that sum and run 7 boarding schools, 25 day schools, support 60 missionaries, a medical missionaries, coupled with running a hospital. Our whole action becomes more absurd when we consider that in our boarding schools not ten per cent of our children are able to pay for their tuition and clothing that we have to pay teachers, furnish buildings to house them, and food for their sustenance. It is not an easy thing with our churches run on congregational rule with the privilege of helping where they will, for us to pull up and centralize our work. Many can see the wisdom of it, but when we come down to do it, we face the danger of workers out yonder in Africa whose stations would be closed, getting in touch with the people on this side and creating dissension in our ranks here and the diverting of funds. But a decision must be made. As a result of our trying to spread ourselves too much, today we haven't a single well staffed, standardized high school; neither have we a theological school where ministers and Christian workers may be properly trained, nor do we have a well organized and equipped school where agriculture, carpentry and black-smithing are taught. Many endeavors have been made to start such schools, but we are spread out so far that we could never successfully start one which would be permanent. If we had one good school well organized, turning out well trained ministers and Christian workers, school teachers and industrial workers, including agriculturists, it would mean more, a thousand times more than all of our endeavors at present. We might at least work to the end of having one school in the different fields where we operate, such as Nyasaland, South Africa, the Gold Coast and West Africa. It may also be much wiser for us to spend our money on the training of ministers than on the support of some. We are supporting now in South Africa some twenty odd native ministers. If we take the same amount we are taking to support them and pay for the education of a number, so that every year four or five well trained ministers would be turned out from some school, it would count more for the church in the future than what we are doing now, for when these ministers we are now supporting pass away, who will be trained to take their places? We once trained them there in South Africa, and once the gateway was open for them to come here and go back; but now the restrictions through the recent immigration laws have greatly blocked them from coming to this country, while we have no school there in which to train them. If we would get the highest value for the mission money we spend, which is given by the churches, we must come to the point of centralization. Many of our smaller schools would not have to be closed down, but could run as feeders for some central school.

are in closing one of the most difficult years for foreign mission work perhaps in our Board's history. A great drop in the price of shares in the stock market in New York had its effect in every part of America. During the year the cost of living has increased, and it has greatly affected our people. The cost of living is perhaps increased. People who have been liberally giving out thousands for philanthropic purposes have had to withdraw strings on account of the stock market. In fact, thousands of people who were rich this time last year now find themselves in the clutches of poverty. The great financial depression all over the country and the thousands of people unemployed have greatly affected the finances of our church. Thousands of our churches cannot meet their overhead expenses. Thousands of our churches have something to give for missions. There have been many foreclosures, and thousands of them are behind in payments on large church debts. This has obviously affected the receipts of the Foreign Mission Board. Of course, our Board is no exception. Every foreign mission board, black or white, perhaps, in the whole world has been greatly affected with the financial depression through which we are passing. Many of them have already discharged hundreds of their workers and have had to reorganize their work reducing the size one-third. In our centralization program we shall have to do some retrenching. Your Board is studying the whole situation. As a result of the financial conditions of the past year, we have gotten behind with the payment of our missionaries for the first time, but this has not affected their efforts. Short of their salaries, some of them overhead in debt, others hardly able to buy necessities of life, many with their building programs checked, and embarrassed in a thousand other ways, yet they have carried on. Our school doors have not closed. Very few of our children, if any, have been sent home. Thousands have sat at the feet of our teachers and have been taught their first school lessons. Many of these sat on their first chair, ate from their first dish and slept in their first bed, at our South Africa mission. Our missionaries have carried on in spite of the bad times. Souls have been accepted for baptism, many have been reached with the message of Christ. Our medical missionaries have carried on.

OUR HEALTH PROGRAM

The home-coming, through ill health, of our Dr. Dinkins sometime ago is still sadly felt in our health program. Since your last meeting we sent out Dr. J. H. E. Lee and his wife, who is a trained nurse. He was only there a few months before ill health forced him to retreat, and he and his good wife had to leave the field. Nurse Turner has labored there throughout the year. Nurse O'Connell, who labored there so honorably, came home on furlough. You will hear from her at this meeting. We have also sent out a dentist, Dr. Oliver J. Saunders, and his good wife, an efficient typist. At present we have only a nurse, and dentist and his wife at our hospital. The hospital is open and many, many treatments are being given. Dr. Puszek, a Hungarian physician, frequently comes in for the more serious cases. We shall have to be slow in appointing another physician. Our Board will likely have to put more money into the training of physicians and nurses who are of the right type before very permanent work can be done at our hospital. Let us pray that the Lord may open up the way for Dr. Dinkins to return.

When we began erecting our hospital, we had no thought that the Government of Liberia got the idea of putting up a hospital. They did not build one, but started the work in buildings confiscated from the Germans. Now there are two hospitals, and there seems to be complaint of some overlapping. It may be necessary for us to move our health work to another center, farther into the interior, possibly near one of our missionary schools; then the medical staff will be of some help to our large student body and can give some assistance to the school by teaching health lessons, which are so much needed.

We do not have the complete report of the number of treatments given. But we can say truly approximately over five thousand treatments were given in the hospital during the past year. We must add to this number the large

number of treatments given by our nurses, Miss Reid at Suchn, Miss Bryan at Bassa, and Mrs. Butler at Bendo (who is really a practical nurse), whose report shows more than five thousand treatments given during the month of May. Then the health work done by Dr. Mulekela and his wife in the land must be added to this. The total of all the treatments given will run far beyond the eight thousand mark.

WEST AFRICA

Our Mission Stations—Liberia

We repeat our former comments on this Negro Republic. In Liberia the Negro missionary has an open door as in no other part of the continent of Africa. He is welcomed on his arrival by the Negro Republic; land for missionary purposes is easily secured, missionaries receive the proper amount of protection that the Government should afford, and thousands of heathen natives in the republic overpowered every mission that is open, seeking the Light. That terrible demon, race prejudice, does not seek the hindrance and barrier to mission work in Liberia that it does in other parts of Africa. Consequently, the Negroes have a chance to demonstrate to the world their love for missions and the possibility of the black man as in no other place on earth. He may put up high schools, colleges, even universities, without being hampered. He can give all kinds of technical training without hindrance. The very best argument Negroes can make to the world for the opening up of other parts of Africa is to do something worth while in Liberia. Until that is done, our pleas, our deputations, our compliments to white colonial governments to enter other parts of Africa will have little weight.

Your Board has made some progress along many lines in Liberia during the past fiscal year. It has maintained there three boarding schools, one large day school, a hospital and seven medical missionaries. Some of these medical missionaries were in Africa only a part of the year. There were fifteen other missionaries carrying on work in the Republic. The staff of missionaries has been too small and funds too inadequate to accomplish the highest good either at our boarding schools or our hospital, but with the meagre funds our workers had at their disposal, they have been faithful, they have done much good. Each of the boarding schools has been overcrowded; many have been turned away for want of space to accommodate them and also for food and clothing and other equipment.

Report and letters follow:

SUEHN INDUSTRIAL MISSION

Sarah C. Williamson in Charge

Another year has passed, and another annual report is due. As I think of Suchn and its growth during the year, I am reminded of the Master's words: "I am come that they might have life, and that they might have it more abundantly."

At Suchn He has made possible the more abundant life for many boys and girls, through the gifts given by hundreds of friends who love Him and His children in this land—His children who are longing to know life—the more abundant life.

We were able to care for during the past year at Suchn 114 children. This is the largest number of children we have been able to care for during a year in the history of the mission. The Lord is good!

Along with our academic work and the care of our children and many people around us we have been able to accomplish the following:

BUILDING PROGRAM

Strong Hall—The girls' dormitory, given by Mr. Henry A. Strong, was completed with a teachers' hall and a girls' hall. In this building there are

also a kitchenette for teachers and senior girls, a dispensary where all the medical work is done, and a commissary for the entire school.

Model Dormitory—Fifteen acres were cleared and stumped, beautified with trees, shrubs and plants to make an addition to our campus. On the hill just back of the main compound, overlooking the entire school site, the model dormitory was erected. This building is constructed of native materials, covered with corrugated iron, plastered with cement, and a concrete floor. There are four large rooms partitioned with screens, a reception room, reading room and two small rooms. There is a six-foot verandah all around and its walls are plastered with mud. There are twenty-eight windows to the verandah with mud blinds painted green. The main office is in this building. The administration building is still in course of erection.

Chapel—The old chapel erected by Miss Delaney gave way and had to be taken down. With tin sheets of new zinc and all the old pieces from the old chapel that could be used, we were able to erect a large zinc shed that we are now using for chapel, church, general assembly hall and school. This shed with its dirt floor and zinc frame is certainly a joy, and we are grateful for the gift that made it possible. The site is on the hill between the model dormitory and the boys' hall.

Trade School and Garage—These buildings are much like the chapel with mud blinds windows to let in the light and to keep out the heavy rains. The garage does not join the trade school, but very near. Here the boys are working building, cabinet making, carpentry, masonry and mechanics.

Delaney Hall—This little corrugated iron house of four rooms brought over from U. S. A. by Miss Delaney, the founder of the school, in 1912, has been moved from the entrance of the main compound to a site near the boys' hall. The purpose of moving the building was, that it was out of position with the general plan of the school compounds. We also needed a home for Rev. and Mrs. Spencer, and we needed a man on the boy's compound to care for our large family of active boys. Delaney Hall would meet these needs, if moved. Thus we erected the iron frame house on some strong concrete pillars on the boys' compound. We owe the moving of this building to Dr. Hubbard. Only a man like him could have unbolted all the rusted bolts and then fitted them all together again. Dr. Hubbard is head of our trade school, and the boys are having a real opportunity for growth.

Boys' Hall—The old zinc frame house that is now being used will not hold up much longer. I had this house erected in 1926. We have patched the house during the year and added another room on the piazza. The boys are outgrowing it rapidly.

Administration Building—The large concrete block building is completed in its first story. The Domestic Science Hall adjoining this building is completed. The large collar near the Domestic Science Hall will be completed this month. The Administration Hall stands at the entrance of the compounds. All office work and business of the school will be done on the first floor of this building when completed. Upstairs will be used for library, one room, art room and science classes.

There have been erected during the year houses of native materials and zinc for cows, goats, sheep, hogs, chickens and pigeons. A bath house for girls was built near the laundry, and there are four new out-houses.

Miss Reid started the boys milking the cows a few months ago. We do not milk cows in this country because of the difficulty in getting food for them. We have each morning at Suchn fresh cow's milk.

FARM WORK

Last year was the first year to try out our new farm project on the 1,200 acres of land, with Rev. Spencer in charge. We closed the farm books this month with a large deficit for the year. The outlook for this year is brighter, says Rev. Spencer. It takes a great deal to feed our large school, and with all the land we own it seems a failure at running an institution until the land is worked to bring forth food to feed the children. During the dry season

Miss Reid, with some of the larger boys that stayed to work during vacation put in four acres of cassavas. This will be ready to dig by September.atoes are being planted each month.

Gardening—Miss Reid has made a real record in gardening. This year we have enjoyed from the garden: peas, beans, lettuce, melons, tomatoes, radishes, okra, bell peppers, corn, summer squash, pumpkins, potatoes, beets, collards, cabbages, mustard, parsley, cucumbers and onions. A few peanuts were planted and they grew well. Many banana and other fruit trees have been planted by Miss Reid and her garden club. I had to laugh when Miss Reid planted rice, cassavas, eddoes and rubber seeds in her garden. She surely has the planting spirit.

Coffee and Rubber Trees—We have five acres of coffee ready to be picked in March, 1931. We are planting the land across the main public road in front of the school in rubber trees. This will not only help to keep down the bush—the rubber trees are very beautiful and useful. We have about a dozen trees on the front campus that are ready to be tapped.

NURSING

There has not been a great deal of serious illness this year, but a great many sores. It seems to me in all the time I've spent in this land I've never known the time when there have been as many sores as this year. Miss Reid is doing wonders, and she is also training many of the girls to help in the dispensary. We thought old Chief Kenner would surely die from a large sore on his leg. Miss Reid kept the old man right at the mission until he was well and able to walk. We have put up a flycatcher hut for the natives who live too far to come every day or those who are too ill to walk to and fro for treatment. We have one patient now from away up country, with a sore. She has been here more than a month. She can walk fairly well now. There is a continual cry from the towns and villages, "Come and heal our bodies!" We are trying to teach them how to keep from being ill. Our students in nursing and hygiene classes are doing much to help.

EVANGELISTIC WORK

This has been a record year for soul-saving. There were, as nearly as we could count, 128 souls to accept Christ as their Saviour. Seventy-eight were baptized during the year. Both students and missionaries work in the towns and villages. The Mohammedan religion is growing, and we feel the need of more soldiers on the front for Jesus. We really need an evangelist who can devote his or her time wholly to this work. Our duties are so many at the school that it is difficult for us to get away often when the natives are gathered in the towns and villages.

ROADS

The question of roads has been a great one for us this year. The road between the school and Arthington and the other direction to Boja has been impassable because the school has made it possible for Dr. Hubbard and the men to keep in repair the worst places. A conference with Secretary Morris of Public Works, made possible the building of the large bridge near the school. The Government gave fifty pounds sterling and Dr. Hubbard supervised the work. Secretary Morris sent up within the last week fifty men to begin work on the flat at Millsburg. To have this flat fixed will be a great blessing to all. We feel at Suchin that in helping and spending money on better roads is a value to us, in that we are helping to make the pathway more easily travelled and followed to the station of the abundant life.

MISSIONARIES

Though there have been dark days among us as missionaries, I believe, in spite of all, our staff at Suchin has been happy. We are organized as follows:

Miss Reid, vice principal and has charge of Bible department, gardening, domestic science, dressmaking and tailoring.

Dr. Hubbard, head of trade school.

Rev. Spencer, pastor of church and head of agriculture department.

Miss Griffin, head of academic school and students' boarding department.

Miss Spencer, assistant in academic school and charge of Delaney Hall.

Miss White, head of kindergarten and charge of teachers' boarding department.

Student Teachers—First year high school students: Emmett Scott,

Student of third grade, assistant in trade school.

Book Roberts, teacher of second grade, assistant in trade school.

Loose Bill, teacher of first grade, assistant in sewing school.

Our church, Sunday school and B. Y. P. U. programs have never been a finer

we have known a greater spirit. The debates and plays in the B. Y. P. U.

have been enjoyed by all. Our choir can't be beaten. Miss Griffin has im-

proved the children's singing greatly.

We lost a member of our church this year. Little James Haggard, of four-

teen years, fell on his knee and blood poison set in. We did all in our

power to save him, but he fell asleep.

We had an addition to our family in Baby John Henry Spencer, born in

September. He is growing nicely and is the pet of the mission. The month

of September is the birth month of little William Thomas, who was born in

one of the small towns near. His twin sister was born dead and the mother

and nine days after the birth. The father brought William Thomas, a seem-

ingly dying baby, to me and told me that I had to be the mother for it. I

had the baby immediately in our hospital to Miss Cecomy and Miss Turner.

Miss Cecomy was up with the baby night and day, as the doctor said it would

not live. He stayed at the hospital nine months. He is now at Suchin. So

we have two baby boys. Miss Reid asked to name him William Thomas for

some one she knew in Detroit.

We have had many guests during the year. A few of the most outstand-

ing are: Mr. Lewis, Financial Adviser; Dr. Smith, Adviser in Sanitation

He was good enough to come to Suchin and vaccinate almost four hundred

persons during our smallpox epidemic; Dr. Johnson, Fisk University, Com-

missioner to Liberia; Dr. Chelerton, Principal Booker Washington School,

Kakah Town; Mr. Fitzsimmons, Government Auditor; Mr. Neal, Agent Barber

Line; Mr. Travell, Internal Revenue Department; President and Mrs. C. D. B.

King of Liberia; Dr. Payne, Head of Public Instruction, and many others that

I've reported from time to time in monthly reports. It is always an inspira-

tion to both missionaries and students to have guests visit the school.

The financial condition of America has made it difficult for Dr. East to get

all the salaries out on time. As fast as he could get the money it has come

over to us. There have been anxious moments among us, but we never for-

got that the silver and gold are His, and we must work and trust. Too much

cannot be said of the faithfulness of Dr. East and our Board. We believe

they are doing their best for the work and those of us laboring in this land.

When the financial crisis came Suchin was at the point of either going ahead

or having a great backset. We knew that the foundation was not strong

enough at that time to stand still—it meant going up or down. Therefore,

to cross the danger point it became necessary to go into debt. We felt that

Suchin was too far in the lead to have a backset. Having passed the crisis,

the foundation is strong enough now to run on a smaller sum monthly.

There stands the deficit—it hangs like a heavy load over my shoulders. I've

tried to come home and work that the abundant life might continue to

be at Suchin and that the deficit might be wiped out. Miss Reid and Dr. Hub-

ard and the other members of my staff promised to do their best and keep

the work growing during my absence. I shall never forget our meeting of a

few days ago, when they each pledged themselves anew in his vineyard of a

stronger. Inventories have been taken and the work is all organized for my

coming. Every detail has been gone over and the school is in fine order. We

have reduced our students to 95 and our laborers to 5.

I told the churches in America in 1928 that I would return when I needed help. It may be that I shall reach U. S. A. soon after this report has been received. I am praying that He will lead in all my doing.

For all that Suchin is today I am grateful beyond words—first of all, to the King; next, Dr. East and our Board; next, all of the hundreds of Christian souls who have given of their gifts; next, our staff at Suchin and the Government and people of this Republic. May the Spirit of Power of our living work through us that Suchin will continue to grow and in process develop boys and girls trained into great Christian leaders for not only this Continent but the world.

There are a number of recommendations that I have to make, but first I must work and pay off the deficit, and being home, I can make them later. Because he, our Savior, bled on Calvary for all, I am willing to labor that the African boys and girls might have life, and most of all—the "more abundant life."

Respectfully submitted,

SARAH C. WILLIAMSON.

June 15, 1930

Bible Industrial Mission

Partsville, Grand Bassa, Liberia, W. C. Africa, June 28, 1930

My dear Dr. East:

We are praising Jehovah for his wonderful kindness during the fiscal year. Though much hardship is experienced in every line, yet we are able to report success and firm hope for a better future, if the warning is adhered to. Amend your ways and your doings.—Jer. 7:3.

May we remember that the great I Am changes not, and as it has been said, Jehovah, in taking this title, calling himself "I Am," was furnishing his people with a blank check to be filled up to any amount. May this check be filled out for the needed amount, at the Golden Jubilee to be held at Chicago in August.

We are praying earnestly for success in every phase, especially missions.

Our Bassa station is still holding the number of 52 scholars. Although a struggle at that, the harder struggle is to say to the boys and girls, "Go back from whence you came, for the Foreign Mission Board cannot afford to support you any longer." May Jehovah intervene that these few may be kept, and others be brought in, not only here, but at all the mission stations.

The income from July, 1929, to June, 1930, is \$542.26. Expenditure, \$1271.07, including repairs on mission house, which is not yet completed.

A new building is in erection.

The pillars are completed, 30 in number; 3,850 feet of lumber sawed and now on the spot. Owing to lack of funds, we cannot proceed any further.

The storms shattered the old mission building which was erected 14 years ago. Pictures of the new mission building and the entire school are taken. The photographer failed to complete the job in time to be mailed with this report.

Farm Work—Much is being done to produce food for the upkeep of the school. About seven acres planted with cassava, rubber, rice, corn and sugar cane, and also two acres set out with young coffee, 435 trees to the acre, 10x10 apart. Bassa station is aiming to be self-supporting.

Religious Work—This phase of work is very encouraging. Many souls are brought in. We need your sincere prayers.

School Work—The boys and girls are doing well in their grades ranging from 1-6. They are now preparing for July examinations.

Needs—The needs are: 36 Bibles, song books clothing for boys (kham), farm tools (see list sent up), cook stove. Much more are the needs of which you are not aware. May Jehovah direct the way, that the needs be met in every phase.

Faithfully yours,

H. E. CONNOR.

THE CAMEROONS

Native Baptist Church

Victoria, Cameroons, July 1, 1930

My dear Dr. East:

This serves to acknowledge the receipt of your circular letter of May 14, 1930. As the ship leaves tomorrow, I hasten to send you the 1929-1930 report of our work, as requested. I hope it will reach you in due time for the report you are compiling for your Golden Jubilee.

May God pour down His showers of blessings on you on that glorious event, in connection with your work for your fatherland.

The Church—Since I last reported the work has been going on as usual.

Baptisms—We have had four baptisms during this period: two at Ufumu, one at Bangalan, and one at Balondo. Total number baptized, 59; and more than treble this number are under instruction.

Sunday School—The Sunday school, under the able management of our superintendent, Bro. Peter Exambe, a Government school teacher, and his workers, is doing a good work among the children. The great drawback in this department is the constant transfer of the teachers and scholars from one part of the province, etc., most of them being Government employees, and of course, children and domestics must go with their parents and masters. Present statistics: 360 scholars, five teachers and one superintendent.

Bible Class—This branch of the work, under the tuition of myself and the leader of the girls and women's class, Mrs. Boyle, of the Medical Department, is also doing good work. They are also doing their bit toward the Kingdom stations.

Dorcas Association—This association, which is hoping to celebrate its anniversary on the 5th and 7th, inst., D. V., has been doing a very good and essential work for our stations in the Grassland. Since its inception a few years ago it has supplied these stations with wearing apparel, baptismal robes, sheets, etc., and including the 50 garments they have on hand awaiting transport. And in addition to this they have given £6.10.0 towards the support of the evangelist and his helpers. I say essential work, because the women folk are up to now going about unclad, and some of them are even entering the house of God nude.

The Choir—The choir, under our untiring, honorable organist, Mr. Edwards, of the Marine Department, is rendering the church an invaluable service.

Pastor's Semi-Ministerial Jubilee—On November 4-6, 1929, the church had the joy of celebrating my Semi-Ministerial Jubilee, in connection with our Harvest Thanksgiving Festival, which event has already been reported.

This event was one of great joy and thankfulness.

In closing, I would ask you to pray for us that God may bless the little we are trying to do for our fatherland and His Kingdom.

It would be ingratitude on my part should I fail to accord you and the Board my sincere thanks for past financial assistance. For, as I said in one of my letters, it is only God and myself who knows what your assistance means to me and my family of six children in these hard times. May God bless you all. May your Golden Jubilee be a great success, and thereby a great blessing to your fatherland.

Yours in His service,

JOS. E. BURNLEY, Pastor.

THE GOLD COAST

Plans have about matured for a beginning to be made on the Gold Coast. In spite of the depressing financial times, the challenge that comes to us from the Gold Coast and the open door that we have there for service can hardly be ignored. Mrs. Henrietta Peters will have a place among the most wonderful missionaries who have gone to the foreign field, when truth gets a

hearing. Her husband stands right by her side, and is equally worthy of praise. For some sixteen years they have labored on the Gold Coast. The Peters' people were originally Baptists, and she and her husband joined the Baptist Church by conviction, and he has been ordained by the church in West Africa. The following letter from Mrs. Peters explains our opportunity there.

THE GOLD COAST—AN OPEN DOOR

(By Henrietta Peters).

We beg to call your attention to this section of West Africa known as the Gold Coast, where we, as representatives of the National Convention, have a glorious opportunity to carry on a progressive work for the denomination.

We have started in Sekondi, a town of 8,000 inhabitants, situated on the Gulf of Guinea. The place has a harbor built by the Government at a cost in money and enterprise quite enormous for this country. It is the first harbor on the Gold Coast and eliminates the hazardous landing in small surf boats.

A railroad runs into the town, linking it with Kumasi, the seat of Ashanti, over 100 miles away. This is a great distance in America but it is a fact that takes all day in this country.

Into the harbor come thousands of dollars worth of European and American goods, which are distributed throughout the colony, and in exchange the country's products: cocoa, mahogany, rubber, copra, palm kernels and skins, gold, manganese and other articles peculiar to tropical lands are shipped from the port. Ships of all nations take away these goods.

The various kinds of lighting are all available and the water supply has a reservoir nine miles away. The people obtain their water from hydrants on the street corners, and a fairly good sanitary system is maintained—in fact the medical services in the best in West Africa, and the health of the town is correspondingly good. There is busy traffic between the port and inland, and there one will see something looking like a traffic cop. Almost all the cheaper priced American cars can be seen on the streets which, in the town are limited.

In spite of these, or rather, with the great economic and civic changes in many ways. This is the new Africa of which you have seen bits and pieces elsewhere. This is the civilization which we have no reason to be proud of, but its attendant evils have practically overwhelmed us.

Most folk think of all missionaries as in a bush country, surrounded by savages, living in grass houses, escaping from wild animals in hair-breadth adventures; in fact, abiding in constant fear of one's environment. This condition is true of some places today, but there is also another side of the story.

You must remember that European Government officials, traders and missionaries have been coming to this country for a long time and they have brought and left the influence of their own civilization. This accounts for the mechanical improvements, the busy streets and stores, the schools and churches. But it also accounts for the vice rampant: the children smoking cigarettes, the drinking evil and immorality.

After sixteen years' work in this country, I feel that we as a Christian people, members of the same race, have not done our full duty toward these brothers and sisters of ours in this colony.

We have neglected to prepare them for the issues of a new day. For instance, in keeping up native customs in the olden days, they drank "palm wine" (the sap from the palm tree) or "pito," a kind of corn beer. Now rum, whiskey, gin and other intoxicating drinks are used. The liquors of the olden times were not exactly non-intoxicant, but they were less detrimental to health. Today the effect is most demoralizing. Lately, a commission appointed by the Government has investigated the entire situation and we hope something will be done to stem the tide of intemperance. I heard a young boy who said that the whiskey came from Europe with the other stuff, hence it must be good to drink.

There is misunderstanding as to marriage usages, which results in polygamy instead of polygamy on one hand or an expensive so-called Christian marriage on the other hand. In this latter form a man will go through the native customs such as giving "knocking fee," a sum of money to the father of the girl he would marry, jewelry, clothes and Bible with a Mizpah. Then this is followed by an expensive wedding. As a rule, the groom is heavily into debt before the ceremony is over. Thus the couple starts married life seriously handicapped. It is no wonder that so many of the native marriages are failures.

In many ways we must say that it is disastrous to adopt a civilization that is not understood. Many of our people have not learnt that Western civilization is not Christianity.

There is much I cannot say, but the time has come for us to act. This is the period of transition in the coast life of West Africa, a dangerous period in any life. Here we find a partial abandonment of old customs with a partial adoption of the new, and we are not doing all that we should to meet the situation.

In the Western Province where we live, an area of 9,475 square miles with a population of 250,000 people, we have not one boarding school for girls. What an opportunity here?

The chiefs of the Province have granted us, as your representatives, a plot of land almost a mile square upon which to build a much needed industrial school and church building. Many parents are anxious and willing to send their children, and the citizens will assist us to put up the edifice if our home will give them a start.

Such as I dislike to say it, I must acknowledge that unscrupulous persons, such as the name of the church, have taken advantage of the people; there are many broken promises and unfilled pledges which have been made in the name of the church. May we do our bit to help re-establish confidence.

Is anyone we seem to be living too luxuriously in America to care about the condition of our race elsewhere in the world. We turn a deaf ear to appeals for knowledge and Christianity.

We have here many of the surroundings of Europe and America, but we have also idols, fetishism, with a belief in witchcraft, and superstition. Only ten percent of the children of school age are in school. Many towns and villages have no schools, although in many of these places the chiefs will give the land and help to build.

Are we not to blame if these people remain in ignorance?

"Shall we whose lamps are lighted
With wisdom from on high,
Shall we, to men benighted,
The lamp of life deny?"

The cry, "Come over and help us," is as urgent and persistent as ever.

As a denomination we have an open door. The chiefs and people are ready to receive you and have shown it by their gifts. The Government has agreed, through the Director of Education, to grant me an honorary certificate as teacher for services rendered here on the Gold Coast so that I may carry on educational work. My husband has recently visited the work in Liberia, and is prepared to link up with workers there to take the West Coast of Africa for the National Baptist Convention. In this Jubilee year let us do big things, attempt great things for God and our Convention.

I have come to you with a Boarding school of 55 children with a waiting list kept out through lack of accommodation. Although we have quite a little equipment, we need more, and we appeal to you to help us build a real Jubilee Hall on the Gold Coast. The land is here, the opportunity is here; we are ready to put the program over if you will rally to the standard.

How many of our friends in America will give a barrel of cement for our building? Some of our people here will give. They have made the way by giving the land. By the time this reaches you, we will have the money on the way. Help us, we pray you, to show our people what the National Baptist Board can do.

"Onward, onward, ever press;
God and the people your efforts will bless."

SOUTH AFRICA

In South Africa we have a large number of workers, though it is a place where we are most handicapped; where independent American Negro workers are much discouraged, even disdained; a place where race prejudice is more acute, perhaps, than in any part of the world. In the midst of handicaps of all kinds, our work has steadily grown there. The need of a school to train Baptist ministers for our work in South Africa is more apparent than ever before. They don't want American Negro ministers to come out, neither do they want the natives to come from Africa to America to be trained. The Government very much discourages that and places every handicap in the way of making them. In some cases, put up large deposits of money before sailing from America. This was noted in the fact that Rev. J. S. Mahangu had to deposit \$250 with the Government before it would permit him to come to America even for six months' leave.

A theological school was started some years ago and carried on very successfully, and some of the best ministers we have in South Africa today are those who were trained in this school during the eleven years beginning 1900. Oh that the good work could be continued and more could be trained for the ministry!

The white people have established many industries in South Africa that afford some livelihood, though the natives are paid very poorly. But there is hope of the churches in South Africa reaching some independence if we could only give them an educated ministry.

We publish below reports from some of our missionaries in South Africa.

Harding, Natal, S. Africa, June 16, 1930

Rev. J. E. East, D. D.
701 S. 19th St., Philadelphia, Pa.
My dear Doctor:

In submitting my Annual Report for the year ending June 30, 1930, I wish to state that the work is progressing fairly well; but two handicaps (much more) militate against successful attempts and efforts put forth by the missionaries, i. e., the long distances between each other, lack of communication throughout the country. The chief and most dangerous is the attitude of the Civil Government. Once we were granted the privilege of recommending young men as marriage officers, but no sooner than we submitted the names to the Minister for the Interior for approval than he replied that the Native Affairs Commission was expected to make its report on Native Churches and we shall hear as soon as it has reported. After a long lapse of time the Native Affairs told us that the Commission has recommended that we affiliate with the Baptist Union. We tried all we could to explain our difficult relations with that body and their treatment of us—that we would rather appeal to the Government—all to no avail.

A feeble attempt, mentioned in my previous correspondence, is again on foot. We are not sure of successful results, in which case, if it failed to decide to send a deputation to both departments in Pretoria.

Some of our later or recent church sites are in danger of being canceled applications are withheld.

One point, Doctor, and I am through. We are attempting a Baptist Home Book. We want a book that is, all services in one. If we can get it printed, can you, please, put it through printing? I only mention this, as I do not think I can get it up under twelve months.

Your letter came to hand this morning, and I have wasted no time; have replied to it this cold evening. It is questionable if I can leave Durban before the 21st inst. with all the haste I am trying to exert. We need schools in this part, at least one good school; for a day school is the life of our mission.

We heartily wish that great Convention the richest blessings of God.

Yours in His name,

EBEN B. P. KOTI.

Middlewater School, Harding, Natal, S. Africa, June 16, 1930

Rev. J. E. East,
701 S. 19th St., Philadelphia, Pa.

Dear Dr. East:

It is a pleasure and desire for the Golden Jubilee of the National Baptist Convention makes me write this letter to accompany my Annual Report, enclosed. I thank God, the Almighty, who is working with me from the time I took my ministry to the present time. I rejoice, and I am proud of the work entered by me growing incessantly through rocks, thorns dreadful, and enemies; but in spite of all those obstacles, I have the luck of reporting this to the Golden Jubilee.

In my coming back from school for the ministry, there were delivered unto me seven preaching stations to pastor over them. Now, behold, I have gained beside them seven preaching stations more, before the Golden Jubilee comes. I did not enter into the joy of the Golden Jubilee now, working to enter into the joy of the Lord? I feel like rejoicing. I pray that God, the Giver, may empower me with faith to stand the coming tribulation until I see his second coming, as the Scripture says: "Unto them that look for Him shall He appear the second time without sin unto salvation."—Heb. 9:28.

As now there are 11 preaching stations under me, some of these stations being very far from my place, I thought the best thing to have some evangelists; and as no money from our people, I paid from my pocket to make the work go. For that reason the work is still going on nicely and harmoniously. People are converting each quarter. We get a good number of converts and we always baptize a good number when holding a service for baptism.

As just after my coming back from our association, I visited Mangwenya at Port Shepstone. All stations down there gathered together there on 25th of May. We baptized 17. Yesterday (the 15th of June) I was at Mponga. We had also a baptismal service there. Many people attended the same day. I baptized 26, and there are still some more candidates for baptism in other stations. Yesterday I stood in the water until my bones ached with cold. As it is winter, I thought much of the baptizing suit (wasp-suit). As the work is growing like this, I am to stand in the water all the time. I therefore need something to protect my health.

Our trouble and grief in this growing work is that we have not yet got suitable and school sites, that is our hindrance in doing some church matters. We have built a few houses for worship in our places. I am now trying to build a schoolhouse in some of our places. We have a good number of children in that place. We are still pulling hard in paying teachers.

Teachers as well as the evangelists are still paid by me from my own pocket, on far the sake of wanting to see the work going. All those it is my hope to be helped by support from America. With no support from America, I don't know how my ministry could stand, because I have much work on my family. As the family and the work grow bigger, so are the troubles and expenses grow. All these payments are necessary to be done, although they diminish and finish all the money I am getting as my salary.

When coming to school for training ministers, I sent one of our young men to one white Baptist ministerial school. He now has nobody to support him. His father just died this year. He is going on all right with his studies. I used to visit him in that place, but after finishing his course I think it will be better to give Baptist doctrine. But the trouble is, I have no literature books left since my books burnt with my house.

This thing of having no training school for ministers is bringing back down our work. Who will be in charge of this work when these ministers have gone away?

Our marquee of 20 by 40, which we bought for £50 together with the expenses of railage, is of great help when having meeting where there is no church building, but now it is too small.

Oh, can't express my desire of attending the Golden Jubilee, as I have no wings to fly across. May the Golden Jubilee be a pleasant one.

My church and I are sending best wishes to the Golden Jubilee.

Your servant on the field,

L. J. TSHALATA.

P. O. Tsomo., Transkei, South Africa, June 16, 1930.

Dear Dr. East:

I am glad to let you know that we are still laboring for the Master in these parts of the country. Again, I might say the Lord had been with us all this year. When I looked back to our work we had difficulties but we overcame them through the hand of our Master.

On the 11th May, 1930, I was able to bury 14 candidates with our Master in Bolotwa River, Idutywa. In that number there was an old blind man about 75 years of age, who was unable to walk, on account of his legs (they were too weak), but he was anxious to be baptized.

Tsomo Station—95 members; money raised for the support, £5.12.6; £2.10 for the Exume school site; £5 for the Association.

Toboyi—Reported 65 members; money raised, £2.15; £1.10 for Association. Bolotwa—Reported 56 members; £20.6 for the support, and 10s for Association.

Xwili—Reported 72 members; 12s for the Association.

Nqamakwa—Reported 45 members; 12s for the support.

Emhlopekazi—Reported 35 members; 15s for the support of the minister.

Ndakana—No report.

Qusta—10 members; 10s for the support, and 10s for the Association. Our day schools are doing well; the Lower Xume school was under the inspection today. The circuit inspector has promised to put an additional teacher in this school. We are still awaiting for the results of Upper Xwili school.

With best wishes,

Yours faithfully,

JNO. NTLAHLA.

Johannesburg, S. Africa, June 17, 1930.

Dear Dr. J. E. East:

When I was trying to make a time for my annual report your letter came urgently asking me to send on my report so that it might reach the office on the 15th July, 1930.

I am now getting busy to get it off tomorrow. I, your humble servant, respectfully beg leave to submit my annual report with all gratefulness in spite of all hardships and unexpected difficulties and disappointments.

I am still holding up the name of Jesus and the denomination in the front. I have been made to go throughout the year with ease and gladness by those noble people of the Nineteenth Street Baptist Church, Washington, D. C., pastored by Dr. W. H. Brooks, who faithfully and unflinchingly stand behind me with good and ready support quarterly, for which I have no words to thank them. The success of my work is due to them. Our people are stricken by poverty, which poverty seems to grow from bad to worse due to two things. First, the natives of this country (most of them) are not paid the pre-war wages, on which nobody can make a living in our day. Secondly: our people are displaced by white labor everywhere, present

and also out of towns. We don't know where to go and live. The thing is certain: we cannot go to live in the firmament but here on earth. The white and black organizations have tried to impress the Government the country on this most vital subject in vain. Yet, we still have a hope that some day things will be all right again. For this reason it is hard for us to conduct their own business or build most needed church buildings where necessary. We have many strong, by number, preaching stations where we need church buildings, but unable to move our foot to that direction.

You will notice in my annual report form that my preaching stations now are only five, while they were over ten. It is because my work since I have been appointed, or started work here, has grown by leaps and bounds. So this year we ordained two ministers and approved and recognized the ordination of another brother who came to us, being ordained a few years ago. These three are placed at different places of my field. They are my brought-up children in Christ. Rev. Daniel Khena at Basutoland; Rev. P. Mahlangu at East Wood, Pretoria; Rev. W. Tshirana at Krugersdorp, taking in one of my newly organized stations, Handfontein.

Financially, I reported the money that came to my personal support. I am pressing these brothers to give their own reports to the Board. Their money that came through me they have to report.

Last year my church members were 294; we lost by death 6; otherwise, 10; we received by baptism 28; by Christian experience, 19, which brings us to 307.

Now I have only one station that is a little far from me; that is Standerton. I will have a chance to work my home station better now. Last Sunday we baptized two. This Sunday we shall baptize three souls for Jesus here at home. We do thank God for this progress.

Our day school is doing well. We rented the Presbyterian Church in addition to our church, for school purposes. The scholars are over 124. Here we badly need a school building to accommodate our own children. We have three teachers under Government salaries. Generally, the work is moving on well. Our church needs remodeling. I re-organized Pretoria Church for Rev. P. Mahlangu as well as Krugersdorp for Rev. W. Tshirana.

The Convention has our fullest sympathy for the shocking death of its eminent and efficient auditor, E. D. Pierson.

May God bless the Jubilee Convention.

Respectfully submitted,

J. S. MAHLANGU.

EAST AFRICA

Nyasaland

The work in Nyasaland makes steady progress under the direction of the devoted Dr. H. S. Malekeba and his faithful wife. There we have the very best colored missionary boarding school in all Africa. It is far more nearly self-supporting. While we have practically paid all of the support of Dr. Malekeba and wife, we have sent nothing for the building program, and yet building after building has gone up through the sacrificial gifts of the people there. They are truly helping themselves. The following fine report from Dr. Malekeba will be read with much interest.

Providence Industrial Mission

Chiradzulu, Nyasaland, Africa, June 20, 1930
The Foreign Mission Board of the National Baptist Convention, U. S. A.

Dr. J. E. East, Secretary

100 South 10th Street, Philadelphia, Pa.

Dear Brethren:

Perhaps at no time in the history of the Baptist family has there been more enthusiasm than there is in 1930, due to the fact that this is the Jubilee

year. We are certain that everybody connected with the great family is anxious to make the occasion a grand one at Chicago. We therefore submit the following report of the work which you entrusted into our hands on this part of the continent.

Education

Perhaps in the history of our educational work, this year we made better advancement. The students made great improvement in their work. We took on new life this year in that the teachers and students made hygiene and sanitation visits into the villages in order to assist the headmen and chiefs to improve and keep their villages clean, by demonstrating to them with actual work, then lecturing, showing to them why they should keep their villages and paths clean. These object lessons proved to be beneficial.

Agriculture was very strongly emphasized, with good results. Thousands of blue gum trees have been planted along the banks of the streams, a large cassava garden, cocoa and beans were put under the ground.

We are in very much need of help of more teachers. The school closed with an enrollment of 571.

Church

We are glad under God to report that the Church is quite alive. Two months ago our new church at Malantwe, after completion, was opened and dedicated. Crowds of people gathered from far and near. The headmen and chiefs came to the great occasion, at which time about 42 souls were baptized that Sunday morning. Many of the people had never seen an organ—this was wonderful. More wonderful still to see a woman playing. The services ended with the celebration of the Holy Communion.

Last month, we visited our station in Central Angoniland. There we had a wonderful gathering and great meetings for two weeks. This time we baptized 111 souls in Christ Jesus, and the Lord's Supper was observed. Indeed, there was much rejoicing. This is a great field; the people are crying for the gospel, they are crying for a school. When we came to this place, we found five men and three women who had heard of our coming to Central Angoniland. They walked four weeks from their home up country so as to meet us, were baptized, and now are in the number mentioned in this report.

One chief came Saturday morning, saying, "This is my wife; I have brought her, as she wants to be baptized." Sunday morning just as we were going to get ready for the water, he also exclaimed: "I too must be baptized!" Our hearts did rejoice, our hearts were thankful to Him for what He gave us during this visit to Central Angoniland. God be praised—Amen!

A few weeks ago we had the Workers' Conference, in which we had the Bible study and discussed the future program of our work. The following Sunday, 46 souls were baptized, including men, women and especially children. The Lord's Supper was then celebrated. Since our last report, we have baptized 254 souls.

Finance

This year is proving to be one of the hardest years financially. As we read in the Herald how hard our Secretary is laboring under difficult circumstances, we cannot see how we are going to complete our church as anticipated. We had hoped that we would enter into our new church office during the time of the Jubilee celebration. Our Secretary surely will be in need of money, as he never was behind in paying the workers on the field as he is now. But we pray earnestly that the Lord may whisper to the Baptist family in America, that they may give largely to the support of foreign missions, for we cannot and must not fail now. The Lord himself, the Father of Jesus Christ must not trail in the dust, for Africa with her millions has her eyes and ears open as never before. The chiefs are cry-

ing and hearing us for schools everywhere. We have been saying, "Wait, wait, long enough; we are asking the Baptist family in America, 'How long will we continue to say, 'Wait?'"

Our Needs

To increase in our teachers' staff, the best prepared and qualified. The work is large, and great things are expected of this mission and cannot be done by only two persons, physically unfit. A dispensary is very badly needed. We have never been able to have a place where we could treat people properly.

We pray for a deeper awakening among our members here, and we pray for a great and wonderful Jubilee celebration, and that as great things have been done in days gone by for the past fifty years, greater things may be done for the next fifty years to come through our great National Baptist Convention in America as well as in Africa. The church prays for our Secretary, Dr. East, that the Baptist family may respond to your call for Africa. The church has also agreed to hold a big meeting in your month of August, simultaneously with the Jubilee meeting in America, that much good may be done. May God bless you and give you abundant success as never before.

We beg to remain

Yours, in the Master's cause,
DR. AND MRS. D. S. MALEKEBU.

RESOLUTIONS

August 25, 1930

The Foreign Mission Board of the National Baptist Convention is asking the approval of the National Baptist Convention for the following acts:

1. The employment of Rev. and Mrs. B. E. Peters for services in the Gold Coast where they have labored for some time, in order that we might have an open door in the English Colony.
2. The employment of Rev. and Mrs. E. D. Hubbard for services in Liberia where they have worked for some time at our Suehn Mission.
3. The employment of Mrs. M. M. Davis as a missionary at our Suehn Mission, Monrovia, Liberia, West Africa.
4. That our Foreign Mission Board become a member of the Advisory and Educational Committee of Liberia, with headquarters in New York City.

OUR FINANCIAL STATEMENT

In giving the following statement of the finances and holdings of our Foreign Mission Board for the past year, we wish to point out that the auditor has left out of his statement the value of our property in foreign lands to the amount of \$68,620. He, however, in a foot note mentioned it. It is quite obvious that auditors in this country cannot easily prove the actual values of foreign properties, but should we combine the value of our foreign property with our properties in this country, the amount of our resources would be over a hundred thousand dollars, for which we are grateful. In our foreign assets there are some very valuable properties that are even being used for collateral in foreign lands for the advancement of our work. We might mention that we have built up some other properties in foreign lands that are very, very valuable in which we hold deeds. Such missions are carried on on Government or Crown land. The values of some are not mentioned in this report.

In our receipts, as usual, we have had to give The Herald credit for some of our contributions, for, verily if it were not for The Herald, we would not receive half of the contributions we are getting.

Our receipts of actual contributions are just over 11 per cent short of what we took in last year. The report shows that we are about three months behind in our payments. This we deeply regret. We must bring our accounts closer to date, if we have to retrench and close down stations. God grant that this will not be.

A further inspection of our receipts by States and of the churches that gave more than \$100 will prove very interesting. Pennsylvania still holds a very great lead over the other States. There are many States with large populations of Baptists who are giving less than single churches. We should note the few churches that gave \$100 or more during the past year for the cause of missions. Out of some 20,000 Baptist churches in this country, only 75 gave more than \$100. We can but come to the sad conclusion that a very, very few churches are supporting the cause of foreign missions. A very large majority of them are actually sitting on the fence while the souls of men perish.

STATEMENT OF CASH RECEIPTS AND EXPENDITURES

July 1, 1929—June 30, 1930

General:

Contributions	\$ 50,501 65	
Literature Sales	437 79	
Rents from Dwellings	1,517 00	
Claims Recovered	322 41	
Legacies	3,609 98	
Notes Payable	10,500 00	\$ 66,882 83

Printing Department

Sales:

Printing	\$ 11,071 95	
Subscriptions and Contributions—Herald	14,053 27	25,725 22

Returned Checks Collected 520 00

Total Receipts \$ 93,134 73

Expenditures

Administration	\$ 26,072 67	
Missions	43,750 00	

Printing Department:

Wages	\$ 5,501 41	
Paper Supplies	5,668 65	
Mission Herald	9,725 55	\$ 20,895 61

Checks Returned—Not Sufficient Funds 578 70

Total Expenditures \$ 91,297 06

Summary

Balance, July 1, 1929	\$ 1,166 33
Receipts from July 1, 1929, to June 30, 1930	93,134 73
Payments from July 1, 1929, to June 30, 1930	\$ 94,301 06
Balance, June 30, 1930	91,297 06
	\$ 3,004 00

STATEMENT OF RESOURCES AND LIABILITIES

Resources

Cash Balance	\$ 3,004 00	\$ 3,004 00
Accounts Receivable	\$ 2,012 14	
Less allowance for doubtful accounts	568 00	2,447 11
Inventory:		
Printing Paper and Supplies	\$ 200 00	
Reference Books	21 00	220 00
Investments		\$ 500 00
		148 28
Land	\$ 9,500 00	
Building Equipment	19,649 50	
Furniture and Equipment	11,843 46	
Furniture and Fixtures	2,788 83	
	\$ 43,781 79	
Less Reserve for Depreciation	\$ 7,404 48	\$ 36,377 31
Unpaid Expenses	\$ 640 45	
Insurance—Present Worth	307 30	947 75
Total Resources		\$ 43,644 45

Note:—This balance sheet does not include physical properties of the Board, valued at \$68,530.00, owned on the Mission Fields.

Liabilities

General Salaries	\$ 7,285 41	
Notes Accrued	186 00	
Building and Loan Accrued	126 00	7,597 47
Notes Payable—Borrowed Money	\$ 4,500 00	
Accounts Payable	2,021 43	6,521 43
Mortgage Loans:		
Banner B. & L.	\$ 12,000 00	
Less Paid in Value Shares	2,340 00	9,660 00
Foreign Mission Board of the National Baptist Convention—SURPLUS		19,865 55
Total Liabilities and Surplus		\$ 43,644 45

AUDITOR'S CERTIFICATE

I have made a general audit of the accounts kept in the home office of the Foreign Mission Board of the National Baptist Convention, located at 701 S. 19th Street, Philadelphia, Pa., for the year ending June 30, 1930.

I hereby certify that, in my opinion, the above statement of Cash Receipts and Expenditures for the period reviewed is correct.

CORNELIUS H. GARLICK, Public Accountant & Auditor.

CONTRIBUTIONS BY STATES FOR THE YEAR
JULY 1, 1929, to JUNE 30, 1930

Pennsylvania	\$ 11,201 00
New York	4,451 00
Florida	4,110 00
Illinois	3,973 00
Missouri	3,304 00
District of Columbia	2,853 00
Mississippi	2,334 00
New Jersey	2,230 00
Alabama	2,201 00
Michigan	2,141 00
Ohio	2,138 00
Virginia	2,111 00
Georgia	1,745 00
California	1,721 00
Tennessee	1,537 00
Arkansas	1,500 00
Texas	1,254 00
Kansas	1,248 00
South Carolina	1,114 00
West Virginia	1,072 00
Unclassified	864 00
Connecticut	855 00
Massachusetts	845 00
Rhode Island	600 00
Oklahoma	603 00
Louisiana	629 00
Indiana	618 00
Maryland	476 00
Kentucky	380 00
Minnesota	312 00
Nebraska	303 00
North Carolina	163 00
Colorado	153 00
Arizona	81 00
Iowa	74 00
New Hampshire	58 00
Wisconsin	50 00
New Mexico	12 00
Canada	11 00
British West Indies	
Washington	
Wyoming	
South Dakota	
Utah	
Delaware	
Total	\$ 66,391 00

CHURCHES THAT CONTRIBUTED \$100 AND OVER DIRECT TO THE FOREIGN MISSION BOARD FOR THE FISCAL YEAR JULY 1, 1929, TO JUNE 30, 1930

CLASS A

Contributions \$1,000 and Over

1 Central, Pittsburgh, Pa.—Rev. C. A. Ward	\$ 1,084 00
2 Metropolitan, New York, N. Y.—Rev. W. W. Brown	1,430 29
3 Ebenezer, Pittsburgh, Pa.—Rev. T. J. King	1,001 10
4 Union, Philadelphia, Pa.—Rev. J. E. Kirkland	1,000 00

CLASS B

Contributions \$500 to \$1,000

5 Nineteenth St., Washington D. C.—Rev. W. H. Brooks	\$ 838 40
6 Metropolitan, Washington, D. C.—Rev. E. C. Smith	708 00
7 Pilgrim, Chicago, Ill.—Rev. J. C. Austin	705 00
8 Olivet, Chicago, Ill.—Rev. L. K. Williams	668 61
9 Concord, Brooklyn, N. Y.—Rev. J. B. Adams	620 00
10 Mt. Carmel, Washington, D. C.—Rev. W. H. Jernagin	600 63
11 Abyssinian, New York, N. Y.—Rev. A. C. Powell	585 00

CLASS C

Contributions \$300 to \$500

12 Second, Detroit, Mich.—Rev. B. L. Bradley	\$ 486 89
13 Second, Los Angeles, Calif.—Rev. Thos. L. Griffith	347 70
14 First, Norfolk, Va.—Rev. R. H. Bowling	324 14
15 St. Paul, Sanford, Fla.—Rev. C. Brewer	316 65
16 St. Paul, Philadelphia, Pa.—Rev. E. W. Johnson	305 02

CLASS D

Contributions \$100 to \$300

Ebenezer, Boston, Mass.—Rev. W. S. Ravenell	\$ 288 00
Mt. Carmel, Philadelphia, Pa.—Rev. T. D. Atkins	275 85
Vermont Ave., Washington, D. C.—Rev. C. T. Murray	266 87
North Penn., Philadelphia, Pa.—Rev. J. H. Dwelle	257 73
Progressive, Chicago—Rev. T. E. Brown	248 30
Wheat Street, Atlanta, Ga.	246 13
Mt. Ararat, Pittsburgh, Pa.—Rev. W. C. Brown	244 50
Mt. Zion, Miami, Fla.—Rev. J. H. Evans	243 04
2d Second, Wayne, Pa.—Rev. B. Moore	240 25
First African, Philadelphia, Pa.—Rev. W. A. Harrod	235 40
2d Second, Wayne, Pa.—Rev. B. Moore	217 15
St. John, Miami, Fla.—Rev. J. W. Drake	208 65
Tenth Street, Camden, N. J.—Rev. G. D. Griffin	203 02
Bethesda, Jersey City, N. J.—Rev. T. H. White	200 00
Original Providence, Chicago, Ill.—Rev. K. W. Phillips	200 00
Pilgrim, St. Paul, Minn.—Rev. I. W. Harris	192 38
First, Charleston, W. Va.—Rev. J. R. Henderson	190 00
Berean, Brooklyn, N. Y.—Rev. S. T. Eldridge	187 10
St. Haven, Cleveland, Ohio—Rev. C. H. Crable	180 25
St. Luke, Dallas, Texas—Rev. R. T. Andrews	175 00
Antioch, Cincinnati, Ohio—Rev. W. H. Williams	170 00
Meredon, Philadelphia, Pa.—Rev. J. H. Robinson	168 20
Shalom, Washington, Pa.—Rev. H. H. Ficklin	160 67
First Calvary, Columbia, S. C.—Rev. S. S. Youngblood	158 51
Friendship, Pasadena, Calif.	158 25

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|-----|---|--------|
| 42. | King Solomon, Helena, Ark.—Rev. H. R. Stevenson | |
| 43. | Saints Memorial, Bryn Mawr, Pa.—Rev. J. A. Younger | \$ 150 |
| 44. | Olney Street, Providence, R. I.—Rev. O. S. Thompson | 155 |
| 45. | West Point, Chicago, Ill.—Rev. Jas. Brown | 140 |
| 46. | Bethel, Philadelphia, Pa.—Rev. C. C. Adams | 138 |
| 47. | Grace, Philadelphia, Pa.—Rev. P. H. Hughes | 137 |
| 48. | Mt. Zion, Indianapolis, Ind.—Rev. S. S. Butler | 135 |
| 49. | Zion, Philadelphia, Pa.—Rev. R. J. Langston | 135 |
| 50. | Union, Cambridge, Mass.—Rev. C. C. Somerville | 133 |
| 51. | Clark Memorial, Homestead, Pa.—Rev. M. A. Talley | 132 |
| 52. | Dexter Avenue, Montgomery Ala.—Rev. F. W. Jacobs | 128 |
| 53. | Bethel, Brooklyn, N. Y.—Rev. T. White | 128 |
| 54. | Peace, Detroit, Mich.—Rev. L. T. Clay | 127 |
| 55. | First, Memphis, Tenn.—Rev. T. O. Fuller | 125 |
| 56. | Pond Street, Second Free, Providence, R. I.—Rev. F. Lee | 124 |
| 57. | Mt. Zion, Steelton, Pa.—Rev. W. Brown | 122 |
| 58. | Mt. Zion, Germantown, Pa.—Rev. R. G. Lamb | 116 |
| 59. | Wayland Temple, Philadelphia, Pa.—Rev. S. W. Price | 116 |
| 60. | Galilee, Branchville, Va.—Rev. S. N. Daughtrey | 114 |
| 61. | Shiloh, Philadelphia, Pa.—Rev. W. H. B. Powell | 111 |
| 62. | First, Lakeland, Fla.—Rev. H. L. Stephens | 110 |
| 63. | New Hope, Dallas, Tex.—Rev. A. S. Jackson | 110 |
| 64. | Calvary, Detroit, Michigan—Rev. J. H. Maslin | 109 |
| 65. | Second Emmanuel, Cleveland, Ohio—Rev. C. R. Jones | 109 |
| 66. | St. Paul, Montclair, N. J.—Rev. A. O. Bell | 107 |
| 67. | Twenty-third St., Birmingham, Ala.—Rev. C. S. Riddick | 105 |
| 68. | Central, Philadelphia, Pa.—Rev. Chas. Blackwell | 105 |
| 69. | Central, St. Louis, Mo.—Rev. G. E. Stevens | 104 |
| 70. | Carroll Street, Pittsburgh, Pa. | 103 |
| 71. | Calvary, Chester, Pa.—Rev. E. B. Morris | 100 |
| 72. | Mt. Olivet, Newport, B. I.—Rev. L. D. Jeffries | 100 |
| 73. | Sixth Avenue, Birmingham, Ala.—Rev. J. W. Goodgame | 100 |
| 74. | Woman's American B. H. M. S., Memphis, Tenn | 100 |
| 75. | Zion, Winslow, Arizona | 100 |

Foreign Mission Board of N. H. Co., Inc., for year ending June 30, 1936

[illegible]

*Independent Work.
NOTE: Many of the "Additional Workers" are not paid salaries by our Board but are evangelists and local preachers.

MINUTES

OBITUARY

We must record with profound sadness the passing of three of our faithful Board members: Dr. E. P. Johnson, of Atlanta, Ga.; Dr. J. B. Glover, of Detroit, Michigan, and Dr. Aquila Sayles, of Washington, D. C. These were three of our most loyal and faithful Board members, who were exemplary because of the loyal support they had in the churches over which they presided to give to missions as a lead to the churches in the States they represented. Our loss is heaven's gain. We should also mention in connection with them the passing of Mrs. M. B. Clark, who was the head of the Foreign Work Department of the Woman's Convention, Auxiliary to the National Baptist Convention. Thousands of yards of material have gone out to Africa for the clothing of naked people from the Needlework Department led by this faithful servant of God. Peace be to her ashes. May she enjoy her well earned reward.

FOREIGN MISSION BOARD

- Alabama—Rev. H. D. Parker, D. D.
 Ark.—Rev. W. C. Howell, D. D.
 Calif.—Rev. T. L. Griffith, D. D.
 Colorado—Rev. I. S. Powell, D. D.
 Conn.—Rev. G. C. Clark, D. D.
 *Dist. of Columbia—Rev. A. Sayles, D. D.
 Florida—Rev. J. W. Drake, D. D.
 *Ga.—Rev. E. P. Johnson, D. D.
 Illinois—Rev. F. W. Penick, D. D.
 Indiana—Rev. W. L. Phillips, D. D.
 Iowa—Rev. G. W. Day, D. D.
 Kansas—Rev. Geo. McNeal, D. D.
 Kentucky—Rev. J. A. Baker, D. D.
 La.—Rev. J. L. Burrell, D. D.
 Md.—Rev. A. J. Green, D. D.
 Mass.—Rev. E. E. Thompson, D. D.
 *Mich.—Rev. J. B. Glover, D. D.
 Minn.—Rev. H. W. Botts, D. D.
 Miss.—Rev. J. J. Overstreet, D. D.
 Rev. J. A. Marshall, D. D.
 Rev. W. I. Jude, D. D.
 Mo.—Rev. C. R. McDowell, D. D.
 Neb.—Rev. C. C. Harper, D. D.
 *Deceased.
- N. J.—Rev. F. W. Means, D. D.
 N. Y.—Rev. W. A. Brown, D. D.
 N. C.—Rev. J. A. Caldwell, D. D.
 Ohio—Rev. J. W. Ribbons, D. D.
 Rev. J. E. A. Wilson, D. D.
 Okla.—Rev. J. B. Spears, D. D.
 Penn.—Rev. C. C. Scott, D. D.
 Rev. Chas. Blackwell, D. D.
 Rev. J. E. East, D. D.
 Rev. B. Moore, D. D.
 Rev. M. L. Shepard, D. D.
 Rev. J. T. Smith, D. D.
 Rev. P. H. Hughes, D. D.
 Rev. J. E. Kirkland, D. D.
 Rev. E. W. Johnson, D. D.
 Rev. H. B. Russell, D. D.
 S. C.—Rev. H. C. Anderson, D. D.
 S. D.—Rev. M. W. Withers, D. D.
 Tenn.—Rev. G. W. Sandefur, D. D.
 Texas—Rev. J. A. Brown, D. D.
 Virginia—Rev. W. T. Johnson, D. D.
 W. Va.—Rev. W. M. Jackson, D. D.
 Wis.—Rev. B. L. Matthews, D. D.

Report of A. D. Williams, D. D., Corresponding Secretary of the Home Mission Board of the National Baptist Convention, U. S. A.

Office: 107 Auburn Avenue, N. E., Atlanta, Georgia

July 1, 1929, to June 30, 1930

The collections in this report are itemized by states. Each state receives credit for all money collected by this office and the missionaries working under the cooperative scheme.

You will note that where contributions are given by churches, we give pastors' names as far as we were able to obtain.

Note further, a separate statement is given accounting for the amount collected by this office from the Home Mission Board of the Southern Baptist Convention.

The activities of the missionaries are aggregated, and each statement includes the entire year, from July 1, 1929 to June 30, 1930.

The finance of this report has been audited and passed by the auditor.

A. D. WILLIAMS, Corresponding Secretary,
Office: 407 Auburn Ave., N. E., Atlanta, Ga.

In order to carry out the program of the Home Mission Board of the National Baptist Convention this conventional year, \$12,000.00 is needed to be sent to and disbursed from the office, and our prayer is that the loyal Christians of the denomination will come to the rescue of our Home Mission Board which has been so long neglected and help the Board put its program over.

We are making this earnest appeal to pastors, churches, missionary circles, Sunday schools, B. Y. P. U.'s, junior societies, district associations, district Sunday school and B. Y. P. U. conventions, state conventions and individuals, to help us accomplish this task by becoming a regular monthly contributor, by contributing anywhere from a collection or donation of any amount to \$10, \$15, \$25, or \$50. And not only you strive to do this, but use your good influence with your friends and encourage them to help us.

We need your support, morally, prayerfully and financially. May we depend on you?

Write me at the office of the Home Mission Board, 407 Auburn Ave., N. E., Atlanta, Ga.

Respectfully yours,
A. D. WILLIAMS, Corresponding Secretary,
Home Mission Board, National Baptist Convention

ROSTER OF MISSION BOARD

- ALABAMA—Rev. M. T. Cleveland, D. D., 500 Cleveland St., Mobile.
 ALABAMA—Rev. G. W. Dickerson, Jasper.
 ARIZONA—Rev. J. M. Caddell, Winslow.
 ARKANSAS—Rev. S. S. Oltun, D. D., Chairman, Brinkley.
 CALIFORNIA—Rev. F. W. Cooper, D. D., 337 E. 11th St., Riverside.

COLORADO—Rev. G. W. Ward, D. D., 520 Marion St., Denver.
 CONNECTICUT—Rev. Ed. Blackwell, Suffield.
 DISTRICT COLUMBIA—Rev. E. C. Smith, 1943 "T" St. N. W., Washington.
 FLORIDA—
 GEORGIA—Rev. L. A. Pinkston, Asst. Chr., 973 Mayson-Turner Avenue, N. W., Atlanta.
 GEORGIA—Rev. C. N. Perry, Sec'y 1009 Ashby Grove, S. W., Atlanta.
 GEORGIA—Rev. M. L. King, Treas., 501 Auburn Ave., N. E., Atlanta.
 GEORGIA—Rev. J. T. Johnson, P. O. Box 388, Atlanta.
 GEORGIA—Rev. J. T. Dorsey, 378 Felton Drive, N. E., Atlanta.
 GEORGIA—Rev. W. G. Jordan, 11 Ashby St., S. W., Atlanta.
 GEORGIA—Rev. G. W. Woodson, 862 Hubbard St., S. W., Atlanta.
 GEORGIA—Mr. S. W. Walker, 465 Fraser St., S. W., Atlanta.
 GEORGIA—Rev. J. L. Bennett, 1365 11th St., Augusta.
 ILLINOIS—Rev. R. F. Hockenbuhl, Cairo.
 INDIANA—Rev. W. F. Lovelace, D. D., 1965 Adams St., Gary.
 IOWA—Rev. S. Bates, D. D., 1318 Stewart St., Des Moines.
 KANSAS—Rev. J. E. Douglas, D. D., 1448 N. Mosely, Wichita.
 KENTUCKY—Rev. W. M. Johnson, 1901 W. Chestnut St., Louisville.
 LOUISIANA—Rev. H. C. Ross, D. D., 615 Avenue "G" Crawley.
 MARYLAND—Rev. W. H. Young, 1048 Eden St., Baltimore.
 MASSACHUSETTS—Rev. F. B. Brookins, 797 Shawmut Ave., Roxbury.
 MICHIGAN—Rev. E. J. Todd, D. D., 321 E. Michigan Ave., Battle Creek.
 MISSISSIPPI—Rev. J. H. Anderson, Box 673, Shelby.
 MISSISSIPPI—Rev. O. W. Lenoir, 112 Young St., Greenwood.
 MISSISSIPPI—Rev. R. B. Olen, Lawrence.
 MISSOURI—Rev. J. Goins, Asst. Rec. Sec'y, 2010 E. 11 St., Kansas City.
 NEBRASKA—Rev. E. H. Hilson, D. D., 1526 N. 25th St., Omaha.
 NEW JERSEY—Rev. Thomas H. White, 426 York St., Jersey City.
 NEW YORK—Rev. W. H. Slater, 74 Winthrop St., New Rochelle.
 N. CAROLINA—Rev. J. H. Moore, Rocky Mount.
 OHIO—Rev. J. D. Jones, 544 Lincoln St., Youngstown.
 OHIO—Rev. M. F. Washington, 2778 E. 87th St., Cleveland.
 OKLAHOMA—Rev. J. W. Johnson, 610 N. Laird St., Oklahoma City.
 PENNSYLVANIA—Rev. J. A. Younger, Bryn Mawr.
 S. CAROLINA—Rev. S. S. Youngblood, 1414 Richland St., Columbia.
 SOUTH DAKOTA—Rev. W. M. Withers, 309 S. First Ave., Sioux Falls.
 TENNESSEE—Rev. J. E. Gilmore, 113 W. 27th St., Chattanooga.
 TEXAS—Rev. J. E. Campbell, Marshall.
 VIRGINIA—Rev. L. C. Garland, South Richmond.
 WEST VIRGINIA—Rev. J. K. Smith, Montgomery.
 WISCONSIN—Rev. W. H. Wade, 584 4th St., Milwaukee.
 WYOMING—Rev. W. C. Sample, 2702 Reed St., Cheyenne.

ANNUAL FINANCIAL REPORT—COLLECTIONS BY STATES

ALABAMA

1929

Aug. 2—Federation Workers, Mt. Pilgrim District Women's Missionary Assn., N. Bham, by Mrs. Nettie L. Wynn 9 78
 Aug. 2—Rev. R. J. Moore, State Missionary, Tuscaloosa 2 00
 Sept. 26—Mt. Pilgrim Women's Assn., by Mrs. Cora Johnson 4 00
 Sept. 26—Mt. Pilgrim Women's Assn., by Mrs. Cora Johnson 6 00
 Oct. 31—Rev. R. J. Moore 2 00
 Nov. 23—State Bapt. Con., Talladega, Dr. D. V. Jemison, Pres. 50 00
 Dec. 16—Rev. R. J. Moore 1 00

Feb. 18—Rushing Springs Assn., Rev. Davis, Moderator \$ 17 50
 " " " R. J. Moore 3 50
 " " " R. J. Moore 2 00
 Total \$ 23 00
 In addition, Rev. R. J. Moore, Missionary, raised 814 00
 Grand Total \$913 78

ARKANSAS

Oct. 18—Columbia District Assn., Staupis \$ 5 00
 " " " Columbia District Assn., Women's Dept. 3 35

April 25—Women's Auxiliary Underwriters' Commissions, Mrs. Ida A. Drew, President 14 00
 Total \$ 24 35
 In addition, Rev. T. P. Hilliard, raised 866 78
 Grand Total \$891 13

CALIFORNIA

Dec. 16—Pleasant Hill Bapt. Church, Dr. W. H. Rozier, Pastor, Los Angeles 5 00
 Total \$ 5 00

COLORADO

July 15—E. B. Delaney Mission Circle, New Hope Baptist Church Denver, Dr. J. W. Ward, Pastor \$ 2 00
 Aug. 26—E. B. Delaney Mission Circle, New Hope Baptist Church, Denver, Dr. J. W. Ward, Pastor 2 00
 Dec. 16—E. B. Delaney Mission Circle, New Hope Baptist Church, Denver, Dr. J. W. Ward, Pastor 6 00

Feb. 17—E. B. Delaney Mission Circle, New Hope Baptist Church, Denver, Dr. J. W. Ward, Pastor 4 00
 March 12—E. B. Delaney Mission Circle, New Hope Baptist Church, Denver, Dr. J. W. Ward, Pastor 2 00
 May 2—E. B. Delaney Mission Circle, New Hope Baptist Church, Denver, Dr. J. W. Ward, Pastor 4 00
 June 23—E. B. Delaney Mission Circle, New Hope Baptist Church, Denver, Dr. J. W. Ward, Pastor 4 00
 Total \$ 24 00

DISTRICT OF COLUMBIA

Dec. 30—Dist. H. A. P. C., Washington \$ 25 00
 Total \$ 25 00

MINUTES

FLORIDA

1929

Dec. 16—Executive Board Meeting, Tampa

1930

April 10—Florida State Convention, Men
 April 10—Florida State Convention, Women
 April 10—Rev. G. P. McKinney, Sr., for Assn., 1929
 April 17—General State Baptist Conv., Jacksonville
 April 17—Sunday School State Baptist Conv., Jacksonville
 April 17—B. Y. P. U. State Convention, Jacksonville
 Dec. 20—Rev. R. L. Jones, Missionary (temp.)

Total \$203 30

GEORGIA

1929

July 1—B. Y. P. U. Atlanta Dist. Assn., Mr. L. G. Harris, Pres. \$ 10 00
 July 4—Cabin Creek S. S. Con., McDonough, Rev. Milner, Pres. 8 35
 July 8—Ebenezer Baptist Church, Atlanta 50 00
 July 11—New Hope S. S. Con., Atlanta Rev. W. F. James, Pres. 19 05
 July 14—Friendship Baptist Church, Atlanta, Dr. E. H. Carter, Pastor 10 01
 July 15—S. S. Con., Yellow River Assn., Covington 5 00
 July 16—Atlanta Dist. S. S. Con., Atlanta 7 00
 July 19—Hopewell S. S. Con., Rev. T. W. Smith, Pres. 7 00
 July 22—Union S. S. and B. Y. P. U. Con., Lavonia 12 00
 July 30—State S. S. and B. Y. P. U. Con., Thomasville 15 01
 July 30—Rev. M. W. White, Missionary (temp.) Conyers 3 00
 Aug. 2—Home Mission Board of the Southern Baptist Convention Atlanta, paid to seven Missionaries under the cooperative scheme, namely: Revs. Hampton, Hilliard, Howard, Jackson, Jenkins, Mr. Gruder and Moore 400 00
 Aug. 5—Ebenezer Baptist Church, Atlanta 35 00
 Aug. 9—Missionary Society, Met. Bapt. Church, Columbus, Rev. Roland Smith, Pastor 1 52
 Aug. 9—Beulah Baptist Church, Atlanta, Rev. L. A. Pinkston, 1 00
 Aug. 11—Central Baptist Church, Norcross 12 00
 Aug. 11—Central Baptist B. Y. P. U., Norcross 1 00
 Aug. 14—Macedonia Baptist Church, Reynolds 7 00
 Aug. 14—Crawfordville Baptist Church, Lithonia 8 00
 Aug. 19—Rev. M. W. White, Lithonia 5 00
 Aug. 19—Dr. E. P. Johnson, Atlanta 27 18
 Aug. 19—Mt. Moriah, Atlanta, Rev. Holland, Pastor 50 00
 Aug. 19—Ebenezer Baptist Church, Atlanta 50 00
 Aug. 19—Beulah Baptist Church, Atlanta, Rev. L. A. Pinkston 50 00
 Aug. 19—Belblehem Bapt. Church, Atlanta, Rev. N. T. Thompson 64 50
 Aug. 19—Travelers Rest Bapt. Church, Atlanta, Rev. M. L. King 72 00
 Aug. 19—Mt. Zion Bapt. Church, Atlanta, Rev. J. T. Dorsey 36 46
 Aug. 19—Antioch Baptist Church, Atlanta, Rev. T. H. George 139 05
 Aug. 23—State S. S. Convention, Thomasville 32 00
 Aug. 26—Mr. Rogers Henderson, Atlanta 1 00
 Sept. 1—Ebenezer Baptist Church, Atlanta 26 60
 Sept. 7—Union Baptist Ch., Lithonia, by Rev. M. W. White, Missionary (temp.) 1 00
 Sept. 12—Metropolitan Baptist Church, Columbus, Rev. R. Smith 1 05
 Sept. 14—State S. S. Con. of Ga., Rev. J. H. Evans, President 18 00
 Rev. M. W. White, Missionary (temp.) 2 00

MINUTES

Sept. 17—Bethlehem Bapt. Church, Covington, Rev. G. W. Woodson, Pastor, by Rev. M. W. White, Missionary (temp.) \$ 7 00
 Sept. 17—Little River Assn., Butler, by Rev. M. W. White, Missionary (temp.) 5 00
 Sept. 17—Union Assn., Rezon 20 01
 Sept. 21—Walker Baptist Assn., Augusta 15 00
 Sept. 21—Cabin Creek Assn., East Point 11 45
 Sept. 21—Madison Assn., Monroe 21 05
 Sept. 21—New Hope 11 50
 Sept. 21—Tremont Temple S. S., Macon, by Rev. M. W. White 2 00
 Sept. 21—Mt. Olive B. Y. P. U., Macon, by Rev. M. W. White 1 00
 Sept. 21—Minister's Union, Macon, by Rev. M. W. White 1 40
 Sept. 21—Union Assn., Macon, by Rev. M. W. White 4 35
 Sept. 21—Ebenezer Baptist Church, Atlanta 70 00
 Sept. 21—Harrison Union Assn., Washington 10 00
 Sept. 21—Middle Ga. Assn., Milledgeville 5 00
 Sept. 21—Flag's Chapel Baptist Church, Milledgeville, Rev. J. G. Kitchell, Pastor 5 25
 Sept. 21—Hopewell Assn., Lawrenceville 15 15
 Sept. 21—North Ga. Assn., Calhoun 5 15
 Sept. 21—Yellow River Assn., Conyers 3 10
 Sept. 21—Kennesaw Assn., Canton 10 00
 Sept. 21—Atlanta Assn., Atlanta, Men's Department 8 00
 Sept. 21—Atlanta Assn., Women's Department 5 12
 Sept. 21—Middle Georgia Assn., Macon 4 00
 Sept. 21—Middle Georgia Assn., Macon, Women's Department 1 25
 Sept. 21—Mt. Pleasant Assn., Belden 6 00
 Sept. 21—Cam Creek Assn., Cordele 2 25
 Sept. 21—Atlanta Assn., Atlanta 40 10
 Sept. 21—Whet St. Baptist Church, Atlanta 2 03
 Sept. 21—Rehoboth Assn., Townesboro 6 00
 Sept. 21—Arthurdock Assn., Macon 5 00
 Sept. 21—Luke Assn., Macon 5 00
 Sept. 21—Missionary Society of the Met. Bapt. Church, Columbus, Rev. Roland Smith, Pastor 1 66
 Sept. 21—Home Mission Board of the Southern Baptist Convention Atlanta, paid to six Missionaries under the cooperative scheme 360 00
 Sept. 4—Ebenezer Baptist Church, Atlanta 69 00
 Sept. 6—Home Mission Board So. Con., Atlanta, paid to Rev. Wm. Howard, State Missionary, under the cooperative scheme 20 00
 Sept. 16—State Missionary Bapt. Con. of Ga., Cordele, Dr. J. M. Nabrit, President 81 10
 Sept. 16—State Missionary Bapt. Con. of Ga., Women's Dept. 40 00
 Sept. 16—Prof. Dixon, Bainbridge 1 00
 Sept. 18—State B. Y. P. U. Convention of Ga. 19 65
 Sept. 21—Rev. Cyrus Brown, Atlanta 1 25
 Sept. 21—Rev. G. W. Woodson, Atlanta 1 00
 Sept. 21—Ebenezer Baptist Church, Atlanta 75 00
 Sept. 21—General Missionary Baptist Con. of Ga. 59 75
 Sept. 21—Liberty Baptist Church, Atlanta, Rev. C. N. Perry, Pastor 5 33
 Sept. 21—Travelers Rest Baptist Church, Atlanta, Rev. M. L. King, Pastor 14 00
 Oct. 1—Ebenezer Baptist Church, Atlanta 5 02
 Oct. 6—Ebenezer Baptist Church, Atlanta 100 00
 Oct. 14—Mt. Olive Bapt. Church, Macon, Rev. J. H. Evans, Pastor 5 00
 Oct. 14—Tremont Temple Church, Macon, Rev. L. M. Terrell, Pastor 5 00
 Oct. 14—Mt. Moriah Church, Macon, Rev. Wm. Hall, Pastor 5 00
 Oct. 14—Mt. Zion Church, Macon, Rev. E. G. Thomas, Pastor 5 75
 Oct. 21—Prof. W. L. Hughes, Dublin 2 10

Jan. 23—St. Mary Bapt. Church, Athens, Rev. Jeff Henry, Pastor	1
Jan. 23—Friendship Bapt. Church, Athens, Rev. Jeff Henry, Pastor	20
Jan. 23—Mt. Pleasant Baptist Church, Athens	2
Jan. 23—Ebenezer Bapt. Church, Athens, Rev. J. H. Horton, Pastor	2
Jan. 23—Hill's First Bapt. Church, Athens, Rev. W. H. Perry, Pastor	12
Jan. 28—Beulah Bapt. Church, Atlanta, Rev. L. A. Pinkston, Pastor	3
Jan. 1—Home Mission Board of the Southern Baptist Convention paid to seven Missionaries under the cooperative scheme	420
Jan. 23—Lagg's Chapel Bapt. Church, Milledgeville, Rev. J. C. Mitchell, Pastor	
Feb. 3—Ebenezer Baptist Church, Atlanta	
Feb. 4—Wheat Street Baptist Church, Atlanta	
Feb. 24—Fulton Co. Miss. and Edu. Con., Mrs. Pearl Reese, Pres.	
Feb. 24—Bethsaida Bapt. Church, Stone Mountain, Rev. B. H. Woodson, Pastor	
Feb. 27—Bryan Bapt. Church, Savannah, Rev. L. M. Glenn, Pastor, by Rev. R. L. Jones	
Feb. 27—2nd Baptist Church, Savannah, Rev. M. A. Hunter, Pastor, by Rev. R. L. Jones	
Feb. 27—Friendship Bapt. Church, Savannah, Rev. Prince, Pastor, by Rev. R. L. Jones	
Feb. 27—St. John Baptist Church, Savannah, Rev. E. O. S. Cleveland, Pastor, by Rev. R. L. Jones	
Feb. 27—Bethlehem Baptist Church, Savannah, Rev. D. Canby, Pastor, by Rev. R. L. Jones	
Feb. 27—First African Baptist Church, Savannah, Rev. M. T. Williams, Pastor, by Rev. R. L. Jones	
Feb. 27—Savannah Ministers' Union, Pres. Beck, by Rev. R. L. Jones	
Feb. 27—Tabernacle Baptist Church, Savannah, Rev. C. B. Davis, Pastor, by Rev. R. L. Jones	
Feb. 27—Connor Temple, Savannah, Rev. N. C. Conner, Pastor, by Rev. R. L. Jones	
Feb. 27—New Era Baptist Church, Elberton, by Rev. R. L. Jones	12
Mar. 3—Ebenezer Baptist Church, Atlanta	87
Mar. 4—Rev. N. C. Conner, Savannah	
Mar. 5—Tabernacle Bapt. Church, Augusta, Rev. D. F. Thompson, Pastor	
Mar. 5—Good Hope Baptist Church, Augusta, Rev. S. A. Jennings, Pastor	
Mar. 5—Mt. Moriah Baptist Church, Augusta, Rev. J. B. Woods, Pastor	
Mar. 5—Cedar St. Temple, Augusta, Rev. D. C. Smith, Pastor	
Mar. 5—Cummings Grove Baptist Church, Augusta, Rev. B. C. Calhoun, Pastor	
Mar. 5—Tremont Temple Baptist Church, Augusta, Rev. E. D. Alfred, Pastor	
Mar. 5—Thankful Baptist Church, Augusta, Rev. A. G. Davis, Pastor	
Mar. 5—Summerville Baptist Church, Augusta, Rev. Chas. Williams, Pastor	
Mar. 5—Mt. Olive Baptist Church, Augusta, Rev. Chas. Williams, Pastor	
Mar. 5—Antioch Baptist Church, Augusta, Rev. J. W. Whitehead, Pastor	
Mar. 5—Mt. Zion Baptist Church, Augusta, Rev. G. W. Harrison, Pastor	
Mar. 5—Liberty Bapt. Church, Augusta, Rev. J. P. Murphy, Pastor	
Mar. 5—Shiloh Baptist Church, Augusta, Rev. W. M. Jenkins, Pastor	
Mar. 5—Rev. I. J. Yancey, Augusta	
Mar. 5—Rev. E. A. Moss, Augusta	
Mar. 5—Rev. W. D. Moman, Augusta	
Mar. 5—Rev. R. W. Walker, Augusta	
Mar. 5—Rev. W. P. Sanders, Augusta	
Mar. 5—Rev. R. L. Boyd, Augusta	
Mar. 5—Rev. R. B. Mabry, Augusta	

Rev. J. W. Tate, Augusta	\$ 1 00
Rev. J. L. Bennett, Augusta	5 00
Public Collection, Augusta	3 00
3—Public Collection, Augusta	2 00
3—Public Collection, Augusta	2 00
3—Public Collection, Augusta	2 00
3—Public Collection, Augusta	3 00
3—Public Collection, Augusta	6 00
3—Public Collection, Augusta	7 00
3—Public Collection, Augusta	11 10
3—Public Collection, Augusta	10 50
3—Public Collection, Augusta	5 00
3—Public Collection, Augusta	95 60
3—Public Collection, Augusta	5 00
3—Public Collection, Augusta	420 00
3—Public Collection, Augusta	180 00
3—Public Collection, Augusta	54 00
3—Public Collection, Augusta	2 50
3—Public Collection, Augusta	1 26
3—Public Collection, Augusta	2 00
3—Public Collection, Augusta	70 00
3—Public Collection, Augusta	25 00
3—Public Collection, Augusta	10 00
3—Public Collection, Augusta	8 25
3—Public Collection, Augusta	50
3—Public Collection, Augusta	8 75
3—Public Collection, Augusta	4 56
3—Public Collection, Augusta	13 85
3—Public Collection, Augusta	\$4,098 47
3—Public Collection, Augusta	480 00
3—Public Collection, Augusta	642 24
3—Public Collection, Augusta	\$5,220 71
3—Public Collection, Augusta	\$2,100 00

ILLINOIS

Jan 3—Pilgrim Bapt. Ch., Chicago, Rev. J. C. Austin, Pastor	\$ 5 00
Total	\$ 5 00

INDIANA

Jan 10—2nd Bapt. Ch., Terre Haute, Rev. B. N. Murrell, Pastor	\$ 35 00
Mar. 2—2nd Bapt. Ch., Terre Haute, Rev. B. N. Murrell, Pastor	10 00
Mar. 27—Mrs. Anna D. Winstead, Indianapolis	1 00
Mar. 27—2nd Bapt. Ch., Terre Haute, Rev. B. N. Murrell, Pastor	12 40
Total	\$ 58 00

KENTUCKY

Rev. G. W. Hampton, State Miss., Anchorage	\$ 5 00
Rev. G. W. Hampton, State Miss., Anchorage	5 00
Total	\$ 10 00

MINUTES

In addition, Rev. G. W. Hampton, Missionary, raised

Grand Total

1929

LOUISIANA

Aug. 15—Rev. Chas. M. Roberson, Shreveport
Oct. 4—Rev. G. D. McGruder, State Missionary, Union
Oct. 30—Rev. G. D. McGruder, State Missionary, Union
Dec. 16—Rev. G. D. McGruder, State Missionary, Union

1930—

Mar. 6—Rev. G. D. McGruder, State Missionary, Union
Jan. 4—Rev. G. D. McGruder, State Missionary, Union
Jan. 31—Rev. G. D. McGruder, State Missionary, Union
April 7—Rev. G. D. McGruder, State Missionary, Union
April 7—Morning Star Baptist Church, Crowley, Rev. H. C. Ross, Pastor
April 7—Morning Star Baptist Church, Crowley, Rev. H. C. Ross, Pastor
June 9—Morning Star Baptist Church, Crowley, Rev. H. C. Ross, Pastor

Total

In addition, Rev. G. D. McGruder, Missionary, raised

Grand Total

MICHIGAN

1929—

July 21—St. James Baptist Church, Detroit, Rev. Sheares, Pastor
July 21—Pillar Baptist Church, Port Huron, Rev. R. B. Cavan, Pastor
July 20—St. James Baptist Church, Detroit, Rev. Sheares, Pastor
July 20—Mt. Olivet Baptist Church, Port Huron, Rev. H. F. Loden
July 20—Mt. Central Bapt. Church, Port Huron, Rev. H. F. Loden, Pastor
July 20—Central Bapt. Church, Detroit, Rev. Handy, Pastor
Aug. 7—Mt. Olive Baptist Church, Flint, Rev. Johnson, Pastor
Aug. 7—Trinity Bapt. Church, Pontiac, Rev. Wm. J. Northcross
Aug. 7—Met. Assn., Port Huron, Rev. H. B. Coleman, Mod.
Aug. 7—Mt. Olive Bapt. Church, Flint, Rev. Johnson, Pastor
Aug. 7—Prof. G. W. Smith
Aug. 7—Chain Lake Assn., Dowagiac, Rev. E. L. Todd, Mod.
Aug. 7—B. Y. P. U., Chain Lake, Dowagiac, Rev. J. C. Cole, Pres.
Aug. 7—Women's Dept., Dowagiac, Mrs. B. Daniels, President
Aug. 16—State S. S. and B. Y. P. U. Con., of Michigan

1930—

April 7—Canaan Bapt. Church, Flint, by Rev. L. A. Pinkston

Total

MISSOURI

Convention, Kansas City, Missouri

1929—

Sept. 4—Mt. Olive Bapt. Church, Detroit, Mich., Rev. Glover, Pastor
Sept. 4—Rev. H. J. Moore, Tuscaloosa, Ala.
Sept. 4—Rev. J. W. Gayden, Belzoni, Miss.
Sept. 4—Rev. W. M. Jackson, Madison, Ga.
Sept. 4—Rev. D. F. Thompson, Pastor, Tab. Bapt. Ch., Augusta, Ga.
Sept. 4—Rev. W. H. Jernagin, Mt. Carmel Baptist Church, Washington, D. C.

