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**PROCEEDINGS AND
BIENNIAL JOURNAL**

OF THE

Semi-Centennial

(Twenty-fifth Session)

Biennial General Convention

OF THE

Afro-Christian Church

OF THE

**United States of America, Canada, South America
and the West Indies**

HELD IN

WESLEY GROVE CHRISTIAN CHURCH

Nineteenth Street

NEWPORT NEWS, VA.

June 20 to 28, 1916

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Edited by

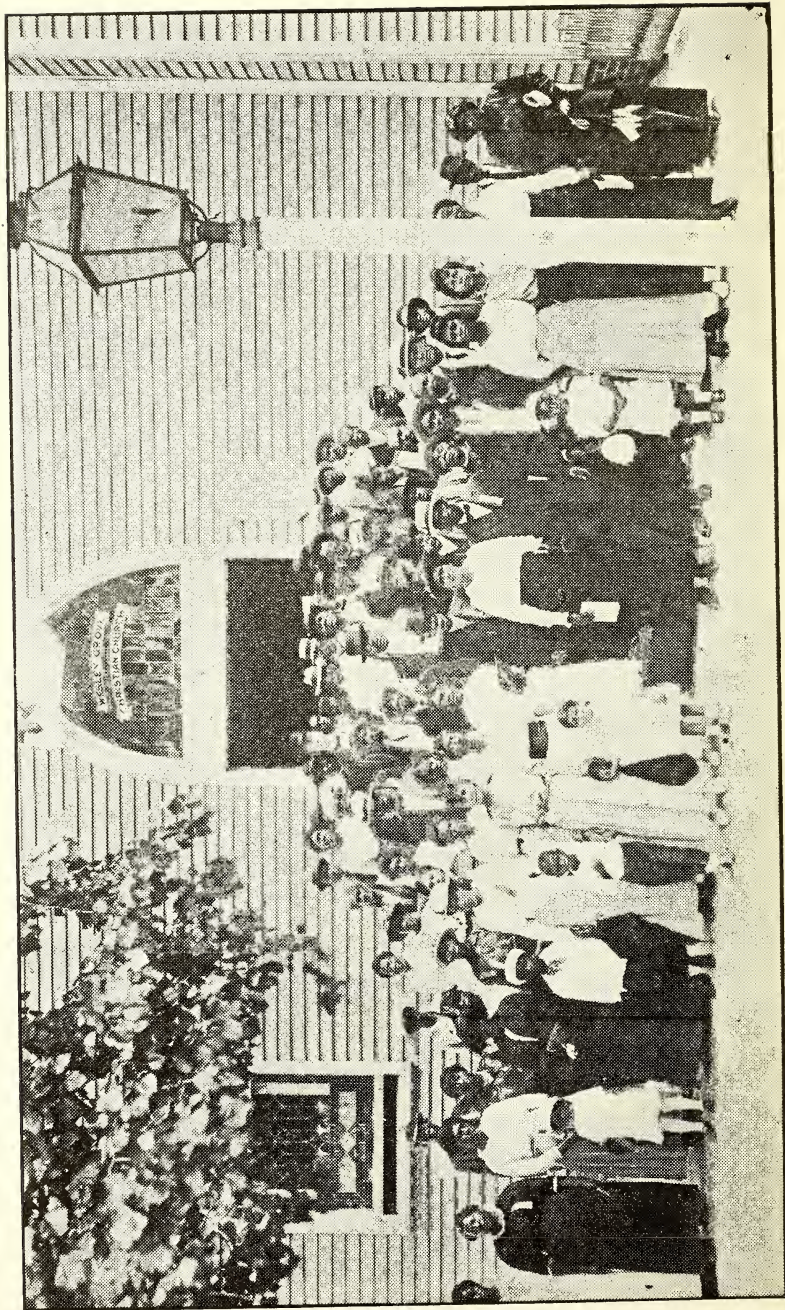
REV. J. E. SAMUELS, M.A., B.D.

General Superintendent of the Session

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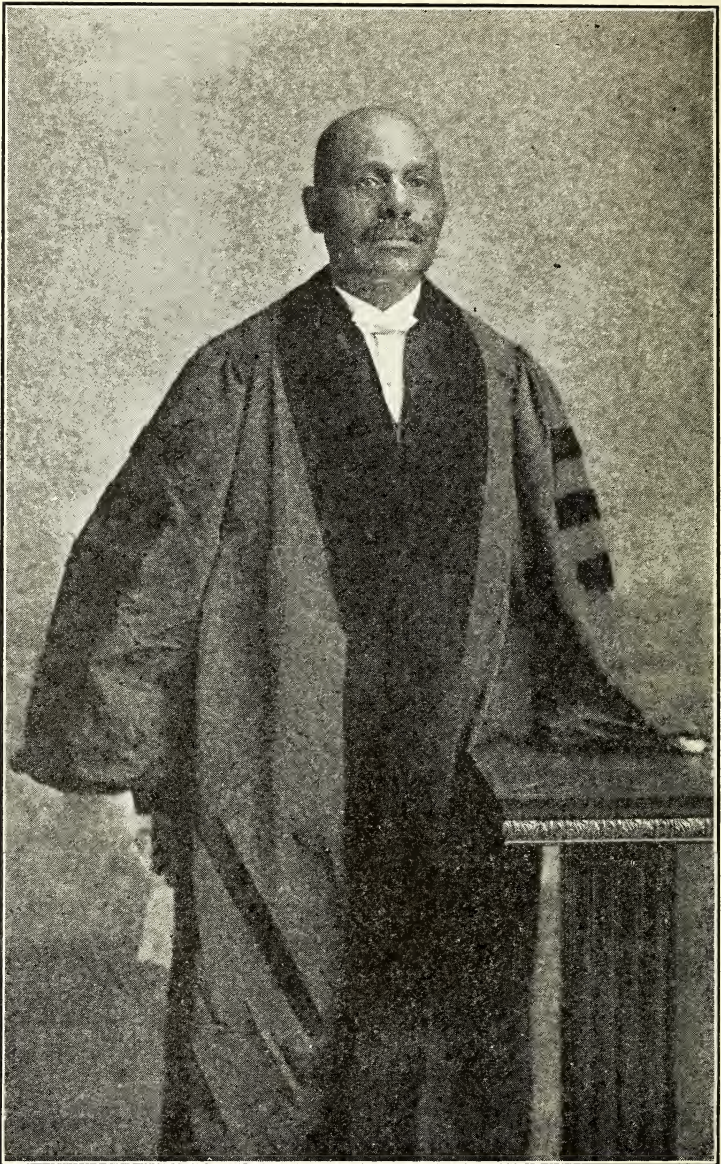
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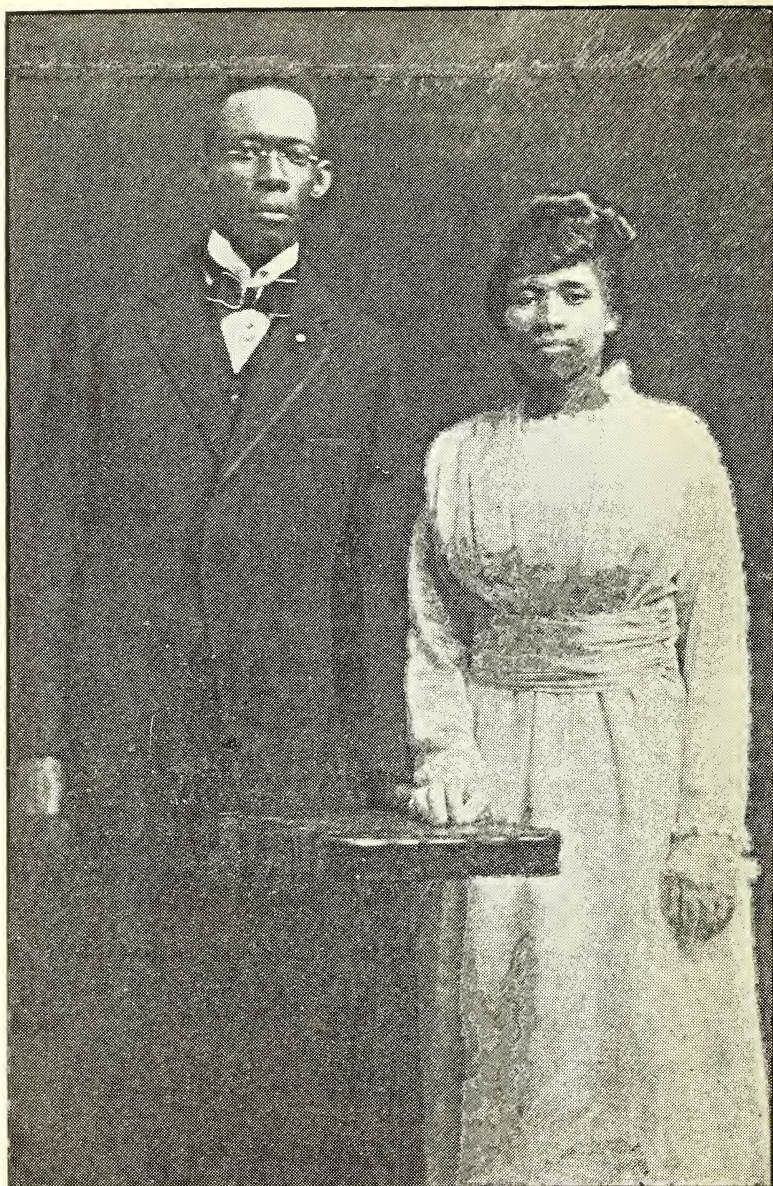
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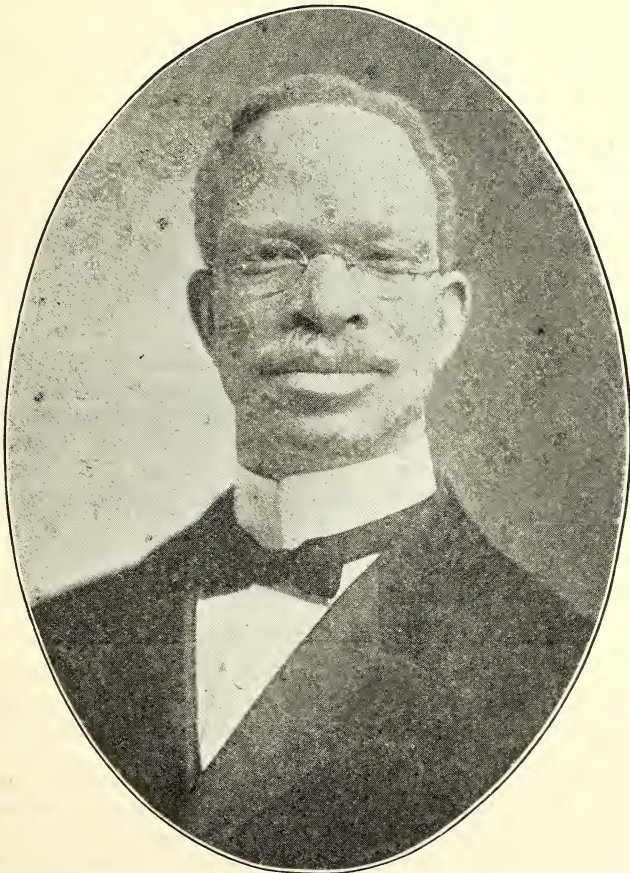
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PROCEEDINGS

NEWPORT NEWS, VA., June 20, 1917.

The Afro-Christian General Convention met in its Semi-centennial Session held in the Wesley Grove Christian Church, with the President, Rev. S. A. Howell, D.D., presiding. The devotionals were conducted by Rev. J. E. Samuels, B.D., the Superintendent of the session. After some brief remarks by the President, the Convention was declared in order, and ready for the transaction of business.

The first order of the day was the registration of delegates.

The second was the adoption of the program, which was as follows: The clause providing for the election of officers on the last day of the session was set aside, and a motion prevailed that the election of officers should take place on the fourth day of the session, and the time for the installation services to be fixed by the Convention.

Doxology and adjournment at one o'clock, for luncheon; benediction by J. Mann, the senior elder of the Afro-Christian Church.

AFTERNOON SESSION.

The convention re-assembled at two o'clock with the President, Rev. S. A. Howell, presiding. The greater part of this session was devoted to the introduction of visitors, viz.: the Rev W. G. Avant, D.D., of New Bern, N. C., ex-Archdeacon of the Protestant Episcopal Church; Mrs. W. G. Avant, and Mrs. Cooke. Dr. Avant made a short but impressive address.

EVENING SESSION.

The evening session began with devotionals, conducted by Rev. J. E. Samuels, General Superintendent. Organ and orchestral prelude—Gloria (Mozart); duet, invocatory: "Come Holy Spirit," Jerome (in B flat); sentence prayer, followed by Lord's Prayer (Palmer in E); Convention hymn: "What a Mighty God we Serve"; Scripture Lesson: 125-126 Psalms, Rev. J. W. Patton, B.A., Graham, N. C.; Convention prayer, Rev. J. H. Mabrey, D.D., Durham, N. C. Music by the Convention choir.

Addresses of welcome. *See Addresses.*

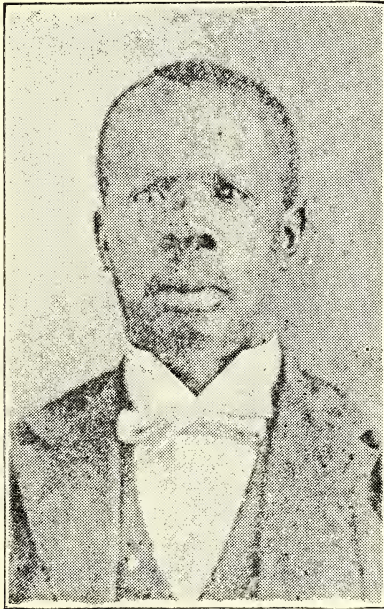
CONVENTION PRAYER.

Dr. J. H. Mabry, Durham, N. C.

We thank Thee that we have been brought together in another Convention meeting for the transaction of whatever business that may come before us, and we ask Your aid, since we are unable to perform the duties assigned us except Thou be with us.

We ask Thy Holy Spirit to help us—first, to lay aside every weight that might hinder us in making this Convention a success. Draw in our wandering minds and scattering thoughts from perishing thoughts of this life and fix our confidence upon Jesus Christ. Help us to go forward in this work. We ask that You would assist and guide us—guide our hearts and guide our minds so that we may be benefited by this meeting. May all we do and all we say redound to the glory and honor of Thy name. We would ask that Thou would rivet out any wrong or hate that is found among us and fill us with love for

Thee and each other. Help us to realize that we are true Christians and that we may know how to act with this great brotherhood. Our Father, we would ask that Thou would shape our minds in every particular; take out pride, bigotry, hate and lust that will hinder the true spiritual fervor that should exist in this Convention. Let the Holy Spirit take a hold of our minds and inspire those who speak to deliver the truth and we pray Thee that the Convention may be such that the effects will be seen and felt for many a day. We ask Thee to let the Spirit of God come and surround our meeting that the things we do and say may cause the town to be bettered by our being here. We pray that the Christians in this community may be brought together in this great Convention and make this almost as the Day of Pentecost. We ask Thee to let our hearts and minds be one and as the Holy Spirit makes the way, help us to march therein.



REV. J. H. MABRY,
Vice President North Carolina Conference.

Bless the brethren that come from the various parts of the field; bless the pastor in charge; bless the preaching brethren that come from the various parts of the field. Bless the true Christian women who have been so zealous in doing the Master's will. We pray that Thou will feed them when hungry, clothe them when naked, maintain them in life, and when death comes, be their stay. We ask Thee, dear Father, to let the Spirit of the Master be so prevalent in our meeting that Satan can not take a seat among us. Help us not to spend the time in vain, but everything be done to the glory of Thy name.

Let Jesus come—let Jesus come—let Jesus come and take charge of our hearts. Drive out everything that is wrong. Stand for us and by us, and, when these and other works are done, when traveling to and from Conventions

are over, when brethren will look for us no more, when we are expected in no more Conventions, and when the entire work is done to the glory and honor of Thy name, give us a home in Heaven where we shall see God, meet together, and part no more, world without end, Amen.

WEDNESDAY MORNING, JUNE 21.

The Convention opened at 9 o'clock a. m. with the President, Dr. Howell, presiding. Devotional services led by Rev. J. H. Allen, Hester, N. C.

The first order of business was the appointment of various committees as follows:

- Committee on Credentials.
- Committee on Government.
- Committee on Education.
- Committee on Missions.
- Committee on Theological Seminary.
- Committee on Temporal Economy.
- Committee on Moral Reform.
- Committee on Publication.
- Committee on Memoirs.
- Committee on Christian Endeavor.

After the appointment of the above committees, the Woman's Home and Foreign Mission Board was presented to the general Convention by Rev. J. E. Samuels, to be confirmed. A motion was offered by Rev. J. H. Mabry that the said board be confirmed, which was performed by the President, Rev. S. A. Howell, followed with prayer by Rev. W. G. Avant.

After which the Convention engaged in singing "Blest Be the Tie That Binds Our Hearts in Christian Love." At the close of the hymn, Rev. W. E. Sumner, of Newport News, Va., spoke to the Convention, and in his remarks he urged that the ministers engage in less jesting and joking in their discourses, but in speaking to the people, make impressions by delivering facts and useful information.

Also, Rev. J. M. Parson, of the Eastern Atlantic Conference, addressed the Convention in well chosen and helpful words.

Adjournment and benediction by Rev. J. Mann.

AFTERNOON SESSION.

A sermon by Rev. S. W. Albright, of the Lincoln Christian Conference.

Adjournment and benediction by Rev. F. L. Taylor, Vice President, of the Convention.

EVENING SESSION.

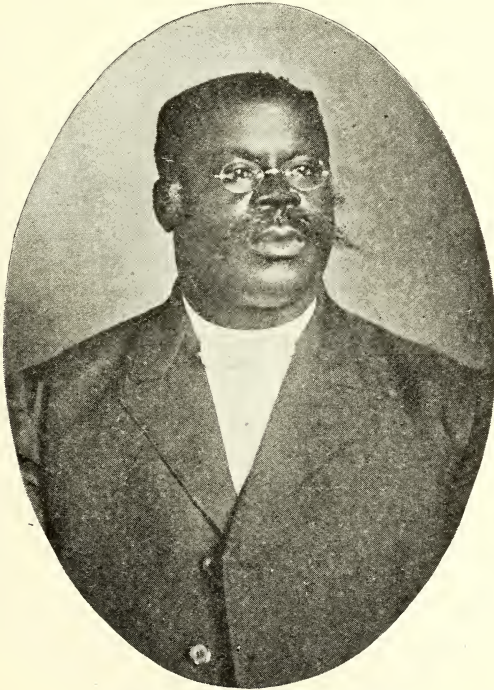
Just before the opening of the evening session the Convention witnessed the marriage of Mr. William Washington and Miss Sarah Jones, Rev. S. A. Howell officiating, assisted by Rev. W. Geo. Avant.

Opening song, Doxology, by the congregation. Prayer by Rev. F. L. Taylor. Second hymn selection by Wesley Grove choir. Scripture lesson, Ps. 34, read by Rev. N. E. Higgs of Philadelphia. Prayer by Rev. J. H. Allen, President of the Lincoln Conference. Music by Wesley Grove choir. Paper, "Power of

the Church," was read by Mrs. J. Avant. The reader charmed her audience and held them spellbound from start to finish. Singing. Rev. C. A. Harris was then introduced to preach. He chose for his text Ps. 15:1-2. Subject, The Great Question of Life. In his own way he preached an able sermon. Prayer by Rev. W. S. Matthews. Collection. Adjournment.

THURSDAY MORNING, JUNE 22.

The Convention opened with devotional exercises, conducted by Rev. J. E. Samuels. Special Convention hymn No. 6 was used for opening. Scripture lesson, Psalm 37, was read by Rev. S. W. Albright. Prayer was offered by Rev. S. Dowd, which was a most fervent one. At the conclusion of the devo-



REV. W. S. MATTHEWS,

Ex-President of the North Carolina Conference; Noted Evangelist, Preacher of the Biennial Evangelistic Sermon.

tionals the Convention was called to order by the President, Dr. S. A. Howell. In his introductory remarks he made a strong plea for "Unity," which apparently made the desired impression upon the delegates of the different conferences, after which Rev. S. Dowd asked the following question, Is there some way by which the Presidents of the various conferences may be distinguished from other delegates? The question was answered by the President, "There is." The roll of delegates was called; some delegates were late and were ordered by the President to remain outside of the bounds of their respective conferences until the Convention could hear their excuses for being late.

First order of business was the reading of the proceedings of the previous day's session and their adoption. After the adoption of the minutes the visitors were conducted by the marshal to the front and introduced to the Convention, viz.: Rev. Ward, of the Presbyterian Church; Rev. Dr. S. E. Crutcher, a world-wide missionary; Rev. N. W. Brown, D.D., of the A. M. E. Church. Dr. Brown, through Rev. Gaines, was introduced officially as the representative of the A. M. E. Church to this body. He delivered greetings from his church in thundering appeals, stirring the audience. Much applause, followed by the hymn, "Lord, Plant My Feet on Higher Ground," led by Rev. N. E. Higgs. Rev. J. H. Mabry, of Durham, N. C., responded to Dr. Brown in well chosen words and creditable style. Dr. S. C. Crutcher and Rev. J. F. Morrison gave addresses on "Prayer." Dr. W. Geo. Avant was introduced. He supplemented Dr. Crutcher's address on "Prayer" by saying that prayer is the greatest of all powers; he spoke with profound wisdom and power.

THURSDAY AFTERNOON.

Convention reassembled at 2 o'clock p. m. Opened by singing Doxology by the congregation. Prayer by Dr. F. L. Taylor, at the conclusion of which special Convention hymn No. 7 was sung, "Walk in the Beautiful Sunlight of God." Scripture lesson, Romans 10, read by Rev. F. L. Taylor. Again prayer, by Rev. F. H. Edwards, followed by some preliminary remarks by the President, after which Rev. S. W. Albright ascended the rostrum and preached. Text: Romans 13:1-2. He urged upon the audience the necessity of obeying the law of the land. He also said that "Christian character is evidenced by obedience." At the close of the sermon Rev. G. T. Hall offered prayer. The various committees were ordered to begin their work. Before the committees began to make their reports other visitors were introduced, viz.: Prof. J. S. Lee, Rev. Mrs. Buffalo, Rev. and Mrs. Paige, Prof. S. S. Furr. Each of them spoke to the Convention. Rev. Mrs. Buffalo, of the A. M. E. Church, assumed the position that the world was getting worse; also Mrs. Paige. Rev. W. W. Harden, of the A. M. E. Zion Church, made a short address, which apparently affected the audience for good. Rev. F. H. Edwards, of Edenton, responded to all who spoke. Adjourned.

THURSDAY EVENING.

Services began with music by the orchestra, followed with music by the choir, special Convention hymn No. 1. Invocation by Prof. H. E. Long. Second selection, Convention hymn No. 3. Scripture lesson read by Rev. J. E. Samuels, B.D. Selection by the choir. After the devotionals Rev. Samuels made some timely remarks bearing upon the gravity and magnitude of the situation, viz.: the great biennial address to be delivered by the President. He said, also, that both the speaker and message was of great importance. The address will appear in print. At the close of the address Rev. J. H. Mabry, President of the North Carolina Conference, led in prayer.

FRIDAY MORNING, JUNE 23.

The Convention opened its session at 9 o'clock with the President, Rev. Howell, presiding. Devotionals conducted in the usual way. Hymn No. 305 was sung with the Spirit. Scripture lesson was read by Rev. S. C. Crutcher,

who also led in a most fervent prayer, followed by hymn No. 238, sung in the old-fashioned way with shaking of hands, which caused much rejoicing. After which the proceedings of the previous day were read and approved. Rev. John Blood, of Reiglesville, N. J., G. A. of F. C. C., was introduced and gave some very encouraging remarks.

At this time Rev. J. E. Samuels called the attention of the Convention to the fact that nothing had been said about the President's address, which



REV. A. J. HOLLOWAY,

Ex-President Afro-Christian General Convention; Preacher of the Semi-Centennial Sermon.

saying brought about much comment. Dr. W. S. Matthews offered a motion that the address be printed in the minutes of the Convention. Rev. R. R. Gaines amended the motion, saying that the address be sent to the Associated Press. Rev. J. W. Patton recommended the said address be printed in both the Press and the minutes; recommendation adopted. Next was the report of committees.

THE COMMITTEE ON CHRISTIAN ENDEAVOR.

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

We find that the North Carolina Conference, Eastern Atlantic, and Eastern Virginia Conferences have organized Christian Endeavor Societies in their bounds ; that the Georgia, Alabama, and Lincoln Conferences have no Christian Endeavor Societies. We recommend that those conferences organize Christian Endeavor Societies.

Motion to adopt report lost.

THE COMMITTEE ON TEMPERANCE.

The Committee on Temperance reported (see report). Rev. W. E. Sumner, of Newport News, Va., led in the discussion of the report, followed by Mrs. Lottie Matthews and Rev. A. A. Bright, of Raleigh, N. C., and Rev. R. R. Gaines, of Suffolk, Va., all of whom made strong appeals against intemperance. The report was adopted. Rev. C. D. Henderson, of the First Baptist Church, Newport News, Va., was introduced and gave a helpful talk, declaring that the church must solve the great problem of the age. Brother Thomas F. Boomer, of Pamlico, N. C., in response to Rev. Henderson, also made a stirring address. It was agreed by the body that the morality of our race is on the increase.

The financial report of the Woman's Home and Foreign Mission Board was very favorable. It was commented upon by Mrs. Mary L. Holland, of Holland, Va.; Dr. W. S. Matthews, of Raleigh, N. C.; Rev. J. J. Faulk, of Norfolk, Va., after which the report was unanimously adopted.

The visitors were next introduced, viz.: Mr. R. H. Spivey, Rev. J. H. Smith, and Prof. Fenn, each of which gave encouraging remarks.

Adjournment for luncheon. Benediction by the President.

FRIDAY AFTERNOON.

Convention reassembled at 2:30 o'clock with the President presiding. Devotionals in the usual way. The President, after giving his preliminaries, asked if we should go into the election of officers immediately or defer until a later date? Motion by Dr. W. S. Matthews that the election be deferred until Tuesday in next week. Motion carried.

The Committee on Education made their report (see report). Dr. Matthews offered a motion that the report be received and adopted. Before the adoption Prof. H. E. Long, the principal of the Franklinton Christian College, addressed the Convention on the progress that the church has made in 50 years. Said address was instructive, inspiring and greatly enjoyed by all who heard him. He also gave a brief history of F. C. C. Following Prof. Long, Rev. John Blood, of Reiglesville, N. J., President of the Board of Control of F. C. C. was presented to the body. He made a stirring speech, setting forth a plan by which four thousand dollars could be raised for Franklinton Christian College to cancel the indebtedness on the college. The plan was that envelopes be distributed throughout the entire field and every member of the Christian Church be urged upon to contribute. Rev. W. Geo. Avant made strong remarks urging the raising of the amount desired for the College. He paid the first dollar in the rally for the college. The names of those who contributed are as follows :

Rev. and Mrs. W. Geo. Avant.....	\$ 2.00
Rev. and Mrs. S. A. Howell.....	2.00
Rev. W. S. Matthews.....	1.00
Rev. W. H. Wiggins.....	1.00
Rev. N. E. Higgs.....	1.00
Mr. L. L. Sellars.....	1.00
Mr. James Simmons.....	1.00
Mr. R. R. Brodie.....	1.00
Rev. S. W. Albright.....	1.00
Rev. J. E. Samuels.....	1.00
Rev. F. H. Edwards.....	1.00
Mrs. Lottie Matthews.....	1.00
Mrs. Mary L. Holland.....	1.00
Rev. W. W. Franklin.....	1.00
Rev. A. A. Bright.....	1.00
Rev. J. W. Patton.....	1.00
Rev. W. T. Faulk.....	1.00
Rev. G. T. Hall.....	1.00
Mr. Thos. Fulcher.....	1.00
Mr. S. J. Taylor.....	1.00
Mrs. Mary J. Scott.....	1.00
Rev. J. J. Faulk.....	1.00
Rev. J. Mann.....	1.00
Total	\$ 25.00

The report of the Committee on Education was supplemented by a Special Committee.

REPORT ON WAYS AND MEANS FOR F. C. C. DEBT.

The reports were adopted as a whole. Plans as follows:

North Carolina	\$ 500.00
Eastern Virginia	500.00
Eastern Atlantic	400.00
Pennsylvania, New York, and New Jersey.....	100.00
Woman's Home and Foreign Missionary Society.....	400.00
Lincoln	200.00

REV. W. S. MATTHEWS,
 REV. J. M. PARSON,
 REV. N. E. HIGGS,
 REV. J. H. ALLEN,
 REV. J. A. HENDERSON,
Committee.

Adjournment. Benediction by Rev. J. T. Jones, Berkley, Va.

FRIDAY EVENING.

Convention convened at 8 o'clock p. m. Opened with Doxology by the choir. Invocation by Rev. F. L. Taylor. Duet by Madame Cook and Rev. J. E. Samuels. Scripture lesson, Romans 5, Rev. Hatcher. Prayer by Rev. Joseph Mann. Music, "Walk In the Light," by the choir. Paper, "Woman," read by Miss E. D. Sellars. Solo by Miss M. Scott.

Rev. J. W. Patton was then introduced by the President to preach the Educational Sermon. Rev. Patton chose Romans 1:5 for his text, and preached a powerful sermon. Prayer by Rev. N. E. Higgs. Duet, "I Can Not Drift," by Miss Howell and Rev. Hatcher.

A collection was then taken for the

Convention -----	\$ 5.00
Rev. N. H. Page-----	4.00
Rev. J. Hatcher-----	5.20
	<hr/>
Total -----	\$ 14.20

Adjournment. Benediction by Rev. J. Hatcher.

SATURDAY MORNING, JUNE 24.

The Convention opened by singing Doxology. Scripture lesson, Psalms 27, read by Rev. F. H. Edwards. Prayer offered by Rev. H. L. Blackwell. Second selection, "A Charge to Keep I Have," led by Rev. F. L. Taylor. Remarks by the President. He called the attention of the Convention to the fact that a very serious thing had happened in Mexico, viz., the destruction of three Americans. After which Dr. Crutcher was presented to the body. He conducted a 15 minutes prayer service, which was a source of inspiration and power.

Minutes of the previous day were read and adopted, after which the President presented Rev. J. E. Samuels, who amid applause and hurrahs made his report as Fraternal Messenger to the A. M. E. General Conference, held in Philadelphia in May, 1916. It was agreed unanimously that the Christian denomination, through her representative, Rev. J. E. Samuels, to the A. M. E. General Conference had made no mistake but had achieved a great victory. Rev. N. E. Higgs of Philadelphia spoke highly endorsing and praising Dr. Samuels; also the President in well chosen remarks expressed his highest approval of the very dignified way in which the church had been represented. Dr. W. S. Matthews of Raleigh expressed his pleasure at the work done by Rev. Samuels, followed by remarks by Rev. John Blood. The President then read a letter to the convention from Bishop L. J. Coppin of the A. M. E. Church, after which the report was unanimously adopted.

The committee on Benevolent Institutions then reported (see report) this report brought much discussion from the delegates.

Committee on Theological Seminary reported (see report) report received and adopted.

Report of Committee on Christian Endeavor (see report) report adopted.

