

From Columbia Assn of Bap. Chs.
320 Woodward Building,
Wash, D.C.

The History
of the
Columbia Association
of
Baptist Churches

FIFTY YEARS, 1877-1927

*"And ye shall hallow the fiftieth year . . .
and ye shall return every man unto his family."*

WILLIAM ALLEN WILBUR, Litt. D.

WASHINGTON
JUDD & DETWEILER, INC.
1928

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SOUTHERN BAPTIST
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FOREWORD

IN arranging for the observance of the Fiftieth Anniversary of the Columbia Association of Baptist Churches, the Association appointed a committee of five ex-moderators to plan a program. The committee consisted of Mr. Gratz E. Dunkum, chairman; Dr. William Allen Wilbur, Reverend John Compton Ball, Mr. E. Hilton Jackson, and Mr. Percy S. Foster. When this committee came together it was the common judgment that whatever other features might be embraced in the program, there ought to be written a history of the Association, and, also, by immediate and common consent, Dr. Wilbur should be the man to write it. After considerable urging Dr. Wilbur agreed to perform this service. The preparation of a history of such an organization through a period of fifty years is no small task, but Dr. Wilbur did his work so thoroughly and with such satisfaction to our Baptist constituency that the Association unanimously voted to print it for permanent preservation.

The writer has paid fine tribute to many of the workers in our Associational undertakings, but a stranger reading these records would not realize how large a factor Dr. Wilbur himself has been in the progress of our Baptist cause in the District of Columbia. For over thirty-two years he has been a conspicuous figure in our Baptist ranks. He identified himself with denominational interests and causes immediately upon coming to the city as a professor in Columbian College, now George Washington University. During all these years he has been prodigal of time and money and intellect and strength in the support of his denomination. Probably no man among our laity has stood out more conspicuously than Dr. Wilbur in all the history of our Association. He has been identified with practically every phase and feature of our work, and his wisdom and strength have constituted a great denominational asset. He has been a member of the Missionary Committee, now the Executive Committee, of the Association from its origin, and for many years has served in the capacity of chairman of the committee. In the matter of consecration, constancy, and helpful efficiency it would be impossible to overestimate the value of Dr. Wilbur's service to our denomination.

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Reverend J. J. Muir, D. D., was a natural choice for the speaker who should follow the reading of Dr. Wilbur's paper. For thirty-five years he was pastor of the Temple Baptist Church, formerly the E Street Church, and for the last seven years had served as Chaplain of the United States Senate. His character and service have been such as to make him an outstanding figure in our Baptist life in the Nation's Capital. Dr. Muir never made a more enthusiastic address. A strange glory seemed to attach both to his person and his message. We understood it when, the next morning, it was announced that he had passed on to his Heavenly Home. He was busy to the last, and his final message was to the denomination as a whole. This made an appropriate close to a beautiful and useful life. Dr. Muir's address was not presented in written form, but we have been enabled to prepare the substance of what he said from very comprehensive notes which were used by him on the night of his address, and they were loaned for this purpose through the kindness of his family; the summary as gleaned from these notes is set forth at page 46 of this History.

It was appropriate that the fiftieth annual session of the Columbia Association of Baptist Churches should be held in Calvary Church, as it was in this church that the Association had its origin. The distinctive Jubilee Service came on Wednesday evening, November 16, 1927. The Calvary Church arranged appropriate decorations for this Jubilee occasion, and the welcome extended by the church was hearty and enthusiastic.

HENRY W. O. MILLINGTON,
Executive Secretary,
Columbia Association of Baptist Churches.

Address by William Allen Wilbur, Litt. D.

SEASONS OF THE SPIRIT

The Missionary Motive is older than the churches. The Church was organized to put the Great Commission into effect. The churches are the divinely instituted missionary societies, and coöperation in missions seems logically to belong to associated churches.

Associational history of our Baptist churches, through 134 years, in the Baltimore Baptist Association, beginning in 1793; and in the Maryland Baptist Union Association, beginning in 1836; and in the Columbia Association, beginning in 1877, is a great surge of the missionary motive in seasons of the Spirit.

SIGNS OF THE TIMES

The Baltimore Baptist Association, called at first the Baptist Association on the Western Shore of Maryland, was the earliest Association in the history of the Washington churches. It was organized in Frederick Town, Maryland, in 1793, with six churches and a membership of 226. The first sermon was preached by Rev. John Davis from 2 Corinthians 8, 23: "The messengers of the churches, the glory of Christ." Associational correspondence was carried on with the Philadelphia and other associations as early as 1796.

October 8, 1802, in the old Seneca Church, Montgomery County, Maryland, the First Church in Washington, organized March 7, 1802, was received into membership, and Charles Polk, John Burnham, and Cephas Fox were recognized as messengers. In October, 1808, the Association met in Washington with the First Church, and Rev. Obadiah B. Brown, the pastor, was chosen moderator. This meeting prepared an address to the President of the United States, Thomas Jefferson, commending his political life and conduct, and his reply was received by the Association. In 1809 the introductory sermon was by O. B. Brown, preaching from Acts 20, 28.

A circular letter was published in 1910, by Elder William Wilson, on the subject "The Independence of the Churches," the sentiment of which is suggested by the following: "Now, with regard to the independence or liberty of the churches, dear

brethren, you know or ought to know that we claim no dominion over your *Faith*, but desire to be helpers of your joy. As children of God, we wish you to enjoy the liberty of the sons of God."

On October 17, 1811, the Association met in the Baptist Meeting House at Gunpowder, and a newly constituted church at the Navy Yard in Washington applied for admission. This was the Second Baptist Church, organized in 1810, which was received, and the messengers given the right hand of fellowship.

The light of the missionary motive illumines these early records. In 1816 the clerk of the Association, Brother Spencer H. Cone, was instructed to supply the secretary of the Baptist Board of Foreign Missions with a copy of the minutes annually. Spencer H. Cone, who became one of the most notable Baptist pastors in a long ministry in New York City, was at that time a member of the First Church in Washington; he was then preaching for the Navy Yard Church, and through the influence of Henry Clay had been appointed Chaplain of Congress.

In 1818, with Brother Brown moderator and eighteen churches represented, a report from the Secretary of the Baptist Board of Foreign Missions gave great joy, whereupon they resolved, "That this Association highly approve the measures adopted by the Board, and fervently implore the abundant blessings of Jacob's God upon their every future effort to promote the interests of His Kingdom."

In 1819 the Association met with the church in Alexandria, then a part of the District of Columbia. Spencer H. Cone was then pastor of that church. Missionary zeal characterized this meeting. The circular letter, written by Deacon Enoch Reynolds, of the First Church, contained expressions like the following:

"Who can contemplate the signs of the times, the interesting and amazing extent and variety of means that are now in successful operation in various parts of the world, for the accomplishment of God's gracious promises concerning His Church, without wonder, love, and praise? To what short of the Divine agency can we attribute the general missionary spirit which pervades Christians in both hemispheres? To what other cause can we ascribe the formation of such extensive and opulent societies as now exist throughout the civilized world, for the translation, printing, and gratuitous distribution of the word of life among people of every language and in every clime? Truly, we may say, this is seed time. * * * In addition to these might be mentioned the numerous and important associations, which are

spreading over countries professing Christianity, with such astonishing rapidity for the communication of moral and religious instruction through the medium of Sabbath Schools."

In 1820 letters of dismissal were granted by the Baltimore Association to the First Church, Washington, under the pastoral care of Elder Obadiah B. Brown, and to the Alexandria Church, then in the District of Columbia, under the pastoral care of Elder Spencer H. Cone, for the purpose of forming a new Association. This was an important movement of these two District churches for strengthening the bonds of fellowship with Virginia Baptists.

In Maryland, in 1820, there were about 2,000 Baptists. In Virginia, June 7, 1823, the Baptist General Association was organized in Richmond, with twenty district associations and 40,000 members.

Baron Stow, Class of 1825, Columbian College, "secretary and manager" of Brother Brown's Sunday School, made a vacation pilgrimage into Virginia in 1823. He writes in his Journal, August 17, "To-morrow, or next day, set off, with Rev. O. B. Brown and Tutor Caswell, for Virginia." They attended the Columbia Association at Rock Hill, Virginia, and the Journal states:

"Ten sermons were preached at the stand by Brethren Caswell, tutor in Columbian College, D. C., from John 15:24; Bryce, of Alexandria, from 1 Tim. 1:15; Reynolds, of Ninevah, from John 1:1; James, of Fredericksburg, from Col. 3:3; Garnett from the Shiloh Association from Matt. 16:18; O. B. Brown, from Washington, text Romans 8:28; Johnson, of Little Falls, Isa. 58:1; B. Stow, Columbian College, text Ezek. 33:11; Joseph Ballard, Columbian College, 2 Cor. 5:10; H. O. Wyer, Columbian College, Rom. 1:15."

On his return he "arrived at College Hill at sunset, refreshed in body and mind. The roads are bad, but the people kindly affectionate." They liked preaching—this venerable pastor of the First Church, the college boy who was to be a great Boston preacher, and the tutor in Columbian College who was to be a president of Brown University.

Signs of the missionary enterprise are everywhere through these years. From a Washington bookshelf I take an old book, "A Particular Relation of the American Baptist Mission to the Burman Empire," by Ann H. Judson, printed and published in Washington City, at the Mission Press, Columbian Office, North E Street, 1823. I like to linger over the inscription, the hand-

writing of Ann Hasseltine Judson, to the wife of the pastor of the First Church: "Mrs. Brown. Affectionately presented by A. H. Judson, April 16, 1823."

In the Baltimore Association, in 1821, Brother Luther Rice, who founded Columbian College that year, presented a letter from the secretary of the Board of Foreign Missions, and was invited to sit with the Association. This was a positive sign of fellowship with the missionary enterprise.

In 1832 there appeared some opposition to Missionary societies, Bible and Tract societies, and Sunday Schools, as being worldly societies. In 1836 the Association met at Black Rock, Baltimore County, and adopted a resolution, by a vote of 16 to 9, dropping from the minutes of the Association all churches "uniting with and encouraging others to unite in worldly societies." This has been called "Black Rockism." The Black Rock resolution was adopted in May, 1836. The total vote—on both sides—was small, only twenty-five, but it marked a schism so sharp that it brought about the dissolution of the Baltimore Baptist Association.

It is important to note, however, that the whole history of the Baltimore Association is missionary activity, and that the sudden disaster of the Black Rock resolution, neither abrogated that history, nor retarded the progress of the missionary movement. Rev. Joseph Jones, in his "History of the Baltimore Association"—from which I have gathered most of the story of these early years—states: "There was not in 1816, in the Baltimore Baptist Association, a single church, or a single minister opposed to the principles of missions or missionary labor, and those ministers with horse and saddlebags would leave home and family, and for weeks travel and preach, constrained by the love of Christ."

