

PROCEEDINGS  
OF THE  
THIRD ANNUAL SESSION  
OF THE  
LOTT CAREY  
Baptist Foreign Mission Convention

HELD WITH THE  
SHILOH BAPTIST CHURCH  
(Rev. H. H. WARRING, Pastor)

ALEXANDRIA, VA.

August 29, 30, 31, September 1 and 2

1900

Compiled by A. W. PEGUES, *Rec. Secretary*  
Raleigh, North Carolina

*Cor. Secretary*, Rev. W. M. ALEXANDER, 525 McMechen St.  
Baltimore, Maryland

SOUTHERN BAPTIST HISTORICAL  
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The next session will be held with the  
 HOLY TRINITY BAPTIST CHURCH,  
 Philadelphia, Pa.,  
 Beginning 10 a. m., Wednesday after the  
 first Sunday in September, 1901.

## OFFICERS OF THE CONVENTION.

President,	Rev. C. S. Brown, D. D.
1st Vice-President,	Rev. H. L. Barco.
2nd Vice-President,	Rev. A. J. Tyler.
3rd Vice-President,	Rev. A. Brown.
4th Vice-President,	Rev. W. J. Howard.
5th Vice-President,	Rev. R. S. Laws, D. D.
6th Vice-President, -	Rev. J. M. Waldron.
7th Vice-President,	Rev. I. Toliver.
8th Vice-President, -	Rev. W. L. Hubbard.
9th Vice-President,	Rev. C. H. Johnson.
Recording Secretary,	Rev. A. W. Pegues.
Corresponding Secretary,	Rev. W. M. Alexander.
Treasurer,	Rev. J. M. Armstead, D. D.
Auditor,	Rev. G. R. Waller.
Statistical Secretary,	A. W. E. Bassette.

## EXECUTIVE BOARD.

A. Binga, D. D.	N. F. Roberts, D. D.
J. E. Jones, D. D.	Rev. S. N. Vass.
J. W. Webb, D. D.	Rev. R. Wells.
R. Spiller, D. D.	J. N. Kirby, D. D.
Rev. H. H. Warring.	Rev. A. M. Lewis.
Rev. W. M. Moss.	Rev. O. S. Simms.
Rev. A. B. Callis.	P. F. Morris, D. D.
Rev. W. T. Johnson.	Rev. E. Payne.
Z. D. Lewis, D. D.	Rev. R. B. Hardy.
Rev. J. I. Loving.	Nelson Williams, Jr.
Rev. J. A. Whitted.	J. H. Holmes, D. D.
Rev. C. C. Somerville,	Rev. P. F. Maloy.
Rev. W. H. White.	

The following are the names of delegates present.

### VIRGINIA.

Rev. H. I. Barco, C. L. Winfree, Rev. W. T. Johnson, Mrs. Henrietta Wade, A. W. E. Bassette, A. T. Shirley, Rev. S. Hockaday, Rev. S. M. Johnson, Nelson Williams, Jr., Rev. R. B. Hardy, Rev. Joseph Perry, John W. Copeland, J. H. White, J. E. Jones, D. D., Rev. W. H. White, Rev. E. Payne, Rev. G. E. Reid, Rev. E. A. P. Cheek, R. J. Laws, C. H. Carter, J. H. Holmes, D. D., P. F. Morris, D. D., Rev. R.

P. Dawson, Prof. J. R. L. Diggs, J. W. Kirby, D. D., Rev. J. E. Brown, Miss Atlanta Brown, Rev. W. H. Chiles, Rev. W. M. Moss, A. Binga, D. D., Rev. J. W. Booth, Rev. T. L. Griffin, Rev. M. B. Swathert, Rev. G. D. Wharton, Rev. M. D. Williams, Rev. H. H. Warring, Rev. W. D. Loving, Miss Lola M. Johnson, Rev. A. Truitt, Rev. Henderson.

#### NORTH CAROLINA.

Rev. C. C. Somerville, N. F. Roberts, D. D., Rev. P. F. Maloy, Rev. M. D. Matherson, Rev. G. N. Holland, Rev. G. W. Johnson, Rev. A. S. Dunstan, Rev. D. J. Avera, Rev. J. F. Davis, Rev. H. Pair, C. Purday, Rev. J. S. Sills, Rev. J. C. Williams, Rev. J. L. Fennell, Rev. S. N. Dockery, Rev. D. J. Moore, Rev. Thomas Sharp, Rev. W. A. Cobb, Rev. C. C. Boone, Rev. Thomas B. Hicks, Mrs. F. A. Garris, Mrs. T. S. Eaton, Rev. R. Shepard, Rev. B. B. Hill, Rev. J. A. Whitted, Mrs. P. G. Shepard, Miss A. C. Morris, W. A. Taylor, Rev. L. P. Martin, Rev. W. H. Pender, A. Sheard, D. D., Mrs. H. F. Shepard, Rev. I. M. Powers, Rev. A. B. Vincent, C. S. Brown, D. D., A. W. Pegues, Ph. D., Mrs. C. O'Kelly.

#### PENNSYLVANIA.

Rev. S. Eubanks, Rev. A. M. Lewis, Rev. L. J. Pollard, Mrs. O. S. Simms, Rev. Green Sallie, Rev. J. F. Walker, Rev. J. T. Wanzer, C. H. Carter, Mrs. P. L. Anderson, Mrs. E. A. James, Miss M. A. Webb, Miss M. C. Webb, J. W. Webb, D. D., Eli Allen, Rev. H. C. Robinson, Rev. O. S. Simms, G. L. P. Taliaferro, D. D.

#### MARYLAND.

Rev. A. B. Callis, Edward Powell, Miss Eva Tompkins, Mrs. H. A. Wallace, Mrs. Ella Gallery, Rev. W. M. Alexander, Rev. S. S. Wormly, Rev. F. R. Williams, Mrs. L. B. Jones, Rev. S. S. Crockett, Mrs. S. E. Jones, Mrs. Harriet Wallace, Miss N. A. Plummer, Rev. G. H. Reid, N. A. Pyrus, Mrs. Emma Newman, Miss Mary Baynham, Rev. G. R. Waller, Rev. D. G. Mack, Rev. M. A. Parks, Ottaway Croxton, Rev. J. C. Allen, Rev. A. Brown, Rev. W. M. Carrington, Rev. L. Reid.

#### DISTRICT OF COLUMBIA.

Rev. J. I. Loving, Mrs. Bell Lewis, J. W. Branson, C. Purdy, Mrs. S. F. Randall, Mrs. Cordelia Henderson, Mrs. Nancy Wimmus, Mrs. Netty C. Green, Mrs. E. Cameron, Mrs. M. L. Banks, Dr. C. W. Childs, Mrs. O. P. Griffin, Mrs. M. Washington, Alexander Howard, R. C. Brooks, J. H. Wright, W. D. Jarvis, Rev. J. H. Lee, Rev. I. Toliver, Rev. J. W. Howard, J. A. Taylor, D. D.

#### OHIO.

R. S. Laws.

#### NEW YORK.

Rev. W. L. Hubbard, Mrs. William Scott.

#### FLORIDA.

Rev. J. Milton Waldren.

#### TENNESSEE.

Rev. C. H. Johnson.

#### LIFE MEMBERS.

Rev. J. C. Allen,	Rev. M. D. Williams,
Rev. R. Shepard,	Rev. H. H. Warring,
Rev. F. R. Williams,	Rev. S. S. Wormly,
Rev. D. G. Mack,	Rev. W. J. Hackett,
Rev. W. J. Howard,	E. D. Samuels,
Rev. A. Brown.	

#### ANNUAL MEMBERS.

Dr. C. N. Childs,	Rev. E. R. Jackson,
H. C. Robinson,	J. R. L. Diggs,
Rev. A. A. Lott,	Mrs. Henrietta Wade,
Rev. E. A. P. Cheek,	Miss Lola M. Johnson,
Rev. A. Truitt,	Rev. W. H. White,
G. L. P. Taliaferro, D. D.	

## PROCEEDINGS.

SHILOH BAPTIST CHURCH,  
ALEXANDRIA, VA., August 29th, 1900.

The Lott Carey Baptist Foreign Mission Convention was called to order in its Third Annual Session at 10.00 a. m. by the President, Dr. C. S. Brown.

Revs. A. Brown and M. D. Williams being absent, the president requested Revs. M. W. Moss, of Virginia, and A. B. Vincent, of North Carolina, to conduct devotional exercises. Hymn 597, 'Jesus shall reign where'er the sun,' etc., was sung. Rev. A. B. Vincent read Isaiah 35th chapter, followed by a very earnest prayer by Dr. J. W. Kirby. The brethren joined in an inspiring and soul-stirring praise meeting for thirty minutes, during which many delegates took part.

The president then introduced Rev. H. H. Warring, pastor of the Shiloh Baptist Church, who delivered the address of welcome. He said: "Alexandria is one of the oldest cities in the state. It was in a church here that the first President of the United States, George Washington, worshipped. We are glad to welcome you to our church and homes and community; we here are interested in the whole people. In spite of the fact that some of our citizens treat us wrongly, this is our home and country and we are interested in every phase of its development."

Rev. A. Truitt was next introduced. He said in part, that Rev. Warring had expressed the sentiment of every citizen of Alexandria. "We simply speak for them; we are sure that you will so demean yourselves that no unwholesome or unfavorable criticisms will be made upon you. Some people in the city stand ready to criticise any mistakes you may make. You need not the warning, because you are Christians."

Rev. Johnson was then introduced. He said: "I am older in point of work here than any pastor in the city. We make you welcome, thrice welcome."

Rev. Loving also extended very hearty words of welcome. "We have expended," he said, "much pains and efforts to make your stay here a pleasant one."

Rev. Henderson said, co-operating with the brethren, "I can but say we welcome you to such as we have."

Rev. C. C. Somerville in response to the words of welcome said in part, "It gives me pleasure to respond to these most magnanimous welcomes of the pastors of this church and other churches; we heartily appreciate your cordial words. We come to you as Christian men and women; we consecrate our talents, our energies, our all to the promo-

tion of the cause of Christ. We come with determination to stand for truth and right and success and to prove ourselves worthy of your hospitality, we bring to you hearts overflowing with 'milk of human kindness.' We accept your hearty welcome and assure you that with all our power of soul and energy of life, we are to do the Master's bidding and will not disappoint you in your expectation of undertaking great things for God."