Report of Committee on Home Missions was received. Motion by Rev. R. B. Brodie, of New York, that that part of the report providing for the collection of the 40 cents convention quarterly be set aside.

Report of Committee on Publication, (see report). Motion by Rev. G. T. Hall of Newport News, Va., that report be adopted. Mr. J. L. Edwards led in discussion of the report followed by others. Report was adopted.

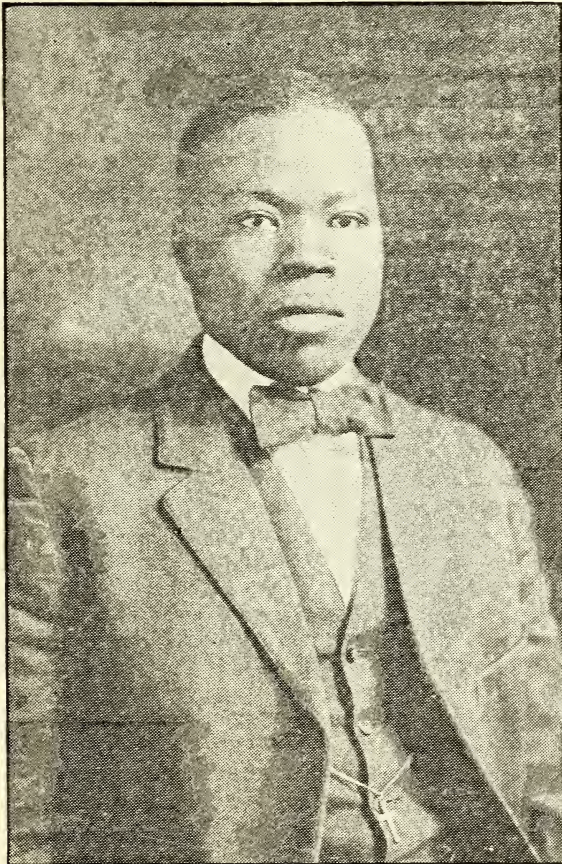
Report of Fraternal Messenger, Rev. N. E. Higgs of Philadelphia, President of N. Y., N. J. and Pa. Conference. He said in part:

We, the Brethren of the said Conference are getting along nicely and bear greetings to this body. There are 11 ministers in the conference and four churches. Bro. Higgs entertains the greatest hope for our beloved Zion, also expressed his thanks to the sister conferences for their co-operation with the brethren of the North. Dr. Matthews exhibited some photographs of the baptizing at Manly Street Church, Raleigh, N. C.

Reading of appointed preachers for Sunday services, etc.
Adjournment, singing Special Convention Hymn, "Happy Land."
Benediction by Rev. Father Mann.

SUNDAY.

9:30 A. M. Sunday School was largely attended, quarterly review was conducted by Revs. J. E. Samuels and F. H. Edwards, much to the delight and



MR. J. L. EDWARDS,

Benn's Church, Va.

He is a devoted foreign missions advocate and has done much to advance our cause.

benefit of all present. At 11 o'clock Rev. W. Geo. Avant of New Bern, N. C., preached the Semi-Centennial Sermon. It was a wonderful and soul-stirring message; a large and appreciative audience heard him. Special music was rendered by Wesley Grove Choir. 3 P. M. Rev. W. S. Matthews preached

the Communion sermon. He stirred his audience from the pulpit to the door. At 8 P. M. Rev. J. E. Samuels, B.D., preached the Convention sermon. It was a strong message from both a spiritual and intellectual point of view.

Good collections were lifted at each of the above services.

SUNDAY NIGHT.

Services opened with the President presiding, Doxology was sung by the choir, prayer offered by Rev. J. W. Patton, Scripture Lesson Isaiah, 52, was read by Rev. J. Edwards of Edenton, N. C. Prayer, Dr. Crutcher of New York; solo, Madame Cooke of New Bern, N. C. The President then presented Rev. J. E. Samuels to preach the Convention Sermon. Rev. Samuels chose as his subject, "The Kingdom of God in the World Today," and preached a very timely, inspiring and impressive sermon.

Prayer by Rev. J. W. Patton. Mrs. Lyman of Athens, Georgia, came forward and spoke of the Orphanage there. A collection of \$7.78 was then lifted.

Adjournment. Benediction by Rev. Jesse Jones.

MONDAY MORNING, JUNE 25.

Convention opened with Devotionals, conducted by the Vice President, singing "A Charge to Keep I Have," by the congregation. I Scripture Lesson, Matthew 5, was read by Rev. C. A. Stroud, invocation by Rev. E. W. Russell, second selection, "Higher Ground." Dr. Crutcher then entered prayer service. II Scripture Lesson, 1 Thess., 3, read by Dr. Crutcher, who also offered prayer, singing "Happy Day." Rev. W. W. Staley of Suffolk, Va., was then introduced to the Convention. He gave encouraging remarks. Minutes of the previous day were read and adopted. Sister Lottie Matthews of Raleigh, next made her report, which was received and adopted. The report of Bro. N. E. Higgs was reopened for discussion, Dr. Matthews said that he did not think it was best for the church Manayaunk to remove from her present location; Rev. John Blood agreed with Dr. Matthews; Rev. J. E. Samuels did not agree. The question about the said property was also discussed; was decided that said property belong to New Jersey Christian Conference.

The Secretary of Missions made his report. The report was received, discussed and adopted. Rev. J. A. Maston of the M. E. Church was introduced, he gave a very interesting and helpful talk, which was responded to by the President, Rev. S. A. Howell.

Rev. E. W. Russell, of Vauxhall, N. J., read a unique and interesting report of his work. Motion by Bro. J. T. Reid prevailed that the report be received and adopted. Rev. R. B. Brodie, of New York, reported that the work in his city was on the upward march. Report was adopted.

The Convention sang "Happy Day," and adjourned for luncheon.

Benediction by the Vice President, Rev. Taylor.

MONDAY AFTERNOON.

The Convention re-assembled at 2:30 p. m., opened with song service and devotionals. The Committee on Church Extension reported. (See reports.)

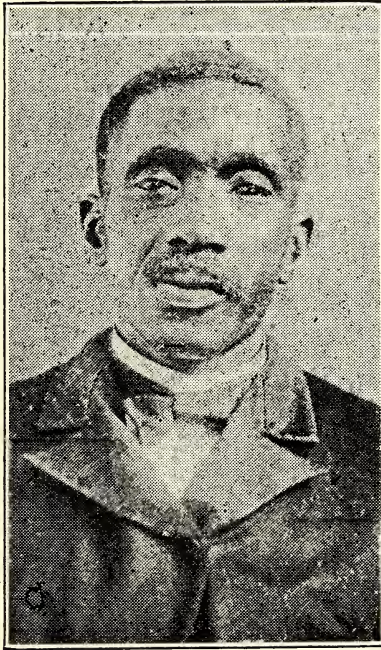
The Convention then listened to addresses from some leading white friends, Rev. W. H. Dennison, D.D., of Norfolk, delivered an address on "Missions and Christian Education." Rev. W. W. Staley, D.D., of Suffolk, also delivered an

address, the addresses were greatly enjoyed by all. Those who know these brothers know them to be Christian gentlemen and profound speakers. Rev. John Blood of Reiglesville, N. J., in his usual manner gave a most interesting address. Rev. W. Geo. Avant responded to these addresses.

Report of Committee on Ways and Means was adopted by sections.

Sec. 1. Providing for 75 cents of each dollar be sent to the general funds and 25 cents be sent to the Treasurer in June.

Sec. 2. Providing for 25 per cent of the funds from the subordinate bodies be sent to the general body.



REV. F. L. TAYLOR,
Vice President Afro-Christian Convention.

Sec. 3. Providing for 50 per cent of Children's Day funds to be sent to the Education Secretary and 50 per cent to the Mission Secretary.

Sec. 4. Providing for appointing of Trustees of the Convention and entrusting the said Trustees with property rights that they may be able to borrow money with which to advance the work.

Sec. 5. Providing for the exchange of Bonds at \$100 value.

Bro. J. T. Reid asked an excuse to go home. He was granted permission to go.

Motion by Rev. W. E. Sumner that a minute of the First Annual Conference of the Christians having been preserved by Father Mann, the oldest elder in the Christian connection, be printed by this Convention and sold, the proceeds to be given to the said Father Mann. Motion prevailed. After which a collection was taken for Father Mann amounting to \$7.10.

Adjournment for lunch. Doxology by the congregation. Benediction by the President. After the Benediction Rev. W. Geo. Avant and wife, formerly of the Protestant Episcopal Church, united with the Christian Church.

AFTERNOON SESSION.

The convention re-assembled at 2 o'clock. Devotionals conducted by Revs. F. L. Taylor and F. H. Edwards, after which we listened to very interesting remarks by the Vice President.

We then listened to the report from the Eastern Atlantic Sunday School Convention. Report was received, discussed and adopted. (See report.)

Resolution passed providing for a pension fund of \$2.50 per month or \$25 annually to be paid to Father Mann and Rev. Jesse T. Jones.

Partial report from the Commission. Report adopted. (See report.)

Report of Field Secretary, Rev. J. E. Samuels. Report adopted (See report.)

Report from Georgia was adopted.

TUESDAY MORNING, JUNE 26.

Convention opened at 9 o'clock. Devotionals were conducted by the Vice President, Rev. F. L. Taylor. Song services led by Bro. Wesley Raney. The house was called to order at 9:30 by the President. Fifteen minutes were given for prayer service, conducted by Rev. S. C. Crutcher, after which, by mutual consent, the reading of the minutes of the previous day's session was omitted and the time was given to hearing an address by Dr. Carroll of New York, on the work of Federal Council of the Churches of Christ in America. His address was instructive and inspiring. Rev. A. A. Bright of Raleigh responded in well chosen words to the address. The Committee on Federal Council of the Churches of Christ in America made their report, the report was adopted. Motion by Dr. W. S. Matthews, seconded by Rev. R. B. Brodie of New York, that a vote of thanks be extended Dr. Carroll for his services. Motion prevailed.

Rev. F. H. Edwards responded to the addresses of the evening, at the conclusion of speeches the Committee on Sunday Schools reported; the report received, discussed and adopted. (See report.)

Just prior to the election of officers business was suspended for an hour. The delegates were taken around to view the city. After touring the city in automobiles for an hour the convention resumed business and proceeded at once to the election of officers.

Rev. S. A. Howell succeeded himself as President.

The following were elected:

Vice President—Rev. F. L. Taylor.

Secretary—Rev. C. A. Harris.

Treasurer—Rev. W. S. Matthews.

Financial Secretary—Mr. Wesley Raney.

Field Secretaries—Revs. N. E. Higgs and A. A. Bright.

Assistant Secretary—Rev. J. W. Meadows.

Secretary of Education and Missions—Rev. J. E. Samuels.

MINUTES OF THE EXECUTIVE BOARD MEETING OF THE AFRO-
CHRISTIAN CONVENTION HELD IN FRANKLINTON, N. C.,
OCTOBER 3, 1916.

PROCEEDINGS.

In pursuance of a call issued by order of the President of the Convention, the Executive Board of the Afro-Christian Convention convened in the office of the Secretary of Missions and Education at Franklinton, N. C. After devotionals, led by Dr. J. H. Mabrey, Rev. J. E. Samuels read the call, and also a letter from the President, Dr. S. A. Howell, stating his inability to be present and instructing the brethren to go ahead with the meeting, and whatsoever they shall have decided for the good of the church will be agreeable with him.

On motion of Rev. A. J. Holloway, Prof. H. E. Long was made chairman of the meeting, and Rev. J. W. Patton, Secretary. The roll of members was called, and those who were present are as follows: Revs. H. E. Long, J. A. Henderson, J. E. Samuels, J. W. Patton, C. A. Stroud, A. J. Holloway, J. H. Mabrey, J. W. Meadows. The first order of business was the "drafting of the New Government." After brief discussions by the various brethren, a motion by Rev. C. A. Stroud prevailed "That Rev. J. E. Samuels draft the Government and present same to the next meeting of the Board, and that he be paid \$25 for the same."

Rev. J. E. Samuels presented the condition of the Trinidad Mission work. The same was discussed. On motion of Rev. J. W. Patton, it was voted that we send \$20 to the work until we are able to do better. The matter of the Publication interest next claimed the attention of the Board. Rev. C. A. Stroud read an extract from the minutes of the Convention held in Newport News, Va. The same was, in substance, that the Convention make the necessary arrangements for the publication of our church paper, and our own Sunday School literature. Rev. A. J. Holloway spoke at length on the question, also Revs. J. A. Henderson, J. H. Mabrey, J. E. Samuels, and C. A. Stroud. Several plans were suggested and it was unanimously adopted that the plans of the Convention be carried out. On motion of Rev. J. A. Henderson, Rev. J. E. Samuels was made Editor-in-Chief and General Manager of our Publishing Department. On motion of Rev. C. A. Stroud, Rev. J. W. Patton was made Assistant Manager and Field Agent. On motion of Rev. J. E. Samuels, Revs. J. W. Patton, J. A. Henderson, and Dr. Howell were made Associate Editors.

Rev. C. A. Stroud offered the following resolution: "That before we publish our own Sunday School literature, that overtures be made to the Christian Publishing House in Dayton, soliciting their supply of Sunday School literature in bulk, and that all the orders from the colored Sunday School be referred to us." The same was adopted.

A motion prevailed that Professors Long, Henderson, and Samuels be the Executive Committee on Publication, and that Rev. J. E. Samuels communicate with the Dayton house at once. A motion of Rev. A. J. Holloway prevailed that the paper be published twice a month, and that if the Dayton house did not grant our request to go ahead with the publication of the Sunday School literature also, the same to begin with the first quarter of 1918.

Rev. J. E. Samuels asked about salary and means to conduct the Publishing Department. Rev. C. A. Stroud stated that his salary as editor was fixed by

the Convention held in Durham. (See Minutes.) The matter of financing the department was left to the Executive Committee on Publication. The Theological Department was ably discussed and the Board voted to see that the Dean's salary is paid and referred the same to the Educational Secretary.

Rev. J. E. Samuels presented an extract of a letter from Rev. S. A. Howell asking the board to put him into the field with a stipulated salary payable in advance. The same was favorably discussed and referred for further consideration. It was voted that the expenses of the Board be paid. (The same was done.) Prayer by Rev. J. W. Meadows, and benediction by Rev. J. H. Mabrey. The meeting was adjourned.

(Signed) H. E. LONG,
Acting Chairman.
J. W. PATTON,
Secretary.

SERMONS AND ADDRESSES

Address of Welcome to the Convention, to Wesley Grove Christian Church, and from the Christian Constituency of Newport News and vicinity—Rev. C. A. Harris, Norfolk, Va.

Address of Welcome to the City of Newport News—His Worship, Hon. B. B. Semmes.

Address of Welcome, from the Baptist Ministry—Rev. C. E. Jones, D. D., Pastor Bethel Baptist Church.

Solo—Madam Cooke.

Address of Welcome from the Presbyterian Church—Rev. C. A. Ward, Pastor Carver Memorial Presbyterian Church.

Address of Welcome from the Laymen of Newport News, Mr. A. F. Williams, Secretary Y. M. C. A.

Music—Selected.

Response—On behalf of the Convention—Rev. A. A. Bright, D.D., Raleigh, N. C.

Response on behalf of Special Visitors—Rev. W. Geo. Avant, D. D.

Address of Welcome from the Methodist Ministry—Rev. J. C. Williams, B. D., Pastor St. Paul A. M. E. Church.

Response on behalf of the President of the Annual Conference—Rev. Prof. J. A. Henderson, M.A., Franklinton, N. C.

Solo—Mr. Chas. Brown.

WELCOME ADDRESSES

WELCOME ADDRESS OF REV. C. A. HARRIS.

Mr. President, Officers and Members of the Afro-Christian Convention, Woman's Home and Foreign Missions, Here Assembled:

I feel my inability, even though I was in my real position to deliver the welcome address and since I am not a long speaker at best, I shall be very brief in my remarks. I want to welcome you on behalf of the Christians of Newport News and vicinity. I can only supplement by words what you have have received by actions through the members of this church. They have truly made you welcome by acts and by deeds and I am trying to supplement by mere words the magnificent treatment that you are receiving. I speak the sentiments of the entire Church when I say that you are welcome to Newport News and everything that these good people can do for you. I feel that your coming will be great service and we pray that your coming to us may be the means of somebody catching the light and coming out of darkness to the Lord's side. Now, we welcome you to all of our homes, to all of our tables and to all of our beds and anything that can be done in the way of rendering service to you in the name of the Lord.

We welcome you on behalf of this building, to its seats, the magnificent lights and furnishings. We pray that you may be a benefit to us and that we may be a benefit to you while you are here and finally, may we meet around the throne of God where every day will be Sunday and Sabbaths have no end.

WELCOME ADDRESS OF REV. C. E. JONES.

Master of Ceremonies, Delegates, Ladies and Gentlemen, Members of the Great Afro-Christian Convention in your Twenty-fifth Session:

I want to assure you that it is with a degree of pleasure that I am to be a part of your program in association with your leader, in the person of Dr. Howell. We have been together for a number of years and have learned to love each other. We have struggled together in the work of the ministry and developing the church of Jesus Christ. I assure you that as you assemble here, no one in the world could make you feel happier than he, and I could not be more grateful for your coming to Newport News than to have you come here with him, for he has been a dominant character in Newport News in making everybody happy when they come. And, it is due to him largely that Newport News is receiving the members of this Convention. He extends a cordial welcome to all who come in the city whether they be Baptists, Methodists, Christians, Presbyterians, he gives them the hand of true fellowship.

I am grateful to the Lord that He has brought this Convention to Newport News. I don't think that you could have met in a better place, certainly not in a more inspiring place to see the work of your leader and to know in what high esteem we hold him. I am sorry that the other speakers could not be here to let you know how the people of Newport News love and revere your leader, Dr. Howell.

We just idolize him and feel that you come to let us know from all parts of the country—not only from Virginia, but from other States and even from the West Indies.

I am asked to give you a word of welcome from the Baptists of Newport News. We have eighteen Baptist Churches in the city of Newport News, to which we bid you welcome. Welcome means "at home" and we want you to feel at home with us. We want you to know that you are at home with the Baptists of the city of Newport News, Virginia, for your leader can get any consideration from the Baptists of Newport News. They would simply open their doors and take him in. He is almost a Baptist anyhow, so near a Baptist until we can hardly distinguish which he is. I came near giving him communion one day (laughter). So, we come to let you know that the Baptists of Newport News are not selfish Baptists and as we, of course, are the greatest in number, we extend you a cordial welcome to our churches. I once heard a man say that "there were more Baptists in three worlds." I could not understand just how that could be, so I asked him to explain it. So he told me that there were more Baptists in heaven, more on earth, and more in hell. (Laughter.) But it doesn't take but two or three things to make a good Baptist, a hymn book, a Bible, and religion (and a pocketbook, as the brother said). That's right, a pocketbook is necessary.

A man once had a dream and went to heaven. He saw a gathering of people all clothed in robes and golden slippers and he asked St. Peter who these people were and he was told that they were Methodists. Then, he went on a little further and saw another crowd of people; they, too, were enjoying the gracious gifts of Heaven, so he made inquiry as to who they were and was told that they were Presbyterians. Then going on a little further, he saw another crowd and they turned out to be Episcopalians and still another crowd were Christians. So he said: "I am out of place; I don't see

any Baptists." So, he went on a little further and came to another crowd who were sitting around the feet of Jesus. He was told that these were Baptists; he made inquiry as to why they were so close to Jesus and St. Peter told him: "They were such grand rascals, they couldn't be trusted away." (Laughter.) So, really you will find some Baptists everywhere you go and nearly always in the majority. I remember still another man who dreamed that he went to the other place. He saw everything but the Baptists, so he wanted to know if there were no Baptists there. So he was taken to a great big oven and when the door was opened, he saw a great crowd of people in the oven. He asked: "What are these?" The guide said, "These are Baptists, but they were so wet, we had to dry them out before they would burn." (Laughter.) So, you see that there are more Baptists in heaven, more in earth and more in hell.

I come to let you know that I am glad of the real spirit that is being exhibited in Newport News. We are learning to co-operate with each other and to take Jesus Christ as our ideal. We are learning that we haven't time to bicker about denominations and I come to give you a hearty welcome from the great family of Baptists. I come to join hands with your hands and there is nothing that the Baptist Churches of this city would not do to make your stay pleasant. We shall give you our money and whatever time we can devote to make you happy. Dr. Howell has so ingratiated himself in the hearts of the people of Newport News that he will bring everything to you from us to make you happy. The Baptists are with you in all you strive to do. We have been asked where the headquarters of the great Christian Church should be located and we promptly replied "Newport News." The head is here now, so you just as well keep all the head here. No other place and no other man is so well fitted. Brother Avant is Bishop for the great Episcopal Church, and as we look at Rev. Howell, we think of him as our Bishop. He has done much in making Newport News, our city, what it should be.

If you should be in need of any counsel or get in any trouble, we have a Baptist police court and then we have a Baptist lawyer to clear you.

If you need any merchandise, you can go to Mr. Crayton's store. (He's a Christian). Then, we have a bank, the greatest bank of our city, Schmelz' headed by Baptists and then our own bank of which Rev. Howell is the father; and then we have another bank, the Crown Savings Bank. It is not entirely Baptist, but it is coming on; it is being baptized. In fact, the Baptists are not a selfish denomination. They will turn a man out if he runs a saloon, but they will support the saloon. They will go out and tell you to come on help them. And then we have a great many Baptist doctors who are all good. They will give you a prescription and send you to a Baptist pharmacy and if you get well, they will give you a Baptist bill or if you die, they will bury you in a Baptist cemetery. And, then we have another institution, headed by a cosmopolitan Baptist—a Baptist that you will find everywhere, Mr. A. F. Williams. A man whom you can easily put your hands on and he is doing a mighty good work at the Y. M. C. A. I want to make you welcome on behalf of this great institution.

Whenever your church is not large enough and I was just thinking if you got so crowded, you could just take the Convention right over to Zion Baptist and everything would be all right. We will take care of you and see that you get along all right. I want to let you know that you are welcome to our tables—and Baptist people love to eat when they can get it. I want to say

to you my friends that we greet you as distinctive Baptists—Baptists who have no hate in their bosoms. We do not know or take any second place. We are conscious of that fact that God has made us all equal and He calls us to the highest places. You and I do not want any second place. And, I thank God that we are taking a stand for the right. We stand for the right that makes us feel that we can go to the front and assume the control of these United States as President and preside rightly.

We come to you tonight to greet you in this Convention and let you know that we still have that spark of celestial fire in our bosom that urges us to go forward. They like to crush it and tell us that we can't succeed—that the race can not rise higher than hewers of wood and drawers of water. But we are here to tell them we know no second place and when we do take the back seat, we do so in obedience to the law—not that we feel it is our place. We feel that our children can rise to the same heights that white children can rise and they are daily proving it. I want you to think about this and endeavor to prepare your children for the obstacles that will confront them on every hand. And, now on behalf of the Baptist Church,, I extend you a hearty welcome. God bless you!

SEMI-CENTENNIAL SONG OF PRAISE.

BY MRS. J. E. AVANT, NEW BERN, N. C.

Our jubilee! Our jubilee!
 We lift our song and praise to thee,
 And, dear Lord, as we bend our hearts to pray,
 Bless this, our independence day.

O God, Thou art gracious; be gracious still;
 O Holy Spirit, our lives fill
 With Glorified love and plenteous grace,
 To behold our Saviour's sweet face.

Our Christian Church once again gives glory,
 For Thy great and wondrous story,
 As Thou didst die upon dark Calvary,
 We celebrate this jubilee.

We praise Thee, O God, for Thy mercies past;
 May they through life forever last,
 For Thy rich mercies flow in streams of love
 From the eternal God above.

We praise Thee for this day of jubilee,
 That all the Christian Churches may see,
 That in fifty years the good work ever done,
 Through the merits of Thine own Son.

Hallelujah! O Gracious God, we sing
 And give praises unto our King;
 For we are planting in every known land
 The Christian Church by our own band.

We pray, on this day of jubilation,
That the hearts of all creation
May receive from that sapphire throne above
Thy tender mercies fraught with love.

Our Christian Church will spread this sweet story.
May it be our glory
To preach about God o'er the ocean wave,
Or where'er there's one soul to save.

Thou Conservator of this transient sphere,
We beseech Thee, O Lord, to hear
Our prayer, and give this Christian Church peace,
That her fold may ever increase.

WELCOME ADDRESS OF REV. C. A. WARD.

I notice very carefully that the brethren who come to welcome on behalf of the churches tonight are making their addresses according to the size of their constituency. Rev. Jones spoke for eighteen Baptist Churches. The Methodists were next. Now, our constituency is small—hence, my address is going to be short. We are small in number but we are growing and we feel that we represent an influence that is being exerted for the uplift of our race. I am glad that this Convention came here and I want to congratulate you upon your bravery in coming to Newport News. When I went to my Presbytery and the question of where we should meet another year came up, I suggested Newport News. Much to my surprise, one brother arose and said that if we came to Newport News, we would be open to a tax by the jury and they voted to go somewhere else. So, I think that you must be very brave to come to Newport News. I notice again that each of the brethren have tried to claim kin; they have made desperate efforts to scrape a kinship with you, but I am of the opinion when I come to think of it that the Presbyterian Church and the Christian Church are very close kin. I don't know what the rank and file of the church is now, but at one time, the Christian Church was Presbyterian. You came out of the Presbyterian Church; you differed in some things, but I am not going to talk about that now. So you decided to come out and form an organization of your own. However, that may be, you have done a splendid work since. I believe, too, that Rev. Jones is about right, for as soon as you came out, you adopted baptizing. You do not sprinkle as we do.

And then friends, we are glad to welcome you because of the fact that you are evangelical—that is to say, you believe in converting the world to Jesus Christ. No church is worth its salt that is not missionary in spirit. No church is worth the name of Christ that does not believe in evangelization of the world and does not work to that end. We are trying to do this, and we are ready to take your hand and sympathize with the efforts being made in your church that seeks to do the same.

And then, friends, we welcome you because you believe in Jesus Christ. And then, because you believe in education. We believe that if you have trained men in your pulpits they will have a clearer insight into the things that go to make up this great profession.

I know a man who said that he did not believe in education. I said, "Why don't you?" "Well," he said, "I know a man in this community who graduated from Lincoln with high honors and from Harvard with high honors and he isn't fit for anything. He is right down in the slums and so I don't believe in education." Now, this man is very much like some white people that say the whole Negro race is criminal because some of its members are criminal.

You have your training schools—your colleges where the men may go and be trained and say what you will—the church that is pastored by an untrained man—and I don't mean to cast any reflections—will never be anything in the development of our race. I do not mean to say that education is all, but it goes a long way in the solution of those problems with which we have to deal. There are some people who do not believe in preachers being educated. I was talking with a man a few days ago and he said to me in the course of our conversation that he was acquainted with two young fellows who wanted to preach. One of them went off to school and the other just went out and preached. "Now," he said, "I believe in the one who just went out and preached." I took him by the hand—he was just the man I was looking for and I told him that he was wrong. I told him that even Jesus Christ believed in a trained ministry for he spent years teaching and training His disciples for the great work that they had to do. Sometime afterwards, this man returned from school and was to preach. The congregation turned out in full and the same man said he believed that instead of this young fellow going off to school that if he had opened his mouth, God would fill it and I told him, "Yes, the same thing was true in Balaam's time." I do not mean to reflect on any of the brethren—they are doing a splendid work and they have been the means of the steady advancement we have made so far, so I do not want you to understand that I am reflecting on any one. But, I am saying this to let you know that we believe in an educated ministry. It will mean more to you than anything else. You may rest assured that the church that seeks to train its ministry is the church of the future.

My friends, I will say that you are welcome. I heartily welcome you on behalf of the Presbyterian Church and extend you an invitation to our homes.

MR. A. F. WILLIAMS.

Delegates to this Convention, Ladies and Gentlemen:

I can see how a man could be called upon to represent a particular denomination—the Baptists, for instance—and I can see how you would call upon a preacher to represent his church, but I am not quite sure how you expect me to represent all the people in the various denominations. I can scarcely understand how such a thing can be done. I can hardly understand how—if Rev. Jones had to take ten minutes to represent the Baptists and the other gentlemen eight or ten minutes to represent the Methodists and the other gentlemen, Rev. Ward, comparatively the same time to represent the Presbyterians—unless I multiply the same time a great many times. So if I am here two hours or more, you will understand.

I have been thinking and I am glad of the opportunity to be here. Not particularly to be on the program, but to be here and see this body of people. The ministry of the church is a great work. I see a clock on the wall and I see around the face the different numbers and I will let the numbers

represent the different denominations, the Baptists, Methodists, Presbyterians, Christians, etc. I see at the center of that clock the word "Christ" and then I see this, "The closer to Christ, the center, the nearer to one another." That is what I believe in and so you can see why I was hardly a Baptist, but rather a cosmopolitan Baptist, I am a believer in all the churches. All must come to the fact that in order to be saved and enter into eternal life, you must accept Jesus Christ, regardless of denomination, regardless of name—Jesus Christ the center of every church and He should be the center of every individual life. In the first place, Christ came into the world and established the church as a soul saving center—and then He called laborers to come unto Him and "Go into the world and preach the Gospel to every creature" and it is the duty of the ministry to carry out this message.

I am glad you are here and I know the laity of this city feel proud that you have chosen Newport News as your place of convention. It is not only our mission to entertain men and women, but Christians of the church, it is also your duty to see to it that the church is attractive. The laity of the church ought to see to this and I am glad they are gradually coming to it. Do you know that every trap for Satan—that every trap for the devil is beautified to the fullest extent—is made as attractive as possible so as to draw men and women? Do you know that some of the churches are absolutely so unattractive and barren that they would not even draw the members of that particular church? It is our duty, as laymen, to work, beautify and make the church of Christ as attractive as any other institution, as beautiful as any house of amusement. And, then it is our duty to see that it is inviting. In the slums of the cities the masses of our race is there and there is a great work for the laity of the church. And, we are coming to it. They find it so attractive and they find it so inviting in the vices spread around, that they drift away in wickedness, and it is our duty to rescue them. We are too sensitive of denominations; we must cast this aside and take Christ as our center. And so on behalf of the laity of this city and the Y. M. C. A., I welcome you to our churches, to our city and you are welcome to our homes. May God bless you! I assure you that one and all are heartily welcome. Thank you!

WELCOME ADDRESS OF LAWYER N. B. CLARK.

I am in a rather awkward place—that is, I am to fill the place of a preacher. And in thinking about the matter, this story comes to my mind. Two friends were passing through a graveyard and they saw an inscription which read like this: "An honest man and a lawyer." One of them stood and gazed at the inscription for a long time, so the other asked, "What's the matter, can't you read it?" He said: "Yes, 'An honest man and a lawyer,' but I was just thinking how the two could be in one grave." (Laughter.)

Some two hundred or more years ago, a great French writer wrote that the steady progress of the race was toward democracy. The great war in 1776 and our Civil War in 1861 were a part of that progress, and right glad am I and proud too when I look over this august body and feel and know that you are representing a part of the result of that great progress. And, might I remind you that you are on historic ground? Just here at Old Point is where the proud Anglo Saxon first touched land after his stormy voyage across the briny deep. It was just up here at Jamestown where he first

settled. Chafing under the rule of the mother country, wanting the pleasure of religious liberty and realizing that it could not be found in England, he turned his eyes towards the wilderness "America" and came here, for what? For freedom—for liberty! It was not long after he came here before too our ancestors came. Proud as they were holding their heads high they marched boldly upon this soil.

