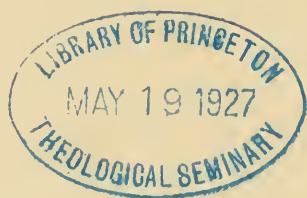


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A COMPLETE HISTORY
OF
MISSISSIPPI BAPTISTS,
FROM THE EARLIEST TIMES.

BY
Z. T. [✓]LEAVELL AND T. J. BAILEY,

WITH AN INTRODUCTION BY
Prof. Franklin L. Riley,
OF THE UNIVERSITY OF MISSISSIPPI.

VOLUME I.

Mississippi Baptist Publishing Co.,
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1904

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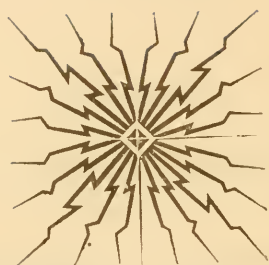
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Miss. Baptist Publishing Co.,
JACKSON, MISS.



A COMPLETE
HISTORY
:: OF ::
Mississippi Baptists.





PREFACE.

On October 17, 1900, I received a letter from L. S. Foster, in which he said, "I find myself unable, from other duties, to work out the history of Mississippi Baptists, and make you this proposition," etc. I accepted his proposition and went to work. The labor of gathering the facts and writing the book has been long and laborious. No pains have been spared in accumulating facts. The research has been toilsome and exhausting. Effort has been put forth unceasing, for more than a year, to get the facts of the history of some of the associations. Facts that have been known to exist, and difficult of access, have been pursued until an eager grasp has been laid upon them.

The effort to give our people this work has been the more toilsome because of the fact that no history has been written of Mississippi Baptists. There was no connected written document of the historical facts, no way blazed through the virgin forest of our deeds. The history of four Associations, of the State Convention to 1880 and of Mississippi College to the same date, had been written, but that was but a very small part of the work.

Where well written history has been found it has been placed in

the work to the credit of the one who wrote it. Some of our schools have been written up by good writers closely related to their educational work. They are given credit for the work they have done. The remainder of the book was written by my pen.

According to agreement between the publisher and myself the title is to be, "A Complete History of Mississippi Baptists, by Z. T. Leavell and T. J. Bailey." The latter is to publish the work. Great aid has been granted, in the writing, by brethren in different parts of the State. Questions have been courteously answered, and material gathered and forwarded, for which unfeigned thanks are hereby extended. Especially is it desired that an expression of gratitude be extended to the "Primitive" Baptists, who have been exceeding kind in answering questions, and forwarding material.

By original contract Rev. L. S. Foster was to publish this work, but his resignation as Superintendent of the Mississippi Baptist Orphanage necessitated a change of the original design as to its publication. The relation between him and the writer of the work has been most cordial and pleasant in all their labors on the book. The expressed willingness of Rev. T. J. Bailey, Editor of *The Baptist*, to assume the responsibility of publishing the history has been gratefully received. No happier arrangement could have been made in the emergency, as he and the writer are on the closest terms of intimacy, and because of his extended knowledge of printing and book-making.

The book, of course, lacks much of being perfect. Absolute accuracy could not be claimed for it, but it is the best work one could do with care of churches on him, and little history accessible as a guide. But the hope is devoutly entertained that the book will do good, and be received by our people with appreciation and favor.

Z. T. LEAVELL.

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INTRODUCTION.

The most complicated and difficult chapter in the history of any people is the religious chapter. This is partly due to the fact that the events therein recorded are based largely upon the most profound and pervasive principle in human nature. This religious principle runs like a great artery of influence throughout the entire length of history, stimulating the activities of men of every age and of every stage of intellectual development. Man is pre-eminently a religious being, and so far as we know he has always recognized his relations to a Supreme Power, and has put forth his most strenuous exertions to fulfill in some measure the obligations which these relations impose. Were the church historian to follow all of these influences from their incipency to their ultimate results, he would enter upon, if not well-nigh exhaust, the vast subject of universal history.