Rev. O. S. Simms, in response, said: "Brethren and sisters, this convention ought to be one of the greatest bodies in the country. We cordially accept your welcome. I am not a novice in the convention. I was in its organization, its very beginning. We are engaged in working to save not only the sons of Africa, but the sons of all and every nation and race. I represent the Allegheny Association and all of its auxiliaries,—the only true representative body in the whole of western Pennsylvania. We were here when you came into being; we are here to stay. If you go down, we will go down with you. Wave high the banner of co-operation. Let it wave till the kingdom of this world becomes the kingdom of our Lord and his Christ."

Rev. A. E. P. Cheek. "I am glad to stand here to represent the Northern Neck Association of Virginia. In our meeting last week the unanimous sentiment of the association was for co-operation, we are here with hearts, soul and money. We believe the spirit of co-operation represents the spirit of Christ."

Rev. A. B. Callis, of Baltimore, also said: "We stand for the brotherhood of union. This doctrine and principle must be preached and re-preached. It is the only Christlike spirit."

Rev. E. Watts being absent, Dr. P. F. Morris, of Lynchburg, was introduced, who said: "I am glad to meet you again. I have not met you all the while because I have had a great work to do. I thought I saw that we were right when we organized. I believe then that I thought right, now I know I thought right. We ought not to stand alone for missions, but for all phases of Christian development in all parts of the world. I am sure these are the sentiments the president of the General Association of Virginia and the state of Virginia."

The first vice-president, Rev. H. L. Barco, was called to the chair. He introduced the president, Dr. C. S. Brown, who delivered his annual address. The address was replete with thought, the reasoning was simple but forcible and conclusive. It was as follows:



## PRESIDENT'S ADDRESS.

DEAR BRETHREN — As President of the Lott Carey Foreign Mission Convention, it is my present duty to address you and to give you a general review of the work and its development, and suggest some line of action for the future. As was anticipated, the year has been one of toil and struggle, largely resulting from the stubborn opposition engendered by the organization of this body, it being understood that we disagreed with our brethren because we did not endorse their methods of doing mission work and their unfriendly policy with regard to other existing Baptist organizations.

### WHY WE SEPARATED.

No unbiased mind familiar with the facts which led on to this separation, the continued stifling of freedom of speech in our national meetings, the arrogant usurpation of authority on the part of certain leaders, the juggling of facts and figures in annual reports, the galling insults offered to co-operationists and the undue and uncalled for emphasis of race issues in our church work—would venture to assert that our movement originated without sufficient provocation. The facts as intimated have been submitted to our constituents with gratifying success. We have labored to emphasize measures, not men; principles and policy, not passion and prejudice, and we regret that the opposition has resorted largely to prejudice, abuse and *argumentum ad hominem* to stimulate influence against our work. Notwithstanding the torrents of abuse poured out against this movement with the sole purpose of destroying the convention, we meet to-day, unfaltering in purpose, unwavering in conviction, and more thoroughly convinced of the integrity of our cause and the wisdom of our course. We are neither discouraged or disheartened. The work is spreading, for a righteous cause will never lack supporters.

The issue before us to-day is the same as presented one year ago, co-operation among all Baptists, white and colored, in mission work. We organize not especially to antagonize the National Convention, but we were forced into a hostile attitude to protect a principle. While primarily we emphasize foreign missions, we are none the less affected by and interested in this absorbing question, co-operation, in common with our great Baptist family. It is well then, in order that our position may be more clearly understood, to reaffirm what we are contending for. We contend first that all foreign mission money should be used to foster foreign missions. Second—That persons handling said money shall be held responsible for its distribution. Third—That co-operation is both Biblical and rational. Fourth—That race prejudice and caste distinctions are incompatible with our Christianity. It is gratifying also to observe that

the rankest anti-co-operationists are rapidly changing fronts on this question, and are not so stubborn in their opposition to the general plan; *i. e.* They profess to favor co-operation, at least in their speeches, yet no plan heretofore devised has suited them.

### OUR POSITION VINDICATED.

In vindication of our position before the country, we make the following assertions: First—Race prejudice is detrimental to spiritual development. Second—The Baptist family is a unity. Third—Our methods in organic work should tend to establish and perpetuate this unity. Fourth—Co-operation is our supreme opportunity. Let us consider these propositions a little more carefully. First—Race prejudice is detrimental to spiritual development. It produces moral blindness, is clanish, and leads to grievous moral disorders, and is the giant foe of Christianity. That it is seriously objectionable when injected into Christian fellowship whether mildly or violently the following facts attest: (1) The scriptures disapprove it, and (2) experience demonstrates no less its hostility. In God's unalterable word stress is placed upon the power of Christianity to subdue the grating prejudices of men and unite them in perfect peace under one great head, bound by such pure and holy bonds that discords will forever disappear. Who would dare dispute this theory when it is plainly written, "Let there be no divisions among you?" Again we read: "Now we beseech you, brethren, mark them which cause divisions among you, \* \* \* and avoid them." See also 1 Cor. 3:3 and 11:18. These references are sufficiently convincing as to the attitude of the scriptures on this subject. Again we affirm that experience has demonstrated the hostility of race prejudice. There seems to lie a bloody chasm between the races, deep, dark and deadly, harder to bridge over than foaming Niagara, filled with roaring torrents of sinful passion from which ever rises misty fogs which darken continually the ever rising sun of a growing Christian civilization. Although universally recognized as a deplorable fact incident to human conditions, yet we believe this yawning gulf the product of sin and not a benign decree of a gracious Providence. Race prejudice, called by various names, stands to-day the giant evil in commercial, social, civil and religious relations, always influencing towards wrong and creating dissensions inevitably leading on to anarchy. It does not harmonize with religion; it does not inspire to the loftiest ideals; it must be vicious; it must be wrong. I want none of it in my Christianity, and I shall hate myself with perfect hatred until my heart is purged of its contamination. Race prejudice sends more people to hell than any other sin. It is the besetting sin of the Christian world, being deceptive even to the point of fascination, it forces one to admire superficial flesh paint above the noble characteristics of the soul within. It is the devil's doctrine of "imperialism" and the "sixteen-to-one" slc-

gum of the internal regions. You may have your race gods, and your race Bibles, and your race churches, but give me the Bible of the prophets and apostles and the church of Christ. My soul within me grows indignant and intolerant when I consider how earnestly Christian men—leaders too—strive to lead the forces of the Lord on race issues. We should fight it as apostasy with every fibre in our body and every faculty of the soul. I am not opposed to the development of my race—let them rise to the top—but I suppose anything and everything secured at the sacrifice of Christ.

Second—The Baptist family is a unity. This is essentially and fundamentally true and there is no way to separate us into clans, sects or denominations. The divisions made by the census department—Northern Baptists, Southern Baptists and Negro Baptists—are misleading. We are one, as the eye, the head, the hands and the feet are one. Separation is infinitely injurious and objectionable and breeds moral paralysis. If race names must be used and applied to us at all, let them be used to locate noble and heroic deeds and services, nothing more or less. In this great struggle to take the world for Christ, let us lower every banner that has inscribed upon its folds "Negro," and display nothing but Jesus Christ and him crucified. That is enough. This oneness of Baptists is forcibly sustained.

- (1) Because we have but "one Lord."
- (2) Because we have but "one faith."
- (3) Because we have but "one baptism."
- (4) Because we believe in but one church.

The union of black Baptists to fight white Baptists is no union at all. Race lines and sectional lines among us are the works of men and the direct products of sin. When these are discerned you may safely conclude that the church has been flirting with the devil. I contend for the unity of the church, and when that temporal organization becomes necessary as a means for the promotion of missions, the introduction of race prejudice and caste discriminations should be stubbornly opposed and crushed as an intrusion upon the faith.

Third—The methods of work should tend to establish and perpetuate this unity. This is the logical conclusion; all other conclusions are false. It is impossible to conceive of religion as an agency of division and strife among those of a common faith. The cap-stone of the whole fabrication is "charity," and this tends to bring the rough separate masses into a perfect and complete whole. This unification of God's forces, which must inevitably come, must be accomplished largely through human instrumentalities and devices.

#### PRACTICAL CO-OPERATION RECOMMENDED.

Now the question arises how can we best promote this end. I con-

tend that the following suggestions would prove at least helpful—

First—Let territorial limitations be considered only when convenience demand their consideration. Too much importance is attached to sections and states, and to associations and conventions. Men and even churches have been dwarfed in religious influence and usefulness in this way, and no little injury has been done by arresting and impeding progress. The field is the world, and man universal is the maturing grain. The geography of the world, manufactured by man, is marked up by a thousand crooked and irregular lines bounding the "sphere of influence" of each tribe and nation, but the geography of grace has no boundary lines. God employs no surveyor in his business, for he issues the decree: "The earth is the Lord's and the fullness thereof; the world and they that dwell therein."

Second—Let race peculiarities and race interests be forgotten.

It is not a question of race, it is a question of grace. I am no responsible for my race. I cannot make one hair white or black; that is God's business. He deals with me as a man and not as a "Negro." He weighs character, not color. He looks at the soul not the shape of the nose and the texture of the hair. He saves no man because his skin is white, neither does he send any man to hell because his skin is black. This race and color business as preached in many of our churches was "born in sin and conceived in iniquity."

Again what have I to do with building up big business enterprises in my church simply to force men to recognize my ability and power in this world? The church is under no obligations to give anybody a job out of which to make money and honor. Enterprises for secular gain can constitute no part of the Christian religion. I have no objection to the material development of my people. I like to see colored stores, insurance companies and banks, but I protest against using the church for worldly gains. Let us enter the business world as men and win sympathy and respect by merit and force of character, and not through pity or under the guise of a race religion. In fact we are not sent forth to be leaders of races but to be "fishers of men." A great race leader can never be a great grace leader. Our highest aspiration should not be the "boomerang" honor of men, but the genuine love of God. I do not propose to die for my race, but I have decided to die for Christ and the right.