MINUTES

4—Rev. J. D. Sims, Piney Grove Baptist Church, Atlanta, Ga. \$ 1 00
4—Rev. S. F. Ray, 1st Baptist Church, LaGrange, Ga. 1 00
4—Rev. A. L. Boone, pastor, Shiloh Baptist Church, Cleveland, O. 10 00
4—Wm. Taylor, Baton Rouge, La., 1st V. Pres., N. B. C. 5 00
4—Bapt. Church, Jersey City, N. J., Rev. F. W. Means, 10 00
4—Publ. Collection from Convention 46 75
4—The Greater Gilead Baptist Church, Memphis, Tenn. 5 00
4—H. L. Westbrook, Indianapolis, Ind. 10 00
4—Pleasant Hill Baptist Church, Rev. W. H. Rozier, Pastor, Los Angeles, California 6 89
4—Mt. Olive Baptist Church, Atlanta, Ga., Rev. J. M. Nabrit, 3 00
4—Rev. T. Dorsey, Pastor, Greater Mt. Zion, Atlanta, Ga. 1 00
4—Rev. I. N. Brown, Pastor, 1st A. B. Church, Columbus, Ga. 1 00
4—Antioch Bapt. Church, Mr. L. H. Spivey, Treas., Houston, Texas 5 00
4—Rev. H. C. Cathum, Augusta, Ga. 1 00
4—Holy Trinity Baptist Church, Philadelphia, Pa., Rev. W. F. 10 00
4—Rev. H. R. Hall, President, Florida, State S. S. Convention 4 25
4—1st Col. Baptist Church, Phoenix, Ariz. 1 00
4—Iowa Association, by Rev. Robinson 4 00

Total

\$158 89

MISSISSIPPI

June 23—Miss. State Bapt. Con., Greenwood, Dr. Frisby, President \$ 50 75
June 23—Miss. State Baptist Convention, Dr. Frisby, President, dona- 50 00
June 23—Miss. State Baptist Convention, Greenwood, Women's Dept., Mrs. McGowan, President 5 00

Total

\$105 75

OKLAHOMA

Feb. 3—Tabernacle Baptist Church, Oklahoma City, Rev. E. W. Perry, Pastor \$ 10 00

Total

\$ 10 00

PENNSYLVANIA

Oct. 9—State Convention, Steelton \$ 25 00
Oct. 9—State Convention, Steelton, Women's Department 1 47

April 7—N. Penn. Baptist Church, Dr. J. H. Dwelle, Pastor 18 69
April 7—Olive Baptist Church, Philadelphia, Rev. M. L. Sheppard 16 43
April 7—Union Baptist Church, Philadelphia, Rev. Kirkland, Pastor 8 25
April 7—Holy Trinity Church, Philadelphia, Rev. W. F. Graham, Pastor 12 59
April 7—Women's Inst. Con., Mrs. Graham, Pres. 3 84
April 7—Ministers' Conference, Rev. M. L. Sheppard, President 19 40

Total

\$106 27

MINUTES

1929—

SOUTH CAROLINA

Nov. 21—Rev. Wm. Howard, State Missionary, Darlington	\$ 2 00
Jan. 8—Rev. Wm. Howard, State Missionary, Darlington	1 00
Mar. 1—Rev. Wm. Howard, State Missionary, Darlington	1 00
May 9—State Baptist Conv., Anderson, Rev. J. S. Earle, Pres.	51 00
Total	\$ 54 00
In addition, Rev. Wm. Howard, Missionary, raised	324 00
Grand Total	\$378 00

TENNESSEE

1929—	
Aug. 2—Beulah Baptist Church, Memphis, Rev. A. F. Dixon, Pastor	4 40
Oct. 24—Tennessee State Baptist Convention	18 00
Oct. 24—Tennessee State Baptist Convention, Women's Dept.	7 00
Dec. 17—Beulah Baptist Church, Memphis, Rev. A. F. Dixon, Pastor	4 00
1930—	
June 21—Beulah Baptist Church, Memphis, Rev. A. F. Dixon, Pastor	1 00
Total	\$37 40

TEXAS

1929—	
Oct. 16—Rev. E. Arlington Wilson's Convention	\$ 20 00
Oct. 16—Rev. E. Arlington Wilson's Convention	10 00
Oct. 17—Rev. E. L. Harrison's Convention	25 00
Oct. 17—Rev. E. L. Harrison's Convention, Women's Dept.	15 00
May 2—M. W. Jenkins, State Missionary, Amarillo	1 00
Total	\$ 71 00
In addition, Rev. M. W. Jenkins, Missionary raised	\$3,626 40
Grand Total	\$3,701 40
Total Raised in the Various States by Missionaries	\$7,617 70
Total Raised in the Various States by Corresponding Secretary	\$,572 90
Grand Total Raised Through the Home Mission Office	\$13,390 60

DISBURSEMENTS

July, 1929—	
2 Huse Sales Co., for Map	\$ 3 00
2 Southern Bell T. & T. Co. for Telephone	7 50
4 Cor. Sec'y expense to Cabin Creek S. S. Conv., McDonough, Ga.	4 00
5 Water Cooler for office	3 00
6 Corresponding Secretary, on salary	12 50
6 Clerical hire to July 6	20 00
6 Corresponding Secretary on salary	60 00
8 Ice for office	28 00
9 Postage for books sent to Auditor Pierson	10 00
11 Underwood Typewriter Co., on Typewriter	2 00
11 Cor. Sec'y expense to New Hope S. S. Conv., Atlanta	2 00

MINUTES

Clerical hire to July 13	\$ 12 50
Cor. Sec'y's expense to Friendship Baptist Church, Atlanta	2 00
Rev. S. G. White for representing Board at S. S. Conv., Yellow River Association, Covington, Ga.	3 75
Stamps	2 00
Mrs. J. S. Chism, Detroit, Dist. Secretary, salary and expenses	18 00
Cor. Sec'y expenses to Hopewell S. S. Conv., Decatur, Ga.	2 40
Clerical hire to July 20	12 50
Cor. Secretary on Salary	3 00
Rev. H. W. White for Representing the Board at the Union S. S. and B. Y. P. U. Convention, Lavonia, Ga.	9 00
Cor. Secretary, expense, State S. S. and B. Y. P. U. Convention, Thomasville, Ga.	5 00
A. F. Herndon Estate, for office rent to August 25	20 00
Clerical hire to July 27	12 50
Rev. W. M. White for Representing Board at Conyers, Ga.	2 25
Total	\$221 22

1930—	
Southern Bell T. & T. Co., for Telephone	\$ 7 75
Rev. G. W. Hampton, State Missionary, H. M. Board, So. Baptist Convention, Salary for May, June and July	60 00
Rev. T. P. Hilliard, State Miss., H. M. Bd., So. Baptist Conv.	40 00
Wm. Howard, State Miss., H. M. Bd., So. Baptist Conv.	40 00
Rev. J. W. Jackson, State Miss., H. M. Bd., So. Baptist Conv.	40 00
Rev. M. W. Jenkins, State Miss., H. M. Bd., So. Baptist Conv.	60 00
Rev. G. W. McGruer, State Missionary, H. M. Bd., So. Baptist Conv.	40 00
Rev. R. J. Moore, State Missionary, H. M. Bd., So. Baptist Conv.	40 00
Paid to Cor. Secretary in full for loan made Feb. 26, 1929	2 75
Ice for Office	12 50
Clerical hire to August 3	12 25
Cor. Secretary, expenses to Chicago, Ill., July 30	55 00
Cor. Secretary on Salary	74 80
Mrs. S. I. S. Chism, Dist. Secretary, Detroit, Mich., for salary and expenses for services rendered	8 50
Corresponding Secretary on salary	30 00
Ice for office	3 45
Mrs. Zadie Keith, for extra clerical service	12 50
Clerical hire to August 10	3 50
Cor. Secretary expense to Norcross, Ga.	9 00
Rev. M. W. White, District Secretary (temp.) for representing the Board at Macedonia and Crawfordville Churches	3 00
Stamps	32 00
Mrs. S. I. Chism, Dist. Sec'y (temp.) for services rendered	6 00
Stamps	10 00
Underwood Typewriter Co., on Typewriter	12 00
Mrs. Zadie Keith, for extra clerical services	12 50
Clerical Service to August 17	5 00
Stamps	6 00
Rev. M. W. White, District Secretary (temp.) for services	1 00
Popularity Contest—Prizes:	
Mt. Moriah Baptist Church, Rev. C. H. Holland, Pastor, Atlanta	2 50
Ebenezer Baptist Church, Atlanta	2 50
Beulah Baptist Church, Atlanta, Rev. L. A. Pinkston, Pastor	3 00
Beulah Baptist Church, Atlanta, Rev. N. T. Thompson, Pastor	6 00
Traveler's Rest Baptist Church, Rev. M. L. King, Pastor, Atlanta	12 00
Mt. Zion Baptist Church, Rev. J. T. Dorsey, Pastor, Atlanta	25 00
Antioch Baptist Church, Rev. T. H. George, pastor, Atlanta	
To churches for services rendered in contest as follows:	
Beulah Baptist Church	\$ 20 72
Traveler's Rest Baptist Church	20 85

Mt. Zion Baptist Church	
Antioch Baptist Church	\$31 10
Mt. Moriah Baptist Church	34 40
Bethlehem Baptist Church	11 00
Ebenezer Baptist Church	26 30
21 Stamps	28 70
21 Hopkins' Book Concern on Stationery	4 00
21 Robinson-Cofer Co., on Printing	16 40
23 Cor. Secretary on salary	23 00
24 Corresponding Secretary on salary	150 00
24 Miss Zadie Keith for extra clerical services	16 40
24 Clerical hire to August 24	12 50
26 A. F. Herndon Estate for office rent to September 2	12 50
30 So. Bell T. & T. Co., for Telephone and Telegrams	14 25
30 Clerical hire to August 31	12 50
30 Ice for office to August 31	85
30 Corresponding Secretary on salary	40 00
31 Receipt Book and Rubber Stamp	2 80
31 Express on Reports from Atlanta to Kansas City, Mo.	1 41

Total

September, 1929—

1 Corresponding Secretary on salary	\$14 00
2 L. Hayes for printing one sign	1 00
7 Clerical hire to September 7	12 50
7 Rev. M. W. White for services rendered	12 50
12 Cor. Secretary expenses to Nat. Bapt. Conv., Kansas City, Mo.	25 85
12 Robinson-Cofer Co., for printing	50 00
14 Cor. Secretary balance expenses to N. B. C., Kansas City	7 50
14 Clerical hire to September 14	12 50
17 Rev. M. W. White for services rendered	12 50
17 Rev. M. W. White for services rendered	12 50
20 Clerical hire to September 21	12 50
20 Cor. Secretary expenses to Western Union Association, Bexon	11 00
21 Cor. Secretary expenses to Augusta, Ga.	7 50
26 Mrs. Cora Johnson for services rendered	2 00
27 Stamps	20 00
27 A. F. Herndon Estate for office rent to October 25	10 00
27 Underwood Typewriter Co., on Typewriter	3 00
28 Cor. Sec'y on salary	12 50
28 Clerical hire to September 28	12 50

Total

October, 1929—

2 Cor. Sec'y expenses to Cabin Creek Association, East Point	\$ 2 50
3 Cor. Sec'y expenses to Madison Association, Montic, Ga.	1 25
5 Rev. M. W. White, District Sec'y (temp.) service rendered	6 25
5 Clerical services to October 5	12 50
5 Cor. Secretary on salary	80 00
7 Cor. Secretary on salary	15 25
11 Rev. M. W. White for services rendered	2 50
11 Cor. Secretary expenses to Steffon, Pa.	12 50
11 Cor. Secretary expenses to Lawrenceville, Hopewell Assn.	12 50
12 Clerical services to October 12	18 75
12 Underwood Typewriter Co., on typewriter	7 75
12 So. Bell T. & T. Co., for telephone	12 50
18 Clerical to October 19	30 45
21 Cor. Secretary expenses to Texas and Arkansas	13 25
21 Rev. M. L. King for services rendered to Ass'n.	10 20
21 Rev. M. W. White for services rendered	

31 Cor. Secretary on salary	\$ 85 00
31 Cor. Secretary expenses to Tennessee Conv. (Chattanooga)	4 50
31 Clerical services to October 26	12 50
31 A. F. Herndon Estate for office rent to November 25	20 00
31 Rev. M. W. White for services rendered	13 00
31 Dr. E. W. D. Isaac, for Theological Seminary	2 00
31 Cor. Secretary on salary	1 00
31 Cor. Secretary on salary	5 00
31 Home Mission Board, Southern Baptist Convention, to six missionaries under Cooperative Scheme	360 00
Total	\$876 37

November, 1929—

1 Cor. Secretary on salary	\$ 5 00
1 Clerical services to November 2	12 50
1 Cor. Secretary on salary	35 00
4 Cor. Secretary on salary	69 00
5 Stamps	2 00
5 Underwood Typewriter Co., on typewriter	10 00
5 Southern Bell T. & T. Company, for telephone	7 75
5 H. M. Bd., So. Bapt. Conv., Rev. Wm. Howard, Missionary, Darlington, South Carolina	20 00
5 Clerical services to November 9	12 50
15 Cor. Secretary expenses to State Baptist Conv., Cordele, Ga.	25 00
15 Clerical services to November 16	12 50
15 Cor. Secretary expenses to Alabama State Baptist Conv., Talladega	7 00
22 Clerical services to November 23	12 50
24 A. F. Herndon Estate for office rent to December 25	20 00
30 Clerical services to November 30	17 50

Total

December, 1929—

2 Cor. Sec'y on salary	\$ 75 00
2 Cor. Secretary on salary	70 00
For stamps	5 00
Robinson-Cofer for Printing	20 00
Southern Bell T. & T. Company for telephone	7 75
Hopkins' Book Concern for stationery	10 00
Underwood Typewriter Co., for typewriter in full to date	12 50
Clerical services to December 7	7 50
Cor. Secretary, expenses to Executive Board Meeting, Tampa, Fla.	25 00
13 Clerical services to December 14	12 50
16 Cor. Secretary expenses to Executive Meeting, Tampa, Fla.	10 33
16 Stamps	2 00
18 Atlanta, Tuberculosis Association, for Christmas Seals	1 00
21 Clerical services to December 21	12 50
21 L. R. Greer, Secretary, Christmas present	5 00
21 A. F. Herndon Estate for office rent to Jan. 28, 1930	20 00
21 Mrs. Alberta C. King, extra clerical services	5 00
21 Cor. Secretary expenses to Macon, Ga.	4 00

Total

January, 1930—

1 Clerical services on salary to January 4	\$ 6 25
4 Southern Bell T. & T. Company	8 71
6 Cor. Secretary on salary	150 00
8 Stamps	2 00
8 Robinson-Cofer Company for printing	17 50
11 Cor. Secretary on salary	8 60

11 Clerical services to January 11	\$ 25 00
14 Yee-Lox Mfg. Co., for machine ribbon	1 00
14 Cor. Secretary expenses to Macon to hold missionary meeting	1 50
18 Clerical services to January 18	11 50
23 Cor. Secretary expenses to Athens, Ga., to hold two missionary meetings	14 36
25 Clerical services to January 25	11 50
27 A. F. Herndon Estate for office rent to February 25	20 00
31 Home Mission Board, So. Baptist Conv., paid 7 missionaries under Cooperative Scheme	420 00
Total	\$693 81
February, 1930	
1 Clerical hire to February 1	\$ 12 00
1 Southern Bell T. & T. Co. for telephone & L. D.	9 00
3 Cor. Secretary on salary	35 00
3 Yates and Milton for soap	50
5 Hopkins' Book Concern for merchandise	10 00
5 Stamps	2 00
8 Clerical service to February 8	12 50
11 Cor. Secretary on salary	40 00
15 Clerical services to February 15	12 50
17 Stamps	1 00
21 Clerical services to February 22	12 50
22 T. J. Bellinger, Rev., for gas to and from Bushing Springs Assn.	1 25
24 Stamps	2 00
24 Cor. Secretary expenses to Stone Mountain, Bethesda Baptist Church, Rev. H. H. Woodson, Pastor	3 26
27 Rev. R. L. Jones for services	25 38
Total	\$ 239 67
March, 1930—	
1 Cor. Secretary's expense to Memphis, Tenn.	\$ 12 50
1 Cor. Secretary's expense to Memphis, Tenn.	8 50
1 Printing Program for Bible Conference	2 00
1 One Bible for Prize for the Church raising most money	4 00
1 Rev. J. W. Jackson's Division at Bible Conference	21 48
1 Cor. Secretary on salary	40 00
1 A. F. Herndon Estate for office rent to March 25	20 00
1 Clerical services to March 1	12 50
3 Cor. Secretary on salary	35 00
4 Dr. L. K. Williams, for stickers for Golden Jubilee	1 00
4 Janitor, Augusta, Ga.	2 00
6 Stamps	12 50
8 Clerical services to March 8	3 00
11 Cor. Secretary's expense to Columbus, Ga., to hold missionary meeting	4 00
11 Printing programs in Columbus, Ga.	6 00
11 Bible for prize in Columbus, Ga.	7 75
12 Atlanta City Directory Co. on City Directory	12 00
15 Southern Bell T. & T. Co., for telephone	1 00
21 Clerical services to March 15	11 50
21 Stamps	12 50
22 Clerical services to March 22	12 50
29 Clerical services to March 29	12 50
Total	\$ 290 03
April, 1930—	
5 Clerical services to April 4	\$ 12 50
7 Cor. secretary expense to Philadelphia, Pa.	44 17

Cor. Secretary on salary	\$ 95 00
A. F. Herndon Estate for office rent to April 25	20 00
Southern Bell T. & T. Co. for telephone and telegram	8 74
For stamps	2 00
Cor. Secretary expenses to Jacksonville, Fla.	13 80
Cor. Secretary Co. for printing, in full to date	15 00
Robinson-Cofer Co. on City Directory	7 50
Atlanta City Directory Co. on City Directory	12 50
Clerical services to April 12	4 50
Charities for company	1 80
A. D. Williams, telegrams to Jax Fla., and Baltimore, Md.	2 00
Rev. G. P. McKinney, Sr., for services rendered	3 52
Wm. Harris for painting office	15 00
Clerical services to April 19	12 50
Cor. Secretary expense to Chicago, Ill.	5 00
J. J. Hawley Co., on office furniture	5 00
Balance on Cor. Secretary's expense to Chicago	3 15
Skallister Electric Co. for repair	5 89
Clerical services to April 26	12 50
Cor. Secretary on salary	4 00
Underwood Typewriter Co. for ribbon	1 00
Rev. R. L. Jones, Missionary (temp.) for services rendered	49 12
Home Mission Board, Southern Baptist Convention paid to seven missionaries under Cooperative Scheme	420 00
Total	\$776 39
May, 1930—	
Mr. Charlie Clayton for putting in window screens	\$ 3 70
Pete Shinos for stamps	2 00
Dr. W. R. King, Ex. Secretary, H. M. C. for literature	1 00
Cor. Secretary on salary	5 00
Clerical services to May 3	12 50
Cor. Secretary on salary	100 00
Mr. J. H. Reese for moving	5 00
Robinson-Cofer Co. for printing	12 50
Traveler's Best Baptist Church, for prize in musical contest	6 00
Traveler's Best Baptist Church, Atlanta, prize for singing	2 50
Mr. D. M. Montgomery for painting floors in office	1 00
Atlanta City Directory Co., on City Directory	5 00
Mt. Zion Baptist Church, Atlanta, 2nd prize for selling tickets in contest	4 00
King Hardware Co., for merchandise	4 20
Fulton Hardware Co., for merchandise	2 81
Phoenix Planing Mill for beaver board and lattice	11 80
Georgia Paint and Wall Paper Co., for paint	17 85
F. J. Cooleidge and Sons, Inc., for window glasses	2 53
Cor. Secretary Williams, refund, personal cash paid for office keys and carpentry	3 50
J. M. High Co., for window shades	7 80
W. J. Smith, tuning piano (by loan to Ebenezer Baptist Church)	5 00
Cor. Secretary expense in State Baptist Conv., Anderson, S. C.	8 40
Clerical services to May 16	12 50
Mr. Charlie Clayton for labor	1 00
Hopkins' Book Concern for merchandise	3 00
Stamps	10 00
Mrs. Zedie Keith for extra clerical services	4 50
Clerical services to May 17	12 50
Cor. Secretary expenses to New Orleans, La., to So. Bapt. Conv.	12 25
Person	5 00
So. Bell T. & T. Co., for telegram and telephone	9 24

19	Mr. J. W. Sutherland for Acme Duplicator	2 50
20	Dixie Seal and Stamp Co., for rubber stamp	2 00
24	Clerical services to May 24	12 50
31	Clerical services to May 31	12 50
31	Dixie Lock & Key Co., for key	2 50
31	Mr. West Akins for cleaning office	2 50

Total \$328 00

June, 1930—

2	Cor. Secretary on salary	12 50
4	Mrs. Amelia Griffin for cleaning office	2 00
4	Cor. Secretary expense to Savannah to hold missionary services	10 00
6	Cor. Secretary expenses to Atlanta S. S. Conv., College Park, Ga.	2 00
7	Clerical services to June 7	12 50
10	Clerical service, part payment, on salary for June 14	12 50
12	Mr. J. I. Ayers for Acme Duplicator in full	12 50
14	Clerical services to June 14	6 25
16	Rev. A. D. Williams, for stencil	2 50
16	So. Bell T. & T. Co., for telephone	9 10
21	Clerical services to June 21, 1930	12 50
23	Cor. Secretary expenses to Miss. State Conven., Greenwood, Miss.	11 75
28	Clerical services to June 28	12 50
28	Cor. Secretary on salary	10 00
30	Rev. A. D. Williams for nails	2 50

Total \$172 50

ASSETS

1	S. H. L. O. double pedestal typewriter desk	\$ 35 00
1	No. 3054 L. O. Flat top desk	10 00
1	SH Arm Rev. Chair, L. O.	10 00
1	SH Arm Rev. Chair, L. O.	10 00
4	L. O. side no arm chairs (HPRCCO) @ \$4.00	16 00
1	L-3070 four door file with lock	30 00
1	Hat rack, SH L. O.	1 00
1	416-c Cabinet (Wardrobe and Storage Cabinet)	42 50
1	Water cooler	3 00
2	Drinking glasses	2 00
1	Underwood typewriter	107 50
4	Window shades	7 00
2	Maps	3 35
1	Night Latch	3 50
2	Slide Bolts	3 00
2	Drop Lights	5 00
2	Buzz bells	10 00
1	Duplicating Machine (Acme)	32 00
	Stamps, stationery, books, account books, etc.	169 25
	To cash in bank	

Total assets \$520 50

LIABILITIES

Notes Payable:		
Atlanta Lowery National Bank	\$ 500 00	
Int. from Sept. 20, 1928-June 30, 1930 @ 8%		
Peoples Bank & Trust Co., Nashville, Tenn.	300 00	\$ 800 00

Sec'y A. D. Williams, Sept. 10, 1928-June 30, 1929	\$1,222 00
Sec'y A. D. Williams, July 1, 1929-June 30, 1930	1,370 00

As per Auditor's Report rendered 1928:	
Dr. Jos. A. Booker, back salary	542 28
Dr. W. F. Lovelace, back salary	1,733 08

Total Salaries Payable \$4,876 36

Accounts Payable as per Auditor's Report, 1928:	
Sunday School Pub. Board, purchases	\$4,032 25
Sunday School Publishing Board, office rent	275 00
Total accts., payable as per Auditor's Report, 1928	4,307 25

Accounts Payable for this Conventional Year: 25 00

Office furniture
Int. on \$300.00, Sept. 20, 1928-June 30, 1930, @ 8 %

Total Liabilities \$10,070 81

MISSIONARY'S ANNUAL REPORT JULY 1, 1929 TO JUNE 30, 1930

Rev. Geo. W. Hampton, Anchorage, Kentucky

Days of actual service	337
Sermons preached	108
Addresses delivered	150
Prayer meetings attended	65
Other meetings attended	62
Chapels visited	131
Sunday schools visited	22
Sunday schools organized	1
B. Y. P. U.'s visited	30
Have advised young people to educate themselves	6
Held conferences concerning the work	2
Held Public Institutes	123
Attendance upon same	176
Families visited	3
Homes found without Bibles	77
Religious services conducted in homes	2
Assisted in revivals	6
Conversions	11
Additions by letter	3
Additions by baptism	12
Administered the Lord's Supper	2
Ordained preachers	2
Ordained deacons	2
Setled preachers in pastorate	5
Visited district associations	2
Visited district conventions	2
Visited Sunday school conventions	1
B. Y. P. U.'s	2
Attended state conventions	854 86
Collected	240 00
Received from the Home Mission Board, So. Baptist Conv.	10 00
Contributed to the support of the headquarters	

MINUTES

MISSIONARY'S ANNUAL REPORT JULY 1, 1929, TO JUNE 30, 1930

Rev. T. P. Hilliard, 815 Henry Ave., Texarkana, Ark.

Days of actual service	364
Sermons preached	35
Addresses delivered	104
Prayer meetings attended	97
Other meetings attended	58
Churches visited	12
New churches organized	
Membership committee organized	
Home Mission Circle organized	
S. S. visited	
S. S. organized	
Groups organized in S. S.'s	
New B. Y. P. U.'s organized	
B. Y. P. U.'s visited	
Groups organized in B. Y. P. U.'s	
Woman's Mission Circles visited	
Woman's Mission Circles organized	
Have advised young people to educate themselves	
Held conferences concerning the work	
Held Bible Institutes	
Families visited	
Homes found without Bibles	
Religious services conducted in homes	
Assisted in revivals	
Conversions	
Additions by letter	
Addition by restoration	
Addition by experience	
Addition by baptism	
Administered the Lord's Supper	
Ordained preachers	
Ordained deacons	
Settled preachers in pastorate	
Visited district associations	
Visited district conventions	
Visited S. S. Conventions	
B. Y. P. U.	20
Woman's District Convention	11
Attended state convention	11
Collected	\$ 646 78
Received from the Home Mission Board, So. Baptist Conv.	\$ 240 00

MISSIONARY'S ANNUAL REPORT JULY 1, 1929 TO JUNE 30, 1930

Rev. Wm. Howard, Box 272, Darlington, S. C.

Days of actual service	268
Sermons preached	49
Failed to labor (causes, unemployed)	156
Addresses delivered	44
Prayer meetings attended	22
Other meetings attended	13
Churches visited	40
Sunday schools visited	30
B. Y. P. U.'s visited	
Have advised young people to educate themselves	

MINUTES

159

Held conferences concerning the work	5
Held Bible Institutes	1
Families visited	31
Religious services conducted in homes	7
Conversions	1
Additions by baptism	2
Administered the Lord's Supper	2
Assisted in building houses of worship	5
Visited District Associations	5
Visited District Conventions	5
Collected	\$324 00
Received from Home Mission Board, So. Baptist Conv.	\$180 00
Contributed to the support of the Headquarters	00

MISSIONARY'S ANNUAL REPORT JULY 1, 1929, TO JUNE 30, 1930

Dr. J. W. Jackson, 153 Chestnut St., N. W., Atlanta, Ga.

Days of actual service	334
Sermons preached	68
Addresses delivered	170
Prayer meetings attended	69
Other meetings attended	49
Churches visited	117
S. S. visited	31
B. Y. P. U.'s visited	13
Woman's Mission circles visited	2
Have advised young people to educate themselves	1000
Held conferences concerning the work	41
Held Bible Institutes	7
Attendance upon same	162
Families visited	202
Religious services conducted in homes	105
Assisted in revivals	48
Conversions	33
Additions by letter	14
Addition by restoration	9
Addition by experience	4
Addition by baptism	11
Administered the Lord's Supper	19
Ordained preachers	1
Ordained deacon	1
Settled preachers in pastorate	2
Visited district associations	15
Visited S. S. conventions	11
Visited district conventions	5
B. Y. P. U.'s	4
Woman's district convention	2
Attended state convention	4
Collected	\$642 24
Received from the Home Mission Board, So. Bapt. Conv.	240 00

MISSIONARY'S ANNUAL REPORT, JULY 1, 1929, TO JUNE 30, 1930

Rev. Miles W. Jenkins, 112 Vanburen St., Amarillo, Texas

Days of actual service	284
Failed to labor (causes were, attending National Convention, death of wife, and unfavorable weather)	92

Sermons preached	121
Addresses delivered	121
Prayer meetings attended	121
Other meetings attended	121
Churches visited	121
New churches organized	121
Helping hand societies organized	121
Membership Committee organized	121
Home Mission Circles organized	121
S. S. visited	121
S. S. organized	121
B. Y. P. U.'s visited	121
Groups organized in S. S.	121
New B. Y. P. U.'s organized	121
Groups organized in B. Y. P. U.'s	121
Woman's mission circles visited	121
Woman's mission circles organized	121
Have advised young people to educate themselves	121
Held conferences concerning the work	121
Held Bible Institutes	121
Attendance upon same	121
Families visited	121
Homes found without Bibles	121
Religious services conducted in homes	121
Assisted in revivals	121
Conversions	121
Addition by letter	121
Addition by restoration	121
Addition by experience	121
Addition by baptism	121
Baptized by me	121
Administered the Lord's Supper	121
Ordained preachers	121
Ordained deacons	121
Settled preachers in pastorate	121
Have assisted in building houses of worship	121
Have assisted in repair of houses of worship	121
Visited district associations	121
Visited district conventions	121
Visited S. S. conventions	121
B. Y. P. U.'s	121
Woman's district conventions	121
Attended state convention	121
Collected	\$3,626 45
Received from Home Mission Board, So. Bapt. Conv.	\$240 00
Contributed to the support of the Headquarters	\$ 5 00

MISSIONARY'S ANNUAL REPORT, JULY 1, 1929, TO JUNE 30, 1930

Rev. G. D. McGruder, Union, La.

Days of actual service	361
Sermons preached	211
Prayer meetings attended	91
Prayer meetings attended	28
Other meetings attended	50
Churches visited	126
New churches organized	1
Home Mission Circles organized	1
S. S. visited	1

S. S.'s organized	15
Groups organized in S. S.	6
B. Y. P. U.'s visited	44
New B. Y. P. U.'s organized	2
Woman's Mission Circles visited	36
Home Mission Circle, N. B. C., organized	4
Have advised young people to educate themselves	68
Held conferences concerning the work	21
Held Bible Institutes	30
Attendance upon same	1304
Families visited	1137
Homes found without Bibles	26
Assisted in revivals	60
Religious services conducted in homes	1130
Conversions	170
Addition by letter	25
Addition by restoration	86
Addition by experience	42
Baptism	155
Baptized by me	4
Administered the Lord's Supper	26
Have assisted in building houses of worship	4
Have assisted in repair of houses of worship	3
Visited district associations	13
Visited district conventions	2
Visited S. S. conventions	8
Women's district convention	8
Attended state conventions	2
Collected	\$689 45
Received from Home Mission Board, So. Baptist Conv.	\$240 00
Contributed to the support of the Headquarters	\$ 7 00

MISSIONARY'S ANNUAL REPORT, JULY 1, 1929 TO JUNE 30, 1930

Rev. R. J. Moore, Box 573, Tuscaloosa, Ala.

Days of actual service	344
Failed to labor (causes were illness and unfavorable weather)	39
Sermons preached	180
Addresses delivered	48
Prayer meetings attended	61
Other meetings attended	39
Churches visited	119
New churches organized	11
Helping hand societies organized	24
Membership Committees organized	20
Home Mission circles organized	24
S. S.'s visited	101
S. S.'s organized	14
Groups organized in S. S.'s	53
New B. Y. P. U.'s organized	58
Groups organized in B. Y. P. U.'s	19
Woman's Mission Circles visited	33
Woman's Mission Circles organized	50
Home Mission Circles, N. B. C., organized	15
Have advised young people to educate themselves	several
Held conferences concerning the work	several
Held Bible Institutes	14

Attendance upon same	191
Families visited	194
Homes found without Bible	194
Religious services conducted in homes	52
Assisted in revivals	42
Conversion	42
Additions by letter	407
Additions by restoration	20
Additions by experience	101
Additions by Baptism	26
Baptized by me	21
Administered the Lord's Supper	6
Ordained preachers	11
Ordained deacons	10
Settled preachers in pastorate	8
Have assisted in building houses of worship	11
Have assisted in repair houses of worship	4
Visited district associations	2
Visited district conventions	6
Visited S. S. conventions	3
B. Y. P. U.'s	7
Woman's district conventions	1
Attended state conventions	8814 00
Collected	\$240 00
Received from the Home Mission Board, So. Baptist Convention	\$ 12 50
Contributed to the support of the Headquarters	

**COMBINED REPORT OF ALL WORK DONE BY THE MISSIONARIES
INCLUDING THE CORRESPONDING SECRETARY, FOR THE
YEAR ENDING JUNE 30, 1930**

If you think it worthy, give us your financial support

Days of Actual Service	2504
Failed to labor	131
Sermons preached	920
Addresses delivered	287
Prayer meetings attended	433
Other meetings attended	720
Churches visited	14
New churches organized	51
Helping hand societies organized	42
Membership Committees organized	336
Home Mission Circles organized	25
Sunday schools visited	71
New S. S.'s organized	204
Groups organized in S. S.'s	26
B. Y. P. U.'s visited	41
New B. Y. P. U.'s organized	143
Groups organized in B. Y. P. U.'s	20
Woman's Mission Circles visited	15
Woman's Mission Circles organized	1200
H. M. Circles, N. B. C. organized	119
Have advised young people to educate themselves	80
Held conferences concerning the work	2641
Held Bible Institutes	1273
Attendance upon same	121
Families visited	
Homes found without Bibles	

Religious services conducted in homes	1655
Assisted in revivals	140
Conversions	473
Additions by letter	349
Additions by restoration	495
Additions by experience	240
Additions by Baptism	414
Baptized by me	61
Administered the Lord's Supper	99
Ordained preachers	206
Ordained deacons	278
Settled preachers in pastorate	135
Assisted in building houses of worship	34
Assisted in repair houses of worship	22
Visited district associations	60
Visited district conventions	27
S. S. conventions	38
B. Y. P. U.'s	39
Women's district convention	43
Attended state conventions	22
Collected for the work	\$13,390 75
Received from H. M. Bd., So. Bapt. Conv., salary for eight missionaries under Cooperative Scheme	\$2,100 00

THIRTY-THIRD ANNUAL REPORT

OF THE

Sunday School Publishing Board

OF THE

NATIONAL BAPTIST CONVENTION
U. S. A.

HELD IN

CHICAGO, ILLINOIS

AUGUST 14 - 25, 1930

A. M. TOWNSEND, D. D., Corresponding Secretary

Thirty-third Annual Report of the Sunday School Publishing Board

To the National Baptist Convention, U. S. A., in Golden Jubilee Session, Chicago, Illinois, August, 1930:

Brethren:
The Sunday School Publishing Board submits its annual report as follows:

At the meeting of the National Baptist Convention, U. S. A., in Kansas City, Mo., September, 1929, the following were elected members of the Sunday School Publishing Board:

Name	State
Rev. R. N. Hall	Alabama
Rev. C. H. Duval	Arizona
Rev. W. E. Watson	Arkansas
Rev. J. E. Pius	California
Rev. S. S. Fairly	Colorado
Rev. W. A. Taylor	District of Columbia
Rev. J. R. Evans	Florida
Rev. J. H. Evans	Georgia
Rev. W. M. Bennett	Illinois
Rev. A. T. Allen	Indiana
Rev. T. T. Lovelace	Iowa
Rev. W. P. Offutt	Kentucky
Rev. J. E. Evans	Louisiana
Rev. Beale Elliott	Maryland
Rev. D. S. Klugh	Massachusetts
Rev. J. H. Mastin	Michigan
Rev. L. W. Harris	Minnesota
Rev. D. W. Higgins	Mississippi
Rev. C. T. Stamps	Missouri
Rev. E. D. Payne	Montana
Rev. S. A. Moseley	Nebraska
Mr. H. L. Anderson	New Jersey
Rev. H. T. Borders	New York
Rev. E. J. Echols	North Carolina
Rev. L. H. Hackney	Ohio
Rev. A. Hawkins	Oklahoma
Rev. L. H. Mitchell	Pennsylvania
Rev. H. E. Owens	South Carolina
Rev. T. J. Goodall	Tennessee
Rev. T. J. Williams	Texas
Rev. M. W. Withers	Tennessee
Rev. A. M. Townsend	Tennessee
Rev. M. C. Durham	Tennessee
Mr. J. L. Horace	Tennessee
Rev. J. C. Fields	Tennessee
Rev. S. P. Harris	Tennessee
Rev. E. M. Seymour	Tennessee

(166)

MINUTES

167

Mr. G. P. Woodson	Tennessee
Mr. S. A. Owen	Tennessee
Mr. J. L. Campbell	Tennessee
Mr. H. T. Wise	Texas
Mr. Wm. Skipwith	Virginia
Mr. D. E. Hunter	West Virginia
Mr. L. D. Bunn	Wisconsin

The following is the Board of Directors:

Mr. J. C. Fields	Nashville
Mr. A. M. Townsend	Nashville
Mr. M. C. Durham	Nashville
Mr. S. P. Harris	Nashville
Mr. J. L. Horace	Nashville
Mr. E. M. Seymour	Knoxville
Mr. G. P. Woodson	Paris
Mr. S. A. Owen	Memphis
Mr. J. L. Campbell	Memphis

Executive Committee

A. M. Townsend, J. C. Fields, S. P. Harris, J. L. Horace, M. C. Durham.

Officers

Chairman	J. C. Fields
Corresponding Secretary	L. W. Harris
Assistant Corresponding Secretary	A. M. Townsend
Recording Secretary	S. P. Harris
Assistant Recording Secretary	C. T. Stamps
Treasurer	J. L. Horace
	Wm. Haynes

In Memoriam

We do pause here long enough to pay a tribute of respect, first, to our Chairman and leader, Dr. E. M. Lawrence, who laid aside his earthly labors on October 9, 1929, and went off the battlefield to the old glory home, prepared long ago by the Captain of his Salvation. Such a noble and noble tribute is dictated by the Bible as well as the ecclesiastical records which bound us together—his having been the loyal, faithful Chairman of this Board for all these years. He stood hard by his conviction and his duty. He was always found on the firing line, with musket aimed at the Convention ownership and control. He could be depended on in a crisis. He was a giant not only in stature, but in his devotion both to his friends and to the best interests of the Publishing Board and the denomination he served. He had faith in the integrity, honesty, loyalty, sincerity and business-like qualifications of his colleagues and the men placed in charge of the work of the Publishing Board, as well as in the possibilities of its bright future. The travail of his soul was to see the confidence of the people maintained, and the New Publishing House not only completed, but to be an unqualified success for the welfare of the denomination and the race. He was a man of high blood pressure and unrequited service, was a contributing factor in the "high blood pressure" and "break down," which shortened his days. His death, therefore, was a great loss to the Publishing Board, just two weeks before his transport to the old soldiers' home in glory. We cannot understand why this staunch supporter and defender should have been taken from us at such "crucial times," at times when we were to be taken on to face and go through the darkest hours of our life and struggles, and when whose ways are past finding out, and who doeth all things well.

Second, we would pause here also to pay a tribute of respect to our departed co-laborer, Dr. J. Francis Robinson, who fell from the ranks January 11, 1928. Dr. Robinson was from the beginning one of not the most enthusiastic devotee, booster, supporter and defender of the New Publishing House and its interests, as well as Convention ownership and control. He was the trusted and faithful Field Secretary of the Sunday School Publishing Board for all these years. Though handicapped by ill-health for a long time, he was nevertheless faithful to the end. Willingly, he answered every call; unselfishly he performed every duty assigned; he knew no compromise; he was unflinching in his attacks against the wrong, and without he was sincere, loyal, honest and dependable as he was sincere.

In appreciation of his long and faithful services, the Board retired him on a pension in 1928. And now amid the hush and silence of this moment when tireless memory presents the panoramic scenes of other days of anxiety and wearisome toil in the interest of the denominational and the Master's Cause—two faces and two forms rise up before us, and

"We sigh for the touch of a vanished hand
and the sound of a voice that is still."

We cannot mourn for these our brothers; for being such characters as they were, we know right well whither they have gone—and their work will do follow them."

Our Relations

We offer no apology for again calling attention to our organic relationship and affiliation, for we want our constituency to become acquainted with the fact that the Sunday School Publishing Board is abreast of the times in its study of modern Sunday school ideas and methods, and that we are playing our part trying to solve the problems of Sunday school organization, equipment, etc., and that we are recognized and respected among all the leading Sunday school organizations and aggressive forces. Especially, may we mention the relation sustained with the World's Sunday School Association, the International Sunday School Council and Publishers of Sunday school literature.

The International Sunday School Council

Our membership in the International Sunday School Council and our activity therein give us rating and standing among the foremost of religious publishers in Sunday school literature, and standards. Our representatives in the Council are as follows:

On the Executive Committee: A. M. Townsend, S. N. Yass, J. T. Brown, W. S. Ellington, J. H. Branham.
On the Central Committee: A. M. Townsend.

On the Education Commission:

- The International Lesson Committee: J. T. Brown.
- The Committee on Program and Policies: S. N. Yass, A. M. Townsend.

In the Publishers' Section: E. T. Brown, S. P. Harris, A. M. Townsend.

In the Daily Vacation Bible School Section: A. A. Bennett, Mrs. M. A. Fisher.

In the Editorial Division: All of our editors.

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

The National Sunday School and B. Y. P. U. Congress is opened under the auspices of the Sunday School Publishing Board and the B. Y. P. U. Board, and the leaders are determined that no pains be spared to make this the greatest

organization of young people among Christian forces and the denomination's largest and most efficient school of methods, etc., in Sunday school and B. Y. P. U. work. Marvellous has been its progress under the leadership of its present aggressive head, Dr. W. H. Jernagin, the President. Cooperating with him are Dr. E. W. D. Isaac, the Director General, and Dr. A. M. Townsend, Associate Director General. Increasing progress is noted each year—attendance, in interest, in enthusiasm, in program, in spirit, in finance and results. Dr. Jernagin is a successful leader and organizer of young people. He is ever alert to keep up to standards and methods, and without fail to keep the young people enthusiastic and interested. The Congress meets this year with the Convention and joins in to help make the Golden Jubilee a huge success.

The Woman's Auxiliary Convention

The Sunday School Publishing Board sustains a cherished relation to the Woman's Auxiliary Convention through its Publishing House Committee. President S. W. Layton, out of her loyalty and big hearted interest in all the objectives of the National Baptist Convention, and desiring that her forces do their part toward helping the Publishing House in its great struggles, recommended and appointed this committee, as one of the standing working committees of the Woman's Auxiliary Convention. The duty of this committee is to raise funds for the Publishing House, and to assist in every other way possible to bring patronage to our Publishing Board. These women can do much not only toward raising funds to help pay the debt, but a mounting demand for our products. We are very grateful to President Layton and her workers for this cooperation.

The Committee is organized with Mrs. Ida A. Drew, Arkansas, President, Mrs. A. M. Townsend, Tennessee, Vice President, and Mrs. Mary H. Powers, Tennessee, Secretary. This Committee set as its goal this year \$10,000, and is cooperating in every way possible toward making the Golden Jubilee a great success.

The Sunday School Publishing Board with the Foreign Mission Board is also cooperating with the Woman's Auxiliary Convention, in the appointment of Mrs. Viola T. Hill as Field Secretary for this Jubilee year, to work in the interest of these Boards, the Woman's Auxiliary Convention and the success of the Golden Jubilee. Her work, though under handicaps, has been very creditable and satisfactory.

Other Publishers

Our relations with other religious publishers are mutually cooperative and profitable, irrespective of denomination. Notable among these are the Baptist Sunday School Board of the Southern Baptist Convention; the American Baptist Publishing Society; the Publishing House of the M. E. Church, South; the Presbyterian Board of Christian Education; the Publishing House of the C. M. Church; the A. M. E. S. Union.

While all of these have given us their hearty cooperation in many ways—in patronage, in advice, in counsel, in advantage of their experience, etc., we feel that we should make special mention of the A. M. E. S. Union, for its unanimous and broad hearted secretary, Ira T. Bryant, in addition to their fullest cooperation too, in the ways just mentioned, demonstrated further, yet will further, their sympathy and interest to the end of the time, in a time when we were cringing beneath an impending financial crisis. Not only once but more than once have they done it. We can never forget them, and we await with feverish anxiety the opportunity to reciprocate this unparalleled favor.

General Organization of Working Forces. The Sunday School Lesson Committee

The following are the members of the Sunday School Lesson Committee of the National Baptist Convention, U. S. A.: A. M. Townsend, J. T. Brown,

S. N. Vass, W. S. Ellington, C. H. Parrish, E. T. Brown, L. K. Williams, Mrs. Willa A. Townsend, and Mrs. L. U. Chambers-Ellington.

The Sunday School Lesson Committee is the Curriculum Committee, its duties and functions are to study the Sunday school problems for denomination, and it is responsible for the classification and systematization and standardization of our Sunday school periodicals, etc. There is a difficult task, for in religious education as in secular education the ideas, standards, and of ways and means to ideal results are ever shifting and changing.

Our Editorial Staff

The policy of this Board is to secure and maintain, as the editors of its periodicals such persons as are qualified both from a literary and religious standpoint, and withal sound in the tenets, principles and practices of the Baptist faith. We have a well qualified group of editors and we are justly proud of them. Their ambition is to give to the denomination the very best that can be given it in the way of religious literature. We believe that in order for our editors to do their very best, they should keep in close communion with the skies, and give their entire time to the work assigned them. This policy we will carry out as rapidly as our means will permit.

Our Editorial Staff is as follows:

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

The grade of work turned out during the year has been materially better than in the years past. This is one advantage of retaining the same editors all things being equal; they are given time to learn how to do their work better as the years go by.

We give our patrons 12 different grades of literature, all composed and printed by our own race editors and our own plant. To do this literary work we use ten regular writers, besides an occasional contributor whose articles are illuminating along certain definite lines.

Our expository and interpretative work is done by men of the very literary education, training and experience as follows:

The annual Sunday School Commentary.
 The annual Brown's Flashlights.
 The Senior Quarterly

and The Junior Quarterly. These four are written by the Editor-in-Chief, Rev. J. T. Brown, S. T. D., Litt. D., whose experience of long years has made him fully competent for the arduous task, besides the generous work with which his writings are received testify to the value of the same.

The Teacher, a monthly, is prepared by Rev. S. N. Vass, D. D., Litt. D., who has had years of experience as a student and teacher of religion, and who produces an excellent and illuminating Teacher.

Rev. M. A. Talley, D. D., has brought great credit to the Sunday School Board by the sort of Adult Quarterly that he has been writing.

does increase in the sale of the Adult tells its own story as to how much the denomination is pleased with his work.

The young people's quarterly, the A. and D., is the work of Rev. W. S. Ellington, D. D., who gives the denomination, a very conservative, yet interesting book for the young people.

Dr. C. L. Fisher, a very extraordinary scholar, prepares the lessons, and is the writer for both the Intermediate and the Home Department Quarterlies. Dr. Fisher is famous as a scholar, pastor and man of experience.

Rev. W. S. Ellington is the author of the Primary Quarterly and has proved his peculiar qualifications by the clearness and the simplicity with which he handles the lessons.

The Beginner's Quarterly is the production of Mrs. W. A. Townsend, who has been adept in making her quarterly attractive for the little folks.

Mrs. M. A. Brockway has created a deep thirst for the Home Department Quarterly by the newsworthy articles and "pep" which she puts in the book.

Our Cradle Roll Director has taken on new life and brightness under the guiding pen and push of its author, Mrs. B. T. Sims.

Our department is fortunate to have as its illustrator of the lessons in various quarterlies, Mrs. C. M. Davis, whose skill, as such, has grown in a way, that she is an invaluable asset now in the interpretation of the lesson.

It may be interesting to know that the Sunday School Publishing Board is functioning in the most progressive and modern way. It is using the Improved Uniform Sunday School Lessons prepared and issued by the Educational Commission of the International Council of Religious Education.

It is gratifying to know that we are actively represented in this the most powerful body in the United States of America, and which represents 42 different denominations, Doctors A. M. Townsend, S. N. Vass, and J. T. Brown being active and participating members both of the Educational Commission and also of the Sunday School Lessons Committee.

The management of the Sunday School Publishing Board suffers no backward movement; but is always, regardless of cost, seeking to give the very best to our patrons that money and brains can give.

Religious Education Department

Religious Education is the field of our Board. We are producing a substantial literature for our Sunday school pupils in the hope of religiously educating them. But we must not stop short of doing our very best to prepare our teachers and leaders to do their work in such a way as to really educate their pupils in religion according to the established and most improved principles of general education.

We have accordingly organized a special department to supervise this particular side of its work, and the services of Dr. S. N. Vass were secured as Secretary of Religious Education. Dr. Vass occupies a peculiar place in the field of religious education, having specialized in this work practically all of his public life, and being generally recognized as a master in his class.

The Sunday School Teacher is also edited by Dr. Vass in order that he may give practical demonstration of the principles and methods of religious education in the study and teaching of each lesson.

Our teachers are very fortunate in having The Teacher edited by a religious education expert, for while they are preparing their lessons they are at the same time mastering the principles of the science of education.

One instant, Our Board regrets that at the present status of our work we are not able to adequately provide for this department and the secretary editing The Teacher makes it possible to maintain the department,

though we regret that his editorial work consumes nearly all his time, nevertheless, the Board has provided an office assistant, Miss Verella Owen, whose work is proving of much help. Miss Owen is a young woman of deep consecration and is deeply interested in her work.

What Has Been Accomplished by this department may not be tabulated. For instance in the Training Schools conducted by the secretary in various communities many persons are affected who do not regularly enroll. Six thousand persons have purchased our teacher training book and started out to take the course of study, but only a fraction of these paid the enrollment fee and made regular reports of their studies. Nevertheless we have enrolled altogether twelve hundred and twelve persons, issued twenty-five hundred and nineteen certificates of credit, and awarded one hundred and fifty of our standard diplomas. We issue no diplomas upon a partial completion of the course and affix no seals except our Board's seal at the time the diploma is issued. For the past year we enrolled three hundred and fifty. We issued last year three hundred ninety-four certificates and awarded fifty diplomas.

Our Course of Study, that is our curriculum of religious education, is exactly the same as the Standard Leadership Training Course, consisting of twelve different units. This course of study can be secured by addressing our Board at Nashville. The first text book used in this course covers five out of the twelve units, and is written by our Secretary of Religious Education. The title is "How to Study and Teach the Bible." A new textbook is just off our press entitled "The Study of the Old Testament," and may be seen at our Board's booth at this Jubilee. This book is the equivalent of two units, one general and the other elective.

Leadership Training Schools or Classes represent our method for carrying forward this work in districts and communities. These should register with our department and conform to our standard requirements in order to get full credit for their work. The deans and teachers should be regularly accredited by our department so as to guarantee full recognition not only by our department, but also by the International Council of Religious Education, and other agencies, in this field.

District and Regional Training Schools are conducted in person by our Secretary of Religious Education in various parts of the country lasting one and two weeks each. A dozen such schools were conducted by him last year reaching several thousand persons.

The Sunday School and B. Y. P. U. Congress is conducted under the joint direction of two Boards, and the department of religious education supervises the Sunday School Publishing Board's end of the Congress. There are inspirational and departmental meetings attended by thousands of workers from all parts of the United States.

Certificate and Diploma Recognition. Certificates of Credit will be awarded upon the satisfactory completion of each unit. And when the entire twelve units are completed to our satisfaction a diploma will be awarded.

The International Council of Religious Education, the greatest standardization agency in the world for religious education, gives full recognition to the work of our department. We aim to conform strictly with its requirements, and as a result they issue their own certificates of credit upon request from our department to those holding our certificates, and upon our certification of the completion of all twelve units by our pupils and their receiving our own diploma, the Council will grant its own diploma upon the payment of one dollar.

Enrollment Fee in our Department is one dollar, entitling pupils to all advantages without additional expense except textbooks.

Leadership Training Reading Course. Many teachers purchase textbooks but never follow up their study, and hence receive no credit. Some of these persons derive considerable benefit from merely reading our books. We have decided to extend some form of recognition to those who will correspond with our department, and make a final report on their work. Correspond with our Secretary of Religious Education for further information.

The Department is indispensable to our Board, for the future of our work depends upon building up our constituency. It is not to be valued in dollars and cents but by the high quality of our educational production and program.

Our Young People's Department

Our Young People's Department is in charge of Dr. W. S. Ellington. The Abdeemelch and Debbora organized classes continue to show activity and growth and a great increase in the circulation of the Abdeemelch and Debbora Magazine. The organized classes are sending up to the Sunday School and B. Y. P. U. National Congress larger numbers of enthusiastic workers. We are hoping however, that the day is not far distant when our young people will attend the Sunday School Congress by the thousands to get the instruction and information at first-hand from expert lecturers and the departmental meetings.

The pictorial department of the Magazine is being used by the Sunday schools in all parts of the country. It is remarkable how much we learn from pictures. It is hopeful and inspiring to see what other classes have accomplished by way of numbers and work. Send in the picture of your Abdeemelch and Debbora class to appear in the Magazine, and let others know what your class is doing. There is no charge except the cost of making the cut.

The Home Department

Every Sunday school can have and should have a Home Department. The value of a wide awake active Home Department to the interest and development of both the Sunday school and community is inestimable. Mrs. M. J. Brockway has charge of this department of the Sunday School Publishing Board, and under her direction greater interest is being taken in the Home Department in the Sunday schools, and the work is rapidly increasing. Mrs. Brockway and her assistants can tell you how to make this department go in connection with your Sunday school. Mrs. Brockway is a tireless worker, and has been ably assisted this year by the following State Home Department Superintendents:

Arkansas—Mrs. L. C. Deloney.
Georgia—Mrs. Mita Glenn, Mrs. Emma Clayton, Mrs. Gertrude Cullough.
Illinois—Mrs. C. C. Cullers, Mrs. H. J. Wells, Mrs. Mattie Bleitsoe, Mrs. Fawcett James, Mrs. E. M. Shaw, Mrs. M. L. McNair.
Kansas—Mrs. Mae W. Buckner, Mrs. A. C. Brandy.
Louisiana—Mrs. Sallie Williams, Mrs. Ida Garrison, Mrs. M. E. Thornton.
Mississippi—Mrs. L. Jones, Mrs. M. Jones.
Michigan—Mrs. Birdie Wilson, Mrs. L. Page, Mrs. M. J. Owen, Mrs. M. Owen.
Nebraska—Mrs. Juliette Robinson, Mrs. Minnie L. Dixon, Mrs. Addie Turner.
Ohio—Mrs. Minnie Moss, Miss Robertha Dumas, Mrs. Mary Thomas.
Oklahoma—Mrs. Lida Foster, Mrs. J. W. Hawkins, Mrs. Ella Wray.
Tennessee—Mrs. Cleo P. Myers.
Missouri—Mrs. Leola Gipson.

Cradle Roll Department

Sunday schools of our denominations are rapidly recognizing the need of a department that shall provide for the religious training of the very young who attend.

The Cradle Roll Department has met this need. In connection with it, there is a Mothers' Bible or Study Class. Books on the religious education of little children are given out or recommended to the mothers of the Cradle Roll children to be read and studied at home.

The Cradle Roll Department of our Board was started in 1922, and has been steadily pushed forward by Mrs. R. T. Sims of Canton, Miss. When she first started there was no Negro Cradle Roll literature being published. There were a few Cradle Roll Departments in the different sections of the country using Cradle Roll literature published by other Boards. Today our Cradle Roll literature has found its way into thousands of our Sunday schools, and is also being used to a good advantage in Africa. The first Cradle Roll Department organized in Africa where our Missionaries are at work was done after Mrs. McIntyre of Cape Palmas read a copy of the Cradle Roll Director. She had the honor of sending in the first Cradle Roll group picture for publication in the Cradle Roll Director. She wrote Mrs. Sims from Africa stating that she received her inspiration to do Cradle Roll work after having read our Cradle Roll Quarterly. What a challenge to our American Sunday school teachers and superintendents!

Many a child is well started in its life training by going through the Cradle Roll Department to the Beginner's Department. Child-training properly begins of a child's birth and there is where the Cradle Roll Department takes hold and helps the parents to develop the child for the kingdom of God.

This department contributes also a big membership to the church. When baby is a member of the Cradle Roll, all members of the family will finally join baby's church. Aside from members and money contributed to the church, our Cradle Roll Department has many friends for the Sunday School Publishing Board, who have contributed to its financial support. Many of these contributors could not have been reached and interested in the Publishing House through any source save that of the Cradle Roll Department.

National Cradle Roll Association

To properly get the work of Cradle Roll Department well established in the homes, Mrs. R. T. Sims, Director of Cradle Roll work for the Sunday School Publishing Board, saw the need of an association where all mothers could be reached, and instructed in the religious upbringing of children. So in Hot Springs, Ark., in 1923, the National Cradle Roll Association was organized with the following states represented:

Mississippi
Alabama
Illinois
Arkansas

Since that time, through the association, the work has been operated in 23 states, and Africa. The association is a strong key for finding and opening unreachers homes. The task of building up this organization has been no easy job. For Cradle Roll work in our day and time among our people, is comparatively new. And it took a woman with great tact and patience to push forward in this new field.

To say the results have been encouraging is speaking mildly, for we have letters from all over the country telling of the effective work of the Cradle Roll in the homes. Many little ones have been discovered in the lanes and forgotten places, and brought to the Cradle Roll through the women that are associated with Mrs. Sims in this work. Many of the parents, as well as the children (sometimes as many as six little ones along with the mother) have been given suitable clothing to wear so as to be able to come to the Cradle Roll and Mothers' Department on Sunday morning.

From the very beginning of the association, it has contributed financially to the debt of the Publishing House, and is a "Memorial Underwriter."

Those associated with Mrs. Sims in the work for this year are as follows:

Alabama—Mrs. Della Williams; Mrs. Maggie Smith.
Arkansas—Mrs. Bertha Winder.
California—Mrs. D. B. Buchanan.
Colorado—Mrs. H. L. Ward.
Illinois—Mrs. Eva C. Hicks, Mrs. Ella Freeman.
Mississippi—Mrs. L. C. Winchester, Mrs. J. P. Reese, Mrs. Millie E. Edwards, Mrs. Sallie E. Jones.
Missouri—Mrs. Emma Bruce.
Michigan—Mrs. W. M. Fields.
Kansas—Mrs. M. Alexander.
Pennsylvania—Mrs. Olivia I. Russell, Mrs. Alfretha Williams.
Georgia—Mrs. Lena Holloway.
Iowa—Mrs. J. W. Tuit.
Florida—Mrs. G. L. Bezerette, Mrs. Essie Mae Butler.
Nebraska—Mrs. Victoria Turner.
Ohio—Mrs. Ozella Moore.
Oklahoma—Mrs. F. B. Shaw, Mrs. Rosa Sharp.
Texas—Mrs. J. D. Mitchell, Mrs. J. L. Bailey.
Tennessee—Mrs. Pearlie Sherell, Mrs. Marcetta Rogers, Mrs. J. T. Brown.
Louisiana—Mrs. M. E. Cooley, Mrs. G. H. Hendricks, Mrs. M. L. Moore, Mrs. S. K. Allen, Mrs. S. A. Duncan.

Our St. Louis Branch

This store was begun as an experiment under the management of Rev. Geo. W. Dickerson with the patronage of a few loyal Sunday schools. It has proved to be a very successful experiment, however its being the means of carrying most all the Sunday schools in and around St. Louis, and turning them to the patronage of the Sunday School Publishing Board. It now is supplying 135 Baptist churches, 11 spiritual churches, 4 Primitive Baptist churches, with Sunday school literature.

This store is now under the efficient management of Mrs. Vandola C. Murph, who is rendering very satisfactory service.

Our Philadelphia Branch

Through the cooperation of Dr. J. E. East, Secretary of the Foreign Mission Board, our Philadelphia agency has crystallized into a most strategic and successful distributing point. Since September, 1920, the number of Sunday schools served with literature from this office has increased from 100 to 200.

About 60 per cent of the money taken in comes from orders that run under \$10.00. These amounts would probably not come into the Sunday School Publishing Board were it not for the Philadelphia office, as the small schools would probably get their literature from the other Baptist headquarters there, rather than send to Nashville for such small amounts.

About 50 per cent of our orders are sold over the counter. If these orders were filled from Nashville, it would be necessary to pay postage on some.

The total sales from September 17, 1929 to June 30, 1930, were \$4,380.70. Margaret E. Dennis now has charge of this distributing point. She is very efficient and has rendered very satisfactory service.

Other Agencies

The following distributing agencies in different sections have done splendid work for the Board this year, and have been the means of giving our literature and supplies wider distribution:

In District of Columbia, Mr. Wm. B. Williams; in Baltimore, Rev. John C. Davis; in Virginia, Rev. E. T. Jackson, at Petersburg; in North Carolina, Mr. M. H. Williams, Manager Colored Sunday School Store at Raleigh; in Georgia, Mr. J. A. Hopkins, Manager Hopkins Book Concern, at Atlanta; in

Louisiana, Rev. J. E. Evans and Prof. J. A. Steadman, at Shreveport; Mr. James E. Gayle, at New Orleans; in Chicago, Rev. W. I. Davis; in Tennessee, Dr. G. W. Atkins and Mr. H. C. Thomas, at Memphis; in Mississippi, Mr. W. T. Thompson at Osage; in Florida, Mr. W. T. Thompson at Tallahassee; in Indiana, Rev. Wm. Martin, at Gary; in Michigan, Mrs. A. W. Hutchins, at Detroit; in Ohio, Rev. J. H. Smiley, at Cleveland, and Rev. C. T. Isom at Columbus; in Mississippi, Mrs. R. T. Sims at Canton.

Results of Cooperation With Publishers

We have just received the following letter from the Chamber of Commerce at Nashville, Tenn. We thought it might be interesting and we are therefore, injecting it into this report. We are proud of the part that we played in making Nashville the center of publication of church and religious literature:

CHAMBER OF COMMERCE

Nashville, Tennessee, August 1, 1930.

Sunday School Publishing Board, National Baptist Convention,
Fourth Avenue and Cedar Street,
Nashville, Tenn.

Dear Sir:

Last week the Chamber of Commerce made a hurried survey of the printing field to determine Nashville's position as a center for the publication of church and religious literature. We thank you very much for the cooperation you offered and we present below the outstanding figures that we discovered:

During 1929 Nashville printers provided \$5,363,000 worth of church and religious literature.

More than 150 religious periodicals are published regularly in Nashville. Combined circulation of all religious periodicals printed in Nashville each year will exceed 50,000,000 copies.

Nashville ranks above all cities in the United States in the gross value of church and religious literature published annually.

Nashville leads the South in the volume of Negro printing. 75 per cent of all the literature for Negro Churches and Sunday schools is published in Nashville.

Some of the printers with whom I have talked, told me my figures are conservative. They are the result of personal telephone calls to printers and publishers. It may be that I have omitted some outstanding houses.

It is the policy of the Chamber of Commerce to submit its findings to those who have been called upon in making surveys of this nature, and your comments will be appreciated. If you think our estimate is high, or low, I would like to know, as we want to present the best picture possible and still be accurate.

Thanking you again for your cooperation, I am

Yours very truly,
(SIGNED)

F. W. ZEIGLER, Manager Publicity and Research Department.

Our Sunday School Literature

Again we take pardonable pride in the class and type of literature we are publishing. It is up to standard, and we know it is best adapted, and more inspiring to our group. Our policy is to make our literature Baptist and comprehensive, yet plain and orthodox. Some among us seem yet not to have learned that from "cover to cover" it is the production of Negro brain and brawn.

We offer no apology for bringing to light, and emphasizing the part that Negroes have played in Bible history, and the influence that such noble characters had on civilization and community life during Bible times. We will not bring out these truths and it is left for us to do so.

We offer no apology further, for giving inspiration to Negro youth by emphasizing the practical thoughts in the lessons by using Negro pictures and illustrations. And then, too, we are firmly convinced that in these perilous times in our denominational life; in these times when denominations are astir, and new things are born every day; when winds of doctrine blow unceasingly, and new creeds and forms of religion arise; when the skeptical and the wily, and even the so thought wise are endeavoring to undermine the very foundation upon which our Christianity rests, it is absolutely incumbent upon us to provide for the adherents of our faith, an interpretation of the Bible that will not only be full and doctrinal, but simple and convincing.

This is our task, and the Sunday School Publishing Board is trying to perform it. We feel therefore, that we deserve the patronage of our people. Loyal Baptists—true Baptists—are helping us to do it.

Our Book Publications

While primarily we engage in publishing Sunday school literature and modules, yet we feel called on to encourage our own writers and composers by publishing their writings and compositions. We have among us, writers and composers of merit and worth, just as others, and they need help and encouragement. Ofttimes, for various reasons, they cannot get their writings on the market. If we do not help and encourage our own in this particular, much of value may be lost. We feel, too, that in this way we are contributing further to our own development and progress. The following books and pamphlets are published by us:

- "Baptist Standard Hymnal", by Mrs. A. M. Townsend.
- "Gospel Pearls" by Mrs. A. M. Townsend.
- "Spirituals Triumphant," Old and New, by Prof. Edward Boatner and Mrs. A. M. Townsend.
- "The Baptist Standard Church Directory and Busy Pastor's Guide" by Dr. L. G. Jordan.
- "Sunday School Commentary", annually, by Dr. J. T. Brown.
- "Flashlights on the Sunday School Lesson"—Vest Pocket Commentary, by Dr. J. T. Brown.
- "Select Sermons", by Rev. A. J. Stokes.
- "Sermons and Original Analyses", by Rev. W. B. Fleming.
- "The Watchman", by Rev. R. B. Roberts.
- "Preacher's Weapon", by Rev. Ambrose Bennett.
- "The Family and Religious Education", by Rev. S. H. James.
- "How to Study and Teach the Bible", by Dr. S. N. Vass.
- "Sunday School Superintendent's Guide and Record Book", by Rev. Ambrose Bennett.
- "The Deacon Problem Solved", by Rev. J. T. Brown.
- "The Young Man and His Bible", by Dr. L. R. W. Johnson.
- "Church Textbook", by Rev. B. L. Ivory.
- "Sunday School Minute and Record Book", by Rev. Ambrose Bennett.
- "The Minister", by Rev. C. L. Fisher.
- "A Series of Sermons on the Gospel and Church", by Rev. W. B. Fleming.
- "Arrows for Women's Work", by Rev. L. G. Jordan.
- "One Hundred Ordination Questions and Answers", by Rev. J. T. Brown.
- "Young People's Catechism", by Rev. Ambrose Bennett.
- "Baptist Missionary Manual", by Rev. W. H. Moses.
- "Blackboard Illustrations", by Mrs. C. M. Davis.
- "Systematic Theology", by Dr. C. O. Booth.
- "Baby's Happy Days", by Mrs. R. T. Sims.

"First African Baptist Church", by Rev. E. G. Thomas.
 "Sunday School Class Book", by Rev. Ambrose Bennett.
 "Because He Loves", by Mrs. A. M. Townsend.
 "Our First Thanksgiving", by Mrs. A. M. Townsend.
 "Harvest Time", by Mrs. A. M. Townsend.
 "Saturday or Sunday—Which?", by Dr. L. G. Jordan.
 "Prayer Meeting Builder", by Dr. W. H. Moses.
 "A Treatise on Pellagra", by Dr. H. M. Green.
 "Jesus the Radical Social Teacher", by Rev. S. H. James.
 "The Colored Baptist Family Tree", by Rev. W. H. Moses.
 "Christmas Programs, (annually) by Mrs. A. M. Townsend.
 "Easter Programs, (annually) by Mrs. A. M. Townsend.
 "Children's Day Programs", (annually) by Mrs. A. M. Townsend.
 "Negro Baptist History", by Dr. L. G. Jordan.

The Negro Baptist History

It hardly looks possible for a growing gathering folk like Negro Baptists to have existed since the days of Leflore producing scholars like Richard De Baptist, Henry W. Williams, Rufus L. Perry and Wm. J. Simmons and leave only fragmentary written records of those they succeeded or of their own time. All we have in the bound records is a small volume written in 1911. Dr. Jordan says they were "writing all the time", but the records have been destroyed before they could be compiled. In 1925, by the wise suggestion of Dr. L. K. Williams, a Department of History was created by our National Baptist Convention. Rev. L. G. Jordan was made historian. How well he and your Sunday School Board have done their work we will show you at this session by presenting to you the Jubilee Edition of the Negro Baptist History. A book of 400 pages, every page of which bristles with worth while data and information. A compilation of the pictures of the pioneers given in the book is worth the price for which this edition of the book is sold.

Be sure to get your copy at the Convention. If not send to the Publishing House for a copy. The reader will wonder how so much has been gathered at so small a cost—but here it is.

We present to your Jubilee Session the Jubilee Edition of "The Negro Baptist History of the United States," by Rev. L. G. Jordan, D. D.

The Baptist Standard Church Directory and Busy Pastor's Guide

"The Baptist Standard Church Directory and Busy Pastor's Guide" seems to be meeting a long felt need, as is being shown by its rapid and increasing demand and distribution. This book should be in the hands of every pastor and church leader. It is the first publication of a Church Directory and a Busy Pastor's Guide combined.

The Sunday School Publishing Board offers no apology for publishing this book. Many requests have come to us from busy pastors, prominent laymen and leaders for a brief outline of the doctrines, principles and practices of an orthodox Baptist church, presented in a plain, single but comprehensive manner, as a result of successful experiences and not theories alone.

Information as to how to administer successfully the affairs of a Baptist Church was desired. It seemed advantageous that this information should be obtainable in a single volume. To meet this demand, this book is arranged in three divisions as follows: (I) The Church Directory; (II) The Pastor's Guide; (III) Helpful Information.