The shallowest of all our so called philosophies of history are those which eliminate or minimize these far reaching influences and characterize religion as "only a transient phase" in human development. Plutarch gives us the corner stone of the true philosophy of history in the following memorable utterance: "Me-thinks," says he, "a man should sooner find a city built

in the air, without any plot of ground whereon it is seated, than that any commonwealth, altogether void of religion and a knowledge of the gods, should either be first established or afterwards preserved and maintained in that estate. Religion it is that containeth and holdeth together all human society; this is the foundation, prop, and stay of all." The potency of its influence is shown not only by its universality, but by the vast range of results which follow in its wake. When corrupt and perverted it has given us the darkest pages of history—wars, crusades, inquisitions, and persecutions almost beyond the power of human comprehension; but when pure and elevated it has given us the grandest characters, the loftiest thoughts, and the noblest deeds of which humanity is capable. Dr. W. T. Harris observes that "this Hebrew idea adopted into our civilization is the essence of history, because it is at once the cause of civilization and the measure of it. In proportion as a people organize institutions that realize righteousness and goodness, or what is the same thing, justice and mercy, they achieve civilization."

History is not merely a record of past events. It is essentially a study of the thoughts and sentiments of humanity. Deeds constitute only "the outer form" of the subject, while its true content is found in the ideas which underlie human action. It has been well said that "deeds or events are the signs or expressions of a people's thought and feelings. Man thinks and feels, and acts because he thinks and feels. The act, therefore, is adapted to give expression to his state of mind. Hence the student may read a nation's thought in its events." The true historian must not look "at the things which are seen, but at the things which are not seen; for the things which are seen are temporal [tem-

porary]; but the things which are not seen are eternal." Obedience to this apostolic injunction is doubly incumbent upon the church historian, since the thoughts and sentiments which he must interpret are largely of divine origin. He, above all other historians, must recognize fully the fact that neither the divine nor the human side of the subject can be neglected. He must, therefore, have a care lest in looking "on things after the outward appearance" he fail to give due consideration to the inward life. The weapons of Christian warfare are not carnal; and to omit all consideration of the strongholds of sin and error that have been pulled down therewith, would be to ignore the greatest triumphs of Christianity and thus pervert the facts of history.

The history of every Christian denomination must give due consideration to the distinctive views and to the various departments of its activity. No denomination can fulfill its mission without having distinctive doctrines, which are believed by its communicants to rest upon Scriptural authority. All evangelical organizations contend that the Bible alone is the standard of faith and conduct and the basis of doctrine and belief. The conflicts, controversial and otherwise, which have been waged by a denomination against what is believed to be error are entitled to consideration in its history. As the success of Christian effort is largely dependent upon effectiveness of organization, both local and general, the subject of ecclesiastical polity constitutes an important part of the history of any denomination. For this reason, no history of the Baptists of Mississippi would be complete without giving due consideration to the history of their various associations and conventions. No denomination has ever prospered and fulfilled its duties to God and to humanity without be-

stowing earnest attention upon the means and methods of meeting its trinity of obligations, which may be summed up in the following words:—evangelization, education and benevolence. The expansion of every Christian organization is largely dependent upon the success of its efforts to propagate its beliefs. The importance of this phase of activity necessitates a treatment of the publications, the missionary enterprises, domestic and foreign, and the revival work in the history of any denomination. The educational work, both secular and theological, which is prosecuted by the different denominations is also an essential branch of Christian activity. This subject embraces an account not only of the institutions of learning but of the Sunday schools and young people's organizations. Strictly speaking, however, religious publications and the work of the Sunday school and the young people's organizations are both evangelical and educational. The third of this trinity of obligations, benevolence, is also entitled to careful consideration by the church historian. Among Mississippi Baptists this work is largely accomplished by private efforts and by local organizations. Public and systematic efforts are also made in behalf of aged Baptist ministers and their families and the orphans of the State.

These different phases of church life and activity are organically related and are, therefore, essential to the well-being of any Christian denomination. Although their relative importance may vary from time to time, none of them can be dispensed with. They constitute a living unit, with a common purpose and a common destiny, and it is the duty of the church historian to show this relationship.