Third—Let the spirit of benevolence and cordiality be cultivated. This is the true spirit of Christianity. It is that grace, and that grace only, which can make us love our neighbors as we do ourselves. I want that grace to keep me from envy, from being puffed up, from working ill to my neighbors, and from the mischievous influence of selfishness. I want to be broad-hearted and liberal. This will pay best in the end. Let us also cultivate cordiality and foster friendly relations between the



racess. This is not only advantageous but prudent. We are weak, they are strong. We are poor, they are rich. We are ignorant, they are educated. We have no where to lay our heads; they own cattle on a thousand hills. We are a nonentity in politics, but they rule with rods of iron. Destiny has shaped the situation, and I must accept it. We cannot establish a Negro empire in this republic, and it is foolishness to contemplate it. Therefore the least we emphasize race issues the more we will secure out of the situation. Therefore whatever progress we aspire to make can best be secured by cherishing the kindest feelings between the races.

Fourth—Let us avail ourselves of co-operation—it is our supreme opportunity. It is no doubt a providential scheme to bring the best element of each race into closer relations on the least prejudicial point. In politics there is strife and bitterness; in social intercourse there seems to be an impassible barrier; in business life there is rivalry with preponderating odds against us, but in religion we are made welcome to all we can get, and they stand ready to encourage our efforts. There is no religion in politics, hence there is but little humanity there. The hope of the race in this country resides alone in co-operation. Together on race lines we fall; together as Christian citizens we stand. Believe me it is a fatal mistake to allow race interest to be the chief incentive to noble endeavors. Co-operation offers privileges that cannot be secured otherwise. It brings hostile hands into friendly touch and awakens benevolent feelings which unfortunate circumstances have chilled to deadness.

How may we then avail ourselves of the advantages offered by co-operation?

First—By accepting helpful offers while recognizing the beneficial results which must follow co-operation. Negro Baptist organizations are slow to arrange terms with white organizations because of the howl that "Negroes should do something for themselves."

It is said by anti-co-operationists that the Northern white friends expect us when educated to boss some great race enterprises. I protest against the statement. Northern white friends do not educate us to be "Negroes," but to be men. We are weak. We still need their help in our school work, in our church work, in our business projects, and in our political struggles. Let us gratefully grasp every friendly hand extended for our education.

Second—By co-operating in efforts made to uplift the race.

The mission schools and colleges, the missionary work and other philanthropic measures instituted to aid us should have our unqualified endorsement and hearty support. I have made up my mind to help the man who undertakes the job to improve my condition, and I am not going to waste time quarreling over the plan and especially if he proposes

to furnish the instrument and the means, and require me to furnish simply the subject. He may turn the mill to suit himself if he allows me to hold the sack and catch the meal.

Third—By establishing co-partnerships with white friends in religious and business enterprises.

Mix with them all you can in business affairs—it will do good. The white people do not know the Negro in business and high life. They know him only as a "hewer of wood and a drawer of water" as a menial. By high and noble efforts, patient and constant actions, strict integrity and punctuality, a standing will be gradually won on lines indicated. This is not the time for mincing words or sugar-coating sentiments; we need "the truth, the whole truth and nothing but the truth."

I submit with all candor these views respecting co-operation, knowing at the same time that a large number of our leading men fail to endorse them. There are those who in easy circumstances, posing as leaders, seem to forget the fact that the vast majority of our people depend upon the white people for their daily bread, if dismissed from service but a day or two would find themselves reduced to straitened circumstances. It is worse than folly to talk these helpless people into hostility against the whites.

There exist also preachers among us who denounce the doctrine of the Fatherhood of God and brotherhood of men as a farce—a sort of a nice sentimental theory not reducible to practice. Such faith is atheism and should be strenuously denounced. I believe in God's word and the potential saving power of religion and that it is destined to save the world. He who believes less does not believe in God. I feel also convinced that if the white people, preachers especially, should talk and preach as much race feeling as we, a general race war would be soon precipitated, resulting in general extermination of the weaker force. These ultra race men make their speeches, heated by passion to the boiling point, breathing out wrath and vengeance, and when accosted for such recklessness, defiantly deny the position assumed. They call themselves "independents" and when we apply the names to the same class they denounce it as a misnomer. "O Consistency! thou art a jewel." "For every black hand stretched out for help there is a white hand ready to grasp it," is an utterance made recently by a prominent white orator in the South, and I believe the statement.

#### THE BEST COURSE TO PURSUE.

Therefore, first, let us as intimated before aid and strengthen the Home Mission schools among us; put our meager mites into them instead of establishing ill-fed enterprises designed to cripple their usefulness. Second—Let us establish additional schools in destitute sections as rapidly as our means will permit. Third—Let us undertake co-opera-

tion with the Missionary Union without further delay. Fourth—Let us assure the American Baptist Publication Society that we are still grateful for what they have done and are now doing to improve our church life. Fifth—Let us be more zealously affected in our struggles to redeem Africa and the heathen world. Sixth—Let us be loyal to mankind and God as well as to ourselves and the race. Seventh—Let us be faithful heralds of that peace which the angels bore to earth on the advent of the Son of God. Eighth—Let us put forth every laudable effort to establish reconciliation between and among our own scattered forces that a united effort may be made to send the gospel to the perishing heathen. Let me conclude in scriptural language: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle. Now our Lord Jesus Christ himself and God, even our Father which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work."

A motion was made by Dr. A. Binga, which was seconded and carried, that a committee be appointed to have the address of the President published immediately through the press. The following committee was appointed: Dr. A. Binga, Rev. G. R. Waller, Rev. J. A. Whitted, Rev. W. J. Howard, Rev. J. M. Waldon, Rev. S. O. Simms, Dr. J. E. Jones, and Mr. Charles Stewart.

On motion of Rev. R. Spiller, Mr. Charles Stewart was invited by the Convention to report the proceedings of the Convention to the press.

On motion it was voted that 4,000 or more copies of the President's annual address be printed in pamphlet form for distribution.

On motion of Rev. S. N. Vass, the following committee on the address and recommendations of the President was appointed: Revs. P. F. Morris, N. F. Roberts, A. Truatt, S. W. Dockery, J. M. Waldron, O. S. Simms, R. Spiller, A. B. Vincent, G. E. Read, J. M. Armistead, H. Pair, H. W. Childs and Mr. Nelson Williams.

On motion it was voted that the election of officers be postponed till to-morrow afternoon.

In behalf of Brother Benjamin Weaver of Baltimore, Rev. A. Truatt presented to the Convention a gavel which was made by Brother Weaver especially for the Convention. A vote of thanks was extended to him by the Convention.

The following committee was appointed to take the roll of delegates: J. W. Kirby, C. C. Sommerville, C. L. Winfree, W. A. Taylor, A. T. Shirley, A. W. E. Bassett.

The hour of adjournment having arrived, benediction was announced by Rev. A. Brown.

### WEDNESDAY—FIRST DAY.

#### AFTERNOON SESSION

Opening exercises were conducted by Revs. P. F. Maloy and W. A. Taylor. Hymn 323, "Arise, My Soul, Arise," was sung. Rev. Maloy read 133 Psalm and offered prayer. The President announced that the proceedings of the morning session would be read in the morning.

It was decided by motion that the committee on the President's address be constituted, also a committee on revision of the Constitution.

It was also voted that the pastors of Alexandria and those of Washington who are in sympathy with the Convention constitute the committee on religious services.

Rev. G. R. Waller read a communication from the Maryland Lott Carey Association, which Association sent for the work of the Convention \$70.00. By vote of the Convention, and at the request of the Association, the three delegates were made life members of the Convention.

Rev. M. D. Williams, Moderator of the Northern Virginia Association, was voted in a life member.

Remarks were made by delegates of the various associations and other organizations.

The following brethren were introduced to the Convention: Dr. C. W. Childs of Washington, D. C., Rev. A. A. Lott, Rev. F. W. Perkins.

Rev. J. A. Whitted, General Missionary of North Carolina, said that North Carolina is solid for co-operation. "We in North Carolina stand for co-operation with any and all organizations for the Christianization of the world. Once the people understand the principles of Lott Carey Convention they will give it their support."

The committee on publishing the annual address of the President presented the following report, which was adopted:

Your Committee to whom was referred the matter of circulating the President's Annual Address through the public press after carefully considering the matter, beg leave to submit the following report:

The Alexandria Times will publish the address for \$35.00.

In addition to publishing the address the Alexandria Times agrees to furnish 3,000 copies of the paper and mail the same free of charge provided the wrappers already addressed are furnished them.



We recommend that this proposition be accepted, and the motion providing for the publication in pamphlet be reconsidered.

That a copy of the address be sent to the religious papers throughout the country.

We recommend that the delegates furnish names and address of such persons as ought to receive a copy of the paper containing the address to the secretary of the committee.

We recommend that each delegate take a copy of the paper containing the address, and that they be requested to show their interest in this matter by paying two cents for the said paper.

The following committees were announced:

On Officers—S. N. Vass, W. M. Moss, W. T. Johnson, W. J. Howard, B. B. Hill, G. R. Waller, S. Eubanks, A. B. Callis, H. L. Barco, R. B. Hardy, H. H. Waring.

On Resolutions—J. W. Kirby, J. A. Whitted, C. C. Somerville, J. E. Jones, J. Perry, R. J. Tyler, H. C. Robinson, F. R. Williams, C. H. Carter, M. D. Williams, A. Brown, D. J. Avera, A. S. Shepard, R. J. Laws.

On Finance—A. W. E. Bassett, P. F. Maloy, W. A. Taylor, G. H. Reid, J. W. Webb, D. G. Jacox.

Committee on place of next meeting—J. R. L. Diggs, C. L. Winfree, E. Payne, I. M. Powers, L. P. Martin, M. D. Matherson, A. S. Dunstan, A. M. Lewis, George D. Wharton, D. G. Mack, J. L. Fennell, J. E. Brown, S. Hockedy, R. S. Laws.

Adjourned.