The Maryland Baptist Union was organized five months later, October 27, 1836. This was largely through the efforts of Rev. George F. Adams of the Calvert Street Church, Baltimore. Among the delegates from the Navy Yard Church, the only Washington church, was Brother A. Rothwell, who forty-one years later assisted in organizing the Columbia Association.

The Maryland Association, at the first meeting, unanimously adopted the following resolution, presented by Brother George F. Adams:

"That this Association express its decided approbation of the efforts made by the Christian community to elevate the moral condition of our species, by means of Bible, Missionary, Edu-

cation, Sabbath School, Tract, Temperance, and other benevolent Institutions.”

To these principles the Maryland Baptist Union Association always adhered.

ORGANIZATION

On May 7, 1877, in the lecture room of the Calvary Baptist Church in Washington, a number of brethren from the membership of the Washington Baptist churches met informally to consider the organization of a new association of churches. Rev. A. F. Mason, pastor of Calvary Church, was chairman of the conference, and W. S. Stickney was secretary. A committee to draft a plan was appointed as follows: Dr. J. C. Welling and A. Rothwell of the North Church; S. M. Yeatman of the Fifth Church; H. S. Boynton of the Gay Street, Georgetown, Church; B. P. Murray of the Metropolitan Church; E. A. Curtis of Calvary Church; and O. T. Mason of the First Church.

A second meeting of the conference was held in the same place June 4, 1877. There were present Brethren Mason, Mirick, Boynton, Rothwell, Taylor, Ingersoll, Curtis, Fletcher, Poler, Yeatman, Parker, Welling, Z. Richards, Bradley, and W. S. Stickney. The committee favored due dispatch in organization of the churches concerned, and expressed hope of later accession of other churches of like faith and order, and proposed a meeting of five delegates from each church for formal consideration of the project.

A third meeting was held June 25th with delegates from the Second Church, E Street, Calvary, Fifth, Gay Street, North Church, Woodlawn Church, Virginia. Professor O. T. Mason was present unofficially from the First Church, which did not send delegates. The delegates reported the approval of the churches of the District with the exception of the First Church, which did not deem it advisable at that time to sever its connection with the Potomac Association in Virginia. All the churches with the exception of the First Church were members of the Maryland Baptist Union Association, and this movement for a new association had originated in the Maryland group of churches because of their distinctive local interests in Washington. This meeting of the conference adopted for submission to the churches a form of constitution and by-laws formulated by a committee of which Dr. James C. Welling was chairman.

An adjourned meeting of the conference was held September 18, when it was agreed that each church in the Maryland Asso-

ciation should ask leave to withdraw, and November 26, 1877, was fixed upon as the date for formal organization.

On November 14, 1877, at the 42nd Annual Meeting of the Maryland Baptist Union Association, held in the Meeting House of the Second Baptist Church, Baltimore, a report was adopted as follows:

“The Committee to whom was referred the application of churches to withdraw from this body to form an Association in the District of Columbia, find that the following churches have united in this request: Second, E Street, Calvary, Fifth, North Washington, Gay Street, Georgetown.

We recommend that the request be granted, hoping it will be for the best interest of the churches and the cause of Christ. We follow them with our sympathies, prayers and best wishes.

J. W. M. WILLIAMS,
C. C. BITTING,
HIRAM WOODS,
Committee.

The Columbia Association of Baptist Churches was organized in Calvary Church, Monday, November 26, 1877, at seven o'clock in the evening, with delegates from the churches as follows:

Second Church. C. B. Smith, George F. Gulick, William Henderson, John Kingdon, B. P. Murray, L. Meredith, J. C. Dulin.

E Street Church. Pastor, Dr. J. W. Parker; A. Rothwell, William Fletcher, F. S. Deland, J. H. Maine, F. W. Vaughn, S. J. Dewey, J. S. Poler, Isaac Quackenbush.

Fifth Church. Pastor, C. C. Meador; S. S. Taylor, Samuel Rowe, S. M. Yeatman, W. H. Byers, Samuel Lee, William Cammack, J. L. Cox, J. R. Bradley, J. H. Barnes, J. C. Deatley, John P. Headby, Jr., Stephen Charlton, W. L. Wilkerson.

Calvary Church. Pastor, Rev. A. F. Mason; William Stickney, W. S. Stickney, E. B. Curtis, T. R. Jones, Thomas Jones, C. H. Norton, Rev. S. H. Mirick, R. S. Parks, R. C. Fox, Henry Beard, J. B. Olcott, J. D. Smith, Edmund Sisler.

Gay Street Church (West Washington). Pastor, Rev. George W. Beale; H. S. Boynton, S. R. English, A. H. Haycock, B. F. Riley, C. F. Walker.

North Church. Pastor, Dr. E. H. Gray; James C. Welling, Z. Richards, B. A. Farless, D. S. Foster, E. K. Haight, J. B. Philp.

The meeting adopted the constitution, and elected officers as follows:

Moderator, Dr. James C. Welling.

Clerk, S. M. Yeatman.

Treasurer, W. S. Stickney.

After adjournment for one week, the Association met December 3, 1877, at Calvary Church, and the Moderator addressed the Association on the "Relation of Church Polity to Christian Life and Evangelization." Doctor Welling was president of Columbian University; he had been asked to speak on this subject, and his address was notable. His views of Baptist polity had probably controlled the form of constitution for the Association, which he had reported from the committee. It safeguarded the liberties of the churches and invested the Association with very little power.

Concerning the Association under the constitution as adopted, we may observe the following points:

First. It was to be an association limited in membership to Baptist churches, whereas the Maryland Baptist Union Association had three classes of members—churches, missionary societies, and individual members—all of these being contributing members of regular Baptist churches only. This limitation of the Columbia Association to churches seems to proceed logically from the premise that the missionary commission was entrusted to the churches, and that church units are properly associated in cooperative missionary work.

Second. The Constitution of the Association limited its activities as follows: "The objects of the Association shall be the collection of statistical and other information from the churches; the cultivating of mutual acquaintance and fraternal union, and the free interchange of views upon subjects pertaining to the prosperity of the churches and the enlargement of the Redeemer's kingdom." These three powers—the collection of information, the cultivating of acquaintance, and the interchange of views—established so weak a union that when in 1900 the incorporation of the Association was renewed, in order to enable the Association to receive and disburse funds, it was found necessary to amend this article of the Constitution, substituting for "the free interchange of views," the phrase "the promotion of efforts."

Third. The powers of the Association, so conservatively limited at the beginning, have been enlarging and strengthening under legal necessity and spiritual incentive, in direct ratio with the growth of the missionary motive.

OFFICERS OF THE ASSOCIATION

The first moderator of the Association was Dr. James C. Welling, president of Columbian University for twenty-three years, a deacon of the North Baptist Church, distinguished in education, and a man of deep-toned piety. He was one of that circle of fellowship that planned the Association, and he reported the constitution that was adopted. Dr. Welling was moderator for three years.

The second moderator was Dr. James W. Parker, then pastor of the Metropolitan Church. His ministry began in Cambridge, Mass., in 1836, where he was pastor for twenty years. In his later years he was pastor successively of Calvary, of E Street, and of Metropolitan. He had a notable ministry. He was elected moderator in 1880 and served one year.

The third moderator was Dr. D. W. Faunce, who had come to the pastorate of E Street from Lynn, Mass. In his first year in Washington he was moderator of the Association. He was pastor of E Street eight years, 1881 to 1889. When he resigned E Street wrote to the Association that they desired to place on record their high appreciation of his faithful ministry and his worth as an honored servant of God. He was the father of President Faunce of Brown University.

The fourth moderator was Samuel H. Greene, who had been three years pastor of Calvary. This was in 1882.

In 1883 C. C. Meador, the pastor of the Fifth Church, was elected moderator. In 1857 the letter of the E Street Church to the Maryland Baptist Union Association had reported, "Rev. C. C. Meador has been ordained and is pastor of the Island Church." This was the original name of the Fifth Church. He had devoted himself to this mission in its beginnings, when he was a student; and he was pastor of the Fifth Church for 47 years. There is no surer way to be loved than to love much. Dr. Meador loved the Fifth Church and the Association; his personality pervades the Minutes beneficently through twenty-seven years until his death in 1904.

In 1884 Brother Almon M. Clapp, of the E Street Church, was elected moderator. He was a man of affairs in Washington, and until his death, in 1899, was active in Association work. He was for years president of the Executive Board, and when infirmities compelled his resignation, he was elected an honorary member of the Board.

In 1885 Dr. J. H. Cuthbert, of the First Church, was elected moderator. This was the last year of a pastorate of seventeen years, and he was a man very much beloved.

In 1886 Dr. Greene was elected moderator for the second time.

In 1887 Prof. Otis T. Mason, of the First Church, was moderator. Professor Mason was long associated with Columbian University, and at a later period was Curator of Anthropology in the National Museum. He was active in the organization of the Columbia Association, although his church, that was in the Potomac Association, did not immediately join the new movement. In the first two decades of the Columbia Association Dr. Mason bore an active part.

For two years following his election, in 1888, Dr. Charles A. Stakely was moderator of the Association. He came from Charleston, S. C., to the pastorate of the First Church in December, 1887, and his ministry continued for thirteen years. Dr. Stakely adorned every office that he held, and there are living memories of his pastorate that are still inspiring in this fellowship of the Association.

In 1890 Rev. E. Hez Swem, pastor of the Second Church, became moderator. Mr. Swem entered upon this pastorate August 3, 1884; he had completed six years when he was elected to this office in the Association. With but a short interval he has been a minister in this Association for forty-three years.

In 1891 Rev. J. J. Muir was elected moderator, and he served at this time for a period of two years. Dr. Muir came to the pastorate of the E Street, now the Temple Church, in November, 1889.

In 1893, for a period of two years, Dr. Meador was moderator for the second time.

In 1895, for two years, Dr. Greene, of Calvary, was again moderator.

In 1897 and 1898 Rev. R. R. West was moderator. Mr. West was ordained in Washington in 1890; he was pastor of the Queenstown, now Brookland, Church for ten years, 1890 to 1900. At the expiration of his pastorate he placed his membership in the First Church. He was detailed by the Government as auditor for the Canal Commission, and he died of yellow fever May 6, 1905. The gentle persuasiveness of the Gospel of Christ was felt in the presence of R. R. West. He was one of the Lord's good men.