You say that they were slaves—their bodies were enslaved, but they were men and they were free men. It was the shackle and lash that enslaved their bodies, and it has taken 250 years to not only enslave their bodies, but their minds and spirits. Now they are slaves indeed. I said, we were on historic ground. Just a little way from here Great Bethel, the first battle was fought even before the Battle of Bull Run, which went a long way to the result that you are now representing. My friends, it is time that men and women like you throw off this bondage.

We will have to get back that spirit that it took the white man 250 years to crush out. The freedom and the spirit of the man has been crushed out because of this cruel lash. It is left to us to put it back into our children to put back that determination—that foresight and progress which will count in the world's history. Do not get discouraged—we cannot do it in a day. It is going to take some time, but surely as the writer said, "we are going to do it." Now, I too, welcome you here. There is not much welcome left for me to give you. The Baptists as Dr. Jones has said are here, there and everywhere and he has welcomed you, so there isn't anything left for the others to do—but I want to say that we few Methodists are willing and we gladly welcome you to Newport News to the part that is left. Brother Jones said that the Christian Church and the Baptist Church were very close kin—much like each other, but I was just thinking that the Methodist Church and the Christian Church were much alike. Our church, it seems to me stands for the same things that the Christian Church stands for. The Methodist Church believes in her colored people and that the head of the Church can be a black man and that he can push the work for his people better than anybody else and that too is what the Christian people believe in. It has been said that the Negro is incapable of self-government—incapable of running anything to success, but we have demonstrated that this is a great error. For 100 years, we have been running that church and running it successfully up to this time. I think we are nearer kin than you Brother Jones.

However, it gives me great pleasure to extend to you a hearty welcome and while there are not as many of us as there are of the Baptists, we welcome you just the same. Because Rev. Howell is our friend and you are friends to Rev. Howell. He is our friend and as you are his friends, then you are our friends. And right glad am I that you have such a man at your head. It is as Rev. Jones has said—that Newport News is not as selfish as it used to be some years ago when your head came here.

And this, too, is a part of the progress. And then, we can say that one of the reasons that the people are not as they used to be is due largely to your leader who sits there in the pulpit. And this is the result. Because he is the man that he is—because he stands for the right, for the uplift of humanity, for morality, honesty and truth, we love him and we revere him. Never have we called upon him but what he did not respond. Whenever we wanted counsel, he was ready to give it. He has endeared himself in the hearts of our people and in the heart of our pastor—and not only the present

pastor but our former pastor. (We are not like the Baptists; we don't stay always.)

On his behalf and on behalf of the African Methodist Episcopal Church, I welcome you to our city, to our homes and to all that we have, you are welcome, yea heartily welcome.

RESPONSE BY REV. A. A. BRIGHT.

They tell me that the Indians have a custom among themselves of eating all the flour bread first and then if there is any corn bread, they eat it last.

Now, you have heard a great deal tonight about welcome. I am satisfied from what has been said and from your very appearance that we are welcome. I am satisfied that you are sitting here for the sake of making us feel good and I am glad to say that we do feel good. These brothers and sisters of the Convention have come some considerable distance just to be here with you and to do the work which the various churches have sent them to do.

I am satisfied by the way that you all have turned out both night and day that we are welcome here and I do not think anybody can feel that they were not wanted. I want to say to you on behalf of these delegates we are going to so try and marshal our work that you will not be ashamed of us when we leave. We are going to so marshal our work that you will not only be glad we have come, but we are going to make it so that some of you will be sorry as well as glad we are gone.

I want to say to you in conclusion—as the night is getting late and I know colored people—(I have been with them so long until I look like one). I went to Philadelphia once to make a speech and a white man came to me (I went to the white church, of course), and said, "You talked well tonight; you seemed to be white; now, I want you to tell me what color the devil is?" Well of course, I was the only black man in the house, so I wasn't going to be the devil. I told them that the devil was white and they wanted to know why I said the devil was white. So, I told them that the devil always had to put something on himself to appear in public and in whatever shape it might be that he always took the color of the people and for that reason the devil must be white.

I want to say in conclusion that I once knew a man who wanted to get married and when he did marry, he married the prettiest girl in the town. Well, for a while they got along all right but you know a pretty girl is mighty hard to suit, so by and by the devil got high. They disagreed and decided to live apart in the same house—he in one part and she in another. Well it was summer time and the old man forgot to move anything but the bed. By and by the weather got chilly and the old man's bones commenced to ache and at nights, he would get cold. Finally one night, he went to the old lady's door and knocked. She said, "Who is that?" He said, "It's only me, old lady; don't you think it's time we were getting together?"

So I say to you friends, one and all, that it is time we were getting together. Thank you!

RESPONSE TO WELCOME ADDRESSES BY REV. W. G. AVANT.

Master of Ceremonies and Delegates:

I am in a very peculiar position; my audience is tired and so am I. I am like the brother who had to preach one of three sermons and this brother's time happened to be at night. The first brother preached and he told all about the glorious things of Heaven. The second brother told all there was about earth—so when this brother's time came around, he had nothing to preach about except hell. Well, I am somewhat in the same position.

I was reminded while these brethren were speaking of this story: Two friends had gotten into a very serious dispute concerning a shield that was placed near the entrance of the city. On one side it was silver and the other side was gold. These friends had approached it from different directions and each of them held to his opinion—one saying that it was a gold shield and the other swore it was a silver shield. Well, they disputed and matters got worse until finally, they came to blows. Someone passing and knowing that they had been the best of friends, asked: "Why what's the matter?" After being told the cause of the argument, the person explained to them that one side was gold and the other side was silver and said: "You are both right and both in the wrong." For no matter what denomination you belong, if you have not the love of Jesus Christ in your hearts, you are in the wrong. I do not care if you have 14 Baptist churches, with a membership of five thousand each, if they haven't the religion of Jesus Christ, then you are all in the wrong.

Both Dr. Howell and Rev. Jones have misrepresented me. I have on the 22nd of February last sent my resignation to the head and asked to be deposed from the position which I occupied. I wish you would get it and read it. It was a peculiar thing that made me write it. I would like to tell you why it is peculiar. I believe in the human race as one that God made all men equal, all men to stand on the same basis and I know that there is not a single degree of difference made by color. I serve God because He is my father and your Father and the common parent of all.

One great writer, Marie Corelli, has written a story and I will try and epitomize it for you. She takes you and lets you see Jesus Christ ascending that rugged path to Calvary, after He had been worn and persecuted all night and they compelled Simon to bear the cross. She goes on and proves to you that this same Simon was a black man. They compelled that black man to bear the cross for Jesus Christ. I am glad that I am a Negro; I am glad that I belong to this race. God has made me this color for some reason, I know not why, but I am glad to be identified with the Negro race. After they had nailed the body of Jesus to the cross, and when they came to raise the cross, they found that it was too heavy. They looked around and said, "Where is that black man that bore the cross?" and they compelled Simon to raise the cross. The salvation of the world in a black man's hand. Thank God for it!

You think of all the black people have done in the last fifty years. We can stand up before the world and not be ashamed. We never could have done it except with the guidance of the Lord Himself.

At present, I do not belong to any church, and I am only waiting on the Lord to send me somewhere. Where He leads me, I will follow. But, I am not going to make a selection until He tells me to. I do not know what I am

doing here, I do not know why I am in your Conference. (Cries of "To join this Convention"). I thank you much for the invitation. I thank you for what you have allowed me to say in this Convention; I thank the brethren for the attention they have given me and now I want to say God bless you!

BIENNIAL ADDRESS OF PRES. S. A. HOWELL, D. D.

Beloved Coworkers:

Greetings in the name of the Great Head of the Church.

Through the tender mercies of the all powerful Creator and Conservator of this wonderful universe, your President has been able for the past two years to marshal the forces of our beloved Zion through antagonistic and detrimental influences, and successfully faced the various exigencies, and in the name of our Lord, set up our banners and maintained a standard among our people.

THE DURHAM ASSEMBLY.

We closed our last Biennial Session under favorable auspices, and set out with a fixed purpose to face the standards of duty and responsibility, and to lay hold on the vision of ultimate and commanding imperatives. Our aims were largely constructive, and with a widened vision we entered in the midst of educational and missionary processes, determined to exalt the principles of our holy religion and to promote the best interest of our beloved Zion.

THE SHAKING OF NATIONS.

The Biennium has been most dastardly smeared with carnage and blood shed. Europe is shaken to its very foundation and apropos to Christ's prophecy in the twenty-fourth chapter of St. Matthew's gospel. There have been repeated disasters on land and sea. Wind and water, fire and collision, the sword and modern implements of warfare, riot and madness have claimed an appalling list of victims; waves of crime and of self-destruction have swept by on every side. Our country itself has tottered under an overwhelming national panic; lives and wealth have been swallowed up in financial whirlpool; forces are at work threatening the overthrow of this great temple of freedom; false political ideas and anti-christian sentiment, corrupt practices and conscienceless legislation are reigning rampant. Yet through it all we have been spared individually and collectively to see this day and to learn that this magnificent legacy, this Church of our Fathers has steadily pressed onward.

OUR PLACE OF ASSEMBLY.

Our place of assemblage is not only referred to because of the historic events relating to the progress of our Church, but for the reason that we are reminded of the fact that we are on historic ground, this State which has been the mother of Presidents. A few hours ride will bring you to Jamestown where the first English settlers landed in the New World, and the first of the black people whom God was to use for a great purpose, set foot for more than two centuries of slavery, to be ultimately swept out of a womb of American slavery into the glorious sunlight of human liberty. Here in this city of Newport News can be seen in one section of the city, known as North Newport News, the largest ship building plant in the world, and in still another section known as the Small Boat Harbor may be found the great

school of Aviation, near this city are places of historic value—the navy yard at Portsmouth, Va., the training school in Berkley, Fort Wool and Fortress Monroe, with their frowning guns are but a few miles away.

The history of the Christian Church in Virginia deserves more than passing notice, for nearly all of its first members were Virginians and it was in Surry County, Va., in 1794, in a general conference at Lebanon Church, that the name Christian was adopted as a sufficient name for the Church. Truly, "The lines are fallen in pleasant places, and we have a goodly heritage."

THE CHURCH A SPIRITUAL DYNAMO.

The Christian Church in its origin and life is distinctly a spiritual force. This great fact has been established by our Blessed Master when He said: "The Kingdom of our God is within you." The inherent strength of the church does not lie in any human device, any creation of human mind; but in the energy of the Holy Spirit. The Church is a powerful organism of which the saved and sanctified form an integral part, and is therefore a unit. It is more than lofty spires and stately edifices. The Church is the ark and outward symbol of man's redemption. Christ "Gave himself for the Church, that He might sanctify it, that He might present the Church to himself a glorious Church." We exclaim with Timothy Dwight: "I love Thy Church, O God, her wall before Thee stand; Dear as the apple of Thine eye and graven on Thy hand.

"For her my tears shall fall,
For her my prayers ascend,
To her my toils and cares be given;
Till toils and care shall end."

Take once more the matter of the Church, those who are simply doing the commonplace things in the Church life are unprofitable servants. If the Church of God is to be made the holy and victorious thing she was born to be, we shall have to almost unspeakably transcend all those enterprises of Church life in which today great multitudes of church members are content. For the Church is the body of the Lord Christ, and how shall men believe in His pierced hands until the hands with which the church serves bear themselves the stigma of sacrificial love? This is not for a moment to say, that the Church is not doing in some fashion all these things, but it is to say that the commonplaces of attendance and finance, in which even the more faithful of the members of the Christian Church satisfy themselves today, are as far from the ultimate ends, which the Church must reach as are deep Alpine Valleys from the stainless summits, which lift themselves in almost unpassing light above them.

The whole enterprise of our Christian life will never victoriously justify itself until we are done with commonplaces of consecration and service which may indeed become steps if we are on fire to transcend them, but which are prison walls if we cannot see beyond them. Already you have thrilled to concrete suggestions as to the possibility of the enlargement of the consecrated life. The bitter need of the city has found out, even the silences of our Convention twilight and such calls have come to us as came to Amos in the desert or to Saul on the road to Damascus.

Everywhere the horizons have fallen back. The whole task of missions

is an illustration of it. Barriers of time and space and race have been broken down; the possible frontiers of the kingdom of God are as wide as humanity. These are days when many hard things are written and spoken against the Church. Indeed she is assaulted without and betrayed from within. Too many professing christians speak of her in terms of unkind criticism. Her severest critics appear oftentimes to be among her supposed leaders. In some instances the most violent and unwarranted attacks upon her come from the one who has the prefix "Rev." to his name. This is like a soldier firing upon the flag he is pledged to defend. It ought not so to be. Careless and loose statements regarding the Church and the leaders of the Church should be condemned. It is easy to denounce and criticise. Such work is rarely, if ever, productive of good results, and only the little men, and small minds are given to such tasks. The notion that the Church is falling down and failing in her divinely appointed mission is wrong and wholly unworthy of a truly devout believer. May the Lord deliver the world from the burden of all the miserable and groaning pessimists, who can not see anything through the gloom of their own personal experience but the failure of the gospel of Jesus Christ and the disintegration of the Church. The Church has never been bigger or better in all of her glorious history, never has she occupied a place of more commanding importance in the world, and certainly she has never been more conspicuously effective in the work of spreading spiritual holiness and human happiness throughout the length and breadth of the whole earth. Truly the "Church is of God, and will be preserved to the end of time for the promotion of his worship and the due administration of His word and ordinances—the maintenance of Christian fellowship and discipline, the edification of believers and the conversion of the world."

It is our aim to steer wide of anything that savors of unjust criticism, nor would we assume to command and correct the Church, but merely desire to call attention to some marked evil tendencies from the view point of a leader, and to pronounce a solemn warning against them. It is the aggregation of the little sins in the individual Christian life that hampers and hinders its progress and success, and so it is with the Church, no one questions for a moment the great outstanding fact, that the problem of gravest concern, to the Church of God today is that of an efficient, capable, and consecrated leadership.

The questions are repeatedly asked: "Why do so many young men today enter the secular vocations instead of the Christian ministry?" "What source will furnish the young ministers to fill the pulpits made vacant by the death or superannuation of the old men of our conferences and supply the new demands and ever increasing needs of a growing Church? And what will be the character of their services?" These are timely questions and should provoke us to an intelligent and thoughtful consideration of their meaning. The responsibility for their answer must necessarily rest upon some one. Really, what should the answer be? Please survey the field and see if there isn't some occasion for alarm. Many have the impression that young men do not enter the ministry because of small salary, others affirm it is because of the close and undisputed connection between the ministry and privations and hardships; while quite a number aver that it is because the work of preaching the gospel is too effeminate to appeal to strong men. There may be some foundation for any or all of these conclusions, but the heart of the

trouble can not be located in any of them. There is really little wonder that the young men of a commercial age like ours should give some consideration to the financial side of the question, when from all quarters there are murmurings against financial systems in the Church. There are ceaseless complaints about the inadequate salaries and constant agitation of the minimum wage for Christian preachers. The emphasis is being placed on the financial side too much. If you will look the matter square in the face, you will discover that meager salaries are not barring out of the ministry young men who have been moved by the Holy Spirit to preach the gospel. Neither is the acknowledged fact of untold hardships and privation in connection with the work, keeping them out, nor does the task appear to be effeminate and childish to those whom God has laid his hand on and who has received their call and commission direct from heaven; but rather they stand trembling and astonished and say with the Apostle Paul: "Lord what wilt thou have me to do?" When God selects and calls men, he makes no mistakes, when Christ selected the men who were to constitute the Apostolic band, they immediately responded without a probable exception. To say that He made a mistake when he called Judas Iscariot is to be guilty of nothing less than blasphemy. Judas became the arch fiend that he was through his own free and deliberate choice. "As Christ walked by the Sea of Galilee, He saw Simon and Andrew, his brother, casting a net into the sea, for they were fishers. And Jesus said unto them, Come ye after me and I will make you to be fishers of men. And straightway they forsook their nets and followed Him. And when He had gone a little further thence, He saw James the son of Zebedee and John his brother, who were also in the ship mending their nets. And straightway He called them; and they left their father, Zebedee, in the ship with the hired servants and went after Him. And as he passed by, he saw Levi, the son of Alpheus, sitting at the receipt of custom and said unto him, Follow me. And he arose and followed Him." Christ called to Saul of Tarsus when He appeared unto him in the way: "It is hard for thee to kick against the pricks. Arise, and go into the city and it shall be told thee what thou must do." A part of the message he received through Ananias was: "He is a chosen vessel unto Me, to bear My name before the Gentiles, and Kings, and the children of Israel. For I will show him how great things, he must suffer for My name's sake." With the prophets and apostles their answer to the call of God was not conditioned on money. With Martin Luther, John Knox, John Calvin, John Wesley, and George Whitfield, it was not a question of money or suffering or sacrifice. With such men of God it was, "Necessity is laid upon me; yea, woe is unto me if I preach not the gospel!"

There are reasons why young men do not respond more readily to the call to preach than the matter of money, privations, hardships, etc. It is to be feared that the Church is lacking in spiritual power to beget sons through the gospel and send them forth as sanctified vessels unto the Lord. There should be sufficient power in the word of God, when it is fearlessly and faithfully proclaimed, to produce in the hearts and minds of the young, serious thought of the great need of laborers in the vineyard of the Lord. If such convictions are not produced then there is something wrong. It is evidently not God's plan to call men to this sacred work by the spoken words of the human Christ or after the fashion of Paul's most remarkable call, but rather through other agencies and means with which the Church has much to do. The Church must be endued with power from on high. She must have a fresh

baptism of the Holy Ghost. She must tarry at Jerusalem. When the Church creates a genuinely Holy Ghost, spiritual atmosphere, she will be able to bring forth men, who are willing to make the sacrifice without counting the cost. Let us look at some of the things that have more than likely made the largest contribution to dearth in ministerial candidates, first, the lax administration of law. This is true in the home, in the church, and the State. Such conditions have developed a stubborn and rebellious spirit in the young people that amounts to resistance, not only against parental authority, but also against the demands of the Church and State. In some places in Christian America, the laws of the Church, as well as of the State are flagrantly and openly violated by Church members, and yet there isn't heard a voice of protest against it. No Church can hope to have much, if any, power, when the members are guilty of breaking the Sabbath and showing absolutely no regard for the sacred things of his sanctuary. God will certainly hold the Church members who do such things, to a strict account.

EDUCATION.

The educational advantages given the colored children throughout the Southern States are showing rapidly in reducing the percentage of illiteracy. Of the 150 institutions of learning for the secondary and higher education of the race, 32 are of the grade of colleges, 73 are classed as Normal schools; the remaining 45 are secondary or high school grades. State aid is extended to 35 of the 150, the remaining schools are supported in whole or in part by benevolence or tuition fees. In these schools there are 1,549 teachers and the total number of students is 37,302. This Church to which we belong is maintaining in part one of these, viz.: Franklinton Christian College and School of Theology. In addition to the aforementioned number of students there are to be found in the public schools of the land over one million colored children, who are making advancement in the studies therein pursued. The first concerted movement in our Church, in the interest of education was at a conference held at New Bern, N. C., Oct. 31, 1877. When it was recommended that each member of the Church should be assessed 10 cents a year for the establishment of a high school at Franklinton, N. C., and in the fall of the year 1878, the school was opened by Prof. H. E. Long, Ph.D., in the old Franklinton Christian Church. I need not enter into the historical details of this, our only institution of higher education for the same will be taken up later on. But I may state that the years 1912-1915, will ever be memorable in the annals of our educational work, not only for the unprecedentedly large amount contributed by our constituency; but for the erection and equipment of an imposing \$50,000 stone structure; the strong faculty and a School of Theology. The lines of Bishop Coppins are appropriate:

"Hail! Sons of Afric! O'er land and sea,
Thy God a mighty work has wrought for thee!"

I want to call special attention to the School of Theology at Franklinton, which must be wholly supported by this Convention. It must be equipped and endowed. Now the Theological Seminary is to a Church what West Point Military School is to the government. Let us remember that while we educate the pew, the pulpit must be educated, commensurately. Franklinton is the strategetic point for the colored Christians.

“Let us then be up and doing,
 With a heart for any fate;
 Still achieving, still pursuing,
 Learn to labor and to wait.”

The school house is the foe of ignorance whether in or out of the pulpit. The question is not now Watchman what of the night? But, watchman what of the glowing day?

A TRAINED MINISTRY.

The rapid intellectual advance of the pew is an imperative call for a trained pulpit. Is the calling of the ministry of less dignity and importance than the honorable profession of law, medicine, etc? Possessing the opportunities so earnestly desired by our fathers, what justifying excuse is there for a lack of intellectual training on the part of the ministry of today? We are persuaded that our ministry is so well aware of these truths that no argument is needed to enforce the ammunition to scrutinize with care the candidates for admission to our conferences and insist on a high standard of qualifications. The future hope of our Church largely centers upon the School of Theology in Franklinton Christian College. This school is to be considered the Theological center from which goes a trained ministry. There is an imperative need that there be a thorough awakening to this truth. Our plea is for an educated ministry! An educated ministry!! an educated ministry!!! On this the respectability and influence of our Church depends.

PRESIDENTIAL SUPERVISION.

Due supervision has been given to every part of our field at home and abroad. This Biennium has been marked with activity and zeal and much constructive work has been accomplished. As I have gone around from Conference to Conference, and to Conventions and noted conditions, I have wondered what has become of the many great resolves, made yearly by us in our many annual assemblies. I am sorry to say that two-thirds of our ministerial brethren are actually dead to the real issues and conditions of today, and which we are called upon to face as a denomination.

They lack initiative, vigor and energy; in consequence of which our plans for denominational prestige have been in the main thwarted.

At the close of the last session we had the proceedings of the said session published through the medium of the Associated Press, in nearly three hundred newspapers in the country (including the Herald of Gospel of Liberty). We also had the denominational facts and statistics published with the other leading denominations of the country in the “World’s Almanac.” We also arranged a denominational calendar which was designed and printed in Europe, the same was circulated all over the field. The entire cost of the aforementioned almanac was very elaborate and I became personally responsible for the entire cost. But the lethargic reception given these various things, stupified our development. Notwithstanding all of this we have the assurance that the old Christian Church—the Church of our affection is not only marching on, but is winning new trophies with each advance. The present status of the various departments of Church activities will be presented to you in detail by those who are responsible for their management. I want to call special attention, here, to our valorous Field Secretary, Rev. J. E.

Samuels, B.D., who has assiduously striven under dire circumstances to lift up the standard of our Zion. He has been my faithful co-worker during the Biennium and I hope the brotherhood may esteem him very highly for his work's sake.

CONFERENCES.

This Convention is composed of seven annual Conferences including our Foreign Fields, with an aggregate membership of twenty-five thousand and with their various auxiliaries have raised for all purposes during the Biennium nearly fifty thousand dollars. There are 153 Churches with an equal number of Sunday Schools and Christian Endeavor Societies and about 185 ordained Elders and Licentiates. During the Biennium I have visited these Conferences in their annual sessions and from observation and experience they are awakened, and alive with a progressive spirit, not heretofore manifested. The membership has increased 25 per cent in numbers and in finance 50 per cent. I have spared no pains in advising them as to methods and principles. Truly, the "Lord of Hosts is with us, and the God of Jacob is our refuge." The four District Conferences are moving along fairly well, but we would like to see them do better, as there is always room for improvement.

CONVENTIONS AND UNIONS

We have nine Conventions and four Unions, and they are divided as follows: Sunday School, four; Woman's Home and Foreign Missions; four State Conventions and the National Convention, which meets simultaneously with this body, and four Christian Endeavor Unions. These are all working together for the good of our cause.

THE SUNDAY SCHOOL CONVENTIONS

The Sunday School Conventions control the constituency of about twelve thousand scholars and about one thousand officers and teachers. They are sources of inspiration to the various schools adhering to them. I have visited some of these Conventions in their annual sessions and advised and rendered such help as was necessary.

THE WOMAN'S HOME AND FOREIGN MISSIONARY CONVENTION

The Woman's Home and Foreign Missionary Conventions are powerful factors in the development of the women in our church.

THE WOMAN'S NATIONAL CONVENTION.

The Woman's National Convention takes in all of the various State Conventions and Unions and is destined to be an organization of wide influence. This Convention was organized as per ordered in the last session of this body.

THE CHRISTIAN ENDEAVOR UNIONS

were also organized by order of this body. These Unions take in the Local Societies and meet annually with the Sunday School Conventions; one day being given to the Endeavor League. They will greatly stimulate our young people and make them aggressive church workers. These the aforementioned bodies form an integral part of this magnificent Convention, and are all working "To the greater glory of God."

THE FEDERAL COUNSEL OF CHURCHES OF CHRIST IN AMERICA.

The Federal Counsel is composed of the leading Protestant denominations in the United States of America. It is a practical manifestation of Christian unity at work. It does not aim to interfere with the creed, form of Government, worship or with the autonomy of Christian bodies adhering to it. Noticing that our constituency was not represented in that great body, during the Biennium we entered into correspondence with the executive officers of the body, with reference to our affiliation with that body. We are quite sure that you share with us in the conviction that we should coöperate in the furtherance of this good work. We have invited a representative of the counsel, who is to be present during this session and will explain adequately the working of the counsel to this body. I have also been in communication with Rev. F. H. Wilkins, of British West Indies, the general superintendent of the body of people known as the Christian Mission of South America, Isthmus of Panama, and throughout the West Indies Islands, who has expressed himself desirous of affiliating himself and his followers with us and making our church their own. He assures me that he has the unanimous consent of those in South America, those of Barbados, and he is now waiting for an answer from the Isthmus of Panama, after which time, it is expected that he will take over to us hundreds of ministers and thousands of Christian followers.

THE SEMI-CENTENNIAL OF ORGANIC EXISTENCE.

The colored Christian Church, as an organized body, is now fifty years old. It is but fitting that we should celebrate the occasion in accordance with the spirit of gratitude. Let us here "Sound the loud timbrel," let us here with befitting Doxologies and posthumous panegyrics, exalt the heroes and battle-scarred warriors who have helped to lay the foundation upon which we are building. Here let us raise our Ebenezer, hither by His help we are brought thus far. During these years of connectional life, the church has accomplished respectable and valuable work, spreading itself on our sister continent of South America and the isles of the sea. This church has done untold good and has rendered valuable service to the race and to the country. Enter into the spirit of this celebration and help to celebrate this year of jubilee with joy unspeakable. Suitable exercises have been arranged and will be carried out during this session. We trust that this semi-centennial celebration of our organic existence may appeal to your supreme intelligence and prayerful consideration.

A few recommendations which I hope you may accept; also my heartfelt gratitude for your loyalty and support during the Biennium.

CONVENTION SERMON.

BY REV. J. E. SAMUELS, M.A., B.D.

Theme: "The Kingdom of God in the world today."

Text: Thy throne, O God, is forever and ever. Heb. 1:8.

From the common understanding and knowledge we have of governments, we necessarily connect kingdoms and thrones with kings. Not only so, but we connect the idea of laws and subjects. A throne is a place of power. Peter described Jesus as ascending the throne, and here in this chapter the Apostle Paul described the throne of Jesus as at the right hand of the Father. Verses 1-8.

THE KINGDOM OF THE SON OF GOD.

The Kingdom of God is established among men. Paul declared that his brethren have been "translated into the Kingdom of God's dear Son." The Son of God, then, has a kingdom. We shall then consider this kingdom in the world today. Before Pontius Pilate, Christ declared the character of his kingdom, saying, "My kingdom is not of this world." The kingdom of Christ has no alliance with the fiendish passions of men, not even to resist persecution by violence. The passions of the flesh are wholly opposed to His reign.

The evangelical Isaiah prophesied of the government of Christ, when he said, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even forever." The Apostle Peter, on the day of Pentecost, applied to Christ the promise of the throne of David, and preached to the Jews that he had ascended the throne which was promised to him. The Kingdom of God was first preached by John the Baptist. He cried, saying, "Repent, for the Kingdom of Heaven is at hand." This message produced a most wonderful and extraordinary excitement throughout Judea and Galilee. When Christ came on the scene He sent out seventy disciples with the message that "the Kingdom of God is come nigh unto you." After that he went through every city and village preaching and showing the glad tidings of the Kingdom of God. He told his disciples one day, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

CHRIST ORGANIZED HIS KINGDOM.

Order is necessary to success; disorder is a defeat of power and authority. The laws or rules of order are as necessary a part of government as the laws of character. Laws and subjects were necessary to a kingdom. When God gave the law of Sinai, He wrote it upon tables of stone; but when Jesus wrote the law that was to go forth from Zion, He wrote it upon the fleshly tables of the hearts of His chosen disciples; and afterwards gave them the Holy Spirit to bring it to their remembrance. The Spirit was also to lead them into a knowledge of the laws of order, or organization, in the kingdom. Christ did not, Himself teach his disciples how to form churches. He did not set them an example. He organized no church. He only declared upon what foundation His church should be built. He made sufficient appointments, however, for the organization of His kingdom. He said to His disciples: "I appoint unto you a kingdom, as my Father hath appointed me." This was giving them power to organize his kingdom. His final commission to them was to, "Go and preach the gospel to every creature," and promised to be with them even to the end of the age. Thus wherever the Apostles went, His power was with them, for the confirmation of their word. At Cæsarea, an angel stood before the Roman centurion, as he prayed for light, and said, "Send men to Joppa, and call for Simon, whose surname is Peter." When Paul and Silas were shut up in the prison at Philippi the Lord shook the earth, and made the foundations of the prison tremble, while the holy prisoners rejoiced and sung. In Jerusalem, an angel unlocked the prison, and took the fetters off from the hands of Peter, and led him out into the open street.

At Ephesus, the Lord stood by Paul, as he fought the wild beasts in the Amphitheatre. The sick were healed—the dead were raised—prison doors were thrown open without visible power, and men spake freely in languages which they had never learned. “Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia; in Egypt, and in the parts of Lybia, about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongue the wonderful works of God.” Thus the kingdom of God took an international scope from its incipient stage, and went on conquering unto conquer notwithstanding the cyclonic wars that were waged against it. Yet Jesus reigns. The mighty monarchies of ancient times have passed away. Old empires are forgotten. The thrones of a hundred ages have been swallowed up in oblivion’s tide. The monuments of kingly glory have been eaten away by the greedy tooth of time. But He, who bore the world’s reproach and scorn, still reigns in the greatness of his power. While Seraphic tongues are shouting: “Thy throne, O God, is forever and ever, and Thy kingdom is an everlasting kingdom.”

THE GROWTH OF THE KINGDOM.