#### EVENING SESSION—8 P. M.

Devotional exercises were conducted by Rev. E. Payne and A. M. Lewis. Sang hymn 393. Rev. Payne read the ninety-first Psalm. Prayer was offered by Rev. Lewis. The time having arrived for the regular services, Revs. J. M. Waldron, R. Spiller, S. N. Vass and Dr. J. E. Jones entered the pulpit. After an anthem by the choir, Dr. J. E. Jones read as the lesson for the evening Isaiah 52d chapter and also the 2d Psalm. Rev. W. J. Howard led in prayer. After singing hymn 552, "I Love Thy Kingdom, Lord," etc., Prof. Vass introduced Rev. J. M. Waldron of Jacksonville, Fla., to preach the annual sermon. He said: "Rev. Waldron is consecrated to the work of helping the people, and has done a great work in holding up the principles of Christ and the right."

Rev. Waldron said "He came over 800 miles to bring to the Lott Carey Convention the greetings of the Baptists of Florida." He took as his text, Matthew 13:38 and Mark 16:15. Subject, "The Mission Field." "Let me say in the beginning, brethren, that we are called not only to preach the gospel in Africa, but in all parts of the world. While I am a Negro and love the race, yet far above the Negro I put Jesus Christ. I am first a man and then a Negro. I believe in a broad gospel, a gospel as broad as the universe, that includes all men. I preach a gospel not especially adopted to Negroes but to men. The gospel knows no race or color. Our condition is sometimes very discouraging, and we may feel like hanging our harps upon the willow. But we are Bible Christians and believe the Bible. The gospel is going to conquer. Jesus is going to reign from pole to pole and reign for ever and ever. It is necessary, however, for the pew as the pulpit to preach. I think it God's purpose to make a great Negro race, but to make of us great men. Co-operation is a divine principle born in the bosom of God. We are workmen together with God. The gospel of Christ will make of men successful, workable men in any and all callings. If we preach Christ and live Christ, God will conquer through us. We ought to pray God to send laborers in the field. We are to ask God to so consecrate us that our brightest boys will be led to preach the gospel. Men have tried to substitute many things for the gospel. The Egyptians reared their pyramids, the Grecians worshipped their works of art, the Romans were devoted to law, and the French were devotees of science and reason. All necessarily failed. Nothing but the gospel saves men. Racism as such is futile and destructive. The man who nurses it and clings to it is dammed." The sermon was practical, inspiring and effective, and it was listened to with much interest by the large audience present.

After the sermon a very fervent prayer was offered by Dr. R. Spiller.

A collection of \$31.13 was taken for foreign missions.

Rev. H. H. Waring, pastor of the Shiloh Church, was voted a life member of the Convention.

Rev. C. S. Morris, secretary of the National Baptist Convention, was introduced to the Convention.

Benediction by Rev. Waldron.

## THURSDAY—SECOND DAY.

## MORNING SESSION.

Devotional exercises were conducted by Revs. D. J. Moore and P. F. Maloy. After singing hymn 496, "Rock of Ages," etc. Rev. Moore read the 37th Psalm and offered prayer. A praise and testimony meeting was held for twenty minutes, after which the minutes of the sessions of the previous day were read and approved.

The roll of delegates was called.

Rev. W. J. Hackett of Covington, Va., sent \$10.00 to the Convention for which the Convention extended thanks. He was made a life member of the Convention.

Rev. Perkins of the M. E. church, Alexandria, made some remarks. He was glad to meet with a body of Christian men who believe in co-operation. "I am a co-operationist; I think it best for all of us. The present condition of the Negro is due to some extent to a certain ungovernable element among the young of the colored race."

Rev. J. F. Walker read a paper upon "The Relations of the New Testament church to Missions. Christ said, 'Look on the field, for it is white to the harvest.' The principles of the gospel and the establishment of churches are based upon the Bible doctrine of one Lord, one Faith and one Baptism. According to the New Testament teaching a scriptural church is necessarily a missionary church. When we give to the destitute in Africa or elsewhere, we give to Christ, for he himself said, 'Inasmuch as ye gave to one of these little ones ye gave to me.' The great commission, 'Go into all the world and preach the gospel to every creature,' means you and me and every member of the church.

A motion was made and carried that Rev. W. J. Howard in consequence of the \$100.00 which his church sent the Convention, be made a life member of the Convention.

Rev. E. R. Jackson of the Mt. Olive Baptist church, Arlington Heights, was introduced to the convention.

Prof. J. R. L. Diggs, Virginia Union University, delivered an address upon "Christian Schools and Foreign Missions." He said in part: "Nearly all the movements that have blessed the world began in some institution of learn

ing. The great modern movements which have so benefitted the human race, originated in the great universities of Europe. The same is largely true of our present movements. Take for example, the student volunteer movement and the Y. M. C. A. Our missionary pastors, old and young, are consecrated because of the missionary inspiration imbibed in our schools.

Rev. A. J. Tyler was introduced and delivered an address upon "How to Raise Foreign Mission money." He said: "I can tell you how I collect foreign mission money. Once I could ~~not~~ do it because I had no sympathy with it; but since my conversion I understand the why and how. My first difficulty was selfishness, I had to learn to sacrifice myself for the cause of Christ. We want to bring to the convention money; big speeches and papers don't feed missionaries. Until we sacrifice ourselves God cannot glorify himself in us.

Miss Nellie Plummer read a paper upon "Young People's Opportunity."

"Once we had no opportunities, but through Jesus Christ we have gained the victory, and now we have in our homes and universities abundant opportunities. Cultivate and appreciate the home life. Instead of wasting our time upon streets or other places, learn to serve, help the one next to you, whoever he be. Knowledge and culture can be had for the looking such as museums, art galleries, etc. Those who labor and serve can help greatly by serving well to the best of their ability. Let us crush that demon known as a 'good time.' We have opportunity in the church. God has planted the church as an instrument for saving men. In it are vast opportunities for doing good. Make Christ first and all other things will be added. These other things are first, the needs of the soul. The kingdom of Christ should be supreme in our hearts and souls. To neglect Christ is virtually to reject him. We must choose not refuse Christ. Seeds are the security of future life. Christians are the spiritual seeds."

The paper was very timely, practical, full of truth and common sense, and replete with apt illustrations.

A vote of thanks was extended to Miss Plummer for her very excellent paper.

On motion it was voted that the regular order be suspended and that the committee on the President's address present its report.

It was voted that the report of the committee be adopted by sections.

The convention adjourned with prayer by Dr. R. Spiller.



## AFTERNOON SESSION.

After singing hymn 160, Rev. I. Toliver led in prayer. "Come we that love the Lord," was sung.

After some discussion participated in by several delegates the proposition to change the name of the convention by general consent, was withdrawn till next meeting, 1901.

Lawyer T. C. Walker was introduced to the convention. He made some remarks, as follows: "I am glad to meet a body of men who think spiritually about expansion—what the government does politically. Glad to meet you."

Rev. J. A. Taylor expressed his regrets at not being able to meet the convention earlier. I am with you. I have been with you all the while. This organization began in my church. I am with you except you go from me.

Mrs. J. E. Jones, of Richmond, was introduced. "I am pleased to be in your meeting. I am glad to see the intelligence and progress with which you conduct your affairs. I am representing Hartshorn Memorial College. We have a foreign mission organization in the school. After now we will be more interested because one of our daughters is expecting to go to Africa.

The committee on officers presented their report, which was adopted. (See list of officers.)

Some announcements were made.

Benediction was pronounced by Dr. J. H. Holmes.

## EVENING SESSION.

Devotional exercises conducted by Dr. J. A. Taylor and Rev. J. I. Loving.

Rev. Loving read Romans 5; Prayer by Rev. C. C. Boone.

After singing hymn "Oh, for a closer walk with God," etc., Rev. A. Shepard, D. D., of Raleigh, N. C., was introduced to preach the missionary sermon.

He first spoke of the missionary work in North Carolina. He said it has been remarkably successful under co-operation. Dr. Shepard chose as his text Acts 1:8, "Ye shall receive power," etc. Subject, "Inquiry as to kingdom by Disciples." 1—When. 2—How. 3—Where.

He said: We do not get all the power we need at regeneration; we grow by feeding on the word. Tarry at Jerusalem till endowed with power from on high. Power needed and upon us. We are not to be satisfied until Jesus reigns within us. One who relies upon himself is utterly helpless. Only spirit filled men can do good work.

Second.—God does not bring power by his spirit, which is illustrated by dry bones spoken of by Ezekiel and by others. God puts the message in us when we accept it. We bear witness by the Holy Spirit. Ye shall know the truth. The first qualification is knowing Jesus and his power. Seek baptism of the Spirit. We take the world for Christ by witnessing for him.

Third.—Where; at Jerusalem. Home first. The test is made at home in character, conduct, etc. Those who witness for Jesus love to talk about his glory, heaven and its beauty. Begin at Jerusalem and witness thence throughout the world. When we are filled with the Spirit Africa and the isles of the sea will soon be taken for Christ.

The sermon was impressive and made quite an impression upon the audience.

Prayer was offered by Dr. J. M. Armstead.

A collection of \$10.30 was taken for missions.

It was voted that the paper by Brother N. Williams, Jr., be postponed till to-morrow morning.

Mr. J. C. Walker was given a few minutes to speak of Hampton Institute. He spoke of its advantages and how it was recently awarded first prize at the Paris Exposition for workmanship. Dr. Spiller also spoke of the Spiller Academy and Rev. H. C. Robinson of Avery College at Pittsburg.

Singing by choir of Methodist church.

Benediction by Rev. T. L. Griffith.

## FRIDAY—THIRD DAY.

## MORNING SESSION.

Opening exercises were conducted by Rev. G. D. Wharton and J. E. Brown.

After singing hymn 378, Rev. Brown read Hebrews 2nd chapter and offered prayer.



A few verses of hymn 672 were sung.

The minutes of sessions of previous day were read and approved.

By motion it was decided that Rev. C. C. Boone would be given the first twenty minutes of the evening session to address the convention.

The corresponding secretary read his annual report, which was followed by singing the doxology and a prayer by Dr. A. Binga for the work.

On motion of Rev. J. A. Whitted the corresponding secretary's report be adopted and the thanks of the convention tendered the secretary for his work and excellent report. The motion was amended by Dr. Waldron that the secretary furnish our papers with a copy of the report, which was adopted.