It is gratifying to note that the authors of this

book, by giving careful attention to all of these important subjects, have justified their right to call these volumes "A Complete History of Mississippi Baptists." They have shown their fitness for this work by the contributions they have made to Baptist history in former years. The value of this book lies principally in the fact that it endeavors to bring within the compass in these volumes all of the most important available facts connected with the development of the Baptist denomination in Mississippi. The work heretofore done in this field has been more or less fragmentary. The most important contributions that have preceded this one are the following:—Foster's (L. S.) History of the Columbus Baptist Association from 1840 to 1880, History of the Louisville Baptist Association, from 1840 to 1882, and Mississippi Baptist Preachers; Leavell's (Z. T.) Baptist Annals, or Twenty-two years with Mississippi Baptists; Powell's (T. S.) Five Years in South Mississippi; Bond's (T. M.) Sketches of Early Baptist History in Mississippi; Christian's (J. T.) Historical Sketch of Mississippi Baptists, published in Goodspeed's Biographical and Historical Memoirs of Mississippi, Vol. II.; Leavell's (Z. T.) The Early History of Mississippi Baptists, and Otken's (C. H.) Richard Curteis in the Country of the Natchez, both of which appeared in the Publications of the Mississippi Historical Society; Bowen's (O. D.) History of the Gulf Coast Association; and Buck's (John T.) A Short History of the Baptist State Convention and Historical Sketches of the Baptists of Mississippi," published in Ford's *Christian Repository*. Several Historical sketches of Mississippi College have also been published, the most important of which were written by Rev. A. V. Rowe, Capt. W. T. Ratliff and Dr. Edward Mayes.

God has given the Baptists of Mississippi a noble ancestry. The pioneers of this faith in the State came, for the most part, from the older sections of the Union, where many of their ancestors had learned to suffer for the principles they held dear. Many of them came by way of the Carolinas and Georgia from Virginia, where their families had suffered frequent and bitter persecutions at the hands of the established church. Speaking of the Virginia Baptists, Dr. George B. Taylor says: "Time would fail to tell of the persecutions they suffered legally, and under the color of law, and at the hands of ruffians, instigated in some cases by the gentry and parson. Dr. Hawks, the Episcopalian historian, says: 'Cruelty taxed its ingenuity to devise new modes of punishment and annoyance.' Our ministers were fined, pelted, beaten, imprisoned, poisoned and hunted with dogs: their congregations were assaulted and dispersed; the solemn ordinance of baptism was rudely interrupted, both administrators and candidates being plunged and held beneath the waters until nearly dead; they suffered mock trials, and even in courts of justice were subject to indignities not unlike those inflicted by the infamous Jeffreys; nor were these cases few and confined to restricted localities, as some have seemed to think. * * * But these things could not prevent the progress of the truth. Those men of God were full of courage, and zeal, and love for the truth and for Jesus, and pity for perishing souls; and they went everywhere preaching the word, rejoicing that they were counted worthy to suffer for the name of Jesus, and gladly encountering, in the glades and mountains of what is now West Virginia, fatigue, cold and hunger." The pioneer Baptists of Mississippi were doubtless familiar with these events and many of them had a personal knowledge of the im-

prisonment of John Waller, Louis and Elijah Craig, Samuel Harriss, James Childs, William Webber, Robert Ware, James Greenwood, James Ireland, and of many other Baptists who suffered in the great struggle for religious freedom in the "Old Dominion."

The story of the persecutions endured by the little band that organized the first church on Cole's Creek shows that the opening chapter in the history of Mississippi Baptists is not devoid of the heroic element. The account of the dangers and privations endured by the faithful missionaries—the men of one Book—who threaded the trails and bridle paths of the State in order to administer to the spiritual needs of the hardy frontiersmen, is no less thrilling. And the story of those great and good men who, having entered upon the labors of their pioneer fathers, have built wisely and nobly for the Lord, is a fitting climax in the records of grand achievements. It is surprising that these important and thrilling facts have waited so long for a chronicler.

The study of Baptist history, both local and general, cannot fail to be highly beneficial to the denomination at large, and especially to its leaders.