This book is no claim to originality. The doctrines of a Baptist church are Scriptural and fundamental and are, also, found in many books written within the last three hundred years. In this volume, we have endeavored first, to emphasize anew those things which are most essential and are most believed by those who recognize the Scriptures alone, as the supreme standard of religious belief and practice; and, second, to give in a plain

and practical way, some helpful suggestions to those who are in need of help, which suggestions are the results of many years of study and experience.

This volume is endorsed by the National Baptist Convention, U. S. A., and recommended for use in all Baptist churches. It is the work of a committee of pastors and laymen appointed by the Convention. This committee regarded this task a sacred trust, and much credit is due it for its selflessness and unrequited labor in preparing this book.

With the earnest hope that under the direction and blessing of the Great God of the Church, this book shall prove abundant help to pastors, church leaders, and workers and that the purpose intended may be fully realized, this Church Directory and Busy Pastor's Guide is sent forth.

Our Own Song and Hymn Books

We offer no apology for again emphasizing our own song and hymn books, all of which seem to have "come forth in due time", evidenced from their increasingly rapid and wide circulation and demand.

1. "Gospel Pearls" is yet holding its own, as the best book for all purposes on the market today. It commends itself wherever used.

2. Our "Baptist Standard Hymnal" is having a rapidly increasing success. It seems to have met a large felt need in our churches. It is said to be the best hymnal ever printed. There seems now-a-days to be a tendency to get away from the fervency of spirit and song that characterized the church and altar worship of other days, and which contributes so much to the stability of our religion.

In the "Baptist Standard Hymnal" are preserved the good old soul-stirring hymns of days gone by. In it are found the old meters, familiar word hymns that were so dear to our forefathers, as well as contributions of several numbers from our own music writers, brimful of inspiration. This Hymnal should be the pardonable pride of every Baptist, and should be in every church choir, in every church pew, and in every home. No choir can do its most effective singing, nor can the fervor and spirituality of church worship be brightened or fully realized without the use of the "Baptist Standard Hymnal."

And now, may we, for the sake of record, be pardoned for making the assertion here that, this book is the realization of a dream of years ago to arrange or to see arranged a hymnal that would be spiritual and inspiring and especially adapted to church worship. I beg to confess that in the coming forth of this book, the travail of my soul has become satisfied, and like Solomon of old, I am ready to say: "Now Lord, lettest thou thy servant depart in peace." I regard this hymnal as the crowning effort of my life—and it is a glowing and lasting tribute to the musical ability and efficiency of the music Committee that compiled it, and to Mrs. Willa A. Townsend who edited it, she standing by me and working laboriously on it for nearly two years. And now we with satisfied hearts pass on to the denomination this "Standard Baptist Hymnal", as our everlasting contribution and permanent legacy, which will be a source of soul comfort and inspiration, yea, the salvation to generations yet unborn.

3. "Spirituals Triumphant" is our new book of spirituals for choir use. It is a new collection of slave melodies, or "jubilee songs" as they are familiarly called. This book contains a hundred pages of the "favorites," that their origin in the life of an oppressed, yet hopeful people. It was arranged by Prof. Edward Baskin, assisted by Mrs. Willa A. Townsend, Music Director of the Sunday School Publishing Board, and as sung by the great National Baptist Convention Chorus. In the arrangement, the harmony and the way in which these songs were originally sung are maintained, so that our choir can do its most effective singing of these favorite spirituals without the need of a piano.

The Prayer Meeting Builder

The Sunday School Publishing Board realizing the great need of a help to stimulate interest in, and to build up the prayer meeting, has now taken over and now publishes quarterly, the "Prayer Meeting Builder." This quarterly is not a Sunday school periodical, and is intended especially to use in the prayer meeting. How to build up the prayer meeting is now a great problem with most churches. The time has come when every church to have a live prayer meeting, must have and conduct an adequate program as outlined in the "Prayer Meeting Builder." It is ably edited by Dr. W. H. Moses. It will be regularly and promptly delivered to those who subscribe for it, or order it, and may be ordered each quarter along with the order for Sunday school literature.

The Work of the Year

While it ought not to be, yet, it remains imperative that the Publishing Board concentrate its activities toward the raising of funds necessary to meet the payments on the Publishing House debt. Of course, its regular routine work in publishing our Sunday school literature and supplies has been carried on to the satisfaction of our patrons, as shown in the increase of patronage and volume of business.

This demand, however, to be responsible for raising the funds to meet the payments on the Publishing House debt makes us to have to suspend the projection of our Religious Education program, Field work, and operation of the Book Department. Many have been the handicaps in our work this year. The general financial depression; the slump in the money market; the crash of the Stock Exchange, Banks cutting down and calling loans; contributions lessening; pledges not being paid; happenings that seriously impaired our credit—all made our task to get out our literature and products, and at the same time to meet the payments on the Publishing House, not only a most difficult one, but onerous and embarrassing. At times the clouds swung low; at times the pathway was dark and dreary; at times hope was almost dead; at times the keel of our ship dragged the sands—nevertheless, the recognition of the sacred trust placed into our hands, together with an encouraging word and pat on the back, and a lift now and then by a real sympathizer, was not only an incentive to endeavor to do the right, as we could see it, but revived us in hope, and strengthened and riveted our determination to steer ahead and to bring the "Old Ironsides" though crippled, into the harbor, which we have done. Notwithstanding it all, our literature has been sent forth on time each quarter, our patrons have been fully satisfied for they have not registered any complaints, our literature standard has been kept up, our pay rolls and operating expenses have been met, our creditors have been kept satisfied, our open accounts have been taken care of up to the current quarter—payments on the Publishing House have been met, and in addition, we have "done what we could" toward the success of the Golden Jubilee, both by advancing CASH, and taking care of and doing the printing, etc. WE FEEL THAT WE HAVE DONE PRETTY WELL! DON'T YOU?

"IF ONE HAS DONE WELL, SAY SO!"

If with pleasure you are viewing,
Any work a man is doing;
If you like him or you love him,
Tell him now!
Don't withhold your approbation
Till the parson makes oration
And he lies with snowy lilies
O'er his brow.

For no matter how you shout it,
He won't really care about it
(He won't know how many tear-drops
You have shed.
If you think some praise is due him
Now's the time to slip it to him,
For he cannot read his tombstone
When he's dead.

More than praise and more than money,
Is the comment kind and sunny
And the hearty, warm approval
Of a friend.
For it gives to life a savor
Makes a fellow stronger, braver,
And it gives him hope and courage
To the end.

If you love him, let him know it;
If he merits praise, bestow it;
Let the words of true encouragement
Be said.
Do not wait till life is over
And he's underneath the clover
For he cannot read his tombstone
When he's dead!

May we here pause just long enough to pass a mead of praise to my yoke-fellows, the Board of Directors and the Executive Committee, by name, J. C. Fields, J. L. Horner, M. C. Durham, Wm. Haynes, S. P. Harris, E. M. Seymour, S. A. Owen, G. P. Woolson, J. L. Campbell, and also E. T. Brown (though not a member), for their hearty and unselfish cooperation, for their counsel seasoned by experience, for their loyalty and the confidence they have in our sincerity, and more than all the confidence they have in our honesty. They answered every call, they shared every responsibility, they confronted every crisis, and made every personal sacrifice, that for their close operation, we would not have made it through and they deserve unhesitatingly this mead of praise.

Our Employees and Their Loyalty

The history of the building of the Publishing House, and the payment of the debt, and even the story of the Jubilee, would not be complete, without commutation of the employees at the Publishing House, for their loyalty, faithfulness, sacrificial labor and contributions, to see the task completed, that of their meagre earnings, as it were, they contributed freely the funds with which the "Old Commercial Hotel" was razed; and then when the building was completed, they contributed largely toward the furnishings and office equipment. They have given every fine called upon. Every employee underwrote on the Publishing House debt in the Memorial Underwriter's Campaign. When the retrenchment scheme was ordered by the Convention, every employee submitted, without a quibble, to the reduction in his salary to relieve the pressure. This year when further reduction in salary was made, the employees yielded uncomplainingly.

In appreciation of this loyalty and sacrifice the employees were relieved of their Underwriters' pledge and their pledge credited in full for the seven years. This credit will be shown in the Underwriter's Commission report when completed and closed following the Golden Jubilee.

Our employees only a moderate salary, on average with other Publishing Houses, among us in Nashville, and we wish to repeat and em-

phasize that their contributions to the Publishing House in dollars and cents are at a very great personal sacrifice. They are therefore deserving of this mead of praise. They can however, enjoy the satisfaction of their own soul that they have "done what they could."

The Memorial Slab to Our Pioneer Ministers

To Dr. L. G. Jordan, our historian, is due the credit for the suggestion that we should memorialize our pioneer ministers, our pathfinders, "trail blazers" by placing in our New Building a bronze tablet with their names inscribed thereon. Dr. Jordan has taken the lead in the effort to interest the churches that will, thus to honor and revere their pioneer ministers. Delay in placing this tablet is due to the fact that we have been waiting so that all churches that desire and will, may take advantage of this opportunity to revere the memory of their sainted leaders, or for the pastors thus to honor their predecessors who so well laid the foundation upon which they are building. We desire to have at least one hundred names to go in this tablet. If any other church or pastor wishes to thus revere some pioneer minister, send \$25.00 and the name of the minister together with the name of the church and present pastor, to A. M. Townsend, Secretary. Don't put off until too late. This opportunity will be closed with the Jubilee. The following are the names already sent in to go on this Memorial Slab:

Pioneer Minister	Church and Location	By Pastor
Rev. W. T. Dixon,	Concord, Brooklyn, N. Y.	Rev. J. B. Adams
Rev. A. N. McEwen,	Franklin St., Mobile, Ala.	Rev. U. J. Robinson
Rev. Daniel A. Gaddie,	Green Street, Louisville, Ky.	Rev. H. W. Jones
Rev. W. N. Norton,	Messiah, Bridgeport, Conn.	Rev. Walter Gay
Rev. Jones Watkins,	Inon, Baltimore, Md.	Rev. Arthur J. Payne
Rev. F. L. Lights,	Antioch, Houston, Texas	Rev. E. L. Harrison
Rev. B. C. Fox,	Carson Street, Pittsburgh, Pa.	Rev. C. T. Murray
Rev. Wm. P. Gibson,	Mt. Carmel, Washington, D. C.	Rev. W. H. Jernigan
Rev. Louis Rice,	Zion African, Mahlen, W. Va.	Rev. J. T. Tyree
Rev. H. C. Owen,	Memphis, Tenn.	Rev. S. A. Owen (Soul)
Rev. Jas. H. Holmes,	First African, Richmond, Va.	Rev. W. T. Johnson
Rev. H. H. Harris,	Compton Hill, St. Louis, Mo.	Rev. W. C. Cartwright
Rev. Martin Winfield,	First Baptist, Brownsville, Tenn.	Rev. S. H. James
Rev. G. B. Howard,	Central, Pittsburgh, Pa.	Rev. W. A. Jones
Rev. Daniel Stratton,	St. Paul, St. Albans, W. Va.	Rev. J. T. Reid
Rev. George Lisle,	First African, Savannah, Ga.	Rev. E. C. Thomas
Rev. A. R. Robinson,	Shiloh, Philadelphia, Pa.	Rev. W. H. H. Powell
Rev. Horatio Carter,	Ebenezer, Boston, Mass.	Rev. C. A. Ward
Rev. W. T. Silver,	First Baptist, Frankfort, Ky.	Rev. Wm. H. Ballew
Rev. D. Webster Davis,	Second, Richmond, Va.	Rev. E. C. Smith
Rev. A. Bingo, Jr.,	First Baptist, Richmond, Va.	Rev. W. L. Hanson
Rev. Wm. H. Tillman,	Wheat Street, Atlanta, Ga.	Rev. P. J. Bryant
Rev. J. W. Carr,	First African, Savannah, Ga.	Rev. E. G. Thomas
Rev. C. C. Bates,	Lauplton St., Louisville, Ky.	Rev. J. M. Williams
Rev. J. W. Hawkins,	First Baptist, Lexington, Ky.	Rev. Robert Mitchell
Rev. E. P. Marrs,	Beargrass, Louisville, Ky.	Rev. G. A. Windeed
Rev. A. P. Dunbar,	Second Calvary, Columbia, S. C.	Rev. H. M. Moore
Rev. J. J. Durham,	Second Calvary, Columbia, S. C.	Rev. H. M. Moore
Rev. Euel J. Bullock,	First Baptist, Charleston, W. Va.	Rev. M. W. Johnson
Rev. E. J. Bland,	Mt. Horeb, Greenville, Miss.	Rev. T. B. Miles
Rev. E. Williams,	Virginia St., Hopkinsville, Ky.	Rev. D. A. Townsend
Rev. Levi Trimble,	First Baptist, Winchester, Tenn.	Rev. A. D. Williams
Rev. J. C. Center,	Antioch, Lithonia, Ga.	Rev. S. A. Owen
Rev. T. J. Searcy,	Metropolitan, Memphis, Tenn.	Rev. D. F. Thompson
Rev. C. T. Walker,	Tabernacle, Augusta, Ga.	Rev. D. F. Thompson
Rev. D. A. Townsend,	Winchester, Tenn.	Dr. A. M. Townsend (Soul)

FINANCIAL STATEMENT

For full statement of the business and financial transactions of the Sunday School Publishing Board for the fiscal year ending June 30, 1929, see Auditor W. D. Allmonaco's report.

The Publishing House Debt--Its Status

Terms and Conditions of the Mortgage

First Mortgage: \$250,000. Payable: \$5,000 annually plus interest at 5 1/2 per cent, payable semi-annually. Annual payments to begin July 2, 1926. Interest notes payable January 2 and July 2 each year.

Option: To pay more than \$5,000 on any interest paying date without penalty.

To extend this payment at the end of ten years, without bonus, provided that all payments of interest and principal are promptly made and that the property is kept in good repair and otherwise maintained in good condition, and that it does not depreciate in value, or the security for the loan is not in any way impaired.

Second Mortgage: Bond issue, \$220,000. Payable: \$25,000 annually plus interest at 7 per cent payable semi-annually. Annual payments to begin January 8, 1928.

Interest notes payable January 8th and July 8th each year.

NOTES: (Open Notes to T. C. Windham, Contractor.)

One Note--\$15,000 payable January 8, 1926.

One Note--\$25,000 payable January 8, 1927.

Interest payable January 8th and July 8th each year.

Progress Being Made in Payment on Debt

We have met promptly the payments on principal and the interest on both the first and second mortgage as they fell due as follows: The first principal payment of \$5,000 on the first mortgage on July 2, 1926. The second principal payment of \$5,000 on the first mortgage on July 2, 1927. The third principal payment of \$5,000 on the first mortgage on July 2, 1928. The fourth principal payment of \$5,000 on the first mortgage on July 2, 1929.

It is noted that we pay 5 1/2 per cent interest on the first interest mortgage and 7 per cent on the second mortgage, and the same is payable semi-annually. The following interest items have been paid: The first semi-annual interest, amounting to \$18,975 due January 2, 1926. The second interest payment of \$18,975 due July 2, 1926. The third interest payment amounting to \$17,832.50 due Jan. 2, 1927. The fourth interest payment of \$17,832.50 due July 2, 1927. The fifth interest payment amounting to \$17,695.00 due January 2, 1928. The sixth interest payment of \$16,520.00 due July 2, 1928. The seventh interest payment of \$16,682.50 due January 2, 1929. The eighth interest payment of \$15,807.50 due July 2, 1929. The ninth interest payment of \$15,670.00 due January 2, 1930. The tenth interest payment on second mortgage amounting to \$8,470.00 due July 2, 1930.

You will note that the second Mortgage Bonds are to be paid \$25,000 annually. The following second Mortgage Bonds have been paid: The first payment of \$25,000 due January 8, 1928. The second payment of \$25,000 due January 8, 1929. The third payment of \$25,000 due January 8, 1930. In addition to these regular payments, \$3000 of the second Mortgage Bonds have been redeemed.

You will note that \$20,000 have been paid on the first mortgage, and \$20,000 on the second mortgage, making a total of \$98,000 paid on the debt. You will also note that in addition to this amount paid on the principal, \$162,960.00 interest accrued on the debt has been paid. We have, however, kept up with the payments on the debt, and withal, we think we have done "pretty well."

The Debt Underwritten

The entire debt on the Publishing House has been underwritten, or pledged by loyal churches, pastors, Sunday schools, B. Y. P. U.'s, missionary associations, conventions, women's auxiliaries, laymen, individuals, etc. Show how we feel that the underwriters were sincere in their pledges and will pay them. We worked out a practical scheme by which the underwriters might pay out their seven year pledge to the Publishing House in 1900, the Golden Jubilee year. Or, if the seven year pledge could not be paid out this year, we urge upon the underwriters to pay up their pledge for the four years due. We have purposely left the books open until after the Convention to give all underwriters the opportunity to pay up their pledges either for seven years or the four years. Following the Convention, we will make up final report on the Underwriters' pledges and payments thereon, and pass the same on to unborn generations, as a memorial souvenir of the Golden Jubilee.

To Pay for the New Publishing House Not the Task of the Sunday School Publishing Board Alone

We regret that we are again forced to sound the alarm and call attention again to the idea being propagated, even by many of our leaders, that to pay for the Publishing House is the task and duty of your Publishing Board, and too, that this ought to be done, out of the profits from the operation of the printing plant. To any reasonable individual who has any business sense whatever, such is not only an impossibility, but absurd, even to think of. This however may be done, when the principal will have been cut down, and we will not therefore have to pay such huge amounts of interest. We want to correct this erroneous idea, and its propagation is making the payment of the Publishing House debt an awful burdensome task. This burdensome task, to meet the payments when they fall due, with no certainty as to where the means are coming from, with falling off in both interest and contributions, intensified either by ignorance as to the situation or shortsightedness, is cutting short the life of those who are writhing beneath the weight of responsibility to meet these payments when due.

Know ye not that the Publishing House debt is the debt of all the Baptists—resting upon all alike? The church is the unit, and it is the duty of the churches to do their part in helping to pay the debt. The pastor is the leader of the church. Of course the Sunday School Publishing Board, belongs to the Convention, and the Convention is made up of the churches, and the Convention has the right to direct how the profits from the operation of the Publishing Board are to be used, but it is unreasonable as well as unfair to expect the Publishing Board to operate, that is—to take care of its operating expenses, and build up and sustain its financial integrity in the business world; keep pace with other publishers in progress in religious education, and to do the peculiar education that is necessary to be done among our own group, and at the same time out of its profits alone, to build and pay for a Publishing House.

Momentous Task of Baptists Now—Save the Publishing House

What meaneth this Mammoth Structure—this Publishing House? The enemies have inquired "Why this great expenditure of money to begin with?" The shortsighted have said, "It's extravagance!" The shallow have said, "The money might have been used more profitably in the building up of better Sunday schools, and the training of Christian workers." The selfish have said: "They will never pay for it." Some have said: "It is the result of the vaunted ambition of the leadership."

Oh, no, but we believe that God himself was in the construction of this type of building and that it is the outcome of Divine inspiration and vision.

(1) What is it that affords the facility for the operation of our own printing plant which is not only necessary to emphasize Baptist Doctrines, and

Baptist principles, and to give expression to our own religious thought, and to encourage our own writers and composers, and to enable us by means of the printed page to contribute our part to the Christianization of the world, and to preserve our own history as a denomination—its our Publishing House.

(2) What is it that gives to our denomination its present commercial status—its our Publishing House.

(3) What is it that vindicates those who stand out for Convention ownership and control, in what can be achieved by the people—its our Publishing House.

(4) What is it that convinces the world of the ability of the National Baptist Convention to do big things as a mass—against the charge that we are unwieldy and unorganized—its our Publishing House.

(5) What is it that reestablishes confidence to our group in Negro co-operative efforts—its our Publishing House.

(6) What is it that has injected denominational pride anew in our own constituency—its our Publishing House.

(7) What is it that has established confidence in the business world in the ability of the Negro to do a sure enough big thing in a financial way, if just given a chance—its our Publishing House.

(8) What is it that demonstrates the capabilities of Negro leadership—its our Publishing House.

(9) What is it that has given inspiration anew to Negro business; to the building of substantial, sanitary, beautiful homes, and better church houses—its our Publishing House.

(10) What is it that proves that the Lord is pleased, when we take the best of earth, the best of stone, the best of steel, the best of marble, the best of silver and the best of gold and put together in a building for him—its that Publishing House built yonder by us Baptists.

What then hath God wrought for us! The responsibility, therefore, rests upon every one of us individually to help pay for this house.

The Publishing Board in itself did not need this house in order to supply the literature for the denomination required of it. The Publishing Board could operate under a tent, as it were—however, inconvenient it might be. It did not need even to spend the thousands of dollars spent in equipment of machinery, printing outfit, etc. Know ye not that the Baptist Sunday School Board of the Southern Baptist Convention has been operating all these years, and does not even now own a stick of type nor a piece of machinery? And yet their last report shows that they did a business of more than a million dollars last year. Were it not for helping to pay the Publishing House debt the Sunday School Publishing Board would not have to appeal to the denomination for one penny to operate. But on the other hand, we would be able to succeed in all the other work of the Convention. But Ah! our task is different—or in other words, we have an additional task. It must be borne in mind that ours is the task in addition, to train and develop our people in the printing art. Our young men and women have not had the chance to learn the real printing art, nor do they have the opportunity to become real bookkeepers and accountants. Hence, the necessity of our investing thousands of dollars in a modern printing outfit. Ours is the only well equipped and modern plant where our own boys and girls can become real printers, and real bookkeepers, and accountants, etc. It is the policy, therefore, of the Sunday School Publishing Board as soon as relieved of its present burdensome financial situation, to open a school there and give to our own boys and girls an opportunity to become first-class printers, linotype operators, efficient bookkeepers, accountants, etc.

What glory! What privilege! The glory is shared by every one of us alike. Everyone therefore, who fails to do his duty and his best, is recreant to this trust and privilege given him. Arise ye, therefore, from your desolitude, from your couch of ease, from your inclination to shift the responsibility on to your yokefellow; arise, ye, therefore, to your duty, to your denominational pride, to your race pride, and join us in the struggling effort to pay the debt now—so that even in your day you will be able to see your New Publishing House in its glory standing yonder, Free of debt.

Making History

The "Memorial 300" goes down in history as those through whose faith the money was given to pay for the ground on which the New Building stands. The tablet promised, has been placed in the building to their honor and memory.

The faithful employees of the Publishing House go down in the record as those who gave out of their "seant" means the money with which the "Old Commercial Hotel" building was razed, and the ground cleared for the New Building. To the loyal Sunday schools goes the credit for the money with which the foundation of the New Building was laid; and to both the loyal employees and the loyal Sunday schools goes the credit of furnishing the New Building. A tablet to their memory, respectively, will also be placed in this building. There are many who did not get their names on the "Memorial 300" tablet. The opportunity for that has passed. A final chance however, is now offered for everybody to get into the closing epoch of the record. Those who have underwritten, or who now underwrite on the Publishing House debt, and pay the amount underwritten, will be known as the "Memorial Publishing House Underwriters" and a tablet will be placed in the New Building as a tribute to their honor and memory, which will close the history of the building of the New Publishing House. Your name, the name of your church, or organization should be on record. We are **ONLY REMEMBERED BY WHAT WE HAVE DONE.**

In scanning the list of the "Memorial 300," or the names of that "300" who, in response to the appeal made to them in times of doubt and discouragement, demonstrated their faith and loyalty by giving one hundred dollars each to secure the site on which our New Publishing House now stands, we strikingly note that 42 of them have passed from their labors and have been "crowded."

Some of them passed off even before the building was started; some saw it started but did not get to see it arise out of the "mud-hole"; some were permitted from Pisgah's lofty summit to see it almost completed, and realized that their faith and contributions were not in vain; others saw its glorious completion and, Samson-like of old, rejoiced in their departure in peace, having seen the salvation of his glory in this fruition of their hopes.

I note from Alabama—A. J. Stokes, G. L. Thornton; from Arkansas—E. C. Morris, R. A. Adams, J. A. Booker, S. J. Elliott, M. Proffitt; from District of Columbia—M. W. D. Norman, J. E. Willis; from Florida—Josephine Strough; from Georgia—D. W. Cannon, Dan Wright, P. James Bryant; from Illinois—Chas. Stewart, S. E. J. Watson; from Indiana—F. K. White; from Massachusetts—J. Francis Robinson; from Michigan—M. J. Morris, J. B. Glover; from Mississippi—R. T. Sims; from Missouri—Robt. E. Bell; from North Carolina—Mrs. Pattie G. Shepherd; from Ohio—J. W. Shaw; from Pennsylvania—W. G. Parks, Robert West, Wm. T. Aniger; from Tennessee—A. D. Hurt, D. A. Townsend, C. O. Boothe, J. S. Bransford, Wm. L. Craft, D. Ingram, R. H. Koen, Walter Page, S. M. Strayhorn, Peter Vertrees, W. W. Whitton, E. M. Lawrence, J. J. Lay, J. B. Singleton, J. P. Porter; from Texas, E. D. Pierson.

They are gone but they are remembered by what they have done—their names are found in the record.

On the other hand, we note that even a greater number of those who pledged a hundred dollars at that same time for this purpose, but who did not pay it, they, too, have gone to their reward, but their names are not in the record. We are **"ONLY REMEMBERED BY WHAT WE HAVE DONE."**

'Tis only in history—yea, in the written record, we are to live. In fact, we would not desire to live in monuments of brass, neither in statues granite, nor pillars of marble, for "death and decay, in all, around I see—the inexorable law of nature."

They tell me that the marble pillars set up by Sesostris to mark his conquests have dissolved into dust; that the great tumulus over the heroes of the Plain of Marathon is almost gone; that the Sphinx of Africa is crumbling to dust; that the pyramids of Egypt are fast decaying; that the stones set by the children of Israel to mark the event of their passage through the Red

have long since disappeared; that the stone lion at the Pass of Thermopylae, and the statues and emblems which were intended to perpetuate the names of the mighty men of the past, have all perished amid the indistinguishable sands of time; that the Tombs of Abraham and Aeneas, and of Moses and Paulus are with those of the mighty host of sleeping demigods which are marked on the world's great battlefields with the humblest and meekest unknown.

It is only by means of records within the unyielding embrace of history that the character and virtues of these men still live.

My final appeal now to you is,—Get into the record. We are **"ONLY REMEMBERED BY WHAT WE HAVE DONE."**

Final Word of Secretary Townsend

Of times, even a successful leadership is called upon to pay the penalty. In every field of human endeavor, whether in art, in literature, in music, in industry, he who successfully leads must live in the white light of publicity. The reward and the punishment are always the same. The reward is widespread recognition; the punishment fierce denial and detraction. When a man's work becomes a standard of progress, it also becomes a target for the shafts of the envious few. If his work be merely mediocre, he will be left severely alone—if he achieves a masterpiece, it will set a million tongues wagging. Whatever you write, or paint, or play, or sing, or build, no one will strive to surpass or to slander you, unless your work be stamped with the seal of genius. Long, long after a great work or a good work has been done, those who are disappointed or envious continue to cry out that it cannot be done. The leader is assailed because he is a leader, and the effort to equal him is merely added proof of that leadership. Failing to equal or to excel, the envious seeks to depreciate and to destroy.

Too often is this true in our racial group. 'Tis sad and as tragic as it is true. 'Tis sadder and more tragic when we note how few leaders we develop. 'Tis saddest and most tragic, when our leaders must pay the penalty for successful leadership in accomplishments that demonstrate the capabilities, count for substantial progress, and rivets the destiny of our racial group.

When in the year 1920 at the Convention in Indianapolis, after about two years of persuasion and entreaty, and that too, by those very persons who now are taking the lead in opposing and persecuting, yea, prosecuting me, we accepted the leadership of the work of the Sunday School Publishing Board, feeling that we had gotten the consent of the Holy Spirit, and that the Lord wanted me to turn aside for a while to do this piece of work—for the De-remination and His kingdom. We know that notwithstanding all, we have had the guidance of the Holy Spirit, and the help of the Lord, for no man could have done what has been done except the Lord be with them. Then too, we know that even with the help of the Lord, the work could not have been done without the associates and yokefellows that the Lord gave us. With them is shared credit for all that has been accomplished and for the sacrifices made.

Let's note briefly what has been done: In 1920 when we took charge, we had 35 employees, now we have 110; in 1920 we had two editors, now we have 10, two of whom are giving their entire time; in 1920, we were putting out 4 periodicals, now we are putting out 10, and the Sunday School Lesson Commentary; in 1920, we had published no books, now we publish 40; in 1920, we were buying our Sunday School Helps, such as record books, class books, collection envelopes, catechisms, etc., from other publishers, paying them hundreds of dollars per month, now we are printing all these ourselves; in 1920, the year's business amounted to \$94,939.23; for this year it is \$261,847.68; in 1920, our net assets were \$17,217.54, at the close of business this year, they were \$303,650.41; in 1920, we were putting out 335,000 periodicals per quarter, now we are putting out 600,000 per quarter; in 1920, we had around 5,500 Sunday schools as our patrons, we now have more than 16,000 out of the 22,000 in the denomination, which indicates that we must satisfy our

constituency in supplying their literature; in 1920, we had no home, we were crowded into the first floor of one building, now we have a home, which together with its equipment and valuation of the ground represents a million dollar investment.

The ground has been paid for, the equipment has been paid for, every payroll has been met, current accounts up to present quarter have been settled, and the credit of the Sunday School Publishing Board has been established and sustained.

On the mortgage debt of \$610,000 the sum of \$98,000 has been paid on Principal and \$162,960 interest has been paid. All payments were promptly met. "What hath God wrought!"

Now weighing it all, how well the task has been done, and whether or not we have been a faithful servant—a successful leader, is left for your conclusion. We need not pause to relate our many and varied experiences—what we have "passed through." Suffice it to say that at times the cloud of despondency swung low; at times failure stared us in the face; at times we felt deserted; at times hope was almost dead, and we would almost give up in despair. We have seen the lightning flash and heard the thunders roll. The pathway has been dark and dreary; o'er marsh, through briar and bramble, o'er rugged hilltops, through dark and gloomy glen, and oftentimes we knew not which way to go. Even the clouds of distrust, and threats of strife like a dismal pall hung around us. The odds have been encountered: envy, jealousy and enmity both within and without the ranks have been grappled with, yet, minding not wounded feet nor torn flesh, nor the scorch of the powder from the enemy's guns, we have gone forth in the discharge of our duty, not even taking the time to fight back for we had no enemies to punish nor plots to uncover, and what has been accomplished, behold for yourselves. Yes, we confess, we have made errors in judgment, which means that we are human; we have made mistakes and miscalculations, which means that we are not infallible; malicious charges have been made and almost everything has been said about us, which means we were succeeding; we have accomplished some things in our own way that in the opinion of others they would have not done, which means that we had confidence in ourselves; we have done some things that others thought we ought not to do, which means that we had convictions of our own as to what was right; we have been criticized on every hand, all of which we know is the penalty all successful leaders must pay. However, in it all, and through it all, we enjoy the complete satisfaction in our own conscience, and soul that our heart is right, and that we have done our BEST our VERY BEST.

And now, finally, we would be most ungrateful if we failed here to record our sincere appreciation to all who have demonstrated their confidence in us and our leadership, and encouraged both by word and deed. The fact is that we have craved and so sought to be relieved of the responsibility of leadership at the Publishing House since our report to the Baltimore Convention in 1925, when the Publishing House had been completed and refinanced. We crave even now to be relieved in the interest of our own responsibility and health. We are in a "straight betwixt two." But, under the circumstances now surrounding us, and for the sake of the Cause, it may be met that we continue to make the sacrifice and to pay the penalty, and to carry on if the people say so.

"WE HAVE DONE WHAT WE COULD."

Respectfully submitted,

SUNDAY SCHOOL PUBLISHING BOARD

A. M. Townsend
SECRETARY

ATTEST

CHAIRMAN

APPENDIX "A"

MORRIS MEMORIAL—HOME OF THE SUNDAY SCHOOL PUBLISHING BOARD

HISTORY—ITS CONSTRUCTION, REFINANCING, PROGRESS

Since this is our Golden Jubilee year, and we are recounting our 50 years of advancement, it is meet that we reproduce here, and for the sake of record, the history of the building of our New Publishing House, its refinancing, progress, and so on.

"IT COULDN'T BE DONE"

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

So we buckled right in with a trace of a grin
On our face. If we worried we hid it,
We started to sing as we went at the thing
That couldn't be done and we did it.

Somebody scoffed, "Oh, they'll never do that,
At least no one ever has done it."
But we took off our coat and took off our hat
And the first thing we knew we'd begun it.

With the lift of our chin and a bit of a grin,
Without any doubting or quibbling,
We started to sing as we tackled the thing
That couldn't be done, and we did it.

There were thousands to tell us it could not be done,
There were thousands to prophesy failure;
There were thousands to point out to us, one by one,
The dangers that awaited to assail us.

But we buckled right in with a bit of a grin,
Then took off our coat and went to it;
We started to sing as we tackled the thing
That couldn't be done and we did it.

At the National Baptist Convention, U. S. A., held in Indianapolis, Ind., September, 1920, A. M. Townsend, E. M. Lawrence, and M. M. Rodgers were chosen as a Committee with full power, and authorized to proceed to purchase or to buy and build a home for the Sunday School Publishing Board of the National Baptist Convention, U. S. A. 'Twas a new day in the history of the National Baptist Convention. The battle had waged hot. Crenshaw with his flamboyant pen and the Voice, and Morris and Haynes, and Lawrence and Isaac and Bryant, and Barbour and Taylor, and Rodgers and Robinson and L. K. Williams, and Booker, and Parrish and Stewart and others in the forum, in the thickest and blondest of the fray, surrounded a listening universe that:

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

The warfare ended, muffled drums were heard to beat retreat. The funeral cortege was heard dying away in the distance. The old regime and the old regime were laid to rest forever with obsequies to the tune of dirge, "another soldier gone to get his just reward."

'Twas a new day for the Sunday School Publishing Board. The progress made was marvelous, considering the ravages of the long, strung out law suit and the many discouragements and impediments otherwise thrown in the way.

'Twas Harris who laid the sub-soil being the first Secretary; 'twas Haynes who cultivated it, following as Secretary; 'twas Lawrence as Chairman wisely directed through the stormy period; 'twas Brown, who waited, and it was God and the loyal Baptists, who believed in Convention ownership and control, that gave the increase.

The committee, Townsend, Lawrence and Rodgers, authorized with full power to proceed to purchase, or to buy and build a home for the Sunday School Publishing Board, at once set about to perform the task placed upon it by the Convention.

It was rumored that the Duncan Hotel building, an imposing, magnificent structure, on the southwest corner of Fourth Avenue and Cedar St., Nashville, Tenn., could be purchased. This property was in the hands of the Central Y. M. C. A. (white) of Nashville, and was being used as the Colony Y. M. C. A. branch under the supervision and control of the Central Y. M. C. A.

The Committee began its investigation cautiously, for it knew that the forces occupying the building were under the dominating influence of leaders of the unincorporated brethren.

At first we thought that this building could be made adaptable for a printing plant, and that perhaps a great deal of money could be saved, as well as anxiety, time and expense, should we purchase instead of constructing a building. The building was offered us at a consideration of \$100,000.00. There was a mortgage on it of \$60,000.00 which if taken over by us, could be handled in any way for our convenience. We deposited \$1000.00 as earnest money and made agreement that we were to take possession on January 1, 1922.

Our unincorporated brethren did not know about this deal, and while they were planning how the building might be remodelled to be suitable for occupancy by a bank under their control, we had in our pocket the papers of agreement for the purchase of that building.

In some way, however, (and it seems that such things will happen) it leaked out that your Committee was on trade for this building, and had put up the earnest money.

It was then that an injunction was filed against the Central Y. M. C. A. to prevent them from selling the building, or to allow our contract to be closed.

The Committee then consulted some of the leaders of our Convention and after investigating thoroughly the condition of the building, and estimating the cost to put it into use for a printing plant, and desiring also, to become so soon again a party to any further lawsuit, we decided to render the option we had on this building, and to seek out another location. This we did and our \$1000 was refunded. The wisdom of this action is seen in that which followed.

The Committee then began to cast about for another location. The People's Bank and Trust Company of Nashville, (a Negro institution) purchased what is known as the "Old Commercial Hotel" property, on the east corner of Fourth Avenue and Cedar St., just diagonally across the street from the Duncan Hotel property. The Bank had bought the property which to build a home for the bank. We knew this would make an excellent location for a home for the Sunday School Publishing Board, and it was, in the very heart of the City of Nashville. And then too, this location and history would give an historic, inspiring background for the erection of our building, for that old building was historic in that it was the Constitution for the State of Tennessee, known as the Volunteer State, was written within its walls, and glory be to the Father, that there as the spirit

where once Negro slaves were sold as chattel, now rests a beautiful, modern, unincorporated Publishing House, owned, operated and controlled by Negro hands, towering toward the blue vaulted sky, and from whose flag pole the "Old Glory" unfurling its stars and stripes to the gentle breezes expressive of freedom; and within its walls the clicking of the machines, and the humming of the presses are singing praises to Him who broke from our the shackles of slavery and set us free; and there is being sent forth by the printed page carrying out the command of our Lord and Master when He said: "Go ye into all the world and preach the gospel to every creature."

Your Committee then set about to importune the People's Bank and Trust Company to let us have this property. Finally, they consented and as evidence of their willingness and desire to help us, they sold to us this piece of property for \$37,500.00, just what they themselves had paid for it; \$7,500.00 to be paid cash and the balance in annual installments.

Our Heavenly Father, who doeth all things well, and to whose will we are submissively, saw best to take from us our co-worker and fellow-laborer brother M. M. Rodgers, but not until after the contract for the purchase of this property had been closed. Brother Rodgers was the most enthusiastic of us as it seemed, and verily do we believe that he saw the travail of his soul, and was satisfied, as evidenced by his words, and in his smile of satisfaction when as a part of the Committee, he helped close the deal for a piece of property, which in truth is to be owned, operated and controlled by Negro Baptists, as represented by the National Baptist Convention, U. S. A., and the deed was drawn in favor of the National Baptist Convention of the United States of America, forevermore.

In a meeting of the Executive Board held in Kansas City, Mo., June 23, 1921, the purchase of this property was approved, and S. P. Harris was chosen to take the place made vacant by M. M. Rodgers. At that same meeting the Executive Committee of the Sunday School Publishing Board, Wm. Haynes, A. Daniel Hart, S. P. Harris, and E. T. Brown were appointed as Associate, or Advisory Committee to the Building Committee.

Our Heavenly Father again saw fit to take from us another friend and laborer, A. Daniel Hart, who also was burnt-up with zeal for the Publishing Board, the travail of whose soul was to see a completed Publishing House. He was faithful and loyal unto his death.

Later, L. K. Williams, R. B. Hudson, E. W. D. Isaac, and J. D. Crenshaw were added to the Committee, and the Building Committee was now made up of the following nine members, who kept in tact, and worked together until the task was completed: A. M. Townsend, E. M. Lawrence, S. P. Harris, Wm. Haynes, L. K. Williams, R. B. Hudson, E. W. D. Isaac, E. T. Brown, J. D. Crenshaw.

The Memorial "300"

The next move of the Building Committee was to raise \$30,000.00 balance of the purchase price of the property. The property had to be paid for before we would be permitted even to tear down the old building. Consequently, a whirlwind campaign was launched, to get 300 pastors, churches, associations, conventions, or whoever would to give \$100.00 each to make up the balance. The campaign was successful and soon we had raised the \$30,000.00 in cash and pledges, and look up the notes long before due.

The \$30,000 were denominated the Memorial 300, for it was they who had been placed in the lead, us to risk a hundred dollars of their money in what many thought was impossible, and could not be done. It was then decided to memorialize this 300 by putting their names on a bronze tablet to be placed in the hallway of the new building and their pictures to form a group as to be placed there so that for centuries to come, when Negro people go on their pilgrimage to Nashville, as the Mecca of the Negro people, they will look upon the walls of this hallway, denominated "The Baptist Hall of Fame," and there be able to read the names and to see the

pictures of those who by their faith and their works made the New Publishing House a reality.
(See Appendix "B" in this report for the "Memorial 300.")

The Bronze Tablet

The Bronze Tablet and the "Memorial 300" grouped picture erected in the main hallway of the Publishing House, known as the "Baptist Hall of Fame" was unveiled with appropriate ceremonies Sunday, November 25, 1928. The unveiling address was made by Dr. L. K. Williams, President. This tablet was said to be one of the largest bronze memorial tablets ever made in the United States. It is 8 feet high, and 14 feet 6 inches wide. It weighs 3000 pounds. The nine bas-reliefs of the Building Committee, and over 19000 letters, with illumination concealed in the border, produce a wonderful and spectacular effect.

On the Tablet is seen the following inscription "In honor and grateful appreciation of the 'Memorial 300' who in times of doubt and discouragement demonstrated their faith and loyalty by giving one hundred dollars each to secure the site on which this building now stands."

The "Grouped Picture" bears the following inscription: "To serve is sacrificing; to sacrifice is serving"—Townsend.

The "Old Commercial Hotel" Razed

With the property paid for, on July 7, 1922, the Committee proceeded to tear down the old building, known as the "Old Commercial Hotel." As a demonstration of their loyalty and interest the employees of the Publishing Board contributed to the Building Fund \$1500 out of their meager earnings. This money was used to tear down the old building, and the employees were given the credit for providing the money for this purpose.

Policy of Construction

From the beginning it was the policy of the Building Committee to have Negroes to do all the work on this building, that the architects should be Negroes and the general contractors should be Negroes. Although we had at times great trouble and "set backs" in our efforts to maintain this policy, yet we stuck to it unto the end. McKissack and McKissack, of Nashville, licensed architects of years of experience, were employed, and the plans for the new building were drawn. Then came the problem of getting the money with which to do the work. We thought the task would be made easy if we could get some finance corporation to let us have the money. We thought further that all we would have to do would be to let it be known that we represented the largest organized body of Negroes in the world, with a constituency of more than two and one-half millions and tell them what we wanted and the money would be coming forth without hesitancy. But we soon found out that we were only possessed of an empty, or visionary idea.

We first laid our plans and request before the "Miller Company" a finance organization, but doing business in the South with headquarters at Atlanta. They at first gave us encouragement, but upon some reflection, concluded that if they put out their money upon a Negro project of this kind, it would injure their business and future prospects in the South. Thus in our efforts to get the money, we became victim of prejudice. Then we approached the "Caldwell Company" of Nashville, one of the largest concerns of the South. They carried us so far as to submit to us terms of agreement, and so on, but when we came to the execution of the agreement, a Negro was made on us to use some other architect and contractor instead of a Negro architect and contractor. This we would not agree to, and thus we came, second, the victim of lack of confidence in Negroes ability to handle propositions of large proportions.

Then there it dawned upon us that if this building is put up, it would have to be put up with Negro money. We heard of one T. C. Windham, of Birmingham, Alabama, that he was one of the most successful contractors among

that he was a great financier; that he specialized in putting over big projects; that many splendid buildings were to his credit over the country; that he was philanthropic; that he was a race lover; that he had confidence in his own people, and would risk his wealth in their possibilities; that he was a deacon in a Baptist church; and withal he was a Christian gentleman. We mustered courage and approached Mr. Windham and laid before him our plans. He asked for a few days to consider the proposition. He thought it through and within a short time notified us that he thought the financing of the building might be handled and proceeded to suggest how we might go about it.

Finally, we entered into a form of contract, and the Windham Bros. Construction Company became the contractors for our new building. The Commission authorized the issuance of \$200,000 first mortgage bonds, and when we found that this would be inadequate authorized the issuance of \$250,000 additional mortgage bonds.

After these bonds were issued we found them to be practically worthless in the money market, for there was nothing behind them, so to speak.

Nevertheless, with what moneys that were being gathered here and there, the work of tearing down the old building and preparing the way for the foundation went steadily on. We had faith in God and believed that he would raise up friends among us who would come to our rescue.

At the same time our enemies were trying to intimidate us with "taunts and jeers." Said they—"They will never come out of that mud hole"; "They will never do it"; "They were fools in undertaking such an impossible task"; "Our great grandchildren will be dead before it can be finished"; "even if they could complete it the white folks would own it"; etc., etc. But to this we paid no attention but kept at work. Soon the excavation was complete, and we were ready to start the foundation. Children's Day in the Sunday schools came—they were liberal responses to our appeal to the Sunday schools to come to our rescue at this time, and with this money, the work on the foundation continued. So therefore the children of the Sunday schools that contributed to the Building Fund at that time are given the credit for putting in the foundation. We think this is very significant, and will so stand out, "where'er the story of the New Publishing House is told."

Our Friends in Deed

"Friends in need are friends in deed." The history of the Publishing House is not complete without chronicling the names of those organizations and individuals, who stood "hard by us" in our struggling efforts. They had confidence in us, and in the National Baptist Convention, and not only did they say unto us, "When you need money come to us," but proved their confidence by letting us have it. Their names are chronicled in the record as the organizations and individuals that make our New Publishing House a possibility; and too, they demonstrate the fact that if we as a race group are to accomplish anything great or worth while, we must have confidence in one another and cooperate with and help one another. The following are the organizations or organizations referred to: The People's Bank & Trust Co., Nashville, Tenn.; J. B. Singleton, President; W. D. Hawkins, Cashier; the Central Savings Bank, Memphis, Tenn.; T. H. Hayes, President; B. M. Roddy, Cashier; the Douglass National Bank, Chicago, Ill.; Anthony Overton, President; the Endowment Association of the Ancient Free and Accepted Masons of Tennessee; J. L. Strayhorn, President; R. H. Roen, Secretary; A. M. Brazier, Treasurer; the Grand Lodge Knights of Pythias of Alabama, R. A. Brazier, G. K. R. & S.; the Mosaic Templars of America, N. G. M., C. E. Bush, N. G. S. & T.; The Foreign Mission Board of the Alabama Baptist Convention, U. S. A., Rev. J. C. Austin, Chairman, Rev. J. E. Roen, Secretary; and the A. M. E. S. S. Union, Nashville, Tenn., Ira T. Roen, Secretary.

The following are the individuals referred to: Rev. and Mrs. D. A. Towns, Winchester, Tenn.; Prof. R. B. Hudson, Selma, Ala.; Dr. G. W. Atkins,

Memphis, Tenn.; Mr. Ira T. Bryant, Nashville, Tenn.; Mrs. Caro Stratton, Nashville, Tenn.; and Mrs. Charity King, Nashville, Tenn.

The Building Progress

The deal for the purchase of the "Old Commercial Hotel" property was closed June 3, 1921; McKissack & McKissack (Negroes) of Nashville were the Architects; Windham Bros. Construction Co., T. C. Windham, President (Negroes) of Birmingham, Ala., were the General Contractors; Packard Electric Company, R. W. Reece, Manager, (Negroes) of Nashville, were the Electricians.

Began to tear down the old building July 17, 1922.

Foundation of new Structure began January 1923.

The first steel was erected on December 6, 1923.

The first brick was laid on March 1, 1924.

The corner stone was laid on the 18th day of May, 1924. 'Twas a gala day in Nashville long to be remembered. Around 10,000 people witnessed the historic event. President Williams made a great impression in pronouncing the policy of our Convention. The weather was ideal, the speakers were at their best; a great chorus of two hundred voices under the direction of Mrs. Willa A. Townsend, furnished the music; the line of march under the direction of Mr. E. T. Brown, the marshal of the day, was inspiring, and the corner stone of the New Publishing House was laid amidst great outbursts of enthusiasm, with impressive ceremonies by the Grand Lodge of Masons, Jurisdiction of Tennessee, the Right Worshipful Grand Master, S. M. Strachorn, officiating. Quite a number of the leaders of the Convention were present and participated.

The last stone was set on the southeast corner by Secretary Townsend on October 4, 1924, in the presence of the Building Committee.

The refinancing deal was closed on Saturday, July 11, 1925.

The building was completed August, 1925, at a cost of \$650,000.00, and with the additional cost of \$270,000.00 for equipment, which together with the valuation of the ground, makes a one million dollar investment.

Formal opening the week beginning October 19, 1925, and ending October 26, 1925, with a banquet to the Building Committee, Builders, Officers and Employees of the Sunday School Publishing Board, and in honor of the Fiftieth Birthday Anniversary of Secretary Townsend.

Dedicated April 25, 1926.

Description of the Building

The building is located right in the very heart of the City of Nashville, just one block from the City Square and Municipal Building; just one block from the main thoroughfare from Nashville proper to what is known as East Nashville; just two blocks from the buildings of two of the largest financial concerns in the South, and just two short blocks from the State Capital building. Within a radius of three blocks from this building there have been recently constructed modern business buildings valued at \$8,000,000.00. This has already enhanced the value of this property more than double since its purchase.

The building is located on a lot 92 by 155 feet. The building itself is 112 by 150 feet, and is six stories including basement. It is a fireproof building constructed of steel, concrete, stone and brick. Its exterior is faced with select buff, Indiana limestone. It is beautiful in architectural design, of the Doric type, with a memorial effect.

Its interior finish is of the very best material—quartered oak for hallways, wood and tile floors, with Colorado marble wainscoting in the hallways. The "Hall of Fame," as the main corridor is denominated, and where is placed the "Memorial 300" tablet and the large group picture of the Negro Baptist Convention for the very atmosphere therein seems to be sacred and charged with divine presence. The building is equipped with two passenger elevators and one

freight elevator, and chute for first class mail, a chute for all mail of other classes; a waste paper chute, an automatic program clock system, a circulation water system, a beautiful auditorium that will seat 600, a recreation garden, a cafeteria, a private branch telephone exchange.

Its Divisions—How Occupied

The building is divided into what is known as the mechanical division, and the office division. The basement is used for boiler room, stock room, vault for records, cuts, plates, etc., janitors' quarters, printing the Voice, sending cutting machine knives, and so on.

In the mechanical division, the first floor is the Press Room; the second floor, the Bindery; the third floor, the Composing Room, and the fourth floor, the Auditorium.

In the office division, the east half of the first floor is the book store, stock rooms, and merchandise mailing room. The west half is occupied by the People's Bank and Trust Co. The second floor is let for office purposes save a small part used as literature mailing room.

The third floor is occupied by the Executive, Accounting, Clerical, Stenographic, Order and Sales Departments.

The fourth floor is used as offices by editors and field workers.

On the Roof Garden, a cafeteria is run primarily for the advantage and convenience of the employees, as well as to heighten the morale and tone of the working force.

Our Equipment

We take pride in boasting that we have the most complete and modernly equipped printing plant in the world among Negroes. All of our equipment is new or practically so, and up to date, and we are now fitted to do high grade work.

We have six (6) linotype machines; four (4) No. 10 Optimus cylinder presses, three (3) of which are equipped with automatic Cross feeders, and two (2) of them with extension delivery; one (1) No. 6 Optimus press; one (1) No. 4 two-color Miehle press, and two (2) job presses—one a Miehle machine with a capacity of 4,000 per hour, and one a Chandler & Price 10 x 8.

In the Bindery among our up-to-date machinery we have one Seibold automatic two way Trimmer, 1 Oswego Cutter, 1 Christensen automatic Gang puncher, 2 Dexter Folding Machines with automatic feeders, 1 Cleveland Folder, etc.

Our Composing Room equipment, including type and supplies is new and complete. To see all this machinery running is an entrancing sight. The clicking of the keys of the linotypes and the hum of the wheels of the presses sing daily in dulcet symphony the praises of Him who made us, and redeemed us by His blood, and in this way, Negro Baptists must continue to "Preach the Gospel to every creature."

How Refinanced

The first mortgage bonds—issued by the Convention were short term bonds of two years, and served their purpose to be used as collateral to get date of expiration of these bonds was August 2, 1925, all maturing at the same time. The plan was to complete the building, and then float a mortgage of it to retire these temporary bonds, and liquidate all indebtedness on the building from mechanics and contractors' lien, etc.

The Convention authorized the placing of mortgage on the building for this purpose.

Finally we succeeded in getting the National Life and Accident Insurance Company with Home Office at Nashville, Tennessee, to float a first mortgage of \$500,000.

The Windham Bros. Construction Company, T. C. Windham, President, and the first constructed the building took the second mortgage of \$300,000.

The total amount necessary to refinance the entire proposition, that is to redeem the temporary bonds issued; to clear the building of all mortgages and contractors' liens, and the cost of refinancing it, was \$610,000. This was done with the \$250,000 first mortgage; and the \$320,000 second mortgage in bonds, and \$40,000 in notes, executed to Windham Bros. Construction Company.

The Memorial Day

July 8, 1925, not only will forever be a historic day but memorial to Negro Baptists. This was the day set for the canvassing of all accounts, preparatory to the winding up of the whole matter. There, contractors, and subcontractors representing the leading firms of the South; there, the representatives of the National Life and Accident Insurance Company; there, the Building Committee; representatives of the National Baptist Convention; the Campaign Director, "Willie" H. Moses, following after off but the most enthusiastic of us all; there, the architects; there, the representatives of the Windham Bros. Construction Company; and there, the legal advisers of all those concerned, there, at 10 o'clock in the morning of July 8, 1925, we all met. It was an inspiring scene as we gathered about the large table in the assembly room of the home of the National Life and Accident Insurance Company, and some were moved to tears of anticipated joy.

The head of one of the contracting firms, the firm which furnished all the mill work and lumber that went into the building, and which firm is one of the largest of its kind in the South, was himself moved by the scene. He is a veteran of many years, has lived among Negroes in the South all his life, has expressed in longable ways his sympathy for the Negro in his struggles, has been a close student of Negro progress and the like. So moved was he, that he took us aside in the midst of the proceedings, and with tears welling up in his eyes, gave vent to his feelings in these words: "This is the greatest scene I've witnessed in all my life. Just to think that just 60 years ago your people were slaves and sold as chattel, and had no business training, and now today, here you are in council and negotiating with some of the greatest financiers of the world. It is a scene that beggars description, and you should be proud of the marvelous progress you have made."

That day the financial rating and status of the National Baptist Convention was fixed. Evidence of the valuation of this new building is shown in the fact that one financial broker offered us a loan on it of \$420,000 which means that they considered it to be worth in value more than \$800,000, for no large money brokers or lenders will loan more than 50 per cent of the estimated value on a piece of property.

Evidence of the confidence which the National Life and Accident Insurance Company has in the National Baptist Convention and its leadership is shown in the fact that their loan of \$250,000 was \$150,000 more than any loan they had ever made to anybody anywhere, to say nothing about Negroes.

Evidence of the desire of the National Life and Accident Insurance Company to help us in our struggles is seen in the most liberal terms in which they granted us this loan. They charged no commission, and gave to us the privilege to refund this money by paying \$5,000 or more a year at the rate of 5 1-2 per cent with an option to renew the mortgage at end of ten years without cost.

Our Own T. C. Windham

Say what you will or may, no doubt, T. C. Windham is the greatest financier among us. Any individual who conducts his own business affairs as to be able to command a loan of \$100,000 practically on his own word, is a successful financier. Some call him "hardboiled" but that is the secret of his success. One to be successful in dealing with Negroes in a business and financial way, must be "hardboiled," and yet, Mr. Windham is sympathetic, and philanthropic. But he does not mix sympathy and philanthropy with business. He is a deacon of a Baptist church. He was the largest individual contributor to the Building Fund, and to him is due the credit for putting over this mammoth program in a financial way. Yes, moreover, we are just enough to say, and we are fair enough to say, that if T. C. Windham

had not stood behind this project, and stayed behind it, and backed it up with his own money and financial influence, it would not have been done. We are sure that the Building Committee individually, also played its part, for while the constructing of the building was in progress, each one of us was doing our best, and our families were actually out-of-doors, for everything we had—our accumulations of a lifetime were signed away to assist in getting the money to carry on the work. But even this, so far as the cash was concerned was but a small part of the great amount of money needed. In taking over the second mortgage the burden fell on the shoulders of T. C. Windham and he put all his belongings on the altar for our sake. May we never falter in the trust imposed in us but set our seal to the task to get him now and take the yoke from the neck of our friend and benefactor,—T. C. Windham, and thereby express to him our due appreciation for all he has done for us.

The Architects

McKissack and McKissack of Nashville, Tennessee, are regular licensed architects. Their ability and efficiency as architects are clearly convincing in this building. They were enthusiastically interested in the progress and completion of the building, staying constantly on the job from beginning to the end. Their interest was further manifested in their liberal contribution of \$1,000 to the Building Fund.

The Refinancing Deal Closed

On Saturday morning, July 11, 1925, the entire transaction of refinancing was closed—in the surrender of the \$450,000 temporary bonds, in the settlement of all claims against the building, the refunding of all monies loaned by the Building Committee, save \$10,000 to the Douglass National Bank of Chicago and two individual loans amounting to \$800 which were satisfactorily arranged; and in the legal execution and recording of all papers in the transaction. Your Building Committee was complimented for the systematic way, and the accuracy in which all matters had been handled. 'Twas said that this was the first time that a deal of such nature had been closed so rapidly, and this was made possible by the fact that all accounts had been turned in and verified, and every one of the mortgage bonds had been returned and in hand.

Terms and Conditions of First Mortgage

Mortgage—\$250,000. Payable: \$5,000 annually plus interest at 5 1-2 per cent payable semi-annually. Annual payments to begin January 2, 1926. Interest notes payable January 2, and July 2, each year.

Option: To pay more than \$5,000 on any interest paying date without bonus, if desired.

Options: To extend this payment at the end of ten years, without bonus, provided that all payments of interest and principal are promptly made and that the property is kept in good repair and otherwise maintained in good condition, and that it does not depreciate in value, or the security for the loan is not in any way impaired.

Terms and Conditions of Second Mortgage

Bond issue—\$320,000. Payable: \$25,000 annually plus interest at 7 per cent payable semi-annually.

Annual payments to begin January 8, 1928. Interest notes payable January 8th and July 8th each year.

Terms and Conditions of Notes

One Note—\$150,000, payable January 8, 1926.
One Note—\$25,000, payable January 8, 1927.
Interest payable January 8th and July 8th each year.

Insurance

There is \$400,000 fire insurance placed on the building; and \$20,000 tornado insurance.

APPENDIX "B"

"MEMORIAL 300"

ALABAMA

Convention—Associations

Bapt. State Convention, Rev. D. V. Jemison, Pres.
Bapt. State S. S. Conv., J. H. Creed, Pres.
Bapt. Woman's Aux. State Conv., Mrs. H. M. Gibbs, Pres.
Uniontown Dist. S. S. Convention, H. B. Hudson, Pres.
Uniontown Dist. Woman's Conv., Mrs. B. E. P. Anderson, Pres.
Mt. Pilgrim Dist. S. S. Conv., Rev. M. F. Washington, Pres.
Mt. Pilgrim Bapt. Asso. Rev. A. Garner, Mod.
Muscle Shoals Dist. Asso. Rev. T. J. James, Mod.

Churches—Pastors

6th Ave., Birmingham Rev. J. W. Goodgame
16th St., Birmingham Rev. C. L. Fisher
23rd St., Birmingham Rev. G. L. Thornton
Tabernacle, Birmingham Rev. M. F. Washington
Selma University, Selma Dr. R. T. Pollard, Pres.

Individuals

W. J. Echols Birmingham
Mrs. W. J. Echols Birmingham
R. B. Hudson Selma
Mrs. R. B. Hudson Selma
Rev. A. J. Stokes Montgomery
Mrs. C. M. Wells Montgomery
T. C. Windham Birmingham
Mrs. T. C. Windham Birmingham

ARKANSAS

Conventions

Bapt. State Conv., Rev. J. R. Jamison, Pres.

Churches—Pastors

Centennial, Helena Dr. E. C. Morris
King Solomon, Helena Rev. H. R. Stephenson
Lonoke, Hope Rev. W. C. Howell
Mt. Zion, Little Rock Rev. R. M. Gayer
Roanoke, Hot Springs Rev. J. T. Hull
St. Paul, Pine Bluff Rev. J. P. Clark
Arkansas Bapt. College, Little Rock Dr. J. A. Booker, Pres.

Individuals

Rev. R. A. Adams Dermott
Dr. E. C. Morris Helena

Helena
Hot Springs

CONNECTICUT

Churches—Pastors

Free, Norwalk Rev. H. R. Cooper

Individuals

Rev. J. C. Jackson Hartford

DISTRICT OF COLUMBIA

Churches—Pastor

Divide Ave., Washington Rev. W. A. Taylor
Metropolitan, Washington Rev. M. W. D. Norman
11 Carmel, Washington Rev. W. H. Jernagin
11 Jerreel, Washington Rev. J. P. Greene
11th St., Washington Rev. Walter Brooks
Tremont Ave., Washington Rev. J. E. Willis
B. Amy Miss. Circle, Washington Mrs. Mary Cunningham, Pres.

Sunday Schools

Providence S. S., Washington Joseph Brooks, Supt.

W. H. Benefit Life Ins. Co., Washington S. W. Rutherford, Sec.

FLORIDA

Churches—Pastors

Isabel, Tampa Rev. G. D. Griffin
M. Zion, Miami Rev. J. R. Evans

Individuals

Mrs. Josephine Straughn Sanford

GEORGIA

Conventions

Miss. Bapt. State Conv. Rev. J. M. Nahratt, Pres.
Woman's Aux. State Conv. Mrs. S. Jewell Flucker, Pres.

Churches—Pastors

African, Savannah Rev. T. J. Goodall
Rev. Bryan, Savannah Rev. D. Wright
St. Olives, Atlanta Rev. J. M. Nahratt
Tabernacle, Augusta Rev. D. F. Thompson

Individuals

T. L. Ballou Atlanta
Rev. J. B. Miller Columbus

ILLINOIS

Associations

Bellehem Bapt. Asso of Chicago Rev. I. A. Thomas, Mod

Churches—Pastors

Olivet, Chicago Rev. L. K. Williams
 Pilgrim Temple, Chicago Rev. S. E. J. Watson
 Trinity, Chicago Rev. H. B. Hawkins
 Second Bapt., Joliet Rev. W. L. Petty

Individuals

Samuel W. Beazley Chicago
 Rev. J. H. Branham Chicago
 Judge Wm. Harrison Chicago
 T. H. Johnson (Attorney) Chicago
 Auditor E. D. Pierson Chicago
 Rev. Chas. Stewart Chicago
 Dr. L. K. Williams Chicago
 Mrs. L. K. Williams Chicago
 Dr. R. A. Williams (Physician) Chicago
 Rev. I. A. Thomas Evansville

INDIANA

Churches—Pastors

Mt. Zion, Indianapolis Rev. S. B. Butler
 Second Bapt., Indianapolis Rev. B. J. F. Westbrook
 St. John, Indianapolis Rev. F. R. White
 St. Paul, Indianapolis Rev. J. P. Holmes

Individuals

Rev. and Mrs. James H. Garnett Gary

IOWA

Conventions—Associations

Iowa, So. Dak., Minn. Bapt. Asso., Rev. S. Bates, Pres.
 Iowa, So. Dak., Minn. S. S. Conv., Mrs. H. R. Graves, Pres.
 Iowa, So. Dak., Minn. B. Y. P. U. Conv., Mrs. S. Bates, Pres.

Churches—Pastors

Corinthian, Des Moines Rev. Geo. W. Robinson
 Maple St., Des Moines Rev. S. Bates

Individuals

Rev. F. K. Nicholson Davenport
 Mrs. Gertrude E. Rush (Attorney) Des Moines

KANSAS

Conventions

Bapt. State S. S. Convention H. I. Monroe, Pres.

Churches—Pastors

Calvary, Topeka Rev. W. H. Young
 First Bapt., Kansas City Rev. W. A. Bowren

Individuals

Rev. A. W. Ross Topeka

KENTUCKY

Churches—Pastors

Calvary, Louisville Rev. C. H. Parrish
 Green St., Louisville Rev. H. W. Jones
 Hampton, Louisville Rev. J. M. Williams

Individuals

Rev. Geo. W. Hampton Anchorage
 Rev. L. G. Jordan Louisville
 John H. Smiley (Gospel Singer) Louisville
 Geo. H. Steward (Editor) Louisville
 Rev. W. P. Offutt Bowling Green

LOUISIANA

Conventions—Associations

Bapt. State Conv. Rev. W. M. Taylor, Pres.
 1st Dist. Bapt. Asso. Rev. W. M. Taylor, Mod.

Churches—Pastors

Method, Shreveport Rev. J. H. May
 Bridge, Shreveport Rev. L. Allen, Jr.
 St. Zion, Baton Rouge Rev. W. M. Taylor

Individuals

Rev. J. E. Evans Shreveport
 Geo. M. Robinson (Attorney) Shreveport
 J. A. Steadman Shreveport

MARYLAND

Churches—Pastors

1st Colored Bapt., Baltimore Rev. Albert J. Greene
 East Baltimore Rev. Arthur J. Payne

Individuals

Rev. J. Winston Baltimore

MASSACHUSETTS

Conventions

United Baptist Conv. Rev. W. W. Carter, Pres.

Churches—Pastors

Ebenezer, Boston Rev. C. A. Ware
 Peoples, Boston Rev. D. S. Klug
 Union, Cambridge Rev. C. D. Douglas

Individuals

Rev. J. Francis Robinson Cambridge

MICHIGAN

Conventions

Wolverine-Canadian Bapt. Conv. Rev. R. L. Bradby, Pres.

Churches—Pastors

Calvary, Detroit Rev. J. H. Nasti
 Mt. Olive, Detroit Rev. J. B. Glover
 Second Bapt., Detroit Rev. R. L. Bradby
 Tabernacle, Detroit Rev. M. J. Morris
 Bible Conference Chorus, Detroit Prof. R. A. Austin, Dir.

Individuals

Rev. H. Lewis Detroit
 Rev. Arthur G. Wright Detroit

MINNESOTA

Churches—Pastors

Pilgrim, St. Paul Rev. L. W. Harris

MISSISSIPPI

Conventions

Gen. Miss. Bapt. and Ed. Conv. Rev. A. B. Bolden, Pres.
 State S. S. Conv. Rev. D. W. Higgins, Pres.
 State B. Y. P. U. Conv. Rev. J. W. Gayden, Pres.
 Bapt. Woman's Aux. State Conv. Mrs. A. A. Cosey, Pres.

Churches—Pastors

Asia, Lexington Rev. J. A. Marshall
 Everdale, Water Valley Rev. R. L. Varnado
 First Bapt., Mound Bayou Rev. A. A. Cook
 Mt. Zion, Canton Rev. J. S. Drennon

Individuals

Rev. C. P. Bohannon Green
 Rev. C. A. Greer Jackson
 Rev. J. J. Overstreet Meridian
 Rev. R. T. Sims Canton
 Rev. C. T. Stamps Bogalusa
 Rev. W. L. Varnado Jackson

MISSOURI

Conventions—Associations

Antioch Bapt. Dist. S. S. Conv. Fuzzell Z. Wilson, Pres.
 Antioch B. Y. P. U. Conv. Mrs. Elaine Sydnor, Pres.
 Antioch Bapt. Dist. Asso. Rev. P. W. Dunnivant, Mod.

Churches—Pastors

Antioch, St. Louis Rev. W. L. Perry
 Central, St. Louis Rev. Geo. E. Stevens
 First Bapt., St. Louis Rev. O. Clay Maxwell
 Galilee, St. Louis Rev. M. Owens
 Temple Ave., St. Louis Rev. G. W. Clemmons
 Tabernacle, St. Louis Rev. S. A. Moseley
 Second Bapt., Kansas City Rev. S. W. Bacote

Sunday Schools

Central S. S. St. Louis Jos. P. Harris, Supt.
 First Bapt. S. S., St. Louis Jas. M. Bracy, Supt.

Individuals

Rev. Geo. W. Dickerson St. Louis
 Rev. John A. Shields St. Louis
 Robt. E. Bell (Artist) Kansas City
 Dr. D. Madison Miller (Physician) Kansas City

NEBRASKA

Individuals

Rev. and Mrs. E. H. McDonald Omaha

NEW JERSEY

Churches—Pastors

Bethesda, Newark Rev. C. T. Wilcher
 Mt. Ararat, Rutherford Rev. L. B. Brooks
 Salem, Jersey City Rev. F. W. Means
 Union, Orange Rev. J. H. Hughes
 Zion, Jersey City Rev. W. A. Epps

Sunday Schools

Bethesda S. S., Jersey City Rev. Thos. H. White, Pastor

Individuals

Rev. Thos. H. White Jersey City

NEW YORK

Conventions

Bapt. State Conv. Rev. Geo. Sims, Pres.

Churches—Pastors

First Shiloh, Buffalo Rev. E. J. Echols
Michigan Ave., Buffalo Rev. J. Edward Nash
Union, New York Rev. Geo. H. Sims
Walker Memorial, New York Rev. J. D. Bushell

Individuals

Prof. and Mrs. Robt. A. Austin Brooklyn
Rev. W. W. Brown New York
Rev. W. H. Moses New York
Mr. and Mrs. J. A. Steele New York

NORTH CAROLINA

Conventions

Woman's Bapt. Home-For. Miss. State Conv. Mrs. P. G. Shepard, Pres.
White Rock, Durham Rev. S. L. McDowell

OHIO

Conventions

Baptist State Conv. Rev. J. Franklin Walker, Pres.
Woman's Aux. Conv. Mrs. J. W. Shaw, Pres.

Churches—Pastors

Corinthian, Dayton Rev. J. W. Shaw
Friendship, Cleveland Rev. A. Hawkins
Providence, Cleveland Rev. J. W. Robbins
Antioch, Cincinnati Rev. W. H. Williams
Metropolitan, Cincinnati Rev. J. Franklin Walker

Individuals

Marion E. Auther—Woodland Park Promoter Cleveland

OKLAHOMA

Conventions

Baptist State Convention Rev. E. W. Perry, Pres.
Baptist State Sunday School Convention Rev. J. F. Kersch, Pres.

Churches—Pastors

Calvary, Oklahoma City Rev. A. M. Johnson
Tabernacle, Oklahoma City Rev. E. W. Perry
Second Bapt., Muskogee Rev. W. E. Stewart

Individuals

Mrs. M. J. Brockway Oklahoma City

PENNSYLVANIA

Conventions

Baptist State Convention Rev. J. C. Austin, President
Baptist State Sunday School Convention Wm. Strothers, President

Woman's Auxiliary State Convention Mrs. Alice Tucker, President
Woman's Eastern District Convention Mrs. J. A. Graham, President
Philadelphia District Sunday School Union Robert West, President

Churches—Pastors

Central, Pittsburgh Rev. W. A. Jones
Clark Memorial, Homestead Rev. M. A. Talley
Dewzer, Pittsburgh Rev. J. C. Austin
Robt. Trinity, Philadelphia Rev. W. F. Graham
St. Olive, Bankin Rev. C. C. Adams
Memorial, Philadelphia Rev. J. M. Moses
Second Baptist, Philadelphia Rev. T. J. Goodall
St. Paul, Philadelphia Rev. E. W. Johnson
Union, Philadelphia Rev. J. E. Kirkland

Sunday Schools

Shiloh, Philadelphia Robert West, Superintendent

Individuals

Rev. William T. Amiger Philadelphia
Rev. J. E. East Philadelphia
Rev. E. F. Gooch Monessen
Rev. W. F. Graham Philadelphia
Rev. W. G. Parks Philadelphia

TENNESSEE

Conventions—Associations

Baptist State M. and E. Convention Rev. H. B. Roberts, President
Baptist State Sunday School Convention Rev. E. M. Seymour, President
State B. Y. P. U. Convention J. A. Hay, President
Woman's Auxiliary State Convention Mrs. Anna R. Haynes, President
Ohio River District Sunday School Convention Rev. Wm. Jenkins, President
Ohio River District Sunday School Conv. Rev. S. M. Jackson, President
Woman's Aux. Conv., Stone River District Mrs. C. E. Dickerson, President
Stone River District Association Rev. Peter Vertrees, Moderator
ER River District Association Rev. C. H. Royster, Moderator
Mississippi Valley District Association Rev. J. S. Bransford, Moderator
Ohio River District Association Rev. G. P. Woodson, Moderator
West Tennessee Central Association Rev. D. Ingram, Moderator
Tennessee Progressive District Association Rev. J. T. Martin, Moderator
Women's M. and E. City Union-Nashville Mrs. A. M. Townsend, President

Churches—Pastors

First Baptist, East Nashville Rev. W. S. Ellington
First Baptist (8th Avenue N.), Nashville Rev. S. L. McDowell
Avenue Avenue, Nashville Rev. E. M. Lawrence
Pleasant Green, Nashville Rev. J. C. Fields
Spruce Street, Nashville Rev. W. L. Campbell
Silvan Street, Nashville Rev. Wm. Haynes
First Baptist, Memphis Rev. T. O. Fuller
Metropolitan, Memphis Rev. A. M. Townsend
Metropolitan U. Y. P. U., Memphis A. F. Geler, President
Metropolitan Choral Class, Memphis
Metropolitan L. A. Johnson, Director; Mrs. Georgia Saddler, President
Metropolitan Laymen, Memphis Z. L. Bonner, President
St. John, Memphis Rev. Wm. J. McMichael, Rev. Wm. G. Bivins

St. Stephens, Memphis	Rev. J. L. Campbell
First Baptist, Chattanooga	Rev. C. A. Bell
Monumental, Chattanooga	Rev. W. Sandefer
Berean, Jackson	Rev. Mack T. Williams
First Baptist, Winchester	Rev. J. T. Rodley
Mt. Zion, Knoxville	Rev. J. H. Henderson
Mt. Zion, Paris	Rev. G. P. Woodson

Sunday Schools

Metropolitan, Memphis	C. J. Neal, Superintendent
Metropolitan A. and D. Classes, Memphis	W. T. Gurney, President
Spruce Street Sunday School, Nashville	J. P. Porter, Superintendent

Individuals

Rev. and Mrs. D. A. Townsend	Winchester
Dr. A. M. Townsend	Nashville
Mrs. A. M. Townsend	Nashville
Arthur M. Townsend, Jr.	Nashville
Rev. Ambrose A. Bennett	Nashville
E. T. Brown	Nashville
Mrs. E. T. Brown	Nashville
Rev. J. T. Brown	Nashville
Rev. and Mrs. Wm. L. Craft	Nashville
J. D. Crenshaw, (Editor)	Nashville
Mrs. L. C. Chambers-Ellington	Nashville
Mrs. Mary H. Flowers	Nashville
Jesse H. Ferguson	Nashville
Dr. J. H. Hale (Physician)	Nashville
S. P. Harris, Sr.	Nashville
Mrs. S. P. Harris, Sr.	Nashville
W. D. Hawkins	Nashville
Rev. Wm. Haynes	Nashville
Mrs. Wm. Haynes	Nashville
Mr. and Mrs. Edward Howse	Nashville
Rev. A. Daniel Hurt	Nashville
Prof. and Mrs. W. G. Hynes	Nashville
Dr. E. W. D. Isaac	Nashville
Mrs. E. W. D. Isaac, Sr.	Nashville
Rev. L. B. W. Johnson	Nashville
Rev. E. M. Lawrence	Nashville
Mrs. E. M. Lawrence	Nashville
J. J. Lay (Photographer)	Nashville
Miss Marie D. Mayberry	Nashville
Calvin McKissack (Architect)	Nashville
Moses McKissack (Architect)	Nashville
Mrs. Moses McKissack	Nashville
Rev. James A. Mitchell	Nashville
T. Clay Moore	Nashville
Walter Page	Nashville
Mrs. Irene Williams Page	Nashville
Mrs. J. Frankie Pierce	Nashville
H. W. Reece (Electrician)	Nashville
Dr. J. B. Singleton, Sr. (Dentist)	Nashville
Timothy T. Shaw	Nashville
Mr. and Mrs. J. T. Shelby	Nashville
Rev. S. M. Strayhorn	Nashville
H. C. Thomas	Nashville
Rev. S. N. Vass	Nashville
Mr. and Mrs. A. P. Wolford	Nashville
Miss Ida M. White	Nashville

Dr. and Mrs. G. W. Atkins	Memphis
Dr. and Mrs. L. E. Brown	Memphis
Mrs. C. M. Davis	Memphis
Mrs. Florence P. Cooper	Memphis
Mrs. Florence E. Griggs	Memphis
Rev. Sutton E. Hayes	Memphis
Thos. H. Hayes, Sr.	Memphis
Thos. H. Hayes, Jr.	Memphis
Mrs. Floy Darrell Johnson	Memphis
Mrs. R. H. Koen	Memphis
Mrs. Louise Koen	Memphis
Rev. Samuel A. Owen	Memphis
Dr. and Mrs. J. H. Seward	Memphis
Dr. W. W. Whitton	Memphis
Rev. Chas. O. Boothe	Chattanooga
Rev. Wm. S. McCutcheon	Chattanooga
Dr. and Mrs. W. H. D. Valentine	Chattanooga
Rev. S. H. James	Brownsville
Dr. and Mrs. Robert T. Burt	Clarksville
Dr. C. D. Hunter (Physician)	Columbia
Rev. and Mrs. E. M. Seymour	Knoxville
Dr. H. M. Green (Physician)	Knoxville

TEXAS

Conventions—Associations

Baptist State M. and E. Convention	Rev. A. L. Boone, President
Baptist State Sunday School Convention	Rev. J. E. Knox, President
Friendship Baptist Association	Rev. A. L. Boone, Moderator

Churches—Pastors

Antioch, Houston	Rev. E. L. Harrison
First Baptist, Austin	Rev. J. E. Knox
Macedonia, Dallas	Rev. E. Arlington Wilson

Individuals

Rev. J. W. Bailey	Marshall
Rev. W. H. Jermain	Kountze

VIRGINIA

Churches—Pastors

First Baptist, Clifton Forge	Rev. Benj. F. Jackson
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NATIONAL

National S. S. and B. Y. P. U. Congress	Rev. D. W. Cannon, President
National Cradle Roll Association	Mrs. R. T. Sims, President
Home Department, S. S. Pub. Board	Mrs. M. J. Brockway, Superintendent

Magna Cum Laude

Foreign Mission Board, N. B. C.	Rev. J. E. East, Secretary
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Individuals

G. W. Atkins, M. D.	Memphis, Tenn.
W. T. Bryant	Nashville, Tenn.
R. C. Hudson, L.L. D.	Selma, Ala.

Mrs. Charity King Nashville, Tenn.
 Mrs. Cora Stratton Nashville, Tenn.
 Rev. and Mrs. D. A. Townsend Winchester, Tenn.