Rev. J. W. Webb motioned that we accept Dr. Taliaferro's proposition to print and distribute 1500 copies of the corresponding secretary's report in pamphlet form. (See secretary's report.)

Prof. G. E. Reid, president of Spiller Academy, was introduced to the convention.

Prof. S. N. Vass, secretary of the American Baptist Publication Society for the Southern states, was introduced and spoke as follows:

"I am glad, as I always am, to represent to you the Publication Society. Our work has been very flourishing during the present year. The sales during the year were \$139,000 more than they were before there was any separation on the part of the colored Baptists. The Atlanta branch decreased in literature about \$300, while in sales of books the increase was about \$27,000. The sale of literature in Texas (a state from which all the secretaries of the National Convention come) was \$400. I have been well received in all the conventions of the South except Florida. We succeed because the principles we advocate are right. We have great reason to rejoice for the way in which God has blessed us. The society has not reduced the number of missionaries employed. They have just as many missionaries on the field now as we ever had. The society has contributed largely to make the Baptists of this country what they are."

Prof. Vass's address was very practical, simple and forcible, and it was well received.

On motion a collection of \$6.08 was taken for the American Baptist Publication Society.

Mr. Nelson Williams, Jr., read a paper upon "How to Interest Sunday-schools in Foreign Missions." He said in part; "I belong to the oldest colored foreign mission society in the United States. The society of the First Baptist church of Richmond is nearly 100 years old. There are many theories as to how to do things. The burning question is always as to how to do a thing successfully. For doing foreign mission work we can find in the Sunday-school a very workable and practical organization. The Sunday-school has not the place in the hearts of the people it should have. It is too often looked upon as insignificant. Some pastors are responsible for the inefficient work of the schools. They have the ears of the people and can influence them. Practical ideas of christian life and character can be taught in the Sunday-schools. There the young get correct ideas of God, his will and of their relation to their fellow men. Men must have the Bible and know the Bible; the Bible must be given to men and put in the homes largely through the schools. Our young people must be trained. Training children is a business. It cannot be done without a system and definite plans. Our schools should be taught to give systematically to missions."

Mrs. J. S. Clark, of Washington, D. C., was introduced and read a paper on "Woman's work."

"The first missionary society was composed of several women who decided to support the Son of Man while he walked about the streets and saved men. Women were born neither to rule nor adorn the world, but to serve it. The moral world is ours. The best gift recorded in the Bible is recorded of woman in the widow's mite. Whether old or young let us go forth and do our work as women. It is easier for a woman to lead a man by a ring on her finger than by a hook in his nose. Napoleon was conquered by three great generals, and two of them were women."

After which a vote of thanks was tendered. The paper was practical and to the point.

Rev. Dr. Laws submitted the report of the Committee on Place, recommending that the convention meet in North Carolina in 1901, whereupon the report was amended to read Philadelphia instead of North Carolina. The convention decided to meet in Philadelphia in 1901.

The Committee on Resolution submitted the following report, which was adopted:

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

Resolved, That we re-affirm our respect for and confidence in the American Baptist Home Mission Society in its great educational and missionary work. Since our last meeting it has opened the doors of one of the grandest institutions of the country,—The Virginia Union University. This institution is now being crowded with eager young men. All the other institutions are prosperous and we heartily endorse and encourage the men at the head of this great society.

We likewise reaffirm our confidence in and respect for the American Baptist Publication Society. We heartily congratulate them upon the wonderful progress of their work, even among the colored people, as shown in their reports. We commend their literature and publications and missionaries to all our churches and schools.

We congratulate ourselves that the clouds in our racial skies are passing away and we feel proud of the position of this great body, which if extensively pursued will make a clear sky not only a possibility but a certainty.

Resolved, That the convention pursue the "even tenor of its way," abuse no one but go forward in the trust of the Master, maintaining the principles of the gospel. Respectfully submitted,

J. W. KIRBY,	J. A. WHITTED,	C. C. SOMERVILLE,
J. E. JONES,	J. PERRY,	A. J. TYLER,
H. C. ROBINSON,	F. R. WILLIAMS,	C. H. CARTER.

After which benediction was pronounced by Dr. J. A. Taylor.

#### AFTERNOON SESSION.

Revs. J. T. Clark and B. B. Hill conducted devotional exercises. Sang "Saviour, more than life to me."

Read 2nd Psalm. Rev. Clark led in prayer.

"Come Holy Spirit, Heavenly Dove," was sung.

It was decided by the proper number of votes that Section 4th of Article 3rd of the Constitution be so amended so as to read that: The convention shall meet annually on Wednesday after the first Sunday in September at a place provided by the body or board at 10 o'clock, a. m.

Four o'clock, the hour appointed for the sisters' meeting having arrived, the convention adjourned to allow the sisters to form an auxiliary convention.

#### EVENING SESSION.

Devotional exercises were conducted by Revs. H. C. Robinson and C. C. Boone.

After which the corresponding secretary, Rev. Alexander, introduced Rev. Boone, who in his characteristic way spoke with enthusiasm and inspiration upon the subject of foreign missions; while he is willing to go anywhere, he feels especially called to go to Africa. He said his whole heart and soul are set upon the work of foreign missions.

Mrs. William Scott, representing the American Baptist Home Mission Society, was introduced. She said: "If anything more than another impresses me with my Redeemer, it is that He was a co-operationist; in all of His miracles and work for humanity he co-operated. Many would like to forget past experiences and the history of the past. God forbid that I should ever forget it. Our emancipation was due to the co-operation of God with man. It was co-operation that established the great schools we have. The Virginia Union University, Shaw University, Benedict College, and all the others are the results of money freely poured out by the people of the North,—all co-operation; we now co-operate with the white people in all kinds of business, in travel and commerce, etc. If we co-operate in all these things are we not responsible to God if we refuse to co-operate with those who are spending their time and money to make us spiritually and morally better? When some men climb upon the platform of intelligence and honor, they kick over the ladder upon which they climbed and say we were born up here. They forget those who are behind and are craving to climb up the same ladder over which they themselves climbed."

The speech was very forcibly delivered and the audience was greatly moved.

On motion of Dr. Spiller a committee was appointed to draw up suitable resolutions touching the deaths of C. P. Huntington and—Pearce. Committee—G. R. Waller, C. S.



Brown, Nelson Williams, Jr., R. S. Laws, G. E. Reid, R. Spiller, J. W. Webb.

Rev. I. Toliver was then introduced to preach on missions. He chose as his text Matthew 28:19. He said in part that a preacher is usually one who stands in public places and preaches as we are doing here. Some men are called to preach who were never intended to preach in public places, while some are mistaken in the calling. All christians are embraced in the great commission of Christ. Each preaches by precepts and examples. The truly called man need not parade himself before the public, the people will recognize his qualifications. The preacher's business is to preach of Christ for the glory of God. The preacher is to preach the gospel, it is the only saving power. He is not to preach what he thinks, feels or sees, but he is to preach what the Bible teaches; when you preach the gospel and the people are brought into the church on the gospel, you can rule them by the gospel. He is to preach the gospel to the whole people; there is no race gospel. The race question was once sprung on Christ; Peter was a race man until he was convinced in a vision upon the house-top. The woman of Samaria was a race woman till she was converted through the preaching of Christ at the well. Jesus expects the gospel to be preached to all men. There can be no fatherhood of God till there is brotherhood in man.

The sermon made a deep impression,

A collection of \$6.55 was taken,

The announcements for Sunday services were read,

Benediction by Dr. Spiller.

#### SATURDAY—FOURTH DAY.

##### MORNING SESSION.

The exercises were opened by Revs. W. H. White and W. B. Carrington. After singing hymn 93, Rev. Carrington read the 2nd Psalm and offered prayer.

The reading of the minutes of previous day was omitted.

On motion it was decided to have three thousand copies of the minutes printed,

The recording secretary was voted twenty-five dollars for services.

It was voted that the executive board of the Sisters' Auxiliary Convention confer with the executive board of the Lott Carey Convention in the preparation of the program for the next sitting of the convention, 1901.

On motion Revs. P. F. Maloy, of North Carolina, and W. H. White were added to the executive board.

On motion it was voted that the two states represented, New York and Tennessee, be accredited in the list of officers with vice-president.

Rev. W. L. Hubbard, B. D., of the Zion Baptist church, New York, said that he came to represent that church in the Lott Carey Convention by unanimous vote of the church. The church is in full sympathy with the convention and will represent in it in the future. I am with you heart and soul.

The sexton was allowed five dollars for services.

It was voted that the Shiloh Baptist church be allowed the morning and evening collections Sunday.

The following resolutions offered by Rev. I. Toliver were adopted:

Whereas, We find a great number of Baptists throughout the United States of America who sympathize with us in the promotion of the cause of Christ as it is espoused by this convention;

Resolved, That a committee of nine be appointed to confer with such organizations as desire to unite with us, especially the American Baptist Home Mission Society and the American Baptist Missionary Union and report to the executive board as soon as possible.

The following compose the committee: Rev. I. Toliver, Rev. R. Spiller, D. D., Rev. G. R. Waller, Rev. O. S. Simms, Rev. J. M. Waldron, Rev. J. A. Whitted, Rev. C. S. Brown, Rev. H. L. Barco, Rev. J. W. Howard.

The financial committee presented their report; adopted. (See report.)

Rev. R. Shepard having paid \$25 to the convention, it was voted that he be a life member.

The following persons were introduced to the convention: Revs. L. J. Pollard, W. R. Toliver, A. M. Lewis, and Prof. H. Waldron.

Rev. Lewis said heretofore I have been on the fence. The brethren asked me to come and see for myself. I came and I find the half had not been told. I am with you and I shall see that all of Western Pennsylvania be represented here.



Prof. H. Waldren said: "It gives me pleasure to be here. What I am is due largely to the advice and care of Rev. J. W. Webb."

Brother Toliver: "I am a co-operationist. I would be an ingrate were I not. I am a Toliver and all Tolivers are co-operationists."

Prof. G. E. Reid of Spiller Academy: "Our school stands for the same things which you stand—co-operation. We teach the principles in our school."