In 1899, for a period of three years, Gen. W. S. Shallenberger was moderator of the Association. He was one of the great men of Calvary. He was a representative in Congress from 1877 to 1883; he was Second Assistant Postmaster General from 1897 to 1907. He was the first named of the committee of fifteen that drafted the plan of the Northern Baptist Convention. But this does not tell of the good counsel of his daily walk and the beauty of his character.

In 1902 and 1903, for two years, Mr. Percy S. Foster was moderator. In those years he represented the First Church. But since the first Moody Choir in Washington years ago, and his leadership in Inaugural choruses, and in all our Associational gatherings, he is at home in all of our churches.

In 1904 and 1905 Dr. Muir was for a second time moderator for a period of two years. He remained with Temple, formerly E Street, until August, 1924, completing a pastorate of thirty-five years with that church. The honor of the chaplaincy of the Senate was well bestowed upon Dr. Muir, but in this fellowship of the churches his spiritual ministry to us all is supreme.

In 1906, for a period of four years, Mr. Swem again served the Association as moderator. This makes five years, the longest term of service of any moderator. "Centennial Church puts first the obtainment of the spiritual," is a characteristic expression in the last letter of Brother Swem's church. And this is always the influence of his ministry among us.

In 1910 Rev. J. Compton Ball, the beloved pastor of Metropolitan Church, was moderator of the Association. Mr. Ball came to the pastorate of Metropolitan September 4, 1903; he is now beginning his twenty-fifth year. The membership of his church then was 352; in 1926 it was 1,168. The quiet strength of this ministry has always been a developing force in the Association.

In 1911 and 1912 Dr. H. W. O. Millington was moderator of the Association. This was in the midst of his ministry in Brookland, in years when the work of the Association was growing, and the opportunities for the enlargement of the Redeemer's Kingdom were more apparent in every Associational gathering. Dr. Millington was fifteen years pastor of Brookland, and he resigned in July, 1922, to become Executive Secretary of the Association.

In 1913 William Allen Wilbur was elected moderator and he served for three years. He remembers these years as in the midst of a renaissance period of our denominational life with a

kind of joyance in the life of it. We have been developing a new missionary consciousness in our Associational life, and I remember the fellowship of the beginnings of it like the memory of a new dawn.

On the afternoon of April 20, 1916, an unknown man called at Mr. Wilbur's home and left with Mrs. Wilbur a long sealed envelope for Mr. Wilbur, the Moderator of the Association, not giving his name, saying simply that the envelope had some money in it. When it was opened in the evening it was found to contain bank notes—three packages of five hundred dollars each, and two one-hundred-dollar bills. The only thing besides was a penciled memorandum on the back of a blank check as follows: "Woman's Baptist Foreign Missionary Association. Ladies: Please use inclosed amount, \$1,700, for work in China. Easter Offering, 4/20/'16. \$1,700." The next morning the money was deposited and a check for \$1,700 was sent to Mr. G. E. Dunkum, the Treasurer of the Association, and by him the amount was transmitted to Mrs. Markward, Treasurer of the Woman's Baptist Foreign Missionary Association of the District for equal division to the Woman's work of the two Conventions in China. To this day we do not know the giver, but to do a great thing as though it were a trifle, and designate it without a name, is so unworldly that it has the joy of an immortal sign.

In 1916 and 1917 Dr. John E. Briggs was moderator of the Association. He became pastor of the Fifth Church May 30, 1909. The membership of the Fifth Church in 1909 was 866; in 1926 it was 1,407. The Sunday School enrollment, under the superintendency of Mr. R. A. Ford, in 1926, was 1,645. Dr. Briggs and his church have always put their strength into the missionary work of the Association. This church has the high prestige of giving to the Columbia Association Dr. Meador, Mr. S. M. Yeatman, and Mr. J. J. Darlington. Dr. Briggs as pastor, as moderator, as member of official boards of the Association has always promoted our work, and often on our District mission fields, where little companies of believers were meeting in the Master's name, Dr. Briggs has worked for the Master, and found Him there.

In 1918 and 1919 Rev. F. W. Johnson, pastor of Grace Church, was moderator of the Association. Never was this high office in the Association more fitly bestowed. For many years his good counsel has been inseparable from all advances in the work of the Association. Not always is there agreement in counsel, but his counsel is always sought, and agreement or not,

we all love F. W. Johnson, and all hope that he may continue for many years to work for the Association—as he always has—with undivided heart.

In 1920, for a period of three years, Mr. E. Hilton Jackson, of the First Church, served the Association as moderator. Mr. Jackson came to this office in a notable year. It was the first year of the Unified Budget, and this alone is sufficient, in our relations to the two Baptist Conventions, to make us note how the Lord had blessed this enterprise of the churches for missionary endeavor.

In 1900 the membership of the churches was 5,324; in 1920 it was 12,064. In 1900 the total of money raised for all benevolences was \$103,505.56; in 1920 the total for all benevolences was \$320,074.25. In 1900 there were fourteen churches; in 1920 there were twenty-three churches. In 1900 the missionary work was administered by committees of the Executive Board; in 1920 the missionary work was centered in a Missionary Committee, and the burden of the administrative work was becoming very heavy. Mr. Jackson brought to this office eminent ability and sound judgment. It was fitting that Baptist Headquarters with the appointment of our Executive Secretary were achieved in 1922, the last year that Mr. Jackson was moderator. The accomplishment of this we owe to him. The Association continues to look to Mr. Jackson for good counsel, whether he is in office or not.

In 1923 Mr. Gratz E. Dunkum, of Calvary Church, was elected moderator, and he continued in office for two years. He had been vice-moderator for the years of Mr. Jackson's administration, and in these relations it appeared that we needed him in the Association. These were very important years in our relations with the missionary churches and in establishing new churches, and Mr. Dunkum never failed to safeguard the interests of the churches. The Divine philosophy of Jesus develops fine gentlemen. This is the continuing sign of the faith of Jesus, and it makes this fellowship wonderful.

In 1925 Rev. James W. Many, of the East Washington Heights Church, was elected moderator. This is a tribute of affection. Brother Many has been from time out of mind a specialist in Association work. He knows the best way to attack every problem, and he knows the answer, too. This is especially true with respect to the problems of the little churches. Brother Many has given his life to one church, and to all the churches.

He has exercised his sympathies with the problems of a missionary church in a suburban community, and in the Association he has taxed his ingenuity with the psychology of the churches. His heart is with the little churches, and his service is invaluable to the Association.

In the fifty years of the Association twenty-two men have filled the office of moderator, fourteen of them ministers, and eight of them laymen. Of these twenty-two men, twelve are living at this time, eight are ministers, and four are laymen.

The office of Clerk of the Association, in fifty years, has been held by five men as follows:

Brother S. M. Yeatman, of the Fifth Church, 1877-1905, a period of twenty-eight years.

Dr. D. S. Foster, of Calvary Church, 1906-1909, a period of four years.

Rev. James W. Many, pastor of the East Washington Heights Church, 1910-1918, a period of nine years.

Rev. F. P. Langhorne, pastor of the Petworth Church, 1919-1920, a period of two years.

Brother S. G. Nottingham, of the Highlands Church, formerly of the Second Church, since 1921.

The office of Treasurer of the Association, in fifty years, has been held by nine men, all but one members of Calvary Church, as follows:

Brother W. S. Stickney, the son of Brother William Stickney, 1877, a period of one year.

Brother J. J. Darlington, of the Fifth Church, 1878, a period of one year.

Brother Henry Beard, 1879-1890, a period of eleven years.

Brother Waring E. Evans, 1891-1914, a period of twenty-four years.

Brother Gratz E. Dunkum, 1915, one year.

Brother Charles I. Corby, 1916, one year.

Brother Gratz E. Dunkum, 1917, one year.

Brother James C. Hering, 1918-1924, a period of seven years.

Brother George B. Bryan, since 1925.

These two offices of Clerk and Treasurer, when they are held for long periods by the same man, amidst the changing officials of the passing years, have invariably invested the Association with the qualities of human affection, which develop through their fellowship. S. M. Yeatman, and James W. Many, and Waring E. Evans were set apart to the hallowed influences of

these yearly meetings of the churches, and so inseparable are they from the bonds of this fellowship that they are always present in the pictures of memory. We love one another because we have seen the face and form of the Son of Man, and we love the Association because we love the brethren.

When Samuel M. Yeatman died, December 18, 1905, Dr. Greene wrote the following for our Minutes:

“Brother Yeatman was for nine years the Assistant Clerk of the Maryland Union Association, and following that became the Clerk of the Columbia Association, an office which he held for the rest of his life, a period of twenty-eight years. Thus for thirty-seven years he has served his brethren as the keeper of the records, and, through successions of change, as the permanent and faithful guardian of the traditions and policies of the Association. This service was for him a service of love. He identified himself with it, and it became identified with him. He was preëminently the man of the Association. His brethren, who in the fellowship of this Board have benefited by his zeal and his faithfulness, whose counsel they have taken, and in whose company they have walked to the house of God, would express for him their love, their sorrow, their confidence in his blessedness, and their Christian sympathy for his wife and son and his sisters, who in company with the churches have in his memory a heritage of honor.”

MINISTERS OF CHRIST

We do not name bishops in our polity, but the Holy Spirit sometimes invests His servants with spiritual distinction. Three such men we have had in the Columbia Association: one was Dr. Meador; one was Dr. Greene; and one, Dr. Muir, after thirty-eight years in this fellowship, by the grace of God, is with us still.

The ministers of Christ are not secondary, but primary men, whose work affects the primary motives of human conduct. They are the builders of the foundations of the spiritual city. The ecclesiastical history of Washington is remarkable for long pastorates of great beneficence.

Our Baptist history began with the pastorate of Rev. Obadiah B. Brown, in the First Church, 1807-1850, a period of forty-three years.

In the Columbia Association our spiritual prosperity is notably influenced by long pastorates:

Rev. C. C. Meador	47 years
Rev. Samuel H. Greene	41 years

We are richly blessed in the continuing ministry in this Association of the following:

Rev. E. Hez Swem	43 years
Rev. J. J. Muir	38 years
Rev. James W. Many	30 years
Rev. John Compton Ball	24 years
Rev. Hugh T. Stevenson	23 years
Rev. F. W. Johnson	21 years

CALVARY CHURCH

The life of Calvary Church, past and present, shines like a great star in the firmament. My brethren of the other churches will indulge me in this word about Calvary, with its 3,000 members and \$30,000.00 for missions, with its manifold services, and meetings, and conferences, with its societies, and circles—dotting the map of Washington with mission study centers, with a pastor directing all this activity, who loves missions, Foreign Missions, rather supremely.

I have a wonderful book that I found in an old bookshop in Washington. It once belonged to Obadiah B. Brown, and it bears his signature. It is the biography of Rev. Andrew Fuller, late pastor of the Baptist Church at Kettering, England, and secretary to the Baptist Missionary Society from its commencement in 1792, chiefly extracted from his own papers by Dr. John Ryland.