In the first place, the subject has a practical value. It enables the members of this denomination to understand better the influences that touch them on every side and largely control their lives and conduct. More than this, it enables one to judge of the course of denominational life. Von Sybel has well said that "he who knows the whence will also know the whither." The best church leaders are those who know the experiences, capabilities and tendencies of their denomination. This knowledge enables them to plan wisely and to execute ably, giving due consideration to denomina-

tional traditions and thereby avoiding the mistakes of former days.

All historical subjects have great culture value. The greatest sources of culture are the best things that have been thought and said and done. Church history above all other branches abounds in such things. This truth applies with increased force to the study of the history of one's own people, since it shows the possibilities of noble lives in the midst of environments with which the reader is familiar, thus conveying by implication a rebuke of unfaithfulness and commendation of devotion to duty.

The study of church history has also a great spiritual value. No human record gives more abundant evidence of divine presence and power than does ecclesiastical history. Dr. Philip Schaff has forcibly said that "from Jesus Christ, since his manifestation in the flesh, an unbroken stream of divine light and life has been and is still flowing, and will continue to flow, in ever-growing volume, through the waste of our fallen race; and all that is truly great and good and holy in the annals of church history, is due ultimately, to the impulse of His spirit. With the crucifixion of Christ His resurrection also is repeated ever anew in the history of His church on earth; and there has never yet been a day without a witness to His presence and power ordering all things according to His holy will."

FRANKLIN L. RILEY.

*University of Mississippi,
December 15, 1902.*

History of Mississippi Baptists.

—:O:—

PART I.

PIONEER WORK AND THE ASSOCIATIONS.

—:O:—

CHAPTER I.

BAPTIST PIONEERS—BY L. S. FOSTER.

The story of the discovery of the great Mississippi river, the "Father of Waters," by Hernando DeSoto, in May, 1541, is familiar to all readers of history, and is the beginning of the written history of the great State bearing the same name. Its western border is washed by the waters of this great river for three hundred miles or more, until near its delta it cuts through the present State of Louisiana, leaving a small section of that State on its eastern side.

This bold discoverer, DeSoto, was born in Spain in 1496, and with his adventurous and warlike soldiers, after explorations of the coasts of Gautemala and Yucatan, and later through Peru, where he became famous and rich through his prowess and heroism, he returned to Spain with a fortune. After his marriage to the accomplished Donna Isabella Bobadilla he, after a second expedition, led by Pamfilo de Narvaez, which proved

unfruitful and disastrous, sailed from Spain in 1538, and finally anchored at Tampa Bay, Florida. After wandering and fighting his way with the Indians through Florida, Georgia and Alabama, losing many of his men and enduring many hardships, "DeSoto and his steel-clad warriors entered the present State of Mississippi, in December, 1540, near where the beautiful city of Columbus now stands, in Lowndes county." DeSoto and his veteran followers were the first white men to tread the soil of Mississippi. They entered the territory of Mississippi forty-five years before the English landed in North Carolina, in 1585; sixty-seven years before the first settlement was made in Jamestown, Va., in 1607; eighty years before the Pilgrims of the Mayflower made their first landing at Plymouth Rock, in 1620; ninety years before the first settlement was made on the shore of the Chesapeake Bay, in Maryland, 1631; and only six years later than Cartier, a French navigator, entered the St. Lawrence river and claimed the entire 'Dominion of Canada for his royal master, the king of France, in the year 1534.'" (Hist. of Miss., Lowry and McCardle, pp. 11, 12).

Fortifying himself in the territory which is now Pontotoc county, he went into winter quarters; later sustaining a fierce and disastrous attack from the Chickasaw Indians. In his disabled condition, he proceeded northwest and in May, 1541, at the Chickasaw Bluffs, the site of the city of Memphis, he and his men, for the first time, looked upon the waters of the world's greatest river. He crossed the river, wandered aimlessly through the tangled swamps of Arkansas and Louisiana, and died May 21, 1542.

The first permanent settlement on Mississippi soil was made under the direction of a French naval officer,

Pierre Lemoyne, who is known as D'Iberville. He thus describes it, in his report to the minister of marine: "After having visited several places well adapted for settlements, I fixed on the Bay of Biloxi, four leagues north of where the ships are anchored. We made choice of this point on account of the sheltered bay or roadstead, where small vessels can come and go safely at all times. A place for a permanent settlement can be selected at leisure." "Here too," say Lowrey and McCardle, "was first established the seat of the colonial government of Louisiana. Here, also, was heard the voice of Louis the Great, uttered by royal governors and vicegerents, to his subjects, in this far-away quarter of the world." "The seat of the colonial government was established at Biloxi."