ORGANIZATIONS

ALABAMA

Windham Bros. Construction Co. Birmingham
 T. C. Windham, President.
 W. J. Echols, Business Mgr.

Grand Lodge Knights of Pythias Alabama
 R. A. Blumt, G. C.
 W. H. Brazier, G. K. R. and S.

ARKANSAS

Mosaic Templars of America Little Rock
 S. J. Elliott, N. G. M.
 A. E. Bush, N. G. S. and T.

ILLINOIS

Douglass National Bank Chicago
 Anthony Overton, President

TENNESSE

Peoples Bank and Trust Co. Nashville
 J. B. Singleton, President
 W. D. Hawkins, Cashier

Solvent Savings Bank and Trust Co. Memphis
 T. H. Hayes, President
 B. M. Roddy, Cashier

Endowment Association, A. F. and A. M. Tennessee
 S. M. Strayhorne, G. M.
 R. H. Koen, Secretary
 A. M. Townsend, Treasurer

THIRTY-FIRST ANNUAL REPORT

OF THE

National Baptist Young People's Union Board

OF THE

NATIONAL BAPTIST CONVENTION, U. S. A.

FISCAL YEAR ENDING, JUNE 30, 1930

E. W. D. ISAAC, Secretary

Nashville, Tennessee

THIRTY-FIRST ANNUAL REPORT OF THE NATIONAL B.Y.P.U. BOARD

To the Officers and Members of the National Baptist Convention, U. S. A.:

In submitting this our thirty-first annual report, we are pleased to state that this phase of the work of the Convention goes forward with a reasonable measure of progress. We have had unusual handicaps this year. Floods and storms and the stringent financial season have caused many Young People's Societies to suspend operation. We have nevertheless gone forward with the usual degree of diligence and success.

It is needless to insist that this work is essential to the symmetrical growth and systematic development of Baptist churches. The need of it is emphasized by the steadiness with which the Young People's Movement has advanced from the day it was first organized.

THE BACKGROUNDS

When we begin the study of the Young People's Movement we soon discover that it is a modern idea, a distinctive DEVELOPMENT of the church of the last half century. During the last fifty years most remarkable strides have been made in church work by young people. The observant man pauses in gratitude at their accomplishments.

It has been said truly that few of the world's great pictures, fewer still of the world's beauty spots, would have much beauty without backgrounds. Perspective is one of the most important things in the appreciation of a picture, a landscape, or an important historical event. The question is often asked, "How did the Young People's Movement in the church come to be? Did it just 'happen?' Or, did it, like Topsy, 'just grow?' Did it grow in the church, or outside of and in spite of the church? And what relationship has this great modern movement to the church anyway? These are all pertinent, practical questions. They bring us at once to the study of the backgrounds. Pursuing this study minutely we make the following discoveries:

In the Puritan Boston of 1677 we read of the "Devotional Society" of Cotton Mather. This was a society for the young people of the church, in which they prayed, sang a Psalm, then had a devout question, noon, and a week before, where to any one present gave what answer he pleased. Cotton Mather did not utilize this meeting for a pastoral lecture to the young people, but they themselves took part—"any one present gave what answer he pleased."

The New England Singing Schools 1720-1800, met most frequently in the church. We have probably thought of these as secular, but the learning and singing of the great hymns of the church was one of the most important functions of these schools. And they were "Young People's Societies" in the opportunity they offered for joyous fellowship among young people of both sexes.

The United Society of Young Men in Boston Baptist Churches, organized in 1803, indicates the existence in more than one church, even at that early date of some sort of organization for the young men.

"The Baptist Youth's Assistant Missionary Society" of New York, as early as 1800, is an indication of the awakening of the youth of the church in the great call of missions. The very fact of such an organization twelve years before Judson sailed for India shows that more than a century and a quarter ago youth was eager to "blaze a trail" for the gospel.

The Young Men's Christian Association, organized in London in 1844, and the Young Women's Christian Association, organized in Boston in 1858 are evidences of the stirring of a new spirit of religious life in the youth of that day. The purpose of both these organizations was distinctively religious. While both were outside the church, in a sense, their leadership came, and still comes, from the church.

In 1867 Dr. Theodore Cuyler, pastor of the Lafayette Avenue Christian Church, organized the Young People's Association for the purpose of the devotional development of his own young people. This became a model for similar societies in Brooklyn and elsewhere.

The Young People's Baptist Union of Brooklyn was organized in 1877 and celebrated its semi-centennial in a great meeting of the B. Y. P. U. of a Convention at Philadelphia in July 1927. A continuous history of fifty years of organized activity, with many unique pieces of work to its credit, gives to this organization the palm of honor among Baptist backgrounds and beginnings in young people's work.

"The Pickets" was one of the earliest B. Y. P. U. Societies. In May 1877, Mr. H. H. Graver, Superintendent of schools of Moline, Ill., organized in the First Baptist Church, of that city what is perhaps the first Baptist Young People's Society in the Middle West. To emphasize the need for alertness and readiness for warfare, he called it "The Pickets."

In February 1881 Frances E. Clark organized the Young People's Society of Christian Endeavor in the Williston Congregational Church of Portland, Maine. In 1883 there had been formed the "Young People's Methodist Alliance" and in 1887 the "Young People's Christian League" and "The Methodist Young People's Union." A union of these three organizations was effected in 1893, under the name of "THE EPWORTH LEAGUE" in order that there might be unity of action and method among the host of Methodist young people.

Dr. Charles Arthur Boyd remarks: "Owing to the distinctive denominational genius of the Baptists, and our constant and consistent emphasis on the absolute independency of the local church no such wholesale, denominational 'adoption' of the 'Young People's Movement' was possible among us."

In April 1891 a conference, called by the American Baptist Publication Society, was held in Philadelphia. This Conference upon a "Basis of Organization" for Baptist Young People's Societies. On July 7th and 8th the National Convention of Baptist Young People was held in the Second Baptist Church of Chicago. This Convention organized the "Baptist Young People's Union of America," an organization of, by and for the Southern, Southern and Canadian Baptist Conventions.

The distinctive and distinguishing emphasis of the B. Y. P. U. from its beginning has been on study as a means of spiritual growth. This first Convention passed with enthusiasm the following resolution:

Resolved, "That this Convention urge the local societies to devote at least an hour a week to the systematic study of the Bible; that we request the Board of Managers to arrange such a course of study and provide suitable material for the same."

Thus began the famous Christian Culture Courses. So strong and consistent was this emphasis on Christian Culture that the Epworth Herald, official organ of the Epworth League, said editorially:

"The Baptist Union excels all other Young People's Societies in its plans for literary and Biblical culture."

ITS DISTINCTIVENESS

The work of the Baptist Young People's Union is distinctive as shown by its object, which is

- (1) To secure the increased spirituality of young Christians.
- (2) To train them in essential church activities.
- (3) To edify (build them up) in Scripture knowledge.
- (4) To instruct them in Baptist doctrines and history.
- (5) To enlist them in all forms of missionary endeavor.

We recognize and appreciate the distinctive character of the work that we are doing. We are training for service with the hope of reflecting the strength, the grandeur and the glory of the churches.

One of our greatest spiritual needs today is love for the church and loyalty to its worship and its ideals. The church is beyond all question the truest and best friend of mankind; it safeguards man with a guiding hand; it inspires good fellowship; it promotes friendliness and love and gives gifts which gold cannot buy nor kings take away. The church is the one great organization that stands for the highest and best in our scheme of life. It bears the torch of culture of correct living, of moral reformation and of spiritual regeneration. Neither scientists nor atheists will deny that a very large fraction of the altruistic, humanitarian and forward-looking work of the world in all its forms, has today its mainspring in the Christian churches. About ninety-five per cent of it has come, and is coming, directly and indirectly from the influence of organized religion.

The church must lead in all the great dramas of human history and in all the great reforms of the world. For that essential, inevitable task its teachers, leaders and supervisors must be trained for the prosecution of its work.

THE TRAINING CAMP

The B. Y. P. U. Society is the TRAINING CAMP of the church. The peculiar task of the church is to make disciples for its founder, to evangelize the world. Authoritative warrant for this particular work of evangelization is found in the command of the Lord commonly called the GREAT COMMISSION. The church is to see to it that the gospel is preached to men with such persuasion and power that they will accept it and become disciples.

Having been disciplined, they are to be baptized. In the light of the history of the early church, recorded in the Book of Acts, this involves not merely their personal submission to the ordinance of baptism, but their orderly gathering together with their baptized fellow-disciples into the fellowship of an organized body. Thus disciplined and baptized, they are to be taught, trained, disciplined, developed. "Teaching them to observe all things whatsoever I have commanded you." This is all involved in evangelism. To evangelize is not simply to proclaim the gospel—the good news—of life from Christ in such a way that men will desire and receive it; it is no less to proclaim the evangel—the good news—of life in Christ, its nature, its fullness, its manifestation, in such a way that men will be brought to realize it. The divine purpose is not fulfilled when men are brought to Christ. They must be built and made complete in him. It is at this point that some conceptions of evangelism and some evangelistic methods are open to criticism. The objective seems to be

the new birth, rather than the new life. All the powers of persuasion are masked against the reluctant will to compel surrender. When a surrender is made and the soul is saved the forces move on to subjugation of other rebels yet unconquered. Interest in a given person slackens when he has been brought to confess Christ. The average church and the average Christian worker seem much more concerned to get men saved than to get them qualified for service.

As one consequence of this one-sided emphasis many of those who are hailed as converts in the revivals of the previous year are never heard from after the time of their surrender. They were so nearly still-born that the fostering of life that judicious and loving care might have nourished and developed, soon atrophies and dies out. There is nothing strange about that. If we treated our babies as some churches treat their converts the infant mortality would be appalling. As another consequence our churches are full of spiritual babies, undeveloped Christians, unintelligent believers, trained and unskillful disciples. There is life but it is feeble. There is faith but it is weak. There is hope but it is not well grounded. In some churches there is little reason why anything other than this should be the case. The emphasis is almost exclusively on getting people in. Once they are in they are left to get on as best they can. An uneducated preacher apologizing for his lack of culture, polish and convincing argument said, "I was not 'brought up' I was just 'tumbled up'." The phrase is significant. There are a good many Christians who are left to "just tumble up" in any way they can. The Great Commission concerns those within the fold as well as those without the fold. Not less persistently and urgently should the invitation be given to come to our Savior, but more earnestly and intelligently should the work of building up the believer in Christ, the training of the life in Christian graces and service, be prosecuted by the church.

HELPING THE PASTOR

We teach the young people that the power and authority for everything reside in the church; that they should not presume to launch any movement, to execute any program; to assume any obligations; to form any confederacies; to make any substantial changes until they have been sanctioned by the pastor and authorized by the church.

In this connection we emphasize, appropriately so, the relation which these young people sustain to the pastor. There is an aggressive tendency on the part of the cultured element of young people to question and contest the authority of the pastor; to swap influences with him as often as the opportunity is afforded. The cultured laymen too often make trouble by undertaking to fix the standards for the pastor, to formulate the pastor's working program. Lay boards not only dictate how the minister shall run his household, but interfere with him in the conduct of his church affairs as if he were entirely without expert knowledge on that subject. In many churches it is absolutely impossible for the minister to be happy in his work. They resemble a company of soldiers in which the captain is directed by the rank and file, a ship in which mutinous sailors have control, in which the officers direct the officers. We teach these young people that the pastor is the divinely appointed overseer of the flock and this divine authority should be recognized and respected at all times, in all places and under all circumstances. This striking paragraph occurs in the B. Y. P. U. Guide at page 11.

"The pastor is, by virtue of his office as such, the spiritual leader of the church and the general superintendent of all the work done under its sanction. He should be regarded as the special teacher and mutual helper of all the young people in the church, and as such their favorite and the acknowledged head of the society. The officers of the Union should be regarded as his assistants in the work for the young people. He should be ex-officio a member of all the committees of the society.

We insist, without any sort of compromise or apology, that the pastor of the church is the pastor of the B. Y. P. U. of the church. Really he is, or ought to be, the power behind it, in it, and in front of it. We demand that

the pastor as the proper one, by reason of divine authority, of fitness and preparation, to direct and supervise the training of the young members of his church. In view of the splendid service which the B. Y. P. U. renders the pastor we have no hesitancy in calling upon them to give it hearty support.

SPIRITUAL DEVELOPMENT

A unique and puzzling phase of our work is the systematic development of a spiritual life of our young people. There is still lack of discrimination between spiritual growth and weird hallucination. Wild excitement and frenzied emotion are too often regarded as appropriate, essential and conclusive evidences of advancement in the things of the spirit. Not so. The spirit is an entity that dwells within. Outward demonstrations mean very little unless they are prompted by this indwelling spirit.

The Holy Spirit employs the truth as a means of changing the heart. The Spirit himself beareth witness with our spirit that we are children of God. The sons of God are those who are guarded by the Spirit of God. Unto these Paul said: "You have received no slavish spirit that would make you revere unto fear; you have received the spirit of sonship. And when we cry 'Abba! Father!' it is the Spirit testifying along with our own spirit that we are children of God; and if children, heirs as well, heirs of God, heirs along with Christ—for we share his suffering in order to share his glory.

The indwelling of the Holy Spirit is the common mark of all believers in Christ. It is the Shepherd's mark of the flock of the Lord Jesus distinguishing them from the rest of the world. It is the goldsmith's stamp on the genuine sons of God, which separates them from the dross and mass of false professors. It is the king's own property. It is the earnest people proving them to be his own seal on those who are his peculiar people proving to be his own property. It is the earnest which the Master gives to his believing disciples, while they are in the body, as a pledge of the full redemption yet to come on the resurrection morning. The witness of the Spirit is not to be found in sheer confidence that we are regenerated, but the Spirit bears witness in us to Jesus Christ, and in so doing testifies to our own sonship. 1 John 5:7-9.

The witness is this, that God gave unto us eternal life, and this life is in his Son. He who possesses the Son possesseth life; he who does not possess the Son does not possess life. Moreover the Spirit animates us with the characteristic temper and purpose of a Christian. "For as many as are led by the Spirit of God these are the sons of God." Such relations imply also the ethical fruits of regeneration, love to the disciples of Christ, and insight into spiritual things.

A sound, sensible theology justifies the belief that like nature the spirit has its harvest and that this harvest provides the most conclusive, most satisfactory evidences of increasing spirituality. The harvest of the Spirit is love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control—there is no law against those who practice such things. Constant, steady, symmetrical growth in all these ethical fruits of regeneration is our interpretation of the terms "increased spirituality." Such progress in religious life is what the Apostle Paul was pleased to call growing in grace. He admonished the Christians at Ephesus to hold by the truth, and by their love to grow up wholly into him. Peter admonished the saints: "Like newly born children thirst for the pure spiritual milk to make you grow up to satisfaction." Again he entreats them: "Now beloved, you are forever warned, mind you are not carried away by the error of the lawless and so lose your proper footing; but grow in the grace and knowledge of our Lord and Savior Jesus Christ."

PROMOTING BIBLE STUDY

A sure and certain means of obtaining spiritual growth, edification, a building up in the Scriptures is devout, reverent systematic Bible study. Worth like zeal is inadequate unless that growth is according to knowledge.

We contend, therefore, that "edification in Scripture knowledge" is highly essential. 'Tis true that a complete young people's program will include the study of the Bible in the church school and that study will be fitted to the needs and requirements of youth. One of the things of primary importance for all young people is that they should realize the absolute uniqueness of the Bible among the literatures of the world. There is some uniqueness of great external familiarity with the Bible. Because we have been familiar with the book from childhood's days there is a real danger that we may think we know it by the time we have reached the advanced age of eighteen.

What is needed is a new realization of the startling fact that the Bible stands out among the books of the world with absolute uniqueness. There are other sacred books, so-called bibles of other religions, other books which have been held in the highest esteem by many peoples. But an intelligent comparison of any of them with the Bible from any point of view shows that the Bible has a unique preeminence.

Its appeal is universal. The Bible is an oriental book. It had its origin in Eastern lands with all the glamor of their storied atmosphere. Yet one can find a decidedly Western, thoroughly modern business man writing a book about "The Book Nobody Knows" and the people of the West feeling so excited about it that the book speedily runs through several editions.

In spite of the differences between Palestine and Central Africa in culture, thought, civilization and ideals we find the natives of Central Africa making diligent inquiry about the book.

Although the civilization of China is one of the oldest on the globe, and although China has had for centuries "classics" of her own, this whole alien book is finding a unique popularity and is taking a remarkable place in the making of the new China. So one might go on around the globe. Though written in the lands bordering on the Mediterranean Sea and largely in the country of Palestine, the Bible is the world's best seller. It makes its appeal with equal force to the cultured Englishman, the busy American, the polite Frenchman, the uncivilized savage of the South, and the untutored child of the North. Never has any book in the history of the world's literature made so universal an appeal. We are reminded also that no book in all the world's history has produced such wonder working results, such marvelous achievements as the Bible.

Sometime without even any one to teach it, merely the seemingly accidental acquiring of a single copy or portion of a copy, whole communities have been transformed. Whenever and wherever it has been given a chance, wherever men and women of any race or tribe have come to it with open minds, eagerly seeking the truth, the Bible has changed attitudes, redeemed lives, transformed the national life of many peoples.

The century in which the American spirit was born, that spirit which has given impulse, direction and character to the national life until this day, was a century created by the Christian Scriptures.

Only twenty-eight years before the coronation of Elizabeth the Sacred Volume had been translated by Luther into the language of his countrymen, and had begun to be industriously circulated throughout Germany. Four years earlier than this William Tyndale had printed the first Bible in the English tongue, and six years after he smuggled his second edition into England in the cornsacks of the Flemish Merchants, landing it secretly near it should fall in the hands waiting to give it to the flames. Within two years of Tyndale's work Sweden also had received the Bible in the language of its people; in the same year it was disseminated through Holland also in the popular tongue. Five years later than this a bold French scholar had translated the Scriptures into the language of his countrymen, and its course in France. When, therefore, the men who were to be the first colonists of America were born, the Bible, for the first time in a thousand years, had been given to the eye and heart of the people. In the first year of the reign of Queen Elizabeth's reign, 1559, the law went forth ordering a copy of the English Scriptures to be placed in every parish church in England. Then only nine years after the first printing had left the press, our now venerable version crossed the Atlantic in the Mayflower. Thus the men destined for the colonization of America had a common

principle which started all the mighty movements of the modern world. These men had, of course, a thousand infirmities; they shared the prejudices and errors of their age; they were sombre; they were themselves intolerant; but they had drawn from their Bible a faith reverent and elevating, and a courage to live.

They drew from their Bibles courage to put three thousand miles of wintry ocean between themselves and their native land, and still further from these Bibles they drew, also, the germinant idea of our American Republicanism.

Upon such a point of American history let us hear the conclusion of Mr. Hoole: "I ascribe to the five years spent by the English Puritans at Geneva an influence which has changed the history of the world. I trace it to a new theology, new politics, another tone of his character; the opening of another era of time and liberty. The asylum into which they had been admitted, the Swiss City which opened its arms to those pious and learned men, banished by the tyranny of an English throne—and an English hierarchy was a republic. There smiled an independent, law-abiding commonwealth. There was a state without a king or nobles; there was a people governed by grave magistrates whom it had selected, and equal laws which it had framed. And to the eyes of those exiles, bruised and pierced by both civil and spiritual tyranny, on whose dear home in the sea a gloomier shadow seemed every day to fall, was not that republic the brightest image in the whole transcendent Alpine scene? Was it not then and there the dream of republican liberty first mingled itself with the impulse and the garnered hopes of the reformation?"

The value of this book is attested by the manner in which its circulation continually increases. There is a wider distribution of it each year.

In these days of pessimism, when we hear on every hand that the churches are losing their hold, that the religion "of the fathers" no longer appeals to us and that the Bible and its teachings are being neglected, it is decidedly heartening to read that while of books there is no end, the Bible continues to hold first place in circulation among the books of America. At the 11th annual meeting of the American Bible Society it was announced that the circulation of the Bible in 1926 was close to 10,000,000 copies, which was an actual gain of a half million or over five per cent over the previous year. This ancient society has circulated under its auspices 184,028,860 copies of the Bible.

Of course, many of these copies were sent to other lands, yet we must remember that there is an older Bible Society, the British and Foreign Bible Society that last year circulated 10,128,000 copies of the Bible published in no less than 592 languages. Then there were hundreds of thousands of copies of the Bible circulated during the year entirely independent of the two societies here mentioned. There is no way of knowing the extra circulation of this most remarkable of all the books.

A newspaper or a book that increases its circulation year by year feels that it has achieved something remarkable. But with the newspaper it publishes, with the exception of the "masthead" an entirely new and original issue each day. The Bible is unchanged. The copies issued by the American Bible Society or the British Society last year were identically in text with those that they circulated a century ago. It makes no resort to sketching or "art" or other embellishment of the text. Yet the circulation grows every year. It is a complete answer to the claims of the skeptics that the Bible is out of date, that there is no longer interest in the revelations of its sacred and beautiful pages. Religion is a vital part of man. It would be an awful conception to picture a race without any religious conceptions; without any spiritual values. As long as the Bible continues year after year, as it has decade after decade, to be the "best seller" there is little cause for despair.

Our contention is that the church has neglected one of its most important tasks when it fails to provide for systematic reading and study of the Bible. We contend also that to know the Bible means something more than a mere reading of its text. It means a thoughtful consideration of its backgrounds; the purpose and means of its origin; its great characters as seen against the

surroundings of their own times; its wonderful bits of literature in poetry or in prose; its great messages of stirring challenge; and above all, its record of the greatest life, so absolutely unique.

This implies guidance, system, the right sort of material and organization for study. To aid in this department of the work we have formulated a "SYSTEMATIC BIBLE READER'S COURSE" which requires the study of some portion of the Bible each day. DAILY BIBLE READINGS are carried in the SENIOR B. Y. P. U. QUARTERLY and thus arranged in the most convenient form. We suggest Bible Study tools among which are the following: (a) Bible Dictionary, (b) Bible Concordance, (c) Set of maps of Bible Lands, (d) Commentary on the whole Bible, (e) a book on the Manners and Customs of Bible Times, (f) a Portfolio of Bible pictures, (g) Stalker's Life of Christ, (h) Stalker's Life of Paul. Each church should have a young people's library containing these and other volumes that make Bible study a delightful task.

In our efforts to promote Bible study we find one serious handicap which is least to be expected. Thousands of people among us, some of whom are leaders and teachers, have no Bible of their own. Others less prominent and pretentious seem to be unable to purchase a copy of the grand old book. We have applications continuously for gifts of Bibles to individuals and Young People's Societies operating in dwelling houses, mission stations and indifferent churches. We have been able to make a few grants of that character, but not sufficient to meet the demand. Contributions for our Bible work are very desirable in this connection. Our Bible Conference work has not been prosecuted vigorously this year. We have had no money with which to guarantee the expenses of the Faculty; and being unwilling to make a debt for that purpose, we practically suspended that phase of the work. The suspension was painful but conditions demanded it.

PRESERVATION OF BAPTIST DOCTRINES

There is no more important duty laid upon us than that of directing the young people in their efforts to obtain a passable knowledge of the doctrines and history of their great denomination.

The tendency to compromise or to sacrifice the great, vital, fundamental doctrines which distinguish Baptists from other people is too great. The liberal spirit in this liberal age prompts the opinion that belief is negligible in matters of religion. We are asked to agree that religion is a certain attitude of the spirit, an emotional mood which is compatible with every conceivable belief; whether we choose one theology or another, or dispense with theology altogether is a matter of indifference. Not so. With us there are BELIEFS THAT MATTER, fundamental doctrines worthy of inculcation and preservation. According to the New Testament this is the work of the church. The church is organized for the maintenance of the worship, the doctrines, the ordinances and the discipline of the gospel. In every age of the world Baptists have contended earnestly that the Bible is the law of the church, that the church, is a spiritual body that immersion is essential to baptism; the believers in Christ are fit subjects for baptism; that the baptism of unconscious persons is unscriptural; that according to Scriptural order, persons must come first to Christ, and then to the church and its ordinances; that a Scriptural church is a local congregation of baptized believers independent, under Christ, of the rest of every church, having in itself authority to do whatever a church can and of right do. Let us observe the New Testament Baptists from A. D. 30 to 100. (2) The Mantonists from 150 to 500. (3) The Novatians from 300 to 400. (4) The Donatists from 311 to 750. (5) The Paulicians from 600 to 1250. The Waldenses from 130 to 1523. The Anabaptists of Germany from 1524 to 1674. The Baptists of England from 1606 to 1813. In our own history observe Roger Williams suffering for conscience sake, his true place in the history of religious liberty. Observe the sufferings of Obadiah Henson and others in Boston. Observe the sufferings of Baptists in Virginia, and the matchless defence of three Baptist ministers by Patrick Henry. The preacher who can make these observations and still maintain a careless and indifferent attitude toward the distinctive doctrines of the denomination is a

spiritual liability. The increase of his tribe would soon lead us into denominational bankruptcy. There is a painful tendency among us to break with the old theology; to scrap the old ship of doctrine which carried our ancestors safely to harbor. Devotion and loyalty to the landmark doctrines inspire the suspicion and the accusation that we are a century behind the times. The unrest of the age has produced many skeptics and these have produced much unrest in the great body of religion. What we really need is a re-statement of the sounder doctrines of centuries ago—a more diligent inquiry for the old path and a stronger determination to walk therein. Devout, consecrated Christians we must have! The spiritual life must be symmetrically developed, but with that full-orbed spirituality there must be a passable measure of intelligence. The man who boasts of being either a Christian or a Baptist must be able to give sane, sensible, convincing reasons for his claim. He must be prepared to differentiate between the doctrines of his own denomination and the numberless cults and creeds which are forming daily and challenging study and comparison.

In order to meet this challenge the young people in Baptist churches must be given systematic, thorough instruction in Baptist doctrines and history.

A fit illustration of the supremacy of Baptist Doctrines in the Christian system is given by the eminent learned Dr. Guthrie who says, "While the trees and flowers that clothe the fields of nature are thus dispersed over the wide surface of the earth, there are mountain ranges lying within the tropics, where, in the course of a single day, the traveler finds very vegetable form peculiar to every line of latitude between the equator and the poles. They are all laid out in regular arrangement. Leaving the palms which cover the mountains' feet, he ascends into the region of the olive; from thence he rises to a more temperate climate, where vines festoon the trees, or trail their limbs along the naked rock; still mounting, he reaches a hill of oaks and chestnuts; from that he passes to rugged heights, shaggy with the hardy pine; by and by the trees are dwarfed into brush; rising higher his foot presses a soft carpet of lowly mosses; till, climbing the rocks where only lichens live, he leaves all life below; and now shivering in the cold, panting in the thin air for breath he stands on those dreary elevations where eternal winter sits on a throne of snow, and, waving her icy sceptre, says to vegetation, 'Hitherto shall thou come but no further.' Like some soft lofty mountain of the tropics the doctrines that Baptists hold sacred rear themselves amid the multitudinous creeds and preachments limiting and confining every rule, every regulation, every preaching, every form of procedure to 'this saith the Lord.' Here they stand and issue this defiant challenge: 'Thus far shall thou come and no further.'"

Endeavoring to aid in the study of this important subject we have formulated a Doctrinal Study Course, in which we use the following text books: Baptist Doctrines, by Carroll; Restatement of Baptist Principles, by Johnson; Distinctive Principles of the Baptists by Pendleton; History of the Baptists by Vedder; Baptist History, by Cramp. Pastors are urgently requested to join us in the promotion of these helpful study courses.

A MISSIONARY AGENCY

The Baptist Young People's Union is a distinctive missionary agency. We recognize our agreement to enlist our young people in all forms of missionary endeavor. We place large emphasis, therefore, on the study of missions. It has been said truly that the thrill of a real discovery is awaiting multitudes of church members. It is the discovery of the interestingness of missions. To very many young people, especially, that sentence will seem like a confession of terms. Missions is something remote, far away, and entirely uninteresting in interest, according to the conception of many young people; all because they just haven't taken the trouble to do a little exploring. There is always a thrill in the life of the explorer. He never knows what new find may be just around the bend of the river, or just over the crest of the next hill. So he keeps on and on, always seeking, and finding something new. And youth is looking for thrills.

Here is a chance for real explorers, a challenge for those who learn to discover new lands, or to find hidden treasures. To find human interest stories almost without number one need only to search the records of the missionary conquest of the continents in the name of Jesus Christ.

The place and importance of missions in the history of the Christian church has not been realized by any large proportion of the present membership of the church. But if young people want to understand and to appreciate the story of the church it is essential that they know something of those great leaders who dared the difficulties of strange lands and stranger customs. The untiring devotion of William Carey; the undaunted courage of Adoniram Judson, the adventurous spirit of Colley; the zeal and earnestness of Cole; the devotion and steadfastness of Buchanan; the ambition of Chilenber; the missionary fervor of Frances Delaney; the ever-increasing faith of the indomitable Stewart—these are just a part of the challenge which the study of missions offers to young people. A century and a half is but a short time in comparison with the nineteen hundred years of Christianity. But the accomplishments of these years have been almost beyond belief. And the story of these conquests may truly be called "The Romance of Modern Missions."

Interesting because of variety, fascinating because of its adventures, thrilling by reason of the marvel of its expanding influence, the study of missions is a worthy companion to the study of the Bible.

We commit our young people to constant surveys of the activities of the evangelical Christian denominations who contend that the field is the world.

World-wide missions is the only view that can be taken of the scheme of Christian missions as it is unfolded in the New Testament. For the purpose of developing this idea we form mission study courses, suggest available material and where to find information along these lines.

Recognizing the fact that young people in general are busy folks with little time for study outside of school, and that few of them have the training necessary for original research work, the need of appropriate informative material is apparent. If the study of missions is given a proper emphasis in the church program we insist that we may reasonably expect the following results. A more intelligent church, a wider recognition of the principle of stewardship, more missionary recruits, an expanding church.

The increase of intelligence with regard to missionary endeavor leads irresistibly to the conclusion that we must make and train the missionaries that are sent to serve our people in the dark land which we call Africa. Missionary activities should neither be bound nor regulated by racial zeal or racial antipathies, but the sad fact remains that the native African stands in need of missionaries who understand him, who sympathize with him who rise above the base prejudices of race and caste in their efforts to teach him the way of life and salvation.

Unfortunately failure to understand the African natives and consequent inability to develop them along proper lines have precipitated a racial menace in South Africa which is assuming large and exciting proportions.

The Native African is the most patient of all people, but imposing white civilization on him, says Gen. Jan Christian Smuts, former Premier of South Africa, can only result in hofshevizing him and making him a menace to the rest of the world.

And from another source comes word that this is actually taking place. In an address before the Natal Missionary Conference, quoted in the South African Outlook, Ray E. Phillips declares that a large number of native South Africans are becoming communistically minded, and are increasingly feeling that the wrongs done to them by the white man can not be righted by peaceful means alone. They are rapidly losing their faith in the Government, says Mr. Phillips, who is a missionary of the American Board, specializing in Christian social service work in South African industrial centers. They feel that the missionary has betrayed them, or at least stood silently by while the unscrupulous white man has grabbed their land and driven them from their work; they see the wide discrepancies in wages paid white and black workers for the same work; they see the utter cant and hypocrisy to the negro labor,

which grant to the white man unlimited rights, and prohibit liquor to the natives in towns.

All down the line, especially in the economic field, says this worker, the native feels that he is being unjustly discriminated against by the white majority. "Rebellion and revolt are not natural to the native people. They hesitate to join formally an organization such as the Communist party." But, the missionary warns, "the general attitude which the Communists stand for is growing and is becoming increasingly vocal." He gives us this vivid picture:

"I attended a meeting of natives held on the Market Square, Johannesburg. Perhaps a thousand native men are present. The speaker is a young native who speaks perfect English. Through interpreters he enumerates the wrongs of his race in South Africa. He attacks the employers and the Government, mentions the low wages and the color bar. Then he pours scorn on the missionary and the clergyman—white and black. 'Comrades,' he cries, 'we must kick out the missionary and the clergyman. I know because my father is a . . . clergyman. I know what I am talking about. What is the missionary doing for us? Nothing! He educates us and leaves us to starve! He points up to the sky and tells us, by and by, after you're dead, you'll have enough to eat and fine clothes to wear! That's not good enough for us. We want food to eat and clothes to wear today. Am I right?' 'Back comes a thunderous response, 'Right you are!' Then kick out the missionary and the missionary's God."

The only man in South Africa who has taken the time and energy to look carefully into the native economic situation, with its accompanying social ills, observes The Congregationalist, is Dr. Henderson, and he states that the situation is anxious, and there are some who fear it is passing out of our control." And so The Congregationalist asks:

"Shall the next few years witness the wholesale desertion of the Christian Church by the native people? Shall they be forced to join the Communists, or similar organizations, to find that understanding of their great human needs, that practice of brotherhood, which they have heard so much of and seen so little practical evidence of in the Christian Church. If this occurs, a suitable epitaph to be placed over the grave of the institution which called itself the Christian Church might be the despairing words of Christ—They said, but did not!" Herein is emphasized the need of missionaries from among our own people trained for the work which they are to do.

SOCIAL ASPECTS

We realize that the typical Christian man must be exemplary in his daily conduct. The believer must, of necessity, be an example to other people. This emphasizes the necessity for cultural processes in the development of the social life. The N. Y. P. U. Society should teach young people how to live. It has, therefore, its place for fellowship in the church-centered program. "No man liveth to himself"—so Paul wrote to the Romans centuries ago, and he wrote truly. And, in spite of the efforts of hermits and monks to prove the contrary, it is also true that no man liveth completely, by himself. Life, as a whole, complete, well rounded must be a thing of fellowship with others.

Life is not only craves fellowship, it demands fellowship, and in one way or another some place or other, youth will find fellowship. The important question is where the church is, where and how shall its youth find that fellowship? Shall it be within the circle of the church's influence, shelter and safe, or outside, in the midst of commercialized amusements, careless alliances, and conspicuous allies?

The church cannot afford to be careless or slipshod in its method of meeting the cultural demands of its young people for fellowship. In this particular way there should be a planned program. Haphazard impromptu things may have some value, but the thoughtful, carefully planned out program is the only thing that works, holds, and develops youth in the long run.

One of the greatest dangers in present day American life is the complete commercialization of the social and amusement life of youth. Just a few

minutes reflection will indicate how very large a proportion of those things in which youth is interested, and eager to attend are run solely for commercial purposes, merely for the making of money, with no reference to the unmaking of morals as an incident in the process.

It is from this point of view that the modern movie picture is highly objectionable. The prevalence of the cheap, the nasty, and the suggestive in commercial showings is the bane of this popular amusement. The person with high ideas and a moral repugnance for the vulgarities and obscenities with which the modern producer of motion-pictures feels it necessary to fill even his greatest films is continually offended by these features. The danger for the mass of folks is that this lower standard be accepted—at first un- easily, then from habit, and finally with dulled and consenting conscience—and the whole picture business be permitted to continue without protest its present trend.

The fact is well known by those familiar with motion-pictures that the productions of the last few years are distinctly lower in standards and more offering to the derelictions than those of a few years ago. All the restraint of our modern censorships have been unable, apparently, to stem this tide. If we are to save this most popular and influential amusement from becoming our most serious moral foe, then new standards must be set and the pressure of an enlightened public opinion applied where the producer and the exhibitor will feel it most—at the box-office. This is the chief reason why the church has concerned itself with the pictures.

The great popularity of the movies among the children and young people, makes it imperative that the natural demand for this enjoyment be met in a way to help rather than corrupt the coming generations.

In the attempt to meet this demand pious saints in the Lord's household pass from one extreme to the other. We have encountered as great difficulty in answering the question what is worldliness as we have in answering what is sin. Pains-taking culture is necessary at this point in order to avoid dangerous extremes.

In one of the most spectacular of Hawthorne's Twice-Told Tales, "The Maypole of Merry Mount," Hawthorne pictures for us a group of merry-makers in the old colony days who are celebrating the advent of May being unceremoniously "sat upon" by the Puritans, who were determined to put a stop once for all to the pursuit of pleasure. Even tho the Puritans failed in their attempt to eradicate from the human heart a love of pleasure, one may wonder if they were justified in the ultimate purpose they had in mind.

The thoughtful person can not escape the fact that the question of worldliness has always been a perplexing problem for believers, a perplexing problem even outside the distinctive Christian fold. The Hindu mystic in his search for reality finds worldliness so distracting to the mind in his contemplation of the ultimate reality that he is constrained to shun all phases of worldliness. Poets and sages have likewise found worldliness distracting. Wordsworth exclaims with artistic impatience:

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers.

To Tennyson solitude was the mother country of the strong. Doctor Samuel Johnson, who was an accomplished "man of the world," found it helpful to observe annually periods of fasting in order to contemplate the divine truths of the kingdom of God. Emerson thought of solitude as the place in which character is developed. Professor George Herbert Palmer of Harvard declares in his biography of his accomplished wife, Alice Palmer, that religion roots itself in isolation. Who is there who has had a real Christian experience who does not recognize his participating in worldly pleasures something of a hindrance to his communion with God?

Holy Scripture recognizes the need of the Christian's abstaining from worldliness, and the Church in all ages has been a beacon light to the seekers of the kingdom of God to keep in the narrow way that leads unto life. The Apostle Paul declared that he was "crucified unto the world

and the world was crucified unto him." The Apostle John says to believers, "Love not the world, neither the things that are in the world." Without question the problem of worldliness exists for every believer.

But what is worldliness? The classical Puritan interpretation can scarcely satisfy the earnest seeker after the truth since it savors of an extreme position and is open to the objection that is characteristic of the entire movement of Puritanism of seeking to impose upon others the standards which a certain group of persons found helpful in their own spiritual development. If worldliness is what Bunyan makes of "Vanity Fair," then one is participating in worldliness who engages in trade, or buys houses and lands, or possesses a title. If one goes to a dinner-party and enjoys the conversation of his friends, or the latest productions in literature, he is a citizen of the town of "Vanity Fair." If he enjoys the paintings in an art museum he is thereby participating in worldliness. Here the proper conception is essential.

In this connection our work is educational. We suggest and recommend the study of such books, pamphlets, tracts and other literature as are helpful to the proper development of this phase of the work. Such books and literature as contains formula for social amusements and bright ideas for entertaining in such manner as to preserve the sanctity, purity, beauty and grandeur of the holy religion which the young profess. Among these valuable helpers are the following:

"Bright Ideas for Entertaining"—By Lipscomb
"Just for Fun"—By Helen E. Currier
"Social Plans for Young People"—By Reiser
"Money Making Entertainments"—By Rook & Goodfellow

We develop the principle of inclusiveness; of activity; of appropriateness; of practice; of unity; of acquaintanceship; of the general utilization of talent; and thereby promote the fellowship of worship.

OUR WATCHWORD

We hold in greatest reverence and esteem the B. Y. P. U. watchword, which is "LOYALTY TO CHRIST." A watchword is a sentiment or motto, as emphasizing a principle or guide to action, especially one used as a rallying cry or a signal. In this age of crass materialism, of scientific adventure, of crude speculation, of multiplying creeds and increasing doubts, our young people should be taught to put Christ foremost in all their thoughts and endeavor. Christ should be made to convince them thoroughly that they can do nothing in themselves but they can do all things through Christ which strengtheneth them. He is sufficient for all things. The divine and human natures are united in the person of Christ that He might be our prophet, priest and king, and the author of a complete, perfect and sufficient and eternal salvation. He ever makes intercession for all that come to him. He is all in all. In Christ all the types, prophecies and promises centre. He is the most suitable object for the seeker to look to, trust and expect all his hopes, joys and consolations from. He is him alone life and salvation are procured. He is the head of the church, and powers, the brightness of his father's glory; and the express image of his person; the glory of all world's and the refugent luminary of the universe, the inexhaustible fountain of all the treasures of nature, grace and glory, and the matchless, incomparable Redeemer of all who come to him.

In the all-sufficiency of Christ, Bishop Philip Brooks says, "The greater Champs are said to have a tree full of pearls hanging by clusters; but what is the great Champs tree to Christ our tree of life, who hath all variety and plenty of fruit upon him. The happinesses that come to believers by Christ are so many, that they cannot be numbered; so great, that they cannot be measured; so copious, that they cannot be defined; so precious that they cannot be valued; all which speaks out the fullness and all-sufficiency of Christ."

The picture of Christ, by Ballforn is perhaps the most striking illustration of the appropriateness of this watchword, "Loyalty to Christ." "Christ

is a rare jewel, but men know not his value; a sun which ever shines, but men perceive not his brightness, nor walk in his light. He is a source of sweets, a hive full of honey, a sun without a spot, a star ever bright, a fountain ever full, a brook which ever flows, a rose which ever blooms, a foundation which never yields, a guide who never errs, a friend who never forsakes. No mind can fully grasp his glory; his beauty, his worth, his importance, no tongue can fully declare. He is the source of all good, the fountain of every excellency, the mirror of perfection, the light of heaven, the wonder of earth, time's master-piece and eternity's glory; the sun of life, the way of life and life's fair way. "He is altogether lovely," says the saint; a morning without clouds, a day without night, a rose without thorn; his lips drop like the honeycomb, his eyes beam tenderness. His heart crushes love. The Christian is fed by his hands, carried in his heart, supported by his arms, nursed in his bosom, guided by his eye, instructed by his lips, warmed by his love; his wounds are his life, his smile the light of his path, the health of his soul, is rest and heaven below.

COOPERATIVE MISSIONARY WORK

The Field Work is being done in the usual manner by missionaries and State organizers under joint appointment with the State B. Y. P. U. Boards. This cooperative missionary process has been encouraging and helpful in a large measure. These missionaries as a rule are aggressive in the performance of their duties. They organize young people's societies, revive those that have suspended operation, hold Christian Worker's Institutes, Bible Conferences, Miniature Congresses, organize Study Classes, distribute B. Y. P. U. literature, missionary tracts and leaflets and contribute in many ways to the growth and expansion of the work in the respective states. Despite the hard times, and the scarcity of money we have been able to obtain the following results during the past fiscal year:

Number of days labored	663
Number of miles traveled by railway	11,774
Number of miles traveled otherwise	3,000
Number of B. Y. P. U. Societies visited	32
Number of lectures concerning B. Y. P. U. work	66
Number of Senior Unions organized	36
Number of Junior Unions organized	22
Number of City Unions organized	10
Number of District Unions organized	2
Number of State B. Y. P. U. Conventions organized	1
Number of Study Courses organized	10
Number of tracts and leaflets distributed	36,228
Number of sermons preached	79
Number of prayer meetings attended	56
Number of B. Y. P. U. Encampments visited	12

These are splendid results in view of the fact that the State B. Y. P. U. Conventions as a rule have no money with which to keep up their end of these obligations. These missionaries have to be content with the allowance that our Board makes them and the collections which they raise on the field. We indulge in the hope that the State Boards will be able to do a better part by them in the days to come. This kind of missionary work is essential to the continued prosperity of the work in the various states.

KEEP THE RECORD STRAIGHT

In view of the fact that this is JUBILEE YEAR, a history reciting period, this report contains some reminiscences. In this particular feature of the report we sincerely trust that we can be of material assistance to all who desire to "KEEP THE RECORD STRAIGHT" concerning the history, struggles and the achievements of this Board.

In 1899 Dr. E. W. D. Isaac, of Texas, was elected Corresponding Secretary of the Board at a salary of seventy-five dollars per month and expenses. The duties and responsibilities of the position were outlined by the late Dr. M. W. Gilbert. The Secretary was advised that he would be required to give up his church, remove to Nashville, open an office, prepare the literature, merchandise and paraphernalia which this department demanded. He was required to travel extensively; to give lectures illustrating the B. Y. P. U. work; to formulate study courses; to select, recommend and furnish suitable textbooks; to organize B. Y. P. U. Societies; to raise funds for the prosecution of this work.

When the newly elected Secretary made anxious inquiry as to the material equipment for this voyage, he was given a small greasy money bag, which contained the unlucky sum of THIRTEEN DOLLARS. With this equipment he accepted the responsibility and has remained true to his post for thirty-one years. The progress of the Board under his direction has been phenomenal. Its career has been unique because of his unswerving loyalty to the Convention and its policy. The Board purchased the property which it now occupies before it was incorporated. Under the law in such cases this property was decreed to E. W. D. Isaac, Trustee of the National B. Y. P. U. Board.

The Board was incorporated and immediately thereupon the property thus held by E. W. D. Isaac, trustee, was decreed to the National B. Y. P. U. Board. As soon as the National Baptist Convention was chartered and legally qualified, the title to the property was placed in the Convention where it remains. It should be remembered that all these transfers were made without any request or mandate from the Convention. Your Board insists that voluntary acts like these, which prove conclusively its loyalty to the Convention, are worthy of the highest commendation. Your Board insists that during all the years of its existence it has never held any closed door meetings or what is otherwise known as "executive sessions." We recognize the right to hold such sessions, but having no matters of a delicate or complicated nature, we have never felt the necessity for such a meeting. We openly avow that the books of this Board have never been closed against any Baptist, worthy or unworthy, who expressed a desire to see them. On the contrary we have upon numerous occasions volunteered to acquaint visiting brethren with our methods of accounting and to impress them with what we consider the fine points in the system.

We insist further that our loyalty to this Convention has been firm and unshaken up to this good moment and we have been perfectly willing to pay the penalty for such loyalty. We have cooperated freely and fully with the Convention, its Board of Directors and all of its agencies whenever opportunities were presented.

We appreciate the fact that this Board has a special mission and a distinctive work; that it is a missionary and educational scheme, which from the very nature of things, is not expected to bring in a very large revenue. We have, nevertheless, operated its work on a successful basis and given considerable time and attention to other needy phases of the Convention's work. We have given substantial aid to the Historical Department we have made important contributions to the chief representative of this department, and assisted otherwise in the promotion of this phase of the work.

Whenever it has been necessary for us to give aid and cooperation to the various movements with which the Convention has allied itself, such as the Christian Alliance, Federal Council of Churches, etc., etc., we have done so cheerfully. We have given much attention to the American Baptist Theological Seminary. In addition to our assisting in the superintendence of its affairs we have large contributions to its work. Our records will show that the Seminary is at this time indebted to this Board nearly THREE THOUSAND DOLLARS. Such cooperation as this was absolutely necessary in order to operate the affairs of the Seminary in a smooth, harmonious and satisfactory manner. We feel that the assistance that is rendered in this way is a splendid piece of missionary work for which this Board is entitled to special commendation. By helping the weaker agencies of the

Convention in this manner we feel that we are rendering most valuable service.

SOME VALUABLE SERVICE

The Board wishes to commend the editorial secretary, Rev. F. I. Sanders, who has prepared the lessons for the Senior Quarterly. This work has been done in a very satisfactory manner. This particular periodical is being improved from time to time, and the circulation is continually on the increase. The editor is especially adapted to this class of work, and takes delight in suggesting and making such improvements as are consistent with the character and temperament of this advancing literary age.

Mrs. L. G. Jordan does a splendid grade of work on the Junior Quarterly. She is an expert in handling young people. Being a teacher of many years experience, she is well prepared to do this particular grade of work in a thorough and painstaking manner. Some of our representatives in the various states have made helpful contributions to our literature, and suggested some valuable and necessary improvements.

A TRULY LOYAL SERVANT

We have no hesitancy in stating that one of the most valuable assets to this Board is Mr. E. W. D. Isaac, Jr., who fills the position of business manager and musical director. He has practically grown up with the business and understands it more fully and minutely than any other person connected with it. He is a favorite among the young people and their pastors as well. Every visit which he makes results in an invitation on the part of the minister to return and extend further help and encouragement to the leaders of the young people's group.

As musical director he has contributed in a large measure to the development of congregational singing, and aided the young people in acquiring a knowledge of how to sing with the spirit and with the understanding. He has the work of this Board well in hand. His heart is in the movement. He never grows weary in the service of the denomination. He exhibits the right spirit on all occasions and does his work in the most thorough and satisfactory manner.

YOUNG PEOPLE'S CONGRESS

The Congress still functions as one of our most helpful agencies in the promotion of the work of this Board. It is a school of methods in which the leaders among young people can get information and inspiration for the particular work they are undertaking, such as they cannot get from any other source. Once a year thousands of these leaders come together to discuss methods of organization, plans of work, systems of teaching and other newly developed phases of our system of religious education.

It is inspiring to note that under the leadership of its efficient President, Dr. W. H. Jernagin, the Congress is increasing in prestige, importance and utility.

MATERIAL PROSPERITY

In addition to the splendid educational and missionary work that we have done, we have contributed somewhat to the business standing of the Convention. We have purchased and paid for two valuable pieces of property within two blocks of the Public Square and one and one-half blocks from the State Capitol. One of these plots contains a neat, well equipped building which houses all the activities of the Board and gives it a neat rental income. This property is enhanced in value in a two-fold ratio by reason of the fact that the street which passes it is being widened and converted into a magnificent boulevard. The property is adequately protected by comprehensive insurance and kept in excellent condition. We repeat with much pride a significant fact that this is the only Board of an auxiliary nature, representing any religious denomination, that has stood on its own feet, formulated its study courses, directed its own business activities, made and distributed its own literature, organized and conducted its own missionary process.

while purchased, paid for and deeded to the Convention an unincumbered piece of property which is a clear, clean business asset to the credit of the Convention.

We are justly proud of the record we have made. We regret painfully that we have not been able to do more. We faced a serious task at the beginning. Prophecies of failure were oft-repeated, discouraging statements came from many sources; we were reminded that all other Boards of this character had failed to maintain themselves and assured that a similar fate would befall us. None of these things moved us. Resolutely minded we have gone forth courageously and obtained the splendid results enumerated in this report. These we submit for your consideration and approval, declaring once more with emphasis, "WE HAVE DONE THE BEST WE COULD."

FINANCIAL STATEMENT

Statement of Receipts and Disbursements

From July 1st, 1929 to June 30, 1930

Receipts:

Cash Sales Customers (Sch. No. 1)	\$37143 17
Cash Sales Agents	722 36
	\$37865 53

Accounts Receivable:

Books and Literature	8265 79
Paper, Envelopes, Etc.	2470 39
	10736 18
Notes Receivable	1324 96

Disbursements:

Individuals	108 95
Conventions	7572 30
Associations	140 10
Churches and Unions	263 75
Miscellaneous	17 89
	8102 99

Borrowed Funds:

Banks	12703 46
Individuals	2169 00
	14872 47

Miscellaneous:

Cash Over on Orders	141 00
Cash on Future Orders	119 49
Transfer Orders	83 05
Bad Checks	233 29
Rent	375 00
Advertising	844 37
Traveling Expenses Refund	44 00
Rental of Caps and Gowns	113 50
	1955 24

Receipts from 7-1-29 to 6-30-1930 \$74857 36

Cash Balance 7-1-20	\$ 1903 31
Total Cash to be accounted for	\$75800 50
Disbursements:	
Operating Expenses (Sch. C-1)	28832 34
Selling Expenses (Sch. C-1)	11968 60
Administrative Expenses (Sch. C-1)	5825 76
Capital Expenses (Sch. C-1)	7841 46
Refunds (Sch. C-1)	463 00
Donations (Sch. C-1)	10117 65
Total Disbursements June 30, 1930	\$75048 81
Cash Balance June 30, 1930	\$ 811 78
Reconciliation:	
Per Schedule C-2 In Banks	\$702 88
Cash on Hand	108 90
In agreement	811 78

CASH DISBURSEMENTS

Operating Expenses:

Sundries	\$ 239 00
Drayage	10 00
Royalty on Song Books	159 36
Material for Cap Department	518 98
Books	1512 95
Furnace	105 00
Print Paper	6835 00
Button and Badges	203 33
Printing	13018 35
Material to Repair	102 79
Salary—E. W. D. Isaac, Jr.	1900 71
Salary—Sewing Department	500 61
Salary—Telephone Operator	454 50
Salary—Janitor	520 00
Delivery Equipment Expenses:	
Repairs	111 58
License	27 65
Oil	25 81
Shoes for Horse	6 50
Feed	125 75
Gas	126 97
Freight Inv.	65 57
Purchases—Books	126 76
Purchases—Cap Department	94 38
Purchases—Mls. General	55 15
Freight—Pkgs. Returned	12 19
Supplies—Sewing Department	49 55
Printing	1924 00
Total Operating Expenses	\$28832 34

Schedule
No. C-1

Selling Expenses:

Advertising	\$ 407 89
Advertising in Voice	12 00
Traveling, E. W. D. Isaac, Jr.	127 75
Traveling, Miscellaneous	181 60
Supplies—Mailing Department	103 71
Supplies—Sewing Department	19 00
Supplies—Mailing Department	5 60
Salary—F. L. Sanders (Ed.)	630 08
Salary—Sarah Jordan (Ed.)	100 00
Freight Out	62 43
Salary—Bookkeeping Department	1986 66
Salary—Stenographic Department	1950 81
Salary—Mailing Department	2149 97
Supplies—Bookkeeping Department	26 95
Commission on Advertising	182 13
Telegrams and Telephones	312 69
Postage—Quarterly Letters	316 27
Postage—Mailing Department	289 15
Postage—Shipments	443 00
Postage—General	810 83
Commission	1857 17
Total Selling Expenses	\$11968 60

Administration Expenses:

Repairs—Building	\$ 161 68
Repairs—Improvement	60 21
Repairs—Otherwise	45 45
Janitor's Supplies	23 90
Ice	18 03
Light Expenses	178 36
Light	157 47
Water	14 59
Labor	3 00
Purchase Fuel	16 50
Traveling, E. W. D. Isaac, Sr.	362 50
Salary—E. W. D. Isaac, Sr.	4000 00
Insurance	157 60
Interest	276 61
Fuel	277 71
Janitor's Supplies	72 15
Total Administration Expenses	\$5825 76

Capital Expenses:

Electric Iron	\$ 4 35
Office Furniture	437 10
Cuts and Plates	201 90
Tools	47 83
Notes Receivable	3625 86
Cuts and Plates	14 00
Notes Payable—Purchases	75 00
Notes Payable—Banks	10899 21
Notes Payable—Individuals	1775 41
Orders Transferred	90 80
Salary—Craft Back Salary	670 00
Total Capital Expenses	\$1784 46

Refunds:

Refunds—Donations	\$ 63 96
Refunds—Overs	22 57

Refunds—Bad Checks	\$ 101 00
Refund—Future Order Cr.	94 00
Refund—General	99 00
Total Refunds	\$ 463 00
Donations:	
Cooperative Missions	89554 90
Donations on Orders	6 96
Donations—General	555 79
Total Donations	\$10117 65
Total Expenses	\$75048 81

Schedule C-2

NATIONAL B. Y. P. U. BOARD STATEMENT OF RECONCILIATION OF CASH CONTROL JUNE 30, 1930

People's Bank & Trust Co.:

Balance per Bookkeeper's Statement 6-30-30	\$749 30
Outstanding Checks:	
No.	Amount
17237	\$ 31
17693	4 80
17747	20
17775	2 40
17776	10 00
17776	10 00
17817	15 00
	\$ 42 70
Cash Balance 6-30-30 in Bank	707 18
Plus—Bank's error 6-27-30	70
	707 88
Less Overdraft in Fourth and First Bank	3 00
Net Balance in Banks	702 88
Cash on hand	\$ 74 29
Money Orders Returned	34 61
	\$108 90

Cash Balance in agreement with statement of Receipts
and Disbursements \$511 78

NATIONAL B. Y. P. U. BOARD BALANCE SHEET

As of June 30, 1930

ASSETS

Current Assets:	\$ 811 79
Cash	
Accounts Receivable (Sch. A-1)	80790 64
Less—Allowance Bad Debts	259 32
	5521 61
Notes Receivable	2036 42

Inventories:	\$ 375 00
Raw Material	4082 00
Merchandise	
	5180 50
Total Current Assets	\$10,208 31
Deferred Charges in Operation:	
Prepaid License	13 75
Prepaid Insurance	203 85
Factory Supplies	31 00
Office Supplies	19 25
Total Deferred Charges	467 85
Total Assets:	
Building	\$23,175 00
Less Depreciation	2,317 50
	20,857 50
Land	
Building Plant	640 00
Less—Depreciation	128 00
	512 00
Furniture and Fixtures	5,114 95
Less—Depreciation	995 72
	4119 23
Cuts and Plates	184 25
Total Fixed Assets	\$30,472 98
Total Assets	\$46,147 65

LIABILITIES

Current Liabilities:	
Accounts Payable (Sch. A-2)	\$4618 45
Sales Payable—Purchases (Sch. A-3)	\$ 65 00
Sales Payable—Individual (Sch. A-3)	878 12
Sales Payable—Banks (Sch. A-3)	2495 75
	3456 67
Accrued Salaries	20 00
Accrued Interest Payable	51 33
Future Order Credits	62 55
Total Current Liabilities	\$191 20
Surplus:	
Surplus	37,956 45
	\$46,147 65

Respectfully submitted,

J. W. GAYDEN, Chairman
E. W. D. ISAAC, Secretary

MINUTES VICTORY THROUGH FIRE

Sermon by Dr. W. F. Graham

Psalms 66:5, 12.—Come, let us see the works of God. We went through fire and through water: but thou broughtest us out into a wealthy place.

Our coming up from the long night of slavery constitutes a remarkable piece of racial history. The hand of God is plainly seen in it all. It was a peculiar school, that of slavery,—hard, blistering, soul stirring; but we came through it singing with David, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Though in bondage for so long a time, the hand of God is seen in shaping us for this day. The mills of the gods grind slowly, but exceedingly fine. The question has been asked more than once by eminent scholars and world wide leaders,—if anything good can come out of the sons and daughters of Ham. But upon this Golden Jubilee Day, history, truth and fair dealing will testify that the elements of social, moral, industrial and spiritual merit, long ago discovered themselves in us as a race, even in the sore and rigorous days of our bondage. Brought here to be others, slowly but surely we caught sight of the intrinsic value of Christian society. We were more than naked savages. We were human beings. We were sons and daughters of God who had wandered from the Tower of Babel, while Shem and Japheth went East and North. And like the rest of them, times, idolatry and proneness to evil, dragged us down. In process of time, Brother Japheth's children, who through the gospel had been lifted from naked savages to Christian civilization, wanted somebody to tell the tree clean away the forests, till the soil in new America,—so, against our will, he fetched us through the waters, seven thousand miles, and during those days of fiery trials, we manifested to the best minds of the world, the fact, that we deserved a chance in history, to make ourselves a name, a place in Christian society.

We affirm, in accordance with the undeniable truth of well known history, that the beginning of preparation for this Jubilee work is to be found in 1880, but in the dark days of slavery. Have we social life commendable? swear unto you this day, that thousands upon thousands of our slave parents caught a glimpse of the best in the lives of the best Christian slave owners and sought to live accordingly; they had the highest appreciation of those among themselves who were chaste in language, circumspect in morals, dignified in habits,—yea, more, some of our parents in slavery times, our mothers, gave their lives for their virtue; and in thousands upon thousands of cases, brute force reduced some of them to illegal motherhood. We repeat, that in slavery times, our mothers and fathers had in them the elements of moral rectitude, Christian zeal and social integrity. Back there, our mothers and fathers proved their fitness for entrance into Christian citizenship, in industrial employment; for they felled the forests, cleared the land, tilled the soil, harvested the crops, ginned and baled the cotton, gathered and sorted the fruits, cleaned and sacked the rice, threshed the wheat, made the flour, shucked the corn and went to mill. They did all the cooking and ironing, made the bricks, sawed the lumber and built the houses, for the fine live stock, cured all the hams, shoulders and corned beef, and cooked. So our mothers and fathers did all that in the days of slavery. "Come and see the works of God." We educated nearly all the Southern white people for more than two hundred years. We made them, by the sweat of our brow, fit for Christian society.

But, what about the spiritual side? During that long, long period, our mothers and fathers were gradually being born again. The best whites of the South exercised themselves in what we called, "old time religion."—penitence, faith, hope, baptism, and the Lord's Supper. They preached Jesus Christ and him crucified. They sang, "Go preach my gospel, saith the Lord." They sang, "God moves in a mysterious way;" they sang, "Amazing grace, how sweet the sound, that saved a wretch like me." Indeed, our mothers and fathers heard nothing but the songs that were fundamental to the South, that were orthodox, the songs that came with the spirit, and a understanding

emphasize, the white Baptists, white Methodists, and Presbyterians went out on those old hymns, even in slavery times. They preached a gospel of universal salvation. They told us of a judgment day, when all nations should stand before Almighty God. They told our mothers and fathers of a city of three gates,—three gates in the East, three gates in the West, three gates in the North, and when they preached three gates in the South, our mothers and fathers caught a vision of themselves being born again, sweeping up from the South, entering into the joys of their Master and their Lord; and they heard also the great white evangelists like Wesley and others, who proclaimed to the world, "While the lamp holds out its burn, the vilest sinner may return." Under the power of that appealing gospel service, our mothers and fathers sang, "Tho we be slaves, tho we be in chains, tho we are passing through the waters, if we can but get the crumbs that fall from the old master's table, we are eating." If we can but touch the hem of our Lord's garment, we will be made whole." And so, back there in those dark days, while we stole away from our quarters, "Lord Jesus, we are coming." "Don't call the roll till we get here." We saw the glimmering light; we felt our feet moving slowly; we felt the fire of God burning in our hearts, and while we had not the classic image, the musical measure, the exact picture that stirred the soul of Bishop Johnson, yet I declare unto you, we had the substance, we had the thought, we had the fire that burned in our bones, of that most beautiful hymn,

Lead kindly Light! amid the encircling gloom,
Lead thou me on.
The night is dark, and I am far from home;
Lead thou me on;
Keep thou my feet, I do not ask to see the distant scene;
One step, enough for me."

And so, we went on, singing, "Steal away to Jesus." "I Want to be a Christian in my heart." "Nobody knows the trouble I see," "Lord, I've just come from the fountain." So that, before we were set free, four hundred thousand of us, in the slave states, constituted an army coming through the fire and the waters, and ready at the fall of Richmond, to begin organizing a great Negro family, making ready for this hour, in this great city by the lake, whose soil upon this spot of ground, we learn, was a Negro Baptist. So we sang, "Don't call the roll till we get here," but "when the roll is called I'll be there." "I'll be present when the roll is called." What added to our hopes, our anticipations, our expectations? I will tell you. Our mothers and fathers heard back there that all races descended from the one man, Adam; they heard that the greatest of the apostles declared that we had both made of one blood all nations of men, to dwell on all the face of the earth." They had heard that Jesus said, "The Son, therefore, shall make you free, ye shall be free indeed." Then they based their hopes on Israel's redemption from Egypt; and on the return of the church from Babylon. They likewise heard that the descendants of Ham had glorious meanings in the Bible,—that Abraham was directed to leave his country and to go among the children of Ham, that he might the better lay the foundation of the Messianic dispensation. They heard it said that three noble Hamites, Shem, Japheth, and Arphaxad, went to the rescue of Lot, thus aiding Abraham in the time of trouble, for the perpetuation of the Jewish church. They had heard it said that Melchizedek, after whose order Jesus Christ came, belonged to the Hamite race, as related in Smith's Standard Dictionary; they had heard of the greatness of those black men, the sons of Heth, when Ephron was willing to give Abraham, Machpelah, as a private cemetery in which to bury Sarah, who died at the age of a hundred and twenty years; they had heard how Moses married an Ethiopian princess, and how God smote Miriam for her attack on how that Negro chieftain, Jethro, met and taught Moses how to organize his armies into companies; they had heard how Hiram, the master-craftsman, had come to Solomon's aid in the building of the Temple; they had heard how David, as he sang notes of sublime prophecy, declared, "Princes

shall come out of Egypt; Ethiopia shall soon stretch out her hands unto me. They had heard of Elhed-Melech, the Ethiopian, who saved the life of Jesus; especially were struck with the day of crucifixion, when no white man would help Jesus bear his cross, Simon of Africa stooped, bowed and said, "Lord, Jesus, I'll help you." They had heard how the princely eunuch, secretary-treasurer of Ethiopia, who had been reading the 33rd chapter of Isaiah, and met with Philip, the evangelist, embraced Jesus and declared, "Here is water, what doth hinder me to be baptized?" And above all, they remembered, it was said by him who died on the cross, "And I, if I be lifted up from the earth, will draw all men unto me." With such a background of religious fervor, truth and facts, our mothers and fathers saw Jesus, sought him, and in the face of all that might be said against them, bowed to get the crumbs, to touch the hem of his garment, and thus they looked forward to a day like this, when their sons and daughters, in a glorious jubilee, might raise their voices and cry aloud, "Come and see the works of God. We went through fire and through water, but thou broughtest us out into a wealthy place."

And so, as time went on, praying mothers, anxious fathers, praying while friends, North and South, looked forward to a better day for us. Even in the Southland, there were noble white men and women whose souls cried out against slavery, and their prayers, mingled with our prayers, mingled with the Northern Christians' prayers, until one day freedom came. And the question was, What next? We tell you,—with getting homes, regulating social life, settling down to a new day in American life, thank God, we put the church first. For even in our darkest days, we had an understanding of what Jesus meant when he said, "First seek ye the kingdom of heaven, and all these things shall be added unto you." We put the church first. We had observed enough from our masters to at once set about organizing churches, and in many places we had men ready for church officers and preachers; and so what you please, many of the fathers, who came from slavery were called and sent from on high. They heard the doctrines stressed, church polity made plain, Baptist democracy emphasized; church interdependence proclaimed,—so coming out of slavery with prayerful hearts and joyous souls, they set about Kingdom building, which today, is one of the marvels of the age. They tell us, that of the four millions of our mothers and fathers set free, four hundred thousand were church members; now, if we have three million, six hundred thousand colored Baptists; one million, seven hundred thousand colored Methodists; two hundred thousand colored Presbyterians; thirty thousand Campbellites; fifteen thousand Episcopalians; eight thousand Congregationalists; and one hundred thousand Catholics, and taking for granted, the ratio has been kept up for these sixty-seven years, then of the four hundred thousand to start with, we must have had more than two hundred thousand colored Baptists in the very beginning. So here we stand today. Sixty-seven years ago, a little over two hundred thousand, one hundred thousand, the number that John saw on the Isle of Patmos, which no man could number. We have come up through poverty in this world's goods, no much education, sometimes on starvation wages, but thank God, and the grace of our Lord, and so we sing, "Amazing grace, how sweet the sound, that saved a wretch like me; I once was lost, but now am found, was blind, but now I see."

We could not wait in the beginning for an educated ministry; but we saw souls, our young men and women, our girls and boys, and so we saw our fathers and mothers, who had not been born again, and so we saw what we had in our hands. We knew that in the beginning, even the apostles did not have time to wait for the young preachers to come out of school; we felt if the house was on fire, it would be foolish to wait for graduates to come to extinguish the fire. In the great revivals in these days, our mothers and fathers sang, "Run, sinner, run, your house is on fire." They sang, "He that believeth hath everlasting life." They sang, "I will wait in the Lord, and the old time preacher had even heard from one of the most highly trained preachers, the Apostle Paul, who said, "Where is the wise? Where

is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of the world? For ye see your calling, brethren, how ye are not many wise men after the flesh, not many mighty, not many noble are called." But they knew Paul had told Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." So that they did not undervalue intelligence, but did what they could to save the unsaved, and get them into the churches, and organized the militant church against sin and the devil.

In the wake of the Civil War, our forefathers began their work; our places of worship in huts, in log cabins, brush harbors, frame buildings, and on through a process of development until uneducated, untutored ex-slaves, came through fire and water, of self-denial, under the leadership of the old time pastors, gave us beautiful homes and churches all over this land of freedom.

What else did they do? Seeing the need of educated preachers and teachers, they had there before the smoke of battle had cleared away, and the master class had gracefully invited our mothers and fathers to remain at home, rent their land, work on halves, as hired hands, and in many instances purchase land and settle down in their midst, these regenerated, emancipated, new-born children of toil began sending their sons and daughters to graded schools, high schools, academies and colleges, so that, in a few years, we had teachers, preachers, lawyers and physicians whose training had come from blood money, to speak,—for it was money earned by parents who could neither read nor write, but longed to see the day when intelligence would clothe their sons and daughters in beauty of culture and refinement. Men called to preach in slavery, now sought the spelling book, McGuffey's First and Second Readers, Hemenway Grammar, Arithmetic, and best of all, the Bible. "Praise God! Come and see the works of God!" In the South those to whom we were slaves, in every city and town and country, helped us pay for our church houses. In some cases, some of us received financial aid from them in preparing to preach the gospel. Then came the American Baptist Home Mission Society from the North, with the Bible, textbooks, song books, and taught us the way more clearly, giving us for intellectual uplift, schools like Rayland Seminary, Richmond Institute, Shaw, Benedict, Atlanta Seminary, Spelman, Roger Williams, Leland University, Bishop College. These white brethren from the North, seeing our determination to make the best of it, came to our rescue. Today we lift our voices upon this jubilee occasion, and sing, "Praise God from whom all blessings flow."

But back there we had the fire of noblest manhood; we felt that our single friends were trying to enable us to get strong enough to do some things for ourselves, and so, almost before we could crawl, long before the Arkansas Baptist College was started, J. T. White laid the foundation for a Baptist school in Helena, Arkansas. Back there in 1873, the fire was kindled for Selma University in Alabama; back there in 1868, Florida Institute was founded; back there in 1866, Kentucky brethren caught the fire for the foundation of what is now Simmons University; back there in 1877, Jackson College was begun in Natchez, Mississippi. And thank God we have come on until this day of our Golden Jubilee.

There have been times when the daylight was dim and bazy, when our hearts were long and threatening, hours, days and years of gloomy confinement. But faith called us to hope and made us sing, "Weeping may endure for a night, but joy cometh in the morning." Some days we were sunken in the quagmire of despondency and lack of strength to lift ourselves; but all time religion set fire to our souls and being rescued, we sang out, "I cannot quitly for the Lord: and he inclined unto me, and heard my cry. He brought me up also, out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. He hath put a new song in my mouth, even praise unto our God." O, my friends, "Come, let us see the works of God."

There have been times when it was hard to sing the songs of Zion, "O, my friends, when we sat down, yea, we wept, when we remembered Zion." We banged our harps upon the willows in the midst

thereof." We felt, how could we sing the songs of Zion in a strange land? In all of that we did not surrender, we did not lose home, but we felt as John did of old, "Though he slay me, yet will I trust Him." "I know that my Redeemer lives, and at the latter day I shall see him."

Thus has it been with the colored Baptists these years of our history to this day of our Jubilee. You ask a running up? Best of all, we have opened our mouths unto the Lord, and we cannot turn back. We are marching orders. There remains much land to be taken yet. We shall not slacken our lines; so far we have run the race pretty well, we have kept the faith, we shall not give up, but wait. Fight on till there comes from heaven's throne, "Well done, faithful servant, enter into the Master's service."

Until then we shall continue in the good old way, obeying our Lord's golden command, "Go ye therefore, and teach all nations baptizing them in the name of the Father, the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even to the end of the world."

And not forgetting the last word on Sunday morning on the Isle of Palms, "I, Jesus, have sent my angels to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come, and whosoever will, let him take the water of life freely."

TWENTY-EIGHTH ANNUAL REPORT OF THE BENEFIT BOARD OF THE NATIONAL BAPTIST CONVENTION OF AMERICA AND FIRST ANNUAL REPORT GOLDEN JUBILEE SESSION, CHICAGO, AUGUST 14 TO 25, 1930

Rev. Broadus H. Hogan, Corresponding Secretary

Brother President, Officers and Delegates to This the Fiftieth Annual Session of the National Baptist Convention, Greetings:

We count it a happy privilege to come to you at this time to give an account of our stewardship and to thank you for the high honor and trust you have bestowed upon us. We challenge a successful contradiction of the fact that the high purpose and function of this Board, "THAT OF PROVIDING AN ASYLUM AND COMFORT FOR OUR AGED MINISTERS AND WORKERS," fits it on a plane of equal importance, if not beyond that of any other of our denominational activities and Christian endeavor is our woeful neglect to meet this challenge to our Christian consciousness in a way becoming our economic and numerical strength. Time will not permit us to reminisce or retrospect the past relative to whatever obstacles it has been ours to surmount. We come only with our faces like flint turned toward the Jerusalem of the future, with renewed hope, confidence and determination to in the near future erect a monument in the way of a "NATIONAL HOME" that will make a mighty and splendid addition to our present magnificent assets.

Our report will show further that this has been an off year for revenue collecting, due to the financial stringency and the internal problems of our denomination, that have challenged our best thought, earnest prayers and meditation. With these facts before us we directed our attention almost solely toward the study of our task; the working out of a basis of operation and the introduction of our program in new fields and making of new friends for our work who have pledged liberally to this work for the ensuing year.

We have received pledges from associations, conventions, clubs, ministerial unions, lodges, churches and church auxiliaries as well as from individuals who have not heretofore heard of or understood our aim. Governments and industrial institutions retire and pension their employees. Educational institutions do likewise. One of the most outstanding civic institutions of today is the "COMMUNITY CHEST" or organized charity. Why should the church be derelict in this matter? Our investigation will reveal that certain churches or denominations in our own race make staggering appropriations annually to superannuated ministers, their widows and orphans.

We claim that no single one of our collective objectives comes more nearly expressing our real spiritual temperature than the object for which we exist. Because of this fact we appeal for the largest possible consideration and backing on the part of this Convention proper. This year we have had an appropriation of over fifty acres of land offered to us in several cities with the view of moral and financial cooperation from their entire citizenry in the building of a home. We should select or make choice of said place for the building of the home. Among these are Tampa, Florida, and the Tampa Urban League; Pensacola, Florida, and the Chamber of Commerce; Meridian, Mississippi, and its Chamber of Commerce; Louisville, Kentucky, and Mizpah, New Jersey, each of which make splendid overtures with corresponding advantages.

Our Program of Operation

(1) The organizing of an auxiliary in each church to be known as the "WESTERN WINDOW THIRE," whose motto will be "HONORING OLD AGE" and serving as a channel through which systematic contributors may reach our Board. This auxiliary will also distribute tracts and other literature bearing upon our work and its progress.

(2) We recommend a national drive for funds under the auspices of our Board beginning at this session with a view to raising a sum of "TEN THOUSAND DOLLARS" by the fourth day of July, 1931, said sum to be used in the erection of the first unit of our home at whatever site may be selected.

(3) We are asking each member of the Convention to become a member of our expense staff by the payment of fifty cents.

(4) We are recommending that the headquarters of the Board remain at Helena, Arkansas, the home of the chairman and also the birthplace of the Board where we find a number of its immediate friends among the two great states: Arkansas and Mississippi, but that the corresponding secretary be permitted to establish secretarial headquarters at some strategic point where the office might enjoy the convenience, prestige and dignity desired therefrom. At such place we also favor the appointment of whatever might be termed an Advisory Committee consisting of five persons experienced in business ethics and financing, said committee to be named by the secretary and endorsed by our Board.

(5) Monthly reports will be transmitted from such secretarial headquarters to our general headquarters at Helena.

FINANCIAL RECEIPTS FOR THE YEAR ENDING AUGUST 13, 1930

September 10th, 1929—

(a) Public offering at Kansas City, Mo.	\$ 45 55
(b) 15th, Second Baptist, Evanston, Ill.	10 00
Total	\$ 55 55

October, 1929—

9 P. L. M. and D. Association, Helena, Ark.	\$ 29 00
9 New Hope Baptist Church, Helena	15 00
9 King Solomon Baptist, Helena	12 00
18 Valley Association, Briceys, Ark.	20 55
19 St. Stephens Baptist Church, Memphis	1 00
20 St. John Baptist Church, Amory, Miss.	10 00
2 Centennial Baptist Church, Helena	10 00
H. W. Holloway, Helena	1 00
Mass Meeting, Helena	1 00
Loan, American National Bank, Pensacola	20 00
Total	\$ 410 55

November, 1929—

9 General State Baptist Convention, Texarkana, Ark.	\$ 50 00
12 New Hope Baptist Church, Helena	3 00
12 Auxiliary	3 00
13 Mass Meeting, Meridian, Mississippi	10 00
26 New Hope Baptist Church, Meridian	7 00
27 Friends, Mobile, Alabama	5 00
Total	\$ 89 00

December, 1929—

16 Beulah Baptist Church, Tampa, Florida	\$ 4 00
16 Friends	5 00
16 National Benefit Insurance Co.	5 00
Total	\$ 14 00

January, 1930—

1 F. E. Washington, Pensacola, Fla.	\$ 2 00
4 Public meeting, Pensacola	13 00
5 Rev. F. W. Penick, Chicago, Ill.	2 00
8 Rev. L. A. Weaver, Chicago, Ill.	1 00
9 Second Baptist, Evanston, Ill.	5 78
Total	23 78

February, 1930—

4 Mass meeting, Chicago, Ill.	\$ 21 15
Progressive Baptist Church, Rev. T. E. Brown, Pastor, Chicago	30 00
Oliver Baptist Church	4 00
Monumental Baptist	4 00
11 Mariab Baptist (Rev. W. L. Petty)	5 50
11 Mariab, Rev. J. H. Smith	6 00
Greater St. John	0 00
Dr. I. A. Thomas	2 00
11 Oliver, Joliet, Ill.	0 00
Second Baptist, Joliet	2 15
Meridian	2 00
Laurel, Tabernacle	1 15
First Baptist, East Chicago	2 00
11 First Baptist Church, Chicago	5 00
Total	\$ 92 90

March, 1930—

11 Mount Temple Baptist Church, Chicago	\$ 4 00
Second Baptist, Evanston, Ill.	7 00
Meridian, Chicago	2 00
First Union Trust Bank, Chicago	10 00
Oliver Baptist, Chicago	11 40
Progressive Ministers' Conference, Chicago	3 82
Friends	6 60
Total	\$ 44 82

April, 1930—

4 New Era Baptist Association, (Women's Auxiliary)	\$ 2 00
Executive Board	2 02
6 Metropolitan Baptist, Chicago	4 00
6 Mr. H. H. Pace	2 00
Chas. P. Williams	2 00
12 Second Baptist, Joliet, Ill.	7 00
12 Monumental Baptist, Chicago	4 12
12 Friends	9 25
Total	\$ 32 39

May, 1930—

11 New Era Association, Women's Auxiliary	\$ 5 00
New Era Association Board	3 00
11 Second Baptist, Evanston	6 00
11 West Point Baptist, Chicago	3 30
Brithem Association Board	2 75
Metropolitan Baptist, Chicago	1 00
Union Baptist Church, Chicago	7 00
11 Friends	27 60
Total	\$ 55 05

June, 1930—

6 General State Baptist Convention, Illinois	\$ 5 00
B. Y. P. U.	2 00
Sunday School	3 00
Women's Auxiliary	2 00
Rev. J. J. Olive	50 00
10 Northern Indiana Dist. Association	5 00
B. Y. P. U. Auxiliary	5 00
Sunday School	5 00
Women's Department	5 00
Public offering	8 15
Mt. Zion, Peoria, Ill.	10 00
Friends	7 50
St. Luke Baptist, Chicago	5 00
Union Baptist, Springfield, Ill.	7 00
Total	\$ 72 15

July, 1930—

26 New Salem Baptist Association	\$ 5 00
East St. Louis, Ill.	5 00
Women's Auxiliary	5 00
Ministers and Deacons	5 00
B. Y. P. U.	5 00
Sunday School	5 00
Young People's Department	3 00
27 Truelight Baptist Church, East St. Louis	6 65
Mt. Zion, East St. Louis	7 00
City Ushers League, Chicago	5 00
William E. Officer, East St. Louis	20 00
Rev. J. L. McBride, East St. Louis	50
Total	\$ 65 15

August, 1930—

4 Antioch Baptist Association, St. Louis, Mo.	\$ 15 00
Berean Baptist Association	3 35
Women's Department	10 00
Galilee Baptist, St. Louis	1 65
Mt. Mariah, St. Louis	
Total	\$ 30 00

Disbursements itemized as the books will show—

1 To Secretary, Salary	\$ 650
2 Other expenses	251 34
Balance	\$ 71 27

Liabilities

3 Bank notes	\$ 275 00
Salaries	385 00
Unsettled claims	400 00
	\$ 1,060 00

We are respectfully requesting that this Convention make some appropriation to this board to assist us in liquidating some of our urgent liabilities and

hereby enabling us to prosecute with our profit our present program.
In his name,

REV. D. S. SHADD, Chairman
REV. B. H. HOGAN, Cor. Secretary

Assets

(1) Office furniture, clerical material to the amount of \$237.00 as itemized upon our records.