Rev. Pollard said: "I have been very highly pleased and gratified with your procedure. I have heard a great deal of this Convention, but I can never say the half has not been told. I am a co-operationist. I am with you heart and soul."

Rev. S. Hockedy, of the East Roanoke Association, N. C.: "I am a co-operationist. Our Association as such is not with the National Baptist Convention. Many of our churches will be with you next year."

Rev. A. S. Dunstan: "I am very glad to be here. Here I have met many men of whom I have heard much. I am with you heart and soul, and so is North Carolina."

Rev. Green Sallie: "I am young in the work. I am glad to be here. I hope to train my people to come here."

Rev. D. G. Mack, who represents missionary work of the State of Maryland, is in full sympathy with co-operation.

D. J. Jacox, who represents the B. Y. P. U., is in full sympathy with co-operation. He is secretary of the Virginia B. Y. P. U.

Rev. Edward Freeman of Maryland was introduced.

Rev. J. T. Cameron of Alexandria, Va., of the Free Methodist Church (white) was in full sympathy with our cause and methods. Christ will bring his people from all nations.

It was moved to pay the sexton of the church \$5.00 for ice used in the Convention.

Rev. O. S. Simms was asked to prepare resolutions of thanks to the churches.

Benediction by Rev. G. R. Waller.

A missionary mass meeting was held at the Shiloh church Sunday at 3 o'clock p. m. under the direction of the corresponding secretary. The following brethren took part: Revs. R. S. Laws, A. B. Vincent, N. F. Roberts, O. S. Simms, D. G.

Mack, C. C. Boone. Five dollars and ten cents was collected in behalf of the Woman's Auxiliary Convention.

The closing services were held in the evening during which many brethren took part. This meeting like all the others during the sitting of the Convention, was full of hope and inspiration.

The following resolutions offered by Rev. O. S. Simms of Pittsburg, were adopted:

Whereas, We have been so hospitably entertained by the Shiloh Baptist Church with the assistance of other churches with their choirs and the citizens of Alexandria; and

Whereas, The great success of the Convention has been due largely to the kindness of its pastors, the churches, the press and the railroads; and

Whereas, We trust our coming has brought to the city sunshine and a great outpouring of the Holy Spirit, and that it may be the means of spreading the gospel in distant lands.

Resolved, That the Convention extend hearty thanks and the greatest appreciation to the pastors, the churches and choirs and railroads, with special mention of the Shiloh Baptist Church, and pray God's richest blessings upon them. We acknowledge our obligations to the press of this city and Washington for their liberal reports from day to day. May the God of peace, the great head of the church, who brought again from the dead, our Lord Jesus, watch over them forever.

The Convention then adjourned to meet in Philadelphia, Pa., on Wednesday after the first Sunday in September, 1901.

C. S. BROWN, President.

A. W. PEGUES, Secretary.

PROCEEDINGS  
OF THE  
ORGANIZATION OF THE  
WOMAN'S AUXILIARY CONVENTION

ALEXANDRIA, VA., August 31, 1900.

At 3 p. m. the meeting was called to order by Rev. Brown, D. D. He stated that the ladies would take charge of this meeting and organize an auxiliary.

Mrs. T. S. Eaton of Henderson, N. C., was called to the chair as temporary President and Miss M. A. Webb as temporary secretary. Mrs. A. E. James led in singing hymn No. 384, and the first Psalm was read by Mrs. P. G. Shepard. Prayer was offered by Mrs. O. S. Simms.

A committee of five was appointed to nominate officers, viz.: Mrs. P. G. Shepard, North Carolina; Mrs. Ella Gallery, Baltimore; Miss M. A. Webb, Pennsylvania; Miss Atlanta L. Brown, Mrs. N. Weaver, Washington, D. C.

Mrs. William Scott was asked to speak a word to the ladies. She spoke very impressively of the needs of the work.

A paper was read by Miss Mary E. Vernon of Alexandria, Va. Subject, "The Bugle Call." Mrs. O. S. Simms read a paper, and among other things she said: "We as Christian women have a stand to take. Let us try to obey the commands of Christ. The committee on nomination of officers submitted the following report:

Mrs. Alice E. James, Pennsylvania, president; Mrs. I. Toliver, Washington, D. C., first vice-president; Mrs. Ellen Gallery, Baltimore, second vice-president; Miss Atlanta Brown, Fredericksburg, Va., third vice-president; Miss A. C. Morris, Winston, N. C., fourth vice-president; Mrs. T. S. Eaton, Henderson, N. C., recording secretary; Miss M. C. Webb, corresponding secretary; Mrs. Rebecca Callis, Baltimore, Md., treasurer.

On motion the report was adopted as read.

A paper was read by Mrs. Gallery and a collection of \$5.15

was taken. The Finance Committee reported \$10.60 received.

The following resolutions were adopted:

Resolved, That the name of this Convention shall be the Woman's Auxiliary of the Lott Carey Foreign Mission Convention.

Resolved, That the annual meeting shall be held at the same time and place as the Lott Carey Foreign Mission Convention.

Resolved, That the Constitution of this Convention shall be the same as that of the Foreign Mission Convention.

Resolved, That the officers for the first year shall constitute the executive Board.

A paper was handed in from Mrs. C. B. Robinson, but as our time was all taken up the paper was not read.

Adjourned with singing and prayer.

MRS. T. S. EATON, Secretary.

## REPORT OF CORRESPONDING SECRETARY.

For the year ending August 30, 1900, to the Lott Carey Baptist Foreign Mission Convention:

After hard struggles and victories of another year, I submit the following report:

### SUCCESS.

In obedience to the command of our blessed Lord, and under the banner of co-operation with all existing Baptist organizations, we have pressed through much opposition and close the year with more success than our finite vision permitted us to see when we planned the year's work.

### THE PRESS.

In our plan of co-operation we provided large space for the press and as results testify, we made no mistake. The papers we have used are the Virginia Baptist, Valley Reporter, published at Lexington, Va.; Baptist Sentinel of Raleigh, N. C., Christian Banner of Philadelphia, Baptist Messenger of Baltimore, Md., Georgia Baptist of Augusta, Ga., and the Florida Evangelist of Jacksonville, Fla.

Publishers of these papers have not only published articles sent them by our Secretary and other members of the Convention, but they have also time and again expressed editorial approval of our work and advised our Baptist Brotherhood to contribute liberally to our Board, and not a few of our strongest advocates have learned of the Convention and are working with us as a result of information gathered from the reports and statements circulated through the press. For years I have known the value of the press, and it gives me great pleasure to record my appreciation for the help the editors and publishers of the papers named in this report have given me.

Secular papers have also published, interviews and statements given by the secretary of our work, for which I feel very grateful.

### EXPANSION.

In view of the great commission as defined in Matthew 28, 19-20, the extent of the field, and the opportunity to go in and cultivate and keep abundant harvest, and in consideration of the tide of civic expansion, your Board and officers extended the borders of the Convention and invited Baptist everywhere to come in with us and march under our banner. That we acted wisely is evident from the fact that in reply to the invitations, Baptist leaders from the far South and in other parts of the United States accepted our invitation and are co-workers with us. The insign that has made us grow and multiply, is the purpose of our Con-

vention to do Foreign Mission work, and the fact that we have defined our work in Africa, by paying them their salary when due, and by the good work they have done, and we believe we will continue to draw members of our Zion into our fold who have their hearts fixed on giving heathen nations the Gospel of Christ, just in proportion as we stand fast to the purpose which inspired us to organize this Convention.

### CO-OPERATION.

Our system of co-operation has been the topic for discussion in season and out of season, but the system has not only stood the test but has convinced some of its most hostile critics, who have made an open confession of their conversion and who are now its advocates. We knew when we made co-operation a foundation stone of our convention, we acted in accord with the word of God and Baptist principles, and it gives me much joy to report that the system is being in one way and another applied by our Baptist Brotherhood in all parts of the Union. By order of our Board, Rev. C. S. Brown, D. D., our President, was commissioned to bear fraternal greetings to the Baptist Missionary Union at its annual meeting held in Detroit, Michigan, May, 1900. Dr. Brown was cordially received and assured that the Union stands ready to help us in any movement for the Glory of Christ and the evangelization of the heathen nations.

### BODIES CO-OPERATING WITH US.

Organizations which have contributed to our Board are the Educational and Missionary Convention of North Carolina, General Association of Virginia, Northern Neck Association of Virginia, South Side Rabanock Association of Virginia, First Washington Association District of Columbia, Maryland State and District of Columbia Convention, Lott Carey Association of Maryland, Allegheny Association of Western Pennsylvania and Eastern Ohio Sunday School Convention of Virginia and other bodies co-operate with us through their general State organizations. Other bodies which have not previously affiliated with us have promised to report at the annual meeting.

### MISSIONARIES.

Rev. R. A. Jackson, at Cape Town, South Africa, who accepted appointment under our Board, declined at the expiration of the first quarter. He also returned the check for the quarter's salary sent him. His resignation was received and all relation between him and our Board closed.

Rev. J. O. Hayes, stationed at Brewerville, Liberia, West Coast of Africa, has been employed by our Board one year and two months. He is a pastor of a regular and well organized church at Brewerville, has an Industrial School attached to the church and also gives part of his time



to an inviting field in the interior where he is planning to establish a mission station. In a recent letter he reports he held a series of meetings at the interior station, and the natives, some of whom were Kings and Queens, and their subjects were present and listened patiently as he preached Jesus and Him crucified. Brother Hayes also assisted in a revival season last fall which was enjoyed by the churches of his section of Liberia. In this revival more than forty souls professed conversion and united with the various churches. Fifteen of the converts were baptized by Brother Hayes and joined his church. The church under the pastorate of Rev. J. O. Hayes at Brewerville has a membership of 150; scholars in Sunday School, 80; teachers, 6. The house of worship cost \$1,000 and seats 250 persons. The reported collection averages \$15 per month. "The Industrial School," says Brother Hayes, "is a necessity," and he urgently appeals to the churches and Sunday Schools of America to help him make the school an agent of the church in the work of evangelizing and civilizing the people among whom he labors. In the school are ten native children who depend on Brother Hayes for the necessities of life. He can care for them by close economy for \$25 a year. They are taught the primary branches of education, and are instructed how to use the saw, the hammer and chisel. The native children attend the church services and are members of the Sunday School. Two of them have been converted during the year, baptized and are members of the church. Sister Hayes helps her husband in the church and day school. Pledges have been given, \$25 each, to pay the annual expenses of three of the children. The persons who gave the pledges are Sister A. R. Carrington of Green Street Baptist Church, Allegheny, Pa., of which Rev. A. M. Lewis is pastor; Sister B. Fitzgerald and Sister W. E. Barber, of the Rodman Street Church, Pittsburg, Pa., of which Rev. O. S. Simms is pastor. In a very recent letter Brother Hayes reports that he received two barrels of good clothing sent by Mrs. A. B. Tuppert, Chicoper Falls, Mass. The general opinion expressed by persons who make Christian mission in heathen lands a study, is that such a school as Brother Hayes has in connection with his church is a necessity, and in this respect we are pleased to report that our missionary is up-to-date.