Dr. Fuller ably defended the cause of Missions. "In short," writes Dr. Ryland, "the whole weight of its concerns lay far more upon him than upon any man in England, and he cared for it night and day, and most disinterestedly laid himself out for its welfare from its commencement to his death. While on a journey with a confidential friend he once remarked, 'Friends talk to me, coadjutors and assistants, but I know not how it is, I find a difficulty. Our undertaking to India really appeared to me, on its commencement, to be somewhat like a few men who were deliberating about the importance of penetrating into a deep mine which had never before been explored. We had no one to guide us, and while we were thus deliberating, Carey, as it were, said, "Well, I will go down if *you* will hold the rope.'" But before he went down (continued Mr. Fuller), he, as it

seemed to me, took an oath from each of us, at the mouth of the pit, to this effect, that "while *we* lived, we should *never* let go the rope." You understand me. There was great responsibility attached to us who began the business: and so I find a difficulty.' "

As I read this I find that I love Andrew Fuller, who couldn't be diverted by his friends, but found a difficulty, because he was holding the rope. There is something sublime about this man, and about his successors—among them my pastor.

ENLARGEMENT OF THE REDEEMER'S KINGDOM

The Columbia Association has experienced three waves of evangelizing influence:

The *first* was a wave of Sunday School enthusiasm that swept through the early years of the Association. The *second* was a cooperative movement for denominational establishment, in the organizing of churches, the founding of homes, the payment of the mortgage indebtedness of the churches, aid in building enterprises, and the strengthening of mission churches. The *third* was the adoption of the Unified Budget, equalizing our relations to the two Baptist conventions, and lifting into prime importance in the Association the cause of missions in all the world.

These three objectives—Sunday Schools, Denominational Establishment, and the Unified Budget for Missions—have made the history of the Columbia Association through fifty years like Ezekiel's vision of the holy waters that issued from under the threshold of the house, in a deepening river of salvation, flowing through the desert to the sea.

SUNDAY SCHOOLS

The Sunday School work of the Columbia Association had its origin in the Maryland Baptist Union Association. In 1876 the enrollment in the schools of the Maryland Association was 8,250; about one-third of this enrollment was in the schools of the Washington churches. Calvary Church of Washington had three schools, Calvary Home School, Calvary Chapel, and Kendall Chapel, carrying an enrollment of 1,255, fifteen per cent of the total enrollment of the Maryland Association.

The growth of Sunday School interests in the Maryland Association had led to the organization, in November, 1870, of the Maryland and District of Columbia Baptist Sunday School Association. Half of the first executive committee was constituted of Washington men, and for four years, 1871 to 1874, William Stickney of Calvary Church was the president.

In the last year of this organization, S. H. Mirick, also of Calvary Church, was the General Agent, and in his report of November 17, 1876, he expressed the conviction "that the surest way to establish churches over our wide fields, is to open and maintain Sunday Schools." He recommended the appointment of a General Secretary to whom the general oversight of the field should be committed, and said, "Let him seek for the men adapted to open new schools. To him let all who are inclined to attempt Sunday School work in new fields apply for help. Through him let all applications for assistance to existing schools come to the Board. Let him apply to the schools for the means to assist needy schools. Let him be a man able to conduct Sunday Schools, Institutes and other Sunday School meetings to the satisfaction and profit of the people. In short, let the whole work of the Association be committed to him."

In the conviction that missionary Sunday School work was properly the work of the Association itself and not of a subsidiary organization, the Sunday School Association was dissolved with this meeting in 1876, and the Maryland Union Association was recommended to appoint an Executive Committee to whom should be referred the Sunday School work of the Association.

This was on the threshold of the Columbia Association, involving Washington men and a vision that has been realized in Baptist Headquarters and our Executive Secretary.

Fifty years ago the Columbia Association began its work on the crest of a wave of Sunday School evangelism. In 1880 the Sunday School enrollment of the churches was as follows:

Calvary Church (three schools)	1,484
E Street Church	271
Fifth Church	331
Gay Street (West Washington)	138
Metropolitan Church	264
North Church	166
Second Church	199
	<hr/>
Total enrollment (9 schools)	2,853

William Stickney of Calvary was a central figure in the development of this Sunday School movement. When he died October 13, 1881, he had been superintendent of the Calvary Sunday School for eighteen years.

Among the superintendents of the year 1880 there are names that are memorable in the history of the Association—C. N.

Richards, J. R. Bradley, B. P. Murray, D. S. Foster, D. C. Fountain.

The Sunday School has always been the immediate mission field of the churches, and the extension of this work in the Association is suggested in the following figures:

In 1890, 16 schools, enrollment, 4,600, 29.2 per cent church members.

In 1900, 19 schools, enrollment 6,233, 32.1 per cent church members.

In 1910, 28 schools, enrollment 10,019, 32.8 per cent church members.

In 1920, 23 schools, enrollment 13,819, scholars baptized 335.

In 1926, 27 schools, enrollment 14,548, scholars baptized 336.

The annual reports of the committees on Sunday Schools show deep convictions. In 1879 the report concludes as follows:

“Resolved. That the patient and faithful study of the word of God is a most effective antidote to infidelity and skepticism.

“Resolved. That the most efficient employment of the spiritual activities of the Church is found in a vigorous prosecution of Sunday School work.”

This report is signed by Wm. Stickney, Z. Richards, and S. M. Yeatman.

In 1881 the report contained the following:

“We recommend that more than ever before it should be regarded, first: that the Sabbath School is not properly an organization separate from the church, but it is the church itself in the act of learning and teaching the word of God; second, that the Sabbath School is not intended especially for children, but for every member of the church; third, that the Sabbath School should not confine its labors to Christians and their children, but should ever seek and bring in those in their several vicinities who never attend places of Christian instruction.”

This report is signed by Owen James and C. N. Richards.

In “The Twentieth Century Sunday School,” a volume of lectures given at Louisville Seminary by Doctor Greene in 1903, is this record: “So far as I know, the first Adult Department of the Sunday School was organized in Calvary Baptist Church, Washington, D. C., in the year 1889.”

This was a culmination of influences observable in the Association in the Sunday School reports from year to year expressing the conviction that the adult membership of the churches need the

good counsel of the Word of God, and that this is the opportunity of the churches for practical evangelism. The organization of the Adult Department in Calvary School, February 3, 1889, was one of the great decisions of Doctor Greene's pastorate. Against some opposition he conditioned the continuance of his pastorate on the establishment of this department. It was successful from the start, and the recommendations of many reports in the annual Associations became in Calvary a living epistle known and read by all men. For the knowledge of these things through the lectures at the Louisville Seminary was widely spread through the Southern Convention.

A notable report on Sunday Schools was made to the Columbia Association in 1893. It was the account of scholarly research into the facts and methods of the Sunday Schools gathered from a questionnaire sent out to them all. The conclusions are natural and constructive, with something of the startling vitality that facts give. There is the tone quality of genius in it. This report concludes with the following paragraph:

"We do not come with recommendations, but with suggestions. The mighty influence of the Sunday School is becoming more powerful each year; it is for us to see that at every advanced step God's glory is kept in view, and that the great object shall be the salvation of souls."

This committee consisted of P. H. Bristow, O. T. Mason, Charles N. Richards, and D. C. Fountain.

P. H. Bristow was probably the greatest Sunday School man we have ever had in Washington. He was chiefly instrumental in bringing the Sixth Convention of the World's Sunday School Association to Washington in 1910. The fellowship of the churches makes his service and example our common heritage. The last sentence of his pastor's tribute to him in *The Sunday School Times* reads: "The memory of his unselfish service lingers like sweet fragrance over the fields of his recent toil, and then floats far and wide to bless the world."

The growth of our Sunday Schools under all fostering influences has given to the Columbia Association the two largest schools of any denomination in the District—Calvary School the first, and the Fifth Church School the second.

Our Sunday School work has outgrown the homogeneous simplicity of earlier years. There are well organized and efficient Bible classes in all the schools. The departments, the superintendence, the teaching, the educational and spiritual fitness and

devotion make it everywhere apparent that the best work is not paid for, but is laid as a freewill offering at the feet of the Master.

ESTABLISHMENT

In 1877 the Columbia Association began with a constituent membership of six churches:

Second Church, organized in.....	1810
E Street Church, organized in.....	1842
Fifth Church, organized in.....	1857
Calvary Church, organized in.....	1862
Gay Street, West Washington, organized in...	1866
North Church, organized in.....	1873

Since 1877, twenty-four churches have come into the Association as follows:

Metropolitan, 1878, received.....	1879
Tennallytown, 1880, received.....	1881
Brookland	1881
First Church, 1802, received.....	1882
Anacostia	1884
Grace Church, 1884, received.....	1885
Maryland Avenue.....	1891
East Washington Heights.....	1894
Hyattsville	1898
Kendall	1901
Columbia	1901
Centennial	1902
Bethany	1904
Chevy Chase (first).....	1905
Immanuel	1906
Fountain Memorial, 1907, received.....	1908
Congress Heights	1910
Petworth, 1912, received.....	1913
Church of the Redeemer.....	1915
Takoma Park	1919
Chevy Chase (second), 1923, received.....	1924
Wilson Avenue, 1923, received.....	1924
Highlands, 1923, received.....	1925
Silver Spring, 1924, received.....	1925

Thirty churches have been in the Columbia Association. Two of them disbanded—the North Church, September 30, 1887, closing a period of fourteen years; and the first Chevy Chase Church in 1913, a period of eight years. One church, Columbia,

united with Bethany in 1916, closing a period of fifteen years. This leaves at present twenty-seven churches.

Metropolitan Church was the first addition to the original group. The blessing of the first Psalm has been with this church—"like a tree planted by the rivers of water."

The First Church came into the Columbia Association in 1882 from the Potomac Association. Until 1820 the First Church had been in the Baltimore Baptist Association. At that time the First and the Second churches represented the Washington fellowship—the Second Church associated with the name of Spencer H. Cone, and the First Church with the pastorate of Obadiah B. Brown. To this ancient fellowship the First Church returned in 1882, after sixty-two years.

Of the twenty-seven churches now in the Association, nineteen were organized under the auspices of the Association. This is 70 per cent.

Three of these—Anacostia, East Washington Heights, and Fountain Memorial—were founded by David C. Fountain, one of the great men of the Association. Mr. Fountain was successively superintendent of the Sunday School in the Second Church, Anacostia, and East Washington Heights. He made his Father's business his business.