Men talk of this age as one of change; of rapid progress, for good or evil; of unexpected discoveries; of revolutions, intellectual, moral, social as well as political. Our notions of the physical universe are rapidly altering, with new discoveries of science; and our notions of ethics and theology are altering as rapidly. The era assumes a different aspect to different minds, just as it did the first century after Christ, according as men look forward to the future with hope, or back to the past with regret. They are partially right and partially wrong. The greatest fact in modern Christian history is the rediscovery of Jesus. He is better known and understood today than He has ever been before. The Kingdom of God was the burden of His preaching, not a Kingdom lying simply in another world beyond the skies, but established here and now—“Thy Kingdom come, thy will be done in earth”; not a Kingdom made up of isolated human lives moving along their separate paths toward heaven, but of the society of all human kind banded together in common labor under the control of a common purpose. The Kingdom of God in the world today—what does it mean? What is actually involved in the Kingdom of God on earth? The Kingdom of God which Jesus revealed is identical with the Christian Church. It is the reign of God, of His purpose, of His ideals, of His Spirit, in the lives of men and the relationships and institutions of the world. It is the world itself brought into harmony with God’s will. It is a divine thing, this Kingdom of God. In it God’s supreme purpose finds expression. His purpose to promote the reign of the spirit of love among men. It is both material and spiritual, this Kingdom of God. It ministers to the body and to the soul. It is the inspiration of human fellowship, the glow of sympathy, the joy of service, the trinity of faith and hope and love. It is a Christian thing this Kingdom of God. A uniting not a dividing force. It is a vast and splendid thing, this Kingdom of God. It is not for one type of mind, one form of character, one sort of temperament alone, but for all the sons of God the wide world over.

SOME EVIDENCES OF UNIVERSALITY.

One evidence of the universality of Christ's Kingdom is that, even with the faulty interpretation and following it has had, Christianity has nevertheless met the deepest needs of large bodies of men of the most diverse races and under the most difficult conditions. Compare for a moment Christianity in this respect with other great religions. The religion accredited with the largest number of adherents, next to Christianity is Confucianism, some 300,000,000 adherents to compare with Christianity's 546,000,000. But how narrow is its hold upon the world! It is limited practically to a single race, the Chinese, in one section of a single continent. Mohammédanism, which probably comes next in number of adherents, with some 221,000,000, is almost equally limited, in that it like Confucianism, has not made any serious impress upon more than one type of civilization. Hinduism, with its 210,000,000 is as little known out of India and the immediately adjacent countries as Confucianism outside of China. Animism, with 158,000,000, is geographically more scattered, but is found only among the most primitive and least-developed races. Buddhism, with 138,000,000 of adherents, is a much higher faith, and one which has reached out beyond the land of its birth, being found in Japan and China as well as India, but its adherents are practically all of approximately the same Oriental cast of mind. Shintoism, with its 25,000,000, is entirely racial, while Judaism, with 13,000,000, is almost absolutely identical with the spread of one race. Compare this now with the world-march of Christianity, even with all the imperfections of Christianity's development. It began with a Semitic race, but soon took root with the dogma-loving Greek, the more practical Roman, the warlike Goth, the fervid Celt, the undeveloped Slav and Hun. It crossed the ocean and became the religion of the New World. Today it is going around the world as a missionary religion and waking to a new life the races of the Far East.

Christianity, too, reaches all classes and conditions. Among all these races it has reached the learned and the unlearned, the rich and the poor, the contemplative and the practical. If in some countries the working classes have been much estranged from its churches, the cause is generally admitted to be found in the betrayal of Christianity by Mammonized followers, not in Christianity itself. If in other countries many of the educated are inclined to unbelief, it is as generally admitted that the reason lies in the assertion of dogmas instead of the simple teaching of Christ's gospel. The apparent limitations to the universality of Christianity thus come from its perversions and not from itself. Christianity as Christ taught it has proved itself a religion for all peoples and races and classes and conditions of mankind.

Again, Christianity shows its universality by its marvelous power of adaptability to circumstances the most dissimilar. Compare Christianity in the first century, the thirteenth and the nineteenth. In the first century the Christian Church was in the upper chamber and in the catacombs, little companies of believers living the life of love, without ecclesiasticism or sacerdotalism. It had no dogma and no ritual. It spread chiefly among the lowly, to no little extent among slaves. At the beginning of the thirteenth century when Innocent III. wore the tiara, the Church claimed and exerted temporal power as well as spiritual; it was a vast machine, the center of civilization, and a bond of union among the nations; it had virtually one ritual and one creed throughout the Christian world. Today we find Christendom divided into a hundred sects, composed of churches with almost every kind of creed, or with

none, churches with every form of organization or with nearly none, churches using the most diverse rituals or none. We see the Church in most countries separated from the State disclaiming all temporal power, yet probably influencing and moving the world as never before. Could conditions differ more? Yet into all Christianity has entered with a molding and a controlling power. Once more Christianity shows itself adapted to universality by the fact that it is the controlling religion among the races which have shown dominance, and promise soon to be the controlling nations of the earth. Different thinkers believe that the controlling people of the earth will be Anglo-Saxon, Teuton, Slav, or perhaps Japanese. The religion of the first three of these races is Christianity, and if it is not of the fourth, that race has come into power only through its adoption of principles Christian in origin and in development, if not in name. Christianity thus gives promise of even more influence in the future than it has today.

Supremely, Christianity shows its universality in that it is adapted to all the abiding wants and needs of mankind. Compare the adaptability of Christianity with that of other religions. The racial religions of Asia and the ethnic religions of Europe have all been attempts to reach and to express the eternal life. But in seeking to do this each expressed itself in one form, thus allowing of no progress or growth. As a result one of two things happened. Either the nations, such as Greece, Rome, and Scandinavia, progressed and gave up their ancient ethnic faiths, or as China, India, Arabia, held to their ancient faiths and became arrested in development as in an eternal sleep. Confucianism is nearly 2,500 years old. Shintoism is in part ancestor-worship. Islamism still echoes Mohammed's closed message. Judaism alone of the racial religions had prophetic vision, but when One came to fulfil its prophecies in an unexpected way, it knew him not, and shut itself up to its past. Christianity, on the contrary, is a religion of progress, of the eternal principles, not limited to one form; it puts its emphasis upon life which means growth. Not only is Christianity thus uniquely a religion of life, but it is, as we shall see in the ensuing thoughts, exactly adapted to meeting the wants and needs of the universal life of man. Immanuel Kant, who is regarded as the greatest philosopher Christendom has produced, found in nature and in history a universal plan by which the human race would fulfil its destiny on the earth in a kingdom of "the good." Jesus Christ came preaching the Kingdom of Heaven on earth, and Christianity is the carrying out of Christ's will to fulfil this universal tendency of nature and of history.

AN ETERNAL AND CHANGELESS KINGDOM.

"Thy throne, O God, is forever and ever." The Kingdom of our Christ is changeless and can not be moved. His throne is not one of those airy fabrics which are reared by vanity and overthrown by time; it is fixed of old; it is stable, and can not be shaken. He who sitteth on it is the Lord God Omnipotent. Universal being is in His hand. Revolution, force, fear, as applied to His Kingdom, are words without meaning. Rise up in rebellion, if thou hast courage. Associate with thee the whole mass of infernal power. Begin with the ruin of whatever is fair and good in this little globe. Pass from hence to pluck the sun out of his place, and roll the volume of desolation through the starry world. What hast thou done unto Him? "He that sitteth in the Heavens shall laugh." His throne is founded not merely in strength, but in right. He must therefore reign till He shall have put all His enemies.

under his feet. And although the redemptive economy shall be ended in the triune God, and the dispensation of His authority shall, upon this event, be changed, and He shall deliver up the Kingdom to the Father. He shall ever remain in His substantial glory, upon His throne, to be the eternal bond of our union, and the eternal medium of our fellowship with the living God. Seeing that the throne of our King is as unmovable as it is exalted, let us with joy draw water out of the well of Salvation which is opened to us in the administration of His Kingdom.

"The scepter of his Kingdom is a right scepter." "If clouds and darkness are around about Him, righteousness and judgment are the habitation of His throne." His personal glory shines forth in the name by which He is revealed; a name above every name. "He is King forever and ever." "The Lord," says David, "sitteth King forever." Our Sovereign's way is in the sea, and His path in the deep waters, and His footsteps are not known. Let us lay our hands upon our mouths and worship the King, whose stateliness can afford us no ground of uneasiness. Whose robe is the light, whose canopy space; His chariots of wrath the deep thunder-clouds form. And dark is His path on the wings of the storm. He is the Ancient of Days, the Potentate of time, Creator of the rolling spheres. Ineffably sublime.

THE ADMINISTRATION OF THE KINGDOM.

Time would fail me to enumerate the multifarious means which the Lord employs in the administration of His Kingdom. Among them are the doctrine of the cross connected with evangelical ordinances—the ministry of reconciliation; the holy Sabbath; the sacraments of His Covenant; briefly, the whole system of instituted worship—is the rod of the Redeemer's strength, by which He subdues sinners to Himself, rules even in the midst of His enemies, exercises His glorious authority in His Church, and exhibits a visible proof to men and angels that He is King in Zion.

The efficient means to which the Kingdom of God owes its success, is the agency of the Holy Spirit. It is this ministration of the Spirit which renders the preaching of the gospel to men dead in trespasses and sins a reasonable service. When I am set down in the valley of vision, and view the bones, very many and very dry, and am desired to try the effects of my own ability in recalling them to life, I will fold my hands and stand mute in astonishment and despair. But when the Lord God commands me to speak in His name, my closed lips shall be opened; when He calls upon the breath from the four winds to breathe upon the slain that they may live, I will prophesy without fear, "Oh, ye dry bones, hear the words of the Lord"; and, obedient to His voice they shall come together, bone to His bone—shall be covered with sinews and flesh—shall receive new life, and stand up upon their feet, an exceeding great army. In this manner, from the graves of nature and the dry bones of natural men, does the Holy Spirit recruit the armies of the living God, and make them, collectively and individually, a name, and a praise, and a glory to the Captain of their Salvation.

Spirit of faith come down,
 Reveal the things of God;
 And make to us the Godhead known,
 To witness with the blood.

Upon these hills of holiness the stability of the throne of this strong and mighty Son of God, and the perfect administration of His Kingdom, let us take our station and survey the prospects which rise up before the Church of God. When I look upon the magnificent scene; the grand and mighty strongholds; the ever-widening influence of the Kingdom of God in the world today. A divine moral government, embracing all souls, all systems, and all events.

THE LONG EXISTENCE OF THE CHRISTIAN CHURCH.

This kingdom of God would be pronounced, upon common principles of reasoning, impossible, she finds in every man a natural and inveterate enemy to encounter and overcome the unanimous hostility of the world; she boasts no political strategem, no disciplined legions, no outward coercion of any kind. Yet her expectation is, that she shall live forever, to mock this hope and blot out her memorial from under heaven, the most furious efforts of fanaticism, the most ingenious arts of statesmen, the concentrated strength of empires, have been frequently and perseveringly applied. The blood of her sons and daughters has streamed like water; the smoke of the scaffold and the stake, where they won the crown of martyrdom in the cause of Jesus, has ascended in thick volumes to the skies. The tribes of persecutors have sported over her woes and erected monuments, as they imagined, of her perpetual ruin; but where are her tyrants and where are their empires? The tyrants have long since gone to their own place; their names have descended upon the roll of infamy; their empires have passed, like shadows over the rock—they have successively disappeared and left not a trace behind but what became of the church? She rose from her ashes, fresh in beauty and in might. Celestial glory beamed around her; she dashed down the monumental marble of her foes, and they, who hated her fled before her; she has celebrated the funeral of kings and kingdoms that plotted her destruction; and, with the inscriptions of their pride, has transmitted to posterity the record of their shame. How shall this phenomenon be explained? We are, at the present moment, witnesses of the fact; but who can unfold the mystery? This blessed Book, the Book of truth and life, has made our wonder to cease. The Lord her God in the midst of her is mighty, His presence is a fountain of health and His protection a wall of fire; He has betrothed her, in eternal covenant, to Himself; her living Head, in whom she lives is above, and His quickening spirit shall never depart from her, armed with divine virtue; His gospel, secret, silent and unobserved enters the hearts of men and sets up an everlasting kingdom; it eludes all the vigilance and baffles all the power of the adversary. Bars, bolts and dungeons are no obstacles to its approach. Bonds, tortures and death cannot extinguish its influence. Let no man's heart tremble, then because of fear; let no man despair in these days of rebuke and blasphemy, of the Christian cause. The ark is launched, indeed upon the floods; the tempest sweeps along the deep; the billows break over her on every side; but Jehovah Jesus has promised to conduct her in safety to the haven of peace. She can not be lost unless the Pilot perish.

Why then, do the heathen rage and the people imagine a vain thing? Hear, O Zion, the word of thy God and rejoice for the consolation. "No weapon that is formed against Thee shall prosper, and every tongue that shall rise against Thee in judgment, Thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." When the

fulness of the Gentiles shall come in they, too, shall be gathered; they shall discover in our Jesus, the marks of the promised Messiah, and with tenderness proportioned to their former insensibility, shall cling to His cross, grafted again into their own olive tree. All Israel shall be saved. It was through their fall that salvation came unto us Gentiles; and if the casting away of them be the reconciliation of the world, what shall the receiving of them be but life from the dead? What ecstacy, my brethren! The Gentile and the Jew taking sweet counsel together and going to the house of God in company; the path of the swift Messenger of Grace marked in every direction by the fulness of the blessing of the Gospel of Christ—a nation born at once—the Children of Zion exclaiming: “The place is too strait for me; give place to me, that I may dwell.” The knowledge of Jehovah overspreading the earth as the waters cover the sea; and all flesh enjoying the Salvation of God; this faith ushers in a third prospect of the Church—the prospect of triumph. Though often desolate and afflicted; tossed with tempest and not comforted, the Lord her God will then make her “An eternal excellency, and repay her sorrows with triumph, triumph in complete victory over the enemies who sought her hurt. The nation and kingdom, saith the Lord, that will not serve thee shall perish; yea, those nations shall be utterly wasted; the sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, the City of the Lord, the Zion of the Holy One of Israel, that great enemy of her purity and her peace, who shed the blood of her saints and her prophets. The man of sin, who has exalted himself above all that is called God, shall appear in the whole horror of his doom as the son of perdition, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. Such according to the sure word of prophecy, will be the triumphs of Christianity; and, to this issue all scriptural efforts to evangelize the heathen contribute their share. That mind is profane indeed, which repels the sentiment of awe; and hard is the heart which feels no bland emotion.

The days, O brethren, roll rapidly on, when the shouts of the isles shall swell the thunder of the continent; when the Thames and the Danubè, when the Tiber and the Rhine, shall call upon the Euphrates, the Ganges and the Nile; and the loud concert shall be joined by the Hudson, the Mississippi, and the Amazon, singing with one heart and one voice: “Alleluia, Salvation! The Lord God Omnipotent reigneth.” Then the triumphant march shall begin. The Sweet Singer of Israel will then sweep his immortal harp; heaven and earth shall reverberate with shouts of triumph. Lift up your heads, Oh! ye gates and be ye lifted ye everlasting doors that the King of Glory may come in.

“Look, ye saints, the sight is glorious; see the man of sorrows now, From the fight returned victorious. Oh! what joy the sight affords. Saints and angels crowd around Him, own His title, praise His name. Jesus takes the highest station, crown Him, King of kings and Lord of lords.”

EDUCATIONAL SERMON.

BY REV. J. W. PATTON, B. A.

Text: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Romans 1:20.

Nothing will more effectually guard us against vice than a firm belief in the existence of God, for surely if we realize that there is such a being we shall naturally infer from His perfection, from the nature of His moral government and from our situation as rational creatures, that we are amenable at His judgment seat. Superior power, wisdom and goodness always lay upon us great responsibilities, they restrain not the actions alone but the words and the thoughts, of the most vicious and corrupt. Our happiness depends upon our virtue, our virtue depends on the conformity of hearts and conduct to the laws prescribed us by our Eternal Creator; of what vast importance then is it to our present, as well as future happiness to have in our hearts feeling, sense, and in our understanding as a clear conviction of that Being whose power and goodness are unbound, whose presence fills immensity, and whose wisdom like a torrent emanates through all the dark recesses of eternal dominion. How great must be the effect of a sense of the presence of the great Creator and Governor of all things, to whom belong the attributes eternity, independency, perfect holiness, inflexible justice and inviolable veracity, complete happiness and glorious majesty, supreme right and eternal dominion.

A sense of accountability to God will retard the eager pursuit of vice, it will humble the heart of the proud, it will bridle the tongue of the profane, and snatch the revolver from the hand of the assassin. A belief of the existence of God is the true original source of virtue, and the only foundation of all religion, natural or revealed. Set aside this all brightening truth, erase the conviction of it from the heart, you then place virtue, and vice on the same level.

You drive afflicted innocence into despair, you plant thorns in the path and shed an impenetrable gloom over the prospect of the righteous.

Sin has cut asunder the affections, and turned the attention of men from the eternal God. Darkness has covered the earth and gross darkness the people, men are worshipping the works of their own hands, and neglecting to worship the true God.

Though His existence and perfection can be seen in all creation, all the works of His hands shall praise Him. From the regularity, order and beauty, of this system of things of which man makes a part, from the uniform tendency of all its divisions to their proper ends, the presence of God shines as the sun at noonday.

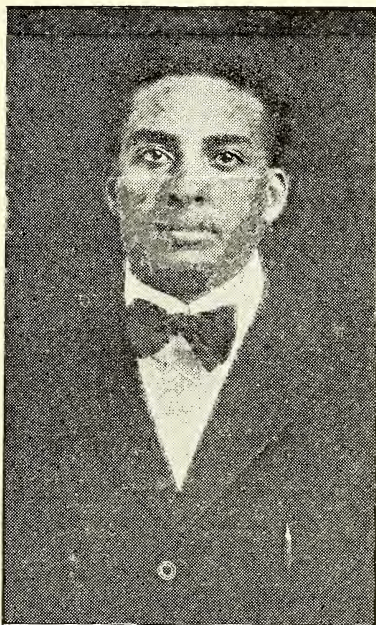
From the things that are made, says the text, are seen His eternal power and Godhead.

Man himself is a proof of God's existence, let us place him before us in his full stature, we are at once impressed with the beautiful organization of his body, with orderly and harmonious arrangement of his members; such is the disposition of them, that their motion is the most easy, graceful and useful, that can be conceived.

We are astonished to see some simple matter diversified into so many different substances, of different qualities, size and figure. If we pursue our researches through the internal economy we shall find that all the different

opposite parts correspond to each other with the order of poetry, and the exactness of geometry.

This wonderful machine, the human body, is animated, cherished and preserved by a Spirit within which prevades every particle, feels in every organ, warns us of danger, and administers to our pleasures. Erect in stature, man differs from all other animals. Though his foot is confined to the earth, yet his eyes measure the whole circuit of Heaven, and almost with a flash of the eye, he takes in thousands of worlds. His countenance is turned upward to teach us that he is not like other animals. Limited to the narrow bounds of the earth, but reads his titles clear to mansions in the sky.



REV. J. W. PATTON, B. A.,

Assistant Manager, Publishing Department and Associate Editor of "The Missionary Herald," etc.; Dean Bible School of Correspondence.

Whence came this erect, orderly, beautiful constitution of the human body? Did it of itself spring from the earth? Surely not. Earth itself is inactive. That which has no motion can not of itself produce motion. No more than the dead can give life.

Man surely could not, as has been vainly and idly supposed have been formed by the fortuitous concurrence of atoms. We behold the most exact order in the constitution of the human body. Order always involves design. Design always involves intelligence.

That intelligence, which directs the orderly formation of the human body must have resided in a being whose power was adequate to the production of such an effect. Creation surely is the prerogative of a self-existent, un-

caused being. Finite creatures may arrange and dispose, but they can not create. They can not give life.

It is a universal law through all nature that like produces like. The same laws regulate the system, in which we are connected. We have therefore, no reason to suppose that angels created man.

Neither can we, without great absurdity, admit that he was formed by himself, or mere accident. If man was so formed in past days why is he not formed in the same way today? Why do we never see the clods of the earth brightening into human flesh, and the dust under our feet crawling into animated forms and starting up into life and intelligence?

If we admit that either of the aforementioned causes might have produced man, yet neither of them could have preserved him in existence one moment.

There must therefore be a God uncaused, independent and complete. The nobler part of man clearly evidences this great truth. When we consider the boundless desires and the inconceivable activity of the soul of man, we can refer his origin to nothing but God. How astonishing are the reasoning faculties of man! How surprising the power of comparing, arranging and connecting his ideas! How wonderful is the power of imagination on its wings, in a moment we can fly to the remotest regions of the universe. We can fly back of the present, and live the lives of all antiquity, or surmount the limits of time, and sail along the vast and extensive range of eternity.

Whence came this phenomenon, if not from a God of Infinite wisdom, goodness and power?

But how we are astonished to behold the vast ocean rolling its immense burden of waters! Who gave it such a configuration of particles as to render it movable by the least pressure, and at the same time so strong as to support the heaviest weight? Who spread out this vast highway of all nations under Heaven? Who gave it its regular motion? A little more motion would disorder the whole earth.

A small incitement on the tide would drown whole kingdoms. Who restrains the proud waves when the tempest lifts them to the clouds? Surely it is a God. Who measured the great waters and subjected them to invariable laws?

That great being who placed the sand for the bound thereof, by a perpetual decree that it can not pass and though the waves thereof toss themselves, yet they can not prevail. Though they roar yet they can not pass over. With reason may we believe, that from the thing that are made are clearly seen His eternal power and wisdom.

Passing by the numerous productions and appendages of the earth let us rise from it, and consider the body of air with which we are surrounded. What convincing proof do we here find of the existence of God.

Such is the subtlety and transparency of the air that it receives the rays of the sun and stars, conveying them with inconceivable velocity to objects on the earth, rendering them visible, and decorating the whole surface of the globe.

From the earth we cast our eyes up to the firmament of the heaven; we clearly see that it declares God's handiwork. Here the immense theater of God's work opens upon us, and discloses ten thousand magnificent splendid objects. The invisible things of Him from the creation of the world, says the text, are clearly seen.

Let us, for a moment, behold our earth. With what a delightful scene are we here presented! The diversification of its surface into land, and water,

islands and lakes, springs and rivers, hills and valleys, mountains and plains, render it to man doubly enchanting.

We are entertained with an agreeable variety, without being disgusted by a tedious uniformity; everything appears admirably formed for our profit and delight. There the valleys are clothed in smiling green, and the plains are bending with corn.

Here is the gentle hill to delight the eye, and beyond, slow rising from the earth swells the huge mountain, and with all its load of waters, rocks, and woods, heaves itself up into the skies. Why this pleasing vast uniformity of nature? Undoubtedly for the benefit of man.

From the mountains descend streams to fertilize the plains below and cover them with wealth and beauty. The earth not only produces everything necessary to support our bodies, but to remedy our diseases and gratify our senses. Who covered the earth with such a pleasing variety of fruits and flowers? Who gave them their delightful fragrance and painted them with such exquisite colors? Who causes the same waters to whiten in the lily that blush in the rose?

Do not these things indicate a cause infinitely superior to any finite being? Do they not directly lead us to believe the existence of God, to admire His goodness, to worship His name, and adore His wisdom, which has been given to supply our earthly needs and desires.

The order, harmony, and regularity in the revolutions of the heavenly bodies are such incontestable proofs of the existence of God that an eminent poet well said: "An undevout astronomer is mad."

In the time of Cicero, when the knowledge of astronomy was very imperfect, he did not hesitate to declare that in his opinion the man who asserted the heavenly bodies were not moved by a divine understanding was himself void of all understanding.

Well may we say in the language of David, the sweet singer: "The heaven declares the glory of God, and the firmament reveals his handiwork."

Far in the wilderness, where human eye never saw, where the savage foot never trod, there He bids the blooming forest to smile, and the blushing rose opens its leaves to the morning sun.

There He causes the feathered inhabitants to whistle their wild notes to the listening trees and echoing mountains. There nature lives in all her wanton wildness. There the ravishing eye, hurrying from scene to scene, is lost in one vast blush of beauty.

From the dark stream that rolls through the forest the silver-scaled fish leap, and dumbly mean the praise of God. Though man remain silent, yet God will have praise. Let us praise Him with our whole heart. Amen.

MONDAY, JUNE 26. SEMI-CENTENNIAL ADDRESSES.

By REV. H. E. LONG, PH.D., *Principal Christian College, Franklinton, N. C.*
Brother President and Friends:

It gives me real pleasure to join with you in the celebration of the fiftieth anniversary of the Colored Christian Conference.

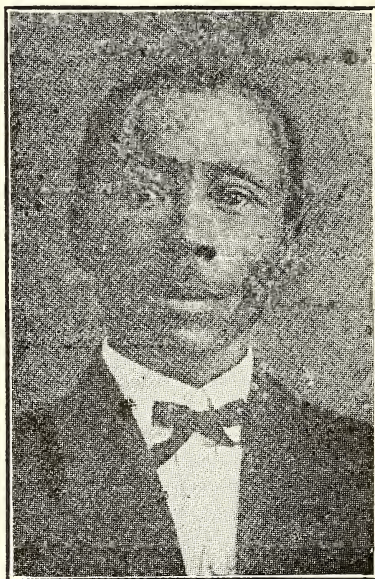
Well may we assemble ourselves together at this time and give praise to God for the wonders He has wrought for us. It is well to recall our humble beginning as a conference when hardly a man in the organization could write

well enough to record the proceedings of the meetings, or intelligent enough to make and put a motion.

Contrasting the conditions of that time with this grand gathering of today, we are compelled to exclaim, "What hath God wrought!"

Fifty years ago when the fathers of the Convention were organized into a Conference they were unlearned and poor, but they were men having a purpose, and their hearts yearned for better things. They toiled and sacrificed while visions of higher good filled their minds and inspired their efforts.

No school bell ever called them to study, but in their dreams they both heard and saw their children answering the call and entering the opened doors. I might say more: they looked down the vista of years upon such a gathering



REV. H. E. LONG, Ph. D.,
Principal Christian College.

as we witness today. Their faith was so strong, their hope so firm, their vision so clear that, like Isaiah, they rejoiced and shouted aloud for joy.

In the gray dawn of liberty our Conference was formed, and by the Providence of God has continued its existence, increasing in membership, organizing new conferences, and setting higher standards. And now, with the sun above the horizon, we have light to guide us on our way.

EDUCATION.

You expect me to speak of the educational progress as it concerns this body. I am happy to do so, though in a very brief manner.

Beginning with the State Conferences, as I have mentioned before, education was almost wholly wanting. In the North Carolina Conference the proceedings were recorded and prepared for the press by Rev. Dr. J. W. Wellons, who

organized the Conference. Later a few of our number had learned to write and to record the proceedings, which required at that time about eight small pages.

The public schools and private instruction soon developed the natural talent of the younger set of men, and from their ranks secretaries one after another have been chosen to carry on the work of the Conference.

The talent of these young men, and the increasing demands of the Christian body, inspired the old fathers with a desire to build a school in which their young ministers might receive instruction. Steps were then taken to build a school at Franklinton. The history of Christian College is familiar to most of you present, for many of the ministers and workers gathered here in this grand Chautauqua received a part of your training there. You know something of the hardships and sacrifices of the promoters of the school and remember the sacrifices and hardships you endured for the sake of a little learning.

Having attained to the highest point your opportunity and circumstances would allow, you have gone forth with zealous hearts and minds, to give to your congregations the best that has come to you and to point them to the higher things yet to be attained. Your seed-sowing has been abundant and the harvest abundant.

We thank God and take courage, for our labors must not stop here. In the spirit of the hymn, "Had I a thousand lives to give, Lord they should all be Thine," we must fill the remnant of our days in service to the church and our fellowman.

Gathered here on this auspicious occasion to witness the leadings of Providence, we must also lift up our eyes and look upon the field where the harvest is ripe and the laborers few. We must listen to the call of the Master for more laborers, then double our zeal and increase our sacrifice and prepare our boys and girls to answer the call according to the demands of the present age, and for the wonderful things our sons and daughters will be called upon to accomplish in the future years.

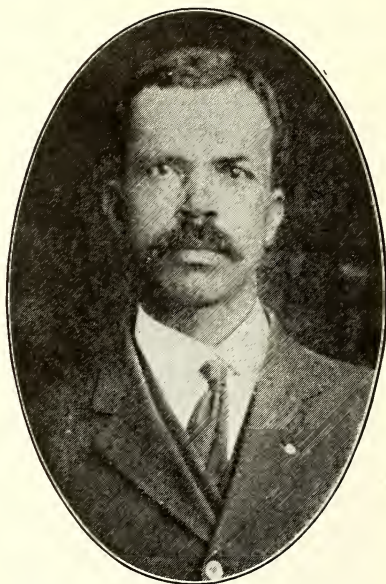
The educated mind, the trained hand, the loving heart of the efficient man and woman must do the work of the future church. Our enthusiasm must not lag, nor should we allow the youth of our church and race in any portion of our country to waste their years of preparation. For in the struggle only the strongest will survive; in the race the best prepared will win; in the conflict the weakest will go down.

We are scripturally warned, "Let no man take thy crown." Our crown of glory will be set with stars and flash with diadems only as we prepare a highway for the children and throw about them the bulwark of righteousness, education, moral and spiritual refinement, conditions of health and happiness, that they in their turn may advance the next generation in all things pure, and gentle, and good. "Be thou faithful unto death, and I will give thee a crown of life." We need not be so anxious about our reward, but careful about the quality and character of our work. The law of cause and effect will give perfect results.

The conditions of 50 years ago will not satisfy present demands. Thirty years ago the old college building and campus at Franklinton were the delight of the students, but a new generation in increased numbers came upon the stage and we found the old plant inadequate in every way. A new site for the school was imperative. After much prayer and sacrifice a change was

made. A tract of land, consisting of 82½ acres, fronting the Seaboard Air Line Railway was purchased. In a beautiful location an imposing structure has been erected for the new college building. The Board of Control acted wisely in this purchase, and built better than they knew, in erecting the grand edifice that is the admiration of all passers-by.

The equipment of the school is far superior to that of the old plant, and the best is not yet come to us, for we expect the new building to be completely finished and refurnished in the near future, when every modern need and



REV. J. A. HENDERSON, M. A.
President North Carolina Conference.

convenience will be provided for the use, the comfort and instruction of the student. We expect a larger endowment and more money to operate the school. We expect the time to come, and it is near at hand, when the students shall leave school at the close of the session with their bills all paid and the current expenses of the school all settled. And further, we expect time and effort to make the school almost self-supporting.

When we shall have money and intelligent force to cultivate the farm, and the means to erect, supply and operate the workshop, the printing department and other industries, a new era will dawn upon the institution, new conditions that will meet the demands and satisfy the tastes, develop the talent and intensify the ambition of the students.

We are not able to do that yet, and the management is often embarrassed because the school has not reached that point. As an interested party we shall not rest content until all the above conditions are met, and hereby give notice to one and all of our constituency that you shall be constantly reminded of these things and expected to contribute your share.

We must raise money to assist the board in making these larger provisions. We must have more teachers. We should make our boys and girls our greatest investment. Our young men must be prepared for business, for church workers, and the ministry. Our Theological Department must mean something, and accomplish something for the church. The young men must become able to preach the gospel in clear, refined language, and to exhort, rebuke, instruct with authority.

The greatest preacher this world ever knew was its greatest teacher, Jesus Christ, whose sermons are models of simplicity and sublimity. We must encourage our ministers to study and not count time lost in preparing themselves for their work.

The minister is, or should be, the moral guide, the spiritual light, the intellectual standard for the people. An intelligent ministry makes an intelligent church.

There was a time when God winked at our ignorance; but now he has prepared the way and calls on the ministers of every church or creed to prepare themselves for service. What call or profession is higher or more responsible than the ministry? None.

When the feet of the priests touched the Jordan its waters divided and the people passed through safely to the land of promise. The same will be true in our history when our prepared ministers shall go through the gates, prepare the way of the people, cast up the highway, gather out the stones and lift up a standard for the people.

This Convention should not adjourn without inaugurating some plan for the larger provision of the Theological Department of Christian College.