Rev. John Tule was appointed by our Board December, 1899, at the urgent request of his wife, Mrs. M. B. Tule, who returned to America from Africa in the summer of 1899, where she had labored for two years. She is a graduate of Shaw University, North Carolina, and married Rev. Tule in Scotland on her way to Africa in company with him. She satisfied our Board that she and her husband were not in the employ of the National Baptist Foreign Mission Board, they having resigned on their own accord. Her story of the hardships endured by herself and her husband in South Africa, made a deep impression on all the members of the

Board present. Her statements were also confirmed by a letter from Rev. Tule to our Board pleading for sympathy and financial help. On motion of Rev. James Holmes, D. D., Rev. John Tule was appointed to serve as our missionary in South Africa with headquarters in Idulway, Cape Colony, his salary to begin when our corresponding secretary received his letter of acceptance. His letter accepting the appointment came about March 30, 1900. Rev. John Tule is a native of South Africa; was converted and baptized at Cape Colony by Rev. R. A. Jackson a short time after his conversion. He came to America and during his stay in the United States he traveled and preached in many of our Baptist churches and impressed his hearers as a man of extra intelligence, and as a preacher who had a heart's desire to give the Gospel of Christ to the people of his native land.

#### SOUTH AFRICAN BAPTIST ASSOCIATION

On the 26th of May, 1900, at the call of Pastor John Tule, delegates from the five stations met and organized what they designated the "Yearly Meetings of South African Native Baptist Churches." This meeting lasted three days, and judging from the report sent to our Board, the occasion was one of spiritual power. One of the visitors was a Pado Baptist Evangelist, who as Brother Tule puts it: "Come to that meeting for criticism, but the word of God changed him to one of ten candidates baptized." The converted Pado Baptist Evangelist wrote a report of the meeting which Rev. Tule sent our Board with his endorsement. His name is J. N. Tobonguna, and he is evidently an intelligent man and will be a great helper to Brother Tule in his work. The number of members reported enrolled in the yearly meeting association is 394. A check was sent to Rev. J. O. Hayes, and a postoffice order was sent to Rev. J. Tule for salary due June 30, 1900. Their quarter's salary will be due September 30, 1900, and it has been appropriated and will be sent as soon as due reports are received.

#### APPLICANTS.

One of the applicants who desires to serve in Africa under our Board is Rev. C. C. Boone, who is anxious to go to the field. He is a graduate of Union University, Class 1900, and is highly commended by his pastor, our President, Rev. C. S. Brown, D. D. Your Board is fully persuaded that we should bring Africa nearer to our churches here in the United States by sending members of our church to carry the "Word of life in Africa," and Brother Boone represents a very large constituency of our convention, and is a graduate of one of our largest theological schools. We feel sure the churches will increase their contributions to our Board to support him; and we therefore recommend that he be appointed and sent to Africa as soon as practicable.

## OTHER HEATHEN NATIONS.

While Africa is our special field of operation, we cannot and dare not slight other heathen nations because all nations are included in the great Gospel Commission by Christ which we have received and which we must obey and work by or labor in vain. In view of a long standing custom, it would not be the wisest thing for us to do to send a missionary to heathen lands than Africa, where other foreign mission societies are operating. But since it is not convenient for us to send our missionaries, we can help other Baptist societies to increase their missionary force and by so doing we will give practical proof of our system of co-operation, and express a desire to obey the command of Christ in Matthew 28, 19-20. In these twilight days of the twentieth century when doors of every heathen nation are wide open, as messengers of the Cross of Christ, we cannot afford not to write our chapter in the history of missions and to make it so it will not condemn us at the judgment seat of Christ. We can comply with the Great Gospel Commission by contributing at this annual meeting to help other societies to send the gospel to heathen lands where we have no missionaries, and I believe with all my heart that such an advance on our part would be approved by God and will greatly increase the influence and usefulness of our convention.

## RECOMMENDATIONS.

First.—That the convention raise a Twentieth Century Fund of \$5,000 next conventional year ;

Second.—That we make a contribution at the annual meeting of \$50 to help the "Baptist Missionary Union" to send the gospel to heathen lands where we have no missionaries at work.

Third.—That we enter into hearty co-operation with the "Missionary Union" if satisfactory terms can be made through our executive board.

## HELPERS.

Pastors in North Carolina, Virginia, District of Columbia, Florida, Georgia, Maryland, Pennsylvania and Ohio, have greatly assisted the board to arouse the churches and bring them in co-operation with our convention. For their assistance the board feels very thankful and hopes their example will inspire and quicken other pastors to help in the good work. Rev. S. N. Vass, district secretary for the American Baptist Publication Society, in his extensive travels in all the states has explained the object and work of our convention and made for us many friends. We fully appreciate his services freely rendered, and commend him to the constituency of our convention, and ask for him a liberal support and cordial reception as he goes in and out of the churches.

For a few months Mrs. M. B. Tule, wife of Rev. John Tule, under commission of our board, visited churches in Virginia and presented

and pressed the work of our board. She collected her traveling expenses and turned some money over to the board. She resigned and gave as her reason that her health would not permit her to continue. Rev. C. C. Boone, of North Carolina, and a graduate of the Virginia Union University, and an applicant for service in Africa, under our board, has been traveling in North Carolina and Virginia in the interest of our convention, and is highly commended by the brethren.

## SECRETARY'S OFFICE AND FIELD WORK.

From the office have been scattered personal letters, circulars, and minutes to all parts of the United States. Many of the letters have been published in religious and secular papers with good results. The secretary made eleven visits to Washington, D. C.; six to Philadelphia, Pa.; four to western Pennsylvania; one to Ohio; two to the General Baptist Association of Virginia; two to Board meeting, Richmond, Va.; one to Sunday School Convention at Mauchester, Va.; and two to Atlantic City, N. J. In Maryland the churches have been visited by the secretary and our work presented as opportunity afforded.

## FINANCIAL STATEMENT.

## RECEIPTS.

From Annual Convention in 1899,	\$167 36
Dr. A. Binga, for General Association of Virginia,	143 63
General Association of Virginia paid to Secretary	20 70
Rev. R. L. Ball for Northern Neck Association of Va.,	208 00
Rev. Charles Towles, for South Side, Rap.,	10 00
Rev. T. J. Chick, for First Baptist Church, Pulaski, Va.,	2 50
Rev. J. M. Armstead, D. D., Treasurer,	32 64
Rev. J. A. Whitted, for North Carolina Educational and Missionary Convention,	172 00
Reported sent to Rev. J. O. Hayes from North Carolina,	33 00
Rev. C. S. Brown, D. D., from North Carolina,	30 00
Allegheny Baptist Association, Pennsylvania,	71 17
First Baptist Church, McDonald, Rev. J. F. Walker	25 04
Maryland and District of Columbia Convention,	15 52
Third Baptist Church, Washington, D. C., through Rev. J. H. Lee,	5 50
Rodman Street Baptist Church, Pittsburgh,	1 00
Judge Densey Rodgers, Youngstown, Ohio,	5 00
Sharon Baptist Church, Baltimore, Md.	10 00
Balance reported in hand by J. M. Armstead, treasurer,	107 75
Receipts of Finance Committee at Alexandria, Va., 1900	750 86
Total,	\$1811 67

## DISBURSEMENTS.

To Rev. J. O. Hayes, five quarter salary, - - - -	\$500 00
Rev. John Tule, two quarter salary, - - - -	200 00
Corresponding Secretary, traveling and printing expenses, -	167 15
Corresponding Secretaries, stationery and mailing, - -	17 25
Printing minutes, - - - - -	72 00
Traveling expenses of President Dr. C. S. Brown, contributed by his church, - - - - -	30 00
Contributions from North Carolina to Rev. J. O. Hayes for clothes, - - - - -	23 00
Contributions to American Baptist Mission Union, - -	50 00
Corresponding Secretary for year's service, - - -	100 00
Total, - - - - -	\$1169 40