Kendall was a branch mission of Calvary and it developed into a branch church, and then an independent church. It had the spiritual tone quality of Calvary and through these years the pastoral care of Rev. Theron Outwater—a man of vision and sagacity, and spiritual gentleness.

Centennial Church, under the ministry of Rev. E. Hez Swem, has achieved a notable growth and equipment without the aid of the Association. There is a challenge of faith and good works in this from a man of our own fellowship, for twenty-six years pastor of the Second Church and for five successive terms moderator of the Columbia Association.

September 30, 1923, the Wilson Avenue Church was organized with about thirty members. Many of these charter members came from the Fifth Church, and under the spiritual watch-care of the pastor of that church it has developed. For one year only was it a mission church of the Association. In 1926 it became self-sustaining.

Tennallytown and Queenstown were the earliest missions of the Association. In 1879 the report of the Executive Board tells of missionary labors on these fields. In 1881 newly organized churches on these fields came into the Association.

The church at Tennallytown, known as Mount Tabor, remained a small church for many years: in 1911 its membership was 64. In 1916 the church, with the approval of the aged pastor, became again a missionary church of the Association. It happened that year that the churches had appropriated \$500 for undesignated special missionary work. This was the provision waiting for the Mount Tabor Church, and this began a new forward movement for the church, now known as the Wisconsin Avenue Church, well located with a meeting house partially built and a membership of 150.

The Queenstown Mission developed into the Brookland Church. This is an interesting Association church: typical in this fellowship were Rev. R. R. West and Mr. C. G. Lynch; and the Association will hold in lasting memory the benevolences of Mr. John B. Lord. We may feel well assured that this work of salvation, which the angels of God desire to look into, is hallowed now as it was long ago by the continued devotion of the spirits of just men made perfect.

The community of Brookland has spread to Woodridge, and the relocation of the church places it in the midst of this enlarged section. For three years the Association coöperated with the Brookland Church in the matter of the Woodridge Sunday School, which is now taken over entirely by the Church. The potentialities of church work are practically limited by the communities to which the churches minister. Judged by this and by the promises of God, the church in Brookland has a great future.

Anacostia Baptist Church was organized June 8, 1884, with sixteen members, under Association auspices, with Rev. O. Ellyson as missionary pastor. A chapel was erected at a cost of \$3,000, from plans taken from the *Home Mission Monthly* for May, 1880. The Sunday School had an average attendance of forty-two, and the superintendent was D. C. Fountain.

In October, 1893, Rev. Hugh T. Stevenson became the pastor and resigned after five years, June, 1898, for further study for the Ministry, and was succeeded for one year by Rev. E. W. Bliss. His memory is a sweet spiritual influence.

Two pastorates should be especially noted: The first is that of Rev. H. M. Geren. He became pastor May 1, 1903, when the membership was 110, and resigned four years later, July 28, 1907. The membership was then 202. In April, 1904, the church became independent of the Association. This was a prosperous time.

The second pastorate specially noteworthy is that of Rev. Henry T. Cousins. This began June 1, 1914, and ended September 1, 1922. In eight years the membership increased from ninety-six to 202. The gentle spirit of primitive piety in this ministry made it spiritually memorable.

The forty-three years of the Anacostia Church have been beset by vicissitudes that have severely tested the strength of it. It is well to remember with gratitude the quiet lives of good men and women who give the strength of their piety to these little churches. The work of the Association for Anacostia enshrines the name of Brother Charles A. Muddiman.

On November 17, 1885, on recommendation of the Committee on the Application of Churches, reporting through Doctor Greene, the East Capitol Street Baptist Church was received into the Association. The membership then was thirty-eight; in 1888 it was 104. In 1891, removing to the present location, the name was changed to the Grace Baptist Church. In 1894 thirteen members took letters to organize the new church at East Washington Heights. In 1896 the membership was 137. In 1899 Rev. A. F. Anderson completed a prosperous pastorate of five years. The forty-two years of the history of this church records several short pastorates through the first half of this period; the last half is the record of one.

On November 18, 1906, Rev. F. W. Johnson became the pastor of Grace Baptist Church. The twenty-one years of this ministry is notable in the church and in the Association alike for the distinguished service of this pastor. In 1907 the membership was 400; in 1926 it was 769. Throughout these years, increasingly as they have passed, the devotion of the Pastor of Grace Church to the work of the Association has identified him with all advances and has brought to him the affection we feel for the work itself.

June 28, 1891, a council recognized the newly organized Maryland Avenue Baptist Church, and the church was received into the Association as a mission church that year. Rev. S. R. White was the pastor, and the membership was fifty-seven. Mr. White was succeeded by Rev. N. C. Naylor, who had a pastorate of nine years. In 1901 the membership was 129.

January 24, 1904, Rev. Richard R. Riedel became pastor and, with a membership of 157, the church became self-sustaining. With vicissitudes of fortune the church has had the spiritual ministry of many good men. In a recent desolating experience this church has again become a mission church of the Associa-

tion. And again it will appear, in this work of the Lord, that the Association that is the means of founding churches, is also the means of saving them.

East Washington Heights Baptist Church is an organic expression of the missionary motive, and it has grown almost exclusively through missionary activity. Pastor Many was Clerk of the Association nine years, 1910 to 1918, and Moderator of the Association for the last two years. He has completed thirty years at East Washington Heights.

From a pamphlet, "The Fulfillment of a Vision," issued in connection with the new building enterprise of this church, the following historical summary was written by Mr. George H. Judd. Mr. and Mrs. Judd have given the site—a wonderful one—for the new enterprise. This is the history:

"It was thirty-six years ago this coming November that Mr. and Mrs. David C. Fountain opened their home for the organization of a Sunday School; it was on November 22, 1891, and some of us can well remember the group that met in the parlor at that time, and it was not long before the hall and the dining-room were well filled—so rapid was the growth.

"The first prayer meeting was held on December 11, of the same year, and the Sunday School and prayer meetings continued until the East Washington Heights Baptist Mission was formally organized, on April 22, 1894, and Mr. George E. T. Stevenson was appointed Missionary Pastor on September 1, 1894. However, the mission was disbanded and the East Washington Heights Baptist Church was organized a month later, on November 4, 1894, and at once steps were taken to erect a church building, which was constructed in 1895, but not completed until later. The combined service of church recognition and ordination of George E. Stevenson was set for November 10, 1895, but inclement weather and incomplete state of church building made it necessary to hold the meeting in the Fountain home; so the real church formation was held at the very birthplace of the cause of its actual existence. The Rev. J. J. Muir, D. D., presided at the meeting and officiated. The dedication of the church edifice occurred on April 19, 1896, and the present pastor, Rev. James W. Many, was called on September 16, 1897, and he was ordained on November 10, 1897. It hardly seems possible that thirty years have passed since this faithful man of God, a man with a vision, started his work on this then uninviting field,

but the vista of the years shows that he has been faithful and has worked hard and has made progress, as is shown by the fact that the church was free from debt and was self-supporting by 1902, and in 1905, with the assistance of Grace Church, organized the Minnesota Avenue Mission, which eventually became the Fountain Memorial Baptist Church.

The parsonage was built in 1902 and that debt settled in 1917.

“God spared David C. Fountain, the man of vision, until 1920, when he was called home; he lived to see his work and his hopes blossom and bear fruit, and he knew it was safe when he went over, for he left it in the hands of the Rev. James W. Many, and he is here to help us still further carry on the work of putting a new church building on the beautiful lot adjoining the present church property, which, when completed, will be one of the handsomest church locations in the District. Located at the junction of Branch and Alabama Avenues, over 300 feet above tide, in a fast-growing community, help to make it a Light set upon a hill.”

The Hyattsville Church was organized August 17, 1898, with seventeen members. In the following November it applied for membership in the Association and was received. Pastor J. W. Rawles worked on this field for three years. Resigning in 1903, he reported, “The membership has gone from 28 to 60 and a neat and attractive house of worship has been built.” A succession of short missionary pastorates followed.

In 1907, with a membership of 103, the church reported a new Sunday School House. This was in the pastorate of Rev. E. H. MacEwen, who resigned after a prosperous pastorate of four years. With a new pastor, Rev. A. I. Nasmith, and a membership of 124, this little church in 1910 wrote the Association as follows:

“We have deeply appreciated the aid which the Association has given through its Executive Board to the support of our work during the past years. It has been our earnest desire to relieve the Board of that burden at the earliest possible date. While we know that for the present it will require very close work to do so, but trusting that God will send efficient and consecrated workers to assist us, we will endeavor from this time on to carry on our work without such aid.”

In July, 1912, this pastor resigned for long-contemplated work in China. The record reads as though the vision and adventure of the mission fields gave faith and courage to this little church.

October 31, 1904, the Committee on New Fields, of which Dr. Samuel H. Greene was chairman, reported to the Executive Committee of the Association as follows:

“Your Committee on New Fields has learned with much satisfaction that about sixty brethren and sisters from Calvary, Temple, First, and Metropolitan churches have already been granted letters of dismissal for the purpose of organizing a new church in the Bloomingdale section of the city. We desire to record our appreciation of the spirit of generous sacrifice for the widening of the Kingdom thus evinced and to commend the endeavor to the generous sympathy and practical helpfulness of all our churches.”

This was Bethany Church, organized November 4, 1904, not a mission church, but a project of the denomination, locating a new church in what was felt to be a desirable section of the city. In the twenty-three years of this church they have had one pastor, Rev. Hugh T. Stevenson, who began his pastorate May 14, 1905. Bethany took over the Italian mission work of the Association, organizing an Italian branch church and supervising this from 1910 to 1915. In 1916, Columbia Church united with Bethany. The Sunday School has been a feature of the work of Bethany, and the pastor is widely known for his syndicated, scholarly expositions of the Sunday School lessons. The membership of Bethany is now over five hundred.

This church has long outgrown its meeting house, and with the need of a new house of worship it appears that the conditions in the community have changed so materially in the twenty-three years since the church was located there that the desirability of the present location admits of different opinions. These things cause delay, but they do not dim the remembrance that this church was located in the first place in a fellowship of good counsel, in the phrase of Doctor Greene's report, “for the widening of the Kingdom,” and a continuance of such fellowship will safeguard the future.

Immanuel Church was organized in 1906, not as a mission enterprise, but as a new church of our denomination on a commanding site in Mt. Pleasant. From the beginning Immanuel Church was planned generously. Thirty thousand dollars was a large sum of money to pay for a plot of ground for a new church in 1907. But there was Christian stewardship in the

Association in those days. The saints in this church should be remembered for their faith; they have received double from the Lord, and the spiritual church was built to music. In later years the church found itself in the National Memorial motive, enlisting the cooperation of both conventions. This has given it a new name—the National Baptist Memorial Church. The meeting house erected by the Baptists of America will represent when completed a cost of \$500,000.