Preparedness is the slogan of today from the President of this Nation down to the schoolboy, a part of the Nation to be. In every line of business stress is laid upon efficiency. The men and women of profound scholarship, culture and consecration are the world's best leaders. Let us enlarge our borders and strengthen our stakes.

GREETINGS TO THE CONVENTION.

Dr. W. H. Dennison, of the Memorial Christian Church, Norfolk, Va., was introduced to the Convention. He said in part:

"Members of the Afro-Christian Convention, it is with a feeling of pleasure that I greet you today. I greet you as brethren in this common cause. I have been asked to speak with you without any given subject, but I want to bring you kindly greetings. I am sure some of the brethren had to go home for time is a very precious thing nowadays, yet I trust that you have had a very pleasant session. I hope you may go home and try to bring to pass the things you have voted for today.

"We are here today not in the interest of secondary things, but for the purpose of pushing the church in every nook and corner. There are two things I would like to say to you today, or, in other words, speak with you about: they are Missions and Christian Education. When you have finished here this week your resolutions will be centered on these two things. You have been planning how you may devise a plan to send away some young man to take up the ministry, that he may be able to help you in this great field of labor, and I want to congratulate you for it. It is a step in the right direction.

"I am glad to meet here today Rev. John Blood, a man who has meant so much to Franklinton, your own institution. God bless Franklinton; God bless those who are interested in it, and may God bless those who are in it.

"The preparation you made will not do for your sons and daughters. Our sons and daughters must be better equipped than we are. And those people coming out of school must be held up by you. We must have young men to go to all places and make it plain that we stand for high Christian morals. I want you to know that your brothers are watching you; they are turning their attention to Franklinton as never before, and I want you to keep in touch with them.

"There has been established a Laymen's Missionary, and they are planning to take up the work more extensively among the colored people. When you begin to hear of this movement don't wait so long to take hold. Read about it, study it and get in touch with it. I want you to continue a missionary people and a praying people. May God add his blessings to you as a people."

Dr. W. W. Staley, President of the Southern Christian Convention, Suffolk, Va., was then introduced to the Convention and in speaking he said:

"I am happy to be here today and sorry that I was not here with the crowd. I am also glad to be here with Dr. Dennison, who knows very little about you people, for all he does know he has learned in the last few years, but I have known you all my life, even back in the days of slavery. As children we played together, went swimming together, and shared each other's joys and sorrows. We hardly thought of the color of the skin, for we loved each other. Today Dr. Dennison represents the Foreign Missions of the North, and I the Southern Christian Convention.

"You have much to feel proud of. You have three times the population that you had at the time of the emancipation. You are getting hold of some of the land, own your own homes, operate business enterprises. You cultivate nearly all of the cotton crops of the South. It costs about five dollars a bale for the picking of cotton, and colored hands pick nearly all of it. So you see you not only make contribution of the cotton, but also get liberal compensation. On investigation I found that there are 7,500 people here working in the shipyard, and of this number 60 per cent are colored. So you see what an earning capacity you have right here in this city.

"The next best thing that has come to your people since slavery was abolished will be the prohibiting of whiskey being sold. Whiskey has been a great curse to your people, maybe more than to mine, for the white man generally runs the saloon and the colored man supports it. In slavery the whiskey was handed out to the partakers and they enjoyed it, and when freedom came they enjoyed nothing more than walking up to the bar and getting as much as they thought they wanted. And this proved a hindrance to him to them. Now when we get the saloons out from amongst us they will spend their money for something better. They will buy land, build houses and live better. I believe in every man having a home. As soon as man owns something he begins to feel that he is something; he feels like somebody; and if it comes a time to fight, or go to war, then he feels that he has something to fight for. In Germany the masses of the people own the land, and they feel that they are fighting for the protection of their homes. Your people are paying taxes on a billion dollars worth of property. They are getting rich by degrees.

"Another thought: the true colored man is law-abiding; they contribute freely to a worthy cause, and it is true when you have good religion you will like to give.

"If I were colored I should like to preserve everything which belongs to my people, such as the singing, etc. When I was in college my instructor always told us that the colored race was the most musical on earth. And another thing: it takes a good-humored person to sing. Now if that be true and the colored folks are gifted to sing, then it must be a good-humored race.

"Again: you don't find a skeptic in the negro race. They all believe in God, church, and all that goes with it; and they ought to be reserved as such. When you find one trained to do his best you will find an honest person, one whom you can trust, honor, and respect. Don't think you are the castoff. The black dirt is the best soil. Don't think of self all the time and wear borrowed clothes; better appear in rags of your own.

"In bygone days we sat on the rostrum together at Franklinton (that is, Dr. Howell and I), but I did not know this body is as it is. Some of the people of the North ask why we changed our way of going to the same church after the emancipation. I tell them that I don't blame you at all, for that very act gives you chance for development. You have your own schools, churches, teachers and preachers. Now, if you had not stopped going to our churches you would have been sitting there now with your mouths shut, and I maybe would have been the pastor; we (the white folks) would have been doing all the singing, and you would not have Rev. S. A. Howell, D.D., here today sitting as your president, for I would have been there in that seat presiding.

"I have been watching Franklinton; that is, I have been in touch with it since its infancy; and I am prepared to say that just what Dr. Dennison and I have tried to bring to you today Rev. Blood has brought to you in blood.

"I am very happy to have been with you here today, and if I have said anything that will do you good, I shall feel the happier for having been given this pleasure."

Rev. John Blood, by the request of President Howell, responded in a very touching manner to the addresses delivered by these two distinguished gentlemen. He highly complimented the Negro race on the progress they are making, and showed that what has been accomplished already may be doubled in the next ten years, if they all work with a specific purpose in view. He also said that the people of the north were watching with great interest the financial and moral advan- (Remainder missing.)

WOMAN AS A PROPER FACTOR IN THE CULTURE OF THE SOCIAL SIDE OF LIFE.

By MRS. EFFIE D. SAMUELS, Franklinton, N. C.

Woman, by virtue of creation, was placed in the world that moral and spiritual life might be shaped and polished in man, like unto Him who made all things after His own image. Symmetrically beautiful and of lofty demeanor and nobility of purpose she fittingly stands as a forceful and central figure in that uneven and broad civic conflict of life.

She has a fertile brain, a sympathetic mind, warm-hearted and congenial disposition to which is joined a serene elevation of thought and a delicacy of

feeling. Full of good thought, woman easily takes a prominent place in the solution of the problems of the world. As women vary in size and form, so do they vary in intellectual ability and moral excellence.

It is only, however, when intellectual ability and moral excellence is genuine and predominant that it produces that greatness of mind in which commonplace literature is contrasted with literature of inspiration, and since this mental and physical difference is everywhere observable, why indifferently and supinely sit with empty hands and unwilling hearts, as if there were nothing to be done!

'Tis said that the moral sense of woman is the motive power of the world; and that sense wisely and properly applied, the world goes forward; but, that sense unemployed, and the world lags in darkness and sin. The Roman Empire, it is said, went to pieces, not because of an offended conscience, but



MRS. E. D. SAMUELS.

Corresponding Secretary Woman's National Home and Foreign Missionary Convention; Assistant Secretary Haw River District Conference, Treasurer Lincoln Conference, Sunday School Convention, Secretary Bible School of Correspondence.

because it had no conscience to offend. "Conscience is the measure of the woman." Woman is no less a force in the elevation of the world through acts of mercy, and of which she is an embodiment.

The greatest throne in the universe is mercy, and not marble blocks. The most befitting name for woman is a great heart, rather than a crystalline mind. God is the Eternal Friend who breathes in woman elements of virtue, called mercy, modesty, compassion, sincerity, and truth.

Even as the ocean reaches into every bay and current river so the motive force that builds empires and shapes destinies of men is not economic, but moral force, as enunciated in the doctrine of the Carpenter of Nazareth. As

the waters of the great sea can rise no higher than its source, so can no race of people rise higher than the standard erected by its women.

Woman, the divine piece of mechanism, designed by God, should also be possessed of an optimistic, progressive and patriotic spirit and an honest disposition.

First, because she is woman; second, because she is wife; third, because she is the medium through whom the generations are to be lifted up; and last, but not least, because she is the welfare of the race and the world's dependence. No one doubts her as an optimist, for she has been looking for something since she was first at Christ's tomb. Take the babe that she fondles in her arms. No mother, though of humble and lowly birth, in her mind's eye but can see him some day serving his people with an untiring zeal, and making marks of distinction among his fellowmen; and being showered with blessings from the God who sent him.

She also has a progressive and patriotic spirit, for she leads in the march of civilization, and under her leadership she teaches loyalty to man and God. Woman occupies the most exalted position on the face of the earth; the highest place in the human family. Hence I have no ground on which to falter when I say she should be possessed of an honest heart and disposition. And the woman, the true woman whom God has destined to lead the world, when you find her arrayed in all her beauty and virgin purity, her price is far above rubies. For digression allow me to apply Shakespeare's attribute to man in general, to woman:

"Woman, how noble in reason; how infinite in faculties; in form and movement how expressive and admirable. In action how like God; the beauty of the world. The paragon of animals, woman fills her sphere in the home or in public life; she cannot be excelled. She plays her part and plays it well."

Ask any member of this assembly where his church would be if it were not for the women, though they be the faithful few. 'Tis needless for you to answer, for many beautiful churches upon the hilltops, with their domes and spires fanned and kissed by the passing zephyr, bespeak for themselves; for the hope of woman springs eternal in the human breast. Woman never is, but always to be blest.

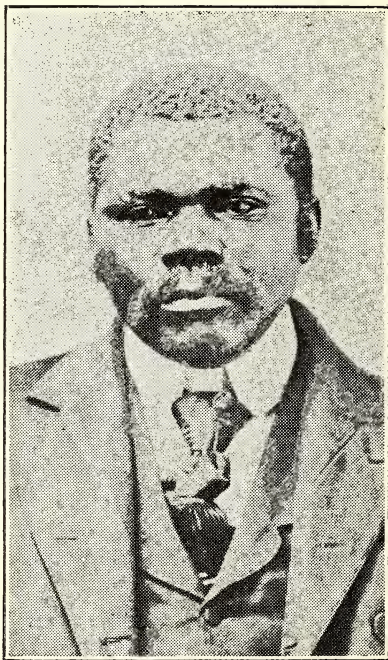
PLATFORM ADDRESSES

CITIZENS' NIGHT.

DR. S. A. HOWELL, *President.*

Chief speaker, Hon. J. E. Wilkins, President Board of Aldermen. Special addresses: on Banking and Finance, Dr. W. P. Dickerson and Mr. R. H. Spivey. On Mercantile Business, Mr. R. T. Stewart; on Real Estate and Insurance, Mr. J. E. Hubbard; on Fraternal Orders, Prof. J. S. Lee; on Professions, Attorney J. T. Newsome.

Distinguished delegates and visitors delivered special addresses. Music by combined choirs.



REV. JOSEPH MANN,

Senior Elder of the Afro-Christian Convention; One of the Early Pioneers of Our Work.

ADDRESS OF REV. JOSEPH MANN.

I am glad to meet you, my dears, in this Convention. I don't feel well tonight, but I am glad to be with you. As Rev. Howell has said, I do not see in the congregations that I meet any of those who sat with us fifty years ago. I think we organized two Conferences—the North Carolina, and another—and not one of the members, besides myself, is living. I know my time is almost up, but it does me good, my dears, to see you brethren carrying on the good work and to hear you talk. We did not have the opportunity in ancient times to

go to school, so if we should make a mistake, you must not laugh at us. We did the best we could. Just from under the wings of slavery, but we were doing the best we could. We felt that God would open the way for us and He did. We laid the foundation of Franklinton with the hope of giving the brethren who came after us an opportunity to rise higher, and I paid the first dollar on that great institution. (Applause.) All the other brethren are gone and I am left alone tonight. I could almost cry sometimes, but I will meet the boys by and by.

The Christian Church is making rapid progress in the last few years and time runs faster than it did some years ago. God has spared me to see the fruits begin to ripen and I feel glad and it does me good. Sometimes I wish I could raise the heads of the brethren from the grave that are gone on before and let them see the progress you have made.

I bid you tonight, brethren, God speed. I could go on all night and tell you the history of the great Christian Church. I could tell you of the days when we did not have any places of worship except the open air, and as I have said before, I repeat, we started Franklinton in the hope of giving the younger brethren an opportunity to find out that which we could not get. We had to build the school and could not go to it.

My first knowledge of the Christian Church was about sixty years ago, at Henderson, N. C. There came a man there wonderfully clothed, like John the Baptist, and he began preaching in Howard's Shipyard. He was dressed very commonly, but brethren, he proved to be a man of God. He started a revival at the shipyard and the devil and bad boys tied a rope in the pulpit to trip him while he was preaching. He told them that you may tie my feet but you can not tie my soul. That night some of the greatest merchants of our town were converted. Mr. Moore, one of the greatest merchants in the town; Mr. Green, who was clerk of court, and Mr. Mitchell, another great merchant, were converted and added to the Christian Church. And, before this man went away from Henderson, he had three hundred souls in the water at one time. It was then and there that I connected with the Christian Church and I think it is the greatest church in the world. I have baptized over 1,000 souls to the Christian Church faith; I have built nineteen churches and done what I could. I have had to go 25 and thirty miles to a church through wind and snow, and had to swim the creek with my clothes on my head, but I went just the same. Now, you brothers can't go anywhere unless you have an automobile. My dears, at that time the Christian Church was the greatest church in Henderson, and everybody that came to Henderson came to the Christian Church, but unfortunately, through some means, after the death of Brother Wendell, the church was sold and the money appropriated for missionary purposes in the west. That caused a great set-back. Through bad management, the church declined or went back. Some delegates from that church and from the other State got in communication with each other and called a meeting in 1867, which we learned afterwards was a Conference. We did not know that we needed any Conference.

I had been preaching three years and in that three years I did not get but three dollars. They told us that licentiates did not need any pay, and now, just as soon as a man gets his license, he looks for the pan to go around. As I said, I got three dollars in the three years and that was given me in the last year to help me get to Conference. Now, you see how we got along. But we banded ourselves together and formed a Conference, although we did not

know that we needed it. Well we met at Henderson again, and Durham, and then in Raleigh, and this is our first minutes. (Here the minutes were exhibited.)

Well, it does me good to look at you now. As I said before, I have done what I could. I baptized over 1,000 souls, built nineteen churches, and laid the foundation of Franklinton Christian College. (Applause.) My work is about done.

Now, brethren, you must take advantage of the things that you are enabled to receive. With all the schools of learning, and your knowledge of the Bible, it will be a shame for you to lose your soul. Do not delay longer, but come on the Lord's side. You have Sunday Schools, Missions, churches and everything to help you; then it would be a shame for you not to seek your salvation.

God bless you, and if you never see me again, I hope to meet you around the throne of God, is my prayer. Amen.

ADDRESS OF R. H. SPIVEY.

Man was before banks, so we will have to begin with man. You know our children have been taught that we are inferior and that we can not do certain things until we almost believe it, and "as a man thinketh, so he is." But, we are working upon the minds of the people now, trying to create within them a spirit to do.

Now, we have a little bank in Newport News—the first colored one here—that came into the mind of our beloved brother, Rev. S. A. Howell. This bank is known as the Sons and Daughters of Peace Penny, Nickel and Dime Savings Bank. He saw our people sitting around on beer kegs, whiskey barrels, throwing away their nickels and dimes; he believed that if he could establish an institution, then teach and train these people to save their earnings that one day we would mean something in Newport News.

Now, since we haven't but a very little time to talk, I will just run back and take the Scriptures the best I can. I am not a preacher, but I read the Bible. First, a man should invest his money. We know better how to make it than we know how to save it. If we would take care of the money we make, we would be the only people. We support everybody but our own people. The Jew and Dago may settle among us and we feed him, patronize him, make him rich without letting them even ask for it. All he has to do is to open and we will patronize him. For a few years, there has been a moving picture house on Jefferson Avenue, operated by one of our brothers, but there came another one there recently, operated by white people, and everybody went from the old one to the new, and finally the colored brother had to close up while the white one is packed inside and outside. Now, we support everybody but ourselves.

Why you can take a dollar and hold it up before some of our men and they will work for that dollar all day. Then they will go to the commissary and spend it all at once, and the next day they will do the same thing. I know when they cut the Southern road from Norfolk to Danville and our men were making good money, every day when they got to Danville they didn't have money enough to pay their way from Danville to Norfolk. I say this to open your eyes, to let you know that you should take care of some of this money for which you are working.

You know this is a beautiful section in Newport News. I have been here

about seven years. I attend this church—I am a Sunday School teacher in here; I taught in that room. You men, strong, able-bodied men, working in the shipyard, making \$18, \$20, and \$25 a week and then living in a rented house. I preached this to them continually until someone told me that I had better hush or else some of them would get mad. I told the person that I hoped some of them would get so mad that they would go out at once and get in debt, buying a home. The Old Dominion Land Company were offering lots for sale at these prices: \$20 down, and \$6 a month on a \$200 lot; \$30 down and \$9 a month on a \$300 lot, and \$40 down and \$12 a month on a corner lot. Now, you didn't have to give any deed of trust. All you had to do was to get \$20 or \$30 (and you make \$20 a week). Fortunately, a few of us, as you will see, bought and built around here. Now, I will tell you what happened. Now, they have cut us off and we can't go. I said, "Go to the water front." Now you can't go! They have cut you off and you can't make it now.

I tell you this so that you can open your eyes from tonight. You can not be anything unless you stand for something, and when you stand for something, you can get something. Oh yes, you must have something else besides religion. Religion isn't all. A man must have property or he must have some money. If he has these, he can get credit. Credit is worth more than money, and I would rather have \$5,000 credit than to have \$1,000 cash and no credit. Then, if you have credit, I will take the \$1,000 and your credit for \$5,000 and you can get something.

Now, our time is so short, I am going to drop down and take a little Scripture. You remember the fellows who had the talents; one five, one two, and the other one. We believe in the Bible and it is right to bank. First you should invest it, and if you can't invest it, and can't save it, then bank it. The fellow with five talents took it, invested and earned five more. The fellow with two talents did the same. The fellow with one talent took it and put it in his pocket or in his trunk or buried it. He didn't even give it away or throw it away. He buried it. Then when the master returned, the fellow who had doubled his talents to ten came up and said, "Lord, thou gavest me five talents, and I have increased them to ten." The master said, "Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make you ruler over many." The fellow who had two talents had doubled his to four, and, of course, he was regarded likewise. The fellow who had one came up and said, "Lord, here is your one talent. I felt it was unjust that you should give me one, so I buried it until you came back, and here it is."

The master said, "You are sloven; you should have put it in the bank where you could have earned interest. You are sloven, you are unwise, you are unprofitable. Take it away from him and give it to the fellow that has some."

Now, I can not stay up here much longer, but I want to say that we must get together as a people. We must get together and work out our own soul's salvation, as the white people have turned their backs upon us, but we do not know any better than to give our money to the white folks. And, I can not blame our people for it. They have been taught to turn over everything to the white folks. Now, we must put our mites together and accomplish something; get them together and put them in our own bank. I mean the Negro banks. Do you know that the white people of Newport News would not put their money in a colored bank, if it was the only one in Newport News? They would send it to Norfolk and Richmond, anything besides put it in the colored

banks and I do not blame them. They were taught to put theirs in their own bank and we were taught to put ours in theirs.

Now we have two colored banks in this town. I believe if they would just get together and we would be able to draw all the colored people to one bank that finally, we will represent something. Then the white folks will say "Mister" to us. Do you know that a white man will say "Mister" to a colored man who has money? Now when you get your money, if you do not know what to do with it, read the Bible and if you can't invest it, bring it to 548 25th Street or to the Crown Savings Bank on Jefferson Avenue and if you won't put it in your own bank, put it in somebody's bank, so that you can save something anyhow.

ADDRESS OF PROF. JAMES S. LEE.

Permit me to say, ladies and gentlemen, in support of the great secret societies, they are playing their part in the community. It seems to me in the last year there have been more organizations chartered on the part of our white friends than ever before—the Owls, the Eagles, the Buffaloes—and so many different organizations have been created and all have their place in helping on the development of humanity.

Some one has said:

"For age and want sow while you may,
No summer sun will last all day."

These sentiments tender a message to you. Yes, if some of us had some of the five dollars (\$5.00) that we made in past days, we would have a place for it. It may be that you have made good money—perhaps, you have been paid well, but you have no surplus—no money to throw away. It is better fitting that secret societies should exist among our people. I guess I am going to change my plan and lay aside my paper.

Perhaps all of us, and the colored people particularly, feel bad and very badly when we have to go with a paper here and a paper there asking for aid to help bury our dead. We have these things continually, and occasionally we have the officers of the church to ask the church to help bury somebody who doesn't go to the church once a year. These are sad affairs and it means a great deal to bury a person respectably. It is a sign of progress in civilization to bury the dead respectably.

"Taking care of the sick and burying the dead." These epithets are occasionally thrown out in the way of belittling our secret organizations. Ladies and gentlemen, it is a duty of Christianity to put away our dead in a refined manner and if we have not done any more than put away our dead decently, we are included in the progress of civilization and Christianity.

I wish to say that the race has gone forward with leaps and bounds and this has been due to organizations. The white people here tonight that have everything so systematized have been able to accomplish this by the means of a series of organizations, by going to different meetings, holding conventions, appointing committees, hearing reports—that the organization may be benefited, that the race may progress and that civilization go on and if for no other reason than that we learn to love each other, it is enough to take care of the sick and bury the dead. Perhaps, it might not be applicable to the white people, but in the case of the colored people, we do not have time to

bother with people who do not bother with us. The onward rush for gold and glory is prevalent and men haven't time to carry on the principles of our Christian religion—the greatest principle of which is looking after the poor and "Inasmuch as you have done it unto the least of them, you have done it unto me." Thank you.

ADDRESS OF MR. J. THOMAS NEWSOME, ATTORNEY AT LAW.

There are one or two things that I know will surprise you; the first is that this stenographer, who is a child that I raised, knows it is impossible to keep up with me when I get to talking. I don't know what I am going to say myself, but I generally talk to suit myself when I get up. I am of the class of men that believe in saying what I think is proper for the occasion.

Then, again, I am a Baptist—a good old time Baptist. I thank my friend, Rev. Howell who has seen fit to place me on this program; I want to thank him for what he has done for me in my life. I try to do everything that he asks me to and I always come when I receive his invitation to come and speak in the Christian church.

I know a number of the gentlemen here tonight. I know Dr. Morris of Norfolk, Virginia—that loyal advocate for absolute temperance. I know Dr. Avant from Wilmington, N. C. He was there when I spoke at one time. I think he was then Episcopalian, but there was so much dignity and so much form in the Episcopalian church that he is now on his way through the Christian church to the Baptist church. I expect to meet him at the great Baptist Convention at Staunton, Virginia, and finally, I expect to meet Rev. Howell in the Baptist Convention. Rev. Howell is a good old Baptist anyhow who has strayed into the Christian Church; I hope he will make up his mind to come back to the Baptists, where there is "one faith, one God and one baptism."

Well, I am going to speak to you tonight. You haven't anything to do with my profession; you have no business in my profession; I want you to stay out of my profession; I want you to stay out of jail. I am going to give you something to take home with you. There is no result from these conventions unless the delegates who come get something to think about. There is absolutely no use of your coming here unless you are going to have a better church, a better religion or if it is not going to make you a better Christian than you were when you came here. So, I am going to give you something to think about and I want you to stay out of my profession. If you get in jail and have the money, I will get you out—but I want to call your attention to some very serious facts.

Do you know what men and women all over the world who think about things are saying? They say that the Christian religion has been thoroughly tested and that an indictment has been written against it and it has been proven by thoughtful men that it is an absolute failure.

The great world's war is now being waged and innocent humanity is being crushed from the face of the earth and I want to tell you that, with the exception of Turkey, every power involved in that war is a Christian nation, while India and the Islands of the sea do not believe in a God and say Christianity is a failure. America has called to her colors. What are you going to do about it? Is Christianity a failure? These are the things I want you to know and take home with you. Germany stands alone for effi-

ciency with her mighty army trained for years and defies the world. Germany has made special preparation for the great world's war in which she is now engaged. Let me tell you something about Germany. Business men meet and discuss business, lawyers discuss legal matters, doctors discuss medicine and since this is the great Christian Church, let us discuss religion.

In Germany, between the hours of ten and eleven, with all the children in that empire, every day in the year for thirty minutes, each child is required to sit in the school room, perfectly quiet, look to the right nor left, speak no word but to be absolutely quiet. Germany has carried on that system for forty years. And, what was that for? She wanted her boys and girls to have absolute self-possession and to be able to withstand any crisis without a show of rashness or alarm, thoroughly preparing them for the great war that is now upon them. The German women have been studying and succeeding in making a jelly out of potato peelings so that hunger would not be felt in the poorer districts of that Empire. That is what Germany has done. She has taught her scientists so much about the power of machinery that she can throw her destructive bombs and deadly gases for many miles. Let us see what France has done in the meantime. France, on the other hand, has so trained her diplomats that they have spent ten years in finding the right word to put in their tactics and her diplomatic policy so as to gain control of the world.

England has built her mighty armadas and fortified herself against intruders. Her seas have been deadly peril to all who have ventured without her protection, while the United States with her jobless, her homeless, her wretched and wrecked ones, with those crucified ones of the cruel class system whose dying and dead in a land of peace and plenty outnumber the victims of the bloody battlefields. I am asking for a fair trial for Christianity. What have we done for religion? Have we given Christianity a show? Do we teach our children that for one single half hour during each day that they should have absolute self possession? I say to you friends, that Christianity is not a failure, but it has not been given a fair trial. We try organizations—we try business, we try banks, we try professions, we try science, we try ship-yards, we try automobiles, we try aeroplanes, we try everything but the "Golden Rule." I am asking for a fair trial for Christianity.

I have absolute faith in the ultimate trial of Christianity. I believe if Christianity is given a fair trial, I believe that if she is put in the heart of every man and every woman in every nation that the great purpose of Heaven will be worked out. You say those that have faith can do anything in His name. How much of that do you believe? Do your churches put aside every single promise except simply accepting Jesus Christ? Do not they resort to questionable means of raising money? I am asking for a fair trial for Christianity. Why ladies and gentlemen, we have permitted the sacrilegious people to fix our fashions. Do you know that the women who belong to the Christian church have allowed the fashions to be fixed for them in Paris? Your very hats, your hobble skirts and your shoes have all been made by those people. I want Christians to make the form of dress for my child. I want Christianity to have a trial and I want it to stand higher than form and fashion. How about that, ladies and gentlemen? I went into a store the other day to pay a bill which I owed, and when I got there, I saw five persons paying 15 cents for a fashion plate made in Paris. Tell me if that is giving Christianity a fair trial? How many of you really believe in prayer?

Listen to this: Sometime in the early spring, out at Prof. Clark's school the children loved to play—so, Prof. Clark told them that all who did not get there at the ringing of the second bell would be punished. My little girl is a Christian. She joined church some time ago. One morning she and seven other little girls were caught outside at the ringing of the second bell and Prof. Clark told them that he was going to punish them. Baby came home and told me this. After saying that he would punish them, Prof. Clark turned and went back into the little room to get the strap. When he went in that room, Baby says she bowed her head on her books and took the matter up with God Almighty. The other little girls had just made up their minds that they would be punished anyhow and had decided to take the punishment. But, when Prof. Clark came back and looked in Baby's eyes and saw those real tears of sorrow for what she had done, he said: "I will not punish you this time, but don't ever let it happen again." Now that was a real prayer that she sent up to her Heavenly Father with faith and it was answered. How much of real prayer is there in the church? How much of it do you really believe in? You will pardon this personal reference. I have gone to sleep in my own experience with the obligations of Monday to meet with absolutely no power of mind to meet these obligations, with no means open to me to pay them; and, after I had resorted to that friend and then another, I have taken the matter up with God Almighty and He came around me and rocked me to sleep and before 10 o'clock the next morning, those obligations would be met. I want you delegates to know that the cross of Jesus Christ is absolutely sufficient for all of us.

I have said enough, but I must tell you, ladies and gentlemen, that Christianity is not a failure. We just do not believe in it; we are just afraid to put it to the test. But friends, sooner or later every knee must bow and every tongue confess the sacred name of Jesus and then instead of the song "America" which thrills the heart of every patriotic son, from East to West, from North to South, every tongue will join in "Onward Christian Soldiers, Marching as to War."

ADDRESS OF J. E. HUBBARD.

It affords me a great deal of pleasure to be able to appear on your program, but I am sorry to say that I feel myself unequal to the occasion. I will not take your time to go into the detailed points of insurance and real estate, as I am sure you understand what is meant by both. But, I shall attempt first to give you a few points upon insurance. I was persuaded to take an interest in this business through the efforts of Mr. T. S. Crayton—I speak of the life insurance business. Of course, our people have not, as yet, gone into the fire insurance business, therefore that class of insurance is not of much interest to us. Now, in Newport News, we have four insurance companies. The State of Virginia required a certain deposit as a surety to the policy holders for the protection of our people. Then we had possibly thirty-five or forty vest pocket insurances, but when the State made this requirement, they settled down to about five. Since then, we have four companies, The Southern Aid Society of Richmond, Virginia, a very progressive and sound company, the Richmond Beneficial Insurance Company, also a good company, the Virginia Beneficial Insurance Company, of which our good friend, brother and deacon, W. Raney, has complete control of the local affairs and the American Beneficial Insurance Company, of which your humble servant has

been the manager for 10 years. I am glad to say that we are all doing a successful business. We do an annual business of \$75,000, and paid out from \$15,000 to \$20,000 in sick claims; to say nothing of the death claims. We take pleasure in saying that for the number of years we have been operating, there has not been registered against us a claim for failure to pay and if any of us were called in court, we got out without the assistance of a lawyer. We saw first that we were right and then went ahead. Our success has been due largely to our individual efforts, hard work in the face of lack of confidence on the part of our people and the encroachment of the white agents. The white agents have been told not to bother about white prospects, as the colored ones were more easily caught, so the white agents come directly to the colored territory. Our offices are centrally located, in the business section on the east side of Twenty-fifth street and we invite you to pay us a visit. The Richmond Beneficial Insurance Company, you will find at 2509 Jefferson Avenue and the Virginia Beneficial and the Southern Aid Society in their own building at 553 B Twenty-fifth street.

I have just recently engaged in the real estate business, under the firm name of Morse and Hubbard. This is a new business to me and I can't tell you much about it yet. We had last year, three real estate companies, the E. C. Brown, Incorporated, a well advertised company and one that is widely known throughout our section and a great many people owned stock in that company. Then the Newport News Real Estate and Loan Company, Incorporated, which is at present doing a successful business. I am informed that they do an annual business of \$150,000 a year. Then we have the People's Real Estate Company, which is also doing a profitable business. Most of the clients of these companies are white people who own tenement property in the colored section. They find it pays to list their real estate with colored agents, since the colored man knows the traits and customs of his people and they can get results. The firm of Morse and Hubbard opened on May first, and I am glad to say that we are doing fairly well. We have a rental list of \$1,200 a month and have exchanged and sold between \$3,000 and \$4,000 worth of real estate in a month's time.