Appendix

ENROLLMENT JUBILEE SESSION

1930

ALABAMA

Alabama Baptist State Convention, Rev. D. V. Jenison, D. D., Mobile	\$ 100 00
Lower East Association, Rev. C. L. Williams, Lafayette	25 00
Mobile Sunlight, Assn., Rev. C. S. English, D. D., Mobile	25 00
St. Pilgrim Assn., Rev. A. Garner, D. D., Birmingham	25 00
Friendship, Anniston, Rev. R. J. White	10 00
Mt. Zion, Anniston, Rev. T. J. Bellinger, D. D.	10 00
Mt. Olive, Anniston, Rev. J. P. Gibson	10 00
Sixteenth Street, Anniston, Rev. B. B. Williams	10 00
First, Bessemer, Rev. H. Jackson	10 00
New Mt. Zion, Bessemer, Rev. S. H. Ravizee	10 00
First, Bessemer, Rev. C. F. Thomas, Powderly	10 00
4th Street, Birmingham, Rev. S. A. Bostic	10 00
St. Pilgrim, Birmingham, Rev. D. Ollie	10 00
Mt. Zion, Birmingham, Rev. S. M. Hall, D. D.	10 00
New Hope, Birmingham, Rev. J. H. Martin	10 00
12th Street, Birmingham, Rev. J. R. Matthews, D. D.	10 00
Sixteenth Street, Birmingham, Rev. C. L. Fisher, D. D.	10 00
St. Mark, Birmingham, Rev. R. N. Hall, D. D.	10 00
St. James, Birmingham, Rev. M. Thornton, D. D.	10 00
St. Luke, Birmingham, Rev. W. H. Thomas	10 00
Tabernacle, Birmingham, Rev. J. H. L. Smith, D. D.	10 00
Shiloh, Crichton, Rev. G. W. Lovett	10 00
First, Ensley, Rev. C. H. Taylor, D. D.	10 00
First, African, Eufaula, Rev. P. Jos. Watkins, D. D.	10 00
Mt. Olive, Ft. Mitchell, Rev. H. Harris, Three Notch	10 00
Friendship, Gadsden, Mrs. K. J. Sullivan	10 00
Franklin Street, Mobile, Rev. U. J. Robinson, D. D.	10 00
Lily, Mobile, Rev. A. Nettles	10 00
Stone Street, Mobile, Rev. M. C. Cleveland, D. D.	10 00
St. Louis St., Mobile, Rev. D. V. Jenison, D. D.	10 00
St. Peter, Mobile, Rev. C. L. Fox, Beaumont, Mississippi	10 00
Bethel, Montgomery, Rev. E. R. Tyson, D. D.	10 00
Deulah, Montgomery, Rev. C. C. Clency	10 00
Dexter Avenue, Montgomery, Rev. F. W. Jacobs, D. D.	10 00
Hill Street, Montgomery, Rev. H. D. Parker, D. D.	10 00
Holt Street, Montgomery, Rev. D. A. Pettus	10 00
Hutchinson Street, Montgomery, Rev. G. W. Williams	10 00
Mt. Zion, Murry Cross, Rev. C. A. J. Mallory, Glencoe	10 00
First, Selma, Rev. C. T. Hayes, D. D.	10 00
Green Street, Selma, Rev. G. H. Conner, D. D.	10 00
Tabernacle, Selma, Rev. H. E. Jones, D. D.	10 00
First African, Tuscaloosa, Rev. Roland Smith	10 00
First, Uniontown, Rev. G. B. Chapman	10 00

3rd Street, Birmingham, Rev. C. S. Reddick, D. D.	\$ 10 00
32nd Street, Birmingham, Rev. E. M. Morton, D. D.	10 00

ARIZONA

First, Phoenix, Rev. W. C. Cartwright	\$ 10 00
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ARKANSAS

C. R. W. District Assn., Rev. S. S. Odom, D. D., Brinkley	\$ 25 00
Antioch District, Assn., Rev. C. A. Benn, Ft. Smith	25 00
Bethlehem Association, Rev. A. L. Taylor, Marvel	25 00
East Arkansas Association, Rev. J. W. Shines, Crawfordville	25 00
Greater St. Martha, Rev. W. B. Brownell, Pine Bluff	25 00
Iron Association, Rev. Z. Broadus, Texarkana	25 00
Middle Western Assn., Rev. W. G. Hollis, Morrilton	25 00
Missionary Assn., Rev. L. W. Washington, Baydel	25 00
M. V. B. W. Assn., Rev. G. W. Dudley, D. D., Forrest City	25 00
North Arkansas Assn., Rev. G. W. Dudley, Forrest City	25 00
P. L. M. and D., Prof. H. W. Holloway, Helena	25 00
Southeast District, Rev. W. W. Booker, Wilmet	25 00
St. Marion Assn., Rev. J. F. Clark, D. D., Pine Bluff	25 00
St. Paul, Biscoe, Rev. B. W. Woody	10 00
Mt. Zion, Brinkley, Rev. J. M. Washington	10 00
Oak Grove, Brinkley, Rev. J. B. Moore	10 00
Zion Hill, Camden, Rev. W. M. Crimer	10 00
First, El Dorado, Rev. Wm. P. Mitchell	10 00
New Home, Eudora, Rev. W. M. Mitchell	10 00
Salem, Forrest City, Rev. A. W. Miller	10 00
Ninth Street, Ft. Smith, Rev. Wm. Erby	10 00
Bloom Shade, Grand Lake, Rev. R. L. Littleton	10 00
Beautiful Zion, Rev. G. W. Simmons, Helena	10 00
Centennial, Helena, Rev. J. S. Drew, D. D.	10 00
First, Helena, Rev. A. M. Samuels, D. D.	10 00
King Solomon, Helena, Rev. H. R. Stevenson	10 00
New Hope, Rev. D. S. Shald, D. D.	10 00
First, Holly Grove, Rev. Wm. Reeves	10 00
Eureka, Hot Springs, Rev. L. L. Worlds	10 00
Roanoke, Hot Springs, Rev. M. Smith, Messrs. John Webb, Wm. H. Falconer	30 00
St. Paul, Hot Springs, Rev. J. A. Taylor	10 00
Union, Hot Springs, Rev. J. H. Henderson, D. D.	10 00
Green River, Hughes, Rev. J. B. Bentley	10 00
Second, Lake Village, Rev. J. H. Haygood	10 00
Mt. Zion, Little Rock, Rev. R. A. Mayfield, D. D.	10 00
Mt. Zion, Little Rock, Rev. W. A. Booker, D. D.	10 00
Rev. S. P. Nelson, Little Rock (Individual)	10 00
First, Marianna	10 00
Walnut Grove, Marianna, Rev. O. B. Jones	10 00
First, Montecello, Rev. C. H. Knox	10 00
Union, Morrilton, Rev. J. R. Jamison, D. D.	10 00
First, Newport, Rev. A. L. Higgins	10 00
Pleasant Grove, Osceola, Rev. C. H. Payne	10 00
Centennial, Pine Bluff, Rev. Z. M. Winder	10 00
Eighth Avenue, Pine Bluff, Rev. W. H. Wiley	10 00
Grace Temple, Pine Bluff, Rev. W. E. Watson	10 00
Jerusalem, Pine Bluff, Rev. B. R. Riley	10 00
St. Bethel, Pine Bluff, Rev. E. W. Watson	10 00
St. Paul, Pine Bluff, Mr. J. B. Watson	10 00
Buchannon, Status, Rev. G. W. Simmons, D. D., Helena	10 00
St. Peters Rock, Pine Bluff, Rev. W. B. Brownlee	10 00
Eleventh Street, Texarkana, Rev. A. Jackson	10 00

St. Calm, Warren, Rev. R. S. Shorty	\$ 10 00
St. Pleasant, Waverly, Rev. S. M. Edwards	10 00
Tejon Valley, Wynne, Rev. B. W. Woody	10 00

CALIFORNIA

Providence Assn., Rev. A. T. Hines	\$ 25 00
Western Assn., Rev. Wm. D. Carter, D. D., Pasadena	25 00
Metropolitan, Los Angeles, Rev. J. E. Pius, D. D.	10 00
Pleasant Hill, Los Angeles, Rev. W. H. Rozier, D. D., Mr. D. B. Buchanan, Mesdames Rexy A. Rozier, L. Hubbard, L. Buchanan, J. M. Fair, Misses Dessie Berron, Cletine Shabery, Hortense Bauldell, Mr. John Woody	130 00
Second, Los Angeles, Rev. T. L. Griffith, D. D.	10 00
Union, Los Angeles, Rev. H. Dempsey	10 00
Friendship, Pasadena, Rev. Wm. D. Carter, D. D.	10 00

COLORADO

St. Pleasant, Denver, Rev. I. S. Powell, D. D.	\$ 10 00
New Hope, Denver, Rev. T. S. Sanders	10 00

CONNECTICUT

Mt. Calvary, Hartford, Rev. W. D. Davis	\$ 10 00
Calvary, Hartford, Rev. R. A. Moody	10 00
Union, Hartford, Rev. J. C. Jackson, D. D., Mrs. Mamie Jackson	25 00

DISTRICT OF COLUMBIA

District Baptist Convention, Rev. W. H. Jernagin, D. D.	\$ 50 00
Bethlehem, Washington, Rev. J. C. Banks	10 00
Beulah, Washington, Rev. Wm. B. Marsh	10 00
Marion Avenue, Washington, Rev. W. A. Taylor, D. D.	10 00
Friendship, Washington, Rev. B. H. Whiting	10 00
Israel, Washington, Rev. A. B. Fisher	10 00
Metropolitan, Rev. E. C. Smith, Washington	10 00
Mt. Bethel, Washington, Rev. A. Willbanks, D. D.	50 00
Mt. Carmel, Washington, Rev. W. H. Jernagin, D. D.	10 00
St. Paul, Washington, Rev. Walter H. Brooks, D. D.	10 00
Friendship, Washington, Mr. J. Reynolds, Clerk	10 00
Seaton Temple, Washington, Rev. B. D. Grymes	10 00
Vermont Avenue, Washington, Rev. Rev. C. T. Murray	10 00

FLORIDA

Baptist General State Convention, Rev. W. C. Brown, D. D., Jacksonville	\$ 100 00
Clarebeth, Arcadia, Rev. G. P. McKinney, D. D.	10 00
Walnut Grove, Ft. Lauderdale, Rev. J. N. Stokes	10 00
St. Carmel, Gainesville, Rev. J. B. Bish	10 00
St. John, Jacksonville, Rev. W. C. Brown, D. D.	10 00
First Zion, Miami, Rev. J. E. Coleman	10 00
St. Paul, Miami, Rev. S. A. Sampson	10 00
St. Zion, Miami, Rev. J. R. Evans, D. D.	10 00
St. John, Miami, Rev. J. W. Drake, D. D.	10 00
St. Luke, Miami, Rev. John H. Long	10 00
St. Matthew, Miami, Rev. N. F. Clark	10 00
St. Michael, Miami, Rev. J. A. F. Finlayson	10 00
St. Zion, Orlando, Rev. R. L. Jones	10 00
San Joaquin Baptist, Pensacola, Rev. Geo. O. Summer	10 00
St. Zion, Pensacola, Mrs. G. L. Beverette	10 00

New Hope, St. Petersburg, Rev. C. H. Hawkins
 St. John, Warrington, Rev. D. W. Webb
 Mt. Zion No. 2, West Palm Beach, Rev. John A. Andrews
 Tabernacle, West Palm Beach, Rev. J. M. Coleman

GEORGIA

General Baptist Convention, Rev. D. D. Crawford, D. D., Atlanta
 Bethlehem, Atlanta, Rev. N. T. Thompson
 Beulah, Atlanta, Rev. L. A. Pinkston, D. D.
 Butler Street, Atlanta, Rev. J. B. Barnett
 Ebenezer, Atlanta, Rev. A. D. Williams, D. D.
 Liberty, Atlanta, Rev. C. N. Perry, B. D.
 Mt. Olive, Atlanta, Rev. J. M. Nabrit, D. D.
 Mt. Zion, Atlanta, Rev. J. T. Dorsey
 Piney Grove, Atlanta, Rev. J. D. Sims
 Reid Street, Atlanta, Rev. H. W. Riley
 Mt. Calvary, Atlanta, Rev. J. M. Gates
 Travelers Rest, Atlanta, Rev. M. L. King
 Wheat Street, Atlanta, Dea. L. G. Harris
 Zion Hill, Atlanta, Rev. J. T. Johnson
 Arcadia, Albany, Rev. H. C. Crouch, Moultrie
 First, Albany, Rev. J. A. Harris
 Mt. Helbron, Albany, Rev. J. T. Simpson
 Friendship, Athens, Rev. J. F. Henry
 Hill's First, Athens, Rev. W. H. Perry
 Antioch, Augusta, Rev. J. W. Whitehead
 Macedonia, Augusta, Rev. H. C. Calhoun
 Mt. Canaan, Augusta, Rev. Rev. J. L. Bennett
 Springfield, Augusta, Rev. W. P. Sanders
 Tabernacle, Augusta, Rev. D. P. Thompson
 Thankful, Augusta, Rev. A. G. Davis
 Summerville, Augusta, Rev. Charles Williams
 First, Bainbridge, Rev. W. W. Weatherspoon
 Mt. Sinai, Bogart, Rev. B. Y. Cash, Madison
 Macedonia, Camilla, Rev. John King, Thomasville
 Mt. Calvary, Cairo
 First African, Columbus, Rev. J. N. Brown
 Fourth Street, Columbus, Rev. H. Harris, Three Notch, Ala.
 Friendship, Columbus, Rev. R. K. Paschal, D. D.
 Mt. Calvary, Cordele, Rev. R. D. Arline, Waycross
 Sardis, Dawson, Rev. N. R. Wright, Albany
 First, Dublin, Rev. W. L. Hughes
 Friendship, Hamilton, Rev. S. A. Harvey, Girard
 New Holl, Harlem, Rev. G. W. Harrison
 Antioch, Lithonia
 Central City College, Rev. J. H. Gadson, President, Macon
 First, Macon, Rev. E. G. Thomas, D. D.
 Mt. Olive, Macon, Rev. J. H. Evans, D. D.
 Mt. Mariah, Macon
 Tremont Temple, Macon, Rev. L. M. Terrell
 Flagg Chapel, Milledgeville, Rev. J. C. Mitchell
 Thankful, Rome, Rev. O. C. Thomas
 First African, Savannah, Rev. Mack T. Williams, D. D.
 First Bryan, Savannah, Rev. L. M. Glenn, D. D.
 Second, Savannah, Rev. M. A. Hunter
 St. John, Savannah, Rev. E. O. S. Cleveland
 Bethesda, Stone Mountain, Rev. H. H. Woodson
 First, Thomasville, Rev. G. T. Martin
 Siloam, Union Point, Rev. W. M. Jackson, Madison
 First, Vidalia, Rev. W. M. Hall

ILLINOIS

See Era Association, Rev. W. L. Petty, D. D., Chicago \$ 25 00
 Biblemen Association, Rev. R. H. Ragland, Chicago 25 00
 First, Cairo, Rev. W. H. Polk 10 00
 First, Cairo, Rev. J. J. Olive, D. D. 10 00
 Mt. Zion, Cairo, Rev. J. J. Olive, D. D. 10 00
 Bethesda, Chicago, Rev. E. T. Martin 10 00
 Bethesda, Chicago, Rev. H. B. Hawkins 10 00
 Gospel Feast, Chicago, Rev. Timothy A. Stewart 10 00
 Greater St. Salem, Chicago, Rev. O. W. Williams 10 00
 Greater Salem, Chicago, Rev. W. M. Cosey, D. D. 10 00
 Holy Lee, Chicago, Rev. J. L. Love 10 00
 International, Chicago, Rev. W. M. Bennett 10 00
 Liberty, Chicago, Rev. D. Z. Jackson, Mr. Jno. McBride 20 00
 Youngmenal, Chicago, Rev. W. H. Moses, D. D. 10 00
 Mt. Mariah, Chicago, Rev. W. L. Petty 10 00
 Mt. Mariah, Chicago, Rev. J. H. Smith 10 00
 Pleasant, Chicago, Rev. W. M. Haynes 10 00
 Mt. Sinai, Chicago, Rev. R. Mastilla 10 00
 Mt. Sinai, Chicago, Rev. H. W. Watkins 10 00
 Mt. Vernon, Chicago, Rev. J. Joiner 10 00
 See Mt. Zion, Chicago, Rev. I. S. Fountain 12 00
 United, Chicago, Rev. L. K. Williams, D. D., Dr. J. H. Branham,
 Judge Wm. Harrison, Messrs. D. W. Kelley, J. Caruthers, Iron 100 00
 Clark, Misses Bell, E. B. Bohannon, Katie Carr, Mrs. Parker
 Original Providence, Chicago, Rev. B. Wendell Phillips 10 00
 Pilgrim, Chicago, Rev. J. C. Austin, D. D., Mrs. Mattie Miller 20 00
 Pilgrim, Chicago, Rev. Ed Wainwright 10 00
 Progressive, Chicago, Rev. T. E. Brown 10 00
 Pilgrim Rest, Chicago 10 00
 Riverstone, Chicago, Rev. F. Allison 10 00
 Shiloh, Chicago, Rev. D. H. Harris 10 00
 St. Luke, Chicago, Rev. E. L. Randall, D. D. 10 00
 Tabernacle, Chicago, Rev. E. H. Fletcher 10 00
 Tremont Temple, Chicago, Rev. C. C. Harper 10 00
 Union Hill, Chicago, Rev. J. A. Wimberly 10 00
 West Point, Chicago, Rev. Jas. H. Brown 10 00
 Zion Hill, Chicago, Rev. A. M. Martin 10 00
 Zion Hill, Chicago, Rev. Eddie Lewis 10 00
 Union Institutional, Chicago Heights, Rev. F. W. Penick, D. D. 10 00
 Mt. W. M. Russell, Chicago (Individual) 10 00
 Mt. Fred D. Morris, Chicago (Individual) 10 00
 Mt. Zion, East St. Louis, Rev. J. J. Olive 10 00
 New Hope, East St. Louis, Rev. J. L. McBride 10 00
 True Light, East St. Louis, Rev. J. A. Lampley 10 00
 Second, Evanston, Rev. I. A. Thomas, D. D. 10 00
 Second, Evanston, Rev. Thos. L. Ballou, D. D. 10 00
 St. Paul, Freeport, Rev. W. L. Lambert 10 00
 Mt. Glenoe, Rev. H. A. Trotter, Evanston 10 00
 Second, Kankakee, Rev. H. Anderson 10 00
 First, Cornubian, Lovejoy, Rev. J. W. Jordan 10 00
 Mt. Zion, Peoria, Mr. Oscar White 10 00
 Pilgrim Rest, Rockford, Rev. W. R. Jackson 10 00
 Second, Waukegan, Rev. L. C. Lampkins, North Chicago 10 00
 Shiloh, Waukegan, Rev. T. Moore King 10 00

INDIANA

First District State Conv., Rev. J. S. Crittenden, D. D., Richmond \$ 50 00
 Second, Mt. Vernon, Rev. Moses M. Porter, D. D. 10 00
 Antioch, East Chicago, Rev. W. A. Lee 10 00

First, East Chicago, Rev. J. M. Royston	\$ 10 00
Friendship, East Chicago, Rev. J. H. Davenport	10 00
New Hope, East Chicago, Deacon M. Towndon	10 00
Liberly, Evansville, Rev. L. S. Smith	10 00
First, Gary, Rev. Chas. E. Hawkins, D. D., Rev. J. H. Garnett	20 00
Gabilee, Gary, Rev. F. H. Bailey	10 00
Jefferson Street, Gary, Rev. J. F. Kelley	10 00
Macedonia, Gary, Rev. M. H. Bashberry	10 00
Pilgrim Rest, Gary, Rev. G. R. Beckwith	10 00
St. Paul, Gary, Rev. W. E. Lovelace, D. D.	10 00
Trinity, Gary, Rev. M. Coleman	10 00
Mt. Zion, Hammond, Rev. W. M. Daniel, Chicago	10 00
Tabernacle, Indiana Harbor, Rev. S. Biffin	10 00
Antioch, Indianapolis, Rev. G. Wm. Ward, D. D.	10 00
Greater St. John, Indianapolis, Rev. S. S. Reed, D. D.	10 00
Mt. Helm, Indianapolis, Rev. F. K. Dillard	10 00
Mt. Zion, Indianapolis, Rev. S. B. Butler, D. D.	10 00
Martindale Avenue, Indianapolis, Rev. J. B. Carter	10 00
New Light, Indianapolis, Rev. J. H. Abernathy	10 00
Second, Indianapolis, Rev. B. J. F. Westbrook, D. D., Mr. Jno. Browder	20 00
First, West Baden, Rev. Geo. W. Gore	10 00

IOWA

Tabernacle, Council Bluffs, Rev. J. H. Reynolds	\$ 10 00
Corinthian, Des Moines, Rev. G. W. Robinson, D. D.	10 00
Maple Street, Des Moines, Rev. A. Ross Brent	10 00
Shiloh, Des Moines	10 00
Union, Des Moines, Rev. J. W. Tull, D. D.	10 00
Iowa Association, Rev. G. W. Robinson, D. D., Des Moines	25 00

KANSAS

Missionary Baptist State Convention, Rev. W. A. Bowren, D. D., Kansas City	\$100 00
Southeast District, Rev. J. T. Elias, D. D.	25 00
Maple Street, Independence, Rev. C. Teal, D. D.	10 00
Calvary, Coffeyville, Rev. Melvin J. Smith	10 00
First, Kansas City, Rev. W. A. Bowren, D. D.	10 00
Eighth Street, Kansas City, Rev. D. B. Jackson, D. D.	10 00
Mt. Olive, Kansas City, Rev. A. W. Spiller	10 00
Pleasant Green, Kansas City, Rev. Geo. McNeal, D. D.	10 00
Second, Newton, Rev. J. P. Williams	10 00
Calvary, Topeka, Rev. A. M. Locust, B. D.	10 00
Second, Topeka, Rev. M. J. Burton, B. Th.	10 00
Calvary, Wichita, Rev. J. W. Hayes	10 00

KENTUCKY

State Street, Bowling Green, Rev. W. P. Offutt, D. D.	\$ 10 00
First, Covington, Rev. E. C. Locust	10 00
Bethel, Drakesboro, Rev. Ernest Estell	10 00
Mt. Zion, Fleming, Rev. R. A. Reel	10 00
First, Frankfort, Rev. Wm. H. Ballew	10 00
Main Street, Lexington, Rev. Jas. W. Gibson	10 00
Bear Grass, Louisville, Rev. C. A. Saunders	10 00
Burnett Avenue, Louisville, Rev. J. A. Baker	10 00
Calvary, Louisville, Rev. C. H. Parrish, D. D.	10 00
Lampton, Louisville, Rev. J. M. Williams	10 00
Portland, Louisville, Rev. L. A. Offutt, D. D.	10 00
West Chestnut Street, Louisville, Rev. W. M. Johnson	10 00
Mt. Sinai, Lynch, Rev. G. W. Jackson	10 00
First, Nicholasville, Rev. R. H. Faulkner	10 00
Seventh Street, Paducah, Rev. H. A. Rogers	10 00

LOUISIANA

Seventh District Association, Rev. H. C. Ross, D. D., Crowley	\$25 00
St. John, Bastrop, Rev. A. L. Carpenter, Sterlington	10 00
Graciel Life, Baton Rouge, Rev. A. H. Landry	10 00
St. Zion, Donaldsonville, Rev. E. J. Ellis	10 00
Central, Lake Providence, Rev. J. Kent	10 00
First, Lake Providence, Rev. G. N. Givens, D. D.	10 00
North Star, Lake Providence, Rev. S. F. Douglass, Newellton	10 00
Progressive, Lake Providence, Rev. S. A. Cooper	10 00
Sweet Canaan, Lake Providence, Rev. T. E. Vell	10 00
St. Ollice, Newellton, Rev. M. C. Cooper, Wisner	10 00
Minion, New Orleans, Rev. R. W. Coleman	10 00
Antioch, New Orleans, Rev. A. C. Moore	10 00
Mt. Everett, New Orleans, Rev. J. J. Bell, D. D.	10 00
Pilgrim Rest, New Orleans, Rev. S. A. Duncan	10 00
Pleasant Zion, New Orleans, Rev. Gen. W. McWaters	10 00
Second, Zion, New Orleans, Rev. G. H. Hendricks	10 00
St. Mark, New Orleans, Rev. G. H. Devore, D. D.	10 00
St. Philip, New Orleans, Rev. L. H. Perkins, D. D.	10 00
Little Zion, Opelousas, Rev. L. C. Simon, D. D.	10 00
Antioch, Shreveport, Rev. J. H. May, D. D.	10 00
Woman, Shreveport, Rev. L. Allen, Jr., Hon. C. M. Roberson	20 00
Evergreen, Shreveport, Prof. J. A. Stedman, Rev. J. E. Evans	20 00
Mt. Pilgrim, Vidalia, Rev. M. Smith	10 00
Stephen, Vidalia, Rev. G. L. Washington	10 00
Young Chapel, Vidalia, Rev. D. Woods	10 00
First, Vacheria, Rev. A. J. Jones	10 00
New Hope, Ruston, Rev. H. K. Griffin, Winneshore	10 00
First, Monroe, Rev. E. L. Brunson	10 00
Living Star, Lake Providence, Rev. H. T. James, Eudora	10 00
Shedden, Vivian	10 00

MARYLAND

Maryland State Convention, Rev. A. J. Payne, D. D., Baltimore	\$ 100 00
Exon, Baltimore, Rev. Arthur J. Payne, D. D.	10 00
First, Baltimore, Rev. W. H. Young, D. D.	10 00
Grace Memorial, Baltimore, Rev. Albert J. Greene, D. D.	10 00
St. Hall, Baltimore, Rev. S. H. James	10 00
Morning Star, Baltimore, Rev. J. J. Garrett, D. D.	10 00
Abiel, Baltimore, Rev. J. C. Sweeney, D. D.	10 00
Polmont, Baltimore, Rev. Junius Gray, D. D.	10 00
Harbor, Baltimore, Rev. Reel Elliott, D. D.	40 00
Union, Baltimore, Rev. J. Timothy Bordie, D. D.	10 00
Washed, Baltimore, Rev. W. J. Winston, D. D.	10 00

MASSACHUSETTS

United Convention of Massachusetts and Rhode Island, Rev. D. S. Chase, D. D., Boston	\$100 00
Rev. E. E. Thompson, Medford	10 00
Rev. W. H. Davis, B. D., Cambridge	10 00
Rev. W. H. Bester, Roxbury	10 00

MICHIGAN

Michigan State Convention, Rev. E. L. Todd, D. D., Battle Creek	\$100 00
Canon Lake Assn., Rev. E. L. Todd, D. D., Battle Creek	25 00
Samuel, Battle Creek, Rev. E. L. Todd, D. D.	10 00

Calvary, Detroit, Rev. Jas. H. Mastin, D. D.	\$ 10 00
First, Detroit, Rev. F. A. Williams	10 00
Friendship, Detroit, Rev. J. H. Jackson	10 00
Hartford Avenue, Detroit, Rev. Chas. A. Hill, D. D.	10 00
King Solomon, Detroit, Rev. Moses Williams	10 00
Mt. Olive, Detroit, Mrs. Wilka M. Banks	10 00
New Hope, Detroit, Rev. A. C. Williams, D. D.	10 00
New Mt. Zion, Detroit, Rev. J. S. Williams	10 00
Peace, Detroit, Rev. Lee T. Clay, D. D.	10 00
Shiloh, Detroit, Rev. S. D. Ross, D. D.	10 00
St. James, Detroit, Rev. H. S. Shearer	10 00
Mt. Olive, Flint, Deacon W. C. Ross	10 00
Mt. Olive, Flint, Rev. L. R. W. Johnson	10 00
Second, Jackson, Rev. A. R. Vanderslice	10 00
Hillsdale, Lansing, Rev. J. H. Bruce	10 00
Macedonia, Pontiac, Rev. Ford B. Reed	10 00

MINNESOTA

Pilgrim, St. Paul, Rev. L. W. Harris, D. D.	\$ 10 00
Zion, Minneapolis, Rev. H. W. Hotts, D. D.	10 00

MISSISSIPPI

Grenada Association, Rev. O. W. Lenior, Greenwood	25 00
Leflore County Association, Rev. D. W. Higgins, Greenwood	25 00
Sardis East Association, Rev. J. R. Person, Loxahoma	25 00
Travelers Rest, Alligator, Rev. M. T. Jones, Shaw	10 00
Concord, Batesville, Rev. W. E. Mack	10 00
James Chapel, Bealen, Rev. G. W. Sanders, Coahoma	10 00
Pleasant Grove, Bogot, Rev. M. M. Mason	10 00
Mercy Seat, Caunonsburg, Rev. P. E. Frisby, D. D.	10 00
Centennial, Clarksdale, Rev. Benj. J. Perkins, D. D., Memphis, Tenn.	10 00
First, Clarksdale, Rev. E. G. Mason	10 00
Silent Grove, Clarksdale, Rev. E. D. Payne, Memphis	10 00
Friendship, Coahoma, Rev. W. D. Jude	10 00
Mt. Calm, Coldwater, Rev. J. L. Campbell	10 00
Missionary Union, Columbus, Rev. Geo. H. Cliffin	10 00
True Light, Duckery, Rev. W. M. President, Shelby	10 00
Morning Star, Edwards, Rev. W. F. Davis	10 00
Glover, Glover, Rev. B. W. Demas, D. D.	10 00
New Jerusalem, Greenville, Rev. C. C. Williams	10 00
Mercy Seat, Greenville, Rev. A. B. Bolden	10 00
First, Greenville, Rev. I. C. Hazzard	10 00
Mt. Bethel, Greenville, Rev. J. D. Johnson	10 00
Star of Bethlehem, Greenville, Rev. R. C. Anderson	10 00
Locust Grove, Greenwood, Rev. A. Y. Smith, Clarksdale	10 00
New Zion, Greenwood, Rev. A. W. Moore	10 00
West, West, Rev. A. Nabors, Granada	10 00
New Bethel, Itta Bena, Rev. J. W. Terrell, Greenwood	10 00
Parish Street, Jackson, Rev. W. L. Varnado	10 00
Christian Liberty, Kosciusko, Rev. J. N. H. Brooks	10 00
Mt. Hebron, Leland, Rev. G. A. Hobbs	10 00
Asia, Lexington, Rev. J. A. Marshall, D. D.	10 00
Pleasant Hill, Louisa, Rev. J. W. Gayden, Belzoni	10 00
St. Andrew, Marigold, Rev. J. L. Joiner	10 00
First, Mound Bayou, Rev. Joseph Peterson	10 00
Beulah, Natchez, Rev. B. D. Sims	10 00
New Zion, Natchez, Rev. P. C. Curtis, Stanton	10 00
Rising Star, Pace, Rev. H. D. Smith	10 00

New Bethel, Rome, Rev. G. E. Steward, Belzoni	\$ 10 00
Arnon Tabernacle, Rosedale, Rev. W. M. Lee, Shelby	10 00
Strangers Home, Shaw, Rev. E. L. Drew, D. D.	10 00
Kingdom Altar, Stringtown, Rev. S. M. Singleton	10 00
St. Andrew, Shelby, Rev. J. L. Jones	10 00
Summit, Summit, Rev. L. S. Jones, Magnolia	10 00
Mt. Zion, Vaiden, Rev. A. L. Hill, Winona	10 00
Bolly Grove, Vicksburg, Rev. T. B. Miles, Indianola	10 00
King Solomon, Vicksburg, Rev. A. A. Cossey, D. D.	10 00
Mt. Herod, Vicksburg, Rev. E. L. Twine, D. D.	10 00
Springhill, Vicksburg, Rev. James Drake, Natchez	10 00
Mt. Olive, West Point, Rev. O. J. Turner	10 00
Bolly Grove, Yazoo City, Rev. M. S. Rucker	10 00
Tulena, Yazoo City, Rev. J. P. Sanders	10 00

MISSOURI

Mt. Zion, Association, Rev. J. W. Gordon, St. Joseph	\$ 25 00
New Era District, Rev. G. H. Daniel, Kansas City	25 00
Second, Cape Girardeau, Rev. E. A. Conklin	10 00
Seline, Rev. S. M. Arthur, Fredericktown	10 00
First, Hayti, Rev. C. B. Carrington, Blytheville	10 00
Beltsaida, Kansas City, Rev. R. E. Holland	10 00
Friendship, Kansas City, Rev. S. C. Dayle	10 00
Second, Kansas City, Rev. S. W. Bacole, D. D.	10 00
St. James, Kansas City, Rev. R. L. Lillard	10 00
St. Paul, Kansas City, Rev. P. A. Felder	10 00
The Street, Kansas City, Rev. D. A. Holmes, D. D.	10 00
Woodland Avenue, Kansas City, Rev. Wm. Wilson	10 00
Dr. R. T. Fryer, Kansas City (Individual)	10 00
Second, Mexico, Rev. C. H. Bratton	10 00
Washington Avenue, Springfield, Rev. Simmons	10 00
First, St. Joseph, Rev. W. H. Hill, D. D.	10 00
Salloch, St. Louis, Rev. Wm. H. Harris	25 00
Central, St. Louis, Rev. Geo. E. Stephen, D. D.	10 00
Companion, St. Louis, Rev. W. F. Summerville	10 00
Fairfax Avenue, St. Louis, Rev. J. D. Howard	10 00
First, St. Louis, Rev. O. C. Maxwell, D. D., Attorney J. H. Roberts	20 00
Mt. Zion, St. Louis, Rev. Peter W. Fields	10 00
Pilgrim Rest, St. Louis, Rev. J. M. Baker	10 00
Tabernacle, St. Louis, Rev. S. A. Moselgy, D. D., Messrs. C. J. Evans and Walter Studmire	30 00
True Light, St. Louis, Rev. R. C. Clifton	10 00
First, Webster Grove, Rev. R. W. Criltz	10 00

NEBRASKA

New Era Association, Rev. J. H. Jackson, Omaha	\$ 50 00
Bethel, Omaha, Rev. J. H. Jackson, D. D.	10 00
Mt. Zion, Omaha, Rev. M. J. Sherrard	10 00
Pilgrim, Omaha, Rev. J. H. Dolson	10 00
St. Omaha, Rev. E. A. Crockett, D. D.	10 00
Zion, Omaha, Rev. C. C. Harper, D. D.	10 00

NEW JERSEY

Afro-American Convention, Rev. J. C. Love, D. D., Verona	\$100 00
North Jersey Association, Rev. F. W. Means, D. D., Jersey City	25 00
Union Temple, Atlantic City, Rev. J. A. Brown, B. D.	10 00
Staloh, Atlantic City, Rev. C. L. Aikens	10 00
Angelic, Bayonne, Rev. C. H. Churn	10 00
Kaigha Avenue, Camden, Rev. Geo. E. Morris, D. D.	10 00

Tenth Street, Camden, Rev. G. D. Griffin	\$ 10 00
St. Paul, East Riverton, Rev. M. A. Foster	10 00
Emmanuel, Glassboro, Rev. James Hyman, Palmyra	10 00
Salem, Jersey City, Rev. F. W. Means, D. D.	10 00
Zion, Jersey City, Rev. W. A. Epps, D. D.	10 00
Union, Mt. Clair	10 00
Bethsaida, Newark, Rev. C. T. Wileher, D. D.	10 00
Bethany, Newark, Rev. J. C. Love	10 00
Friendship, Newark, Rev. R. D. Poulter	10 00
Hopewell, Newark, Rev. H. T. Borders, D. D.	10 00
Mt. Sinai, Newark, Rev. Thos. J. Jenkins, East Orange	10 00
New Hope, Newark, Rev. F. R. Reed, D. D.	10 00
Pilgrim, Newark, Rev. E. Ethelred Ricks	10 00
Ebenezer, Orange, Rev. W. T. Watkins, D. D.	10 00
Union, Orange, Rev. J. H. Hughes, D. D.	10 00
Second, Perth Amboy, Rev. C. H. Churn, Bayonne	10 00
Second, Rahway, Rev. C. H. S. Watkins, Philadelphia, Penn.	10 00
Fountain, Summit, Rev. D. M. Lockett	10 00
Pilgrim, Summit, Rev. H. B. Cooper, D. D.	10 00
Union, Vauxhall, Rev. J. G. Bryant	10 00
Union, Verona, Rev. J. C. Love, D. D.	10 00

NEW YORK

New York State Convention, Rev. G. H. Sims, D. D., New York	\$100 00
Bethany, Brooklyn, Rev. K. L. Warren, D. D.	10 00
Berean, Brooklyn, Rev. S. T. Eldridge, D. D.	20 00
Concord, Brooklyn, Rev. Jas. B. Adams, D. D., Messrs. Jas. H. Stalon, Walter K. Taylor, Mesdames Hindsey Smith, Evelyn Gray, Leola P. Adams, Susie Eltheridge	200 00
First Shiloh, Buffalo, Rev. E. J. Echols, D. D.	10 00
Friendship, Buffalo, Rev. T. Davis	10 00
Pleasant Grove, Buffalo, Rev. J. H. McDavis	10 00
Ebenezer, Flushing, Rev. James Mitchell	10 00
Amity, Jamaica, Rev. J. R. Moore	10 00
Second, Lackawana, Rev. Arthur J. Phillips	10 00
Union, Lackawana, Rev. O. C. Thomas	10 00
First, Mamaroneck, Rev. S. M. Canty, New Rochelle	10 00
Brown Memorial, New York, Rev. Porter W. Phillips, Brooklyn	10 00
Mt. Pleasant, New York, Rev. W. M. Haynes	10 00
Union, New York, Rev. G. H. Sims, D. D.	10 00
Bethesda, New Rochelle, Rev. J. B. Roddie, Messrs. W. J. Brown, J. T. Moses	30 00
Shiloh, New Rochelle, Rev. W. H. Slater	10 00
Union, Niagara Falls, Rev. L. A. Holloway	10 00
Zion, Port Washington, Rev. R. L. Ryan	10 00
Shiloh, Rockville Center, Rev. S. W. Miles, Flushing	10 00
Second, Rockwell Center, Rev. J. O. Jones	10 00
Rethany, Syracuse, Rev. Raymond F. Coles	10 00

NORTH CAROLINA

Ebenezer, Charlotte, Rev. H. M. Moore	\$10 00
West Durham, Durham, Mr. T. C. Graham	10 00
Tupper Memorial, Raleigh, Rev. M. L. Dawson	10 00
St. John, Raleigh	10 00
Willard Chapel, Rosehill, Rev. J. McNewkirk	10 00
Central, Wilmington, Rev. M. D. Dickerson, D. D.	10 00

OHIO

General Association, Rev. J. H. Burks, D. D., Columbus	\$ 55 00
Eastern Ohio, Rev. I. R. Hall, D. D., Warren	25 00
Gospel Temple, Campbell, Rev. P. L. Herod	14 00
Shiloh, Campbell, Rev. H. M. C. Reed	10 00
Tried Stone, Campbell, Rev. A. Steel	10 00
Mt. Calvary, Canton, Rev. A. W. Ross, D. D.	10 00
Metropolitan, Cincinnati, Rev. J. Franklin Walker, D. D.	10 00
Zion, Cincinnati, Rev. B. F. Reid, D. D.	10 00
Bethany, Cleveland, Rev. R. M. Caver, D. D.	10 00
Friendship, Cleveland, Rev. A. Hawkins, D. D.	10 00
Liberty Hill, Cleveland, Rev. M. F. Washington, D. D.	10 00
Open Door, Cleveland, Rev. Edward D. Berry	10 00
Providence, Cleveland, Rev. J. W. Ribbons, D. D.	10 00
Shiloh, Cleveland, Rev. A. L. Boone, D. D., Mrs. Boone	20 00
Zion Hill, Cleveland, Rev. C. C. Ailer, D. D.	10 00
Bossack Street, Columbus, Rev. M. C. Williams	10 00
Mt. Olivet, Columbus, Rev. S. A. Grayson, Jr.	10 00
Shiloh, Columbus, Rev. J. H. Burks, D. D.	10 00
Union Grove, Columbus, Rev. M. A. Trier	10 00
Shiloh, Dayton, Rev. E. W. M. Wright, D. D.	10 00
Second, Hamilton, Rev. J. L. Francis	10 00
Mt. Zion, Toledo, Rev. E. Burton	10 00
Union, Youngstown, Rev. J. D. Jones	10 00

OKLAHOMA

State Convention, Rev. E. W. Perry, D. D., Oklahoma City	\$ 100 00
Creek Association, Rev. E. L. Barber, Muskogee	25 00
East Zion Association, Rev. E. K. Lenth, Oklahoma City	25 00
Southwest Creek Assn., Rev. P. T. Davis, Sapulpa	25 00
St. Paul Association, Rev. T. S. Sanders	25 00
Western District Association, Rev. W. L. Humphrey, Enid	25 00
First, Ardmore, Rev. D. Edwin Johnson	10 00
First, Chickasha, Rev. J. B. Gentry	10 00
First, Cleveland, Rev. Chas. Richardson	10 00
Mt. Pleasant, Crescent, Rev. P. L. Carter, D. D., Tulsa	10 00
East, Cushing, Rev. Wm. Thomas	10 00
Mt. Moriah, El Reno, Rev. Z. H. Hickerman	10 00
First, Enid, Rev. W. L. Wallace	10 00
Macedonia, Guthrie, Rev. S. A. Clark	10 00
Bethlehem, Lawton, Rev. M. W. Johnson	10 00
First, Muskogee, Rev. H. C. Woods	10 00
Calvary, Oklahoma City, Rev. A. M. Johnson, D. D., Mr. Capp Jefferson, Mrs. Lula Wade	30 00
Fairview, Oklahoma City, Rev. J. D. Provo, D. D.	10 00
Liberacle, Oklahoma City, Rev. E. W. Perry, D. D.	10 00
John, Ponca City, Rev. S. S. Fairly, D. D.	10 00
Union, Shawnee, Rev. H. W. Hawkins	10 00
First, Spring, Rev. H. A. Whitaker, D. D. Tulsa	10 00
First, Tulsa, Rev. H. E. Owens, D. D.	10 00
Metropolitan, Tulsa, Rev. N. G. Rappall	10 00
Young Star, Tulsa, Rev. H. A. Johnson	10 00
Zion, Tulsa, Rev. W. E. Bradford	10 00

PENNSYLVANIA

Tredone, Aliquippa, Rev. W. Harris, Pittsburgh	\$ 10 00
Calvary, Ardmore, Rev. F. M. Hedgeman, D. D.	10 00
First, Beaver Falls, Rev. W. L. Maddox	10 00
Saints Memorial, Bryn Mawr, Rev. J. A. Younger	10 00

Calvary, Chester, ev. E. B. Morris	\$ 10 00
Providence, Chester, Rev. T. N. Barnes	10 00
Grace, Germantown, Rev. P. H. Hughes, D. D. Philadelphia	10 00
Clark Memorial, Homestead, Rev. M. A. Talley, D. D., Mrs. M. A. Talley	20 00
Baptist Ushers Brotherhood, Philadelphia, Mr. Noble L. Brooks	10 00
Enon Tabernacle, Philadelphia, Rev. F. B. Mitchell, D. D.	10 00
Gospel Temple, Philadelphia, Rev. N. G. Green	10 00
Great Tabernacle, Philadelphia, Rev. S. G. Means	10 00
Holy Trinity, Philadelphia, Rev. W. F. Graham, D. D., Mrs. Josie A. Graham, Mesdames Bettie Dandridge, Pinkie Douglass, E. Lee Graham, Mr. Jno. A. Mitchell	60 00
Mt. Carmel, Philadelphia, Rev. T. D. Atkins, D. D.	10 00
Mt. Olivet Tabernacle, Philadelphia, Rev. Marshall L. Shepherd, D. D.	10 00
Mt. Zion, Philadelphia, Rev. C. L. Gregory	10 00
Shiloh, Philadelphia, Rev. W. H. D. Powell, D. D.	10 00
St. John, Philadelphia, Rev. J. F. Smith	10 00
Second, Philadelphia, Rev. T. J. Gondall, D. D.	10 00
Tasker Street, Philadelphia, Rev. Henry T. McCrary	10 00
Union, Philadelphia, Rev. Jas. E. Kirkland, D. D.	10 00
Wayland Temple, Philadelphia, Rev. S. W. Price	10 00
Mr. Nathan Rathblott, Philadelphia	10 00
Central, Pittsburgh, Rev. Cassius A. Ward	10 00
Ebenezer, Pittsburgh, Rev. T. J. King, D. D., Messrs T. L. West, J. T. Boston, and Mary Parker	40 00
Jerusalem, Pittsburgh, Rev. J. F. Green	10 00
Pine Street, Scanton, Rev. J. B. Brandon	10 00
Second, Wayne, Rev. B. Moore, D. D.	10 00

SOUTH CAROLINA

Mt. Moriah, Camden, Rev. J. W. Boykins, D. D.	\$ 10 00
Central, Charleston, Rev. L. B. Brooks, D. D.	10 00
Second Calvary, Columbia, Rev. Chas. H. Brown, D. D.	10 00

SOUTH DAKOTA

Pilgrim, Sioux Falls, Rev. J. C. Bothis	\$10 00
St. John, Sioux Falls, Rev. M. W. Withers	10 00

TENNESSEE

Friendship Association, Rev. R. Branch, Memphis	\$ 25 00
St. Paul, Capleville, Rev. L. A. Kemp, Memphis	10 00
Greater Monumental, Chattanooga, Rev. G. W. Sandefur, D. D.	10 00
North, Chattanooga, Rev. C. A. Bell	10 00
First, Franklin, Rev. W. B. Fleming	10 00
Caro Ganda, Jackson, Rev. W. B. Shannon	10 00
Macedonia, Jackson, Rev. S. M. Jackson	10 00
Tabernacle, Knoxville, Rev. N. J. Jackson	10 00
Rogers Memorial, Knoxville, Rev. E. M. Seymour, D. D.	10 00
Pilgrim Rest, Lexington, Rev. Wm. Mallock	10 00
Beulah, Memphis, Rev. A. F. Dixon	10 00
Cane Creek, Memphis, Rev. L. W. Sewell	10 00
Central, Memphis, Rev. F. W. Williams	10 00
Eastern Star, Memphis, Rev. Wm. Fields	10 00
First, Memphis, Rev. T. O. Fuller, D. D.	10 00
Gospel Temple, Memphis, Rev. L. A. Kemp	10 00
Greater First, Memphis, Rev. Wm. McDowell	10 00
Greater Gilfield, Memphis, Rev. R. E. Harshaw	10 00
Hill's Chapel, Memphis, Rev. J. H. Jenkins	10 00
Hopewell, Memphis, Rev. J. B. Jones	10 00
Jackson Avenue, Memphis, Rev. W. S. Jackson	10 00

King Solomon, Memphis, Rev. E. D. Payne	10 00
Little Rock, Memphis, Rev. J. H. Johnson	10 00
Metropolitan, Memphis, Rev. S. A. Owen, D. D.	10 00
Mt. Moriah, Memphis, Rev. A. D. Bell	10 00
Mt. Nebo, Memphis, Rev. W. H. Love	10 00
Mt. Zion, Memphis, Rev. M. H. House	10 00
New Bethel, Memphis, Rev. C. L. Goldsby	10 00
New Era, Memphis, Rev. F. Briscoe	10 00
New Hope, Memphis, Rev. L. E. Miller	10 00
New Prospect, Memphis, Rev. Benj. J. Perkins, D. D.	10 00
Newcombs, Memphis, Rev. G. H. Biley	10 00
Olivet, Memphis, Rev. G. W. Dudley	10 00
Pilgrim Rest, Memphis, Rev. J. W. Warford	10 00
Progressive, Memphis, Rev. A. M. Scott	10 00
Rock of Ages, Memphis, Rev. Jas. H. Pugh	10 00
Salem, Memphis, Rev. B. B. Roberts, D. D.	10 00
Shiloh, Memphis, Rev. L. D. Sanders	10 00
St. John, Memphis, Rev. Wm. G. Bivens	10 00
St. John, Memphis, Rev. D. C. Patterson, D. D.	10 00
St. Jude, Memphis, Rev. W. H. Mosby	10 00
St. Paul, Memphis, Rev. H. Green	10 00
St. Stephen, Memphis, Rev. J. L. Campbell, D. D.	10 00
St. Thomas, Memphis, Rev. E. D. Johnson	10 00
Cedar Grove, Nashville, Rev. J. B. Mullins	10 00
Fifteenth Street, Nashville, Rev. E. W. D. Isaac, Jr.	10 00
First, Nashville, Rev. R. C. Barbour, D. D., Messrs. S. P. Harris, J. D. Crenshaw, H. A. Ewing, Jr.	40 00
Kayne Avenue, Nashville, Rev. M. C. Durham	10 00
First, East Nashville, Rev. W. S. Ellington	10 00
Pleasant Green, Nashville, Rev. J. C. Fields, D. D., Dr. J. T. Brown, Mr. J. L. Horace	30 00
Spruce Street, Nashville, Rev. F. L. Sanders, D. D., Drs. A. M. Townsend, E. W. D. Isaac, Mr. E. T. Brown	40 00
Sylvan Street, Nashville, Rev. Sam'l Peltagruce	10 00
Westwood, Nashville, Rev. Ambrose Bennett	10 00
Mt. Zion, Paris, Rev. G. P. Woodson	10 00

TEXAS

Missionary and Educational Convention, Rev. E. A. Wilson, D. D., Dallas	\$ 100 00
Central Association, Rev. J. B. McPherson, Cleveland	25 00
Cypress Association, Rev. J. I. Gilmore, Wolf City	25 00
Cypress Sunday School Convention, Rev. O. C. Colbert, Greenville	10 00
East Texas Assn., Rev. R. B. Francis, Tyler	25 00
East Texas, Mt. Zion Assn., Rev. R. T. Harris, Marshall	25 00
Galilee, Rev. S. T. Alexander, Corsicana	25 00
Ingrange Assn., Rev. F. R. Ruffin, LaGrange	25 00
Old Land Mark, Rev. U. S. Keeling, Beaumont	25 00
Texas and Louisiana Assn., Rev. S. H. Howard, Marshall	25 00
West Texas, Rev. W. M. Bowden, San Angelo	25 00
Zion Association, Rev. A. B. Lennox, Detroit	10 00
First, Austin, Rev. T. E. George	10 00
Olivet, Austin, Rev. J. H. Harrington	10 00
Mt. Rose, Bastrop, Rev. M. M. Haynes, Austin	10 00
East Mt. Olive, Beaumont, Rev. M. T. Waters	10 00
Evergreen, Beaumont, Rev. A. Wilson	10 00
Peaceful Rest, Beaumont, Rev. J. S. Simmons	10 00
Shiloh First, Bryan, Rev. J. W. Rhodes, D. D.	10 00
Mt. Calvary, Clarksville, Rev. W. H. Harris	10 00
First Independent, Corsicana, Rev. S. T. Alexander	10 00
Harmony, Corsicana, Rev. G. H. Washington, Jr.	10 00

Rome has had her Caesars, England her kings and America her Washington and Lincoln, but in the wake of time, these have come and gone. But your Christ, your Prince, your King does not die in time, but rather lives Father Time and now sits upon the throne of eternal age, and to him we will ascribe glory and honor forever. Again I say, welcome ye heroes of the cross, ye messengers of the Golden Jubilee.

(Item 4)

WELCOME ADDRESS BY REV. D. Z. JACKSON, D. D.

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

I have been asked to bring you words of welcome from the Baptists of this city and vicinity, one of the greatest group of Baptists to be found anywhere in the country.

Since this year was the year of Jubilee of this Convention we extended to you an invitation in Kansas City last year to come up to Jerusalem, and hold the Jubilee on the highway of the world, the hub and center of the nation, in the state of Lincoln, and the home of L. K. Williams.

We welcome you because, it was to you the Master said, "GO YE THERE, FORTH INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

Fifty years ago our fathers launched this old ship out on the ocean. I am sure that it hasn't always had a smooth sea and calm water to sail, but she has been bucking contrary wind,—for life is made up of days and nights, sunshine and rain, pleasures and pains. In spite of rough waters the old ship is still afloat, and today brings us upon this mountain peak of review to look back and rejoice because our accomplishments have been many, in spite of the raging storm through which we have passed.

We welcome you because you represent the race that was just unshackled sixty-five years ago through the Providence of God. In spite of drawbacks, discrimination, lynch law, and mob violence, that this race has suffered and yet suffers, it has forged ahead, for we believe that God still lives, and that Justice must have its day in court. Everything is a means to an end, they are parts of a great and necessary plan. There are certain laws, principles, and conditions that are essential to life, growth and development which cannot be explained in the light of reason. "Why the grain of corn must fall into the earth, there die, rot and decay, or corruption set in to force it out into another state of existence," we do not know. But we do know that it is nature's law, and nature's way of developing life on a higher plain.

We are the youngest race in the world, and do not represent the African Race any more than we do any other race. For this race was not born in Africa, really, hasn't been born at all, but is being born in this western civilization. We are being developed into a separate and distinct people on earth, and in days to come we will be recognized as such. We are in the mold, therefore in the making, and we should not become discouraged in our struggles to throw off the handicaps that are so much essential to our development.

The civilization that Africa enjoyed centuries ago is ours in common with the rest of the nations of the world. Our history must be written as Americans, and not as Negroes and natives of Africa. For such terms are not in keeping with the best terms and methods of dealing with the evolution of races. The word Negro or African is misused in referring to the race. The big 'N' at the beginning of the word Negro doesn't help the situation any. Other people use these terms in order to tie us to the dead past, and to make us think that we are a part of the spectacular display that Africa makes to the world. They know that the race cannot think of the word 'Negro' without thinking of Africa, and in thinking of Africa we will think of an ignorant and backward race to which we are tied by name forever. This is unfair to him

and man. It is unfair to the law of the evolution of mankind. If our history is not written as an American, it will not be written at all.

The American Negro (as he is called) is not a relic of the dead past any more than the American white man. Right here is our cradle, and we are being developed into a new race on earth. All of our ancestors did not arrive here on the Dutch Slave Ship. Some came over on the Mayflower, and some were already here. The colored American, unlike the Jew, has no ancient religion dating back to Africa. His dialect is not the same, his religion is not the same, his environment and climate have given him new character.

His color is blended with other races, and what nature is failing to do for him he is making it up in scientific application of cosmetics.

The white man in writing the history of this nation refers to the art and sciences of Egypt, the knowledge of Rome, and the culture of Greece in making contributions to this western civilization, and this is done without calling them cousins, our is, and uncles. The American white man never uses the word 'BACK' to Europe as we are taught to say back to Africa. He never goes in his mother country, and he is right, for any child who goes in the name of his mother reflects disgrace on the mother who gave birth to him, and the daddy who reared him.

Some of the best authors say that Africa is the cradle of the human family, and if this is true, she is the mother of us all. Since the white man was with some of the first children to leave home, if any going back is done, it is his move for the old folks have seen us last.

We are not a relic of antiquity, but a child of today tottering along on untrained feet. We are not building upon the ruins of an old and ancient empire of dead generations regardless to the faded glory of their kings and potentates, but we are coming forward as a new type of man to make our own contribution to the world.

The process is slow. There never was a birth without pain, but it is adding strength and endurance to us as a people. This long curbed ambition and pent up energy must find a way out. We are being poured into the new mould of providence, and the brawny hand of time is shaping us. The rough sides are being knocked off and the grindstone of persecution is shaping us up as we will fit somewhere in the great cog wheel of the universe. And when the work is finished, and the growth is had, we, will not be a water lily, but a gigantic oak in the forest of God's creation, among the other trees of the woods whose top will reach the skies with the fowls of the heaven, seeking protection in our branches, and the beasts will find shelter and rest under our shadows.

We welcome this great Baptist family here because of the contribution it is making not only to this race but to the world.

(Item 4)

WELCOME ADDRESS BY MRS. E. L. RANDALL

Presidents, Officers and Members of the National Baptist Convention, Ladies and Gentlemen:

Today, I have reached my acme in life, in being honored to deliver to you a word of welcome, resounding from the hearts of a million people.

In the past months we have labored strenuously to prepare for your coming, anxiously awaiting your arrival, but every burden has been a pleasure to make you welcome.

In our different churches you will find anxious, open-hearted people, ready to receive you.

Our beautiful city, the third largest in the world, with its towering cathedrals gracefully kissing the skies, with its unlimited number of parks, along honors with the swarming Gardens of Babylon, with its spacious boulevards encouraging long summer drives, while you are enchanted with the music of the birds, with its lake, as our playground of the East, last but not least with its smiling, big-hearted citizens, all bid you a most hearty, cordial welcome.

We boast of having in our city, many of the leading Negro leaders of our race, Honorable Congressman Oscar DePriest, the world's greatest orator, Roscoe Conklin Simmons, and the undisputed greatest international tenor singer of the race, George H. Garner. Last, but not least, our own race loving, God fearing president, L. K. Williams. We want you to come into our homes with a feeling that you are a part of us, all making one big family, fighting for one common cause to make the world better, by our having lived in it.

We want your visit in our city to be so pleasant, that it will be a cherished memory and the love and friendship that we bear for each other will be a beautiful monument that ages cannot destroy nor time efface.

Were I to stand here all day possessing the grace of Venus, the language of Plato, I then would not be able to put into words, the feeling we have in our hearts for you. WATCH US, for after all, it is deeds, not words, that count.

Many of us may never meet again until we behold each other in the number that John saw, coming up from illusions, disappointments and sacrifices, with our robes dipped in the blood of the Lamb, going to the universal Convention, where angels are our hosts, and God himself is our President.

There, when the roll is called we will meet to part no more, not a dissenting vote will be cast, we will hear our Saviour say, Welcome, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Welcome, thrice welcome, there the wicked shall cease to trouble, and the weary be at rest.

(Item 5)

RESPONSE TO WELCOME ADDRESS ON BEHALF OF THE SUNDAY SCHOOL CONGRESS OF THE NATIONAL BAPTIST CONVENTION, IN ITS GOLDEN JUBILEE SESSION CHICAGO, ILL., AUGUST, 1930

Mr. President, Honored Guests, Ladies and Gentlemen:

It is mine to accept these words of welcome on behalf of the Sunday School Congress of the National Baptist Convention of the United States of America.

We have in this country three and one-half million Baptist communicants, 24,000 Baptist churches, 1,000,000 Sunday school pupils and 125,000 Sunday school workers with church property valued at \$50,000,000, a million dollar publishing plant sending the printed message of Jesus over land and sea.

After laboring as an organization for one-half century, we thought it well to pause awhile, take an inventory of our stock, mark well our many blunders, renew our vision of the heights to which we have started, as well as our courage for the task and move on.

Your great city, sirs, has been selected as the place we are to celebrate our Golden Jubilee. We thank you for opening your doors to us. We found your angel of welcome standing in the gateway. We have heard your kind words of greeting, your obliging hand has drawn the curtains; the stage is ours, and we are fully aware that we are under the bright lights of a world-gaze. While we recall and live over again the rich careers of our fathers who made this convention what it is, we are forced to join with the immortal Lincoln and say "We cannot celebrate, we cannot hallow this ground, the brave men who struggled here have consecrated it far beyond our powers to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here."

What our group and program shall mean to present day civilization is a question, no doubt, of no ordinary interest to you.

My purpose to answer the call and pick up the challenge of these complex times which is primarily to present to the world an unselfish knowledge of the Christ of Calvary. Tons after tons of books have gone forth from a thousand printing presses and the reading world is invited to learn about the Christ. Literally he is widely known but his spirit is almost a stranger, his truth is wounded and greatly mutilated and we have a Christianity robbed of a great measure of the truth and Spirit of the man of Galilee.

Jesus wants a hearing in the forum of men, his Spirit cries for hearts to dwell in, and his glory weeps outside the gates.

He desires that we shall evolve from his teaching a philosophy of life which shall save this so great a civilization from the destructive teeth of its own evil tendencies.

Our civilization is entirely too material and not sufficiently moral. Our addled crave for a living has eaten up our zeal and destroyed our admiration for life. A life is what God has ordained that we shall make and not a living. A living is so cheap God gives it to sparrows and butterflies without money and without price, but it takes a real man to build a life and he must have divine aid or all is failure.

The great minds of the nations are being exhausted in a material science, leaving moral character all too feeble, spiritual vision too dull to use to the benefit of mankind this world of material discoveries.

It takes a man of great strength of character and moral precision to carry arms and not seek a fight. It is ours to press upon the hearts of the people of this much perturbed generation the simple teachings of him who said, "Life is more than meat and the body than raiment."

It is ours again to bring home to the hearts of men that love is the soul and sword of life, and hatred is its venomous curse. Envy, hatred, strife are the elements that mark the destruction of mankind while goodness, love and peace are both the foundation and capstone of true greatness. In our blindness we permit the very infinity of God, which expresses itself in variations in this marvelous creation, to serve as occasion for evils in race hatred, personal, national and universal strife. The essence of life is harmony, while discord leads to the death, whether groups or individuals.

For centuries we have sat in the classroom of adversity and wept between oppression and mob violence. We have walked through the fiery furnaces of refinement, we have mingled our prayers and songs with the howl of vicious lashing mobs, we have used the lyncher's rope as a telephone wire over which to send a message to the Father's house above, "Father forgive them, they know not what they do." Like our Lord when we were reviled, we reviled not again.

We have thus developed a love for our enemies, a good will for all mankind and we do believe in keeping with his divine purpose, we shall soon escape from the ropes of lynchings and from beneath the iron heat of oppressors; we shall be lifted from the flaming furnace of persecution, prepared to speak the language of righteousness, to unveil the faces of mankind for an unmarred and immortal vision of the Man of Galilee.

There are those righteous people in the midst of this oppressive materialistic nation whose eyes have seen the coming of the glory of the Lord, and whose hearts yearn with him who said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God."—Isaiah 61:1, 2.

When the awful smoke of warfare was still hovering in the valleys of the Southland, men and women of the other races whose hearts the Lord had touched came to our help and started us off building churches and schools; in some instances the very building formerly used as a slave market became the birthplace of a university for Negroes. The morning light flashed in our eyes and we rose face to face with the rising sun. Our visions marked the place on the score board of the nations on which we determined to mark the black man's score, we disdained the rugged Alps between, and with the noble blacks

of by-gone days, our voices firmly proclaimed, "I see no Abys," and with steady tread we started to the heights. Emma Wheeler Wilcox beholding the picture picked up her pen and began to paint it.

No, we have not been where we are going, the glory of our careers is behind us, we have merely made a brilliant start and we shall not rest until from the lowest valleys where the mansion is a slave hut, we shall climb to the top of the world and bring to our gaze the distant perspective, eliminating the haze of space, calling the remote into lands reached and bidding the eternal to wait at our gates.

We have been forced to find in our suffering souls unfailing resources of faith, hope and charity, and these are being tempered by hard practical experience in the world of things as they are.

The inhuman discriminations that have forbidden our progress are forcing us to discover these resources and fashioning in us a will to pay the price whatever that price may be.

Fellow race men the world is waiting on us and verily suffering while they wait for that fire and definite contribution which this material and prejudiced civilization cannot give.

May we not divest ourselves of all selfishness, envy and strife, look to the hills and answer the call of the great God of glory.

The need of the world today is a unifying element which must be the contribution of unselfish hearts.

(Item 5)

RESPONSE TO WELCOME

Mrs. Ruth L. Bennett

It is with becoming reverence and due appreciation of the honor that has been bestowed upon me, that I arise to fill the place allotted me to speak for over—Baptist women of the Woman's Auxiliary to the National Baptist Convention.

I would assure you that you have so well impressed us with the welcomes of your hearts, and have portrayed them in such a becomingly fit way, that every delegate here owes to you a debt of gratitude for having so cordially invited us to the great metropolis of the Middle West.

May I say there was no loneliness felt in leaving our homes, loved ones, and friends, for we had in our hearts one great purpose. We are here from the North, East, South and West, even Africa and the isles of the sea. Some in up-to-date trains modern in structure, drawn by iron horses of the latest design and workmanship, some in cars such as the great motor corporations of this country can produce, and I dare say, we may find some who realized this is an age of wings and came by the latest means of transportation, the air route. As we drew near to this great convention city the harp of harmonious peace began to play sweet music in our souls, and the Sun of righteousness shone in our hearts, and dispelled any cloud lingering there, and we thought of the great work we have espoused, which at once started vibrations of enthusiasm in our bosoms, for we are here on business for the King.

I am, I suppose, to tell you why we accept these welcomes so lavishly bestowed upon us. Women are a vital force in our church, and community life. They are taking a leading part in state, national, and international affairs, which a century ago were closed to them.

September 15, 1899, at Richmond, Va., there was organized a small band of women who chose to call themselves, the Woman's Auxiliary to the National Baptist Convention.

They were few in number, but their spirits were fired with a desire to do something even to that of making brick without straw. After 30 years, we stand in the ranks strong. We have demonstrated to the world our acceptance of the three outstanding elements so essential to success, viz., leadership, organization and cooperation. The organization of this band of women marked a new epoch in the life and activities of Baptist women. We launch

under the leadership of S. Willie Layton, Nannie H. Burroughs, S. C. J. Bryant, Virginia W. Broughton, and Susie M. Foster. With the exception of the last named, these women are still successfully lending us on to victory. We accept these gracious welcomes, because of our Christian zeal, undaunted faith and love for Jesus Christ. We bring to you the largest group of civilized, Christianized advanced Negroes on earth.

We accept these welcomes, because at Lincoln Heights, Washington, D. C., born out of the fertile brain of that matchless indefatigable leader, Nannie Helen Burroughs, stands a monument that has grown from a farm house on a hill to a modern up-to-date institution, that is sending forth to the world, young women who are filled with the spirit of Christian service. Not only that, but Africa with her teeming millions, heralded the coming to that benighted continent, Emma B. Delaney, Priscilla Bryant, Mrs. Butler, Sarah Williamson, Ruth Morris-Graham, Ruth Oconomy, Mildred Griffin, Louise Reed and others, who by sacrificial zeal for souls have so stirred the Baptist women of America, to hear in no uncertain tone, the Great Commission, "Go Ye" that they are annually responding to the call for workers on foreign fields. Quoting Mr. John Loomis in the Mission Herald of recent date, he said: "The head of Suchu Mission, Miss Sarah Williamson, has certainly demonstrated great resourcefulness in building up this place, and she deserves great praise for her work." Dr. Pauline Dinkins, a fine product of Spelman, upon the recommendation of President Layton, a hospital was erected in Africa. We accept your welcomes because we bring to you, women who blaze their own way, find their own field, and do their own distinctive work.

We accept your welcomes because of that gigantic undertaking, the Publishing House, one of the greatest forward movements ever attempted by Negroes anywhere.

No group of people in so short a time has brought to their own group, such an achievement. Ida S. Drew, Arkansas, and Mary H. Flowers, Tennessee, head a commission to help in liquidating the debt. We most graciously accept your welcomes because we are making achievements in all things in our American life, in which women with spirit are playing a part. Our women have kept pace in interracial relationships, recognizing the fact that the education we must undertake today, is not only that of reading, writing and arithmetic, but a question of a better understanding, or how to live together, knowing that the race problem is a human problem and until we become conscious of a common brotherhood, we cannot solve it. For we are all one in Christ Jesus.

We accept your welcomes because of having the privilege, and inexpressible pleasure of holding our Golden Jubilee in this city.

Out of the prolific brain of our own Dr. L. K. Williams, came the thought and plan of celebrating 50 years of service and achievements. It is fitting that we observe this occasion in his own home town, under the shrine of Olivet, Pilgrim, and other great churches.

We are here to grasp glad hands with your fine citizenry, your men, and women who stand for closer fellowship, concentration of purpose, industrial advancement, moral force, mental contact, mutual helpfulness, broader vision, larger service, and racial solidarity.

As we glance at your fine churches whose spires point heavenward, and note the progress you have made, we will say: "Indeed, what hath God wrought." As we look about us and see the wonderful preparation made for our comfort and happiness, domiciled as we are in your beautiful homes, eating at your well laden tables, we exclaim, "Great is the Lord and greatly to be praised" for the welcome so abundantly extended to us. We desire to place ourselves on a footing of old friend and Christian yoke fellows in the cause we represent. In the acceptance of your welcomes may we in the language of the Scriptures say: "Lord it is good to be here."

"In him there is no East, no West,
In him no South, no North,
In one great fellowship of love,
Throughout the whole wide world."

(Item 12)

OUR UNITY IS IN CHRIST

Address by Dr. Victor I. Masters, Editor of the Western Recorder

It is my highly valued privilege to be entrusted by the Southern Baptist Convention, as a fraternal delegate, to bring to the National Baptist Convention the greetings of that body and to assure you of the fellowship, sympathy and good will of this great fellowship of God's people.

The interest of Southern Baptists in you is primarily born of a like precious hope of salvation through Christ. Secondly it is that of a common faith held as Baptists—one faith, one Lord and one baptism. But it is also an interest which is informed by experiences shared in common and that extend back far into the past, a relationship inherited from the earliest days of America.

WOULD God the relationship of master and slave had never existed. Thank God it ceased to exist when it did—even at the fearful cost of the precious lives. It was the price which freed your ancestors and my ancestors alike from the curse of human slavery. Yet it is in the hearts of those for whom we speak, and we are persuaded in yours, as we look back upon that strange past, to thank God for the silver lining with which he brightened the cloud.

That silver lining was a real and powerful thing. In it there were elements creditable alike to your race and to mine. If in any instances besides that exhibited in the South the bitterness of human slavery was ever to such a large extent shot through with and often dissolved by personal good will and affection, I do not know when it was.

When men of mature years look back to the past, they are often made aware of a certain restlessness on the part of younger men. But we must admonish youth that the present is always the child of the past. We take hold of the present with power and adequate wisdom only as we are willing with patience to relate it to truth which has been learned from the past. Fair-minded men of your race and mine alike, if we are willing to learn what our own past may teach us, we shall find much to encourage us to grapple in hope with the questions called racial.

And you in this Convention and those for whom I am permitted to speak, in their holy office as witnesses and ambassadors to the oracles of God, have every ground for gratitude and hopefulness. For we have in common been reconciled to God through the precious blood of Christ. And he has committed to us the only power of the universe actually able to break down all barriers of race and color and nature and condition, and make men of every condition and race brothers.

Throughout the ages the dream of universal brotherhood has been unquenchable in the human heart. Long ago Paul stood on Mar's Hill and declared to the philosophers of Athens that God hath made of one blood all nations of men. Paul acknowledged and affirmed the brotherhood of humanity. But he immediately proceeded to explain that this unity had always failed. He indicated why it had failed, and showed how alone it could succeed. Being the offspring of God, he said, men ought not to think that the Godhead is like unto gold and silver and stone. Such times of ignorance God has winked out, but now commandeth all men everywhere to repent of sin. God hath appointed a day in which he will judge the world by that man whom he hath ordained, whereof he hath given assurance in that he has raised him up from the dead.

The curious philosophers heard Paul with interest on the brotherhood of man, but when he spoke of repentance for sin and the judgment which God hath in store for those who ignore him and worship the devices of their own hearts and the forces of the world, racial and class prejudice surged up in their hearts, shutting out all receptivity to his further words. They marked this little Jew who dared to declare to them the truth of God as narrow-minded and presumptuous.

O brethren, God "hath made of one blood all nations of men for to dwell upon the face of the earth." And he hath appointed the bounds of their habitation. But this common human nature heritage of races and nations has utterly failed as a basis for brotherly unity between the races and nations of men. It has even failed as a dependable bond of unity between individuals of different races or of the same race. This longing for unity is deep-seated. It was not destroyed even when Cain murdered his brother. In our own time it has outlived the unspeakable horrors of the World War. The passion for unity refuses to die, however overwhelming the discouragement, and yet no human philosophy or formula has been able to give it genuineness and reality in expression.

Military genius has time and again sought to enforce human unity by the sword. Commerce has acclaimed its ability to bind nations together through trade, each satisfying the needs of the other. Human learning, especially here in America, has been looked upon as something which could and would lift men into genuine brotherhood. Political socialism has confidently proclaimed its dreams of making men brothers by pulling them down and forcing them to live in one common plane of material advantage. The international labor organization of the Russian Soviet Union carries its fantastic dream to more extreme lengths. And a certain humanitarian religion does the same.

But failure has greeted and will greet every one of them. The dreams of Alexander the Great, of Caesar, of Napoleon, and of the German Kaiser have not been realized. The interchange of commerce between nations does not destroy selfishness and greed; there has never been more commerce in the world than in 1914 when the World War broke out. The so-called labor international now preached from Russia frankly announces its purpose as that only an inconsiderable per cent of those who "labor" shall dominate the world to their own ends. Merely humanitarian religion has been and is powerless because it rejects the cross of Christ. It is like a locomotive without steam in the boiler—looks well, but has no power to run or pull.

In all these things man has failed to attain peace and unity. And if he had in such ways attained it, his very success would have been in fact only failure. This is clearly taught by what happened at the Tower of Babel. Confusion of tongues and separation into tribes and nations was the best thing that could happen to man, being such as he was.

Why this utter failure in fellowship and unity between races of men all of whom are the offspring of God. The answer is an old one, found in an old Book. It is also written so that all who are willing may read, upon the pages of human history. Some modern philosophers are trying hard to get rid of it. But it will not down. The reason men have failed in love for one another and in interracial good will and international friendship is found in the inherent sinfulness and selfishness of human kind.

The parable of the Good Samaritan is beautiful. Fraternal orders are generally and properly fond of magnifying it. But there is one point in it of which the heart of the natural man fails. It is the point at which many exponents of it forget to pass on its teachings. It is the point at which the Saviour says, "Go and do thou likewise." Men look upon human brotherhood as something beautiful and to be striven for. But in their natural state they fail to find a power within themselves to enable them to obey the mandate, "Go and do thou likewise." And the reason of that failure is sin.

Men today very generally applaud that which our Lord called the Second Command. For the command "Love thy neighbour as thyself," they profess to have admiration and to give it fealty, but in so-doing they very generally leave far below the horizon of thought that command which our Lord put first, "Thou shalt love the Lord thy God with all thy mind, and with all thy strength, and with all thy soul." To put the Second Command before the first, thus disobeying God, is to demonstrate that we have not us that which will enable us in spirit to obey even the Second Command itself.

One of the speakers of this platform this morning, forgetting himself, inadvertently spoke of "the fatherhood of man and the brotherhood of God." His inadvertent expression does not really misrepresent the unhappy con-

dition of men who exalt the Second Command before the First. This false relative emphasis given to God's revelation truth is indeed of "the fatherhood of man." And men who are guilty of so hampering with the truth of God, really have no better place left for him in their system than that of a certain limited "brotherhood" which they themselves have fashioned for him out of the abundance of their own self-will and conceit.

All human schemes have failed to bring about real human unity. But Christ has not failed. He has broken down the barriers of antagonism between race and color and nation and individual self-interest and prejudice. He has destroyed enmity between men by destroying their common enmity to God.

Under God the preachers and churches of the National Baptist Convention and the preachers and churches of the Southern Baptist Convention have within their membership the larger part of the Christian people of the South. And this Southern territory has by far the larger opportunity and responsibility to bring about and maintain satisfactory relationships between "the whites and the blacks." There are many difficulties and antagonisms to be overcome and these are increasing as we get further away from the personal intimacies and understandings of the closer association of whites and blacks in other days. These difficulties merit and require our close and sympathetic attention. In every proper way we must strengthen the hands of those who deal with the questions to the end of working them out into equitable applications in the laws of the nation.