## REPORT OF FINANCE COMMITTEE.

Rev. J. F. Walker, Woman's Missionary Circle, McDonald, Pa.	\$5 00
Rev. R. J. Laws, Northern Neck Association, . . . .	5 00
Rev. R. J. Laws, Northern Neck Association, Foreign Mission, .	105 00
Rev. W. H. White, annual member, Richmond, Va., . . . .	1 00
Rev. A. Truatt, annual member, Alexandria, Va., . . . .	1 00
Leaden Hall Baptist Church, Baltimore, Md., . . . .	5 00
Rev. A. Brown, life member, . . . .	10 00
Northern Virginia Baptist Association, . . . .	30 00
Mt. Zion Church, Charlottesville, Va., . . . .	5 00
The Bessie Gardner Missionary Circle, Sharon Baptist Church, Baltimore, Md., . . . .	3 00
C. L. Winfree and Nelson Williams, Virginia Baptist State Sunday School Convention, . . . .	81 99
Rev. Holmes, D. D., First Baptist Church, Richmond, Va., .	10 00
Rev. G. L. P. Taliaferro, D. D., annual member, Phila., Pa., .	1 00
Rev. J. H. Lee, Third Baptist Church, Washington, D. C., (cash \$13 60) . . . .	19 60
Rev. R. Sheppard, D. D., North Carolina, . . . .	25 00
Rev. Evan Payne, Fourth Baptist Church, Richmond, Va., .	5 00
Rev. W. J. Hackett, life member, Covington, Va., . . . .	10 00
Mrs. Henrietta Wade, annual member, Glade Springs, Va., .	1 00
Rev. A. Chisholm, D.D., Ebenezer Baptist Church, Portsmouth, Va., . . . .	6 00
Rev. T. J. Chick, donation, Pulaski, Va., . . . .	2 50
Rev. E. D. Samuels, life member, . . . .	10 00
Mrs. Alice White, Newbern, N. C., . . . .	3 00
Mrs. Rachel Jones, Newbern, N. C., . . . .	1 00
Rev. L. P. Martin, St. John Baptist Church, Newbern, N. C., .	5 00
Rev. L. P. Martin, Mt. Shiloh Baptist Church, Newbern, N. C., .	1 79
Rev. J. E. Browne, Shiloh (old site), Fredericksburg, Va., .	10 00
Rev. Geo. D. Wharton, Blue Stone Baptist Association, Va., .	34 47
Rev. W. M. Moss, Cherrystone Baptist Association, Pittsylvania Co., Va., . . . .	5 00
Rev. J. M. Waldron, A. M., Bethel Baptist Church, Jacksonville, Fla., . . . .	10 00
Rev. G. H. Reid, First Baptist Church, Annapolis, Md., . .	1 21
D. G. Jacox, State B. Y. P. U. of Virginia, . . . .	5 00
Amount carried forward, . . . .	\$418 65



Amount brought forward,	\$418 56
Rev. G. R. Waller, Lott Carey Association, Md., and following churches;	
O. Croxton and Rev. F. R. Williams, the Perkins Square Baptist Church, Baltimore, Md.,	15 00
Rev. G. R. Waller and Rev. D. C. Mack, Trinity Baptist Church, Baltimore, Md.,	10 00
Rev. S. S. Wormly and Mrs. L. B. Jones, Faith Baptist Church, Baltimore, Md.,	10 00
Rev. A. E. Minkins, Division St. Bapt. Church, Baltimore, Md.	2 50
Rev. S. S. Crockett, Ebenezer Bapt. Church, Cumberland, Md.	5 00
N. E. Cape Fear S. S. Convention, N. C.	5 00
Rev. A. Binga, D. D., First Baptist Church, Manchester, Va.	10 00
Rev. O. S. Simms, Allegheny Baptist Association to Cor. Sec'y to Convention	97 00
Antioch Baptist Church, Pittsburg, Pa., through Assoc'n,	3 00
Rev. J. I. Loving, Enoch Baptist Church, Washington, D. C.	5 00
Rev. W. H. Pender, annual member, Newbern, N. C.	1 00
First Baptist Church, Manassas, Va.	5 00
Ebenezer Baptist Church, Richmond, Va.	5 00
Rev. E. R. Jackson, Alexandria, Va., donated,	50
Rev. H. L. Barco, Norfolk Union Baptist Association, Va.	26 00
Grant Baptist Church, Churchland, Va.	6 00
Collection Wednesday night or evening,	31 13
Rev. L. L. Marshal, Wayland Blue Ridge Baptist Association, Culpepper, Va.	5 00
Morell Baptist Church, Morell, N. C.	5 00
Z. D. Lewis, Second Baptist Church, Richmond, Va.	15 00
General collection, at Convention, Thursday night	10 30
G. W. Holland, annual member, Winston, N. C.	1 00
General collection, Friday morning for A. B. P. S.	6 08
Rev. I. Toliver, Rev. W. R. Toliver and Mr. Charles Claborne, Liberty Street Baptist Church, Washington, D. C.	15 00
Rev. A. A. Lott, annual member, Alexandria, Va.	1 00
Rev. C. H. Johnson, Anglo Baptist Church, Bristol, Tenn.	5 60
Wake Baptist Association, North Carolina,	20 00
Rev. L. Reid, N. A. Pynes, Esq., Emma Newman Mary S. Baynham, Bethlehem Baptist Church, Baltimore, Md.	5 00
Collection Friday night, August 31,	6 55
Rev. W. S. Hubbard, Zion Baptist Church, New York City,	5 00
Miss A. C. Morris, Woman's Auxiliary Foreign Miss. Conv.	16 75
Amount carried forward,	\$777 97

Amount brought forward,	\$777 97
Miss Lola M. Johnson, annual member, Washington, D. C.	1 00
Grand total received and reported to the committee as having been sent to the corresponding secretary,	846 62
Amount reported to corresponding secretary as having been sent to him and be mentioned in his report,	106 24
Total cash amount received by committee,	760 38
In hands of treasurer (sent to him),	107 75
Collected by corresponding secretary,	910 03
N. C. Association sent for Foreign Mission Convention to Rev. J. O. Hayes, missionary in West Coast Africa,	33 00
Grand total collected during the year,	\$1811 16
Yours for Christ and his cause,	
A. W. E. BASSETTE, ESQ., Chmn.,	REV. W. A. TAYLOR,
REV. J. W. WEBB,	REV. G. HORATIO REID,
REV. P. F. MALLOY, Treas. of Com.	D. G. JACOB, Secretary,
	Committee.

For several years past, many brethren in different parts of the country, being deeply interested in Foreign Missions, have been considering some plan by which they could do more efficient and effective mission work. Some favored the plan to divide the country into five or six districts, each having a local Board with a secretary and financial agent, all subject to and reporting to the National Baptist Convention, but the National Baptist Convention, in its session at Boston, September, 1897, thought otherwise.

The brethren who advocated the district plan still felt convinced that it is not only the wisest and most practical; but, that being confined to a limited territory, it is the only plan that can hope to meet with the measure of success commensurate with our strength as a denomination, in our present stage of church organization.

Acting according to that opinion, the Baptists of North Carolina, at the last sitting of their Convention, October, 1897, voted unanimously to issue a call to States holding the same views, to meet with them in the city of Washington, December 16th, 1897, to consider the propriety of organizing a Baptist District Convention to do mission work.

According to the call, delegates from North Carolina, Virginia, District of Columbia, Maryland, Pennsylvania, New Jersey, New York and others representing the New England States, met and adopted the following constitution:

## CONSTITUTION AND RULES OF ORDER.

### ARTICLE I—NAME.

SECTION 1. This organization shall be known as the Lott Carey Baptist Foreign Mission Convention.

### ARTICLE II—OBJECT.

SECTION 1. The object of the Lott Carey Baptist Foreign Mission Convention shall be the fostering of the Kingdom of Christ, especially in foreign lands, and in order to accomplish this object in the most feasible way, we will seek co-operation with any and all existing Baptist organizations, as occasion may require from time to time.

### ARTICLE III—OFFICERS.

SECTION 1. The officers of this Convention shall be a President, one Vice President from each State represented and the District of Columbia, a Recording Secretary, Corresponding Secretary, Statistical Secretary, a Treasurer and an Auditor.

The duties of these officers shall be such as are common to the offices they occupy. They shall be elected annually and shall hold their offices till their successors are elected and qualified.

SEC. 2. There shall be elected annually an Executive Board, whose business shall be to carry into effect the purposes and work of the Convention in the absence of the Convention.

SEC. 3. The Executive Board shall be composed of twenty-one members of which the officers shall be ex-officio members. A quorum of the Board shall be located in or near Richmond. Seven shall constitute a quorum for the transaction of business.

SEC. 4. The Convention shall meet annually on Wednesday after the first Sunday in September at a place provided by the body or Board at 10 o'clock a. m.

### ARTICLE IV—MEMBERSHIP.

SECTION 1. Any Baptist church, Sunday School, Missionary or Educational organization, may be represented in this Convention by the annual payment of five dollars per delegate. Any member of a Baptist church may become an annual member by payment of one dollar, and a life member by the payment of ten dollars at one payment.

### CONSTITUTIONAL AMENDMENTS.

ARTICLE 5. Visitors may be invited to seats but not to vote.

ART. 6. This Convention shall not attempt to settle difficulties that may exist between churches or the leaders.

ART. 7. The members of this Convention may send to the Treasurer through the Corresponding Secretary of this Convention a part, or all of their yearly contribution, for which they shall receive a receipt that may be presented at the annual meeting of this body, upon which their delegates shall be recognized, provided the amount be equal to the sum set forth in Article IV.

### RULES OF ORDER.

ART. 1. The meeting shall be opened by devotional exercises and closed by benediction or prayer.

ART. 2. Hiscox Directory shall control this body in its deliberations.

ART. 3. Enrollment of Delegates.

ART. 4. Appointment of Committees.

ART. 5. All committees shall do their work during the recess of this body, and shall not be at liberty to absent themselves without permission from the chair.

ART. 6. No member shall be allowed to speak more than ten minutes nor more than once on the same subject, till all have spoken who may wish to speak, without permission from the house.

ART. 7. No discourteous language shall be allowed, and any one persisting in its use shall be dropped from the roll.

ART. 8. Reading and conversation by the members on their seats not allowed during the meeting of this body.

This constitution may be amended at any meeting, twelve months' notice having been given; and the Rules of Order may be amended at any meeting by a two-third vote of the members present.

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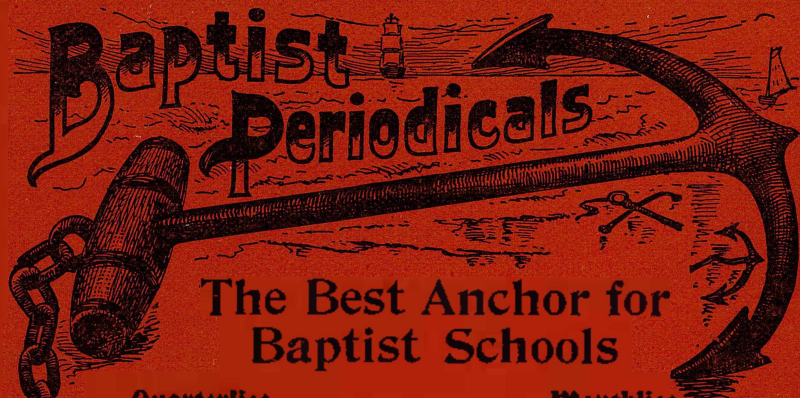
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