The people of Newport News are awakening up to the necessity of buying homes. All of us who first came here, did not come to stay in Newport News and that is why we did not take opportunity and buy at first. But, as we stayed on and on, finally we decided to buy homes. With the continual preaching of "get homes" and "get land" from our good friend and father in business, S. A. Howell, we are doing nicely. And, at present, the majority of members of this church either own their own homes or have paid a good deal of money on a home. We would rather that you invest your money, but if you won't invest it, then for heaven's sake, save it. We have a number of Negroes in this town who bid fair to become substantial real estate owners. In a stone's throw of this church, there is a colored man who owns nearly \$60,000 worth of real estate. We have a number of colored persons who own property to the amount of \$40,000 and \$50,000. We are glad to say that through the efforts of good people and substantial men, our people have been awakened to the idea of buying homes and building homes; this, of course, means men and better men with investments that will pay them in days to come.

REPORTS OF DEPARTMENTS

REPORT OF THE GENERAL FIELD SECRETARY,

REV. J. E. SAMUELS, B.D.

The tramp of over twelve thousand colored Christians can be heard entering churches throughout Christendom every Sabbath (weekly prayer meetings included). This number includes the standing church members ranging from 12 to 80 years of age. To include Sunday School scholars and Christian Endeavor members under 12 years of age will give us a total sum of near 30,000. This is according to statistics.

Organizations since 1867 have been quite numerous, and yet not so numerous as could have been had there been a little more tact and push on our part. Though in 1867 there was only one Colored Christian Conference just organized that same date. This was the North Carolina Conference. Thus she grew until in 1873 she had a sister born now known as the Eastern Virginia Conference. Then in 1889 the North Carolina gave a daughter known as the Eastern Atlantic. This Conference covers the territory in Eastern Carolina. Some few years ago Dr. S. A. Howell went down to Georgia and found the Alabama and Georgia Conference. This is a small conference and in the last few years has advanced but little. But in the spring of 1912 one of the ministers of that body succeeded in organizing two mission points one at Roanoke, Alabama, and the other at LaCross, Georgia. The Philadelphia, New York and New Jersey Conference is the youngest Conference we have, and as a beginning the outlooks are interesting. The oldest church in this Conference is located at Manayunk, Philadelphia, a beautiful stone building, a valuable piece of property and a church with a good membership.

Your humble servant is watching and standing at the gate of South Carolina, it is very promising for a new Conference in this territory. The foreign work is promising and in some respects moving on. The work in South America is progressing (spiritually) well; but it is curtailed financially. Hence it needs our financial assistance. Several of our Conferences have pledged an endowment fund for the support of this work.

FINANCIAL REPORT.

E. A. Conference, total amount -----	\$ 7,508.98
1914 N. C. Conference, total amount -----	72,691.95
Virginia Conference, total amount -----	79,364.55
N. C. Conference, total amount -----	14,086.52
<hr/>	
Total money collected in two years-----	\$173,652.00
1914 E. A. Conference, property -----	\$ 6,310.00
N. C. Conference, property -----	60,522.00
Virginia Conference, property -----	69,300.00
Lincoln, N. C. Conference, property -----	8,475.00
<hr/>	
Total property value -----	\$144,607.00
Total money -----	\$173,652.00
Total property value -----	144,607.00
<hr/>	
Total money and property-----	\$318,259.00

REPORT OF SECRETARY OF MISSIONS, MR. WESLEY RANEY.

*Mr. President, Officers and Members of the Afro-Christian Convention,
Greetings:*

Two years ago at Durham, N. C., you elected me to the office of Secretary of Missions, you fixed a specific duty to be performed by me quarterly, viz.: To collect a certain stipulated sum from each member of the connection; you also promised to support me in the way of seeing that each member of your churches pay their part. I returned home and started out to work and in less than three months had out my first appeal (which cost was about \$5.50). I received no returns from the first appeal. In about three months thereafter I had out a second appeal; it was also fruitless. I then took up a correspondence with the pastors and think I had an answer from two or three of them. Yet no Mission funds came. Next I took up a correspondence with the Presidents of the Conferences. I received a letter from Rev. N. E. Higgs of Philadelphia stating that his Mission money was turned in to the A. C. Convention, as his church at that time was a member of that body. I also received an answer from the President of the Atlantic Conference stating that he would see to it that their money be collected and sent in. But I guess he forgot it. About three months ago I sent out another appeal which was treated as the former ones.

So, brethren, you see just the predicament I have labored under, yet I am not discouraged. I was satisfied that it would take at least four years to inaugurate a financial basis providing all parties concerned would do their duty, but I declare it will take twenty years if the present opposition has to be fought against that now exists. I hope they will cease at this session and all of us go away from here with the determination to support whoever be elected to this office with all of our hearts, strength and minds, and by our next session we will be on a good footing financially.

Report of Finance received from all sources for the past two years:

March, 1915. Received Myrtle Christian Church	\$ 2.50
July 10, 1915. Borrowed for postage	1.62
October 27, 1915. Received from E. V. C. C.	41.75
Total	<u>\$45.87</u>

DISBURSEMENTS.

October 10, 1914. 1,000 Envelopes	\$ 3.00
October 10, 1914. 1,000 Letter heads	4.00
October 10, 1914. 1 Book	.10
June 23, 1915. 150 Circular Letters	2.00
July 7, 1915. Postage	1.62
May, 1914. Postage	.50
November, 1915. Salary	10.00
Total	<u>\$21.22</u>
Balance turned over	<u>\$24.65</u>

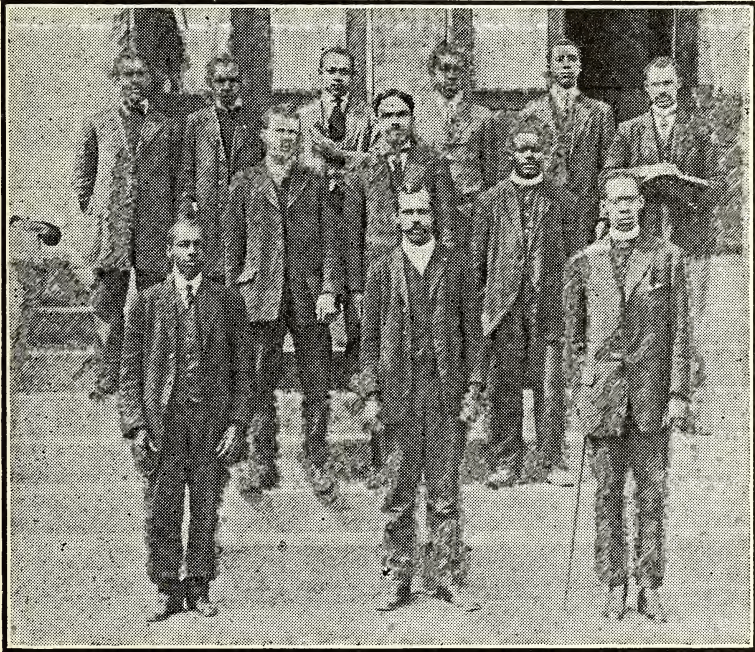
W. RANEY, *Secretary of Missions.*

REPORT OF DEAN OF THE THEOLOGICAL DEPARTMENT.

To the Afro-Christian Convention. Brethren:

I herewith respectfully submit for your benign consideration the following report of the Department of Theology.

The Theological Department of Franklinton Christian College was opened on Dec. 1, 1915, with an enrollment of 14 students, notwithstanding the inadequate equipments and adverse circumstances under which we had to labor, the average attendance and percentages of the students are favorable. The keen



THEOLOGICAL CLASS.

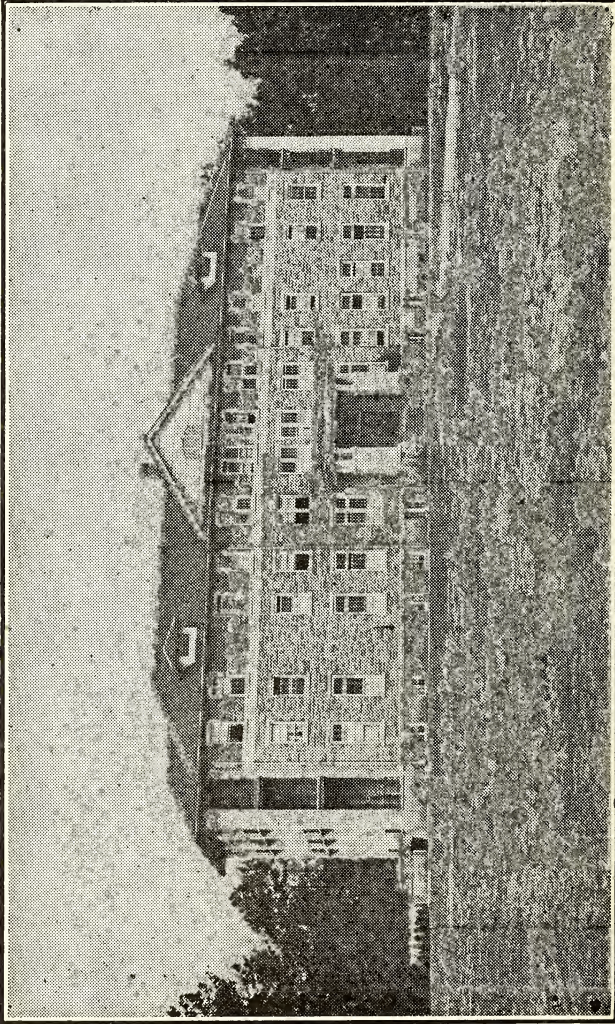
Franklinton Christian College.

Reading From Left to Right—Prof. H. E. Long, Prof. J. A. Henderson,
Prof. J. E. Samuels, Dean.

interest manifested by the students in the various studies was very encouraging. The weekly lectures by Prof. Long on moral science have proven to be of practical benefit to the students. They seemed to have inculcated the various principles enunciated and did not fail to apply them to their every-day life. The other studies as per curriculum were well taken and fairly good justice was given them, considering the previous knowledge of the students on such subjects.

In connection with this department we have conducted a S. S. Teacher-Training Class with an enrollment of 46 students under the auspices of the International S. S. Association. This meant additional work, yet we were

able to do much good. Of that number 14 took international examinations and I am pleased to say they have passed with honors; and you will have the privilege of presenting to them their diplomas. This is what Dr. Lyman, the international superintendent, has to say: "I want to commend your students for doing so well, considering that it was the first time for them and for you." This department can not be conducted without the necessary expenses for



FRANKLINTON CHRISTIAN COLLEGE.
Administration Building.

books, stationery, stamps, etc. The expenses of the Teacher-training department for the session were \$30.90, of this amount \$25 was contributed by the student, the deficit fell on the dean of the department. The expenses of the Theological department for text-books, stationery, stamps, etc., were \$54.50, \$30.50 of the amount was contributed by the students, the deficit was met by the dean of the department.

We are very thankful to Rev. Dr. S. A. Howell for the free use of a set of biblical maps and charts which have greatly facilitated our work. The same were very helpful to the students.

You will please note that this work was accomplished without one cent from any other source than the aforementioned. This will give you an adequate idea of what must be done to meet the exigencies of another session.

I desire to commend Prof. J. A. Henderson, dean of the literary department, for the invaluable support he has given, without which it would have been impossible for us to have worked with such success during the session.

Trusting that the board may give due consideration to these facts, and with the help from the annual conferences, etc., standardize this department so that we may have at least a respectable showing and an educated ministry. For it is impossible for us to conduct this department under the present circumstances. There must be an annual amount fixed so that those who conduct the affairs of the department may be fairly compensated. No one can work on earth and board in heaven! This is a strategic point, but facts are stubborn.

This department must be perpetuated and with your help we shall endeavor so to do.

Respectfully submitted,

J. E. SAMUELS,

Dean.

REPORTS OF COMMITTEES

COMMITTEE ON RESOLUTIONS.

We your Committee on Resolutions beg leave to make the following recommendations:

First. This convention shall appoint a board consisting of five on publication, whose duty shall be to provide suitable matter for reading, and religious instruction, carefully examine all manuscripts and other matters designed to be published by the convention; provide for the publication of a religious newspaper, to be issued weekly as the organ of the convention, provide suitable Sunday literature and shall be governed by such regulations as the convention may prescribe. The board shall continue in office for two years, or until its successor is appointed and shall make a full and complete report in writing at each regular session of the body.

The convention shall place at the expense of the board sufficient means to give success to the publishing interest of the convention.

Second. A board of education shall be appointed whose duty it shall be to examine all projects for the establishment of schools and colleges and to devise means and suggest ways by which the educational needs will be supplied, this board shall continue in office two years, or until its successors are appointed, and be governed by rules and regulations prescribed by the convention and report in writing at each regular session of the body.

Whereas, the future development of our church depends on an efficient ministry, and to maintain such efficiency, the ministry must be trained:

Be it resolved, That this Convention conduct a Theological Department for the benefit of our ministry.

Be it also resolved, That the present law governing that 40 per cent of Conference Assessment, 10 per cent of the S. S. H. and F. Missionary Conventions and 50 per cent of Children's Day money be systematically collected and applied to said department only. That the annual subsidy for the said school of theology be not less than one thousand dollars (\$1,000).

Be it also resolved, That no annual Conference Convention, District Conference or Union shall in any way dispose of said educational funds or appropriate same to any person or persons except those authorized by the Convention and hereinafter provided.

All churches, Conferences, Conventions, etc., failing to observe the said enactment after full instructions shall have been given shall be considered disloyal and will be dealt with as per government prescribed by the Convention.

The duty of the board of education shall be to promote the cause of education in the Afro-Christian Church. The board shall consist of seven members, ministers or laymen, elected by the Convention. The board shall have the control of the School of Theology, and shall have power to adopt such measures as shall be necessary in promoting the objects for which it is created. The board is authorized to receive gifts and to appeal to churches, Conferences, Conventions, etc., for the funds necessary for carrying on its work.

The board shall appoint a dean in charge of the School of Theology. The dean shall be empowered to appoint assistants or instructors subject to the approval of the board. The salary of the dean and his assistants shall be fixed by the board.

The corresponding secretary who is also the financial secretary shall be

known as the Secretary of Education. He shall carry out the plans of the board, giving publicity thereto, conduct the correspondence of the board or the department and promote its general interests. He shall in his official capacity be the custodian of the Educational funds and shall bank same in the name of the board. The said funds must be paid out only on the order of the board. He shall make a monthly report of all receipts and expenditures. He is authorized to receive all educational money from the Annual Conferences, Conventions, Unions, churches and individuals, giving full voucher for the receipt of same.

The Registrar is the recording secretary of the board. He shall announce the time and place of the meetings of the board and shall perform any other duties as may be assigned him.

The board shall be duly incorporated according to law, and shall have the power to locate its headquarters and prescribe rules for its operation as provided in the enactment of the Convention.

J. W. PATTON,
W. G. AVANT,
C. A. STROUD,
W. E. SUMNER,
E. W. RUSSELL,

Committee.

REPORT OF COMMITTEE ON EDUCATION.

We, your Committee on Education, beg leave to report as follows:

We have come together here, following the leading of Providence, and as we look upon the field and find that the harvest is ripe and the laborers are few, we must heed the call of the Master for more laborers; then we must increase our sacrifices to prepare our young men who are looking forward to the ministry and other responsible positions of trust in the church and our young women for teachers in the Sunday Schools, for more efficient service in the church, and for refining the home. The educated trained hand and the loving heart of the efficient man and woman must do the work of the future church.

The imperative need of the church is to raise a sufficient amount of money to pay the debt now due by our school, increase the endowment and make special effort to properly organize the Theological Class, provide means for the support of teachers and partial scholarships for young men and women worthy of help.

We recommend that this Convention adopt a systematic plan of raising means to help sustain the educational interest under the Board of Control of Christian College. Your committee,

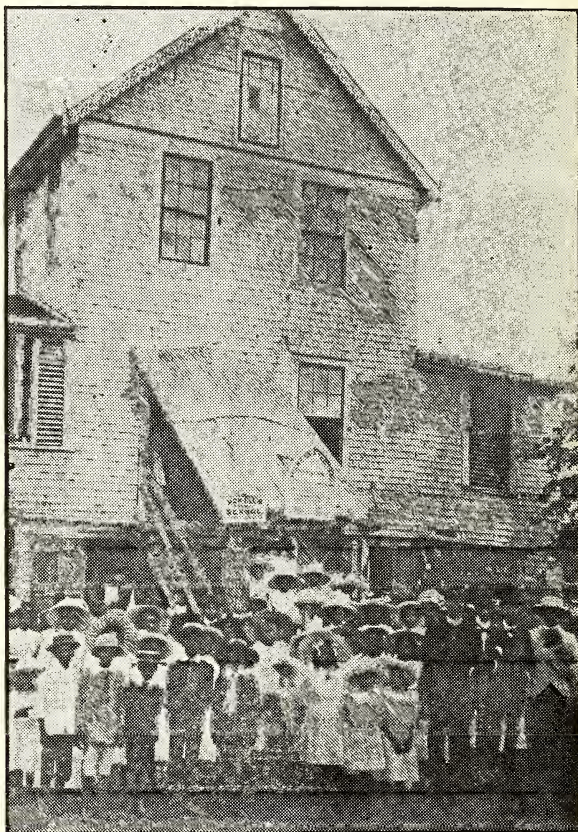
PROF. H. E. LONG,
PROF. J. A. HENDERSON,
REV. J. H. ALLEN,
REV. A. A. BRIGHT,
REV. J. H. MABRY,
REV. W. S. ALBRIGHT,

Committee

COMMITTEE ON MISSIONS.

We, your Committee on Home Missions, beg leave to submit the following report:

We have had under consideration the whole field, we believe the work is still going on and is being put on good basis; we feel that we can get things in a better shape if we can only get closer together. We find that the cause of our short comings are due to the fact that we are not together.



HOWELL'S NORMAL AND THEOLOGICAL INSTITUTE,
Georgetown, British Guiana.

This work was organized by Rev. J. E. Samuels, and was supported with his own funds.

We are afraid of each other so much so that we will work a whole year and keep it a secret, especially the money. We pay no attention to the cries coming from the officers at all when they tell us that they are compelled to have money to foster the work. Therefore we recommend:

That each church shall have a Home Mission Society in it. We further recommend that each Home Mission Society will make out a quarterly report

and send it to the Secretary of Missions, together with what money they have belonging to the Convention. Now that is the only way to run the connection successfully.

We recommend thirdly, that we set a stipulated sum to raise for the next two years; let us say that we will raise (\$10,000) ten thousand dollars. Let us set together and raise it, let us decide in our minds that we will have it anyhow. Let us report every quarter whatever we do raise. Then let us publish it every quarter and let the whole world see what we are trying to do, then we will get help and raise money, too. Now we hope we will get busy and do something for the cause. Respectfully,

W. RANEY,
REV. J. W. PATTON,
REV. J. J. FAULK,
REV. J. E. SAMUELS,
MRS. L. A. STEVENS,

Committee.

REPORT OF PUBLICATION COMMITTEE.

We, your Committee on Publication submit the following report:

Whereas the literature that has been distributed to the various Conferences from the Afro-Christian Convention, the *Missionary Herald*, the order of services has proven to be very helpful; we recommend that we urge our people throughout our bounds to practice the use of them.

Second, we recommend that the *Missionary Herald* be made the organ of our Christian Convention.

Third, we recommend that the brethren, both Elders and Licensed Preachers, be requested to subscribe for and support this paper, which will represent our connection.

Fourth, we recommend that our leaders of our religious institutions be required to take and support this, our organ.

Fifth, we recommend our committee on government be required to begin work at once and get out the principle feature of government and furnish each Conference with a duplicate of their work.

Sixth, we recommend that Franklinton Christian College become the center of our publications.

Be it resolved, That we have a publishing association incorporated under the laws of the state to look after the publishing interest of the denomination and that we publish our own Sunday School and other literature and supply our field with same.

C. A. STROUD,
S. W. ALBRIGHT,
J. F. SQUIRES,
A. A. BRIGHT,
A. J. HOLLOWAY,
MRS. SYLVIA KINSEY,

Committee.

COMMITTEE ON SUNDAY SCHOOL.

Mr. President, Officers, Members of the Afro-Christian Convention:

We, your Committee on Sunday Schools, beg leave to make our report:

After a careful survey of our Sunday Schools as a whole, we find them in a very prosperous condition, namely, The Western North Carolina, Eastern

Atlantic, Lincoln North Carolina, Eastern Virginia Conferences, New York, New Jersey and Pennsylvania Conference, Alabama and Georgia Conference.

For future prosperity and better organized schools and more efficient training we recommend the following :

First. That each school shall organize a Home Department.

Second. That a Cradle Roll Department be organized in every school.

Third. That a Baraca Class be organized and taught by the pastor of the church.

Fourth. That a Teacher-Training Class be organized in each school.

This we submit to your further consideration.

REV. A. A. BRIGHT, Chairman,
 REV. C. A. HARRIS,
 MRS. M. L. HOLLAND,
 MR. J. F. SQUIRES,
 REV. B. C. HARROD,
 REV. R. R. GAINES,
 REV. G. T. HALL,

Committee.

COMMITTEE ON CHRISTIAN ENDEAVOR.

We, your Committee on Christian Endeavor, have carefully considered the work throughout the whole Convention field and we find that the work is going on and very progressive in many of the churches of the various Conferences of the Afro-Christian Convention. Still there are many churches where there is not any Christian Endeavor. In order that the work may spread and grow in each of the Conferences and be encouraged to become what it should be among the young people we recommend that the work be given one day in the Sunday School Convention of each Conference for its representation and promotion by speeches and essays, etc. Your committee.

N. E. HIGGS, Secretary,
 REV. W. H. ALLEN,
 REV. W. M. DUGGER,
 REV. W. W. HOWELL,
 REV. N. H. PAGE,
 MRS. VIOLETTA SQUIRES,
 MISS ZILPHIA A. KINSEY,

Committee.

COMMITTEE ON TEMPERANCE.

We, your Committee on Temperance, beg to submit our report as follows :

Be it resolved, That intemperance is the greatest curse to thousands of earth's millions.

Resolved, It destroys the acuteness of the brain, which may lead to every evil.

Resolved, It is a great man slayer embracing mind and body.

Be it further resolved, That it robs one of life's choicest possession, health, and sinks the soul into the slums of iniquity so that the soul can neither rise in this life nor in that life beyond ; unfits the soul for the holy presence of God.

Therefore, be it resolved, That the ministers, laymen and friends of this Afro-Christian Convention should not only abstain from the use of all intoxi-

cating liquors but should condemn its use to everyone also narcotics, opium stimulants of all kinds, tobacco and snuff. "Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise."

Humbly submitted,

REV. JOSEPH MANN, Chairman,
 MRS. M. L. HOLLAND,
 MRS. MATTIE MITCHELL,
 MRS. J. E. AVANT,
 REV. J. E. SAMUELS,
 REV. S. W. ALBRIGHT,
 Committee.

COMMITTEE ON BENEVOLENT INSTITUTIONS.

We, your Committee on Benevolent Institutions, beg leave to submit the following:

We have had under consideration the Franklinton Christian College and whereas we see the great need of better trained ministers:

Therefore, Be it resolved, That this Convention support fully the Theological Department of said Institution.

- Sec. 2. Whereas, we find that the Home Mission Sisters of the Lincoln Conference have purchased land in Burlington, N. C., on which to erect an Orphan Home for the benefit of our race,

Be it resolved, That this Convention endorse said movement.

Resolved that this Convention support said movement spiritually and financially as the wisdom of the body may suggest.

Sec. 3. Whereas, we find that there has been a lot of ten acres of land purchased between Newport News and Hampton, Va., upon which to erect a home for the care of Fallen Girls and Aged Ministers,

Be it resolved, That this Convention take said property under consideration and do all they can for said Institution. Respectfully submitted,

REV. S. W. ALBRIGHT,
 MRS. FANNIE FULCHER,
 MRS. M. C. SELLARS,
 MRS. ROSA HOWELL,
 MRS. MARY SMALL,
 MRS. LOTTIE MATTHEWS,
 MRS. S. J. TAYLOR,

Committee.

COMMITTEE ON TEMPORAL ECONOMY.

We, your Committee on Temporal Economy recommend that 75 cents of the \$1.25 annual taxation be sent in June of each year to the Financial Secretary of the General Convention, and that 50 cents be retained by the Annual Conference.

Further, That 25 per cent of all moneys of each District Conference, and 10 per cent of each Sunday School Convention be sent just after each meeting of said District Conferences and Sunday School Conventions, to the Financial Secretary of the General Convention.

Further, That 50 per cent of Children's Day money be appropriated for education and 50 per cent for Missions, also that the missionary money be

sent to the Missionary Secretary, while the money for Education be sent to the Educational Secretary immediately after Children's Day.

Further, That we fortify our official head, the Afro-Christian Convention, with substantial property rights, vested in a trustee board of 9 persons, composed of members of the various Conferences, subjected to the General Convention.

Further, That the General Convention, which is a corporate body, issue bonds to the value of \$100 each at 6 per cent interest, redeemable in from five to ten years. Respectfully submitted,

REV. J. E. SAMUELS, Chairman.
 REV. C. A. STROUD,
 REV. W. S. MATTHEWS,
 REV. J. W. PATTON,
 REV. W. GEO. AVANT,
 REV. W. T. FAULK,
 Committee.

COMMITTEE ON CHURCH EXTENSION.

Mr. President, we, your Committee on Church Extension, beg leave to make the following report :

We have looked over our field of the great Afro-Christian Convention, and we see a great opportunity for much work to be done if the proper means and men be put in operation. And we, the committee, wish to recommend to this Convention, first, that there be a memorial church built in the city of Richmond, Va., or Monroe, N. C., by this Convention as an object of pride for all of our Conferences.

We also recommend that the third Sunday in May be Memorial Day throughout the Afro-Christian Convention, and all the money raised on that day be sent to the treasurer of Missions for the support of the said church.

We further recommend that a young man be sent to one of the big cities where we have no Christian church, that he may build up a work. And some money placed into his hands in order that he may do the work for us.

We further recommend that a young man who is aspiring to the ministry be sent to the Franklinton College and this Convention give him a free scholarship for the upbuilding of the Afro-Christian Convention as a church.

REV. J. J. FAULK, Chairman,
 S. DOWD,
 MRS. C. A. HARRIS,
 REV. J. E. PEARSON,
 W. RANEY,
 MISS EFFIE D. SELLARS,
 Committee.

COMMITTEE ON FEDERAL COUNCIL.

We, your Committee on Federal Council of the Churches of Christ in America beg leave to submit the following :

That whereas it is the sense of the Afro-Christian Convention to be of the greatest possible aid in the vineyard of the Lord and believing we can better thus serve by being a part of the Federal Council of the Churches of Christ in

America: Be it therefore resolved, that this our Afro-Christian Convention apply for membership in the said Federal Council of the Churches of Christ in America.

REV. F. H. EDWARDS,
 REV. G. T. HALL,
 REV. J. T. JONES,
 REV. J. G. EDWARDS,
 REV. J. M. PARSONS,
 REV. J. A. HENDERSON,
 Committee.

COMMITTEE ON MEMOIRS.

We, your Committee on Memoirs, ask to submit our report as follows:

Whereas, It has pleased the Almighty God to remove from our midst our beloved ones, Rev. Bro. Ball Tharpse, of North Carolina Conference; Rev. J. Onslow and Rev. Bro. J. Pettey, of the Eastern Atlantic Conference; Rev. J. C. Parker of Eastern Virginia Conference, who are gone but not forgotten.

Whereas, While it is our loss, yet it is their eternal gain, and whereas, their deeds of love and lives of purity will ever stand as living monuments to the glory of God.

That they have gone from us to heaven,
 To that far and better land,
 Angels there were waiting for them,
 To join their holy band.

Be it resolved, That Rev. Bro. N. E. Higgs and Rev. Bro. Patton have kindly consented to sing a duet to their memory.

Be it further resolved, That a copy of these resolutions be spread upon the minutes of the Afro-Christian Convention.

Respectfully,
 REV. J. A. MANN, Chairman,
 MR. W. H. BARBEE,
 MRS. CORA CARR,
 MRS. J. E. AVANT,
 MISS PHLYIS E. HOWELL, Sec.,
 Committee.

MR. PRESIDENT.

Be it resolved, That for the faithfulness of Revs. Joseph Mann and J. T. Jones in Christian work we in sympathy with their declining days of service beg leave to submit the following: That this combined Christian Church donate to our aged brothers \$2.50 per month or \$25 yearly for life.

REV. J. J. FAULK,
 REV. C. A. STROUD,
 REV. F. H. EDWARDS,
 Committee.

REPORT OF EASTERN ATLANTIC SUNDAY SCHOOL CONVENTION.

To the Worthy President, Officers, and Members of the Afro-Christian Convention, assembled—Greeting:

I am here as delegate from the Sunday School Convention of the Eastern Atlantic Christian Conference. The said convention met in its last session

September, 1915, which proved to be the climax of all that preceded it, financially, numerically and socially. The Convention has become deeply concerned in mission work, also aims to be a helper to all the bodies to which it is subject, namely, the E. A. Conference, also to the Afro-Convention.

The growth numerically eclipses the preceding one to a number between forty or fifty pupils as per reports from the various schools. While we are sorry to say that some of the schools failed to report, still there was an aggregate number between 650 and 700 reported as loyal students in the Sunday School work. There are about eighteen superintendents and about forty-three teachers, graded, primary and intermediate. They reported between \$75 and \$125 from those schools which reported, the greater part of which was used on mission work at Kinston, N. C., and at Morehead City, N. C. These are mission churches in centers of population which the Convention became interested in. There are three district unions set apart for work, the Eastern, the Central, the Southern. The Central has been very active since its organization, the Eastern has begun for two years, the Southern has just begun for only about five months. All this I submit for your consideration. Yours for the cause.

MISS ZILPHIA A. KINSEY,

Delegate.

SUNDAY APPOINTMENTS.

UP TOWN.

First Baptist Church—Morning, Rev. J. W. Patton; evening, Dr. Avant.

Zion Baptist Church—Morning, F. L. Taylor; 3 p. m., Dr. Avant; evening, 7:20, Rev. C. A. Harris.

Second Baptist Church.

Apostolic Church.

Presbyterian Church—Morning, Rev. F. H. Edwards.

St. Paul's A. M. E. Church.

Christian Union

Walters Temple A. M. E. Church—Morning, Rev. A. A. Bright; evening, C. A. Stroud.

Wesley Grove Christian Church—Morning, Dr. Avant; 3 p. m., Dr. Matthews, evening, J. E. Samuels.

Rising Star Church—Morning, Dr. Matthews; evening, W. T. Faulk.

Sixth Mount Zion.

EAST END.

First Baptist Church—Morning, Rev. N. E. Higgs; evening, Dr. Matthews.

Trinity Baptist Church.

Second Baptist Church—Morning, Rev. W. W. Howell.

Christian Union Church—Morning, Rev. S. W. Albright; evening, N. E. Higgs.

Calvary Christian Church—Morning, J. Wiggins; evening, Rev. S. W. Albright.

NORFOLK.

Christian Union Church.

St. Mark Church—Evening, Rev. S. Dowd.

New Hope Church.

Providence Church—Morning, Rev. W. H. Dugger.

FINANCIAL REPORT.

EASTERN VIRGINIA CONFERENCE.

Wesley Grove -----	\$ 30.00
Corinth Chapel -----	10.00
Laurel Hill -----	10.00
Rising Star -----	8.10
Providence -----	8.00
Macedonia -----	7.20
Christian Antioch -----	5.20
St. Luke -----	5.05
St. Marks -----	5.00
Bethel -----	3.80
Union Hill -----	3.65
Union Christian -----	3.00
Christian Union -----	2.90
Zion -----	1.00
Holland Christian Church -----	1.00

\$103.90

EASTERN ATLANTIC CONFERENCE.