But before this great gathering I venture to say what I have said before my own people in the South, namely, that the most significant service your churches and our churches can possibly render toward the composing of racial problems and all other human problems is the service of faithfully wrestling with men to turn them away from sin and unto salvation in Jesus Christ. Unity, sympathy and patience and love, born of fellowship with the Lord, will enable us to reconcile our differences, and the only dependable basis for such unity is that of personal saving faith in Jesus Christ. We shall be at peace with one another and we shall do our best in helpfulness toward each other if we are really at peace with him.

Fifteen years ago a Negro Baptist minister in Texas declared before a Texas white Baptist assembly that race troubles grew mainly out of allowing the worst elements of the two races to come together, while at the same time the better elements of the races have tended to grow further and further apart. He said that we need to reverse the manner of this triangle—pulling apart from each other the juncture between the worst, and bringing together in closer understanding the separation between the better elements. It was a wise and significant utterance.

But back even of this wise method the major concern is that we may mind and then live up to the requirements of some spirit that can give us power and willingness. In our churches we have, so to speak, the factories that produce goods in the manufacturing of which no other establishments in this world enter into real competition. And it is our supreme business in these factories to produce "the goods" that this helpless, sinful world sorely needs. When we turn our pulpits into welfare forums we are merely helping the world to consume the goods the church produces.

My plea to you and to my own people is that we may, above all things, produce the goods of racial unity in spirit by bringing each race to the foot of the cross of Jesus Christ. There is no other institution than the church of Christ that can do it.

In days of unprecedented materialism, in times when false philosophy proudly demands that it be accepted as a substitute for this old-time revelation, faith, many weak-hearted Christians have become uncertain and backslidden and powerless. Not even have our Baptist churches been protected from falling into this confusion. Nor have we always been protected from the corollary mistake of uttering big swelling words on the welfare as to how we will compose racial and other differences, even while we lose our contact with the only power that can save men or nations.

We may deceive ourselves and others by such words, but we shall never succeed in supplying the real needs of the human heart, whatever the color or status may be. Nor will we succeed in creating any system of democracy and equality that will work. And any religion that ignores our Lord of glory, or seeks to pull him down from his glory to the stature of a mere man, any religion that takes lightly his Holy Book, the Bible, while it exalts human merit and wisdom, is predestined to failure and to the undoing of those who follow it.

I bring you the humble prayer and I am persuaded the deepening realization of a large and increasing number of white Baptists in the South, their prayer to a God who is able to bring to pass those things which he has promised to those who obey him.

It is the prayer that he may send his eternal Spirit in quickening power upon your churches and upon ours. It is that there may be revived within them and among all God's people beyond the power of a conquering faith in our Lord. He is the only Saviour of every one of us. Only as we are first reconciled to him do we live at peace with one another. He kills the enmity that is between us.

He and he alone is sufficient to point the way in which your people and our people, the black and the white, may live together here in America, not in mutual hurt and tragedy and hate, but in mutual good will and helpfulness and to the honor of his blessed name.

(Item 22)

SOME BAPTIST HEROES. GENERAL CHRISTIAN MISSION

Rev. L. Allen, D. D., Louisiana

Brother President:

I consider it meet and proper to pause here in the midst of this Golden Jubilee Celebration to lift our minds to those whose labors made possible the achievements of the Convention during these fifty years of upward growth.

It was that galaxy of immortal men whose names were written not on the sands, nor in the waters, but in the living hearts of their affectionate contemporaries.

Well might the appropriate Biblical quotation on our Golden Jubilee stationery read, "One man soweth another reapeth," for when we turn aside from the busy routine of life and meditate upon the array of heroes who have faithfully sowed the seed of advancement and prosperity in the conventional field and have quit the field and gone to their reward, and while we are to-day reaping that which they have sown we can say, "The Lord hath done great things for us, whereof we are glad."

Time will only allow us to mention a few of the heroes.

The salient facts of the careers of some of these heroes are very interesting.

First, Dr. W. J. Simmons

Dr. Simmons after being educated and engaged in the Baptist ministry for some time entered politics in Florida about 1874.

On the 5th day of April, 1886, Dr. Simmons issued an open letter to the Baptist clergy and laymen asking should we have a National Baptist Convention. Upon the receipt of a sufficient number of favorable replies, the Convention convened in the First Baptist Church, St. Louis, Mo., at which time Dr. Simmons was chosen president and served five years with dignity and satisfaction.

It would be well to notice in the call issued by Dr. Simmons for the Convention, the name of our beloved Wm. Steward of Louisville, Ky., the veteran

editor who was requested in the call to serve on the Committee on Transportation, who afterwards also served 8 years as secretary of the Convention, and is now serving as chairman of the Enrollment Committee of the Convention he assisted in organizing. He has remained with the "old ship" in spite of the storms encountered by it.

Second, Dr. E. K. Love

One of the heroes of our Convention from the proud State of Georgia who had the distinction of pastoring the mother church of the Convention: viz., The _____, Savannah, Ga.

It was the wishes of this Convention that he would lead this Baptist host, and for three consecutive years this banded hero manned the old Baptist ship, and has now gone to his reward.

Third, Dr. G. W. Lee

Dr. Lee was sometimes referred to as the "Daddy of the Convention" because of his size and his carriage. He was a fluent speaker, an ideal pastor, and sound reasoner whose name will always be cherished by those whose good fortune it was to know him.

Fourth, Dr. C. T. Walker

Another hero from the State of Georgia. This celebration would be incomplete without mentioning the name of C. T. Walker, that noted logician, eloquent in his speech, a pulpiteer of renown, who was known on both continents, who was a towering oak in the Baptist forest, but was hewn down ere the celebration of the Golden Jubilee of which he was in its organization and remained loyal until he was called from labor to reward.

Fifth, Dr. E. C. Morris

"God moves in a mysterious way" in leading the Convention from Montgomery, Alabama, 1880, to Knoxville, Tenn., thence to Marion, Ga., then to Manchester, Va., Meridian, Miss., New Orleans, St. Louis, Mobile, Ala., Nashville, Tenn., Indianapolis, Ind., Louisville, Ky., Dallas, Texas, Savannah, Ga., Washington, D. C., and back to Montgomery in 1894, the birthplace of the Convention where the reins of government was given to this prince of leaders.

He was lovable in his disposition, honored and revered by all who knew him, approachable at all times from the humblest to the highest, loved by the entire Baptist family. It was through the wisdom of God that he should close his career by holding his last session of the Convention in the city in which the Golden Jubilee would be celebrated, Chicago, Ill. Peace to his ashes.

Sixth, Dr. P. J. Bryant

Another one of Georgia's stalwart heroes who has been a moving spirit in the affairs of the Convention for many years. President of the B. A. P. I. Board working hand in hand with that hero of heroes, Dr. E. W. D. Isaac, for _____ years noted for his profundity of wisdom, sagacity and oratorical ability, for his soundness in the doctrine, and eloquence in the pulpit or on the platform.

He was one of the leading lights in the Convention, one whom the Baptists of this country would be pleased to honor. "He served his generation and fell asleep."

There were other great heroes such as Dr. F. L. Light's, Barbour, Chas. Stewart, and A. J. Stokes, our much beloved and lamented treasurer, whose works were eminently great and shone forth as beacon lights.

Those men, too, would have rejoiced to have seen this day, but the Almighty in his wise providence saw they had toiled incessantly, well and

wisely, summoned them into the haven of rest, where they would join their comrades to await the great coronation. If there are any others I have not mentioned it is because my memory failed me and my time is limited.

Dr. Lacey Kirk Williams

Now comes our great chieftain, the hero of today, in the person of our Dr. L. K. Williams, President of this great National Baptist Convention, the man whom we have learned to love and revere.

The much honored pastor of the great Olivet Baptist Church with its membership of more than 12,000; one who has wrought well in the Baptist ranks of city, state, and nation and succeeded in putting over a mammoth program for the Baptists of this country. He is also known in lands across the world.

He now stands before us, not a monument of stone, but a living monument founded upon the solid rock, Christ Jesus, with head towering upwards, with a torchlight of love in his hand, issuing forth from his soul for humanity and an ambition for the extension of the Master's work.

May he continue his well begun work until he, too, shall pass into the bright beyond to join the forces that have gone on before; where they may cast their glittering crowns at the Saviour's feet, but will have to wait our coming, not only this great National Baptist Convention, but until all of the souls from the utmost parts of the earth shall go marching in to help crown him Lord of all.

(Item 25)

SOME BAPTIST HEROES—SOCIAL SERVICE

By Rev. J. Raymond Henderson, West Virginia

In my attempt to discuss the role of some Baptists in the field of social service I have been faced by two limitations. First, the limitation of time; second, the limitation of timber. If I attempt to discuss several in fifteen minutes I shall scarcely do justice to any. I shall therefore, confine myself to only one, who though not as well known perhaps, typifies an unselfish spirit and efficiency of activity characteristic of those whose name is legion. And may I say, it is not my fault that this one hails from West Virginia.

Mrs. Fannie Cobb Carter was born in the city of Charleston, West Virginia. She graduated from Harpers Ferry, during the administration of President Brackett. For a number of years thereafter she was a member of the faculty of West Virginia Institute, now West Virginia College, serving under the late Prof. Prillerman, a man whose influence has done more to bless the religious training of West Virginia than any other. Upon leaving West Virginia Institute, Mrs. Carter became affiliated with the work of education at Bluefield Institute. In both of these institutions she exercised a telling influence upon the unfolding character of young men and women. Up until a few years ago, West Virginia had no state supported institution for incorrigible girls. These juvenile offenders of the law were either prematurely sent to prison or left in the custody of parents who could not control them. In either case they were sent back into society unprofitably by their punitive experience, stigmatized often by a jail sentence and calculated to become hardened criminals. The only institution which sought to remedy this situation was of a private nature, supported by private funds and public subscriptions. While this institution was better than none at all it could not adequately meet the problem of juvenile delinquency. The idea was finally broadened to include among the state institutions an industrial home

for colored girls. Such a bill was introduced in the state legislature and was passed, hence the creation of that splendid institution. A group of representative Charleston women then supported Mrs. Fannie Cobb Carter for director of the work in this new institution. She was selected and thus became a pioneer in this phase of social reclamation so far as a state supported institution is concerned.

The home is located upon a hill not far from Huntington. It is modern and up-to-date in every respect. It has connected therewith a farm of more than twenty acres, and has a poultry house where all of the chickens and eggs needed are produced and even some for marketing. Every direction one turns one is impressed with beauty, industry and order. All of these things flow from the radiant personality of this magnificent Baptist woman in charge, Mrs. Fannie Cobb Carter.

Most of the girls come to the home because of minor offense such as petty theft and a host of offenses, and modes of conduct fitting them in the class of incorrigibles. Some come, of course, for violation of the moral code. Once within the walls of that home and the influence of this Baptist woman, Mrs. Fannie Cobb Carter, the work of social and moral reconstruction proceeds with surety. There is a day school where the girls may continue their study within a limited range. Classes in domestic art and home economics give the girls not only profitable employment of their time but sends them back to society more fully equipped to do something. Often it is idle and untrained hands that lead them there. It is the industrious and trained hands that prevent their return.

The home is one of the most beautiful and immaculate I have ever seen. Everywhere one senses the desire for the lovely expressed. The home is one of the most orderly that can be found. When we look for the secret of this order, this industry, this beauty, we come upon the glowing personality of a little woman who knows girls, loves girls, and is giving herself for girls in the hills of West Virginia.

Mrs. Carter herself is never idle. She is ever on the go. She likes to have everything as we say "just so." She has succeeded in a remarkable way in communicating this desire to numerous girls who have come under her. In dealing with these girls, in the detailed and irksome work of case study, in her ability to go before the president of the Board of Control and secure concessions even above her requests, in her capacity to change the tenure of girl life, this woman, Mrs. Fannie Cobb Carter evidences a skill and tact which is really enviable.

You may the more readily understand the effectiveness of her labor when I tell you that many girls have come to love her so well, become so devoted to the way her own life points that even when their time in the home has expired they have plead to be permitted to remain just to be near Mrs. Carter. I know of one case where a girl committed a misdemeanor in one of West Virginia's educational institutions and who voluntarily placed herself under the care of Mrs. Carter. She was beyond the age for admission, but she knew Mrs. Carter. She felt that in her she would find a friend, and a moral buttress in her hour of weakness.

Mrs. Carter is well known among the women of America, being prominently connected with the Federation of Women's Clubs and with the Interracial Commission. For a long number of years she was secretary of the Woman's Baptist State Convention of West Virginia. She has been a factor in education, a transformer of social conditions and we the Baptists of America assembled in Jubilee session, are happy to acclaim her as a member of our great fraternity.

(Item 64)

RELIGION IN BUSINESS

Rev. C. A. Pugh, Fort Wayne, Ind.

Scripture Basis—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."—Matt. 7:12.
 "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."—Luke 20:25.

Let us consider the terms of our assigned subject. Religion may be defined as any system of faith or worship; love and obedience towards God; that which binds man to God; being aligned with God.
 Business may be defined as that great industrial system by virtue of which we have employment, trade or profession.

Therefore, to exercise "Religion in Business" would be to accept the "Golden Rule" or "fair play" in all forms of employment by both employer and employee, both capital and labor. We live in a country where the Christian religion abounds, and to us the part which it plays and shall play is significant. Hence my discussion shall be largely in terms of "The Christian Religion in Business."

There are at least four great problems confronting Christianity, namely: (1) The Christianizing of Business; (2) The Abolition of War; (3) The Fostering of Civic Righteousness; (4) The Elimination of Race Prejudice. To sum the thought of religion in business is paradoxical, absurd; but to the seer or even to the casual observer of the times is evident the fact that religion must ever be the creator rather than the creature of social law. The uprisings in business circles in England, France, and even the Christian United States are heraking aloud the fact that Western culture is on the eve of submergence, and that Christianity, the Golden Rule—Fair Play, hold the only solution to the problem.

It is well known that we are living in a very critical period of industrial depression, as Roger W. Babson says: "We are all sitting on a keg of powder, unless both employers and wage workers quickly come to their senses, we shall have the greatest industrial and financial panic ever known." I contend that the relation which religion sustains to this condition will be the determining factor. When we remember that capital is not completely governed by intellect, nor is labor directed solely by right thinking, we can realize religion's place even more distinctly. Both labor and capital are controlled by their emotions; by love or hate; sympathy or jealousy; hope or fear. Religion may suggest to each the greatest of all doctrines, that of love. It can dispel jealousy either of the capitalist with reference to the labor union working against his interest—for if the Union is Christianized it will be trustworthy, or the laborer fearing that they who employ have agreed to keep his nose to the grindstone. Christianity will furnish that needed sympathy that will cause labor to give freely and honestly a day's labor for promised returns. It will make capital realize his brotherly, not masterly relationship to his employee, and he will provide adequate pay, reasonable hours, livable working conditions, and all else that go to make a satisfied workman. Instead of fear on the part of either the party of the first part or of the second, religion will produce hope and optimism for future adjustment of all unsettled problems. The Christian religion alone holds the solution for these business disturbances, for it says, "Go the second mile." If your efforts thus far to come to adequate terms have failed, in the Spirit of the Christ—"Try, try again." "Do more than is demanded." To labor, it says, "Be not an eye servant, a clock watcher; but if necessary an overtime worker without pay." To capital, it says, "Not a meager salary at which one may barely live, but as good as can be paid for service rendered with a reasonable profit from your investment." This is called the Law of Equal Reaction, but is good and

true in human relations. Christianity teaches us that it is more blessed to give than to receive. So in this conflict the side which voluntarily gives up the most shall be the ultimate winners. That side which shall be as Shylock, after a pound of flesh, trying to do as little as possible to get as much as possible, shall lose.

Nor would we confine this subject and address to big business. For the person engaged in the smallest business affects and is affected by society. One engaged in any line of business should "do unto others as he wishes to be done by." To sell a rotten banana, unwholesome meat, spoiled fish, second rate dry goods and the like, without being honest enough to tell the purchaser, is unchristian. To keep a dirty, filthy, fly-abounding hotel, and sell for higher prices and export trade simply on the grounds of "race pride" is unchristian. Cleanliness is next to godliness. There should be a pooling of funds, etc., until one can so purchase as to sell for market prices; with a place of business so clean and intelligently conducted that no appeal to race, creed nor color will be necessary. This is Religion in Business.

The great apostle in the 12th chapter of his 1st message to the Romans speaks thus: "Not slothful in business." He realized that some would come trying to draw a line of demarcation between the so-called "secular" and "spiritual", setting forth the idea that in the "spiritual" we must be on our guard, so to speak; but in "secular" we may be slothful. There is no thing as absolute "secular" and "spiritual" in the life of a good man. With him the secular is spiritual. When a "spiritual" man touches it, likewise the spiritual is secular once a secular man lays hold on it. All good work well done is sacred. The great treasury house should be as holy as the church. Professor Stuart says: "Religion is not a thing of the stars, it is a thing of the streets."

Our Blessed Master was not opposed to business when he overthrew the money of those dead-beats in the temple. But he realized the exorbitant prices being demanded, and the spirit of highway robbery which those encountered who dared buy. His attitude toward business is clearly stated in his announcement of the Golden Rule. Christ foresaw not men, but markets not commerce, nor but the spirit which filled men with greed as they engaged in these.

It was not the world's aspirations nor ever ambitions which he hated, but the spirit in which these were realized, which he abjured. He did not condemn money changing and merchandise, nor does he condemn these today; but he burned with much anger when men did these in his Father's house. The spirit was base; the purpose was ignoble. Examples: (Harpur's monthly, 1927) of How Religion Has Helped Business.

Each year many well-meaning pastors preach Mother's Day sermons, and the florists, greeting card manufacturers, and Western Union Telegraph Company make a great deal of money. It is likely that the devotional exercises of the National Association of Aluminum Ash Tray Manufacturers convinced many pious people that they should purchase aluminum ash trays in preference to any other.

It is against the policy of every New York City Newspaper to sell advertising space on the front page; yet not long ago the astute management of the New Roosevelt Hotel secured front page publicity by use of the Holy Bible. The following from page 1, New York World: To the rhythm of "Onward Christian Soldiers", 100 Boy Scouts marched through the streets yesterday to deliver 1000 Bibles to the guest rooms of the Roosevelt Hotel. The boys, each carrying ten Bibles, the gift of the New York Bible Society, started their parade from the society's headquarters, No. 5 East 48th St., marched down Madison Avenue, to the hotel and then personally distributed in every room one of the new books.

Of the more than 15,000 conventions of all kinds which meet annually, almost all have religious exercises among their sessions, even the National Association of Credit Men, a strictly business organization, while holding their annual session in New York City for six days observed the following religious exercises: Six sessions of community singing; a special devotional service at

the Cathedral of St. John the Divine; five sessions of prayer conducted respectively by three Protestant clergymen, one Catholic priest, one Jewish Rabbi; an oration by a Y. M. C. A. Secretary; a sermon on "Religion in Business" by Dr. S. Parkes Cadman.

The most secular business may be performed in a way pleasing to God. That business of any good type, be it whatever it may, that is baptized with the religion of Christ, is safe. Our need is for men with religion who put it into the business in which they are engaged, as have Hon. C. C. Spaulding in the formidable N. C. Mutual; Hon. John L. Webb, the Woodmen of Union; Madam C. J. Walker, Madam Mary McLeod Bethune, Daytona Cookman College; Madam Mary Malone, Poro College; Hon. Booker T. Washington, Tuskegee; Hon. Anthony Overton, Douglass National Bank and various other activities. Secretaries of our various Boards, Dr. A. M. Townsend, Secretary of the greatest Publishing Plant ever built by Negroes; Dr. J. E. East, of our Foreign Mission Board; Dr. E. W. D. Isaac, of our B. Y. P. U. Board; Dr. A. B. Williams, of our Home Mission Board; Miss Nannie H. Burroughs of our Woman's Auxiliary Board and Founder and President of that monumental school for training of women and girls; Prof. H. B. Hudson, renowned Secretary; and by no means least, Dr. L. K. Williams, eminent churchman, statesman, pulpiteer, organizer, pastor Olivet Baptist Church, president of our great Baptist host, vice president World's Baptist Alliance, director-general of this Golden Jubilee, and others of such great number that time nor space will permit mentioning them.

I conclude with this poem, which demonstrates, I think, very clearly the need of religious men in business:

"Give us men to match our mountains,
Men to match our inland seas,
Men with empires in their purpose,
And new eras in their dreams."

(Item 71)

COUNT YOUR BLESSINGS ONE BY ONE

Address Delivered by Rev. C. L. Fisher, D. D., Alabama

"What shall I render unto the Lord for all his benefits toward me?"—Ps. 116:12.

The Psalmist is overwhelmed with a sense of divine benedictions. He asks what return he can make. He knows of nothing more appropriate than to acknowledge these blessings in devout and public thanksgiving. "I will take the cup of salvation, etc." The procession to the Pool of Siloam led by the high priest, and the pouring of the goblet of water from the pool. It was on such occasion, Jesus said, "If any man thirst let him come to me and drink." And here as if by prophetic vision of this incident, the Psalmist in answering his own question says, "I will take the cup of salvation, and call upon the name of the Lord."

It is apparent that this question grows out of a sense of obligation on the part of the Psalmist, resulting from a canvass of specific blessings that had come to him in answer to prayer. Observe verses 3 and 4. The sorrows of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord. O Lord, I beseech thee, deliver my soul. Death as a hunter with a net or a cord. Whether affliction was physical disease overwhelming trouble, or extreme danger, does not appear; but the expression is suggestive of all. And in the 6th and 7th verses, he says, "I was brought low, and he helped me. Return unto

thy rest O my soul; for the Lord hath dealt bountifully with thee." Thus he not only acknowledges the blessings of God bestowed upon him, but that these specific blessings here referred to, came in answer to prayer. And from these special blessings David's mind proceeds to canvass the whole realm of divine benedictions and speaks of "All his benefits towards me."

The Psalmist is deserving of praise in that he was able to count his blessings. The tendency of human nature is just the opposite. I am, therefore, calling upon you at this hour to

"Count your blessings, name them one by one,
Count your many blessings, see what God hath done."

I. Count Your Temporal Blessings

God has favored each one of us with that which is sufficient for our good, and which if used properly will develop us into well-rounded symmetrical characters such as God can use in the evangelization of the world. What are some of these blessings?

(1) The blessing of home. That man is blessed who has had the good fortune to be born and reared in an intelligent, godly home. Samuel.

(2) The blessing of school. Well graded standardized schools are so common today that we cannot appreciate the blessings so much unless we have lived long enough to contrast the schools of today with those of 25 or 35 years ago. So far as education is concerned, it seems as though we are living in a different world. What destruction ignorance hath wrought! It has kept us blind as to the capabilities and functions of the body. It has stultified and rendered abnormal our sense of the mutual obligation of man to man. It has deprived us of the possession and use of much of the material things of life that we could have used to advantage. It has robbed us of the scope of the beautiful in art, in science, and in religion. Job 38:31, 32. Is it any wonder that the prophet said, "My people are destroyed for the lack of knowledge." But the schools today are not on the trail of ignorance, and are driving it into the wilderness of oblivion.

(3) The blessing of church. Are you surprised that I mention the church as a temporal blessing? We get many spiritual blessings through the church, but the church itself is a temporal blessing because it serves us only in time. We shall have no need of the church as an organized local body in the eternal world. But is not the church the blessing of blessings?

(4) Other sundry blessings. The blessing of health. The blessing of wealth. The blessing of official distinction, and powerful influence.

II. Count Your Spiritual Blessings

These have been full and overflowing.

(1) God's gift of himself by his Son and through his Spirit.

(2) The means of grace. The Bible. Prayer. The hope of glory. God's benefits are for the purpose of making us happy. They are earnest of our inheritance; they are heaven begun below. Do not take from me my hope of heaven.

(3) The mitigated sorrows. David says, "It is good for me that I have been afflicted." They are benefits from the beneficent hand of God. They are mitigated by the fact that they are not penal, but disciplinary; that they are shared by the Man of Sorrows. They are blessings in disguise. They are a part of the "All things work together for good," etc.

III. How Shall We Show Our Appreciation and Gratitude for Divine Blessings Bestowed?

(1) By a cheerful reception of what God has given. God filled the cup of blessing. We requite that by drinking it. There is nothing more wounding to a generous heart than to slight his gifts.

(2) By a correct appreciation of the contents of the cup of blessing. We must recognize that whatever of bitterness there is in it, it is of God's filling; and that however nauseating it may be to our depraved palate, its contents are salvation. Let us take care that we know our blessings, or the empty cup will be eloquent of the mercies of which it was once full. Shakespeare has well said: "That which we prize not to the worth while we enjoy it, but being lacked and lost, why then we rack the value, then we find the virtue that possession would not give us while it was ours."

(3) By a thankful recognition of the fact that all our benefits are from

(a) "Call upon the name of the Lord." Only he who enjoys life in him, enjoys it at all. This is the true infusion that gives sweetness to the bitter, and more sweetness to the sweet. Without this, religion would be but a drudgery, and life an empty void.

(b) "I will pay my vows unto the Lord." "When thou vowest a vow unto the Lord, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed, etc." Eccl. 5:4, 5. How careless and indifferent we are about our vows, both to God and man!

Our National Convention and all its activities are heritage from the Lord. How are we using them? For self-aggrandizement, as a means to advance ourselves officially, influentially, financially, or are we utilizing them to advance the interests of the Kingdom of God, to extend its borders throughout the world; and thus honor and magnify and glorify God's holy name?

(Item 84)

HOW THE AMERICAN BAPTIST HOME MISSION SCHOOLS FOUND THE RACE AND WHAT THEY HAVE DONE FOR THIS CONVENTION

By Rev. S. D. Ross, D. D. Michigan

"Glory to God in the highest, and on earth, peace, good will toward men."

President Williams, Ladies and Gentlemen of the Convention:

This angelic pronouncement of two thousand years ago, not only expressed the attitude which Divinity maintains toward humanity, but it also prophesied of the attitude which the newly born King should establish between man and man. Indeed, in no wise could either man or angel more adequately state the highest relation that might exist between intelligent beings than by the expression "Good Will." And these words embrace the institutions our subject includes.

Schools are not acemes within themselves. Schools are but the expression of humanity's attitude toward humanity. They but show the degree of "Good Will" which one group has for another group or one generation entertains for generations to come.

In the American Baptist Home Mission Schools, therefore, the Negro people have a marvelous index to the heart of the white Baptist Christians of the North as their hearts beat toward the Negro in a time of need.

There can be no rehabilitation without education. The greatest test of patriotism is a willingness to have the humblest citizen of a nation trained in or are of living within that nation. The angelic standard of "Good Will" does not obtain where color or station has bearing in the distribution of the best things of life. The women and men, therefore, who loved enough to provide schools for Negroes in their earliest stages of American citizenship, proved themselves to be living upon the loftiest level of patriotism, altruism and Christianity. None other than the divine band hovered over us and gave command when these spirits marched forth at the close of the war. They

were indeed an army, less numerous and spectacular, but far more potent in the salvation of a nation and in the elevation of a people than any army that had marched under the command of Sherman, or Grant, or even the immortal Abraham Lincoln.

But what was the status of the Negro when our American Baptist Home Mission Schools found him? Let us consider the times for the answer. In 1865 when the spirit of "Good Will" among men took the shape of Mission Schools, the dying roar of cannon could yet be heard in the distance. The blood of the slaughtered yet ran crimson on the hillsides. The smoke of battle yet belogged the vistas of men, and fear washed faces were yet upturned in prayer to Almighty God to sustain the land in her grief-stricken hour—an hour which always follows in the wake of the death and carnage of war. The fetter of bondage made strong by two and four millions of bondmen standing dazed and trembling before the glare of the new day.

From slavery, these had reaped an abundant though bitter harvest of—1. Ignorance, 2. Moral Degeneracy, 3. The humiliation born of the stigma of being a slave race, 4. The inferiority complex.

5. Abject poverty, 6. Cowardice, 7. A lack of self-initiative—the best this, that any form of slavery has to offer.

Of the four and one half million of Negroes set at liberty by Lincoln's proclamation, 5 per cent were illiterate. They knew little if anything of the laws of health, and were divested of all knowledge of the rules of home tidiness or personal cleanliness. At the close of the war the average Negro had not so much as heard that there exists such a thing as a moral code, and throughout that entire code, the only clause upon which his master had laid stress was that which says "Thou shalt not steal." The sacredness of the marriage vow was totally foreign to the Negro; and instead thereof, he had in a large way embraced all of the lechuousness and degradation the institution of slavery could impose. At that time the highest service many Negroes felt that they were called to render was to keep their master informed of what other Negroes were doing. In 1865, the Negro possessed little if any racial consciousness—nor had he any aspiration for the higher attainments of humanity. He then believed that anything white was better than anything black, and that all of the best in life—the best clothes, the best food, the best homes, the best localities, the best positions—social, economic, or political—and indeed the best conduct, were for white folk. And worst of all, at the close of the War of Rebellion, the Negro considered that his black skin, his thick lips, and his curly hair were badges of dishonor—and that by these he had been cursed forever. The Negro thought then that the devil was black and that God was white—and even to this glad day there are those among us who do not know that neither God nor the devil is of color, nor indeed does either regard color. It was in just such a state as this that our American Baptist Home Mission Schools found the race sixty-five years ago.

Starting as they did upon so rugged a road and under such discouraging circumstances—these and other schools set their hands to the task of rehabilitating the race with such resolution, that good success in great abundance was compelled to follow.

The schools more directly concerned in the subject are Storer, Harper's Ferry, W. Va.; Virginia Union and Hartshorn in Richmond, Shaw in Raleigh, N. C.; Benedict in Columbia, S. C.; Morehouse and Spelman in Atlanta, Ga.; Jackson College in Mississippi; Leland in Baton Rouge, La.; and Bishop at Marshall, Texas. There may be added to this list of schools, Florida Normal and Industrial Institute at St. Augustine, Florida; Selma University, Alabama; Arkansas Baptist College, Little Rock; Simmons University at Louisville, Ky.; Roger Williams College, Memphis, Tenn.; and others which space and time forbid mentioning here.

Were I permitted greater latitude, I would enumerate the rich fields of service and the many powerful professional women and men servants which these schools have made beyond the bounds of this Convention. Suffice it to

say that they are legion. But I will mention some ways in which the American Baptist Home Mission Schools are making themselves felt in the world of secular education.

One of the great problems incident to the emancipation of the Negro was that of elevating the white South to the level of human "Good Will," that he might be enabled to look upon her former slave as brother, and admit him to share equitably in the fine things which the state provides for the security and the advancement of all her citizens. This problem was more complicated by the fact that that section was angered because of the manner in which slavery met her death in 1861-1865. The nation also had to be exercised in the art of providing adequately for the education of leaders for her freedmen.

In their approach to these and kindred problems, our mission schools prepared and sent forth a detachment of courageous young men and women to undertake the work,—counselling them to use no force, but to meet the South and the Nation on the great vantage ground in the field of education. These women and men obeyed orders and went to the task. With tenderness, with caution, with intelligence, and with great resolution and precision, they pushed their way upon public platform, into private office, into the press, and even into legislative hall—and there directed their appeal straight to the heart and conscience of the authorities of the land. So terrific has been the attack and so determined the battle, that under it, in a large way, racial prejudice broke down and public conscience awoke favorably to the education of the Negro out of the public treasury. This circumstance made possible the facts that Trenholm should go to Alabama; Z. T. Hulbert to Oklahoma; J. B. Watson to Arkansas; B. F. Hulbert to Georgia; John W. Davis to West Va.; and Mordecai W. Johnson to Washington and there ring from the public rollers an educational appropriation for Negro public education that has startled the world, and made the efforts of the Confederate Army to the contrary, appear to be a huge joke. Through the influence of these men, the South alone has inaugurated an annual educational program for the higher education of Negroes in the sum of \$2,500,000 per annum. Add to this sum that of the Federal Government for Howard University and we have an annual education program calling for an expenditure of above \$4,000,000 for Negroes.

Indirectly at least if indeed not directly, our Convention benefits greatly out of the education our mission schools have secured to the race at the hand of the state. But what direct benefit has the Convention derived from our American Baptist Home Mission Schools?

Those who are familiar with the history of these schools know that they were established for the purpose of educating the Negro ministry primarily—and well have they wrought in this field. Although we cannot hope to name every individual through whose training the schools have helped the Convention—and we apologize therefor yet we feel impelled to make mention of some of them. From among the celebrities of the past we make mention of J. C. Robinson, E. K. Love, S. A. McNeal, W. G. Parks, P. James Bryant, Chas. J. Walker, M. W. Reddick. These men built and pastored great churches, preached great sermons and were among the powers that welled the National Baptist Convention into that mighty force which today is spreading the earth with knowledge, with education, and with works of mercy;—has builded and now operates mission and publishing interests which challenge the respect of the entire religious world.

Close upon the heels of these heroes moves another army of stronger and younger men who, educated in the American Baptist Home Mission Schools, have added dignity to the Convention and made her great while they in turn have been made great by her. J. E. Kirkland, T. L. Griffin, S. A. Owen, O. C. Maxwell, James Brown, J. J. Starks, B. G. Brawley, historian, author and scholar, C. A. Ward, scholar and preacher, D. H. Clugh, C. A. McDowell, teacher and educator, J. T. Brown, theologian; E. O. Powell, W. H. R. Powell, Howard Thurman, preacher; and R. C. Wood.

Aside from a general way, our Home Mission Schools have given our Convention an official family of which the race can afford to be justly proud. They have placed James M. Nabrit, scholar, preacher, and leader, R. T. Hudson, educator and diplomat, and T. O. Fuller, educator, and statesman, as secretaries of the Convention. They gave us the renowned Dr. E. W. D. Jones, Sr., secretary, B. Y. P. C. Board; Dr. A. M. Townsend, pastor, educator, and business genius, secretary Sunday School Publishing Board; and then came the tallest, strongest and the wisest among them all, Dr. L. K. Williams, pastor, preacher, leader and world statesman, as president of the great aggregation of Negro Christians in the world. This group of distinguished officers must be augmented by Mrs. S. W. Layton, president of the Women's National Baptist Convention, and Attorney William Harrison, the greatest jurist of the race and of this present generation.

Up from the humblest beginning our American Home Mission Schools have come, discovering and developing manly and womanly character, and shedding a beneficent influence all along the way. Nobly have they wrought in the great business of making strong Christian leaders in religion, education, and in business; so that today we of the Convention and of the nation may well proclaim them high among the mightiest forces that have lifted the race and made possible the way over which we, for 65 years have traveled.

(Item 85)

SOME EARLY EDUCATIONAL BEGINNINGS IN NEGRO COLLEGES

By Rev. T. O. Fuller

Any proper consideration of the early educational beginnings in Negro colleges takes us back to the time when there were no Negro colleges owned and operated by our own people. The real foundation of this work was laid in the Home Mission Schools planted in the Southland by missionary agencies and organizations in the North that were intensely interested in the intellectual, moral and spiritual development of a newly emancipated people. Colleges were located at important centers like Raleigh, N. C.; Richmond, Va.; Nashville, Tenn.; Atlanta, Ga.; Columbia, S. C.; Jackson, Miss.; and Marshall, Texas. The founding of these schools covered a period from 1802 to 1881, and expressed a purpose on the part of these northern societies to develop that which was best in the race, and evidenced a faith in the higher possibilities of the freedmen.

Placing these colleges in the South was a large and valuable contribution toward the rehabilitation of a country struggling under the affliction of a devastating war. It also formed a nucleus around which the Christian people of the two sections could rally in mutual service for the welfare of an unfortunate race.

These early colleges were centers of moral, intellectual and spiritual radiation. Like powerful searchlights in the darkness of a dense wilderness, they illuminated the pathway of hundreds of boys and girls whose minds were fettered by ignorance and superstition, but whose hearts were throbbing for a broader horizon, for higher ideals and a larger and better life.

It was very fortunate for us that these first mission schools soon developed into colleges and seminaries. It was their task to set higher standards of living and fix the intellectual ideals of a people who were in great need of leaders capable of planning and directing the activities of their people along the highways of civilization. These colleges brought among us great presidents and cultured faculties. They were not only good men and women, well educated and refined, but in many cases, they were exceptional men and women whose deep piety, consecration to their tasks, and great faith in God enabled them to move mountains of opposition and bring success out of seemingly impossibilities. These workers were effective in both precept

and example, and their lives of purity and self-sacrifice impressed the thousands who crowded into these institutions of learning in ways that cannot be adequately described. Many of these students had passed the period of youth when they entered these schools and they were filled with a desire to learn, to develop and to go forth as workers among their people. Some of them were called into service as teachers and preachers before they had finished their courses of study and others followed when their graduation came, and from practically every section of the South was getting the benefits and the inspiration carried by these pioneer Negro leaders. These workers not only carried the lessons and reproduced the establishment of schools that would become lower light and radiating centers of inspiration and uplift for their people in sections far remote from the colleges from which they went. Hence, local academies, district schools supported by associations were to be found in practically every state in the South. Following these smaller schools there were soon established schools of the college grade at Selma, Ala., Louisville, Ky.; Little Rock, Ark.; and at other points which institutions had the support of state conventions together with the missionary organizations in the North.

The work of these early colleges made a distinct and valuable contribution toward the welfare of the denomination and of the race. While these colleges were far short of proper literary standards and were lacking in equipment and the facilities for high grade work yet, (1) they served to awake the consciousness of a people that had slumbered too long in ignorance and superstition. They aroused desires and aspirations that were soon eager for the development of possibilities hitherto hardly dreamed of. (2) They carried the spirit of self-help in a people entirely ignorant of their own powers and of the ability to lift themselves and improve their own conditions. A race cannot reach its highest aims by help from the outside alone. Self-help kindles the fires of ambition and determination that are essential to carry the individual or the race to their coveted goal. Self-help stirs the fighting spirit that nerves us to go up against opposition with a zeal unafraid and unconquerable. (3) These early educational efforts inspired within our people the genius of leadership. These heavy tasks of building and equipping institutions brought to the front some great leaders. These leaders were not handed down but they were called up and called forward by the needs of the situation. It has been well said that "leaders come from the crowd rather than from the cloud." In every situation in our racial or denominational life some worthy leader has been found to guide his people and to direct their activities. (4) The founding of these early institutions afforded opportunities for the cultivation of administrative ability in the race. The direct lessons presented by large and well equipped colleges, the contact with trained and efficient accountants, and the facilities for study in special courses all have contributed toward the increased efficiency and the ability to manage our institutions of learning. This has helped the race along other lines of its progress and development. (5) The educational institutions of earlier times afforded rallying centers for mass action and cooperative effort. If a race would go forward successfully it must have a worthy goal before it, which should be well understood; its well defined plan for reaching its goal; its accepted and capable leadership and its approved method by which the advance is to be made. These early educational activities were most valuable as they provided the essentials necessary and vital to our progress when we needed them most. As we look back upon the horizon of former years there looms a personnel and a leadership conspicuous in ability and rich in achievement. They wrought well and the institutions founded and fostered under the direction will hand their names affectionately embalmed to generations, as yet unborn and upon whose memories thousands of grateful hearts will shower their choicest blessings.

(Item 87)

BAPTIST WORLD MOVEMENT AND PROHIBITION

Address Delivered by Rev. J. W. Hayes, D. D., Kansas

Baptists constitute that group of whom it may be said, "They are everywhere" spoken against. It is, however, a redeemed group voluntarily united to follow our common Lord and reproduce his life in the life of society.

Redemption is fundamental in Baptist principles. A new heart, new attitude and a dominant passion to be holy is an essential characteristic of the New Testament Church. A regenerated membership is the first principle.

Further, Baptists stand for democracy in Christ, for no group can be trusted in whom the spirit of Christ is not. Freedom can only be trusted in the hands of believers in Christ.

Again, Baptists believe that the Word of God is infallible and the only rule of faith and practice. We further believe that the making of Christian character is the goal of the New Testament Church.

World Movement

It is evident that everything is in motion. Some one has said that the world moves forward on the feet of children, but the thing that concerns us most is what actuates its motion. What is its goal? That it is moving forward educationally, scientifically, and commercially is generally conceded, but what about its motion religiously? Is its motion toward the Christ ideal?

The World War seemed to show the opposite. It has been said that Christ has failed, but it is not that Christ failed but rather during the reign of peace, he was forgotten. The sword does not help us toward the cross, in fact the only real war is between the cross and the sword.

Wealth will not help us in this world movement unless we control wealth, rather than wealth controlling us.

Secular education does not alone move us toward the Christ Standard. Christian Education or education that is Christian is the only hope.

Science Cannot Save the World

Science is finding out how God works in nature. It is said that the average life has been extended ten years by the skill of science, but why extend a life? How will that ten extra years be spent, is the question. The skilled athlete jumps thirty or more feet, as a result of his college training, so does the jack rabbit which has never gone to college. Science cannot therefore save us. The world movement indicates that Christ is bidding for the heart of the world, and it is for us to say that he is worthy and shall have it.

We are creatures of our environment as well as our heredity.

No man's history starts with his birth, but energy and talent are in the rough when born. The stuff of which one is made counts, but we must also reckon with what happened to that stuff. The world movement affects us all, and all make some contribution to character of that movement.

Every nation yields to the influence of the soil upon which it walks, however man is more than a mere machine, or animal, but he is also a thinking being. There is danger as indicated in the world movement of giving prosperity mere shells instead of permitting it to find God for itself. The youth of the age is asking for more Bible and a better example of the life of Christ in us.

Civilization is an outer thing. Christianity is an inner thing. One is a matter of making money; the other a matter of making character. Our religious life must catch up with our civilization; unless our western civilization is controlled by Christ, we are doomed to ruin. As it is, we are building a material home in which we are not prepared to live. Christianity and moral life must balance our educational, economic, and political life or we are headed to the

ends. Science gave us civilization before we were ready for it, that is, our religious life has not kept pace with our scientific life.

The larger and the more powerful the engine, the greater should be the skill of the pilot at the wheel.

A few centuries ago, four hundred thousand people died in England of small pox. Today the physician is considered stupid who loses a case. Our religious development should keep pace.

Prohibition

It is impossible to legislate righteousness. The power of prohibition is determined by the power of the pilot at the wheel. Prohibition is a process of Christian education. Legislature has placed the law on the statute books, remains with the church of Christ to write these laws in human hearts.

Society must be educated to think soberly, for as he thinketh in his heart, so is he.

Prohibition is a matter of Mind and Spirit, not mere laws. Thoughts are things. The thinkers are the wonder workers. We live where we think. The church must teach men to think straight. Prohibition is a passion of the redeemed soul, but it is an inner power. The church is the pillar and ground of truth. The world movement indicates the craving of the human soul after truth, and prohibition is truth applied to human life and conduct. For this glorious dawn will not come by accident. The secret of the triumph of prohibition is Christ at the center of life. It is one thing to have these laws on the statutes, but quite another to have them written in human hearts.

Prohibition suggests external restraint, while Christianity is internal control.

Success translated into moral terms means character. Nothing can be done even if the cause has been determined without a scheme. Progress is not an accident, it is the result of a decision, plan, and will. You cannot drop the English letters on the ground and pick up, Shakespeare, nor the German language and pick up Luther's thesis. Waiting for something to happen is no substitute for activity.

True elevation is not reached by the elevator. The greatest thing obtained by man through the church in the world movement is Christian character. The hardest work any man can do in the world movement and in the fight for prohibition is to make of himself, what he ought to be. Set your face like a flint to make your personal contribution for a better world. The world respects a man that cannot be bought, bent, or broken.

The world movement and the fight for prohibition cannot accomplish what they should by copying Christ, but we must embrace him.

(Item 89)

**THE GOLDEN SPIKES OF LIFE—SIGNS AND MARKS OF PROGRESS—
OCCASIONS FOR REJOICING**

Address by Rev. E. W. Moore, D. D., California

"I have finished the work thou gavest me to do."

Notes of joy, and songs of thanksgiving hail the completion of any notable undertaking. As the Jews in the city of Jerusalem, in olden time, rejoiced on the completion of the work of rebuilding the Temple, so men today, celebrate with glad acclaim, as we are doing in observing the Golden Jubilee period of our Convention life. Have you ever noticed this? When big dreams begin to make their dreams a reality, there are always plenty to scoff and to sneer, and say, "It can't be done."

Have you noticed, too, that when the dream of the big dreamer becomes a reality, those who sneered and scoffed are loudest in their words of commendation and praise?

When the N. P. R. over which it has been my pleasure to travel, was in the course of construction, many men sneered at the work, and said it was impossible; these scornful ones said, the originators are mad, and those who finance it are fools, and those who expect to see it completed and use it are deluded.

But day by day, the winding railway was laid through the desert, over mountains and across rivers, until finally there came the auspicious moment when East and West were to be forever linked with a band of steel. From east westward the line had been built; from the west eastward it had been constructed until the two extremes far away from their terminal met in the desert; then, when the last rail had been placed in position by the workmen, and all the spikes driven save one—President Villard who had given time, energy, sacrifice, and consecration to the work, stepped out from the crowd gathered to see the completed work of construction, and taking a huge sledge hammer from one of the men he placed in position a spike of pure gold and with strong hands, and mighty arms sent the spike into its place, and thus the East and West were joined in indissoluble union. This place for years was guarded, trains stopped here and the history was explained to the passengers or tourists.

The Meaning of That Golden Spike

It meant complete work so far as the East was concerned, and the progress in the days that were to come. That golden spike did not mean the end of work but the beginning of new work, it meant past work finished, and new work begun.

Speaking figuratively—many golden spikes have been driven in the march of civilization.

How many golden spikes were driven in the invention and art of printing? Let those who are well versed in its rise and progress tell.

What a wonderful day it was in the life of the first caveman, who made a mark upon a tree, to indicate to his fellow cavemen that he had passed that way; the moment that the caveman wrote on the rocks and the trees the story of his movements through the forests, and over streams, and his brother cavemen were able to interpret the same, that moment a spike of gold was driven showing the work of the past, and indicating something of the progress of the future, and so on up through the ages, until John Gutenberg discovered the art of printing with movable types, then a new era dawned, and today we have the marvelous line press, linotype and stereotyping machines that give men the news of the world almost in the moment of its happening.

Beloved, if you will read the mileposts of the ages, you will see by the side of each, a spike of gold that links the past with the present, and with the possibilities that are yet to be revealed.

What a golden spike was driven for American Independence—when Crispus Attucks became the first martyr on Boston Commons, March 5, 1770 sent the news around the world, that the first blow had been struck—and the first blood shed for American Independence.

What a golden spike was driven for Africa's redemption, when Lott Carey, a slave sitting in a gallery of a white church in Richmond, Va., heard the gospel preached from John 3:16, that converted his soul, and created in him a desire to make this great love known to his brethren in Africa, led him to purchase his own freedom from physical bondage, and he became the pioneer among Negro Baptists in the redemption of our Fatherland.

What a golden spike was driven for Negro leadership and Negro control in religious matters when Father Allen led a group of protesters out of St. George M. E. Church because of racial proscription, and organized in his blacksmith shop—what is now recognized as one of the greatest Negro religious bodies in the world—the African Methodist Episcopal Church.

What a golden spike was driven for the vocational education of Negroes, when Booker T. Washington himself a former slave, started a little more than 30 years ago, in a shanty building, with one teacher, 30 ragged pupils.

in the face of tremendous obstacles that would have discouraged the ordinary man, but desiring that his people should enjoy the same rights and opportunities so far as education and training could do—founded the Tuskegee Institute that today has 150 buildings, more than 200 instructors, with an enrollment of 2,200 pupils and nearly a billion dollars worth of property, that gives practical and scientific training in more than 30 industries, all of which demonstrates what a Negro can do who has faith in God, and the courage to dare to venture and to go forward.

What a golden spike was driven—showing the ability of the Negro to compete in the industrial world—when Harry E. Knight became the champion riveter of the world during the World War, in answer to the appeal of Lord Northcliffe, to speed up ship building—drove 4,875 steel rivets in 8 hours.

Or Capt. Edwin Burwell a crew of 14 men, who became the champion pile driver, June 12, 1918, in Philadelphia at Hoggs Island, when he drove 220-65 ft. piles in 9 hours and 5 minutes.

Or again, Henry Moran, at Waverly, Tenn., a fireman in the spoke factory for artillery wheels, when the flu epidemic took every man out of the boiler rooms—the superintendent was dismayed but Henry stayed on the job and single fired the boilers 48 hours without rest, because of the intensity of the heat the men worked in shifts—his was the most outstanding feat of World War for labor performed. His work was equal to 148 hours of ordinary work.

What a golden spike was driven showing the courage and valor of the Negro when Clarence Van Allen, 372nd Infantry, single-handed put out a German machine gun nest, killing 4 and capturing 3, receiving the highest honor for heroism given by the French government during the World War. (Allen was a waiter by profession in Boston.)

In the Religious World

When in Richmond, Va., 1900, at the session of the National Baptist Convention, there was organized the "Woman's Auxiliary Convention, Mrs. S. J. Lazen of Philadelphia was elected president; Miss Nannie H. Burroughs, corresponding secretary. 30 years of achievements are looking down upon us today, and we pause to pay tribute to the splendid administrative leadership you have wrought so well and faithfully.

We take off our hats, as we gaze upon the Lincoln Heights Training School for Girls and Women—preparing them for definite Christian service, which institution is an imperishable monument to the initiative and promoting genius of its founder, Miss Nannie H. Burroughs, and the adopted child of this auxiliary convention.

What a golden spike was driven—proving the Negroes' ability to endure the rigors of the coldest climate—for mark you it had been decreed by science that the Negro was lacking in physical ability to withstand the rigors of the northern climate, yet "Matthew Henson—a Baptist Negro, was a member of that famous expedition headed by Admiral Peary in the discovery of the North Pole, and was the only member of the party physically able to go with Peary to the end, and in the final dash for the goal—Peary became disabled through a frozen foot—so that Henson had to drag him on a sled, and himself drove the stake from which Old Glory floats as they took possession of the pole in the name of the U. S. Henson today is the only living man in the world who has ever been to the North Pole and returned. He is a member of the Abyssinian Baptist Church of New York City.

What a golden spike was driven for foreign mission work, when the Board was organized in 1880, located in Richmond, Va., until 1895, when it was removed to Louisville, Ky., where under the God inspired leadership of one of the most fearless and tireless workers in the cause of mission, this denomination has ever produced, L. G. Jordan, the National Baptist Convention got its place in the sunlight on the missionary map of the world; to better serve the needs of the foreign fields, in 1912, the Board was moved in Phil-

Philadelphia, Pa., and located in a home of its own, with a complete outfit for printing missionary information, at 701 S. 19th St.

(Be sure and get the Jubilee report of the work operated on our Inreian fields under this Board now in charge of J. E. East, Secretary.)

What a golden spike was driven for Home Missions when the Board was organized in 1895, and located at Little Rock, Ark., but at present operating from Atlanta, Ga., the home of the Home Mission Board of the Southern Baptist Convention with whom they have a working agreement.

(Be sure and read the Jubilee report of this Board.)

What a golden spike was driven for work for, and with our young people, when the B. Y. P. U. Board was organized in 1899—located on Gay St., Nashville, Tenn., where its activities have been directed under the inspiring leadership of E. W. D. Isaac, Secretary.

What a golden spike was driven for the publishing of Sunday school literature, when in 1896, a Publishing Board was organized to carry out the instructions of our National Baptist Convention, and today we have located in Nashville, Tenn., the largest publishing house in the world owned and operated by Negroes, the ownership and control being vested in the National Baptist Convention, its activities being directed by A. M. Townsend, Secretary.

(Be sure and get a report of the work of this Board, undoubtedly the most epoch making achievement of the Jubilee period that we are now celebrating.)

What a golden spike awaits to be driven for the Historical and Research Department of our great Convention, organized in 1925; located at Nashville, Tenn., directed by that walking encyclopedia of facts pertaining to our racial and denominational life, L. G. Jordan; when the leadership of our denomination shall see the wisdom of keeping records, detailing accurately names, places, time and even that have to do with the development of our racial and denominational life; so that the Historical Department can have access to the same.

The men and the women who have blessed the world most for their having lived in it, are those who have realized they were placed here for service, and immediately addressed themselves to their great tasks, the men who have rendered God and humanity the greatest service, are the greatest men, for greatness is what greatness does in service for his fellow man; such a man is L. K. Williams, President of the National Baptist Convention.

What a golden spike was driven for a constructive, get some where program, when, amidst misunderstanding—misrepresentations he has brought this Convention to a place of efficiency, such as it has never attained in all of its previous history.

Some Golden Spikes That Remain to Be Driven

Pension for, or better support of the ministry. It is an economic and moral crime—the average minister receives scarcely more than a garbage collector; one-half the wage of a carpenter; one-third the wage of a mason. Of the 175,000 active ministers in the U. S. last year, only 1,671, paid in excess of \$3,000 while 35,000 lawyers, and 30,000 doctors did pay such a tax.

The Benefit Board—organized in 1913—located at Helena, Ark., has had a rather precarious existence. What shall be done for and with our aged ministers and missionaries?

This is one of the most challenging tasks confronting our Convention; let us face it honestly and seriously. If we have failed—why? If we would succeed—now?

To the members of this Board is delegated the task of working out, and presenting to the Convention a workable plan that will insure and secure the desired result.

What a golden spike awaits to be driven for our Educational Board, organized in 1893—located at Nashville, Tenn.

We have 5 million Negro church members in the U. S. out of every 11 in our population is a church member, 3 out of every 5 are Baptists, 69 per

cent of all Negro church members are Baptists; more Baptists than all the others put together; against every 100, combined in all other churches Baptists have 117.

Ye brethren, what a lesson these figures teach! The task of redeeming and developing the Negro race, rests mainly upon the shoulders of the Baptists.

The responsibility for converting and lifting up is on our shoulders. Why?

Since we have the greatest number—we have the greatest opportunity for service; and if we are to discharge the obligation, and live up to our opportunity, we must have a more efficient agent, or agencies for doing the work. A better prepared and more efficient ministry—a better prepared staff of officers and church workers—a definite program of church activities—a knowledge of God's plan of financing the work of the kingdom he has committed to us—the Bible teaching on tithing—stewardship that covers the entire gamut of our Christian life.

As a denomination, we are known by our individual accomplishments, but not by any organic achievement in an organized way in a national sense.

One of the most efficient agents we can use in preparing our people for definite service is our schools—and of all people who need to be intelligent—

it is Baptists; for we are the hope of the world. For this very reason, we must

and say—We are the hope of our people. Baptists ought to build

educate, and learn the rank and file of our people. Baptists ought to build

more schools, and build better schools, and send more children to school

than other people. Why? Because we have more of them. Therefore the

greater responsibility rests upon us for the lifting up of the masses.

To meet this challenging situation, is the work of the Educational Board;

remember the defeat of any great religious enterprise, is not as a rule be-

cause of difficulties on the outside, but because of weakness on the inside.

No one ever did anything for any cause, until 2 things had been definitely

settled

What to Do—How to Do It

It is up to your Board to sell this proposition to the churches, so that the claims of our educational work shall have its rightful place on the budget of every church in our great Convention.

Perhaps you can count some golden spikes in your life that you have

driven.

You drove such a golden spike, when you of your own accord and force

resistant in you, solved your first problem in arithmetic, before teacher,

brother, or friend could help you. By that effort you mastered your scatter-

ing thoughts, you used your own energy, you harnessed your own mind—

you solved your own problem.

You drove a golden spike, when you mastered a bad habit that was holding

you in its clutch, drunkenness, gambling, fast living, lying, stealing, temper,

dishonesty, laziness. One day you awoke to the fact that you were not the

man you might be, nor the man you ought to be, then began a struggle—a

life and death struggle between you and the habit, sometimes you were de-

beated, sometimes you thought you had the victory, but one day you met the

adversary as never before you saw in its face, as "Ben Hur saw in the face

of Messala"—hatred—malice—vindictiveness, then your spirit flamed out on

ferocious resolve, conquer you would, conquer you must, you felt that each pre-

vious struggle had been childish, but now you were man, ready for a man's

fight and because you were a man, you had a man's strength, the resolution of

a man, you whipped your adversary in a stand up man to man fight, you put

him to rout; from that day to this you have been free, that day of victory in

your life, was the day you drove the "Golden Spike" of self-mastery—con-

quest and triumph.

Ye beloved, man's freedom is the result of battle, it is the ultimate victory

in the fight for character, just as Leonidas and his stalwart band fought at

the Pass of Thermopylae, just as fighting Joe Hooker fought above the

clouds at Chancellorsville, so men must fight if they would retain their freedom.

Freedom from what do you ask? from poverty, ignorance, self-imposed

enmities, envy, hatred, intolerance, lying, deceit, dishonesty.

Every battle gained is a Golden Spike that binds the edifice that shall stand as a character massive in its solidity. Splendid in its beauty, brilliant with achievements, but ever pointing to better things further on.

Today, while you are counting your Golden Spikes do not become satisfied, reach out for the better and for the higher, for the nobler that is in you and before you; real success has never been attained in anything except through sacrifice, suffering; more study—and more study—and more study; more effort—and more effort—and some more effort. Genius knows no race or color—genius is only another name for hard work.

My beloved—there is no law of man or God against our being intelligent—honest, thrifty, decent, industrious, well behaved, efficient. Yes, a master in the field of arts, sciences of life, if we will but make use of the talent, time and opportunities God has given us.

Neither the color of our skin, race, hair or nationality can keep us down and out if we possess the will and determination to be and to do.

A record of a N. Y. business school that trains by correspondence—amazed at what I found, 15 Negroes enrolled; 1,200 presidents of corporations; 2,500 vice presidents; 2,000 treasurers; 5,000 secretaries; 11,000 managers. Do you realize what this means? Here are more than 20,000 men who have reached positions high in authority in business, but who were still eager to study that they might become more proficient. That's the kind of stuff in a man which keeps him growing—always fresh—always on the front line—always in demand. There is no such thing as a dead line in such a life.

Beloved, life is all before you. Life that some day shall break into eternity, for where life ends, eternity begins.

Today looking unto him who is the author and designer of your path of life, who has carried the chain and surveyed the way, pointed the path over which you should go, at the same time saying, Go forward, strike, with heavy compelling blows your spikes and go forward.

Strike, strike master workman on the road to Kinglier men;
Scarce the spike is driven, ere thou must strike again;
For the road thou buildest, is a road without end,
Leading where human effort, hope and reason blend;
Looking from each adown the road of time,
Changing folly into wisdom, and discord into rhyme.

(Item 90)

THE EDUCATION THIS DENOMINATION WILL REQUIRE IN THE FUTURE

By President Joseph J. Rhoads, Bishop College, Marshall, Texas

Predictions are hazardous. Even when predicated on the scientific treatment of an adequate body of relevant data, at best they are only refined guesses. And yet, there is no record of a people that has improved itself and its situation without purposefully facing the future.

Unusual significance then is to be attached to those phases of this celebration that have a bearing on the future of organized work among Negro Baptists. It devolves upon us to dare set up new goals and formulate new, comprehensive, flexible programs for their attainments. And, to say the least, retrospections and jubilaions that do not serve those challenging purposes are expensive indulgences.

The general outline that I shall submit of the education this denomination will require in the future will, of necessity, be based on the more or less obvious aspects of our situation which seem to have predictive value. Certainly, the entire background of the sketchy picture which I shall attempt to draw of the future of this denomination is not dark. In it are shades of light, beautiful to behold, that are comparable with the richest to be found in sacred history. But I have chosen to invite your attention to a few of the

more critical matters with which we must deal if we would properly condition the fathers. A critical study of the history, dogma, resources, and trends of the denomination; a comparative study of other denominations; and a brief survey of the larger national and world life in which the denomination participates, as a means of arriving at reliable generalizations, would be tremendously helpful, but time will not permit such a study here.

Education, as I shall use the term, may be defined as growth in social function under the influence of Christian ideals. The point of emphasis in this definition lies in the fact that religious education is by no means confinable to the controlled functions of the church, the Christian college, or the seminary, but embraces all institutions and situations in which men are exposed to a knowledge of the Christian way of life.

Educational and Denominational Survival

My topic anticipates the survival of the denomination. The very nature of education makes this true. It parallels contemporary life and seeks to perpetuate it by passing on to the next generation the accumulated achievements of the race. It is obvious, therefore, that future generations of Negro Baptists will require an education that will deliver to them our denominational heritage. Unfortunately, the history of the denomination has not been scientifically written; but we must write it in fulfillment of a duty we owe to our posterity, and on which the perpetuity of the denomination largely depends.

Education and Personality

It seems equally obvious to me that this denomination will require, in the future, an education that will liberate personality. In the past we have suppressed it. Formal education in our schools has supplemented the work of the church in demanding nothing but silence, conformity, and submission. It is well that we remind ourselves that "the letter is not only dead but killing." Just when most of our men reach the point of greatest potential spiritual service the glory of their religion vanishes; life becomes unimaginative; and they spend their years cultivating a combative egotism and laying up for themselves treasures of prestige and power. (Story)

We have not entered seriously upon the significant duty of building emancipated, refined, creative, personality, by way of harmonizing our program with the supreme purpose of him who came that men might have life in abundance.

In the future this costly error will be corrected through a type of education, characterized by moral and spiritual creativity.

Education and Religion

In the past we have had no place in our program for critical mindedness. Our religious development, for the most part, has followed the indefinite course of the crude emotions. It has almost become a Baptist tradition that either the "Divine Call" falls only upon the ears of men who are ignorant and too old or unwilling to learn, or very few others hear and answer. Yet, public opinion among us sanctions unpreparedness even when it essays to speak with authority on questions of life and the supreme duties of the human race. Universal religious education and increasing numbers of well prepared leaders and indispensable means of control and progress in a democratic church.

In the future we shall associate consecrated ability, initiative and independence of judgment with the love and humility in our list of Christian virtues and address matters of religion to the critical sympathetic hungering intelligence and refined emotions of our parishioners. I do not believe any means that science is the solution of our religious problems, I do believe however, that it will assist us and therefore is indispensable. It seems to be altogether in keeping with the passage which insists that we serve the Lord with our whole mind, whole body, and whole soul, etc.

The Crux of the Whole Matter

In Lay Morals, Robert Louis Stevenson, makes analogy between life and a forest. In the foreground of his picture he places a great oak and refers to its shadow as it "lies abroad upon the ground at noon, perfect, clear, and stable like the earth. But let a man set himself to mark out the boundaries with cord and pegs," he says, "and were he never so nimble and never so exact, what with multiplicity of leaves and the progression of the shadow as it flies before the traveling sun, long ere he has made the circuit the whole figure will have changed." Continuing, he says, "Life may be compared, not to a single tree, but to a swiftly changing forest; circumstance is more swiftly changing than a shadow, language much more inexact than the tools of a surveyor; from day to day the trees fall and are renewed; the very essences are fleeting as we look; and the whole world of leaves is swinging tempest-tossed among the winds of time. Look now for your shadow."

Herein we have the lesson in which this whole matter is summed up. In the future we shall require an education that will prepare us to meet life as it is; and to adapt ourselves and adjust our institutions, the church and the school, to meet the new, larger, and more exacting demands of growing life and a changing world.

(Item 88)

ADDRESS

By Mrs. W. R. Pettiford, Michigan

Mr. President, Officers, Sisters and Brothers of the National Baptist Convention:

I come before you as one of the two surviving persons, of the original 151 that met in the City of Montgomery, Ala., in November, 1880, in that memorable gathering to organize what was then known as, "The Foreign Mission Convention of the United States of Colored Baptists," and is known today as the great "National Baptist Convention of America," the largest convention in the world.

First of all, I want to give thanks to our heavenly Father for sparing my life, and giving me health and strength to meet you; I am fully aware "that all good gifts come from God."

Second, I want to thank the officers of this great Convention for their kind consideration, in extending me an invitation to be their special guest, and to appear before you to say a word and recall that most happy occasion.

Exceedingly happy, my husband, W. R. Pettiford, and I went on our honeymoon to the Capital City, Montgomery, Ala., to take part in this organization. (So you see we started our wedded life together in the Master's service.) Thank God, when he was called from labor to reward in September, 1914, he was still in the Master's service.

At this meeting in Montgomery, Ala., were: Rev. Colley, Rev. McAlpine, Rev. T. L. Jordan, Rev. Armistead and others I can't recall, but about 151 in all. Our main object then, as now, was the Christianizing of Africa. When we organized this Convention, scarcely did we allow our imagination to conceive that in the short time of fifty years, we would be confronted with the largest religious body in the world. My husband and others who took part in that organization, have been called from labor to reward where conventions are not necessary, for there our Lord reigns supreme; he is King of kings and Lord of lords, Alpha and Omega. Their sole work is to give praises and adoration to him, and I am left here to view this vast spectacle and to ask the question, What hath God wrought in these fifty years? The answer is here before us. Behold the officers before you, behold the delegates and visitors present, look at this beautiful edifice in which we are meeting, see the returned missionaries from across the seas, listen to their reports of work done and still to be done by them, which will be read to us later. We find our answer in the martyrs gone; in the lives already sacrificed, and those

being sacrificed daily in far-away Africa; but above all we find our answer in the souls washed and redeemed in his blood in heathen lands; and in every other given and rightly spent, to further the work of his Kingdom. The delegates gone on are looking and rejoicing with us today, and were they to convey to us a message, I think it would be to "carry on, carry on in his name, carry on until the victory is achieved on Israel's side."

Now while I praise and commend you for what you have accomplished, may I be pardoned if I take advantage of my age to give you a word of advice and warning. This is an age of contests and prizes, everybody striving for mastery in every walk of life, everyone trying to outdo his predecessor and rival in everything, in the aviation field, in radio broadcasting, in politics, in the industrial area, in literary circles and in every imaginable thing, even in the latest and most foolish craze (who can be the longest tree to stand?) Small wonder then that the rivalry should come home to religious organizations. Therefore, let my warning be, that we lay aside every weight such as jealousy, envy and bickering, that doth so easily beset us. Let not the contest be too heated among brethren; let brethren dwell together in unity as officers, delegates and laymen. As we run the race let our eyes always behold the prize set before us. What prize you ask? May the answer always be, "The prize of the high calling in Christ Jesus," the prize for leading in the footsteps of him who gave his life for us. Let John 3:16 be our catchword and goal in the contest for victory. Would we obtain the prize set before us? If so, we as individuals as well as a denomination, must live a life of love and practice love to all mankind, irrespective of race, creed or color.

Let us strive for the lead in upholding "the Fatherhood of God and the brotherhood of man," not by power nor might, nor numbers can this contest be run, but by love, if we would be a successful winner. Know that unless we build the house we build in vain.

A House Not Built With Hands

"He who builds with brick and mortar,
Shall not even house the heart,
Though we shed with precious jewels
Every in and outward part,
We shall find that house a prison
Void of all that brings content,
Till we build with understanding
As the Christ within us meant.

We who build with vain petitions
For our own and only ours,
Shall not lift an habitation
To withstand the stormy hours,
For there is but one foundation
And there is but one safe plan,
He shall truly build who buildeth
On the love of God and man."

(Item 99)

HOW THE BAPTIST DENOMINATION MAY AID LEGITIMATE RACE ENTERPRISES

By O. C. Thomas, Lackawanna, N. Y.

Brother President, Officers, Delegates of the National Baptist Convention, U. S. A., Brethren and Sisters:
I am pleased to have the privilege of discussing the subject before us: How the Baptist Denomination May Aid Legitimate Race Enterprises.

I view this subject as one of vital importance to the race. If the legitimate enterprises are to be enhanced, the members of our group must have the unstinted support to such enterprises. Self-preservation is the first law of nature. Our race must free itself from economic oppression. But we can only do this by hearty cooperation. For together we stand and divided we fall.

The idea of cooperation was expressed when Cyrus the Great was making preparation to deliver the Jews from the Babylonian captivity, as found in Isaiah 41:6, 7. They helped everyone his neighbor, and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil, saying, I am ready for the soldering; and he fastened it with nails, that it should not be moved.

The Baptist denomination should help legitimate race enterprises since the Baptists are in the majority as to numbers, and are fully able financially to give such support as would greatly benefit good business.

The denomination has the greatest program for kingdom building that the world has ever known. And this is the subject of that program: Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always unto the end of the age. Matt. 28:19, 20. This program goes far enough to include legitimate race enterprises, for legitimate race enterprises, if properly prosecuted, will bring great benefits and encouragement to the race. Jesus taught economy when he said: Take up the fragments that remain, that nothing be lost. He sanctioned the paying of taxes when he said to Peter, Go thou to the sea, and cast an hook, and take up the first that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee. When he said: Give them to eat, he was in accord with hospitality. He taught the idea of thrift when he said to Peter: Launch out into the deep and let down your nets for a draught.

The Baptist denomination may aid legitimate race enterprises, first, by building up a greater sentiment in favor of supporting legitimate race enterprises. Sentiment is a great factor in helping any business to grow. If we want any enterprise to go on to success, first create a sentiment in its favor. If we want to defeat any project build up sentiment against it. John the Baptist, came preaching the gospel of repentance. In this he was creating a sentiment in favor of Jesus.

I don't think that sentiment is strong enough yet in favor of supporting race enterprises. There should be a larger vision with reference to helping to push race business to a greater success. For the more business enterprises we have, the more money should accrue from them. This will enable us to give employment to more of our young men and women, who have prepared themselves to do skilled work, and this will reduce our dependency on other races for a livelihood. It is about time now, for us to begin walking on our own economic feet and use our thrifty hands.

Race enterprises should be equipt with all the conveniences that other races have. But this cannot be had without the sufficient amount of money, and if this is to be done we Negro Baptists must take the lead in this direction.

The Baptist denomination may aid legitimate race enterprises, not only by building up a greater sentiment in favor of such enterprises, but by buying the goods that they have to sell, or putting finance at the disposal of the enterprises so that the best results may come.

The Jews have so cooperated with Jews that the most Jewish enterprises are going forward with rapid strides, and what the Jew has done the Negro may do. This hasn't always been true with the Jews. But when the Jews came out of the Babylonian Captivity they caught the idea of cooperation, and upon this idea they built or formed a program for Jews. And they have so worked out their program that they demand the attention of the world today as some of the best people in commercialism.

I am prompted to say that business enterprises should be conducted according to business principles and ethics not excluded. There should be business honesty with the sense of duty. Sixteen ounces should be given for the pound. Thirty-six inches to the yard, and sixty minutes to the hour. Fictitiousness should be expressed behind the counter. The banker should be careful with the depositors money. The undertaker should deal fair with the customers. And in all race enterprises, fair play should be exhibited. When this is true, the Baptist denomination should help in pushing forward such businesses.

The race has helped to clear the forest; tunnel the mountains, dig the roads, build the railroads, steamships. We have helped to erect the fine buildings that helped to beautify our country. We have given our blood on the battle fields, and have sung sweetest hope for a morning of joy. And I think that this is enough to demand that the Baptist denomination, help legitimate race enterprises, and I feel that it has a perfect right to lend every support which will enhance the value of these enterprises. If the three million six hundred thousand Baptists of America would send twenty-five dollars a year with our legitimate enterprises, there would be gathered ninety million dollars a year for the race. I am hoping for the time to come when our religious bodies will take pride in encouraging legitimate enterprises.

PULPIT AND PRESS

By Rev. R. C. Wood, D. D.,

Bibberia, the two great agencies of sentiment making, have been the pulpit and the press. While the radio, our recent invention, is a new agency of power, it takes on the aspect of both pulpit and press, but nevertheless, agrees with them the role of sentiment making.

There can be no fundamental discussion of these great agencies apart from their objectives. The pulpit, as an institution, is in substance a platform for the representation of the claims of a divine institution. The preacher is an ambassador. He represents the kingdom of heaven before the courts of the world. He is a (Phylax) a herald, an announcer.

The press is divided into secular and religious. However, the preponderance in influence and power being so decidedly with the secular, that we are given to think of the secular press only, when the press is being considered.

The press, in the nature of things, as a result of its evolution, has become capitalistic in character. It speaks for the mighty. For the barons of finance, industry, politics and what not.

The pulpit speaks for the meek. In the development of our economic life the press has lost its personality and dangerously near losing its moral-ity. The individual editor, with great moral convictions is now in the past. We have the chain paper. Editors like Greeley, Bryant, Dana, Watterson and their type are no more. Mammon has silenced for aye these predominating personalities.

The free and untrammelled press is a child of democracy, yearned for as was Samuel by Hannah, that it might be a prophet and deliverer of the people; but it sold its birthright and became the boon companion of the privileged classes.

Therein does it run counter with the pulpit. Here is the Armageddon. It is the battle of night against right.

Consequently, both of these agencies are powerful, useful, feared and revered, but in the very nature of things there is a cardinal difference between them. It is to the pulpit that the institutions of man must look for leadership.—The home, the school, the state.

Our civilization must look to the pulpit for leadership. Without the religious character and ethics of life emphasized by Jesus, there can be no humanitarian civilization.

In the present social order the pulpit and the press run counter with each other—Jesus taught that the supreme values inhere in men. The human soul is the world's most precious value. No medium of exchange.

The pulpit must unequivocally proclaim that apart from men there are no values.

The resources that reside in men represent the only hope that the world has to be enriched in any field.

Jesus plead for the awakening and liberating of the powers of men—The Spirit of the Lord—The pulpit stands for

Religious freedom

Social freedom

Economic freedom

Political freedom

The press, for the most part, emphasized the supremacy of property and class wealth.

The press recognizes mammon and necessarily as a consequence advocates class legislation.

The pulpit must courageously oppose any such policy.—Because it disturbs the spirit of the kingdom.

Jesus as Preacher and Teacher emphasized the importance of the individual to society.—Society functions through the individual. The independence, the liberty and the initiative of the individual guarantee organized life and effort—upon these, society must rely through these organized religion functions.

The present day pulpit must stand uncompromisingly for the individual.

There must be displayed more courage, in the defiance of the tendencies of the age.

Jesus as a preacher attacked the great evils—national, social, economic and religious.

(Item 48)

MY CONCEPTION OF GOD

By Rev. O. C. Maxwell, D. D.,

"I am the first, and I am the last; and beside me there is no God."—Isa. 44:6. As far back as history and archaeology are able to penetrate into the dim beginnings of human life man had a religion.

Religion is belief in a higher power, the expression of man's unsatisfied longing after God, and his attempt to reach the blessedness God alone can impart.

If you will study the religions of all times, beginning with the religion of the animistic peoples, shall take up the national religions, starting in by journey through the broad field of the religions of the Indo-European peoples, those of ancient Greece and Rome, the religion of Zoroaster, Hinduism, and Buddhism. Having done this, then, cross the mountains into Eastern Asia and examine the religions of China and Japan, in each case carrying on the story of Buddhism as found in these countries. This, then, clears the field for the religions of the Semitic peoples, Judaism and Islam. Then, lastly, consider the history and significance of the Christian religion; and in all of the religions of the world you will find that what brought them to the idea of worship or religion was the consciousness of a higher power, and their sense of need. That man received his religious nature from God is the only plausible answer.

Man has had many ideas of God:—

Animistic people believed that God was spirits dwelling everywhere, in the air above, on the earth beneath, in depths of the waters, and in the dark recesses of the mysterious mountains. They believed that all things were tenanted by an invisible host of spiritual beings not far from man, and likely at any moment to make their presence felt in any one of a hundred ways. They believed that animals are possessed of spirits like ourselves, that every river and lake, mountain and hill, tree and shrub, stick and stone, is the dwelling of some spirit. Consequently they worshipped any and everything. They would make what is called a "fetish" and worship it. (Brief explanation about fetishes.)

Other forms of worship which reveals various ideas of God are:

Polytheism—the doctrine or belief that there are more gods than one.

Deism—the belief of the existence of God, with denial of revelation and belief in Christianity.

Theism—belief in God; in religion, a belief in God, in a god, or in gods; opposed to atheism.

Monothelism—the doctrine that there is but one God.

When one takes the Jewish names from which we translate 'God,' such as El, Eloh, Elohim, Elohah, and Yahweh for Jehovah; also Theos in the Greek, and study them critically, it is most illuminating.

Let us take the Jewish idea.

Ancient man, as far as we know, thought of God in terms of nature. His eye was attracted by the beauty of the earth, by the magnificence of the world round about him, by the mysterious working of the forces of nature, and, upon reflection, he deified these natural scenes and sights. They filled him with awe, with devotion, with a spirit of submission—as well they might.

Thus it happened that the ancients came to regard the phenomena and the forces of nature as deities—they worshipped the earth, or plants, or animals, or rivers, or mountains, according to their particular experience or environment. In Egypt, for instance, the crocodile was worshipped, because it represented the Nile and what the river meant to the fertility of the country.

For similar reasons they worshipped a number of other animals—the bull, the cat, the dog, the ibis—seeing in each, no doubt, an expression of some aspect or action of nature.

In Canaan, among the indigenous peoples, the Baalim about whom we hear so much in the Bible were essentially earth-gods, divinities associated with the prosperity and protection of the several peoples.

Most often, however, the sun was regarded as the chief deity, for the reason that its benign effect upon life and growth was recognized by all.

Among the most diverse ancient peoples, from Egypt and Japan and Chaldea to the northernmost settlements of Europe and remote parts of America, we find some kind of worship of the sun.

We remember well the Greek gods, Zeus, the Olympian gods, etc., which were mentioned in the Iliad and the Odyssey of Homer reflecting the life and religion of Greece of about B. C. 1000.

When the Jew appeared, however, he proclaimed a new idea. God, he said, is not any one element of Nature, however magnificent and awe-inspiring.

any one phenomenon of nature, however magnificent and awe-inspiring. God, said the Jew, is more than all these separately. His is the source of nature. He is the One spiritual Being that caused the world as we know it to come into existence. He created it all, and by his Spirit, by his will and law, it lives, endures, and acts.

There is an old legend that when Abraham began to reflect upon the nature of God he at first took the stars for deities, because of their lustre and beauty.

But when he realized that they were outshone by the moon, he thought of the moon as Deity. The moon's light, however, faded before the light of the sun, and made him think of the latter as Deity. Yet at night the light of the sun also disappeared. There must be something in the world greater than all these constellations, mused Abraham. Thus gradually he rose from the deification of nature to the God of nature.