At the laying of the corner stone of the Memorial, April 22, 1922, Hon. Charles E. Hughes, then Secretary of State, said:

“This memorial is at once a tribute and a pledge. It is a tribute, in this capital where the services and ideals of those who founded and preserved the Union are fittingly memorialized, to one of their great forerunners—to the pioneer who first in America erected the standard of religious liberty. It is also a tribute to that earnest group of believers who, amid scorn and persecution, were steadfast to their distinctive tenet which was to become the vital principle of our free institutions. It is a pledge that this principle shall be held inviolate.”

This notable achievement in our denominational history has marked a pastorate of spiritual impressiveness. Dr. Gove Griffith Johnson began his pastorate November 1, 1914. The church letter, on the tenth anniversary, referred to the history of it as follows: “In these ten years of cooperation our membership has increased from 494 to 933, and our heavy mortgage indebtedness has been wiped out. Our people have brought in as tithes and offerings the wonderful amount of over \$289,000.00.” But there is a still deeper story of appreciation of Dr. Johnson that many know. The loneliness of the world is comforted in the offices of pure religion. And for thirteen years this ministry has brought comfort into lonely places.

In 1905 a Sunday School was organized in Twining City, now Randle Highlands. This was called the Minnesota Avenue Baptist Mission. The initial Sunday School was held in September of this year with a company of workers from Grace, Anacostia, Calvary, and East Washington Heights. Mr. D. C. Fountain was treasurer of the Sunday School and the Mission from the organization until 1911, when he was relieved at his own request.

The Randle Highlands Church was recognized by a council of the churches October 15, 1908, and in November following was received into the Association. February 1, 1910, Rev. Hubert Bunyea became pastor of the church. The membership that year was 48. The letter to the Association in 1910 states: “We

desire to express our especial debt of gratitude to Brother D. C. Fountain of East Washington Heights Baptist Church for his faithful and untiring services in the capacity of treasurer of our church." Following the resignation of Mr. Bunyea, Rev. E. M. Ramsey, in 1914, became the pastor. In that year 30 were added to the membership.

With varying fortunes the years passed until, in 1920, Mr. Bunyea again became pastor, and prosperous years followed. In 1922 the church paid a fitting tribute to Mr. Fountain by taking the new name—the Fountain Memorial Baptist Church. In 1926, in the present pastorate of Rev. W. J. Hubbard, the church became self-sustaining.

Congress Heights Church came into the Association in 1910. The application to the Executive Board for aid stated: "The town has more than 1,500 residents, many of whom do not attend church anywhere. We believe there is a splendid opportunity to establish a Baptist church in this community, but we are few in numbers at present and greatly need assistance." The assistance was given. January 22, 1913, Rev. E. E. Richardson became the pastor of Congress Heights, and a work of evangelization began in that community that has continued for fourteen years. The church has grown chiefly through baptisms into a membership of about 15 per cent of the community. The letter to the Association in 1925 says: "The attempt has been made to emphasize the spiritual side of the work, believing that this is to be sought first. The Divine order does not vary." When you worship with them you will experience the atmosphere of this spirituality.

Petworth Church was an Association enterprise organized in the midst of a home community. This is one of three churches of different communions in Petworth, the prosperity of which shows the wisdom of organizing churches in such localities of our homeland. In 1923, ten years after the church entered the Association, their auditorium was completed at a cost of \$65,000, rounding out a prosperous pastorate of eight years of Rev. F. Paul Langhorne. This prosperity has continued, in widening circles of Gospel influences, under the present pastorate of Rev. Henry J. Smith, among the homes of Petworth.

The Church of the Redeemer has grown out of a mission interest taken up by the Association twenty years ago. In 1907 an Italian mission interest, independently conducted, was brought to the attention of our Executive Board and adopted. For three years it was conducted under the supervision of the Executive

Board. In 1910 the Bethany Church assumed the spiritual watchcare of the Italian Mission, organizing it as a branch church. This continued until 1915, when the Church of the Redeemer was organized as a mission church of the Association. Under the pastorate of Rev. M. C. Marseglia the church has had a prosperous development. The letter of the Church to the Association in 1923 stated: "It is significant that the Nation's Capital was destined to see the first Protestant Italian-speaking church to assume its own building affairs, and to become independent, beginning November 1, 1923." They have built for themselves a church property valued at \$45,000. Their letter to the Association in 1926 states: "The church and all its branches of activities have experienced progress. We consider ourselves essentially a missionary enterprise, and all our efforts have been concentrated to the exigencies of our immediate field." This is a notable record of independent achievement.

Takoma Park was started under the spiritual care of Petworth Church in a locality of strategic importance to the denomination. The church was organized June 8, 1919. In 1924 an attractive house of worship was completed, valued at \$100,000. November 16, 1921, Rev. William Earle LaRue was called to the pastorate, and in the six years following the membership has grown from 90 members to 200, and the church has enjoyed spiritual prosperity.

The Chevy Chase Church was organized December 6, 1923, and on January 5, 1924, Rev. Edward O. Clark entered upon the pastorate.

The Highlands Baptist Church was organized December 16, 1923, and Rev. Newton M. Simmonds became the pastor November 1, 1925.

The Silver Spring Baptist Church was organized October 29, 1924.

These three churches were organized through the personal efforts of our Executive Secretary, Doctor Millington, and they have the spirit of high emprise of our Headquarters organization. These three churches are the younger daughters of the Association, and we regard them as crowning evidences of the Divine favor on the work of the Association.

THE TWO HOMES

We cherish our two "Homes": one the Woman's Baptist Home, organized independently of the Association, forty-seven years ago; and the Baptist Home for Children, organized by the Association in 1914.

The Woman's Baptist Home had its origin in the autumn of 1879 in a donation by Mrs. M. M. Gray of a piece of property to be held in trust as a home for aged and destitute women of our denomination. In April, 1880, the Home was incorporated, and has since been known as the Woman's Baptist Home of the District of Columbia.

This Home and the Association are inseparable in their constituency, in the necessity of coöperation in maintenance, and in the continuous fellowship, since 1884, of annual reports to the Association. Organized separately, the gravitation of each is toward the other. We enjoy together the blessedness of the ministry of the Home to aged women of the churches.

We think with loving appreciation of the personal kindnesses of the Board of Lady Managers, which have made this a home. The names of the presidents of the Board of Woman's Baptist Home are as follows:

Mrs. Jennie K. Stickney
Mrs. Elizabeth Hinton Hoeke
Dr. Alice Winans Downey
Mrs. Ella D. Gates
Mrs. Florence E. Muddiman
Mrs. Susie E. Hoofnagle.

The Baptist Home for Children originated in a resolution adopted on the afternoon of Wednesday, November 18, 1914, in the annual meeting of the Association held in Temple Church. Dr. H. W. O. Millington introduced the resolution as follows: "That the establishment of an orphanage in connection with our Baptist work in the District of Columbia is regarded as desirable, and that the Executive Board be instructed seriously to consider the feasibility of entering upon such a project at the earliest possible moment."

This was a seasonable act of faith, for no enterprise in our history has ever been taken up with such spontaneous accord as our Home for Children. Following the afternoon and evening sessions of the Association on that day, unsolicited contributions were given to Dr. Millington, among these, one from Mrs. J. J. George, and from Mrs. J. J. Muir, and George H. Judd, and one of a thousand dollars from Mrs. George H. Judd, whose continued interest through the years has placed her in lasting remembrance. When the Association adjourned in 1914, the contributions amounted to \$2,500.00. On the day following adjournment, Mr. John B. Lord, of the Brookland Church, gave

to the Association for the Children's Home, a valuable property in Brookland.

In 1920 Mr. Lord sold to the Association for the Home a tract of land in Brookland of about 87½ acres, for the sum of \$30,000.00. A portion of this land was sold at advantage, making it possible in 1925, through the good offices of Mr. George B. Bryan, president of the Board of Trustees, to purchase in Montgomery County, Maryland, a tract of land for the permanent location of the Home. Already this new interest of the Association has prospered in its wise management, and from the beginning it has been close to the hearts of our people.

The ladies have full charge of the personal management of the Children's Home, and we know it is a happy place. The presidents of the Board of Lady Managers have been as follows:

- Mrs. Beulah Kauffman
- Mrs. Clara Taliaferro Landick
- Mrs. Matie Sackett Mason
- Mrs. Anne Wingfield Jackson
- Mrs. Julian C. Dowell.

WOMAN'S BAPTIST MISSIONARY ASSOCIATION

Since 1892 there has been an annual report to the Association of the Woman's Baptist Missionary Association of the District of Columbia. In 1907 this organization reported a missionary society in every church in the Association. Since 1919 the president of the Woman's Missionary Association, Mrs. O. E. Howe, has been *ex officio* a member of the Executive Board.

The following members of this organization are on missionary fields:

- Miss Effie Adams.....Burma
- Miss Evelyn Speiden.....West China
- Miss Ella Marie Holmes.....Assam
- Mrs. Julia Stickney Cochran.....Burma
- Miss Elizabeth Richardson, daughter of Dr. and Mrs. Richardson, working under the Home Mission Board.

THE CONVENTIONS

Twice during our Associational history the Southern Baptist Convention, at our invitation, has met in Washington.

The first time was in May, 1895, with the First Baptist Church. This was the fiftieth anniversary of the Convention.

the first meeting of which was in Augusta, Georgia, in 1845. The Washington meetings were largely attended, and they did much to strengthen the bonds of denominational fellowship. The visits of Dr. R. J. Willingham, of Richmond, to the First Church, and his yearly presentation of Foreign Missions, were anticipated with affectionate interest; and the name of George W. Truett was an inspiration like a living presence.

The second time was in May, 1920, the seventy-fifth anniversary of the Convention. The meetings were held in a World War Y. M. C. A. tabernacle on the Union Station Plaza. There were six thousand delegates. It was a time of old fellowship. Dr. Charles A. Stakely was there, from the First Baptist Church of Montgomery, Alabama. He was pastor of the First Church, in this Association, from 1887 to 1900, and he adorned this fellowship. The addresses of Dr. Truett were a notable feature of these meetings. The coming of the Southern Convention was a blessing to the churches.

In 1926 the Northern Baptist Convention met in Washington, accepting an invitation extended by the Columbia Association. In May, 1907, this Convention was organized in Washington, in Calvary Church. The general chairman of the Washington committee for the Convention in May, 1926, was Dr. William S. Abernethy, the pastor of Calvary. The excellent arrangements facilitated the meetings in which the spiritual life of the churches emerged in unclouded brightness.

THE COMMITTEE ON SYSTEMATIC BENEFICENCE

The history of the Committee on Systematic Beneficence from 1896 to 1902, inclusive, is an important and suggestive part of the life history of the Association.