St. Antioch -----	\$5.00
Watson's Tabernacle -----	1.00

\$6.00

LINCOLN, N. C. CONFERENCE.

Ebenezer -----	\$24.36
Children's Chapel -----	9.00
St. Stephen -----	6.25
McBroom Chapel -----	5.55
Pope's Chapel -----	3.10

\$48.26

WESTERN N. C. CONFERENCE.

Franklinton Church -----	\$17.15
Manly Street Church -----	13.65
Poplar Springs -----	8.75
Hank's Chapel -----	5.30
Pleasant Grove -----	5.00
New Rocky Springs -----	3.02
New Bethel, Johnson County -----	2.50
New Bethel, Wake County -----	2.50
Hinton's Chapel -----	2.00
Rand Street -----	1.15
N. C. District Convention, No. 2 -----	1.10

\$62.12

PENN., N. J., AND N. Y. CONFERENCE.

Macedonia Christian Church -----	\$ 16.40
Zion -----	2.00
Bethsaida, 214 W. 61st St., New York City -----	1.00

\$19.40

ALABAMA CONFERENCE.

Sunshine Christian Sunday School -----	\$ 1.10
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Grand Total ----- \$240.78

CONVENTION EXPENSES.

Programs -----	\$ 40.20
Cuts -----	10.00
Circulars -----	6.75
Cards -----	5.30
Postage -----	3.00
Charges Express Minutes -----	6.00
Salary of Secretaries -----	20.00
Traveling Expenses of Officials -----	36.50
Incidental Expenses -----	37.50
Services—for J. E. Samuels -----	20.00
For President, Rev. S. A. Howell -----	10.00
	<hr/>
	\$195.25
Balance in Treasury -----	35.45
	<hr/>
Grand Total Collected -----	\$230.70



REV. E. W. RUSSELL.

President New York, New Jersey, and Pennsylvania Christian Conference.

GREETING

From Macedonia Christian Church, Vauxhall, New Jersey.

To the Biennial Session of the Afro-Christian Convention, assembled at Wesley Grove Christian Church, Newport News, Va.:

DEAR FRIENDS:—The following is a synopsis of the work accomplished for Macedonia Christian Church, beginning July 7, 1912. Since then, we have enrolled 75 members, two of whom have been dismissed by their own request, five have been taken away by death, leaving now an enrollment of sixty-eight. We have a Sunday School enrollment of fifty-three, with a regular average attendance of thirty-five, with a corps of five teachers and one superintendent. We have a flourishing Christian Endeavor. We hold two mid-week prayer meetings, one for the adult members and one for the youth, Wednesday and Friday nights, respectively. The working forces consist of three auxiliaries:

The Brotherhood, Ladies Aid, and Shining Star Clubs. All are working in harmony for the upbuilding of the church and the spread of the gospel in Jersey. The church membership and all concerned desire the prayers of the Convention for the establishment of the Christian Church in this our State.

In view of the fact that all churches carry an enrollment greater than their actual, live working force, I hereby submit below an itemized report of those who have responded to the Convention call financially.

CONVENTION CLAIMS—1916.

Brother Lewis Jackson.....	\$ 0.40
Sister Carrie Scott.....	.40
Sister Gertrude Hawthorne40
Sister Neva Russell.....	.40
Sister Janie B. Russell.....	.40
Sister Laura Gardine.....	.40
Sister Mamie Stoute.....	.40
Brother B. C. Smoot.....	.40
Sister Carrie L. Smoot.....	.40
Sister S. Baker.....	.40
Brother James Baker.....	.40
Brother Able Rainer.....	.40
Brother James M. Johnson.....	.40
Sister Virginia Johnson.....	.40
Brother Arthur Gardine.....	.40
Sister Lula Mosley.....	.40
Brother Herbert Welborn.....	.40
Sister Violet Weldon.....	.40
Brother Laurence Bird.....	.40
Sister Nellie Rushmore.....	.40
Sister Christina Deskins.....	.40
Brother William Gardine.....	.40
Sister Dealia Willis.....	.40
Sister Eva Deskins.....	.40
Sister Alice Griffin.....	.40
Sister Susie Reddick.....	.40
Brother Wm. T. Hooper.....	.40
Brother Frank Smith.....	.40
Brother Erkwood Smith.....	.40
Sister Maud Smith.....	.40
Brother Daniel Moore.....	.40
Sister Annie Rainer.....	.40
Brother Robert H. Willis.....	.40
Brother James Croones.....	.40
Brother Howard Russell.....	.40
Brother Chas. Maze.....	.40
Brother Edward Reddick.....	.40
Sister Josephine Gardine.....	.40
Total	\$15.20
Sister Ophelia Crooms.....	.40
Brother R. L. Childs.....	.40
Brother P. A. Deskins.....	.40
Grand Total	\$16.40

Respectfully submitted,

WM. T. HOOPER,
Church Clerk;

R. H. WILLIS,

J. M. JOHNSON,

Collectors of Convention Claims;

E. W. RUSSELL,
Pastor.

THE WOMAN'S NATIONAL HOME AND FOREIGN MISSIONARY CONVENTION

OFFICERS.

- Mrs. Rosa Howell, President, Newport News, Va.
 Mrs. Mattie Mitchell, Vice President, Apex, N. C.
 Mrs. Sylvia Kinsey, Second Vice President, Maysville, N. C.
 Miss Bessie King, Recording Secretary, Myrtle, Va.
 Mrs. Violetta Squires, Assistant Secretary, Maribel, N. C.
 Mrs. Effie D. Samuels, Corresponding Secretary, Franklinton, N. C.
 Mrs. Stella Parker, Treasurer, Suffolk, Va.
 Mrs. Fannie Sumner, Mrs. Lillian Ellis, Mite Box Superintendents, Newport News, Va.
 Miss Corina Midgett, Superintendent Young People's Work, Norfolk, Va.
 Miss Zephia Kinsey, Superintendent of Young People's Work, Maysville, N. C.
 Mrs. Fannie Fulcher, General Field Missionary, Norfolk, Va.



MRS. ROSA HOWELL,
President of the National Convention.

STATE MISSIONARIES.

- Mrs. M. E. Harris, Missionary for Eastern Virginia, Norfolk, Va.
 Mrs. L. Fike, Missionary for Central North Carolina, Raleigh, N. C.
 Mrs. E. Browning, Missionary for Western North Carolina, Burlington, N. C.
 Mrs. F. L. Taylor, Missionary for Eastern North Carolina, New Bern, N. C.

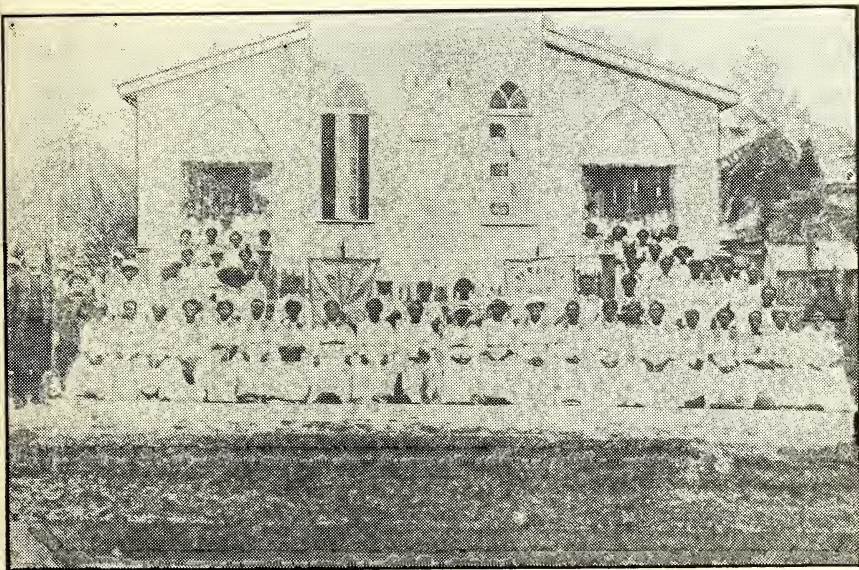
ADVISORY BOARD.

- Rev. S. A. Howell, D.D., Rev. J. E. Samuels, M.A., B.D., Rev. W. S. Matthews, D.D., Rev. J. A. Henderson, A.M., Rev. C. A. Harris, D.D., Rev. H. E. Long, Ph.D., Rev. E. W. Russell.

COMMITTEES.

1. *Committee on Credentials*—Rev. J. H. Sumlear, Rev. A. A. Bright, Sister Lottie Matthews, Sister Hannah Gaines.
2. *Committee on Home Missions*—Rev. C. A. Harris, Sisters Mary Sumlear, Alice Whitaker, M. L. Holland, M. J. Scott, Cornelia Boykins.
3. *Committee on Foreign Missions*—Rev. J. E. Samuels, Miss E. D. Sellars, Sister Lilly Ellis, Miss Phyllis Howell.

4. *Committee on Publication*—Rev. S. A. Howell, Bessie King, Sister Violetta Squires, Alice Saunders.
5. *Committee on Moral Reform*—Rev. J. J. Folk, Sisters S. J. Taylor, Rev. Annie M. Coats, M. E. Small, Margarette Taylor, Mary Brinkley.
6. *Committee on Young People's Work*—Rev. J. D. Farror, Miss Lillian Lawrence, Sisters Teeny Scott, Patsy Jones, Emma Johnson.
7. *Committee on Ways and Means*—Sisters M. E. Harris, Fannie Fulcher, Stella Parker, Sylvia Kinsey, Rev. W. E. Sumlear.
8. *Committee on Finance*—Sisters Corena Mayo, L. A. Stephen, Hettie Taylor, Cora Carr, M. C. Sellars, Brother Wesley Rainey.
9. *Committee on Education*—Rev. J. E. Samuels, Sisters Gatsey Williams, Mattie Mitchell, Volena Fitchett, Susie Howell, L. A. Stephen, Annie Howell.
10. *Committee on Nominations*—Rev. J. W. Patton, J. E. Samuels, L. Fike, S. Kinsey, F. Sumner, L. A. Stephens, I. Stafford.



WOMAN'S MISSIONARY CONVENTION, GEORGETOWN, BRITISH GUIANA.

STATE HOME AND FOREIGN MISSIONARY CONVENTIONS.

OFFICIAL ROSTER NORTH CAROLINA.

- Mrs. Sarah Epps, President, Middleburg, N. C.
 Mrs. Novella H. Reid, Vice President, Franklinton, N. C.
 Mrs. Lucy Fike, Second Vice President, Raleigh, N. C.
 Mrs. Mattie M. Mitchell, Secretary, Apex, N. C., R. No. 2.
 Miss E. A. Bullock, Assistant Secretary, Clarksville, Va.

District Missionaries.

- Mrs. Sarah Jeffres, Henderson, N. C.
 Mrs. Emaline Richardson, Apex, N. C.
 Mrs. Millie Trice, Durham, N. C.

EASTERN VIRGINIA.

Mrs. M. L. Holland, President, Holland, Va.
 Mrs. Fannie Fulcher, Vice President, Norfolk, Va.
 Mrs. F. Sumner, Second Vice President, Newport News, Va.
 Mrs. L. Ellis, Secretary, Newport News, Va.
 Miss L. Lawrence, Assistant Secretary, Windsor, Va.
 Mrs. R. Howell, Treasurer, Newport News, Va.

EASTERN ATLANTIC, N. C.

Mrs. Sylvia Kinsey, President, Maysville, N. C.
 Mrs. Mary Small, Vice President, New Bern, N. C.
 Mrs. V. Squires, Secretary, Maribel, N. C.
 Miss Z. Kinsey, Assistant Secretary, Maysville, N. C.
 Mrs. E. Hatchell, Treasurer, Maribel, N. C.



MRS. ROSALINE JOHNSON,
 Field Superintendent of the Woman's Missionary Convention,
 Georgetown, B. G.

Mrs. Johnson is a strong factor in the missionary development of our work in her country. She swept the National Convention off its feet with her inspiring address in Franklinton last May.

LINCOLN, N. C.

Mrs. M. C. Sellars, President, Burlington, N. C.
 Mrs. Mary Jones, Vice President, Greensboro, N. C.
 Mrs. P. M. Lea, Secretary, Burlington, N. C.
 Miss R. Headen, Assistant Secretary, Lindhurst, N. C.
 Mrs. S. Covington, Treasurer, Burlington, N. C.

GEORGIA AND ALABAMA.

(Not fully organized.)

PENNSYLVANIA, NEW JERSEY, AND NEW YORK.

(Organized, but not reported.)

GEORGETOWN, BRITISH GULANA, S. A.

Mrs. Rosaline Johnson, General Missionary Superintendent.

Mrs. E. Grant, President, Albouystown, B. G.

(Other officers not reported.)

THE GENESIS AND EVOLUTION OF THE WOMAN'S NATIONAL
H. AND F. CONVENTION OF THE AFRO-CHRISTIAN
CHURCH.

BY REV. J. E. SAMUELS, M.A., B.D., SECRETARY OF MISSIONS.

The Christian Church is the Church of my choice. My interests are inseparably centered in her and, like Paul, I am persuaded that neither life nor death, etc., can separate me from her. After severe hardships encountered in the mission field, I returned to the U. S. A. with this idea most prominent in my mind: to devise some plan whereby the women of our Church can concentrate their efforts for the efficient development of the foreign mission work. After much prayer and meditation, I consulted my friend, Rev. J. W. Patton, then of Franklinton, Va., and laid my plans before him. He was simply elated, and urged me to draft a bill or resolution embodying my plans and present the same to the General Convention, then to be held in Durham, N. C., in June, 1914. I spoke to the Rev. S. A. Howell of the matter. He also thought it was an excellent idea. The time of the Convention having arrived, I met and consulted some of the leading women present, among whom were Mrs. Mattie Mitchell, of Franklinton, N. C., and Mrs. M. L. Holland, of Virginia. They also approved of the plan and pledged to support it.

For the benefit of the reader I hereby present the bill as reported in the proceedings of the Convention:

Rev. J. E. Samuels made his report on missions, stating his manner of life and his attitude toward the Christian Church, and also how God had led him on through the many combats and afflictions, through which, had it not been that God was leading, he could not have stood. The report was then adopted by sections as follows:

SECTION 1. *Provide for five thousand dollars to be raised by taxation, 25 cents per capita yearly. Carried.*

SEC. 2. *That the Convention publish a missionary magazine monthly. Carried.*

SEC. 3. *That the Convention organize a Woman's National Convention, under the control of the Afro-Christian Convention, for the effective concentration of our missionary interests. Carried.*

SEC. 4. *That the Convention appoint a special committee to go to Georgetown, South America, and have that property which the Afro-Christian Convention bought incorporated in the name of the Afro-Christian Convention. Carried.*

SEC. 5. *That the Trustees of the Afro-Christian Convention be empowered to borrow fifteen hundred dollars to set the mission plans on foot. Carried.*

RESOLUTIONS.

RESOLVED, 1. *That this Convention elect seven persons who shall constitute a Board of Trustees of Missions, a Secretary of Missions, and such other officers as the work may demand. This board shall have the general management of the mission department, including the issuing of calls for collections, under the direction of the Executive Board, and of the collection and disbursement of missionary funds and appropriations. Carried.*

RESOLVED, 2. *That five thousand dollars be raised by this Convention through the Woman's Convention, the Sunday School Convention, and Christian Endeavor Convention; and, That every member be taxed to pay, 25 cents each per year for missions, the said amount to be paid on installments of six cents per quarter, and, that the pastors of said churches be directed to collect the same; and that one Sunday in the year be known as Mission Day, and that the amount of money raised be forwarded to the Secretary of Missions. Carried.*

At the Convention, under favorable auspices, I was elected to the office of General Field Secretary, and the Convention, by common consent, empowered Dr. Howell and myself, with the assistance of any of the brotherhood, to organize this National Convention whenever we deem it practicable. In September of the same year (1914) the Eastern Virginia Woman's State Convention annual meeting was to be held in Newport News, Va., at the Union Christian Church. I called Dr. Howell's attention to the matter and asked that we enter into a preliminary organization some time during the session. He agreed, and announcement was made to that effect. As originator of the plan, the privilege was given me to state the plan of organization and to name the necessary officers. I did so, but some of the officers I selected, especially the president, did not meet with the hearty approval of the brethren and the sisters, and, as a result, I was severely criticized and even denounced; but I had the right of way and got my officers.

The following mandate was issued by Dr. Howell, President of the Convention:

OFFICIAL MANDATE.

In pursuance of an order issued by the Afro-Christian Convention in its biennial session, held in Durham, N. C., June 22-27, 1914, I, Smith Allen Howell, President of the said Convention, did on the 26th day of September, 1914, in the city of Newport News, county of Warwick, State of Virginia, call an executive meeting of the above named Convention, and there nominated and constituted the Woman's National Home and Foreign Missionary Convention of the Christian Church. The said body is to meet biennially, and shall have the entire control of the women's work within the jurisdiction of the Afro-Christian Convention.

The following are the officers appointed:

President—Mrs. Rosa Howell.

Vice President—Mrs. Mattie M. Mitchell.

Recording Secretary—Miss B. King.

Assistant Secretary—Mrs. V. Squires.

Corresponding Secretary—Mrs. Effie D. Samuel's.

Treasurer—Mrs. S. Parker.

State Field Missionaries—Mrs. L. Matthews, Mrs. M. C. Sellars, Mrs. M. E. Harris, Mrs. F. L. Taylor.

Done by order of the Afro-Christian Convention and given under my hand and seal this 25th day of September, 1914, at the International Headquarters of the said Convention at Newport News, Virginia.

(L. S.)

S. A. HOWELL, D.D.,
President.

The first meeting of the organization was held in Norfolk, June, 1915, when the Constitution was adopted. The same is composed of seventeen articles, every one drafted and written by me. I have also added constitutions and by-laws for State conventions and local societies, and suggestive helps for the organization of local societies and Conventions. It is in book form and can be had at 15 cents per copy.

Since the Norfolk meeting two other meetings were held with untold success. I may also state that at the Norfolk meeting the State conventions were reluctant in sending delegates, only one from the Lincoln came, viz.: Miss E. D. Sellars, of Burlington (now Mrs. J. E. Samuels) who paid her own way. So eager was she to see the development of effective missionary work in the church. The Convention is now an important factor in our church, and its continued success is sure.

There is an evil tendency manifesting itself in the Convention, that is, "bossism," and "machinery." I might have made a blunder in my selection of officers, yet for the good of the cause I am perfectly satisfied with the traduction and ostracism undeservedly meted out to me by some of these very officers that I had put in office under opposition. But the hand is writing on the wall.

I have given this brief sketch so that those who are not aware of the origin of this Convention may get an adequate knowledge of same.

EXTRACTS OF MINUTES OF NEARLY 50 YEARS AGO

PRESENTED TO THE CONVENTION BY REV. J. A. HENDERSON, M.A.

MINUTES OF THE COLORED CHRISTIAN CONFERENCE OF NORTH CAROLINA, HELD AT NEW BERN, ON THE 8TH OF OCTOBER, 1869.

The Conference met, and after the introductory discourse, was called to order by Rev. Wm. M. Hayes, President of the last Conference.

Letters were read from the churches, and the following were found to be present:

Elders Wm. M. Hayes, Samuel Foy, Brutus Young. Absent, Lewis McCullen and Elisha Horton.

Licentiates present, Jackson Jeffries, Lewis Simmons, Albert Pharr, Robert Preddy. Absent, Henderson Hazel and John Kent.

<i>Stations and Ministers.</i>	<i>Membership.</i>
Raleigh (not represented)-----	108
Franklinton, N. White-----	50
Pleasant Grove, Joseph Adams-----	102
Pleasant Union (not represented)-----	59
Rock Spring (not represented)-----	64
Christian Chapel (not represented)-----	44
Holly Spring (not represented)-----	12
Burket's Chapel (not represented)-----	44
Arches' Grove (not represented)-----	11
Maple Chapel, Luke Smith-----	10
Pineville, James Randal Watson-----	67
New Bern, C. C. Foy, R. D. Rogers, J. Parker-----	104
Swift Creek (not represented)-----	24
Pleasant Hill (not represented)-----	36
Miles' Grove, Robert Sewell-----	40
Green Chapel, Dennis Reddick, Aaron Harn-----	41

<i>New Churches Received.</i>	<i>Membership.</i>
Broad Creek Chapel, Frank Sutton, Albert Willis-----	56
Sion Hill, Edmund Harris-----	6
Bethel, Robert Kinsey-----	17
Oak Level (not represented)-----	64

The Conference then proceeded to elect the usual officers, which resulted in the choice of Rev. S. Foy for President, and C. C. Foy for Assistant Secretary.

Prayer by Rev. Robert Kinsey.

The following committees were then appointed, viz.:

On Home Missions—N. White, James Parker and Joseph Adams.

On Education—S. Foy, Wm. M. Hayes and Brutus Young.

On Sunday Schools—B. Young, Jackson Jeffries, and Albert Willis.

On Temperance—A. Pharr, C. C. Foy, and Joseph Mann.

The following persons were appointed a Committee on Religious Exercises during the sitting of Conference: Lewis Simmons, R. D. Rogers, Joseph Adams, and the President.

The following persons were elected the Conference Committee for the ensuing twelve months: Wm. M. Hayes, N. White, and Robert Cook.

It is agreed that the next Conference be held at Raleigh, commencing on Thursday before the 4th Sunday in October, 1870.

On motion, Rev. B. Young was chosen to deliver the opening address.

The Committee on Religious Exercises reported Rev. Robert Preddy to preach on Sunday at 11 o'clock, and Rev. A. Pharr to preach at 7 o'clock p. m.; on Monday, Rev. J. W. Wellons to preach at the Christian Church at 11 o'clock a. m.; Rev. B. Young at Bethel Church; Rev. S. Simmons at Baptist Church on Cypress Street; Rev. W. M. Hayes at Andrew Chapel; Rev. Joseph Mann at First Baptist Church. Conference adjourned till Monday at 9 o'clock.

Monday, October 11, 1869. Conference met agreeable to adjournment. The Committee on Home Missions made the following report for Ministerial supply for the ensuing year:



ST. PAUL CHRISTIAN CHURCH AND CONGREGATION,
 Rev. J. A. JOHNSON, *Pastor*,
 Georgetown, British Guiana, S. A.

Wm. M. Hayes, Raleigh; Brutus Young, Bureket's Chapel, Oak Level, and Franklinton; Jackson Jeffreys, Pleasant Grove and Pleasant Union; Elisha Horton, Christian Chapel and Swift Creek; Robert Preddy, Rock Spring and Franklinton; Lewis McCullen and H. Hazel, Miles' Grove and Arches' Grove; A. Pharr, Pineville and Pleasant Hill; J. R. Watson to assist at Pineville; N. Ballentun, Holly Springs; New Bern District to be— (Copy not complete.)

MINUTES OF THE NORTH CAROLINA COLORED CHRISTIAN CONFERENCE, HELD IN RALEIGH, ON THE 20TH, 21ST, AND 22D OF OCTOBER, 1870.

October 20, 1870.

Conference met with the Christian Church, in the city of Raleigh, agreeable to appointment, and was called to order by Rev. Samuel Foy, President of the last Conference.

Present, Elders Wm. M. Hayes, Samuel Foy, Brutus Young, Lewis McCullen, Elisha Horton, Jackson Jeffreys, and Albert Pharr. Licentiates: Robert Kinsey, Lewis Simmons, Henderson Hazel, John Kent, Joseph Mann, Jacob Onslow, Ned Ballentine, J. Randal Watson, and George Washington.

<i>Churches and Delegates.</i>	<i>Members.</i>
Raleigh, M. Watson, H. Haywood, and A. Jones-----	120
Franklinton, N. White and R. Cook-----	69
Pleasant Grove, W. Sorrell and J. Tyler-----	93
Pleasant Union, G. Allen and C. Thompson-----	79
Rock Spring, L. Peterford and S. Harris-----	62
Christian Chapel, N. Horton and T. Wilson-----	31
Holly Springs (not represented)-----	12
Burchet's Chapel, W. Bullock-----	35
Arches' Grove (not represented)-----	39
Maple Chapel (not represented)-----	10
Pineville (not represented)-----	100
New Bern (not represented)-----	80
Swift Creek, E. Hanner and N. Jones-----	40
Pleasant Hill, S. Little and C. Banks-----	36
Miles Grove, Z. Graham and P. Faucett-----	32
Green Chapel (not represented)-----	40
Broad Creek Chapel (not represented)-----	70
Zion Hill (not represented)-----	7
Bethel (not represented)-----	29
Oak Level, P. Bullock-----	63
*Johnson Union, Isaac Jarman-----	38
*Christian Antioch, Thomas Slaughter-----	110

Conference then proceeded to the election of President, which resulted in the choice of Rev. J. Jeffreys. Rev. H. B. Hayes, of the North Carolina and Virginia Christian Conference, being present, was requested to act as Assistant Secretary.

A letter was then read from W. H. Ransom, Secretary of Conference, tendering his resignation as such, if the Conference should think proper to accept it; which was accepted, and Lewis Peterford, of the Rock Spring Church, was then duly elected in his stead.

Religious exercises by Rev. S. Foy.

On motion of W. M. Hayes, a committee of three on Religious Exercises was appointed, consisting of William M. Hayes, A. Jones, and N. Horton.

On motion, Conference adjourned until tomorrow morning at 9 o'clock.

October 21, 1870.

Conference met agreeable to adjournment. Religious exercises by Rev. R. Preddy.

On motion, the letters to Conference were then handed in and read.

On motion of W. M. Hayes, the church at Johnson Union was received as a member into this Conference, and her delegate invited to a seat—number of members, 38.

On motion of the same, the church at Christian Antioch was also received, and her delegate invited to a seat—number of members, 110.

On motion, the name of Mingo Sykes is dropped from our minutes, he having united with the Baptists.

*Received this session.

The following standing committees were then announced by the President :

On Education—Samuel Foy, Wm. M. Hayes, B. Young, and Lewis McCullen.

On Home Missions—Norfleet White, P. Bullock, S. Foy, P. Faucett, T. Wilson, and M. Watson.

On Sabbath Schools—R. Preddy, N. Horton, J. Mann, and T. Bullock.

On Temperance—E. Horton, R. Cook, and M. Watson.

On motion of E. Horton, after considerable debate, it was agreed that the next session of Conference be held with the Christian Church at Burchet's Chapel, Warren County, to commence on Thursday before the fourth Sunday in October, 1871.



MRS. LOTTIE E. MATTHEWS,
State Missionary for North Carolina Christian
Sunday School Convention.

As special delegate to the Georgia and Alabama fields she brought a strong and interesting report, which electrified the Convention.

On motion of M. Watson, *Resolved*, That the churches hereafter be required, in their letters to Conference, to state distinctly the number of members added, dismissed, died, and expelled during the Conference year, which was adopted.

(Here copy defaced.)

On motion, Conference took a recess until 2 o'clock.

Conference met agreeable to adjournment.

On motion of N. Horton, Conference appointed William M. Hayes, J. Jeffreys, and E. Horton the Executive or Conference Committee for the next twelve months.

On motion, it was agreed that 300 copies of the minutes of this session of Conference be printed for distribution among the churches, and Rev. H. B. Hayes be requested to prepare the same for the press.

Conference adjourned until tomorrow morning at 9 o'clock.

October 22, 1870.

Conference met agreeable to adjournment. Religious exercises by Rev. B. Young.

The Committee on Education reported as follows:

We, your Committee on Education, beg leave to report, that after a careful examination of candidates, we recommend the license of the following persons to preach the Gospel of the Lord Jesus Christ: Zimri Graham, Thomas Bullock, Richard Johnson, and Nash Horton.

We further recommend that the following persons be ordained to the office of Elder: Henderson Hazel and Joseph Mason.

We enjoin upon those who have heretofore been licensed to apply themselves more closely to study.

S. Foy, *Chairman*.

Report received and adopted.

Whereupon the following elders were appointed by the Presbytery, on behalf of the Conference, to attend to the ordination: Wm. H. Hayes, S. Foy, and B. Young.

On motion, the case of John Kent, a licensed minister of this Conference, was then considered. For cause, at the last Conference the said Kent was suspended from his ministerial functions for twelve months. It appearing since that time that his deportment has been good, he, therefore, is unanimously restored to his former privileges and standing as a gospel minister.

Revs. Shepherd, of the Baptist, and Brodie and Morgan, of the Methodist Church, were severally invited to seats in Conference, which were accepted.

Conference adjourned to 2 o'clock.

Conference met agreeable to adjournment.

The Committee on Home Missions reported.

Your Committee on Home Missions beg leave to make the following report as to ministerial supply for the ensuing conference year:

Raleigh and Pleasant Hill, Wm. M. Hayes; Franklinton and Rock Spring, Robert— (Copy defaced.)

Report received and adopted.

The Committee on Sunday Schools reported:

Your Committee on Sunday Schools beg leave to report:

There is no matter of greater moment and concern to us than the proper education and training of our children, who are to fill our stations in life when we "have gone the way of all the earth." There is no means, we are persuaded, that can be used, better calculated to bring them up in the way they should go, than proper teaching in the Sunday School institution. While it enlightens the mind and sows the seed of virtue and piety in the heart, it restrains from Sabbath breaking and the commission of almost innumerable crimes.

The benefits to be derived can but be seen by the most casual observer. The moral restraints thrown around the rising generation, in holding in check the turbulence of the human will, as well as in cultivating the better and finer feelings of the human heart, are calculated to make them better and more useful members of society, and eventually, by the grace of God, fit them to become companions with the Saints in light.

Some of our churches, we are pleased to say, have Sunday Schools organized in their midst, but we are sorry to have to state that the most of them have no schools.

We would earnestly urge the organization of a school in every church belonging to this Conference.

B. YOUNG, *Chairman*.

Report received and adopted.

On motion of N. White, agreed that a Sunday School Convention be held in connection with this Conference, at Franklinton, on Saturday before the first Sunday in June, 1871. The ministers of Conference and delegates from Sunday Schools, privileged to seats in Convention.

The Committee on Temperance reported :

Your committee, being fully sensible of the great evil of intemperance in our land, the wretchedness and misery brought upon our race, as well as the many thousands that are prematurely brought down to the drunkard's grave,



MRS. W. GEORGE AVANT,

New Bern, N. C., a powerful and excellent speaker, who thrilled the Convention with her forceful addresses.

Be sure to read her address in the National Convention's proceedings. It is a masterpiece.

would most earnestly recommend that the members of our churches would adopt and live by the principles of total abstinence—taste not and handle not that which intoxicates and makes drunken. Otherwise than as a medicine, it should never be used by any one professing godliness.

A. PHARR, *Chairman*.

Upon its adoption, interesting and earnest addresses were delivered by Messrs. Mann, Kinsey, Watson, and H. B. Hayes.

A vote of thanks was tendered Rev. W. M. Hayes, church, and others, for the kind manner that the members of this Conference have been received and entertained during the present session.

On motion, Conference adjourned to time and place above specified.

Concluding religious exercises by Rev. Wm. Morgan, of the Methodist Church.

J. JEFFREYS, *President*.

H. B. HAYES, *Asst. Sec'y*.

PROCEEDINGS—FIRST DAY.

NEW BERN, N. C., Wednesday, October 31, 1877.

Conference met pursuant to adjournment, and was called to order by the President, Rev. B. Young, after which hymn 172 was sung.

Prayer by Rev. W. M. Hayes.