31g—10

My Conception of God—If my idea of God were really mine, if it were one which I had evolved out of my own inner consciousness, I should attach very little importance to it myself, and should certainly expect even less importance to be attributed to it by others.

If God is merely a fact of human experience, if theology is merely a branch of psychology, then I for my part shall cease to be interested in the subject at all. The only God about whom I can feel concerned is one who has objective existence, an existence independent of man.

But if there be such a really and independently existent Being, it seems extremely unlikely that there can be any knowledge of him unless He chooses to reveal Himself: a divine Being that could be discovered apart from revelation would be either a mere name for an aspect of man's nature—the feeling of reverence or loyalty or the like—or else, if possessing objective existence, a mere passive thing that would submit to human investigation like the substances that are analyzed in the laboratory. And in either case it would seem absurd to apply to such a Being the name of "God."

A really existent God, then, if he be more than merely passive, if he be a living God, can be known only through his revelation of himself. Such revelation I find in the Christian religion.

The idea of God, therefore, which I shall here endeavor to present is simply the Christian idea. I have indeed been enabled to make my own; I love it with all my heart; but I should not love it if I thought that it had been discovered merely in the depths of my own soul. On the contrary, the very thing that I love about it is that it comes to me with an external authority which I hold to be the authority of God himself.

God is revealed, I hold, in the first place through the things that he has made.—"The heavens declare the glory of God, and the firmament sheweth his handiwork." This revelation of God through nature is commonly called—or used to be commonly called—"natural religion." And natural religion is by no means altogether dead. Modern men of science, if they be thoughtful, admit that there is a mystery in the presence of which the wisdom of the wisest men is dumb; the true man of science stands at length before a curtain that is never lifted, a mystery that rebukes all pride.

But this revelation through nature is far richer than many men of science suppose; in reality it presents to us not merely a blank mystery, but the mighty God. No Blind Chance in the marvellous, spectacular, mechanism of nature.

A God Made This World

In the second place, God is revealed by his voice within us.—I am perfectly aware that that voice is not always heard. Conscience has fallen on evil days; it is drowned by a jargon of psychological terms; it is supposed to be rendered unnecessary by an all-embracing net-work of legislative enactments. The categories of guilt and retribution are in many quarters thought to be out of date, and scientific sociology is substituted for the distinction between right and wrong. But I for my part know that there is a God for I have heard him speak many times within my heart.

(Comments)

In the third place, God is revealed in the Bible.

He is revealed in the Bible in a way which is entirely distinct from those ways that have just been mentioned. The Bible tells us things about God of which no slightest hint is found either in nature or in conscience.

Of those things we shall speak in a moment. But first it should be observed that, in addition to that fresh information, the Bible also confirms the revelation which has already been given. The confirmation is certainly necessary; for the revelation of God both in nature and in conscience has been sadly obscured.

Now, concerning the really distinctive revelation that the Bible contains. It is not a revelation of things that already were true, but the explanation of an act. The Christian religion is based not merely upon permanent truths

of religion, but upon things that happened in Palestine nineteen hundred years ago; it is based not merely upon knowledge of what God is, but also on a record of what God did.

The Bible presents my God as:

1. **Self-existent.** This, of course, means that the causes of his existence are in himself. Jesus teaches this of his Father in John 5:26, where he says that "the Father hath life in himself." The life is inherent. Unlike the life of creatures, it comes from no external source. He had "life in himself" when there was life nowhere else. The reasons of God's existence are in himself alone, and his self-existence is an inalienable attribute of his nature. In the boundless range of human and angelic thought there will never be found a deeper mystery than the self-existence of God. It defies finite comprehension. God alone knows how he exists, why he exists, why he has always existed, and why he will exist for ever.

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable."—Ps. 145:3.

The Bible presents our God as **ETERNAL.** The Scriptures are plain. We read as follows: "And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God."—Gen. 21:33.

Moses said: "The eternal God is thy refuge, and underneath are the everlasting arms." David said: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

John, the Seer, said in Rev. 4:8, "And they rest not day and night, saying, Holy, holy holy, Lord God Almighty, which was, and is, and is to come."

These passages are sufficient to show that the God of the Bible is he who "inhabits eternity."

My God is presented by the Bible as a **UNITY.**—There is but one God. The eternity of God is a conclusive proof of his unity.

What do the Scriptures say? Let the earth listen: "Hear, O Israel: the Lord our God is one Lord."—Deut. 6:4. Isa. 44:8; 45:22; says, "Is there a God besides me? Yea, there is no God; I know not any." "Look unto me, and be saved, all the ends of the earth: for I am God, and there is none else."

The Christian's God is an **Immutable God.**—Creatures change, everything earthly changes, but God changes not. He is and must be eternally the same.

Mal. 3:6 says "For I am the Lord, I change not." James 1:17, says "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Our God is **OMNIPRESENT.**—It is his prerogative to be everywhere. We are lost in wonder in contemplating this fact. We know that there are hundreds of millions of human beings in the world. They are on the land and on the sea, and in the isles of the sea. Some of them are in high and some in low positions, some rich and others poor, some wise and others ignorant, some righteous and others wicked—all hastening to eternity; but the presence of God is with every one of them.

There is no place on this planet where God is not. If we leave this world and go in our contemplations to heaven, to "the innumerable company of angels," to the various orders of the celestial hosts, we shall find that God is present with them all.

How transcendently great is God! How deeply should his omnipresence impress us! The practical influence of the doctrine should ever be seen in restraining from sin. God is everywhere. How absurd to suppose that sin can be committed where he is not! He is in every place. He knows every act performed, every word spoken, every thought entertained, every feeling indulged.

The God of the Bible is an **Omnipotent God.**—By this attribute of God is meant his unlimited power, his power to do whatever he chooses to do.

He is almighty; he supports heaven and earth by the might of his power. God's children can rejoice in the thought that all power is his, that he sits on the throne, sways a universal sceptre, controls all things, and exercises his omnipotence in behalf of those who trust in him.

God is Omniscient.—This term denotes the infinite intelligence of God.—His knowledge of all things. Nothing is plainer taught in the Bible.

My conception of God is, further, that he is a Being of veracity. (He can't lie); that he is just, internal and external, infinitely just, in his bosom justice has its seat and its throne. He can't do anybody wrong; that he is good; the disposition in God to impart happiness to his creatures is called his goodness.

God is good to angels.—This love is expressed in their preservation and in the bestowal of all the blessings which render their existence a perpetual joy.

God is good to MEN. God's goodness to men has been differently manifested. Men are complex beings, made up of body and spirit. The divine goodness is seen in their twofold organization. The constitution of their bodies is such that their senses are inlets of great pleasure and enjoyment. Who does not say with Solomon, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun?" Who has not enjoyed the fragrance of flowers? Who has not been thrown into ecstasy by the sweet strains of music? God might have made the senses the medium only of pain and disgust; he might have rendered every object of sight as repulsive as the loathsome serpent, every object of taste as bitter as wormwood, every object of touch as painful as the piercing of the thorn, and every sound as doleful as the wail of sorrow; but God's goodness is seen in the formation of our bodies with a view to physical enjoyment.

So also of our mental constitution. How elevated are the pleasures of the intellect! The powers of the mind, if rightly improved, are sources of much enjoyment. Who in the acquisition of knowledge has not been made glad? Who has not felt the impulse to strive after higher and larger attainments? It is the possession of intellect which raises man above the beasts that perish and allies him to the angels of God. Indeed, so far as his intellectual nature is concerned, man, even since his fall, is made after the similitude of God, (James 3:9). He is a rational creature; and when we think of the pleasures resulting from rationality, we see plainly the goodness of God in man's mental constitution.

The goodness of God in redemption is supremely worthy of notice. It is written, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

He is holy. This term holiness is the combination of all his moral attributes. It means to ascribe to him all moral excellence. He is, not only, sinless, but he is good, just, true, wise, and holy. In Exodus 15:11.—we read these words: "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?"

Isa. 6:3, says "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

When John heard and saw the heavenly scene, as reported in Revelation, all heaven was crying, Holy, holy, holy. The four-and-twenty elders were crying Holy, holy, holy. Angels of all ranks were crying Holy, holy, holy. The tall archangels, like Gabriel, Michael, Raphael, and Sinclair were all crying Holy, holy, holy. The heavenly inhabitants in the streets, on the boulevards, the celestial plains, the valleys of rejoicing, were all crying, Holy, holy, holy. The saints of God from earth, who had come up through hard trials and great tribulations, who had been rebuked and abused; some who had suffered much sickness and sorrow, and whose bodies had been weighted down with years and age, came prancing with the step of eternal youth as they marched through the streets of Heaven, their silver slippers striking against the gold pavements made notes of praise, and waving palms of victory in their hands, they, too, were crying, Holy, holy, holy.

(Item 59)

GOD'S TRUMPET

Sermon by Rev. H. E. Owens, D. D., Okla.

"From you sounded out the word of the Lord." 1 Thess. 1:8.

This is Paul's first letter. It was written very shortly after his first preaching of the gospel in the great commercial city of Thessalonica. But through the period since the formation of the Thessalonian Church was so brief, their conversion had already become a matter of common notoriety; and the consistency of their lives, and the marvellous change that had taken place upon them, made them conspicuous in the midst of the corrupt heathen community in which they dwelt. And so Paul says, in the text, by reason of their work of faith and labour of love and patience of hope, they had become examples to all that believe, and loud proclaimers and witnesses of the gospel which had produced this change.

The apostle employs a word never used anywhere else in the New Testament to describe the conspicuous and widespread nature of this testimony of theirs. He says, "The word of the Lord sounded out from them." That phrase is one most naturally employed to describe the blast of a trumpet. So clear and ringing, so loud, penetrating, melodious, rousing and full was their proclamation, by the silent eloquence of their lives, and full was their impelled and enabled them to lead such lives. A grand ideal of a community of believers! If our churches today were nearer this realization these would be less unbelief, and more attraction of wandering prodigals to the Father's house. Would that this saying were true of every body of professing believers! Would that from each there sounded out one clear accordant witness to Christ, in the purity and unworldliness of their Christlike lives!

1. This metaphor suggests the great purpose of the church. It is God's trumpet, his means of making his voice heard through all the uproar of the world. As the captain upon the deck in the gale will use his speaking trumpet, so God's voice needs your voice. The gospel needs to be passed through human lips in order that it might reach deaf ears. The purpose for which we have been apprehended of Christ is not merely our own salvation, whether we understand that in a narrow and more outward, or in a broader and more spiritual sense. No man is an end in himself, but every man, though he be partially and temporarily an end, is also a means. And just as, according to the other metaphor, the kingdom of heaven is like leaven, each particle of the dough, as soon as it is leavened and vitalized, becomes the medium for transmitting the strange, transforming and living influence to the particle beyond, so all of us, if we are Christian people, have received that grace into our hearts, for our own sakes indeed, but also that through us might be manifested to the darkened eyes beyond, and through us might drop persuasively on the dull, cold ears that are further from the Divine Voice, the great message of God's mercy. The church is God's trumpet, and the purpose that he has in view in setting it in the world is to make all men know the fellowship of the mystery, and through it there may ring out, as by some artificial means a poor human voice will be long to a greater distance than it would otherwise, reach the gentle ear and the glorious proclamation, and the solemn threatenings of the Word, incarnate as well as the written Word of God.

Of course all this is true, not only about communities, but it is true of a community, just because it is true of each individual member of it. The church is not a "sounding brass," it is a silent brass and an unliking cymbal, unless the individuals that belong to it recognize God's meanings in making them his children, and do their best to fill it. Ye are my witnesses, saith the Lord. You are put into the witness-box; see that you speak out when you are there.

Another point that this figure may suggest is, the sort of sound that should come from the trumpet.

A trumpet note is, first of all, clear. There should be no hesitation in our witness; nothing uncertain in the sound we give. There are plenty of so-called Christian people whose lives, if they bear any witness for the Master at all, are like the notes that some bungling learner will bring out of a musical instrument: hesitating, uncertain, so that you do not know exactly what note he wants to produce. How many of us, calling ourselves Christian people, testify on both sides; sometimes bearing witness for Christ, but oftener hearing witness against him.

I am reminded of the Lord's Supper of this very church. How many of us testify to the grace of God through Christ by taking the broken elements of his body and blood?

The note should be penetrating. There is no instrument, I suppose, that carries further than the ringing clarion that is so often heard on the battle field, above all the strife; and this little church at Thessalonica, a mere handful of people, not converted, in the very centre of a strong, compact, organized, self-confident, supercilious heathenism, insisted upon being heard, and got itself made audible, simply by the purity and the consistency of the lives of its members. Like that little church, our church should see to it that its voice be a least heard in the community wherein it is located. No man can tell how far his examples go. They carry an untold influence, they are weighty. Correct your wrongs, for they are bearing upon someone else.

Again, the note should be a musical one. There is nothing to be done for God by harshness; nothing to be done by discord and wrangling; nothing to be done of seedling and rebuke. The ordered sequence of melodious sound will travel a great deal further than unmusical, plain speech. You can hear a song at a distance at which a saying would be inaudible. Music goes further than discord; and the witness that a Christian man bears will go in proportion as his life, which is the dynamic of his religion, will send it.

And then, again, the note should be rousing. You do not play on a trumpet when you want to send people to sleep; dulcimers and the like are things for that purpose. The trumpet means strong-up, intensity, vigour, and is intended to rouse. Let your witness have for its purpose, "Awake thou that sleepest."

III. Then, still further, take another thought that may be suggested from this metaphor, the silence of the loudest note.

If you look at the context, you will see that all the ways in which the Word of the Lord is represented as sounding out from the Thessalonian church were deeds, not words. The context supplies a number of them. Such as the following are specified in it: Their work, their toil, which is more than work; their patience, their assurance, their reception of the Word, in much affliction with joy in the Holy Ghost; their faith to Godward; their turning to God from idols, to serve and to wait.

That is all. So far as the context goes there might never have been a man amongst them that ever spoke out, or opened his mouth for Christ. We know not, of course, how far they were a congregation of silent witnesses, but this we know, that what Paul meant when he said, "The whole world is ringing with the voice of the word of the Lord ringing out from you," was not their going up and down shouting about their Christianity, but their living for Jesus. That is a louder voice than any other. What you do says more than all you can say. Mountains are substantiated things; shadows are made to decline.

IV. And so, lastly, let me draw one other thought from this metaphor, which I hope you will not think fanciful playing with a figure, and that is the breath that makes the music.

If the church is the Trumpet, who blows it? God! It is by his divine Spirit dwelling within us, and breathing through us, that the harsh discord of our natural lives become changed into melody of praises and the music of witness for him. Keep your Christ life in communion with God, let him breathe through your spirit and that passing will be harmonious speech, loudly ringing forth in deeds of kindness, patience and love.

"Let the word of the Lord sound out from you."

(Item 69)

THE ECONOMIC EMANCIPATION OF THE RACE AND ITS RELIGIOUS RESULTS

By Rev. A. C. Williams, D. D., Michigan

Abject economic subjugation never was conducive to man's loftiest thinking, never did put wings upon his spirit, and bid him soar upwards that he might dwell in the higher realm of religious thought and spiritual conquest.

The history of man from the earliest dawn of human thought attests this claim. When the race ceased its wandering to settle in the fertile valley of the Tigris and Euphrates saying, "Let us build up a city, and let us make us a name, lest we be scattered abroad upon the whole face of the earth," it then began the economic history of man. And, despite the fact that that early race placed the wrong valuation upon the power of material things, its economic centralization and adventures gave birth to the first crystallization of religious thought by the race of man as such. Here man's religious hopes were fired and claimed the attention of God.

God visited that city, and from this most ancient economic venture of man went forth the races of men that have in various ways and lands come to, in their respective ways, better and more perfect religious conceptions.

I do not have the time to develop in your hearing how, step by step, economic stability, which is none other than economic emancipation, has to so great a measure aided the religious growth of the race generally. But I shall take the boldness to claim from what I have said, that as economic stability was essential to the religious development of ancient man, it has been and is no less a factor in the religious achievements of our race.

If we may turn back the pages of our history to that period beyond the day when our fathers emerged from the chattel serfdom of that era of our history, and will consider the feelings which they expressed in their immortal songs; you will be able to feel, even to see, how greatly the penury, even the debauchery of slavery hampered the religious thoughts of that great people. You will be able to know how, because of their desire for material things, which is native to human existence, there was developed in them a mixture of mortal needs with spiritual desires.

They saw their masters radiant in the splendor of material possessions, while they were but chattel, yet possessing an inexplicable immortality. And they sang their songs, mixed with religious conceptions polluted by material needs. They longed for those material things upon which they might rest as Jacob rested upon the slope of Bethel, and see the angels of God ascending and descending. While modern civilization, and perhaps all civilization, has misunderstood and misused to too great a measure material possession, the fact is not altered, and without tenableness that economic ownership creates a sort of rest which is essential to thought, without which religion cannot obtain. Without economic stability, there is the possibility of the development of a sort of mysticism. And we would not have you believe that mysticism is not essential to the development of true religion. But for the reduction of the lofty aspirations of the mystic into a constructiveness that produces progress, religion must of necessity be organized. And the organization that is essential to the advancement of civilization finds itself face to face with the necessity of material means.

So that our fathers needed the economic emancipation which came as the result of the abolition of slavery. And as a further result, instead of his now having 700 churches to serve 4,500,000 people, today he has 47,000 churches serving to enlighten 12,000,000, the value of which is a hundred million dollars, instead of a church property valuation which obtained in 1860 amounting to \$1,500,000. When he was emancipated, Negro church membership was just about 1-7 of the entire Negro population. Today Negro church membership is more than 5,000,000, or nearly half of the population. This has resulted from the fact that he has been able to build and finance in his own right more than 500 colleges and secondary schools through which he

has been able to develop trained leaders and thinkers who have proven and are proving to the mass that God is understandable and companionable in an intelligent manner to mankind. That true religion is not in man and that it does not express itself in Baulish debauchery, but in a calm interpretation and understanding of the universe, making one able to harness the forces of nature so as to make them chariots of God and stepping-stones to a higher spiritual life.

I believe that some day the kingdoms of this world shall become the Kingdom of our God and his Christ; that there shall be a final compatibility between spirit and matter. I cannot believe that God who made the body and body, and who enjoined upon us through saint and prophet even through his Son, Jesus Christ, to conquer and conquer the world shall save it by destroying it.

We admit that this is a materialistic machine age which is eating into the fabric of our moral lives. But I cannot agree with the inhabitants of Samuel Butler's "Erewhon" who destroyed the machines before the machine became their masters. Nor can I go the full length of the suggestion of that great man Mahatma Gandhi and bring back the spinning wheel and throw the dynamo into the rubbish heap. For the problem of the machine cannot be solved by one who destroys the machine. It must be solved by one who masters the machine.

Someone has said that modern civilization is likened to a high-powered automobile upon which we may gaze with grave anxiety. But we will see sooner or later that we cannot meet the situation by destroying the machine. What we shall have to do is find a driver for that machine, for machines will continue to be produced. Our age demands that we produce men who can be trusted to control and use the machine for the purpose of moral and spiritual order, for the good of the world and the honor of God.

It shall be the future task of that people, that race or group of men, who sixty odd years ago entered upon something of economic emancipation, and into whose coffers Divine providence has so opulently poured its blessings: to produce the men who shall not be conquered by economic possessions, but shall conquer this world and make it the Kingdom of our God and his Christ.

(Item 138)

SERMON

By Rev. J. M. Nahratt, D. D., Georgia

"To-morrow is the new moon; and thou shalt be missed, because thy seat will be empty."—1 Sam. 20:18; Matt. 25:23.

Mr. President:

In the midst of this Golden Jubilee it is very befitting that we who live, stop long enough to pay tribute to the memories of those who as pioneers blazed the trail and laid the sure foundations of this mighty organization, a power for good and a lever for the salvation of the world and the unlettering of our group. They lived, they served, they builded, they rest in peace. We must carry on. We must not fail. The heroes and heroines of 50 years from their exalted seats in celestial abodes, join with the angels in joyous anticipation and happy expectancy of the final shout of triumph. Every enemy has been put under foot. Every knee bows. Every tongue confesses that Jesus Christ is Lord to the glory of God the Father.

The future is in the lap of the present and brings manifold changes to humanity. We look about us and behold the clouds and listen to the distant rolling thunder and watch the falling raindrops heating tattoos on the windowpane. Tomorrow is sunshine, and we breathe the refreshing air filled with health giving ozone. We watch the crowds fleeing by and observe familiar forms and recognize well known faces rushing to the accustomed tasks. Tomorrow we follow them to the sick room and the grave. They sleep

the uncertain sleep to be awakened with the resurrection trumpet. They rest from their labors, their works do follow them. Their bodies return to the dust, their spirits to the God who gave them, their flesh doth rest in hope of the resurrection. They wait for the redemption of their bodies. Tomorrow works change in every walk of life. The peasant departs from his work from his palace; the reveller leaves his haunts and treads the silent halls of death and starts at his own spectre. While the saint goes gladly and bravely into the realms of peace and lies down with the angels of all the good, and the well done of heaven ringing in his spiritual ears. Tomorrow tells of the dangers, hopes, fears, changes, success and failure. Tomorrow is not our own, today is all we have. He who uses today well can look forth to each tomorrow with the assurance that today's low depending sun will add its benediction upon each succeeding tomorrow.

With this spirit the veterans who fifty years ago organized this Convention, set out to redeem Africa, educate America, and evangelize the world. These all died in the faith together with many of their successors not having received the promises, but with spiritual vision they seeing them afar off, were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth they have left us a glorious heritage. Behold what a work has God wrought through weakness, poverty and experience in spreading the gospel and building schools and a hospital in Africa, in B. Y. P. U. and missionary work, on the Home field and building a great publishing plant in Nashville and dotting the hills and valleys with churches and denominational schools throughout the South and now gradually honeycombing the East, the North and far West with men trained to rightly divide the Word of truth. Truly this is a real period for a Jubilee Memorial.

Our fathers were given tasks according to their several abilities, in the cities, the villages and the rural communities.

Here with rudimentary education, experimental sociology, a love for God and faith in the final triumph of truth and righteousness, they labored taking hold with their hands and in very many cases walked carrying the gospel message from place to place until the Baptist denomination became great in the earth. Truly they used their todays and their tomorrows are full of fruit.

The New Moon and the Feast

Great occasions such as this are sure to bring forth great characters and test the calibre of the men who participate.

In Jewish History no name was more illustrious than the name of David, and no hero was more highly honored than David the Shepherd lad, the killer of the lion and the bear and the slayer of Goliath of Gath, the sweet singer and harper of Israel, not even Saul the king. The parading women rejoice in singing David has slain tens of thousands the Courtiers join. David has played the harps, the spirit of God has departed, and the king is quiet.

The soldiers shout without restraint, David our captain, smote the enemy hip and thigh, our foes fly before us, and he is swift as the eagle to his prey. This great crowd is anxiously looking everywhere and in David's sent for the popular idol at the great feast. No wonder Jonathan proclaims as brother friend, you will be missed for your seat will be empty. There are those who know us, who encourage us and despite our faults love us, who inspire us to do our best, of whom we are not afraid in adversity. They stand by us yea seek to us to the end. Nothing can divide. Great men find their paths and ambitions frequently cross and clash. So Jonathan, prince apparent and heir to the throne and David, the Lord's anointed found their paths and ambitions to succeed Saul cross and clash. But they were ideal men and each was willing to yield the palace to the other as being most fit. Each was fully aware of the feelings in the bosom of the other. David would depart and be removed from the limelight and arch of popular favor that neither the

wrath of Saul nor the ambition of Jonathan could have cause to kindle to fury at the feast. I will depart to my own house.

You will be missed, because your seat will be empty.

Call the roll of the departed in the several states since 1880 when they met in Montgomery. Call the roll since the unification in Atlanta, in 1895. Call the roll of the valiant ones who have sheathed their swords made drunk in the blood of God's enemies since the division in 1915 here in Chicago. Look at the missing faces. Look at the vacant seats. Behold how death has winnowed the wheat. Call the roll since leaving Kansas City and you will hear the heads of state delegations solemnly answer, Not here, among the missing, his seat is empty his bishopric is vacant. He has answered the heavenly roll.

An empty seat in the kings council, a vacant seat among the musicians, an empty chair among the captains of war, this marks the course of David's passing from the feast.

Missed because of service not because of being a harper or a camp follower, a sycophant hanging for leaves, whining and crying. Missed for service among the contenders for the faith one Lord, one faith, one baptism. Believers in soul competency, individual responsibility, racial integrity and equality. Exponents and confederates for the principles of democracy in church and representative government with denominational ownership and control of its enterprises. These will be missed for their seats will be empty. Yet they died in the faith believing in the general and personal atonement of Jesus whom they preached, in the doctrines that hang around that trinity of principles. One Lord, one faith, one baptism and in the resurrection of the dead, the judgment and the world to come. They overcame both sin, and death by faith. Now these Spirits have gone to the God who gave them and their flesh rests in hope. They are waiting for the trumpet sound. Their faith is that they shall see him the skin worms devour their flesh. They wait for those words from the lips of their king, whom they served. Well done, thou good and faithful servant, you have been faithful over a few things. I will make you ruler over many. Enter thou into the joy of thy Lord. Based upon your personal goodness of heart that made your motives pure and prompted you to faithful service. This entrance will be individual rather than groups. Hence neither the unrighteousness nor unfaithfulness of one or many will prevent the abundant and joyous entrance of the good and faithful servant.

This entrance will be predicated upon and tested by faithfulness, not the number of faults possessed, the positions of importance held whether in the cities or country but will be open to all alike solely upon their personal faithfulness.

Stand with me upon this exalted hill of glory and watch thou as they swing in wheel on wheel, fill on fill, with the triumphant smile of victory thru faith on their deathless brow.

The gates open, they enter into the joy of their Lord. In this joy past sorrows and their effects are blotted out.

God wipes away all the tears from their eyes. And fountains of joy are opened that they may have unspeakable joy.

They share the joy purchased in the great redemption, when for the joy that was set before him, he despised the shame and endured the cross.

Jesus, himself is the center of their joy, they joy now in God. Thou art the spring of all my joy, the source of my delight.

The joy in seeing him who suffered reign in the center of the Holy Angels. Enter thou.

It is the joy of heirship with Christ.

They enter in and reign with him and follow the Lamb whithersoever he goes.

Oh for this joy let us bear our crosses a few days longer, for this joy remains faithful unto the end.

When we shall hear his voice as the veterans of fifty years have heard.

Enter thou into the joy of thy Lord.

at last all shall come to the great coronation and reunite we shall stand of every kindred, tribe and nation on this terrestrial ball, and say as they: Bring forth the royal diadem to place upon his royal brow, who suffered, that we might share his joy.

Bring forth the victors' crown and crown him, crown him, crown him, Lord of all.

As participants in his heavenly joy, we shout. Bring forth the crown of majesty and glory that outshines the sun and we shall all join in the solemn, yet happy acclaim all the faithful are here, none missing, crown him, crown him, crown him, Lord of all.

Then in unspeakable joy and rapturous delight.

All clothed in the bright attire of glorified saints out of every tribe and nation on this terrestrial ball we shall follow the Lamb through endless ages whithersoever he goeth and mount up on wings and explore the distant realms that stretch out before us, enjoying new joys and discovering new sources of happiness and then shall our sorrows all flee away and the happy reunion of those whom we loved and lost awhile. Empty seats, gone to answer roll call. They have entered their Master's joy. Wipe away your falling tears, bind up your broken heart. Sorrow and as those without hope. They are happy now, and we soon their happiness shall see. Until then fight on the good fight of faith, and you too will leave an empty seat and be among the missing, gone to answer the heavenly roll call.

Enter thou, thy Master's joy.

MEMORIAL ADDRESS

(Item 140)

By Rev. C. H. Parrish, D. D., Kentucky

Mr. President and Brethren:

In this memorial of twenty minutes assigned me, I am grateful, as I am one of the few remaining members who was in the organization of this great Convention, when called together and organized by Wm. J. Simmons, one of the most illustrious men of our race.

I shall speak briefly of his funeral and then you will indulge me to call the names of 100 of our sainted dead, who have gone up from this Convention. I shall close my remarks in quoting from the funeral sermon of our beloved Dr. Wm. J. Simmons.

First then I will call your attention to the funeral services in the Courier Journal, Tuesday, November 4, 1890, one of the most prominent white papers in the South.

Courier Journal, Tuesday, November 4, 1890.

THE LAST RITES

"Final Services Over the Remains of the Late Dr. Wm. J. Simmons"
The Funeral One of the Largest Ever Taking Place in the City

The funeral of the Rev. Wm. J. Simmons, D. D., LL. D., which took place yesterday afternoon from the Fifth Street Baptist Church was the largest and most elaborate colored funeral ever held in this city. On account of the prominence among the colored people of the deceased and the high esteem with which he was regarded, the ceremony was of general interest, and colored people from all over the country were present, and hundreds of telegrams were received from nearly every State in the Union.

Since the decease of Dr. Simmons, his remains have been lying in state at the State University on Kentucky Street. Hundreds of colored people visited the place daily to take a last look at their former divine and educator. Precisely at 12:30 o'clock yesterday afternoon the remains were taken to the hearse at the University gate, from where they were followed by the family and Masonic Unity Lodge, No. 12 to the Fifth Street Baptist Church. Arriving at the door, the Masons formed in line and marched to the head of the central aisle, where seats had been reserved. First came the honorary pallbearers, C. F. Sneed, Wm. H. Steward, T. B. Jones, Rev. R. Mitchell, G. W. Ward, E. Evans; followed by the active pallbearers, J. J. Bryant, J. H. Edmunds, P. T. Frazier, I. W. Hughes, J. M. Maxwell, N. S. Neal.

Under a canopy of green and in a massive bed of flowers the casket was placed. It was of rich black cloth with silver ornaments, but was almost hidden from view by floral tributes that rested upon the lid. Immediately in the rear of the coffin and next to the pulpit was placed an immense design seven feet high, consisting of an arch of white roses and chrysanthemums, bordered with fern leaves. It was a tribute from the teachers and students of the State University, of which the deceased was once the head. On either side was a pyramid of roses and lilies of the valley. Designs were received from all over this State, Indiana and Illinois, and they were so numerous that all could not be brought into the church. When the services began at 1:30 o'clock, the church was so crowded that standing room could not be found. The balcony had been filled long before and the crowd extended from the vestibule out into the street, while many left rather than stand outside. "There is a Fountain Filled With Blood," was the opening hymn, sung by the University choir, followed by reading of Scripture lesson by Rev. Mr. Williams, of Hopkinsville, Ky. Prayer was offered by the Rev. D. A. Gaddie, when the hymn, "Just As I Am," was rendered by the choir and congregation. Nearly every colored organization of an educational or religious character in the state had drawn up resolutions of respect all of which were read to the congregation. Resolutions were read from the Minister's Conference, Baptist Ministers of Indiana and Illinois, who resolved to raise \$5,000 for the benefit of the family of the deceased, Franklin Colored Teachers' Association; Faculty of the State Normal School, Consolidated Association and Independent Baptist Church, students and teachers of State University, students and teachers of Eckstein-Norton University, Ministers' Meeting, Lexington; Colored Educational Association, Berean Church, Trustees of State University, Masonic Lodge, No. 12. Mr. Wm. H. Steward read the telegrams of condolence received from nearly every state in the Union. These were followed by an original poem by Dr. J. H. Welch, composed for the occasion.

Dr. John A. Broadbush, President of the Southern Baptist Theological Seminary, was present and made a few remarks. He said that he was greatly impressed by the reading of so many testimonials, as they evidenced better than any other way the high esteem and regard in which deceased was held through the land.

Dr. Broadbush spoke words of sympathy to those who had had more intimate connection with the man through life.

The Rev. C. H. Parrish next delivered the funeral sermon. It was in every way harmonious with the feelings of those present, and he brought forth in a most impressive manner the many notable points in the life of the deceased. He reviewed his career as an educator, his long and valuable connection with the State University and Eckstein Norton Industrial Institute. A glowing tribute was paid to Dr. Simmons' ministerial work, bringing forth his numerous traits of character that had brought their possessor recognition from all over the South. "You do not yet realize the great loss you have sustained," he said, "nor will you until time shall bring with it the many great obstacles that only a man such as now lies before us could in death can overcome." His seat is vacant and he shall be missed, and most forcibly will this be applicable to the departure of our brother.

The Rev. Parrish was followed by the Revs. P. H. Kennedy, E. M. Drowley, W. H. Anderson, J. K. Polk, W. A. Burch and other visiting ministers, all

of whom made remarks upon the life, work and death of the deceased. After the singing of a closing hymn the casket was lifted from its temporary resting place and borne by the pallbearers to the hearse. The carriages were formed in line and the long funeral cortege proceeded out Fifth Street to Broad Street, and thence to Cave Hill Cemetery. Masonic Unity Lodge, No. 12, had charge of the funeral, and they marched in a body to the cemetery. The remains were deposited in a vault for the present.

The funeral services lasted four hours and it was 6:30 o'clock before the return was made from the cemetery.

FUNERAL SERMON PREACHED BY REV. C. H. PARRISH, A. B., A. M.

"Having a desire to depart, and to be with Christ; which is far better."

When Paul wrote these words he was in prison at Rome for preaching the gospel. The church at Philippi was greatly distressed and mystified at his affliction. Why should God let such tribulation overcome his useful servant, thus hindering the very work which he himself had assigned?

But to Paul his suffering seemed clear. His heart did not fail him. He remembered how Jesus had said, "In the world ye shall have tribulation, and whether in prison or out of prison, in sickness or in health, in life, or in death, Christ would be magnified in him."

"For me to live is Christ, and to die is gain." Thus he stood like the ox at the plow and at the altar ready either for work or for death.

Not unlike the author of this text was the desire of my lamented friend. He, too, was in a strait betwixt two, life and death, which to choose he knew not. In the first months of his illness life seemed of greatest value inasmuch as it presented opportunities for great usefulness to his denomination, his race and his God. In these last months he expressed himself, "that to depart and to be with Christ was far better."

The text fairly considered in connection with the sweet resignation of the beloved doctor, brings us to the conclusion that the great design of the gospel is to produce in all who receive it a willingness and readiness to die. The desire to depart and to be with Christ is a sublime aspiration and comes only from the regenerate heart. I speak not of the victim who becomes weary of life simply because of its calamities, crosses, pains and sorrows and thereby desires death, but of the Christian who while sensible of the evil and the good incidental to life has as the grand motive of his aspiration to be with Christ.

The grandeur of the apostle's desire brightens when we call to mind that he desired to depart out of this present world. How wonderful is this world. How many its attractions, this world is our birthplace, we become wedded to it from our earliest childhood. When our life is eventful, the retrospect inspires and we long to live to make it more eventful. It may be well to pause here and make a brief retrospect of the life of our eminent dead, by it someone may be helped.

Dr. Simmons' life was eventful. He was born in poverty and shrouded in obscurity, yet made for himself a name which shall be honored by other generations than his. He was born in Charleston, South Carolina, June 29, 1849. At an early period in his life his mother with two other children escaped northward. When the steamer landed at Philadelphia they were met and cared for by an uncle who had left the South some time before. While in Philadelphia they were stricken with smallpox, huddled together in a garret almost destitute of food. They feared to call medical assistance, lest it would attract attention and they be carried back into slavery. Even while death stared them in the face, fugitive slave hunters were seeking admittance at the door of the uncle's workshop. He went through many difficulties, until we find him called to the presidency of State University, September 29, 1882. He was president of this school for ten years. In closing his report of

seven years' service, we quote the following from him: "In closing this portion of my report, I wish to express my gratitude to Almighty God for the gracious manner in which he has so long led and comforted me. That I have made mistakes I do not doubt, yet he has helped me through them all.

The Lord has perhaps seen fit to use me in behalf of many causes, such as Kentucky commissioner of the New Orleans Exposition, the promotion of the public interests of Kentucky, the several conventions of colored men, the presidency of the National Press Convention, the presidency of the American National Baptist Convention, my work on the American Baptist, the promotion of the State Normal School, and a host of other things. These have no doubt made me some enemies. I have sufficiently suffered from slander and calumny, and small things have been magnified into monstrous crimes. I have borne them all without opening my voice in public or using my pen in writing for the papers, and until now it is the fashion to abuse me with impunity and to enlist the venal press as well as lying tongues against me. In this fight pseudo-Baptists hope to gain the most by breaking down my usefulness. Thanks for your protection.

On the 15th he made his will in my presence. On the 18th he repeated his old request, "I want you to take charge of my body, preach my funeral. I leave it all in your hands, you know me better than any living man." Shortly after this he seemed to grow better, and I asked him if he thought himself better. He shook his head, to which I replied, why you say you have no pain. He brightened and said, I realize that God's children have less pain as death draws near. He had reached the place where he preferred death and was anxious to depart. On the morning of the 30th he was very restless, tried to make out his monthly report, put it up about 11:00 a. m., and quietly died at 12:00.

O what a life! The substantial part of which may we repeat. Most of its greatness lies within the reach of a holy ambition and consecrated will.

Average gifts consecrated into power, exercised into greatness, purified into strength, glorified into beauty, vitalized by the divine spirit and driven by an absolute resistless omnipotent will can repeat the wonders of this character as often as the world needs such leaders.

I tender to the family and the great audience of bereaved ones my unaffected sympathy and condolence in this your most afflictive bereavement.

Could he speak now he would say to all, "Weep not for I am all right and yet a little while and you will see me again. For me to depart and to be with Christ is far better."

And now we call special attention as we call the names of some of our heroes who were outstanding in the National Baptist Convention.

OUR DEAD

1. Rev. Wm. J. Simmons, D. D., Kentucky.
2. Rev. M. W. Gilbert, D. D., Kentucky.
3. Rev. P. T. Marrs, Virginia.
4. Rev. C. H. Payne, West Virginia.
5. Rev. L. A. Scruggs, North Carolina.
6. Rev. J. F. Cochran, Nebraska.
7. Rev. S. F. Cifton, Louisiana.
8. Rev. R. DeBaptist, D. D., Illinois.
9. Rev. W. F. Dixon, New York.
10. Rev. W. A. Burch.
11. Rev. W. K. Love, D. D., Georgia.
12. Rev. W. B. Johnson, Washington, D. C.
13. Rev. P. H. Cole, Missouri.
14. Rev. W. L. Cansler, Tennessee.
15. Rev. P. H. Kennedy, Kentucky.
16. Rev. A. R. Griggs, D. D., Texas.
17. Rev. C. T. Walker, D. D., Georgia.
18. Rev. J. L. Dart, South Carolina.

19. Rev. W. J. White, Georgia.
20. Rev. M. Vann, Texas.
21. Rev. C. W. Gayles, Mississippi.
22. Rev. E. B. Tapp, Mississippi.
23. Rev. J. Q. A. Willett, Alabama.
24. Rev. J. F. Thomas, Illinois.
25. Rev. Amos Johnson, Iowa.
26. Prof. J. E. Jones, Virginia.
27. Rev. W. L. Bailey, Texas.
28. Rev. J. J. Evans, Montana.
29. Rev. C. S. Dinkins, Alabama.
30. Rev. D. A. Gaddie, Kentucky.
31. Rev. D. T. Guley, Alabama.
32. Rev. Caesar Johnson, North Carolina.
33. Rev. H. L. Morehouse, N. Y.
34. Rev. E. C. Morris, D. D., Arkansas.
35. Rev. R. H. Boyd, D. D., Tennessee.
36. Rev. R. L. Penny, D. D., New York.
37. Rev. W. J. Parks, D. D., Pennsylvania.
38. Rev. Jas. H. Prossley, Virginia.
39. Rev. A. J. Stokes, D. D., Alabama.
40. Rev. L. M. Luke, D. D., Texas.
41. Rev. J. L. Coles, Virginia.
42. Rev. A. D. Olden, D. D., Tennessee.
43. Rev. A. W. McEwen, Alabama.
44. Rev. H. S. Bouey, Maryland.
45. Rev. J. R. Bennett, Pennsylvania.
46. Rev. E. M. Brawley, Tennessee.
47. Rev. Harvey Johnson, Maryland.
48. Rev. C. W. Bolling, Virginia.
49. Rev. G. W. Lee, D. D., North Carolina.
50. Rev. J. W. Hawkins, Kentucky.
51. Rev. W. E. McAlpine, Alabama.
52. Rev. G. W. Ward, Kentucky.
53. Rev. I. Toliver, Texas.
54. Rev. J. A. Taylor, Virginia.
55. Rev. J. L. Dart, District of Columbia.
56. Rev. W. A. Credditt, Pennsylvania.
57. Rev. Phillips, Pennsylvania.
58. Rev. J. Searcy, Tennessee.
59. Rev. E. J. Fisher, Illinois.
60. Rev. J. H. Durham, South Carolina.
61. Banker T. Washington, Alabama.
62. Rev. W. D. Cannon, Georgia.
63. Rev. C. M. Wells, Alabama.
64. Rev. Chas. Stewart, Illinois.
65. Rev. W. H. Anderson.
66. Rev. S. E. J. Watson, Illinois.
67. Rev. R. L. Stewart.
68. Rev. J. W. Carr.
69. Rev. A. D. Barbour, Texas.
70. Rev. Juddins, Alabama.
71. Rev. E. T. Fishback, Kansas.
72. Rev. Chas. Fishback.
73. Rev. Blackshear.
74. Rev. Pius, Tennessee.
75. Rev. J. W. Heckham, Texas.
76. Rev. G. B. Howard, Pennsylvania.
77. Rev. J. J. McCutcheon, Kentucky.
78. Rev. A. R. Robinson, Pennsylvania.
79. Rev. W. A. Brinkley, Mississippi.
80. Rev. W. R. Pettiford, Alabama.

81. Rev. J. A. Foster.
82. Rev. J. J. Spilman.
83. Rev. F. L. Lights, Texas.
84. Rev. D. J. Brown, Texas.
85. Rev. A. D. Hurt, Tennessee.
86. Rev. G. W. Haynes.
87. Rev. C. L. Purse, Alabama.
88. Rev. J. R. Diggs.
89. Rev. Harris, Missouri.
90. Rev. Lion, Georgia.
91. Rev. J. J. Coles.
92. Rev. J. I. Buchanan.

These all died in the faith. Hebrews 11:13-16, 38, 39.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

39 (Of whom the world was not worthy:) and these all and a thousand more, having obtained a good report through faith, received not the promise.

40 God having provided some better thing for us, that they without us should not be made perfect.

Hebrews 12:1, 2.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

2. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

2 Timothy 7.

And so with all our sainted dead:

They have fought a good fight, have finished their course, they have kept the faith, henceforth there is laid up for them a crown of righteousness, which the Lord, the righteous judge, shall give them at that day; and not to them only but unto all them also that love his appearing.

Servants of God well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

The voice at midnight came;
They started up to hear;
A mortal arrow pierced their frames;
They fell, but felt no fear.

The pains of death are past;
Labor and sorrow cease;
And life's long warfare closed at last.
Their souls are found in peace.

Soldiers of Christ, well done:
Praise be thy new employ;
And, while eternal ages run,
Rest in thy Saviour's joy.

(Item 198)

FACING THE FUTURE

Sermon Delivered by Dr. J. C. Jackson, Connecticut, at the Golden Jubilee of the National Baptist Convention

"And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it."—Numbers 13:30.

Moses, the great leader, under the most trying circumstances ever experienced in a brief period, less than two years since he marched the people out of Egypt and at this point, they find themselves standing upon the threshold of the Promised Land, turning their faces to the north and their visions sweeping westward to Kadesh.

They were looking upon the hills which was to be their inheritance. No doubt, their hearts were filled with joy and Moses's heart overflowed with joy, and emotion took hold of him as he exclaimed these hilltops as the land for which they started from Egypt.

In this land, the sepulchres in which the bones of the patriots were laid, with the assurance of hope that the land would be the inheritance of their descendants and it is but a little while when we shall be settled and our roamings will come to an end.

Disappointments—"Facing the Future."

One must always take into account the difficulties with which he must encounter. The National Baptist Convention in celebrating this Golden Jubilee, has much over which we have been rejoicing and for which we shall gratefully continue to rejoice.

We have not come thus far without disappointments, nor shall we go forward without understanding fully that we must encounter hardships and meet with disappointments.

So it was with Moses and the godly in Israel, for thirty-eight more years mark the distance from this time until the entrance into the Land of Promise.

(1) Because of the unbelief of the children of Israel. Note the conditions of the spies whom Moses had sent to search the Land of Canaan. The majority of them depended upon what they could see and feel, in other words, they were without faith in God, leaning wholly upon human power and wisdom.

God opens to men and organizations, the door leading straight to success, and it remains for them to take advantage, ere the door closes.

To know when to go forward is one of the evidences of one being in possession of Christian wisdom. Not only "facing the future," but going forward as the future reveals opportunity, walk, not standing.

Paul tells us, "Walk in wisdom toward them that are without, redeeming the time," Col. 4:5. One of the great virtues of the Christian life is to march forward resolutely, when the hour has come.

Ex-President Coolidge once said: "We live in an age which questions everything; the past generation was one of religious criticism, this is one of commercial criticism." But the criticism of religion has by no means come to an end and this Convention could do nothing greater than to lay double emphasis on the importance of genuine Christ living. "Facing the Future."

The measure of success is not merchandise but character. If we would answer the call in facing the future, we must prepare ourselves to deal wisely with the problem confronting the church of God today, standing firmly upon the promise of God, believing and teaching that God's way is right.

Spinoza held that God was right, but man was right, too, in his own sphere. But this cannot be true, we must accept God as Supreme and fol-

low his teachings as we face the future or reject God and accept Spinoza. When we read this account of the Children of Israel and their failure to enjoy the land promised, we face the woeful fruit growing out of disbelief. Hebrews 3:17-19.—"But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell into the wilderness? And to whom swore he that they should not enter into rest, but to them that believed not? So we see that they could not enter in because of unbelief."

Living in the Past

The great sin of the Israelites was living in the past, instead of thinking of a better day. In their wanderings, they found themselves in Egypt, willing to suffer the burdens of hard task masters rather than to rally to the call of the great leader and because of the hardships they were willing to go back.

They made unwarranted charges against Moses, their leader, who had again and again met and triumphed over what seemed, unsurmountable difficulties and God had shown his love for them and his guiding hand in Moses' leadership, but for all this, they were full of distrust and wanted to give up.

Looking back, living in the past can bring nothing but disaster and failure. For if they would go back to Egypt, they must part company with Moses, their leader, and Aaron, their priest.

Walter Lippman, in his preface to *Morals*, speaks of ancestral dissolution in this wise:

"By the dissolution of their ancestral ways men have been deprived of their sense of certainty as to why they were born, why they must work, whom they must love, what they must honor, where they may turn in sorrow and defeat. They have left to them the ancient codes and the modern criticism of these codes, guesses, intuitions, inconclusive experiments, possibilities, probabilities, hypotheses.

Below the level of reason, they may have unconscious prejudice, they may speak of a loud cocksureness, they may act with fanaticism. But there is gone that effable certainty which once made God and his plan seem as real as the lamppost.

I do not mean that modern men have ceased to believe in God. I do mean that they no longer believe in him simply and literally. I mean that they have defied and refined their ideas of him until they can no longer honestly say that he exists as they would say that their neighbor exists. Search the writings of liberal churchmen, and when you come to the crucial passages which are intended to express their belief in God you will find, I think, that at just this point their uncertainty is most evident."

Those who agree with Lippman and his contemporaries are legions. In the face of such utterances, as followers of Jesus, we are called upon to face the future with undaunted courage.

Conditions

Conditions demand immediate and courageous action.

"Let us go up at once, and possess it, for we are well able to overcome." Remember that it is not numbers that count with God, but they who are faithful to him, who stand firm upon his truth and proclaim boldly his message, who are willing to face the enemy with undaunted courage.

"Sure I must fight if would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word.

"Thy saints in all this glorious war;
Shall conquer though they die;
They see the triumph from afar,
And seize it with their eyes."

Notwithstanding the report of ten which had been accepted unreasonably by the people, God had two in the numbers upon whom he could depend, Caleb and Joshua, and it was Caleb, in the words of the text, that stilled the people and bid them to march forward, notwithstanding the mighty giants that inhabited the lands to which they were bound.

He knew that the God who had divided the Red Sea, who had given them food in the wilderness for which they did not labor, was able to deliver these mighty giants into their hands.

Paying the Price

The gross ingratitude of the Children of Israel for the blessings they had enjoyed during their pilgrimage, was a great sin and is given here to the followers of Jesus as a reminder that it is criminal to cultivate the spirit of one's self-comfort; that distrust in God breaks into his very life like the pierced lightning that opens the sturdy oak that has defied the storm of years.

We cannot afford to forfeit the fellowship of Christ, the leadership of the spirit, because of the hardships of the way. If we do, like the Children of Israel, we cannot enter into the Promised Land.

"Facing the Future." With all the joys that we have had during these days here, there are still great heights to ascend, broad territories yet to be possessed and we cannot afford to delay in going forward to take possession, for he, who has promised his soldiers, speaks to us at this hour, bidding us to go forward in his name, notwithstanding that there may be conditions confronting us which we wish it was in our power to change.

Whatever may be the present situation, though a vast number may sound discouraging notes of what we cannot do, may we hear the call in the words of Caleb, "Let us go up at once, and possess it; for we are well able to overcome it."

Caleb's Last Appeal to His People

Caleb's task was a difficult one and he was not dealing with strangers, but with his own people who desired to obtain the good things of the land without hardships. But Caleb makes this strong appeal: "If the Lord delights in us," Yes, yes, if the Lord is pleased with us, he will do great things for us.

This, I firmly believe, this I know by experience. In order for the Lord to do great things for us, we must believe in the Lord, in this means, walking by faith and not by sight, going forward in the darkness, hearing his voice and obeying his command.

Caleb and Joshua felt sure from what they had seen in this land and what God had done for them and was doing, that they would enjoy the fruit of the land that they had so recently made a survey of. Oh yes, "If the Lord delights in us, he will give it to us." These words bring out so clearly and loudly that all can hear. If we want the Lord to do great things for us, we must be willing to suffer for him.

The determination of Caleb was unchecked by the outburst and opposition on the part of the people, for he knew in whom he had put his trust.

(a) We hear the voice of God speaking as to the fate of these unbelieving people; "I will smite them with pestilence." Nothing but supernatural power could convince these murmuring people.

Let us always remember that sin produces a disease without repentance, that ends in death.

(b) God speaks, "I will disinherit them."

How sad to have such an end. When this land was considered as Abraham's land, the solemn covenant as recorded in Genesis 12:7.

And the Lord appeared unto Abraham and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him.

"Let us go up at once, and possess it; for we are well able to overcome. Let there not be one in this great Convention but shall say in response, 'We will go, for we are fully able to overcome through him that loves us and saves us by his blood.'"

(Item 81)

FRATERNAL GREETINGS

By Dr. Traft

I am very glad to be here. I am glad to be the friend of your president. We often have Dr. Williams come and speak to us. The Northern Baptist Convention appointed three of us as delegates to this Convention. I bring you greetings from the Northern Baptist Convention. You are a great people. God has blessed you. You have your problems. You must face those problems. We must face and we must solve these tasks in common. We are Baptists, you are Baptists and we together must stand by the Baptist principles. We must stand for the right, we must work together. We cannot do the task alone but together. We can do things for righteousness, justice and love. Allow me to repeat a verse from the greatest chapter in the Bible, 13th chapter of First Corinthians, "Now abide faith, hope, love, these three; but the greatest of these is love."

(No. 155)

RESOLUTION

Whereas, there have appeared in the columns of the Chicago Defender, editorials, stories and other reference to the proceedings of this Convention, which were unfair, unjust, misleading and greatly misrepresented distorted the facts mentioned to the end that the work of this Convention has been placed before this community and the general public in a most unfavorable and prejudicial light, whether intentional or not; and

Whereas, it should be the object of the public press to publish the truth without color or bias, and without regard to preference or favoritism; this debt the public press owes the reading public; under all conditions and circumstances, and

Whereas, it is the duty of this Convention to protect its good name against treacherous defamation, and wilful misrepresentation by any reasonable methods; therefore, be it

Resolved, that we condemn the stories and writings in question as unworthy of any high class newspaper and whatever of truth they contain is so mixed with falsehood they descend to the level of abuse if not slander;

Resolved, further that a committee be appointed composed of one member from each state, if it is deemed proper, whose duty it shall be to call upon the editor of this paper and voice the protest of this Convention against the manner in which this paper has treated us. Especially do we regret the attitude of this paper in view of the fact that this is our Golden Jubilee Session in which we are reviewing the progress of fifty years and while enjoying the inspiration of the occasion we would be delighted to feel that the press and public wish us well in our efforts to succeed in the great task before us.

Respectfully submitted,

T. O. FULLER

(Item 160)

RESOLUTION ON REFINANCING

Be it Resolved: That it is the desire of this Convention, and the people represented to refinance the loans on our Publishing House in Nashville, Tennessee, and negotiate a loan of \$500,000 for such purpose.

Resolved further: That this Convention hereby authorizes and empowers the authorities and its officers to negotiate said loan and execute all papers and documents necessary to secure the loan, on terms and conditions that will be mutually agreed upon.

Resolved: That, if the Atlantic and Pacific Tea Company makes the loan as far as our power will permit, we pledge the good will of our Baptist people in the United States, and will advocate reciprocity with our financial friends.

(No. 162)

RESOLUTION

Whereas, this, the Fiftieth Anniversary of Golden Jubilee of 50 continuous years of Negro Baptists organized work was set for August that the army of Baptist teachers in both our religious and secular schools as well and their friends might take part in it, and

Whereas, the actual date is November 24th, which occurs this year A. D. 1917, and

Whereas, like Wm. Carey, Adoniram Judson and Luther Rice, Geo. Leile, Lott Carey and those who met in Montgomery led on by W. W. Colley had in mind giving the gospel to a perishing world and out of this sweet unselfish spirit comes our large ideas of Christian education, therefore, be it

Resolved, first that Monday, November 24th, be and is hereby set apart as Jubilee Cleaning Day for mission and Christian education.

Resolved second, that pastors, superintendents and presidents of women and young people's societies observe the program as best suits their convenience.

Resolved third, that 75 per cent of the money raised be retained by the church so observing the day, and 25 per cent be divided between Foreign Mission and Christian Education.

Resolved fourth, that the 12½ per cent for Foreign Mission be sent to the Foreign Mission Board, 701 South 19th Street, Philadelphia, Penn., and that the 12½ for Christian Education be equally divided between the American Baptist Theological Seminary for its Student Fund and the other half go to the state school in which the church exists observing the program.

Resolved fifth, that one dozen Baptist Standard Hymnals be given to one church in two of the largest cities and one in the rural districts who give the largest sum for mission and Christian education.

Resolved sixth, that the secretary of the Boards and Woman's Auxiliary be asked to head up this Cleaning Day and if thought best issue a special program for observance.

Resolved lastly, that with gratitude to God and the memory of those who organized this Convention that we ask our people to make November 24th a special day of prayer for guidance and help from God for those who shall carry on this work in the coming year.

L. G. JORDAN.

(No. 167)

RESOLUTION

Whereas, this has been the most strenuous year for the president with many duties, complex and intricate, and that

Whereas, he has served us year by year without salary and has through his efforts brought money over his expense, be it

Resolved, that we recommend a sixty days' vacation and the Convention appropriate \$500.00 on the expense of same.

J. L. CAMPBELL.

(No. 173)

REPORT OF COMMITTEE

Appointed by the National Baptist Convention to Wait Upon the Officials of the Chicago Defender With Reference to Article Appearing in the Paper Touching the Conduct of the Convention, Wednesday, August 20th, the Day of Election

We, your committee, beg leave to submit the following report:

We waited upon Messrs. McGill, attorney for the Chicago Defender, and the managing editor, Frank A. Young. The committee went freely and fully into the article of misrepresentation, referred to above, and presented the resolutions adopted by the Convention. They, Messrs. McGill and Young, assured the committee that the management regretted the appearance of such an article in their paper, and at the same time admitted responsibility for its appearance, and then proceeded to tell the committee the source from which this information came. On the day of the election, Wednesday, August 20th, their reporter was not present to cover this meeting and the information was supplied to them through one, Paige M. Beverly, who styled himself as the official reporter of the Convention.

They agreed to the following:

1. To bring in the next issue of their paper an article leading up to the Resolution, expressing their regrets for the appearance of said article;
2. That they would not, in the future, accept any more articles from Paige M. Beverly, or any other reporter except an official reporter of the National Baptist Convention, Inc.
3. That these corrections will appear together with the name of Paige M. Beverly, who supplied the false information, on the front page of the next issue in their paper.

Respectfully submitted,

D. A. HOLMES, Missouri
W. F. LOVELACE, Indiana
JOSEPH WILSON, Texas
M. L. SHEPHERD, Pennsylvania
W. C. BROWN, Florida
D. D. CRAWFORD, Georgia
J. FRANKLIN WALKER, Ohio
R. B. ROBERTS, Tennessee
J. H. BRANHAM, Illinois
U. J. ROBINSON, Alabama

(No. 219)

RESOLUTION

We, the members of the National Baptist Convention, call upon our president to withdraw the statement made in the morning session of the Convention relative to his intention of resigning as president. We request him to continue as our president and assure him of our utmost support. We further denounce most vehemently the slanderous statement made in the public press.

We further condemn those persons who have attempted to embarrass our president and hamper the work of our Convention. We believe that those persons are actuated by prejudice and jealousy of his leadership.

We further agree that the Convention shall share equitably the deficit involved in the entertainment of this session.

We deplore the slanderous articles written in the public press especially those written by employees of the various Boards.

We further call upon the secretary and Boards to discontinue the services of those involved, namely, Dr. S. N. Vass, Mr. J. C. Horne, Mrs. M. H. Flowers. We also shall forego the reelection of Mr. Crenshaw as editor of the Voice.

We also view the office of the Nashville Call objectionable as a tenant of our Publishing Building.
We further authorize the Board of Directors to carry out the spirit and purpose of this resolution.
The Convention shall denounce Rev. W. B. Fleming for the infamous articles which he wrote in the press.

Committee:

D. A. HOLMES, Missouri
L. A. WEAVER, Illinois
W. F. GRAHAM, Pennsylvania
J. L. SHEPHERD, Pennsylvania
A. L. BOONE, Ohio
R. M. COVER, Ohio
W. H. MOSES, Illinois
E. W. PERRY, Oklahoma
J. M. NABRITT, Georgia
E. A. WILSON, Texas
S. W. HACOTE, Missouri
W. A. BOWREN, Kansas
D. S. KLUGH, Massachusetts
D. V. JEMISON, Alabama
T. J. GOODALL, Pennsylvania
E. W. D. ISAAC, Tennessee
R. B. ROBERTS, Tennessee
O. C. MAXWELL, Missouri
R. C. BARBOUR, Tennessee
J. C. JACKSON, Connecticut
D. F. THOMPSON, Georgia
G. W. ROBINSON, Iowa
C. H. PARRISH, Kentucky
F. W. PENICK, Illinois
J. W. GAYDEN, Mississippi
B. J. F. WESBROOKS, Indiana
T. DAVIS
W. M. POE, Florida
J. W. BOYKIN, South Carolina
J. A. S. BROWN, North Carolina
D. Z. JACKSON, Illinois
P. J. WATKINS, Alabama
H. T. BORDERS, New Jersey
C. T. STAMPS, Mississippi
J. F. PROUD, California
I. S. POWELL, Colorado
W. R. JACKSON, Illinois
A. A. COSEY, Mississippi
Wm. HARRISON, Illinois

(No. 223)

RESOLUTION ON NEGRO BAPTIST HISTORY

Whereas, as delegates and members of the National Baptist Convention, we are delighted to find available at this session the History of the Negro Baptists of the United States, and,

Whereas, we learn with interest that five years ago Dr. L. K. Williams, President of the Convention, recommended that a Department of Research be created for the Convention, and,

Whereas, we are further reminded that Dr. A. M. Townsend, Secretary of our Publishing Board, nominated Dr. L. G. Jordan as Historian and that Rev. E. W. Perry, D. D., Oklahoma, offered the resolutions which made the Department part of our Publishing Board, and that for the previous organized existence as Negro Baptists we had no cooperative and concerted effort at

history making and preserving of permanent records, therefore, be it Resolved, First, that we hereby express our thanks and appreciation to the author and compiler, Rev. L. G. Jordan, D. D., for his persistent and successful efforts to get his findings into print.

Second, that we extend thanks to all agencies which in any way contributed to the completion of this history and to God for his gracious mercy in enabling us to accomplish this much. Be it further

Resolved, that all leaders and intelligent Baptists everywhere be and are hereby asked to secure a copy of this book, as the official history of the Negro Baptists of the United States of America, to form a part of their church and personal libraries.

Resolved lastly, that the author, Dr. L. G. Jordan, be allowed a royalty of 15 per cent on all copies of this history sold.

W. F. GRAHAM

(No. 229)

REPORT OF COMMITTEE ON FINDINGS

We, your Committee on Findings, in relation to the present status of our National Baptist Convention, U. S. A., and for other purposes beg leave to submit the following report:

Fifty years ago the recognized denominational leaders of that time following the trail blazed by the early fathers, pioneers in the religious opportunities of those days, realizing the necessity of organized effort in preaching the gospel in the regions beyond them and to the millions in heathen lands across the seas, laid the foundation of a national organization and gave to the world what is known as the National Baptist Convention, U. S. A.

With the passing of years, younger men and women encouraged and inspired by the sacrificing labors and constructive leadership of the pioneers and more recent missionaries, preachers and teachers, have built upon the foundation laid by the fathers, a magnificent superstructure of well organized and progressive churches, well equipped schools, missionary centers in foreign lands in charge of efficient native and American missionaries and we have built a great publishing house which is destined to develop authors and religious experts and supply sound literature for our Baptist people throughout the world representing a constituency of 3,500,000.

We have assembled in the great city of Chicago, in the beautiful and massive Coliseum in what we are delighted to call the Golden Jubilee Session of our National Baptist Convention.

As we gather here sacred and inspiring memories crowd upon us and we feel the invisible presence of our sainted leaders who look down upon us from sublimer heights and admonish us to do our best as we move among the spirits of "just men made perfect." We have with us the emblems and relics of former days. Let us rejoice together as we look them over whether our service has been rendered in the humble church houses in the cane brakes of the delta, or in the splendid institutional churches in the metropolitan cities, whether we have served as missionaries in the outlying districts of the homeland or braved the treacherous climates of the mission fields across the seas.

This session of our Convention should be characterized by several very important things, (1) Selfish interest and personal aggrandizement should not be permitted to mar the sacredness of this atmosphere. (2) The spirit of reprisal and retaliation should not invade these precincts. (3) Fraternity and genuine good will and Christian fellowship should reign supreme. (4) The spirit of charity and forgiveness should cover us like a blanket while we review our experiences and determine that the mistakes of the past shall not be repeated. (5) One of the chief objectives of this session should be to quiet the unrest and to remove the financial burdens that lessen the moral of the executives of our several Boards, and threaten the very existence of our organized agencies by the most liberal and most sacrificing contribution ever made in the history of our Convention. We have the people, we have the

resources, and all financial embarrassment should be cleared away without delay, so that credit of the Convention may be preserved, unimpaired.

To accomplish these ends, it is very important that (a) prayer and thanksgiving be made important features of every session. (b) That self-control and temperate speech should characterize our deliberations. (c) That subjects destined to provoke acrimonious discussion and create hurtful divisions among brethren, should be referred to appropriate committees where frankness in speech might not be likely to disturb the peace and harmony of the open session.

While freedom of speech should not be denied, yet it is the duty of all who are interested in the cause dear to our hearts, to make every reasonable sacrifice to preserve the unity of the brotherhood.

Some very serious matters are pending for solution which we very sincerely deplore and regret. Some of them await the determination by the authorized and established tribunals of the land, and we cannot force any proper conclusions to be arrived at following a discussion of them, and therefore feel that we should wisely refrain from any action that might prejudice rather than aid in their solution. We are further of the opinion that the personnel of our organization should remain intact in all of its parts and that all elections should be regular without suspension of the rules, leading all efforts towards making this Golden Jubilee session the greatest session ever held in the fifty years of our organized work.

Brethren, we are gathered here from Massachusetts to California, and from the Lakes to the Gulf, and even distant mission fields are represented. Here are to be found the products of our best schools and the seasoned good judgment of successful pastors and Christian workers. The combined wisdom of the thousands assembled here under the guidance of the Holy Spirit who called us into God's service should guarantee the peace we so earnestly desire.

Let there be no further strife among us, we be brethren.

T. O. FULLER,
W. D. CARTER
J. C. JACKSON
A. L. BOONE
J. W. GAYDEN
L. G. JORDAN
GEO. W. SIMS

SPECIAL JUBILEE FUND

J. E. Evans, Louisiana	\$14 00
M. C. Cleveland, Alabama	10 00
T. J. Jones, Georgia	1 00
First Baptist Church, Newark, N. J., Rev. J. C. Love, D. D. Pastor	50 00
Bethany Baptist Church, Newark, N. J.	15 00
St. Carmel Baptist Church, Newark, N. J.	9 00
W. H. Jernagin, Washington, D. C.	25 00
T. J. Robinson, Alabama	10 00
M. J. Shepherd, Pennsylvania	5 00
W. J. Watkins, Orange, N. J.	55 00
Salem Baptist Church, New Jersey	25 00
Angelic Baptist Church, New Jersey	15 00
W. L. Varnado, Mississippi	14 00
People's Church, Boston, Mass.	51 00
Third Baptist Church, Springfield, Mass.	7 00
Holy Trinity Baptist Church, Boston, Mass.	6 00
Coconut Baptist Church, Boston	2 00
State of Iowa, per T. T. Lovelace	70 00

Shiloh Baptist Church, Cleveland, Ohio	
Ebenezer Baptist Church, Pennsylvania	\$ 230 00
Second Baptist Church, Indiana	25 00
Mt. Olive, Indianapolis, Indiana	74 00
W. R. Jackson	7 00
M. W. Withers, South Dakota	10 00
W. D. Carter, Pasadena, Calif.	10 00
J. D. Dotson	10 00
Hopewell, Newark, New Jersey, S. R. Ross	6 00
S. J. B. Borders, Newark, New Jersey	10 00
Kansas Valley District B. Y. P. U. Convention	25 00
State B. Y. P. U. Convention, Kansas	9 00
J. H. Jackson	10 00
R. D. W. Meadows	5 00
J. J. Turner	5 00
Phillip F. King	5 00
Miles M. Fisher, West Virginia	10 00
J. F. Green	10 00
W. M. Hall, Macon, Georgia	46 00
Geo. W. Robinson	10 00
Catherine Baptist Church	10 00
Maple Street Baptist Church, Iowa	5 00
W. H. Rozier, Los Angeles, Calif.	1,000 00
W. L. Petty and Mrs. H. R. Green	45 00
Seventh District Convention, Louisiana, R. C. Ross	10 00
Second District, per Stevenson	
L. C. Simon	1 00
Geo. H. J. Devore	1 00
T. C. Hill	1 00
S. H. Hawkins	1 00
Geo. W. McWalters	1 00
Kayne Avenue Baptist Church	19 00
S. A. Clark	2 00
General Baptist State Convention, Mississippi	
T. D. Hawkins, Lincoln, Neb.	100 00
Mrs. Alma Wiley, Lincoln, Nebraska	2 50
Mrs. A. Sarah Grant, Lincoln, Nebraska	2 50
Mrs. C. C. Still, Lincoln, Nebraska	2 50
Nimrod Ross, Lincoln, Nebraska	2 50
W. M. McDowell, Tennessee	50 00

Book of Remembrance

Mrs. Polly Dow, mother of Mrs. Rosa Donald	\$ 5 00
Mrs. Evie McKinney, mother of Mrs. Bertha R. Jones	5 00
Mrs. Georgia Thomas, sister of Mrs. Grace Jackson	5 00
Mrs. Winnie Jackson	5 00
Bethlehem Baptist Church	10 00
J. H. Hughes, New Jersey	50 00
G. W. Henry, Colorado	25 00
W. M. Thomas, California	25 00
Olivet Baptist Church, Chicago, Ill.	1,200 00

NATIONAL BAPTIST JUBILEE

By Capp Jefferson, Oklahoma City, Oklahoma
Chicago, Ill., August 14-25, 1930

For fifty years we've marched along,
Beginning weak but growing strong
Until today the world can see
The reason for this jubilee

We've had our ups we've had our downs
While we were marching toward our crowns:
Our hearts have bled within our breasts
Yet we have tried to stand the tests.

True to our mission we have stood
We have done some wrong we have done
some good;

Our wrongs we have tried to make them right,
The good we have kept both day and night.

Of times we knew not what to do
It was then that Jesus led us through
Yet when our hearts within were troubled;
Our faith in him the Master doubled.

He kept the reins within his hands
Then had us too to understand;
That if we put our trust in him
We need not fear no earthly whim.

Believing this we have gone ahead
And hell itself we do not dread
If God will keep us by the hand:
To lead us to the promised land.

Yet we know within our ranks
We have our jewels and our cranks
But from our records it appears
If God will lead, there is naught to fear.

For there is no failure to his credit
Success is his, the Bible said it.
Goliath fell at his command
And David's slings are in their hands.

Thus when Goliath dared the church
They always meet a David's touch;
And just like Samson then of old,
They always knock Goliath cold.

And things we think to be a mountain
Prove to be a living fountain
Of God's own grace to guide us on
Till we are safe before his throne.

What cause have we to ever fret
Concerning things that we regret
For God still dwells in heaven above,
And ceases not to rule with love.

These fifty years have proven this
And not one thing has gone amiss,
When we submitted to his lead
He has always been a friend indeed.

Yet vain ambitions sometimes make
Our whole religious pulses shake
Until we know not what to do
Except to beg him to guide us thru.

Lord, take our hands and lead us on,
For we are thine and thine alone;
We are not perfect in our ways,
However much we sing thy praise.

Lord, we are all human each and all,
Obstacles often make us fall.
But solve our problems day by day
And solve our mysteries too, we pray.

Let not the wicked spoil our ranks,
Free us from all the proven cranks,
Take charge, O God, of this your work
Let not a single soldier shirk.

Be thou the leader of this group,
And let us never to scandal stoop
To gain one point to win a name
Which when won is void of fame.

For fifty years Lord, we have striven,
Though often by the storm clouds driven
To keep this little group together
Thru sunshine and thru stormy weather.

We have tried to follow your direction,
And looked to thee, Lord for protection,
And when our foes would do us harm,
You found us hovered 'neath your arms.

No force on earth can keep us down,
While we march onward toward our crown.
If we let you direct our way
And if we don't forget to pray.

Supply us Lord with men of wit
That will not let our body split
Help us to yield our selfish aims,
If yielding makes for thee a name.

Then shout to every nook and corner
There is more at stake than selfish honors
For when we come before thy throne
Thou will be King and thou alone.

State Jubilee Programs

ARKANSAS—THE GOLDEN JUBILEE OF THE NATIONAL BAPTIST CONVENTION

In the year of eighteen hundred and eighty
This National Convention was organized,
To spread the gospel and foster Christian education,
And heed dark Africa's cries.
The city selected was Montgomery, Alabama,
To begin this much needed work.
Meeting date was in the twenty-fourth of November,
They assembled in the First Baptist Church.

Rev. W. W. Colley was selected as chairman,
Rev. R. Spiller and Rev. E. G. Carprew were there,
Rev. J. M. Armistead kept the records
Of that meeting they held so dear.
Realizing it was an arduous task
To carry out such a great plan,
But each depended upon his wisdom
As was given from God to man.

An Executive Board was then organized,
To cooperate with the Southern Baptist Convention,
Sending the gospel to heathen lands
Was every state president's intention.
Unity and loyalty of purpose,
Was their spiritual point of view,
And said to all saints and sinners
Africa needs your money, too.

You ask the results of this meeting—
It voted to hold an annual event;
The president elected was Rev. W. H. McAlpine,
So to Knoxville, Tenn., the next year they went.
Rev. B. H. Boyd and Rev. E. C. Morris,
Joined the Convention while this meeting was on,
Their breadth of vision and executive ability
As leaders has been clearly shown.

The Convention organized with seven states,
All south of the Mason and Dixie line,
You know all great oppressions
Will make our race religiously climb.
And now every state in the Union
Is identified with this group
Fighting the evils of sin and Satan
As a National Baptist troop.

In the ancient years of jubilee,
All long standing debts were paid;
Liberation of slaves—restoration of lands,
Or whatever nature they were made.
For all knew the promises were conditional
However important the case may be,
They had to live true and obedient;
To reap a glorious jubilee.

History now is repeating itself,
Dr. L. K. Williams has paved the way.
To show what progress we have made
From fifty years to this present day.
I'm sure the founders had no dreams,
That this Convention would ever celebrate
Its Golden Jubilee anniversary
Represented by every state.

Fifty years ago, the brush arbor
Was where the gospel was preached,
Or in some humble log cabin
But the sinners' souls were reached.
The fathers believed in true conversions,
The believers confessed, as they understood,
For it was taught that man's redemption
Was through the shedding of innocent blood.

MINUTES

But, as the veil of ignorance lifted itself,
Church pride has taken a leading stand
Over 103 million dollars has been spent
For the comfort of woman and man.
The U. Y. P. U. Board came on the scene,
To train the Baptist youth;
While the publishing house prints literature
To teach the Bible truths.

Was the purpose of the Foreign Mission Convention
Ever carried out by the past president?
Ask Dr. L. G. Jordan, the secretary emeritus.
On a mission to Africa he was sent.
He answers—over one hundred missionaries
Are working over there each day;
Have built schools, stations and a hospital,
Dr. J. E. East, will tell about their pay.

The Women's Convention has played their part,
In supporting foreign missions too,
Redemption of Africa, is the slogan,
We will help you put it through.
Miss Burroughs, the future race trainer,
When it comes to real womanhood,
Mrs. S. W. Layton the president,
For foreign mission has always stood.

Dr. J. R. Jamison told Arkansas,
Every Baptist must fall in line,
And purchase a Golden Jubilee Button,
So financially we won't stay behind.
When Dr. E. C. Morris was summoned home
You placed his mantle on me,
Now if you regard my leadership
Help boost the Golden Jubilee.

My—what a reunion of Negro Baptists,
Including well wishers one and all,
Come to pay the indebtedness of our various departments
They heeded the Golden Jubilee call.
Soul stirring sermons for every occasion
Will be preached by our divines,
Educational addresses—professional men's hour
Will all be given ample time.

Onward—upward for fifty years
We as Baptists have kept the pace,
And now for a Jubilee celebration
Have assembled in this city and place.
To show the progress that we've made
Along all racial lines
And the changes of conditions
That confronts us from time to time.

I wonder if the Sunday School and B. Y. P. U. Congress youth
Will keep sacred the future trust;
As was handed down by the pioneers,
Who are now sleeping in the dust.
I know they will have the training,
To carry the Convention's business on,
When the official roster has quit the walks of man
And to a spirit's world has flown.

MINUTES

319

The indebtedness of the Convention
Will not be a burden to bear,
You are being taught offerings and tithings
Your money, you'll readily share.
You'll know how to put over the program,
Although national in its scope,
On the young peoples congress, we are depending
For the Convention's future hope.

But, the achievements of Dr. L. K. Williams,
Will be a pleasure to commemorate,
For the observance of the Jubilee meeting
And endorsed by every state.
Dr. L. K. Williams is a crowned hero,
As every true leader should be,
Can Prof. Hudson tell us who in 1980,
Will celebrate the Centennial Jubilee?

—Mrs. Willie D. Jackson, 1718 N. Short Seventh Street,
Fl. Smith, Ark.

GEORGIA'S CONTRIBUTION TO THE DENOMINATION'S GROWTH AND DEVELOPMENT

A religious group, like all others, should be rated by its past achievements,
its present successes and its prospect for future accomplishments. In the
light of this altruistic axiom, I purpose to briefly call your attention to the
unique position held by Georgia Baptists' among her sister states.
We do not mean to boast for that would be vanity gone to seed. I mean
to tell the truth and nothing but the truth in this hour of appraisal of the
deeds, daring and accomplishments of one of the greatest religious groups
of modern times. Her records which are now being given to the world in
book form, have been delayed already too long but they will stand the test
of ages to come.

Georgia—The Genesis of Negro Baptists

Many wild claims have been and are being made by amateur historians
relative to priority of this or that, but we make no claims in Georgia that
facts and events do not justify. We have a "thus saith" the records for all
we claim.

Georgia is primarily, the world's Genesis for Negro Baptists, and as for that
matter, she is the beginning point of Negro religion, as such.

Rev. George Leile

We do not know what took place among Negroes, religiously, in the first
century nor through succeeding centuries, till 156 years ago when a Georgia
slave preacher baptized and licensed the first Negro preacher recorded in
any written history so far as discovery goes. We do not say that there were
none others before him for that would be presumption, but if there were, their
names did not get into history. Georgia gave this stalwart first evangelist
to the world and was not ashamed to place his name in the records.
This first preacher, Rev. George Leile, was born in Virginia in 1750, and
was brought to Georgia by his master, Henry Sharp, at an early age. At
the age of 21, he heard his master's pastor preach and gave his heart to
Christ. This white pastor, Rev. Matthew Moore, baptized him and very
soon licensed him to preach on the plantations as an experiment. His con-
version marked the beginning of Negro participation in the Christian re-
ligion so far as history shows. All claims prior to 1774 are mere conjecture
if not pure fabrications.

Georgia Gave the World the First Negro Church

George Leile, the first Negro preacher, laid the foundation for the first Negro church, as would naturally be the case. Before he left Georgia for Jamaica to make sure, of and to safeguard his freedom given him by his master before he (his master) died, he preached in Yamacraw, a suburb of Savannah, Georgia, and baptized his last four candidates in this country to which he never returned. That four were destined to become with 16 others, the first Negro church in the world so far as the written records show. This was the first colored Baptist church of Savannah, Georgia. Since then it has split into two parts and both claim to be the original church. As for that, people will have to draw their own conclusions for they have never been able to settle that question for themselves nor will they allow others to settle it for them. There is no doubt however, as to the original site. That fact cannot be successfully disputed.