The report for 1899 states, "We cannot improve upon the reports of your two committees for the years 1897 and 1898. The one urging systematic giving as a means of grace, and the other suggesting a committee or commission to formulate a plan of systematic giving for our churches."

In 1900 the report of the committee presented the following propositions:

"First. In order to accomplish its full work and maintain its full influence in its locality, each church of this Association ought to be free of debt.

"Second. That it is the duty of the Columbia Association of Baptist Churches to take such immediate steps in preparation as

shall result, on or before January 1, 1901, in adopting and executing such plans as shall result in raising by the combined efforts of all the churches before November, 1901, the sum of about \$70,000.00, in order to pay the entire indebtedness now existing on the several church properties.

“Third. That we consider this not only the duty, but the privilege of the Baptists of the District of Columbia, as their part in a thank offering to the bountiful Father for the blessings and mercies of the past century, as we move forward with enlightened vision and enlarged opportunities, to do our part in the greater work of the twentieth century.”

The committee consisted of the following: S. W. Woodward, J. J. Darlington, A. C. Whitney, George Bowman, D. C. Fountain, George E. Truett.

It was found that the net indebtedness of the churches amounted to approximately \$50,000.00. The plan was to raise half of the amount within the committee, and the other half in the churches. The full committee which carried this out was composed of three members appointed by the Trustees of each church, making a committee of forty-two. The officers of the committee were S. W. Woodward, Chairman; D. S. Foster, Secretary; Waring E. Evans, Treasurer. Payments were called for in six quarterly installments. In 1901 payments amounting to \$12,000.00 were made on the indebtedness of E Street, now Temple, Church, Grace Church, Fifth Church, East Washington Heights Church, First Church.

In 1902 the entire amount raised by the committee, and by the churches toward their own indebtedness, and by other churches in voluntary subscriptions, made a total of \$45,540.00, and the Treasurer had in hand sufficient funds to liquidate all indebtedness, except that upon the Association's own property, occupied by the Maryland Avenue Church, to the amount of \$3,000.00. Plans were made also which resulted in the payment of this indebtedness, and the transfer of the property to the Maryland Avenue Church.

It was in 1902 that the work of this committee was completed, and the committee discharged. That was the twenty-fifth anniversary of the Association. Mr. S. M. Yeatman summed up the growth of the first twenty-five years as follows:

“Twenty-five years ago we had six churches with a membership of fourteen hundred; we were raising for all purposes less than fifteen thousand dollars, with the total amount of our

benevolence at about twelve hundred dollars. Now we have sixteen churches with a membership of about fifty-six hundred. Our receipts from all sources are about one hundred thousand dollars per annum, and our annual contributions to benevolence over sixteen thousand dollars, as shown by the report of last year. An increase of nearly three-fold in the number of our churches, of four-fold in our membership, of nearly seven-fold in our total receipts, and of more than thirteen-fold in the amount contributed for benevolence.

"This is a gratifying progress to have made in a quarter of a century.

"Let us thank God and take courage."

This was the benediction of S. M. Yeatman on the Association that he loved, on the completion of a cycle that ended with the paying of the indebtedness of the churches.

This was in symbol, clearing the decks for action. Henceforth the Association was to be free for the Gospel in all the world.

The work of the Committee on Systematic Beneficence holds in high relief two names of great distinction in the Columbia Association—J. J. Darlington and Samuel Walter Woodward.

Mr. Darlington took part in the conferences preliminary to organizing the Association, in June, 1877. He died in 1920, and he represented the Fifth Church in the Association as a member of the Executive Board to the end of his life—a period of 43 years. I have never known a man of more acute intellect than Mr. Darlington, nor have I known a man who loved the churches more wisely than he. He was our counselor, in the background of things, always confirming us with his quiet strength. In our perplexities he was like his Master—the shadow of a great rock in a weary land.

Mr. Woodward for 24 years, 1892-1917, was a member of the Executive Board. His princely gifts to Calvary Church, to the Columbia Association, to the Young Men's Christian Association, and to the cause of world-wide missions in other connections are still in our memories. His heart life was Christian, with a simple victoriousness about it that leaves us thinking that our faith should not fail. His did not.

EMERGENCE OF THE EXECUTIVE COMMITTEE

From 1897 to 1910, a period of thirteen years, Association interests were administered by committees of the Executive Board. In the chairmanships of these committees the names of greatest

frequency are Rev. S. H. Greene, D. D., and J. H. Robinson, each twelve; C. G. Lynch, eleven; W. A. Wilbur, eight; E. B. Curtis, six; F. A. Roderick and D. C. Fountain, each five; Rev. C. C. Meador, D. D., W. A. Cooper, A. L. Swartwout, C. Powell Grady, and George F. Thompson, each four; and Franklin Acker, A. M. Carroll, J. J. Darlington, W. E. Evans, R. E. Fleharty, William Fletcher, Richard E. Ford, D. S. Foster, Rev. B. D. Gaw, D. D., Samuel Howison, Rev. F. W. Johnson, Owen P. Keller, J. S. McCullough, Levi Meredith, Rev. E. B. Pollard, W. S. Shallenberger, C. B. Smith, Rev. George E. Truett, C. E. Vrooman, Charles Werner, Rev. R. R. West, G. S. Williams, S. W. Woodward.

In 1910 the following resolution was adopted:

“Resolved, That a committee of five be appointed by the Moderator to consider the further reorganization of the Executive Board along modern lines, and report to the Association next year.”

The committee as appointed was W. A. Wilbur, Percy S. Foster, S. H. Greene, F. W. Johnson, Theron Outwater.

This resulted, in 1912, in the amending of Article 9 of the Constitution, creating the present method of administration centered in the Executive Committee. I believe this originated with Dr. Greene. Mr. Outwater brought the original resolution to me from a conference with Dr. Greene. It had immediate favor in the Association.

The new committee took the place of the separate committees of the Board on the several mission fields of the Association, and centered responsibility in a body reporting directly to the Executive Board. For ten years, 1911-1921, this central committee was called the Missionary Committee; from 1922 it has been called the Executive Committee.

The following named members of the Executive Board have served one or more years, from 1911 to 1927, on this central committee:

Rev. William S. Abernethy, D. D., Rev. Charles B. Austin, R. H. Bagby, Rev. J. Compton Ball, Mrs. J. Compton Ball, Capt. Fred Beall, J. F. Bolen, Rev. John E. Briggs, D. D., J. J. Darlington, Gratz E. Dunkum, R. E. Fleharty, Rev. B. D. Gaw, D. D., C. I. Gessford, Capt. C. Powell Grady, W. Hunter Haycock, Mrs. O. E. Howe, Rev. H. V. Howlett, C. C. James, Rev. F. W. Johnson, Rev. Gove Griffith Johnson, D. D., Wellington B. Johnson, Mrs. H. M. Kendrick, Rev. F. Paul Langhorne, Rev. W. W. McMaster, Rev. H. W. O. Millington, D. D., C. A.

Muddiman, Rev. J. J. Muir, D. D., S. G. Nottingham, Rev. S. J. Porter, D. D., E. P. Rhoderick, Mrs. E. E. Richardson, R. A. Shinn, J. D. Simpson, Rev. H. I. Stewart, Rev. Henry Allen Tupper, D. D., Charles Werner, William Allen Wilbur.

BAPTIST HEADQUARTERS

Baptist Headquarters was established in the fall of 1922. The report of the Missionary Committee that year contains the following:

“A distinct advance has been made this year by our Association in the organization of a Baptist Headquarters, located in the Munsey Building, and the engagement of the Rev. Henry W. O. Millington, D. D., as Executive Secretary.”

This was a unification of the forces and work of the Association. For all missionary business of the two Conventions it provided in Washington a local habitation, and it gave to the Columbia Association a personal representative. Our hope for this denominational center has been completely fulfilled. The report of 1922 stated: “It affords a contact that should result in a better denominational consciousness, providing for the origination of new enterprises, and a consistent and continuous performance of such tasks to the point and place of completion and success.”

This culmination for administrative and executive efficiency was logically apprehended in Dr. Greene’s resolution, in 1910, for reorganization “along modern lines.” When, in 1922, we reached this point, we achieved it through the counsel and strength of the Moderator, E. Hilton Jackson.

Amendments to the Constitution were proposed at this meeting, which by resolution became effective immediately, and the following year became Articles 13, 14, 15 of the Constitution, and permanently ratified this movement for unification of our missionary forces.

The first phase of this movement was the cooperative payment of the mortgage indebtedness of the churches in 1902. The second phase was the creation of an Executive Committee in 1911. The third phase was the appointment of an Executive Secretary, and the establishment of Baptist Headquarters in 1922. This was a great year in the Association. The general budget was a hundred thousand dollars, and the mission fields of the world—at home, abroad, and in the heart life of the churches—were white already to harvest.

THE UNIFIED BUDGET

The Minutes of 1919 have many references to a new policy adopted by the Association, affecting contributions to missionary interests—the Unified Budget.

The decision for the Unified Budget was necessitated by the plans of the two Conventions for financial campaigns for many millions for missions. Mr. W. W. Everett of Calvary Church, of the Executive Committee of the Northern Convention, returned from the Denver meeting of the Northern Convention with the problem of the relation of the District of Columbia to the two Conventions, and the natural solution in the Unified Budget.

In the report of the Executive Board to the Association in 1919, under the caption, "Unified Budget," is the following:

"The problem of coöperation with the two Baptist conventions in their plans for raising one hundred and seventy-five million dollars was taken up in the early summer of this year by a special committee named by the Ministers' Conference. This committee formulated resolutions which were presented to the Executive Board and adopted as recommendations in form as follows:

"First. That an apportionment be accepted from both the Northern and Southern Conventions, to be combined with our local needs and raised as a unit.

"Second. That the surplus remaining after deduction of the sum to be apportioned for the District of Columbia be divided between the Northern and Southern Conventions."

The Minutes of the Executive Board state: "At a meeting on July 7, 1919, Dean Wilbur read a recommendation to the effect that we adopt a unified budget, to include all the work of our own Association and the objects of the Northern and Southern Conventions."

The Board voted to recommend the Unified Budget to the Association, and to ask the churches in their letters to indicate their attitude. Such approval was expressed by eight churches as follows: Bethany, Brookland, Centennial, Congress Heights, First, Petworth, Church of the Redeemer, West Washington. No church dissented and the Association with unanimity adopted the Unified Budget. In Calvary Church Dr. Greene and his officers considered this question with deliberation, and decided for the Unified Budget.