Elders—B. Young, Isaac Nathaniel, Thomas Bullock, J. Mann, J. Jeffries, R. D. Johnson, F. Respass, J. F. Whitley, R. Messinger, Alfred Pettiford, G. Jones, R. E. Green, A. Fall, G. W. Dunn, W. M. Hayes, E. Horton, F. Sutton, Z. Graham, Jacob Onslow, Richard J. Johnson, Samuel Foy.

Licentiates—Joseph Adams, K. Mangum, N. McCoy, A. Small, John Kent, absent, Oscar Hunter, absent, C. Lewis, Bryant Sutton, S. Reid, absent, N. Valentine, absent, Mack Stubs, absent.

The roll of churches being called, resulted as follows: Present, 33; absent, 17.

The election of officers was next gone into, which resulted in the choice of Rev. B. Young, President; S. L. Long, Secretary; N. White, Treasurer.

On motion of G. W. Dunn, it was decided to meet each day at 9:30 o'clock a. m., and adjourn at 3 p. m.

Rev. W. M. Bishop and E. S. W. Simmons, of the A. M. E. Church, were invited to seats in the Conference; whereupon Rev. W. M. Bishop made some valuable remarks in behalf of education and the religious cause.

Conference adjourned.

At night Rev. R. D. Johnson preached from II Corinthians, 5:7: "For we walk by faith and not by sight."

SECOND DAY.

THURSDAY, November 1, 1877.

Conference was called to order at 9:30 o'clock a. m., Rev. B. Young in the chair.

Hymn 79, "Come ye that love," was sung.

Prayer by Rev. R. E. Green.

Minutes of yesterday read and approved.

Rev. B. Young, from the Executive Committee, submitted a report on the ministers of the church. He stated that the ministers of all the churches were discharging their duties acceptably, and that the Committee had experienced but very little trouble.

The Committee on Sabbath Schools made the following report:

We, your committee, to whom was intrusted the laborious duty of establishing Sabbath Schools at all available points in the bounds of the Conference, have been untiring in our efforts for the promotion of the Sabbath School cause; and though we have accomplished much, we urge upon the members of Conference the necessity of exerting themselves in their respective localities for

this glorious cause. We are happy to state that our people are becoming more and more interested in this great auxiliary to the church, and hope that before the convening of another Conference we may see the number of scholars in our Sabbath Schools greatly increased.

Respectfully submitted,

A. SMALL, *Chairman*.

Rev. Jackson Jeffries reported that during the fiscal year he had baptized eighty-nine souls and united in matrimony eleven couples.

Sylvester Long and R. D. Rodgers were appointed a Committee on Devotional Exercises during the session of Conference.

Conference adjourned.

At night the Annual Sermon was preached by Rev. G. W. Dunn, from Zachariah, 4:2-3, "And the angel that talks with me," etc.

THIRD DAY.

FRIDAY, November 2, 1877.

Conference was opened with prayer by Rev. J. Mann, and singing hymn 904, "There is a land of pure delight."

Minutes of morning session read and approved.

The Committee on Exercises reported the following appointments for preaching tonight: Conference, R. E. Green; Guilford Church, J. Jeffries; Bethel Church, Jacob Onslow; Clinton Chapel, A. Small.

The Committee on Home Missions reported that they had experienced considerable trouble during the year with complaints from certain ministers, charging other ministers of their denomination with interfering with their pastorate charges. The Committee therefore recommend that Conference examine into the charges made, and if they be found true, that proper measures be instituted to remedy the evil.

The Committee also recommend that action be taken against that class of ministers that neither attend Conference or report to the same.

They again urge upon Conference to do something for the amelioration of the thousands of souls in Africa that are yearning for the light of the gospel.

They recommend that each member of the Christian Church be assessed ten cents per year for the establishment of a High School at Franklinton, N. C.

J. JEFFRIES, *Chairman*.

AFTERNOON SESSION.

Conference convened with singing and prayer.

Minutes of morning session read and approved.

The Committee on Education reported, and the report was read and adopted.

Rev. G. W. Dunn reported his labors for the year as follows: Franklinton, conversions 56, baptisms 50; Holly Springs, conversions 18, baptisms 8; New Bethel, conversions 15, baptisms 17. Total conversions 89; baptisms 74.

The following communication was received from Oak Level Church:

OAK LEVEL, WAKE COUNTY, October 2, 1877.

To the Christian Conference, in New Bern Assembled:

We, Secretary and Sexton of a church organization by the appellation of the "Colored Christian Church," of Oak Level, Wake County, most humbly pray

that our church be received into your Conference, and that a minister be assigned to the same.

GEO. EVANS, *Secretary*.

WESLEY LINN, *Secaton*.

On motion, brother Fike was allowed to locate for the space of twelve months, for the purpose of improving his education.

After much discussion on the feasibility of establishing a high school at Franklinton, N. C., it was moved and adopted that each minister of the Conference pay to the Treasurer the sum of \$2 by the first of June, 1878.

The attention of the Conference being called to the fact that two churches from Washington County persisted in retaining the name of Disciple, it was moved and adopted that the Executive Committee be sent to Plymouth, in said county, to examine into the matter and report to the next Conference.

On motion of Rev. J. Jeffries, Rev. R. Mackenzie was debarred from participation in the proceedings of the Conference, owing to conduct unbecoming a minister in the meeting of yesterday.

Conference adjourned.

At night Rev. R. E. Green preached from John, 3:7, "Marvel not that I said unto thee, ye must be born again."

FOURTH DAY.

SATURDAY, November 3, 1877.

Conference met at the usual hour, with prayer by Rev. I. Nathaniel, and singing hymn 411, "O. Where Shall Rest be Found?"

Minutes of afternoon session of Friday read and approved.

The Committee on Education reported that they had examined the young ministers of the Conference, and found them all considerably advanced since last Conference, with the exception of two, who had made no progress at all.

We have had under consideration the application of Joseph Adams for ordination, and respectfully recommend that he be ordained an Elder. There were several other applicants, but none of them passed the examination.

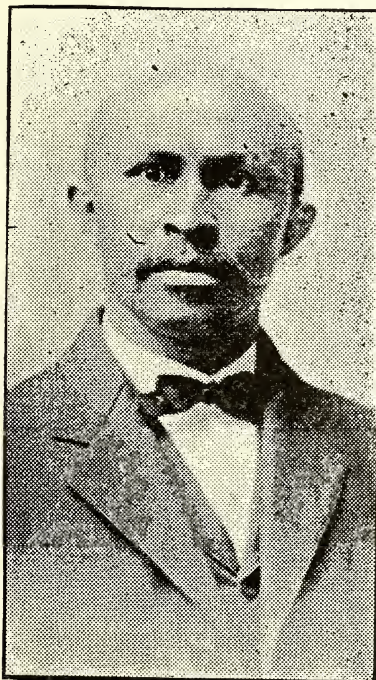
We recommend for License Geo. O. Pope and Albert Slick.

R. MACKENZIE, *Chairman*.

Letters were received from Revs. William H. Bishop and A. W. Allison, expressing their gratification at having met with our Conference, and wishing us God speed in our labors.

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J. H. Allen, Hester, N. C.
T. J. Levister, Burlington, N. C.
J. W. Meadows, Creedmoor, N. C.
J. H. McBroom, Burlington, N. C.
A. A. Hazel, 1035 New St., Greensboro, N. C.
C. J. Alston, Siler City, N. C.



REV. C. A. HARRIS,

Recording Secretary of the Afro-Christian Convention.

- R. H. Farrar, Kimbolton, N. C.
L. W. Compton, Rock Creek, N. C.
A. P. Burnett, Snow Camp, R. 1, N. C.
H. N. McBroom, Burlington, N. C.
R. Green, 505 Hayward St., Raleigh, N. C.
W. W. Marsh, Lindhurst, N. C.
S. G. Walker, Burlington, N. C.

ROLL OF LICENTIATES.

Solomon Allen, Neuse, N. C.
 J. W. Albright, Burlington, N. C.
 E. L. Sellars, Burlington, N. C.
 C. T. Harvey, Rock Creek, N. C.
 M. F. Alston, Greensboro, N. C.

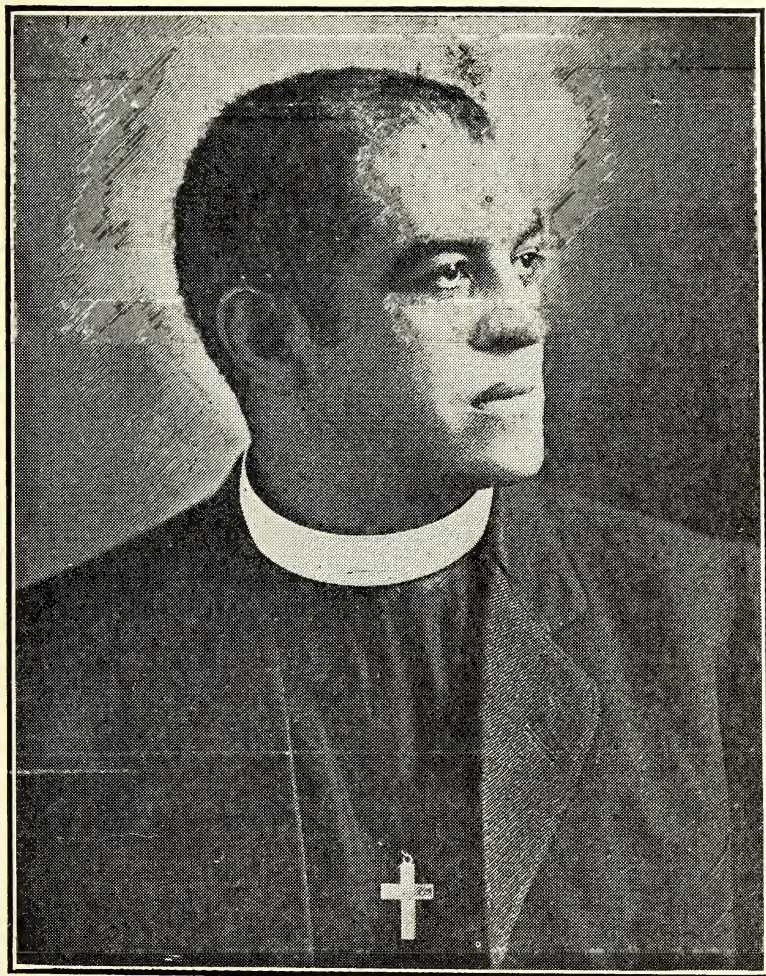
MINISTERIAL DIRECTORY OF THE N. C. CONFERENCE.

P. R. Alexander, Goode's Ferry, Va.
 W. M. Allen, Cary, N. C.
 H. B. Baldwin, Apex, N. C.
 R. D. Bullock, Manson, N. C.
 E. J. Blue, Aberdeen, N. C.
 H. S. Baskerville, Henderson, N. C.
 A. A. Bright, Raleigh, N. C.
 J. H. Brown, Durham, N. C.
 G. S. Boyd, Townsville, N. C.
 S. Dowd, Raleigh, N. C.
 W. H. Dugger, Durham, N. C.
 G. W. Drake, Ridgeway, N. C.
 J. R. Eaton, Louisburg, N. C.
 I. B. Enoch, Durham, N. C.
 I. D. C. Goodson, Clayton, N. C.
 J. A. Henderson, Townsville, N. C.
 A. J. Holloway, Henderson, N. C.
 E. D. Hill, Raleigh, N. C.
 T. H. Hawkins, Cary, N. C.
 G. T. Hall, Newport News, Va.
 C. A. Harris, Norfolk, Va.
 N. E. Higgs, Durham, N. C.
 T. H. Jones, Ridgeway, N. C.
 M. A. Jones, Raleigh, N. C.
 H. E. Long, Franklinton, N. C.
 J. H. Mabry, Durham, N. C.
 W. M. McClean, Asberry, N. C.
 W. S. Matthews, Raleigh, N. C.
 J. E. Pearson, Townsville, N. C.
 N. H. Page, Holly Springs, N. C.
 W. H. Phillips, Holly Springs, N. C.
 J. W. Patton, Franklinton, N. C.
 H. Russell, Norlina, N. C.
 C. W. Richardson, Wakefield, N. C.
 C. A. Strouds, Raleigh, N. C.
 J. E. Samuels, Franklinton, N. C.
 W. J. Upchurch, Method, N. C.
 M. L. Watson, Raleigh, N. C.
 B. J. Williams, McCullers, N. C.

LICENTIATES.

B. W. Bullock, Manson, N. C.
 John Clifton, Youngsville, N. C.

C. H. Crump, Asberry, N. C.
 L. C. Cross, Durham, N. C.
 L. A. McClendon, Durham, N. C.
 A. M. McCoy, Raleigh, N. C.
 A. Shaw, Morrisville, N. C.



REV. GEORGE AVANT, D.D.,
 Pastor New Bern Christian Church.

A. J. Smith, Garner, N. C.
 William Sneed, Rockingham, N. C.
 J. J. Taylor, Raleigh, N. C.
 Wm. Thomas, Wilson, N. C.
 Josiah Wilder, Wilson, N. C.

Randall Whitley, Wilson Mills, N. C.

C. L. Williams, Clayton, N. C.

H. W. Walker, Franklinton, N. C.

MINISTERIAL DIRECTORY OF THE EASTERN VIRGINIA CONFERENCE

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J. J. Faulk, 948 Princess Anne Ave., Norfolk, Va.

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Jas. M. Copland, Suffolk, Va.

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C. A. Harris, Cor. Goff and Bolton Sts., Norfolk, Va.

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W. H. Mapp.

J. H. Reid, Suffolk, Va.

J. P. Hicks, Wakefield, Va.

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Joseph Booker, Zuni Sta., Va.

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E. G. Overton, West Munden, Berkley, Va.

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N. Alston, 1320 London St., Portsmouth, Va.

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A. B. Ellis, Newport News, Va.

J. E. Samuels, Franklinton, N. C.

W. F. Cummings, 739 S. Fayetteville St., Raleigh, N. C.

J. D. Farrar, 720 20th St., Newport News, Va.

James Pope, 115 Lee St., Suffolk, Va.

J. T. Jones, Jr., 726 Central Ave., Portsmouth, Va.

W. S. Scott, 1026 29th St., Newport News, Va.

Edgar T. Kees, 770 Cumberland St., Norfolk, Va.

W. L. Walker, Norfolk, Va.

W. L. Lynn, Berkley, Va.

N. L. Rodgers, 316 Chestnut St., Portsmouth, Va.

F. H. Edwards, P. O. Box 179, Edenton, N. C.

H. L. Blackville, 919 Craig St., Berkley Ward, Norfolk, Va.

A. M. Taylor.

S. H. Hunt, 47 Liberty St., Norfolk, Va.

W. F. Jones, 33 Church St., Norfolk, Va.
 K. Knight, R. F. D. 3, Suffolk, Va.
 J. M. Lawton, care W. S. Wilson, South Norfolk, Va.
 Wm. Hooper.
 S. N. B. Lightfoot, 721 N. 18th St., Newport News, Va.
 J. W. Reddick, R. F. D. 2, Holland, Va.
 Jas. M. Simmons, Berkley Ward, Norfolk, Va.
 R. L. Hawkins, Suffolk, Va.
 H. S. Robinson, Holland, Va.
 B. F. Cornic, Suffolk, Va.
 Giles B. Jones, Holland, Va.
 R. Christmas, Norfolk, Va.
 Annie Coats, 136 Wilson St., Suffolk, Va.
 Henry Davis, Waverley, Va.
 J. E. Ward, Waverley, Va.
 A. J. Smith, Waverley, Va.
 P. T. Bates, 33rd St., Newport News, Va.

Received 1916:

W. T. Faulk, Suffolk, Va.
 J. B. Whidbee, Suffolk, Va.
 Chas. Ricks, Newport News, Va.
 Maggie L. Cheek, Whaleyville, Va.
 B. Gregory, Portsmouth, Va.
 Wm. Moore, Suffolk, Va.
 John Mayfield, Courtland, Va.

LAY MEMBERS.

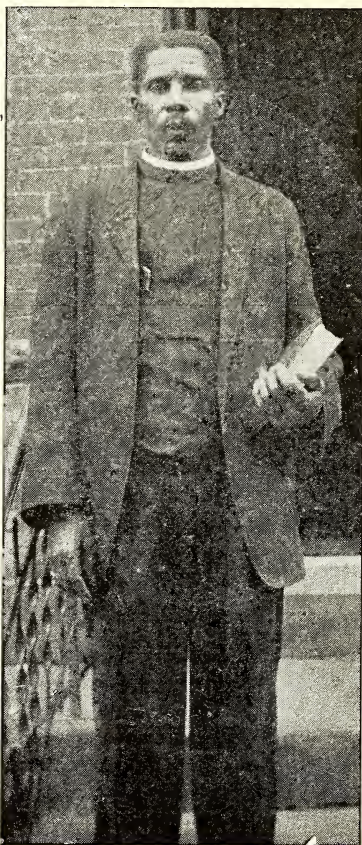
W. T. Howell, Box 35, Holland, Va.
 J. T. Reid, R. 1, Suffolk, Va.
 Eli Briggs, Whaleyville, Va.
 W. Rainey, 548 25th St., Newport News, Va.
 D. King, Myrtle Station, Va.
 J. W. Darden, R. 1, Holland, Va.
 Wm. H. Darden, Norfolk, Va.
 J. S. Cook, Newport News, Va.
 Joseph Fulcher, Newport News, Va.
 J. E. Hubbard, Newport News, Va.
 J. L. Edwards, Benns Church, Va.
 J. A. Diggs, Waverley, Va.

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 J. A. Brodie, 318 S. 8th Ave., New York.
 J. W. Pritchard, 1505 Bainbridge St., Philadelphia, Pa.
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R. Pasley, 994 Brook Ave., Bronx, New York.
 S. B. Byrd, 1002 Brook Ave., New York.
 R. McCarty, Chester, Pa.
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 W. T. Faulk.
 Samuel Wright.
 S. Davis.
 Deacon J. W. Johnson, Vauxhall, N. J.
 Rev. G. W. Murphy.



REV. R. B. BRODIE,
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 TRINIDAD, B. W. I., CONFERENCES.

Rev. J. A. Johnson, 89 James St., Albouyston, Georgetown, British Guiana,
 S. A.

Rev. W. Philips, Plaisance, E. C., Demerara, British Guiana.

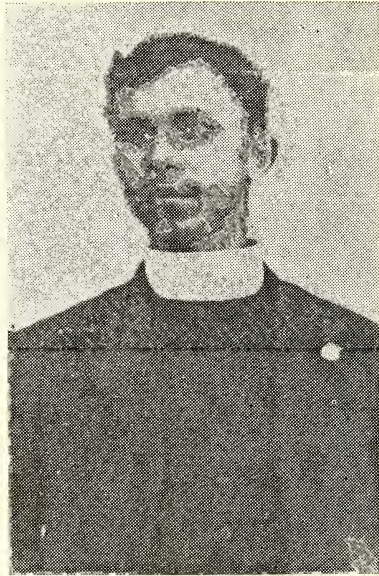
Rev. Wilfred Bill, B. D., 2 A, St. Joseph Rd., Port-of-Spain, Trinidad, B. W. I.

Rev. E. J. Bernard, Jamaica, B. W. I.

STATISTICAL TABLE OF THE NORTH CAROLINA CONFERENCE.

<i>Churches, Secretaries and Postoffice Addresses.</i>	<i>Present Membership.</i>
Bethlehem, Jas. Hendrick, Manson, N. C., R. F. D. 1-----	56
Blossom Grove -----	19
Burchett's Chapel, John Holloway, Ridgeway, R. 2-----	274
Cary, Goelette Arrington, Cary, N. C-----	58
Christian Antioch, Anderson Daves, Townsville, R. 1-----	---
Cedar Grove, Cary Jones, Morrisville, N. C-----	22
Christian Tabernacle, Manley Thomas, Method, N. C-----	22
Christian Chapel, J. E. Wilson, Apex, N. C-----	153
Corinth, C. W. Richardson, Wake Forest, R. 1-----	---
Children's Chapel, Va., Adelaide Epps, Norlina, N. C-----	13
Children's Chapel, Graham, A. S. Hunter, Graham, N. C-----	68
Christian Home, Minnie Parker, Apex, N. C-----	48
Deans' Grove, Mary L. Peary, Louisburg, N. C., R. 6-----	10
Evans Grove, Eliza Rogers, Cary, N. C., R. 1-----	12
Franklinton, J. R. Cooke, Franklinton, N. C-----	102
Free Liberty, Mary Core, Keyser, N. C-----	35
Eagle Rock, Wm. Tylor, Wendell N. C-----	41
Hanks' Chapel, Alice Taylor, Pittsboro, N. C-----	29
Hickory Grove, Narcissie Jenkins, Raleigh, R. D. 7-----	16
Hinnant Chapel, Cora Chochley, Zebulon, R. D. 1-----	33
Hinton Chapel, Hubert Hinton, Knightdale, R. D. 2-----	57
Holly Springs, J. A. Rogers, Holly Springs, N. C-----	153
Island Hill, Alberta Venerble, Clarksville, Va-----	96
Jerusalem, S. D. Jones, Goodes' Ferry, Va-----	175
Kinches Chapel, Grizella Minnis, Franklinton, N. C-----	35
Lewis' Chapel -----	6
Manly St., W. E. Bell, 810 S. W. St., Raleigh -----	350
Maple Temple, Joseph Hill, 209 Freeman St., Raleigh-----	---
Mt. Vernon, J. M. Saunders, Clayton, N. C-----	---
Mt. Zion, Vance, W. H. Henderson, Dabney, N. C-----	---
Mt. Zion, Richmond, Moseley Watkins, Rockingham, N. C-----	43
New Bethel, Wake County, R. S. Elliot, Raleigh, R. D. 2-----	101
New Bethel, Johnson, A. W. Woodard, Wendell, N. C-----	23
New Light, E. B. Philips, Wise, N. C-----	45
Oak Level, Vance, Joseph Bullock, Manson, N. C., R. 1-----	245
Pleasant Hill, Jennie McClean, Apex, R. D. 2-----	30
Poplar Springs, Allison McKoy, Raleigh, R. D. 3-----	207
Pleasant Grove, W. H. Barbee, Morrisville, R. D. 1-----	105
Red Hill, F. C. Watson, Wilson Mills, R. 2-----	63
Roanoke Chapel, Jas. Meacham, Norlina, N. C-----	165
Rocky Branch, Lovenia Williamson, Wilson, R. D. 2-----	149
Rowland Chapel, John Alston, Henderson, R. 1-----	---
New Rocky Springs, Thomas Tanner, Youngsville, R. 2-----	---
Sand Hill, Allen Moore, Aberdeen, N. C-----	71
Stroud's Grove, J. T. Cotton, Bynum, R. D. 1-----	65
St. Delight, C. J. White, Louisburg, R. D. 1-----	40
St. John, Richmond County, A. J. Martin, Jackson Springs, R. 2-----	18
St. Paul, W. F. Bullock, Middleburg, N. C-----	---
St. Andrew, Martha Durham, Henderson, N. C-----	30
St. Luke, A. L. Petiford, Oxford, N. C-----	---
Beaver Chapel, P. R. Richardson, Zebulon, R. D. 2-----	19
White Rock, John Curtis, Durham -----	---
White's Grove, S. W. Rowlette, Norlina -----	125
Zion Hill, Ollie B. Cole, Osgood -----	37

Rand St., J. L. Stewart, Garner	16
Zion Temple, Lettie Shaw, East Durham.....	47
Second Christian Church, Durham, D. E. Atwater, 507 Mat. St., Durham.....	21
Union Bethel, Lydia McKoy, Cary, N. C.....	17
Wake Forest, Mangum, Wake Forest, N. C.....	



REV. WILFRID GILL, B. D.,
 Missionary, Trinidad, B. W. I.

STATISTICAL TABLE OF EASTERN VIRGINIA CHRISTIAN CONFERENCE.

<i>Churches, Secretaries and Postoffice Addresses.</i>	<i>Present Membership.</i>
Zion, H. H. Lee, Holland, Va.....	187
Chapel Grove, K. J. Eley, Zuni Station, Va.....	201
Corinth Chapel, G. E. Copland, Holland, Va.....	306
Laurel Hill, J. H. Holland, Holland, Va.....	251
Union Hill, Charlie Ricks, Waverley, Va.....	283
Mt. Ararat, Thadeus Skeeter, Suffolk, Va.....	140
New Hope, C. Upton, R. F. D., Box 182, South Norfolk, Va.....	44
Providence, H. J. Ward, 542 25th St., Berkley, Va.....	103
Wesley Grove, W. Raney, Newport News, Va.....	485
Pleasant Grove, I. H. Harrison, Sebrells, Va.....	168
Homeville, W. W. Hicks, Homeville, Va.....	30
Christian Antioch, Jno. R. Parker, Box 10, Suffolk, Va.....	33
St. Luke, Otis Parker, Sedley, Va.....	136
St. Martha's Chapel, 515 Key Avenue.....	
Little Zion Bethel, U. L. Jones, Portsmouth, Va.....	86
Bethany, S. A. Pitman, Benns Church, Va.....	82
Windsor Grove, Watson Wilcox, Windsor, Va.....	32
Holly Springs, M. L. Cheeks, 704 Calvert St., Whaleyville, Va.....	9
Macedonia (N), Isaiah Branch, Norfolk, Va.....	30

Galatian, J. T. Watford, Suffolk, Va.....	17
Macedonia (E), 1237 29th St.....	---
Rising Star, Daniel Dickerson, Newport News, Va.....	70
Elizabeth Chapel	---
Morning Star, Miss Mary L. Woodson, R. F. D. 4, Box 1490, Kenbridge, Va.	9
Galilee, James H. Miller, 1215 33d St., Norfolk, Va.....	40
Christian Union, W. Jefferson, Newport News, Va.....	34
Bethlehem (Suffolk), Annie L. Scott, Suffolk, Va.....	24
St. Mark, Jno. Calnon, Box 345, Berkley, Va.....	50
St. John, J. L. Scott, Franklin, Va.....	83
St. Paul (Handsome), P. M. Ridley, Handsome, Va.....	32
Holland Christian Ch., L. A. Hamlin, 948 Princess Annie Ave., Holland, Va.	35
Norfolk U. C. C., A. Clayden, Norfolk, Va.....	207
St. Paul (Gilmerton).....	---
Oak Grove	---
Calvary Christian Church, P. T. Bates, Newport News, Va.....	37
Bethel (Hampton), Mrs. B. E. Banks, Newport News, Va.....	12
Shiloh, Julia Porter, Portsmouth, Va.....	46
Hill's Chapel, Lizzie Hill, Suffolk, Va.....	8
Beach Grove	---
Mt. Olive	---
Antioch C. C. (Portsmouth)	14

STATISTICAL TABLE OF EASTERN ATLANTIC CONFERENCE.

<i>Churches, Secretaries and Postoffice Addresses.</i>	<i>Present Membership.</i>
St. Antioch, J. F. Squires, Maribell, N. C.....	90
Watson Tabernacle, B. F. Cloud, New Bern, N. C.....	---
Broad Creek Chapel, J. A. Matthews, Pamlico, N. C.....	65
Small Chapel, L. F. Lee, Arapahoe, N. C.....	48
Myrtle Grove, D. J. Scott, Maysville, N. C.....	48
St. Matthews Chapel, Fannie Kinsey, Pollocksville.....	---
Zion Hill, Frank Mosley, Florence, N. C.....	51
Pilgrim Rest, C. A. McCabe, North Harlowe.....	59
Christian Chapel, W. M. Ambros, Kuhn, N. C.....	43
Martin Chapel, D. J. Wright, Yorick, N. C.....	50
St. Galilee, Darius Mann, Pamlico, N. C.....	19
Christian Star, Zilphia Sawyer, Morehead City	27
Union Chapel, W. Taylor, Kinston, N. C.....	22
Mt. Zion, W. H. Wiggins, Ft. Barnswell.....	86
Christian Hope, A. L. McCullum, Leland, N. C.....	41
Central Star, Sallie Oalney, Kinston, N. C.....	9
Union Grove, Frank Jenkins, Town Creek	---
Cedar Hill.....	---
St. Lewis	---
St. James	---
Mt. Pleasant	---
Maysville	---
Jacksonville	---
Trenton	---
Little Field	---
Wilson	---

STATISTICAL TABLE OF THE LINCOLN CHRISTIAN CONFERENCE.

<i>Churches, Secretaries and Postoffice Addresses.</i>	<i>Present Membership.</i>
Archer's Grove, Willie Moore, Burlington, N. C.....	58
Boulah, H. L. Smith, Liberty, R. 2, N. C.....	62
Burnett's Chapel, Thomas Bowden, Snow Camp, N. C.....	13
Dorsett's Chapel, L. A. Headen, Spencer, N. C.....	9
Ebenezer, L. R. Harold, Burlington, N. C.....	142
Green Level, John D. McBroom, Haw River, N. C.....	76

Glover's Cross Road, J. E. Glover, Ore Hill, N. C.-----	48
Hawfield, Lula Johnson, Mebane, N. C.-----	48
McBroom Chapel, Wm. Compton, Rock Creek, N. C.-----	37
Pleasant Union, Neaver Scott, Neuse, N. C.-----	154
Parish Chapel, J. W. Carter, Graham, N. C.-----	20
Pope's Chapel, G. W. Crudup, Franklinton, N. C.-----	62
Pine Hill, L. W. Horton, Siler City, N. C.-----	35
Rock Spring, T. A. Grissom, Creedmoor, N. C.-----	45
St. Stephen's, James Anthony, Greensboro, N. C.-----	---
St. Luke, Ruthie Mebane, Mebane, N. C.-----	55
Union Chapel, Charlie Hazel, Union Ridge, N. C.-----	79
Wesley's Chapel, Roberta Headen, Siler City, N. C.-----	38

STATISTICAL TABLE OF THE N. Y., N. J. AND PENNSYLVANIA CONFERENCES.

Zion Christian Church, Manayunk, Pa., Rev. R. R. Gaines, pastor; membership, 40; Sunday School, 30. We are doing a great work. Pray for us.—Royster Bullock, Church Clerk.

Jerusalem Christian Church, 23 N. 6th Avenue, Mt. Vernon, N. Y., Rev. J. A. Brodie, pastor; delegates, Bro. H. Bowe, Sister Jane Brodie, and M. Dollie.

Bethsaida Christian Church, 227 W. 62d Street, New York City, Rev. R. B. Brodie, pastor; membership 60; delegate, Sister Mary Simon.—E. Curry, Church Clerk.

Flat Rock Christian Church, 994 Brook Avenue, New York City, Rev. R. Pasley, pastor; membership 14; delegates, S. Byrd, Sister R. Pasley, and A. Cain.—G. Kubue, C. C. R.

Macedonia Christian Church, Vauxhall, N. J., Rev. E. W. Russell, pastor; membership 46; delegates, Bro. E. H. Aljoe, Sister Alice Griffin and Bro. F. R. Smith.—Bro. W. Hopper, Church Clerk.

STATISTICAL TABLE OF THE DEMARARA CONFERENCE, SOUTH AMERICA.

Mission Churches, 4.

Women's Home Mission with a membership of 50.

Christian Endeavor Societies with a membership of 113.

Whole number of members as recently reported for the South American work 945.

REV. J. A. JOHNSON, *President*.

TRINIDAD, B. W. I.

Mission Churches 1; membership, 50; Mission School, 1; enrollment, 150.

REV. WILFRID GILL, *President*.

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