The First Negro Association

We hold that the Zion Missionary Baptist Association of Georgia was the first such organization among Negroes. It was organized the second week in July in 1865, a little better than three months after our freedom. The churches composing this association withdrew from the white association and could have taken the same name and date of the white association as others have done but they knew there was now and had no claim on original date, time and place of the white association. Their original boundary line extended from lower South Carolina to Northern Florida along the Georgia coast. This was from its beginning and is now purely a Negro association.

Georgia First in History

Hence, Georgia ranks first in Negro Baptist history. Practically, in all important denominational beginnings took place in Georgia. She points the way for others to follow. While there were independent movements and organizations springing up here and there, but for the most part our whole denominational shaping is an offshoot from that old Yamacraw root. As is natural, Baptist independence may have caused it to seem in places that the stamp of the old first beginning is absent, but on close observation you will be able to trace it back through the fields and swamps to Yamacraw Bluff. That is where Negro Baptist history begins and that is in Georgia.

Georgia First in Evangelism

Our first preachers did not preach for money, they preached for souls and they usually got what they preached for. They were willing and ready to make all sorts of sacrifices to win souls for the Kingdom. They would walk for miles and preach without getting one penny for their services. They would work all the week for a livelihood and preach all day Sunday free. They had a passion for souls. Their zeal and loyalty were caught up by the younger men when they came upon the scenes and no quarters were given nor taken. They baptized people by the thousands. The rural sections surrendered early to their vigilance and powerful presentation of gospel truth. Ninety per cent of Negro rural churches in Georgia are Baptists. Pedobaptists have a slim chance, even in towns and cities where they have police protection, for when an evangelistic Georgia preacher gets after you, you must either find Jesus or shelter. For twenty years, we have baptized annually, more than 25,000. Evangelism is the natural element of Georgia Baptist preachers.

First in Numerical Strength

As a result, we are first numerically. Our members are legions. We have 4,004 churches, 5,023 ordained preachers and half that many unordained, a

lot of more than 7,000 preachers. These preachers baptized last year 1036 into our churches. We have every shade, size and homogeneous make-up of humanity in our group that can be imagined.

First in Denominational Wealth

This permits me to say that we are first in denominational wealth, too. We have more churches and therefore, more church houses, church equipment and furnishings and church property of all classes than any other state in the Union. Church property is not taxed in Georgia but we have more than \$15,000,000 worth of church property in the state.

First in Organization

We hold the lead in church organization too. I have told you already that the first Baptist organizations took place in Georgia and so Georgia leads as priority. But she also leads numerically. We have 127 district associations and each of these has a district Sunday school convention, a women's convention and most of them have a B. Y. P. U. convention. This totals 444 district conventions and add these to 64 Union and Ministers and Deacons' Meetings, with 18 independent district bodies and you have 526 district conventions and associations. Add here the 4,004 churches and you have 4,530 organizations and all of this in in Georgia and among Georgia Baptists.

First in State Program

Here we call your attention to our state program. I think we set the pace for our group in this country. Ours is a unified program embracing all denominational interests and its aim is to reach and enlist, not only every local and district organization but every member of every Baptist church as well. We seek to develop our constituents and to cause them to become useful in the church life and efficient in service. We also seek to make proficient every church officer and Christian worker in the state. If any state has a better program to offer we will take down and go your way.

First in Leadership

All through the years we have been at the top in leadership. We cannot think of any state group blessing the world with a larger number of outstanding leaders. They fill every rank and position in life, but it is religious leaders we refer to here. If I were to call the roll of these worthies, a chorus from the tomb would fill this building with an eloquence that has not been heard since Peter preached and Paul proclaimed. In that chorus would be Quarles, White, the Jones', Williamson, Johnson, Love, Lyons, Walker, Simmons, Houston, Clark, Bryan, Bryant, Reddick, Cannon, Forbes, Staley, Center, Warren, Wimlish, McArthur, Watson, Fisher, Morris, Bennett, Robinson, Moore, Pinckney, but the roll is too long. These have gone on home but their good works do follow them.

But think of the stalwarts on this side now working in harness. We cannot think of calling the roll for that would be burdensome. They are in the front ranks almost in every state in the Union and they cover Georgia as the dew.

First in Great Preachers

The woods are full of great preachers in Georgia. We have there the incentives for inspiration. The graves of the sainted pioneers are with us. The fragrance of their lives cheer and encourage us. The field they left for us to cultivate is a challenge to us. Their history embalmers our souls and their mantles have fallen on us. We have to be something or a mighty big nothing. The atmosphere left by these good men is healthy in our souls and we suck the paps of spiritual deeds and lives well lived.

teaching them to observe all things whatsoever I command you; and lo, I am with you always, even unto the end of the world."—with these marching orders, the Baptist church always a pioneer was among the first to enter the open door of opportunity in Kansas. Among the advance guard were such men as Rev. J. F. Thomas, Rev. P. W. Barker, Rev. A. Fairfax, Rev. W. L. Grant, Rev. J. A. Steward, Rev. C. O. Smith, Rev. Stanford Griffin, Rev. James B. Shaw, Rev. W. L. Smothers, Rev. Daniel Jones, Rev. W. W. Ewing, Rev. G. W. Brown, Rev. Dudley Lee, and Rev. Robert Martin.

The history of the struggles of these early ministers and their wives who endured hardships as good soldiers of the cross would make a volume. The number of these early churchmen who have come and gone is by far the greatest list of Kansas Baptists. Many have been the conflicts, many the devastations, many the sorrows, many the sacrifices in our journey through the wilderness during the past fifty years. If it were not for the fact that the Great Shepherd of the sheep, at times led us into green pastures and by still waters and save us rest, long ago we would have fainted; not only has he led us and helped us, but he has given us new conquests and achievements, and replaced in our ranks, in places made vacant by desertion and death, new workers, new pastors, new members with zeal and courage to help us carry the banner of the Baptists of Kansas to greater heights. Among the number whose work stands out in the history of Kansas Baptists are Dr. George McNeal, Dr. J. B. Richardson, Dr. W. A. Bowren, Dr. J. H. VanLue, Dr. D. B. Jackson, Dr. P. D. Skinner, Rev. Chas. Teal, Rev. J. L. Dudley, Rev. C. G. Fishback, Rev. J. T. Elias, Rev. E. T. Fishback, Rev. J. C. Rogers, Rev. S. J. Stokes, Dr. J. H. Hayes, Rev. G. T. Raimsey, Rev. T. L. Griffin, Dr. E. Arlington Wilson, Rev. D. A. Jefferson and Rev. C. W. Wilson. Some of the later workers who added much to the onward march of the Kansas Baptists were Dr. S. E. J. Watson, Rev. S. D. Butler, Rev. W. H. Young, Rev. A. W. Ross, Rev. W. C. Cartwright, Rev. J. A. Rucker, Rev. S. A. Williams, Rev. C. P. Morrow, Rev. M. J. Smith, Rev. A. L. Gardner, Rev. J. E. Douglass, Rev. Chas. Favors, Rev. J. H. Scott, Rev. W. F. Beatty, Rev. E. W. Anthony, Rev. O. M. Lorust, Rev. R. M. Gilbert, Rev. C. A. Washington, Rev. S. Montgomery, Rev. C. O. Marshall, Rev. M. J. Burton, Rev. A. L. Branch, Rev. D. H. Marshall and others. Many of these have passed on to other fields in other states, and others have finished their task and gone to be with God, but the history of Kansas Baptists would not be told without mentioning their names in passing.

The First Baptist Church of Kansas City, Kansas, has the honored distinction of being the first Baptist church to be organized in Kansas. The First Baptist of Leavenworth, organized soon thereafter, is a very close second, but reliable information gives the first place to Kansas City. Lawrence, whose individual history is more intimately interwoven with the history of the struggle for the emancipation of our race than that of any other city in the Union, twice destroyed by rebel hatred, was the next to effect an organization of a Baptist church. From this beginning, Kansas today has to her credit 130 Baptist churches with a membership of 20,000; church property valued at \$1,000,000; one State Convention organized 1891 at Lawrence; one Woman's Home and Foreign Missionary State Convention; a state Sunday School and B. Y. P. U. Convention; six District Associations as follows: Kaw Valley Association, Dr. D. B. Jackson, Moderator; Southeastern Association, Rev. J. T. Elias, Moderator; Southwestern Association, Dr. J. W. Hayes, Moderator; Smoky Hill Association, Rev. G. T. Raimsey, Moderator; Neosho Association, Rev. J. H. Scott, Moderator; Northeastern Association, Rev. D. G. Favors, Moderator, led by these stalwart gospel preachers, Kansas Baptists stand well up in the list of the Baptists of the world. Last year 20 per cent of all money raised was given to all phases of missions and Christian education. The State Convention, Dr. W. A. Bowren, President, with her twenty thousand Baptists, has one executive secretary and superintendent of missions, seventeen missionary pastors that receive quarterly aid from the State Convention. Kansas Baptists have helped educate and send missionaries to Africa, among the number are Mrs. F. B. Watson, of whom we are justly proud, missionary to Monrovia, Liberia, Miss Somtunzi, a native African. Daniel Malck-

ohn, Samuel Martin, Samuel Stubbfield, also contributing largely to help educate other natives. The latest contribution of Kansas Baptists to the foreign field is another of her beloved daughters, Miss Mildred Griffin, of Wichita, Kansas, who today represents Kansas in dark Africa. Much of the credit for the splendid record of the Kansas Baptists is due to the untiring effort and self-sacrificing service of the noble women enrolled in our district and state organizations. Outstanding among the many who have made the achievements possible are Mrs. Emma Gaines, President of the Women's State Convention, who has served in this office 35 years; Mrs. Ida F. Bates, Corresponding Secretary and President, of the Western Convention; Mrs. E. L. Scruggs, Recording Secretary ably backed up by the workers of the six districts, organized as follows: Southwestern, organized 1902, Mrs. Ida F. Bates, President. She is still president. Kaw Valley District, organized 1904, Mrs. L. A. Turner, President, Neosho District, Mrs. J. W. Gordon, President. Southeastern district, Mrs. ———— Dial, President; Smoky Hill District, Mrs. M. D. Jones, President; Northeastern District, Mrs. Shane, President.

Just how much credit is due these God-fearing consecrated women, will never be known until revealed by him who knows all things. The remarkable growth of the Baptists of Kansas has not been an accident; it is the result of one of the finest extensive, constructive missionary cooperation that can be found in any state. Here home mission, state mission, foreign mission and the Central Baptist Theological Seminary are the objectives of our state organizations. In our missionary endeavor, much credit is due to the pioneer work of the sainted Dr. J. H. VanLue, who stamped the impress of a Christian character on all his work. Under his effort Kansas was made to blossom. All that he has done and what his life and work have meant to the Baptists of Kansas will not be known until the big book of VanLue's life is opened, then shall we know strong was the power of one consecrated man in the making of Kansas Baptists. A few years before his death, a vision, of a theological seminary was born in his fertile brain. Being general missionary of Kansas, and serving in this capacity for more than twenty-seven years, during which time with unflinching service and sacrifice he had helped to strengthen the denomination and race in general, in morals, in religion, in education, in industry and in business. The nature of his work afforded him an opportunity to discover the imperative need of a better prepared ministry and better trained Christian workers among all the churches. This idea was in his mind a number of years before the project was launched; finally at what appeared to be the psychological hour, an organization was formed on the sixth of September, 1921 in Atchinson, by the following named persons and others: Dr. J. H. VanLue, General Missionary of Kansas; Prof. G. R. Bridgforth, Principal of Kansas Vocational School; Dr. W. A. Bowren, President Kansas State Convention; Dr. J. T. Crawford, General Secretary of Kansas Baptist Convention, (white); Dr. S. E. Price, President Baptist University, Ottawa, Kansas; Dr. J. B. Richardson, Pastor Walnut Bl'vd Baptist Church, Kansas City, Kansas; Dr. George McNeal, Pastor Pleasant Green Baptist Church, Kansas City, Kansas; Rev. W. C. Cartwright, Pastor Ebenezer Baptist Church, Atkinson, Kansas; Rev. W. H. Young, Pastor Calvary Baptist Church, Topeka, Kansas; Rev. C. N. Jackson, Pastor of Ninth Street Baptist Church, Lawrence, Kansas; Rev. E. T. Fishback, Pastor of New Hope Baptist Church, Wichita; Dr. J. W. Hayes, Pastor Calvary Baptist Church, Wichita; Rev. A. W. Ross, Pastor of Calvary Baptist Church, Coffeyville; Rev. H. W. Hill, Pastor of First Baptist Church, Leavenworth; Rev. G. T. Raimsey, Pastor Second Baptist Church, Junction City. The Rev. W. H. Young was elected temporary dean. The following year Dr. J. H. Garnett, of Gary, Ind., a man of wide experience as an educator, was selected dean. Dr. Garnett served for three years, and resigned to become connected with the National Baptist Theological Seminary of Nashville, Tenn. The Board of Regents then secured Dr. E. L. Scruggs, the present dean, a man with many years of experience and many trained ministers to his credit, for fourteen years the president of the Western Baptist College. The wisdom of this choice is seen in the unfolding of the possibilities of the

Seminary. Last year twenty-six enrolled in the Seminary and fifty in the summer assembly. This year we had three graduates from the Seminary and eleven to receive certificates from the summer course. In the summer school a course covering three years' work is given to ministers, Sunday school B. Y. P. U. and missionary workers, and upon the satisfactory completion of the course, certificates awarded. The seminary and summer school have added much in our efforts for advancement of the Kingdom enterprise. The Lord's blessings have been upon our labors. Kansas has some of the best preachers in the denomination and much of the credit for the success of Kansas Baptists is due these pastors, who like Rev. George McNeal has pastored one church thirty-seven years; Rev. Chas. Teal, thirty-two years; Maple Street Baptist, Independence, Kansas, Rev. D. H. Jarboe, twenty years; Eighth Street Tabernacle, Kansas City, Rev. W. A. Bowron, first Baptist, Kansas City, Kansas. They are noted not only for their length, but also for their accomplishments and worth. Most of our churches are very considerate of their pastors. Salaries have been doubled and in some cases almost tripled in the last twenty years. Our small churches suffer most from short pastorates.

The Kansas Baptists have stood loyally by the National Baptist Convention contributing cheerfully and regularly to all her boards, and during rough sailing Kansas has stood together, loyally by the National Baptist Convention.

A distinctive contribution to the achievements of the Kansas Baptists have been our Sunday school and B. Y. P. U. state organizations. It is not expected that I should mention all the forces and workers who have contributed to our onward march, but there are some who towered so high and meant so much to the development of the Kansas Baptists, that this short history would not be complete without recording the names of a few of the laymen and women who have wrought mightily in Kansas. Among the number who have been conspicuous in helping mould and shape what is to be the future destiny of the Baptists of Kansas, and doubtless at the head of this number stands Brother H. I. Monroe, for many years, 30 years the president of the State Sunday School Convention, he more than any other one man shaped the policy and led the Sunday schools to noble achievements. He was a fearless champion of the cause of Jesus Christ. Just three weeks ago he folded his tent and went home to be with God.

At the head of the State Convention of our Baptist Young People's Union is a man of rare attainment, Prof. H. T. Sims, the Editor of the Negro Star, the organ of the Baptists of Kansas. He is endeavoring to train our young people not only to become fit subjects for citizenship in the Kingdom of God, but institute work and establishing courses of study to be carried on in the local unions.

And what shall I say more, for time would fail me to tell of the presidents of the District Sunday School Conventions, Mrs. G. N. Jackson, Kaw Valley; Mrs. Bettie Cooper, Neosho; Miss Julia Guthrie, Northeastern; Mrs. O. E. Jackson, Smokey Hill; Mrs. Clare Clayborne, Southwestern, and Rev. A. L. Garner, Southeastern, with the many superintendents of local Sunday schools numbering nearly one hundred, and of the presidents of the District B. Y. P. U. Conventions, Miss Mattie Bradshaw, Kaw Valley; Mrs. Robt Medlock, Southeastern; Mrs. Minnie Owens, Neosho; Mrs. Hortense Nutter, Northeastern; Mrs. Carrie Anderson, Southwestern, and Mr. O. W. Gary, Smokey Hill, with the local presidents numbering sixty odd. These are leaders who are helping the one hundred forty gospel ministers win Kansas for Christ.

In closing I would admonish my coworkers of Kansas:

May your years yet to come,
Be as full as those past,
May you help others in the race,
Who have run less fast,
And when good Father Time,
Declares your race run,
May your heavenly Parent say,
Faithful servant, Well done.

RELIGIOUS CONTRIBUTION TO NEGRO LIFE IN MISSISSIPPI DURING PAST FIFTY YEARS

By W. G. Wilson

Brother President, Brethren of the National Baptist Convention of America, the Ladies and Gentlemen, Assembled in the Great City of Chicago, in Semi-centennial Celebration:

It is with great pleasure and befitting reverence that I stand before you to speak for the greatest state in these United States of America.

Great, because 'twas in that state 42 years ago that my eyes beheld the land of day. Great, because ever since then it has been the mother to

comfort me, and cheer me, even amidst the disadvantages which she allowed to blight my ambitions at time. Great, because it threw wide its scholastic doors unto me, and afforded opportunity for training and employment. No other state has done so much for me. Great, because she is growing towards perfection. Some years ago, a colored man was not allowed to drive his own automobile in Mississippi, but today there is no automobile on the market that he does not own and operate.

There is nothing great about anything that has no capacity for growth into perfection. Mississippi has growth. The phenomenal growth today makes us feel that, "Now are we the sons of God, but it does not yet appear what we shall be."

Mississippi is great because it was there that the greatest discovery of all my life and existence was made. It afforded the conditions and the means by which the day-star rose in my soul—the plugs of damnation fell from my ears, the scales from my eyes, and I saw the Lord's Christ as my Redeemer and personal Saviour. Mississippi is great because it believes in "growing in grace."

Do you not know, that, situated as she is, beneath the vertical rays of the Southern sky, where Vardemanism like an awful nightmare, once held sway, and paralyzed her sense of human brotherhood; that now Vardeman is dead, and Vardemonism is grasping its last breath, and Justice is ascending the throne of public sentiment.

In Mississippi, we now have a Negro in the Department of Education, W. W. Blackburn, whose service, the state has approved for 5 consecutive years. Mississippi, under the leadership of His Excellency, Dennis Murphree, three years ago, fortified the jail on Capital Street, in its Capital City, with barbed wire and armed guards—placed a machine gun on the top of its most lofty building, and defied the mob from touching one of its blackest criminals, that the sanctity of the law might be preserved.

Mississippi is great, because it has ability like Juno, to observe deeply within her breast, the wounds inflicted by injustice and mobocracy within her borders; yet in lamb-like silence she goes on, with the hate and injustice of her smaller self in her left hand, and the sense of good will and fair play for all men in her right hand, and like Jesus Christ she is yet agonizing to reconcile her two natures, which, when done, the Lord's Kingdom shall come. And his will be done.

I now pass on to the subject: "Religious Contribution to Negro Life in Mississippi During the Past Fifty Years."

I must admit that my scope is too wide, and remote—for I had not yet discovered America 50 years ago. So I'll pick up where I started. We endeavor to depict some of the contributions made to Negro life in Mississippi, by the forces of religion from two high points of view: The material contributions of religion, and the spiritual contributions.

First, let us see what is the business of religion. Certainly we have reverence to Christian religion and when we allow ourselves to think soberly of the other religions of the world, we too soon find that they all are fundamentally the same.

Religion is primarily concerned with the business of improving the living conditions of society. It seeks to adjust man to God, and by so doing adjust him to his fellow man.

The more of this adjustment we have, the better the nation, and the living conditions of our common society. Those who first find God, should not rest until their brothers find him.

They who first sip of the honey of accomplishments, should not be contented until his fellow man has found it. Peter found his brother. This is truly the outstanding trait of religion. The personal experience of religion seeks universality. And when our Lord in his mountain sermon, declared that his disciples were the salt of the earth, he meant to teach them that their business was to give their ~~message~~ and nature to all with whom they come in contact. . . . That, as salt they cannot be ~~used~~ that they must live unselfishly—communicating their lives to all men. ~~In this way~~ ~~they~~ ~~make~~ the whole world salty. Preaching to the lost will ~~not~~ always save them. There comes the time and cases when we must dine with ~~the~~ ~~lost~~ and sinners. We must touch the man in a social way whom we would save. Under that same spell of religion the American Baptist Home Mission Society extended its touch into Mississippi, that the lives and living conditions of the Negroes therein might become more real and move on towards idealism.

They bought the old Marine Hospital at Natchez, and fitted it up for the training and instruction of preachers and teachers of the race, making the Bible a daily textbook with non-sectarian instruction. This school was called the Natchez Seminary, with Rev. Chas. Ayer as its first president. Later, the institution was moved to Jackson, and now bears the name of Jackson College, of Academic and College grade.

The primitive atmosphere under which it was born, still hovers over it.

The M. Herman School at Clinton, Miss., for 50 years operated for the improvement of Negro life in Mississippi, came out of the heart of the religion of a Northern Society. The Southern Christian Institute of Edwards and Tougaloo College of Jackson all stand out as religious contributions to our race group by the religious fervor of the white race.

We may also add that the eleemosynary institutions of denominational church life have provisions for the Negroes of the state also; even though the accommodations are not the best. But this is not all of the material gifts to the race life in Mississippi during these past 50 years. No.

The Mississippi Negro himself, has tasted of the good "word of life," and the power of the world to come; and is being adjusted to his God and fellow-man as fast as time recedes into eternity.

He has realized that he was saved to serve. And upon this assumption, and out of his religious passion he has made wonderful contributions to his own life, during these past 50 years.

There looms up the ministerial Institute and High School at Columbus, enrolling both ministers and other students for the great adjustment program of human and divine life.

Next, comes the Central Mississippi College, at Kosciusko, Miss., a school of Academic grade, of more than 30 years of service to the race, a church school.

Then the Baptist High School of Meridian, The Meridian Academy, a Colored Methodist school; Rust College of Holly Springs; Campbell College of Jackson, our A. M. E. School; The Grenada and Zion Baptist College of Grenada; and last but not least, the school to which all the state bows its head, Natchez College, of Academic and College grade, which is the idol of Mississippi Baptists and the wonder of all the rest.

For forty years was this school led on by the sedate and scholarly S. H. C. Owen, who yet survives.

There are other schools in the state, too numerous to mention here, which are the sole product of Christian religion.

Spiritual Contributions of Religion

We pass on now to the Religious Contributions to Negro life in Mississippi, from a spiritual point of view, during the 50 years of history.

What the Negro in Mississippi has accomplished and acquired during the 50 years of history in a material way has rested entirely on the spiritual attitude, which his religion contributed to him.

If in the main, religion has to do with the proper adjustment of our social activities, it must be accepted, that there is a spiritual contribution to life, which makes possible this outward adjustment.

The religion of the Mississippi Negro has taught him the lesson of "Forgiveness"; which he accepts to a very great extent.

The church in Mississippi, is ever sounding and resounding the message of "forgiveness" in society's adjustment program.

When he thinks of the injustice and cruelties that often overshadow his way—poor wages, disfranchisement, lynch law, and segregation—his religious nature comes to the front, and he joins Jesus in prayer: "Father, forgive them, for they know not what they do."

There is no way under God to live comfortably with people, where there is no ability to forgive mistakes.

The Mississippi preacher, out of his fifty years of Christian experience teaches his followers to practice that forgiveness, which carries with it a form of forgetting: that the forgiveness must be deep enough to forget the wrong and begin again the same task in the same place. He "suffers not the sun to go down on his wrath."

These 50 years of history have given to Negro life in Mississippi through its ministry, the "Gift of the Holy Spirit," who has led the preacher, and the preacher in turn has led the people through this vale of tears.

He preaches that the soul was never so strong, as when it foregoes revenge, and dares to forgive an injury.

A few years ago, an Indiana preacher asked me, how did I live in Mississippi under such hard conditions which extracted the very manhood from a man? I replied, that I ignore all that isn't right, so far as taking offense, I smile, where ordinarily, men cry. I pray, where you would curse. I am content with what God gives me, while I live in that section of the world where ordinarily men steal and rob. So instead of having my manhood extracted, I feel that I become more like Christ, who was the perfect man, bubbling over with life.

The preacher who can't endure hardships, can't teach others to do so. The minister who can't suffer an injury, can't comfort them who are forced to suffer under circumstances.

For the past 50 years, Mississippi has been a school of practical religion; and it will not be long before it will be necessary for many northern churches to call southern pastors—the preacher who has the spirit of Christ. Many of our Northern churches are filling up with southern people, who fled from suffering but to find conditions no better. Chicago is nothing more than a great Southern city north of the Mason and Dixon line. So numerous are they now in northern cities, and especially Chicago and Detroit, that the atmosphere is fast becoming Southern. Jim-crow eating places are easily found north of the Mason and Dixon line.

Southern sentiment is forging its way into every nook of our country. In fact, Southern spirit is going north, much more rapidly than northern sentiment is coming South.

The Christless preacher is not wanted nor needed where "Forgiveness" is to be taught and learned from religion. The preacher who knows forgiveness and forgetting must be sent to the people, that they might learn how to be in adjustable relation with their environment. Religion in Mississippi is contributing the substance of this doctrine to its Negro life. May I make an illustrative observation. . . . Two Korean Christians were once imprisoned unjustly, and long after their being set free, they called on the old Minister of War who was chiefly responsible for their imprisonment. They said to

him: "Your Excellency" was the cause of our being unjustly thrown into prison. Some of us died in that prison. We were sick because of the food and filth; I was tortured until the bones of one of my legs were broken. The other said: "You almost killed my son in order to get him to confess to something which would give you an excuse to kill me." The other responded: "Our wives and children starved to death," and according to the Korean codes, we should try to kill you now; but we have become Christians, and are willing to forgive you. All that we ask of you is to confess your sins and believe in Jesus Christ and pray for forgiveness."

The question was asked: How do you account for the fact that Christians can pray for the very people who execute them?

My brethren of this Convention, this is the kind of grit that the Negro pulpit in Mississippi has fed the followers on during these 50 years of history.

And with this lesson well learned, the day is certain to come, when Christianity, robed in celestial splendor, shall in personified language, speak with the Christ: "All power is given unto me—in heaven and in earth."

Another religious contribution to Negro life in Mississippi during these years of history is "Faith." His religion has taught him that "Jesus will come by and by." Though fastened as it were in the pit of disfranchisement, mobocracy, inferior economic conditions, etc., in which his white brother has placed him—he has looked up out of the pit; and the darkness has revealed to him the heretofore invisible stars in his sky; and like Stephen stoned, he has lifted up his eyes and seen the heavens open. The Mississippi preacher has faith in God, and God has faith in him.

Hope is still another contribution of religion to Negro life in Mississippi during these 50 years of history. The sun shines through the thickest darkness. His soul is filled with sunshine; his hope is his life and help. The storms rise and shake his barque—midnight darkness chills his very soul—but urged on by the voice of God through his preacher—and strengthened by this religious impulse, he goes on, sailing amidst cyclonic darkness and terror, singing:

"We'll stand the storm,
It won't be long,
We'll anchor by and by."

The last spiritual contribution made to Negro life in Mississippi during these years of history making since the organization of this Convention is "Patience."

He has learned to wait on God. They have accepted Isaiah's doctrine: "They that wait upon the Lord shall renew their strength; they shall mount upon wings as eagles; they shall run and not be weary; and they shall walk and not faint."

They have believed that they must possess their souls in patience.

I sometimes think that Job was a Negro, and if he were not a Negro, I believe that the Mississippi Negro is the re-incarnation of Job. He realizes that God's work of grace is not done in a day. That God's time is not from six to six; but from everlasting to everlasting; and that men must wait on the Lord. He has realized that if God doesn't today, he may tomorrow; and if not tomorrow, some day it shall be done.

He has learned the lesson of adaptability. The ability to adapt oneself is the ability to live. This is an acquired religious trait of the Mississippi Negro during these 50 years of history-making. One man enters the water, and being unable to adjust himself to his new relation, he drowns. Another who can adjust himself, swims and lives. One man exposed to the cold of winter and unable to meet its rigors, is found a frozen corpse; another faces the same cold, and gets vigor, tingling blood, and abounding life from it. One man takes strychnine and it kills him; and another takes it and it becomes a tonic.

The power to harmonize is the power to live. There is a little insect bred in fresh water that does not die when salt is added to the water; he simply changes his form and becomes more active. So must men answer to the salt

or die. This, the Mississippi Negro has learned to do, during these 50 years solely from his religion.

He heard the Master's teaching: "Blessed are ye when men shall revile you," etc. Rejoice and be exceedingly glad. Let us take courage, then from this day and push on even amidst our misfortunes. Let us rejoice in the wealth of our emotional nature—it means spiritual perseverance. Therein lies poetry, resting the film of exaltation over the rough places of life; therein lies art, bodying forth the stupendous revelations of every soul exiled to the Patmos of self-communication; therein is love, which shall conquer the world and bring, bound hand and foot, before the throne of God the whole progeny of sin, and ushering in the time when "all people shall walk every one in the name of his God." Then shall the prophet once more mount the wall and proclaim: "In that day saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast off, a strong nation; and the Lord shall reign over them in Mt. Zion from henceforth, even forever."

PROGRAM OF MISSOURI

Rev. D. A. Holmes, D. D., Presiding

- (1) Song—"We're From Missouri."
- (2) Duets—Yells.
- (3) Missouri's Objective, Rev. John Goins, Superintendent of Missions.
- (4) Quartet—Mixed.
- (5) "Relation to Missouri to the National Baptist Convention," Dr. S. A. Mosley.
- (6) Song, "It's a Good Thing To Be a Baptist."
- (7) Yells.

THE OBJECTIVES OF MISSOURI BAPTISTS

Like all evangelistic organizations, especially those of the Missionary Baptists, evangelism has been the work of the Baptists of Missouri. This is in keeping with the Spirit of the Lord Jesus who commanded his church to make disciples out of all nations. Missouri Baptists have gone forth, moved by the spirit to carry out the "marching orders" of the church. Their field of operation has not been confined to the state but very wide.

Believing that the gospel was intended for all nations, through a Bouey, Stewart, and a Clerk, and representatives of this Convention, they have helped to lay the foundation of missions in Africa. Our women have also played an important part in this special phase of our denominational work.

As a result of our activities in the state we now have 269 churches, 353 ordained preachers or ministers, 288 church houses, a constituency of 60,000, church property valued at \$1,345,000, 244 Sunday schools with an enrollment of 8,450, 1 State Convention, 1 Woman's State Convention, 1 State Sunday School Convention, 1 State B. Y. P. U. Convention.

They have not been unmindful of Christian education. 35 or more years ago Western College was established for the training of ministers and missionary workers and general education. This college has been the Mecca around which our religious educational interest is centered. No religious institution has been more helpful in molding sentiment through its representatives for Kingdom building, than Western College.

We point as evidence of this, to such men as: W. D. Carter, Pasadena; Young of Baltimore; Butler of Indianapolis; Hays and Jackson of Kansas;

many physicians, lawyers and men and women in other professions and walks of life.

We are joining in this Jubilee for the continued fight against the powers of wickedness and the support of our chieftain and leader—L. K. Williams.

THE RELATION OF THE STATE OF MISSOURI TO THE NATIONAL BAPTIST CONVENTION OF AMERICA (INC.)

By Rev. S. A. Moseley, Missouri

Fifty years ago, this National Baptist Convention was organized and pledged under God to the advancement of mission work, home and foreign, and for the education of our youth and the dissemination of the Baptist doctrine which we believe to be none other than that of the Bible and the teachings of Christ.

For the execution of this work, several Boards were and have been organized.

Before the emancipation of the slaves, there were Negro Baptists in Missouri thinking in terms of church organization and the advancement of the Master's Kingdom, according to the Baptist way. With this idea in view they began the establishment of churches out of which associations and conventions were organized, and charged with the duty of the extension of the work beyond the bounds or reach of the individual church or convention.

Since the organization of this Convention, Missouri has had a member on each of the several Boards and through these members, we have ever stood ready to cooperate with this Convention in the execution of its programs for the advancement of the Christian cause predicated upon the unshakable teaching of God's Holy Word.

Realizing as we do the indescribable necessity and sublimity of this work and the impossibility for Baptists to divorce themselves therefrom, we came here to repledge the cooperation of our 16 district associations and one state convention and about 80,000 loyal Negro Baptists to the furtherance of this National Baptist Convention work.

Further, we feel and know that if this national program is to perform with credit the commendable tasks to which it has set its hand, and thereby approach and open the door to greater possibilities and more effective service, a closer fellowship as well as personal interest with, and in, the work is indispensably necessary. We therefore pledged to work in the interest of a closer fellowship, a greater personal interest in every phase of our National Convention work.

Forgetting the past, we come to join hands with the hosts of Baptists, to press on to the mark of the high calling, as set by the example and command of Jesus Christ our Lord.

We are thankful to note the fact that under God our National Convention has grown in magnitude, power and usefulness beyond the expectations of its most sanguine friends and supporters.

We also fully appreciate the fact that this enlargement brings with it an equally enlarged responsibility for every friend and worker, and Missouri comes here to address herself to this noble task and to pledge our allegiance to this Convention in its every effort to measure up to and in successfully meet every condition necessary to secure and at all times as far as possible to have the approval—"Well done good and faithful servant."

ADDRESS

By Rev. Roy D. Morrison

I come not to sing the praise of the religious stars of Texas, first, because they are too numerous for this time and place; second, because the glory and beauty of stars can be best appreciated only at night. One writer said: "Night brings out the stars." The Holy Book says: "Men love darkness rather than

light because their deeds are evil." Therefore we shall not call the roll of night crew, but we do want to call the names of a few of Texas' children of light of men whose lives and characters have flooded the pages of Negro Baptist History with golden deed and sunbeams of sacrificial service for the Lord.

In this session of the Golden Jubilee Celebration of the National Baptist Convention we find various states setting forth their contributions to this our great National Baptist Convention. It is with supreme delight that I come to make known some of the contributions of the great Lone Star State, the most colossal of all of the states of the Union. Therewith declare that Texas, the state of tall pines, and hemlock, majestic mountains, stately hills, laughing streams and smiling meadows, has made an inestimable contribution to our National Convention.

In the early days there came forth such early fathers with hearts of devotion like Elder L. S. Campbell, the father of Texas Negro Baptists, who was sent forth from the North to arouse the slumbering sons of his group in the South. He organized the first Negro Baptist church in Texas, Avenue "L," Baptist Church in Galveston, the first association along with many others, the first State Convention. He also ordained Elder Jack Yates, who was the first Negro minister in Texas to be ordained by a Negro presbytery. Then with pride do we point to Elder J. J. Rheinhardt, the most outstanding of the early scholars.

Texas made her imprint upon the lives of such men as Drs. J. T. Brown, W. H. Moses, L. H. Jordan, E. W. D. Isaac, the polished rhetorician and silver-tongued orator, now invincible, sagacious corresponding secretary of the B. Y. P. U. Board; J. A. Dennis, B. J. F. Westbrook, profound pulpiteer; R. H. Bond, pioneer secretary of the National Baptist Publishing Board; Sutton E. Griggs, philosopher, reasoner and creative genius; L. M. Luke, pioneer secretary of the Foreign Mission Board (who was succeeded by Dr. Jordan who came from Texas), S. E. J. Watson, distinguished tribune of his people, great church builder; J. H. Branham, chairman of the Transportation Commission of the National Baptist Convention.

Texas has given two corresponding secretaries to the Foreign Mission Board, Drs. Luke and Jordan.

There have also come from the prolific confines of the Empire of the southwest two masterful men of wisdom, acuteness of intellect who have served as auditors of our National Convention, namely, Prof. M. M. Rodgers, and Prof. E. D. Pierson, politicians, educators and auditors of profound psychic prowess, with keenest scrutiny and most marvelous investigative ability.

Texas has also wonderfully touched the lives of Drs. J. H. Garnett, F. G. Davis, G. D. Hull, Henry Allen Boyd, Robert J. Evans, national political figure, E. W. D. Amer, leader of the giant of fraternal institutions throughout the nation; W. M. Massey, the angelic orator of tremendous motivating power; F. W. Gross, scholar and religious prophet; W. S. Willis, erstwhile leader of the most stupendous state fraternal organization on this hemisphere.

Texas, vociferously boasts of her Drs. F. L. Lights, great preacher, nationally known pastor; A. Barbour, politician, business genius, great churchman and social leader; E. Arlington Wilson, state vice president of National Baptist Convention from Texas, assistant secretary of this Convention, orator, representative of the Negro Baptists of the world at Stockholm, Sweden, present leader of the Lone Star Negro Baptists; I. Toliver, great preacher; D. A. Scott, ingenious Bible scholar and teacher; D. H. Shivers, pastor of one church for more than fifty years and wonderful preacher; and David Amer, Jr., educator, fraternalist, and preacher.

With music being one of the most powerful of God's gifts to the human family, he in this distribution was graciously mindful of Texas. For to the nation Texas has given in music such characters as Wm. Lewis, unique, novel gospel singer; Mrs. McLawler, dean of women gospel singers; Wm. Nix, rarest gospel singer; and Mrs. Maude Harrison Fowler, Author and Director of "The Voice," massive Golden Jubilee Pageant.

In politics David Amer, Sr., Malwart Baptist, played well his unique part, by serving as a member of the State Constitutional Convention of Texas, with

his name on that original immortal document, as a member of the State Legislature and Treasurer of Harrison County.

One of the most outstanding of the Baptist Home Mission Society Schools, Bishop College, is now led by Prof. J. J. Rhodes, a youthful Negro Baptist who had his terrestrial beginnings in Texas. There also stands out one of the most gallant and constructive educators of all times Prof. J. D. E. Lee, wisdom's herald.

Then among the strong women of the nation a few of those given by Texas are: Mrs. M. M. Buckner, who was a charter member in the organization of the Woman's Auxiliary Convention to the National Baptist Convention in Richmond in 1900; Mrs. E. A. Wilson, National Historian to the Woman's Convention, Auxiliary to the the National Baptist Convention; Mrs. Edna Strickland, Vice President to the Woman's National Baptist Auxiliary Convention; Mrs. E. E. Peterson; Mrs. Whitfield; Miss Mary Kimball; and Mrs. I. Miller.

Of all the evangelists of renown known to the past and present and probably to be known to the future not a single one has done a more substantial work and made a more definite contribution to the Kingdom of God than that evangelist plenipotentiary, Dr. I. Toliver, verily the greatest of them all.

Of all of the celebrated men of the nation today whose influences are being scattered in the nation there is not a more dynamic, sagacious and intrepid character to be found anywhere than Dr. A. L. Boone, preacher, debater, masterful parliamentarian, pastor and gifted leader.

In the number of presidents given the Convention Texas in all probability leads. She gave Dr. A. R. Griggs, pioneer educator, builder and visionist; Dr. A. S. Jackson, scholar, preacher and successful pastor, the only former president who lives today; then that prince of preachers, pastor of logic, master mind and genius, pastor of the largest church in the world, builder, vice president of the Baptist World Alliance, leader of the largest group of protestant religionists in the world, the National Baptist Convention, U. S. A., Inc., Dr. L. K. Williams, the greatest churchman of them all.

THOSE IN CHURCH FIFTY YEARS OR MORE

Rev. T. T. Adkison	Long Beach, California
Rev. Richard Aloes	
Rev. Charles Anderson	Cincinnati, Ohio
Rev. W. B. Brown	Pittsburgh, Pennsylvania
Rev. E. C. Canady	Chicago, Illinois
Rev. Wm. D. Carter, D. D.	Pasadena, California
Deacon J. A. Carr	Henderson, Kentucky
Rev. P. S. Evans	Magnolia, Mississippi
Rev. Benjamin T. Fay	
Rev. C. L. Fisher, D. D.	Selma, Alabama
Mr. G. A. Harrison	Maywood, Illinois
Dr. O. L. Hailey	Nashville, Tenn.
Rev. W. C. Howell	Wynne, Arkansas
Rev. E. W. D. Isaac, D. D.	Nashville, Tenn.
Rev. Wm. Jackson	White Sulphur Springs, West Virginia
Rev. G. P. McKinley	Arcadia, Florida
Rev. J. B. Mullens	Nashville, Tennessee
Rev. T. P. Pumphrey	Arkansas
Rev. C. T. Stamps	Edwards, Mississippi
Rev. Geo. F. Stevens	St. Louis, Missouri
Mr. D. T. Shields	Birmingham, Alabama
Rev. A. R. White	Cape Girardeau, Missouri
Rev. A. W. Williams	Chicot, Arkansas

STATISTICAL TABLE

NAME OF ORGANIZATION	DELEGATES AND NAME OF PLACE	Foreign Missions	Home Missions	Education Foreign Students	National Training School	General Expenses of Convention	Young People's Department	Cor. Secretary's Salary	Publishing House	Total
ALABAMA										
Baptist Woman's State Convention	Mrs. H. M. Gibbs, Montgomery; Mrs. R. E. Anderson, Uniontown; Mrs. R. J. Fisher, Birmingham; Mrs. L. R. Burwell, Selma; Mrs. Helen Thornton, Birmingham; Mrs. C. B. McQueen, Mrs. W. A. Davis, Rock					\$50 00				\$50 00
Place Baptist Woman's Auxiliary District Convention	Mrs. E. M. Morton, Birmingham									
Woman's Missionary Society	Mrs. Lucy McDonald, Fairfield									
ARKANSAS										
Arkansas Baptist Woman's Convention	Mrs. Ida Drew, 413 Pecan	5 00	2 50	2 50	5 00	2 50	2 50	5 00	25 00	52 50
Pine Bluff Woman's Missionary Society	Mrs. Edna Strickland, Rev. W. A. Parks, Pine Bluff									
Antioch District Woman's Association	Mrs. Willie D. Jackson, Mrs. Ella Rosecoe, Paris				5 00	5 00				10 00
Southeast District	Mrs. S. E. Bailey, Dermott	8 00				10 00				18 00
Union District Woman's Association	Mrs. V. E. Knowles, 1915 Commerce, Little Rock								10 00	28 00
The M. V. B. V. District Woman's Association	Mrs. Belle Phelps, 213 Ford Ave., Osceola	5 00			2 00	1 00	5 00	2 00	5 00	20 00
C. W. R. District Association	Mrs. I. N. Darby, Cotton Plant	5 00				5 00				10 00
East Arkansas District Woman's Association	Mrs. Fannie Webb, Crawfordville	3 50	1 50		1 00			1 00	4 00	10 00
Greenville District Woman's Association	Mrs. Tishie Brinkley, R. 1, Box 622, Helena	2 50	2 00		1 50		1 00		6 00	16 00
Northeast District Woman's Association	Mrs. S. F. Achison, Camden	5 00	1 00	2 00	10 00	1 00	1 00		2 00	22 00
Ozark District Woman's Association	Mrs. Blackwell, Forrest City	5 00	5 00	5 00	3 00	3 00	1 00		2 00	29 00
St. Martin D. C.	Mrs. Dalaney, Route 4, Texarkana	6 00			2 00	2 00			2 00	12 00
Home Mission Society, Centennial	Mrs. Lewis, Pine Bluff					20 00	2 00		2 00	24 00
First Bapt. Missionary Society	Mrs. Phillips, Mrs. Ida A. Drew, Helena	2 00			2 50	2 50			3 00	10 00
ARIZONA										
Paradise Woman's Association	Mrs. Etta Henry, Mrs. P. B. Corneliuss, Mrs. W. C. Cartwright									8 00
CALIFORNIA										
Woman's Convention Auxiliary to Western Baptist Association	Mrs. C. D. Robinson, Mrs. Gertrude Buford, Mrs. B. C. Carter, Mrs. S. P. Johnson	15 65								15 65
Senior Missionary Society	Mrs. Mary E. Morris, Mrs. B. Corinne Carter					10 00				10 00
St. Paul Missionary Society	Mrs. C. D. Robinson, Mrs. Gertrude Buford, Pasadena									5 00
Woman's Auxiliary	Mrs. Lucy Hill, Mrs. E. Addison, M. Dumpsey, Mrs. Mary Alves, Mrs. Lottie Prescott, Mrs. W. H. Rozier, Rev. Rozier, Los Angeles			2 00	10 00	4 00				16 00
Woman's H. F. M. Society	Rev. J. P. Hubbard, Mrs. E. Crawford, Mrs. C. Wilcox	2 00	2 00	2 00	1 00	1 00	1 00	1 00		10 00
Pleasant Hill Bapt. Missionary Society	Mrs. H. McCoy, Mrs. Maude Brooks, Mrs. F. Wilson, Mrs. J. M. Fair, Mrs. D. B. Buchanan, Mrs. L. Buchanan, Mrs. Berle Barron, Mrs. B. B. Flowers, Mrs. Elsie Hunt, Mrs. Hortense Randall, Mrs. Celestine Shambrey, Los Angeles									105 00
COLORADO										
E. B. Delaney Mission Society	Mrs. Nellie Kinnard, Mrs. Josie Walton, Denver				6 00	5 00				11 00
Mt. Pleasant	Mrs. S. Powell, Mrs. Pauline Duncan, Denver				5 00	6 00				11 00
WASHINGTON, D. C.										
Baptist Woman's Convention	Mrs. S. F. Lewis, 663 Morton St., N. W., Mrs. W. A. Jernagle	10 00			25 00	16 00				51 00
R. Douglas Grymes Missionary Society	Mrs. Corliss White, 785 Kenyon St., N. W., Washington	5 00				5 00				10 00
E. B. Delaney Missionary Society	Mrs. S. F. Lewis, Washington				5 00					5 00
Senior Missionary Society	Mrs. D. E. Clarke, Washington					5 00				5 00
Mt. Pleasant	Mrs. S. F. Lewis, Washington					5 00				5 00
The Young Ladies' Missionary Society	Miss Lela M. Scott, 310 Eye St., N. W.	5 00								5 00
FLORIDA										
St. John H. M. Society	Mrs. W. B. Thomas, 182 N. W. 4th St., Miami					6 00				6 00
Mt. Zion Missionary Society	Mrs. J. R. Evans, Mrs. Jannie Morris	5 00	1 00		2 00		1 00	1 00		10 00
Woman's Baptist Convention of Florida	Mrs. H. K. Hill, Mrs. Jannie Morris, Mrs. M. L. Regill, Mrs. Sarah McDaniel, Mrs. T. E. Knight, Mrs. Henrietta Davis, Mrs. Georgia McIntosh, Mrs. Y. A. Roberts, Mrs. Georgia J. Gardner, Mrs. Janie L. Fox, Mrs. A. L. Blackshare, Mrs. Lucy McKinzie, Mrs. A. M. Holman, Mrs. Jessie Z. James, Mrs. W. C. Brown, Mrs. W. B. Thomas, Mrs. A. E. Slater	25 00	2 50	2 50	10 00	5 00		5 00		50 00
New Mt. Zion Baptist Missionary Society	Mrs. E. E. Slater, Daytona Beach					10 00				10 00
Mt. Sinai Missionary Society	Rev. E. M. Thomas, Miami	6 00	1 50	3 50		1 00				12 00

STATISTICAL TABLE—Continued

NAME OF ORGANIZATION	DELEGATES AND NAME OF PLACE	Foreign Missions	Home Missions	Education	Religious Education	General Expenses of Convention	Finance Department	Chaplain's Salary	Publishing House	Total	
GEORGIA											
Woman's General Missionary State Convention	Mrs. F. Fluker, Mrs. D. A. Gadsden, Mrs. Sarah F. Brown, Mrs. W. F. McKinney, Mrs. H. E. Harris, Mrs. L. L. Craig, Mrs. Bettie Brown, Mrs. T. G. Grant, Mrs. Lula J. Washington, Mrs. G. A. Washburn, Mrs. Geneva Knighbrooks, Mrs. N. W. Crawford, Mrs. A. D. Williams, Mrs. Pearl Reese, Mrs. Estell Wadley, Mrs. Jessie Robinson, Mrs. Carrie Smith, Mrs. Susie A. Robinson, Mrs. Hattie Forest, Mrs. Julia Woodruff, Mrs. Meda Glenn, Mrs. Ellen Hogan, Mrs. Bessie Foster, Mrs. Julia Woodruff, Mrs. H. Buckholt, Mrs. M. A. Riley, Mrs. W. L. Goldston, Mrs. H. E. Powell, Mrs. Susan Johnson, Mrs. Ida Henderson, Mrs. Victoria Robinson, Mrs. Inez Davis, Mrs. Preselia Hamilton, Mrs. Laura Scott, Mrs. Laura Scott, Mrs. Lila Cook, Mrs. Ella E. Hamilton, Mrs. Pinkie Turner, Mrs. Ma. Hood, Mrs. Lena Holloway, Mrs. Ida Williams, Mrs. C. C. Thomas, Mrs. Mary Nelson Jones, Mrs. Minnie Pope, Mrs. N. Evans, Mrs. A. Dorsey, Mrs. J. H. Evans										
Tremont Senior Missionary Society	Mrs. E. J. Lee, 1222 Broadway, Macon, Ga.						25 00			25 00	
Mt. Olive Woman's Missionary Society	Mrs. L. L. Davis, Mrs. D. M. Bolden, Mrs. M. Lewis, Atlanta									6 00	
First Bryan Missionary Society	Mrs. Mary B. Ward, Savannah									10 00	
Woman's Educational and Missionary convention of Fulton County	Pearl Reese, Mrs. Amy King, Mrs. D. Smith, Mrs. Estelle Wadley, Mrs. M. Gadsden, Central City College, Ga.									10 00	
Women's Missionary Union										2 00	
ILLINOIS											
Senior Missionary Society of Wheat St. Bapt. Church	Mrs. McKloney, Mrs. C. H. Smith, Ella Stephens, Mrs. L. C. Wyant, Atlanta									10 00	
Woman's Auxiliary General Baptist State Convention	Mrs. Eva T. Dean, Mrs. A. H. Officer, Mrs. M. A. Hunter, Mrs. A. L. Anderson, Mrs. C. C. Cullera, Mrs. C. Parker, Mrs. W. M. Bennett, Mrs. N. J. Norwood, Mrs. Mattie Bledsoe, Mrs. W. L. Petty, Mrs. Thurman, Mrs. M. Hudgin, Mrs. Janie Fanfield, Mrs. M. Hockenhill, Mrs. Ada Offut, Mrs. Cattle Borders, Mrs. T. Powell, Mrs. W. H. Polk					50 00				50 00	
Woman's Auxiliary New Era District	Mrs. J. C. Johnson, 4859 State, Mrs. D. Ousley, Mrs. E. Strickland, Mrs. A. F. Carroll, Mrs. Roberta Pollard, Mrs. B. B. Price, Mrs. L. A. K. Johnson, Mrs. L. Bradley, Mrs. Lula Martin, Mrs. M. A. Holmes, Mrs. F. T. Waller, Mrs. M. A. Young, Mrs. Luther Lackle, Mrs. Ollie Jones, Mrs. Emily Engleth					30 00				30 00	
Senior Missionary Society—Union Institutional	Mrs. Vivian L. Penick, 1973 16th St., Chicago Heights					10 00				10 00	
Woman's Auxiliary Bethlehem Association	Mrs. C. D. Trice, Mrs. E. N. Lomford, Miss Mattie Miller, Mrs. Belle Matlock, Mrs. Irene Maxwell, Mrs. Cora Drivers, Mrs. Nina Johnson									25 00	
Original Providence Bapt Missionary Society	Mrs. Emma J. Davis, Mrs. Maggie Francis, Mrs. Mollie Avery, Mrs. Mary Davis									10 00	
Progressive Missionary Society	Mrs. Lottie Harness, 3330 Dearborn, Chicago									10 00	
Olivet Missionary Society	Dr. L. K. Williams, Dr. J. H. Bracham, Mrs. L. K. Williams, Mrs. L. R. Eddings, Mrs. M. E. Smith, Mrs. C. A. Wallace, Mrs. Willie Nevlier, Mrs. J. C. Mapps, Mrs. J. B. Scott, Mrs. R. L. K. Butler, Miss S. Mattie Fisher, Mrs. M. B. Franklin, Mrs. G. W. Stanton, Mrs. A. J. Mickie, Mrs. Marie Carliele, Mrs. L. Chestnut, Mrs. L. Wallace, Mrs. M. Mason, Mrs. M. Backus, Mrs. M. Bishop, Mrs. Dollie Baker, Mrs. R. A. Gould, Mrs. E. Pope, Mrs. A. L. Burford, Mrs. J. Hunter, Miss Julia C. Washington, Chicago					5 00	10 00	75 00		100 00	

STATISTICAL TABLE—Continued

NAME OF ORGANIZATION	DELEGATES AND NAME OF PLACE	Private Mission	Home Mission	Mission Foreign Missions	Foreign Travelling Mission	Foreign Station of Commerce	Foreign Trade's Expenditure	Our Missionary Society	Public Mission	Total
Bethesda Missionary Society	Mrs. E. T. Martin, 5240 Prairie, Mrs. Mary E. Taylor, Mrs. Sadie Smith, Mrs. Giral- dine Washington, Chicago									
Pilgrim Missionary Society	Mrs. C. D. Trice, 4744 Forrestville, Mrs. J. C. Trice, South Parkway, Mrs. Cora Riley, Mrs. Leah Mabry, Mrs. Walls, Chicago				5 00	5 00				10 00
Evansston Second Baptist Missionary Society	Jennie Means, Mrs. D. A. Galcher, Mrs. Lucy McGill, Mrs. Mary Butler, Mrs. Amanda Boyd, Mrs. Irene Reynolds, Evansston				2 50	6 00				10 00
Mt. Zion Missionary Society 4th Spencer St.	Mrs. Jim L. White 1018 Monson, Mrs. C. D. Hughes, 821 First St., Peoria				5 00	10 00		4 00		22 00
International Missionary Society	Mrs. W. M. Bennett, Mrs. Marie Finley, Mrs. Jennie Means, Mrs. D. A. Galcher, Mrs. Cox, Rev. W. M. Bennett, Chicago					5 00				5 00
Mount Vernon Missionary Society	Mrs. M. J. Leverette, 4314 Wabash, Mrs. Katherine Burnette, 5341 Columet, Chicago					5 00				5 00
Second Baptist Missionary Society	Mrs. J. Williams, Mrs. Anna Fletcher, Chicago					10 00				10 00
Friendship Missionary Society	Mrs. Ellen Branch, Evansston	1 00	1 00		6 00	10 00				17 00
New Era Missionary Society	Rev. J. H. Davenport, East Chicago		5 00	1 00	1 00					10 00
New Morning Star	Mrs. D. Simerall, Mrs. A. Canadine, Chicago									5 00
Greater St. John Missionary Society	Mrs. Beale Power, Rev. W. H. Philip, Chicago									5 00
Paul Woman's Missionary	Mrs. E. J. Williams, 4750 Calumet, Chicago									5 00
	Mrs. Lina Nesby, 515 E. Madison, Freeport									5 00
INDIANA										
Mt. Olive Missionary Society	C. A. Pugh, 432 Dalman, Ft. Wayne	2 00	1 00	1 00	1 00	3 00	1 00	1 00		12 00
Mt. Zion Missionary Society	Mrs. Vera Canaway, 211 Birdsell, So. Bend					5 00				5 00
Antioch Missionary Society	Mrs. Beulah Taylor, Mrs. B. L. Ward, 2185 Capital Ave., Indianapolis					5 00	5 00			10 00
Indiana Woman's Missionary Convention	Winatend, 802 W. 25, India- napolis									
IOWA										
Mt. Zion Left Carey Missionary Society	Mrs. Lona M. Martin, Mrs. Anna B. Win- stead, Mrs. India Butler, Mrs. Mattie Long, Indianapolis									12 00
Tabernacle Missionary Society	Mrs. Beulah Vance, Indianapolis									12 00
Greater St. John, Dorcas Missionary Society	Mrs. Ida M. Winston, 2329 Sheldale, India- napolis									12 00
Mt. Helm Missionary Society	Mrs. Ada White, 2216 Columbia, Indianapolis									12 00
KANSAS										
Central District Convention	Mrs. N. C. Marshall, Mrs. J. B. Rosh, Mrs. I. M. Coggie	5 00	5 00		3 00	10 00				23 00
Woman's State Convention	Mrs. Emma Gaines, Mrs. Mary Dial, Mrs. M. D. Jones, Mrs. Ida P. Bates, Mrs. L. A. Turner, Mrs. Anna L. Scruggs, Mrs. Camie Anderson, Mrs. A. L. Gardner, Mrs. J. E. Shane			10 00	10 00	10 00		10 00		40 00
Southeastern District Convention	Mrs. Mary Dial, 1007 Walnut St., Pittsburgh, Mrs. Annie Gardner, Mrs. L. Dorcas, Rev. J. T. Ellis, Rev. C. Tenl	2 00	2 00	2 00	2 00	2 00				10 00
King Solomon Missionary Society	Rev. S. Montgomery, Mrs. Betty Gilmore, Mrs. Eliza New					10 00				10 00
Kaw Valley District Association	Mrs. L. A. Turner, Mrs. Pearl Love, Mrs. Myrtle Harvey, Mrs. E. L. Scruggs	2 00	2 00		2 00	2 00				10 00
Calvary Missionary Society	Rev. J. W. Hayes, Mrs. C. Anderson, Wichita					5 00				5 00
Second Missionary Society	Mrs. M. D. Jones, Junction City									5 00
KENTUCKY										
Mt. Sinai Missionary Society	Rev. S. W. Jackson, Box 1225, Lynch					10 00				10 00
Calvary King's Daughters	Mrs. Mary Parikh, Louisville					10 00				10 00
First Baptist Missionary Society	Mrs. Nellie Hobbs, Anchorage	2 00	1 00		1 00	1 00				5 00
LOUISIANA										
Woman's Baptist State Convention	Mrs. H. W. Johnson, Mrs. Sude P. Mayfield, E. Fisher, Mrs. Mary Smith, Mrs. C. Lennamrong, Mrs. Julia Houth, Mrs. S. C. Williams, Mrs. M. T. Wells									10 00
First African Missionary Society	Rev. R. W. Coleman, Mrs. Naomi Farrell, Mrs. M. V. R. Washburn, New Orleans	1 00		1 00	2 00	2 00				10 00
MARYLAND										
Woman's Auxiliary of Maryland	Mrs. Arinthia Major, 205 McCulloh, Mrs. Goldie Green, Baltimore	10 00		10 00						20 00
The Grace Memorial Missionary Society	Rev. Albert J. Greene, Baltimore					10 00				10 00

STATISTICAL TABLE—Continued

NAME OF ORGANIZATION	DELEGATES AND NAME OF PLACE	Foreign Missions	Home Missions	Education Foreign Students	National Training School	General Expenses of Convention	Young People's Department	Cor. Secretary's Salary	Publishing House	Total
MICHIGAN										
Wolverine State Convention	Mrs. Iula Pope, 6370 Scottan, Detroit; Mrs. Ida B. Shaw, Mrs. Carrie Foster, Mrs. Annie Belle Foster, Mrs. Carrie B. Barker, Mrs. L. C. Manning, Mrs. Lillie A. Diggs, Mrs. Laura E. Barker, Mrs. Lilly A. Diggs, Detroit	10 00	5 00	5 00	16 00	10 00	5 00	5 00		50 00
Second Baptist Missionary Society	Mrs. Mamie Blackburn, Mrs. R. C. Stewart, River Rouge	1 00	2 00	1 00	50	5 00		50		10 00
Macedonia Missionary Society	Mrs. Mamie Blackburn, Mrs. Willis M. Banks, Mrs. Rosa Moore, 1583 Maple, Detroit	1 50	1 00	2 00	2 00	10 00		2 00		25 00
Michigan Baptist Association	Mrs. Nellie Scott, 2783 Chestnut, Detroit	1 00	1 00	1 00	1 00	5 40	1 00	1 00		10 00
Friendship Missionary Society										10 00
Calvary Missionary Society										10 00
MISSISSIPPI										
Woman's State Convention	Mrs. E. D. McGowan, Mrs. P. J. Smith, Mrs. M. E. Edwards, Mrs. F. J. Dove, Mrs. O. H. Cooley, Mrs. L. E. Brooks, Mrs. L. L. Webb, Mrs. J. K. Hall, Mrs. K. C. Gayden, Mrs. M. M. Brughes, Mrs. P. H. Hardin, Mrs. I. W. Turner, Mrs. A. Middleton, Mrs. N. E. Flinn, Mrs. T. J. Wilson, Mrs. S. G. Wilson, Mrs. L. G. Wilson, Mrs. L. Reid, Mrs. C. G. Reed, Mrs. Fay Johnson, Mrs. M. M. Branger	15 00	5 00	10 00	10 00	20 00			10 00	50 00
East Mississippi Woman's Convention										
Mississippi Swan Lake District										
MINNESOTA										
The Woman's Auxiliary	Mrs. E. M. Golden, 45 S. St. Anthony, St. Paul; Mrs. Annie Jordan, Mrs. Helen Fisher, Mrs. R. J. Solomon, Mrs. K. W. Dotte	12 50	3 00	2 00	2 00	3 00		2 50		25 00
MISSOURI										
Missouri Baptist Woman's Convention	Mrs. Mary E. Goins, 2010 E. 13th St., Kan. City; Mrs. A. J. Abington, Mrs. Belle P. Woods, Mrs. Mary D. Mason, Mrs. Fannie Langford, Mrs. Mamie Johnson, Mrs.									
NEW YORK										
Antioch District Woman's Convention	Ethel Thomas, Mrs. A. C. Mosley, Mrs. H. K. Arthur, Mrs. A. C. Maxwell, Mrs. Fannie Langford, Mrs. Florence Jenkins, Mrs. Louise Cook, Mrs. Alberta Coleman, Mrs. King	25 00	10 00	5 00		10 00				50 00
Berean W. H. F. M. and B. Convention	Mrs. Belle P. Wood, 2917 Pine, St. Louis; Miss Edna Howard, Mrs. Mary Moore					5 00				25 00
Highland Missionary Society	Mrs. Ethel K. Thomas, 1215 Michigan, Kansas City									5 00
Friendship Missionary Society	Mrs. Angelina Johnson, 1624 Tracy, Kansas City	1 00	1 00	1 00	50	5 00	50	1 00		10 00
Tabernacle Missionary Society	Mrs. Ada Rice, St. Louis	10 00								10 00
First Baptist Missionary Society	Mrs. Louise Cook, 1245a, Easton, St. Louis	2 00	1 00	1 00	2 00	1 50	1 50	1 00		10 00
Corinthian Missionary Society	Mrs. Eva G. Bolden				1 00	10 00				11 00
NEW YORK										
Bethesda Missionary Society	Mrs. Anne Belle McDraw, New Rochelle	5 00			5 00	5 00		10 00		25 00
Berean Missionary Society	Mrs. Robert Wright, Mrs. Mary Abbott, Mrs. M. R. Edridge, Brooklyn									10 00
Woman's Auxiliary Baptist State Convention	Mrs. G. Richardson, Elmford, Mrs. N. C. Davis, 168 Gater Ave., Brooklyn									50 00
Friendship Home Missionary Society	Miss Mary Robinson, 477 Jefferson, Buffalo	5 00		5 00						10 00
First Shiloh Missionary Society	Rev. T. Davis, 623 N. Davidson, Buffalo	5 00								5 00
William T. Dixon Foreign Missionary Society—Concord Baptist Church	Mrs. Elizabeth Jacobs, 314, Waton, Buffalo									
Mt. Olive Dorcas Missionary Society	Mrs. Rosette Hill, 607 Green, Mrs. Hoday Smith, Brooklyn		5 00			5 00				10 00
NEBRASKA										
New Era Baptist Woman's State Convention	Mrs. Suveina Julius, 456, Manhattan, Mrs. Maggie E. Shepard, 230 W. 130th St.					10 00				10 00
Bethesda Missionary Society	Mrs. Catherine Jackson, Mrs. Minnie Dixon, Beesie Kirby, Mrs. P. H. Stovall, Mrs. E. Griffin	10 00	2 00	8 00	5 00	25 00				50 00
Zion Missionary Society	Mrs. S. J. Dotson, Mrs. C. C. Harper, Omaha					10 00				10 00
Dorcas Missionary Society	Mrs. Jane Johnson, Mrs. A. M. Robbins, Mrs. James H. Dotson, Omaha					10 00				10 00
NEW JERSEY										
Woman's Auxiliary N. E. Convention	Mrs. E. B. Holland, Mrs. M. E. Jackson, Mrs. Mrs. R. W. Watkins	5 00	5 00		20 00	10 00		10 00		20 00
Fountain Missionary Society	Miss Violet Johnson, Mrs. Emily E. Bowers, Summit									10 00
Hopewell Missionary Society	Mrs. B. C. Borders, 11 Milton, Mrs. Nellie Hill, Mrs. Maud Giddeon, Newark									10 00
Friendship Missionary Society	Mrs. Daisy Ward, 23 Boyda, Mrs. Gussie Allen, Newark									5 00
NEW MEXICO										
Woman's Home Missionary Society	Mrs. Ella Houston, Albuquerque	10 00								10 00

STATISTICAL TABLE—Continued

NAME OF ORGANIZATION	DELEGATES AND NAME OF PLACE	Foreign Missions	Home Missions	Education Foreign Students	National Training School	General Expenses of Convention	Young People's Department	Cot. Secretary's Salary	Publishing House	Total
OHIO										
Shiloh Missionary Society	Mrs. Dixie Bundell, Mrs. Emma Neal, Cleveland					5 00				10 00
Zion Hill Missionary Society	Mrs. Mary Brown, 2380 E. 45, Cleveland					5 00				5 00
Mt. Calvary Missionary Society	Mrs. Ida B. Cross, 725 Dent Place, Canton				5 00	5 00				10 00
First Missionary Society	Mrs. L. R. Mitchell, 827, Hathaway, Cincinnati									
Volunteer F. M. Club	Mrs. Emma Douglas, 908 Pine Wood, Toledo	5 00				5 00				5 00
Tried Stone Missionary Society	Mrs. Mamie R. Jackson, Cleveland					10 00				10 00
OKLAHOMA										
Woman's State Convention	Mrs. T. Jackson, Mrs. A. M. Smith, Mrs. A. C. Chinn, Mrs. J. R. Goff, Mrs. E. M. Scott, Mrs. J. D. Prow	5 00	5 00		20 00	10 00		10 00		50 00
Calvary Missionary Society	Mrs. A. Jones, Mrs. M. J. Brockway, Mrs. Annie Hyatt, Mrs. Alma Kling, Oklahoma City									
Woman's Creek District Association	Mrs. Mable Little Rose, Mrs. Mary Moore, Mrs. R. B. Suratt, Mrs. Athelina Harris									10 00
Western District Convention	Mrs. Rosa Sharp, Porter	5 00			10 00	10 00				25 00
East Zion Woman's District	Mrs. Mary Knuckles, Mrs. Taylor									25 00
First Woman's Home Missionary So.	Mrs. McKnight, Mrs. M. A. Jones, Mrs. A. Kilgore, Mrs. C. Provo		10 00			15 00				25 00
Tabernacle Baptist Missionary Society	Mrs. Mary Moore, 1115 E. 26th St. Tulsa					5 00				5 00
Tabernacle Baptist Missionary Society	Mrs. Lucy G. Mack, Mrs. A. M. Smith, Oklahoma City					10 00				10 00
PENNSYLVANIA										
The Woman's Auxiliary of Pennsylvania Baptist Convention	Mrs. Alice Tucker, Mrs. Amanda Enst, Mrs. S. Willie Layton, Mrs. Ruth L. G. Mrs. Josie Graham, Mrs. Mary E. Johnson, Mrs. Pearl Taulton, Mrs. T. J. King, Mrs.									
Providence Missionary Society	Mrs. Ruth L. G. Enst, Mrs. T. J. King, Mrs. S. Willie Layton, Mrs. Josie Graham, Mrs. Mary E. Johnson, Mrs. Pearl Taulton, Mrs. T. J. King, Mrs.	2 00				5 00	2 00	2 00		11 00
Shiloh Missionary Society	Mrs. Ruth L. G. Enst, Mrs. T. J. King, Mrs. S. Willie Layton, Mrs. Josie Graham, Mrs. Mary E. Johnson, Mrs. Pearl Taulton, Mrs. T. J. King, Mrs.					5 00				5 00
Eastern Kingston Association	Mrs. Mamie L. Hughes, 514 Good Wayne					10 00				10 00
Ebenezer Senior Missionary Society	Mrs. Fathene E. Carter, Pittsburg					10 00				10 00
Union Lydian Missionary Society	Mrs. Alice Tucker, 5917 Arch, Philadelphia									5 00
Shiloh Melinka Missionary Society	Mrs. S. W. Layton, Rev. W. H. R. Powell, Mrs. W. H. R. Powell, Mrs. Madeline Tullman, Philadelphia									10 00
Woman's Department Missionary Society	Mrs. G. R. King, Mrs. Justus Jones, Philadelphia			5 00	5 00					10 00
SOUTH DAKOTA										
Pilgrim Dorcas Missionary Society	Mrs. F. C. Bethle, 205 N. Main, Sioux Falls, Rev. J. C. Bethle	4 00	1 00	1 00	1 00	2 00		1 00		10 00
TEXAS										
Mt. Gilead Woman's Missionary Society	Mrs. A. L. Wilson, Mrs. Barbara McKnight, Mrs. L. C. Greer, Mrs. L. J. McNorton, Mrs. Fannie Hood, Ft. Worth	1 00	2 00	2 00	3 00		1 00			10 00
Antioch Missionary Society	Rev. E. L. Harrison					5 00		5 00		5 00
Bethel Baptist Missionary Society	Mrs. O. B. McCullough, 1318 Cleveland							5 00		5 00
Macedonia Missionary Society	Mrs. E. L. Millian, 1802 Hooper, Mrs. E. A. Wilson, Mrs. J. N. Moss, Mrs. R. A. Hudson, Dallas		2 00	2 00	2 00	2 00		2 00		10 00
St. John Missionary Society	Mrs. J. P. Curry, 1535 Caldwell, Mrs. Wm. Green, Mrs. R. T. Andrews, Dallas					10 00				10 00
Zion Woman's District Convention	Mrs. T. E. Y. Pollard, 100 N. 21 St. Paris	5 00	5 00	5 00	5 00	2 50		2 50		25 00
East Texas W. H. Baptist Convention	Mrs. R. B. Francis, 107 1/2 Erwin, Tyler	2 50				5 00				10 00
Friendship District Association	Mrs. H. C. Holt, Corsicana	5 00	5 00	2 00	10 00		1 00	2 00		25 00
Trinity Valley Woman's District Convention	Mrs. A. Wilson, Mrs. H. A. Odum, Mrs. C. Hebert	2 00	5 00	5 00		5 00	5 00	2 00		25 00
Old Land Mark Association	Mrs. E. E. Scott, Box 105, Bryan					10 00	15 00			25 00
Woman's Auxiliary to B. M. and E. Convention	Mrs. J. M. C. Amos, Mrs. E. L. Harrison, Mrs. J. A. Green			10 00	15 00	5 00		20 00		50 00
Woman's Convention of Texas	Mrs. Edna Strickland, Pittsburg, Mrs. J. M. Amos, Mrs. A. W. Fryor, Mrs. E. L. Harrison, Mrs. B. E. Scott, Mrs. H. O. Nelson, Hines, Mrs. G. U. Andrews									25 00
La Grange Woman's Association	Mrs. J. A. Green, Prairie View				10 00	5 00		10 00		25 00
Northwestern Baptist Women's Association	Mrs. J. N. Moss, 1025 Berton Circle, Dallas									
Original West Texas Woman's District Convention	Mrs. E. A. Wilson, Mrs. A. C. Christopher, Mrs. Lillie Coleman, Mrs. E. L. McMillan	4 00	4 00		4 00	4 00		4 00		20 00
The West Texas District Association	Mrs. H. O. Nelson, 1212 E. 10th St. Fort Worth, Rev. E. L. Harrison	6 00	5 00		10 00		6 00			25 00
Woman's Convention of Galilee Association	Mrs. L. J. McNorton, Mrs. J. W. Moss, Mrs. Mary Jones, Mrs. B. E. Stephenson, Mrs. J. A. Green, Mrs. Lillie Coleman, Mrs. A. L. Wilson, Mrs. Mary Shurtle, Mrs. T. E. Y. Pollard, Mrs. H. C. Folk	1 00	5 00	1 00	10 00	1 00	1 00	5 00		20 00
La Grange Association	Mrs. Carrie C. Hines, 1118 E. Leada, Ft. Worth					5 00				5 00
	Mrs. J. A. Green, Prairie View				10 00	5 00		10 00		25 00

STATISTICAL TABLE—Continued

NAME OF ORGANIZATION	DELICATES AND NAME OF PLACE	Foreign Missions	Home Missions	Education	Foreign Students	School Training	General Expenses	Young People's Department	Cor. Secretary's Salary	Publishing House	Total
TENNESSEE											
Tennessee Woman's Convention	Mrs. M. S. Jennings, Mrs. E. W. D. Fiddings, Mrs. J. W. D. Isaac, Jr., Mrs. R. E. Harshaw, Mrs. C. E. Dickerson, Mrs. J. B. Brown, Mrs. M. H. Hughes, Mrs. Gertrude Esch, Mrs. M. Lawrence, Mrs. J. H. C. Brown, Mrs. E. M. Lawrence, Mrs. J. H. Lawrence, Mrs. Eva Batta, Mrs. Idella Lawrence, Mrs. E. C. Chalmers, Mrs. V. V. Valentine, Dr. F. A. Thompson, Nashville	00	2 50	2 50	00	10	50 00	50 00	10 00	10 00	50 00
First Tennessee and Ohio Association	Mrs. C. E. Dickerson, 1824 Thompson, Nashville										
WISCONSIN											
Galilee Baptist Missionary Society	Mrs. C. M. Matthews, Mrs. G. A. Jones, Mrs. C. D. Smith, Mrs. M. J. Jones, Mrs. C. Smith, Miss K. M. Yarrington, Rev. L. M. Bunn, Milwaukee	00	2 50	2 50	00	10	50 00	50 00	10 00	10 00	50 00
Western Baptist Women's Convention	Mrs. M. B. Bates, Mrs. L. A. Trickett, Mrs. A. Mooney, Mrs. Irene Maxwell, Mrs. C. Callahan, Mrs. Pearl Love, Mrs. L. A. Turner, Mrs. O. N. Locust	00	2 50	2 50	00	10	50 00	50 00	10 00	10 00	50 00

Cradle Roll Association

The National Cradle Roll Association held a very successful session in Chicago, Ill., August 14-25, 1930.

The program was a little different this year, instead of the usual program, the association presented a three act Operetta, at Olivet Baptist Church on the evening of the 16th. And on Friday evening a Pageant, "The Challenge of the Children." This consisting of 50 children was presented by the association. This Pageant made a very fine impression upon the packed audience. Those who had charge of the training of the little tots for the pageant deserve much praise. For it takes much time and patience to put over such a wonderful program with 50 little children.

**Financial Report of the National Cradle Roll Association Held in Chicago, Ill.,
August 14-25, 1930**

Illinois:

New Era S. S. Convention	\$ 1 47
Mrs. Ella Freeman, Chicago, Dr. L. K. Williams, pastor	2 00
Mrs. Loralee L. Hill, East St. Louis	1 00
Olvest Sunday School, Hon. William H. Harrison, Superintendent	39 00
Mrs. N. J. Shaw, Peoria	5 00
Mrs. Ella Kirkpatrick, Chicago	7 07
Mrs. _____ Bailey, Evanston	1 00
Mrs. M. B. Gant, Chicago, Rev. W. L. Petty, pastor	5 00
Mrs. Eva C. Hicks, Chicago	19 21
From Operetta by Mrs. Eva C. Hicks	10 25

Total	\$ 100.00
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New York:

Mrs. Mary E. Robinson, Buffalo	
Rev. T. Davis, pastor	\$ 2 00
Mrs. J. W. Brown, New Rochelle, Rev. J. B. Boddie, pastor	5 00
Mrs. Rakston, Buffalo	1 00
Mrs. Malissa Golson, Lackawana	1 00

Total	\$ 9 00
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Nebraska:

Mrs. Victoria Turner, Omaha, Rev. C. C. Harper, pastor 17 50

lowa;

Mrs. J. W. Tull, Des Moines, Rev. J. W. Tull, pastor	-----	\$20 00
Rev. T. T. Lovelace, Ottumwa	-----	10 00

Total	\$30.00
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California:

Mrs. D. D. Buchanan, Los Angeles, Rev. W. H. Rozier, pastor \$ 20 00

Mississippi:

Mrs. J. P. Reese, Meridian, Rev. W. G. Wilson, pastor \$ 11 00
 Mrs. Millie A. Edwards, Mound Bayou, Rev. Joseph Peterson, pastor 25 25

Total \$ 36 25

Missouri:

Mrs. Emma Bruce, St. Louis, Rev. Geo. Stevens, pastor \$ 1 00

Tennessee:

Mrs. H. A. Rogers, Jackson, Rev. H. A. Rogers, pastor \$7 80
 Baby Contest, by Mrs. J. T. Brown, Nashville 111 45

Total \$ 119 25

Minnesota:

Mrs. L. W. Harris, St. Paul, Rev. L. W. Harris, pastor \$ 1 00

Pennsylvania:

Mrs. Alfreda Williams, Devon, Rev. B. Moore, pastor \$5 00

Ohio:

Miss Ozella Moore, Cleveland, Rev. A. L. Boone, pastor \$5 00

Louisiana:

Rev. G. H. Hendricks, New Orleans 1 00
 Rev. G. H. Hendricks, New Orleans 5 00
 Mrs. M. L. Moore, New Orleans 5 00
 Mrs. S. K. Allen, New Orleans 5 00
 Mrs. B. W. Smith, Shreveport, Rev. L. Allen, pastor 4 00

Total \$20 00

Kansas:

Rev. W. A. Bowren, Kansas City \$ 1 00

Texas:

Mrs. J. L. Bailey, Marshal \$1 00
 Public Collection 7 25

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