Among the resolutions adopted that year was the following:

“Resolved, That we recognize in the adoption of the unified budget an expression of fraternal union that indicates the unity of the Spirit in the household of Faith. We should here dedicate ourselves to the missionary enterprise and the enlargement of the Redeemer’s Kingdom.”

Monies raised in the churches for District missions, and for the two Conventions, before and after the adoption of the Unified Budget indicate the effect of this new epoch.

In the three preceding years the figures for Calvary Church are available, and these in all recent years have been about one-third of the budget of the Association.

For the missionary objects included in District and Convention interests Calvary Church contributed in the three years preceding the Unified Budget as follows:

In 1917.....	\$11,943.06
In 1918.....	15,669.96
In 1919.....	22,893.93

For the years following the adoption of the budget:

In 1920.....	\$31,324.59
In 1921.....	32,115.41
In 1922.....	37,000.00
In 1923.....	37,000.00
In 1924.....	35,000.00
In 1925.....	30,000.00
In 1926.....	30,000.00

Estimating the total amounts for missions in the Association for the three years of 1917, 1918, and 1919, on the Calvary ratio of one-third, the figures would be in round numbers as follows:

1917	\$35,800.00
1918	47,000.00
1919	68,600.00

Amounts collected under the Unified Budget:

1920	\$89,987.15
1921	92,980.56
1922	100,386.49
1923	101,417.41
1924	88,005.21
1925	84,834.85
1926	85,626.28

Attempts had been made some years before the adoption of the Unified Budget to safeguard the spirituality of our churches from sectional sensitiveness on financial matters by asking the two Conventions to adopt a coöperative policy with the District of Columbia. In New York and in Atlanta it was esteemed a good idea, but neither would take any initiative. So we have safeguarded our liberties and our opportunities in a better way. If we are between Judah and Ephraim, we have also known the fulfillment of an old prophecy: "Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee." (Zech., 9:12.)

What Samuel Harrison Greene in his ministry of forty years did for the Columbia Association may not be expressed, because character transcends deeds, and the fellowship of heart life is more profoundly deep than history. Born in the strength of the hills and the peace of the rivers and the beauty of the trees, these Divine perfections became expressive in himself and in his ministry. By the fellowship of Jesus the Sermon on the Mount became his sermon, and he built his house upon the Rock.

Coming here to the National Capital from all the States, we experience in the Columbia Association the distinctive fineness of each, but not our prejudices; our principles of accord, but not our divisions. We are blessed here with the fulfillment of the dreams of our fathers for this nation to an extent not yet realized in any of the States, or in either of our Baptist Conventions. In this national influence, first among his brethren was Dr. Greene. We have in the Columbia Association, by the grace of God and the ministry of Dr. Greene, a national fellowship.

A boulder on Lexington Common marks the battle line of the Minute Men. You may read on the stone the orders of Captain John Parker: "Stand your ground. Don't fire unless fired upon; but if they mean to have a war let it begin here." Dr. Greene was the great-great grandson of Captain Parker; he had his grandfather's Bible, which came to him through Theodore Parker; he had the strength of elemental virtues and sagacity, and high civic ideals, and an extraordinary gift of spiritual leadership. We are now experiencing what he wrought for. There is a kind of victoriousness in it that may yet be heard around the world.

Dr. Joseph Johnstone Muir, thirty-five years pastor of the Temple Church—the Mother of Churches—seven years chaplain of the United States Senate, thirty-eight years minister in the

homes of the Association, has a place among us wider than parish bounds and deeper than knowledge. Like the ministry of the prophet Elisha in ancient Israel bringing the comfort of the vision of God to the homes of Israel, so the ministry of Dr. Muir has comforted our people. He has always been known to us in these eternal verities—my father, my father, the chariot of Israel, and the horsemen thereof.

Men and Women of the Columbia Association: The survey of this history brings us at last to our own time, and to the responsibilities of our heritage.

In Potomac Park is a new monument to John Ericsson. The inventor is sitting at the foot of a symbolic column from three sides of which three figures, facing outwards, are emerging from the stone. They are Vision, Adventure, Labor. They stand for what we need, and they stand for what we have. Not with boastfulness, but with humility rather, we must reflect that we were born again into the Kingdom for such a time as this. This is our own time, and this is a time of renaissance intensity. I have known this fellowship for thirty-two years. I have learned to love the Psalms, because I have heard their spiritual music among the churches. The Gospel books abound with life, because you, my brethren and sisters, are living epistles known and read in the living church.

I have seen these mystical forms—Vision, and Adventure, and Labor—in long conferences of the Executive Committee. These spiritual friends of ours to whom we look for vision and adventure and labor in the work of the Columbia Association are wonderful friends.

The pastor of the First Church, Dr. S. J. Porter, himself illustrates his own beautiful themes; with something rich and strange, of sweetness of spirit, and of spicery of scholarship, he is one of the Lord's perfume bearers.

Pastor F. W. Johnson, for many years in the work of the Association, has borne the burden and the heat of the day. The prose of life is on the surface; the poetry of life is in the depths. It is interesting to think of the silences. Brother Johnson lives in the heart of things. In the Committee we have come to know him. We love him and admire him, and we depend upon him. He has never failed the churches.

To Mrs. Kendrick and Mrs. Howe you have delegated the meaning of woman's work in the churches. In the deep perspec-

tives of the years Godly women with spiritual sympathies have always seen the Lord and kept the Faith. More and more the women of the churches appear in the work of the Association. And Mrs. Kendrick and Mrs. Howe have brought the distinctive contribution of womanhood to the counsels of the Association.

Just across the council table, through the year, I have looked into the face of the pastor of the West Washington Church, Rev. Charles B. Austin, and have been deeply conscious how his smile of quiet friendliness strengthens the foundations of fellowship and good counsel

As I think of Brother R. H. Bagby I realize that the associations of the Lord's business give us deep compensations of friendship. The business judgment and the brotherly kindness of R. H. Bagby have made us depend upon him, and when he has been absent from ill health we have ever prayed for his recovery. In service and character and personality he has done much for the Association.

The officers of the Association, who are *ex officio* members of the Executive Committee, do not vote themselves, but they always know how we should vote, and with spiritual apprehension have always safeguarded the interests for which they stand.

The Executive Secretary is as busy with pastoral cares as any pastor: as burdened with business responsibilities as any layman. Like St. Paul, he has need to be all things to all men, and he is subject to the perils which the apostle named. We formulate hard things and ask him to do them, and he does them. He has planted churches, and they are growing. His reward is in the coming years, in the contentment of a good workman, in the affection of his friends, and in the approval of the Lord of all the churches.

We have had this fellowship at your hands, in working with you and for you. Perhaps we are too near this work to see its greatness. But I have seen a light on the morning hills, and it envelops us all.

The messengers of the churches who represent the churches in this missionary work of the Association are witnesses of the work of the Lord. The words of the Psalm are a parable: They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.

On this great and wide sea of the world, across which the storms sweep, we feel that all human counsel is inadequate and futile. Then when we are at our wits' end because of trouble, there is a great calm because of His word of peace. So He bringeth us to our desired haven. It has been so in the history of the churches. We have seen it.

In the City of God there shall be no more sea; the churches are little cities of God, and the grace of God is sufficient to keep them in quietude from the storms of the world. The gate of their membership is a single pearl—purity out of a stain; the Lord God giveth them light, and in that light they see the face and form of the Son of Man.

The churches are fashioned after the Divine plan, and when the Divine purposes become dominant in them, the burden of things is lightened, and trouble passes like the clouds of yesterday, and there is joy, like the voices of children in the streets, and the leaves of the trees are for the healing of the nations. It has been so in the Columbia Association. We have seen it in our time.

This is our household of Faith. Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.

The saints of this fellowship in heaven and on earth are still undivided in their love and their prayers. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

ADDRESS BY REVEREND JOSEPH JOHNSTONE MUIR, D. D.

I came to Washington November 1, 1889. In less than two weeks the Association met with the E Street Church, of which I had just become pastor. The Association at that time was composed of eleven churches, which had a total membership of 3,020. The total receipts that year were \$56,277.54. Now at the present annual meeting there are twenty-seven churches, with a membership of 14,537, and the total receipts for all purposes amounted to \$479,120.62. These twenty-seven churches have an estimated property valuation of \$2,736,000.

In the early days we were blessed by the presence and helpfulness of a number of noted men, among whom were Amos Kendall, who was Postmaster General; Otis T. Mason, C. N. Richards, Wm. Stickney, and A. M. Clapp, who was at the head of the Government Printing Office for many years, and who lived on G Street near the First Congregational Church. In this list of men who wielded a powerful influence in our Baptist life were S. M. Yeatman, who for twenty-five years was clerk of the Association from the time of its organization, and also J. J. Darlington, who was the head of the Washington Bar, and Dr. C. C. Meador, for forty-five years the pastor of the Fifth Church, the two latter having founded and developed the Fifth Baptist Church, now one of the leading churches in the Association. The name of Dr. Samuel H. Greene stands out prominently in any such list. Probably no man in the fifty years of our associational life has exerted a wider and stronger influence than Dr. Greene, for forty-one years pastor of Calvary Baptist Church. Time will not permit the mention of many others who were conspicuous in our associational life.

Constructiveness and expansiveness were words used by Dr. S. J. Porter in his excellent address before the Pastors' Conference on Monday last. I adopt these expressions as indicative of the progress which has characterized this Association. Fifty years ago there were only six churches, while today there are twenty-seven churches. We honor the past and the opportunities it embraced in widening the field of our activities.

As we face the future certain responsibilities need emphasis. First, the importance of occupying as quickly as possible the destitute places within the legitimate territory of the Association. What will another fifty years bring forth? While I shall not be here for another fifty years, I am satisfied that the work will go forward more rapidly and with greater progress than in the past. Second, we must all cultivate the unity of the spirit and fraternity of coöperation in the unity of our faith and practice which has characterized our life and work through these recent years. I recall that there were tender spots when I came here in 1889, but since then great changes have taken place, and now within our associational lines there is no North nor South, no East nor West, but we are one body in Christ Jesus, and for which I thank God.

It behooves us to give larger expression to the worthiness and high purposes which have distinguished the progress of the Association. Business men have seen the necessity of closer affiliation in organized methods of work. Therefore we in the process of the years have learned the need of closer organization, and this organization has resulted in the establishment of a Baptist Headquarters which has proved a great source of co-operative fellowship, information, and endeavor. We certainly cannot go back to the old methods. The age in which we are living points to an ever-expanding and progressive life. This church in which we are meeting and others feel the necessity for improvement. It is equally so in the Association. Brethren, the future beckons us. Let us not look backward, but rather let us ever look forward. "Forgetting the things which are behind, let us press toward the mark for the prize of the high calling of God in Christ Jesus our Lord."