The next permanent settlement, also by the French, was made near the site of the present city of Natchez. Under the supervision and command of the Lieutenant-Governor Bienville, "Fort Rosalie was completed and ready for occupation on the third day of August, 1716; and on the 28th of the same month a French garrison occupied the fort, with Major Pailloux in command."

All the territory embraced in the present States of Michigan, Wisconsin, Ohio, Indiana, Illinois, Kentucky, Tennessee, Mississippi, Alabama, and a small portion of the present State of Louisiana, was acquired by the English from France in a treaty which was agreed on in Paris, June 1, 1763. Mississippi, which was then under English dominion, was included in the vast territory mentioned above, and remained under the British rule for seventeen years as a portion of the province of West Florida, into which England divided the southern section of the territory acquired from France. A policy was pursued by the English which led to the rapid settling up of the country.

"In the year 1772 two brothers, Richard and Samuel Swayze, natives of New Jersey, purchased nineteen thousand acres of land from Captain Amos Ogden, a retired naval officer who had previously been granted a tract of twenty-five thousand acres. They located their purchase on the waters of the Homochitto river in what is now Adams county. Samuel Swayze had been for years a Congregational minister in his native State, and was the first Protestant minister ever seen on the soil of Mississippi." (Hist. of Miss., L. and McC., p. 49.)

The revolt of the American colonies from British rule, together with England's complications with France, gave Spain an opportunity to seize from England all the country along the Mississippi from New Orleans up to and including the Natchez country in 1779, and in 1783, the king of England ceded the whole of West Florida (including Mississippi) to the king of Spain, and thus our common-wealth, then territory, passed under Spanish rule, and at the same time the king of England recognized the independence of the United States of America.

As soon as Spanish rule was established in the Natchez country, Roman Catholicism was declared to be the only allowable religion of the land. The hand of persecution was then raised against every one who dared to dissent from Romanism.

"About the year 1743, there lived in Dinwiddie county, near Petersburg, Virginia, a newly married couple, of Welch descent, by the name of William and Phœbe Jones. Mr. Jones soon after died, leaving a young widow and an only son, by the name of John. Within a few years of the death of her husband, Mrs. Jones married the man who will hereafter be known in these sketches as Richard Curtis, senior, by which marriage

they had five sons and three daughters. After the marriage of Mrs. Jones to Mr. Curtis we have no very satisfactory knowledge of the family for about thirty years. In the meantime, John Jones, the son of Mrs. Curtis by her first marriage, had grown up to manhood, and on the 28th of June, 1768, had married Miss Anna Brown, daughter of Abraham Brown. At the breaking out of the Revolutionary war, the family was found in South Carolina, on the Great Pedee river, near the mouth of Black river, and about sixty miles from Charleston. At the Declaration of Independence John Jones ardently espoused the cause of the Revolutionists—served three campaigns against the British and tories, under that indomitable warrior, Captain, afterwards General, Francis Marion, and was in several battles, including the siege of Charleston. His step-father and half-brothers, doubtless took part in the war, but precisely what their services were cannot now be ascertained. By the close of 1779, Mr. Jones and the Messrs Curtis—the step-father and half-brothers—had rendered themselves so obnoxious to their tory neighbors, by their devotion to the Colonial cause that they found their situation not only vexatious but perilous. In the meantime, several of the leading members of the family had embraced religion and joined a Baptist church, among whom were John Jones, William, Benjamin and Richard Curtis, and their wives, John Courtney, who had married Hannah Curtis, and John Stampley, who had married Phœbe Curtis, daughters of Richard Curtis, senior. We may safely presume that the elder Richard Curtis and his wife were also members of the same church, but of this we have no certain knowledge. Richard Curtis, junior, was at the time of which we write a licensed preacher. While the family were con-

stantly annoyed and imperilled by the horrors of the war at their very doors; their property nearly exhausted, and but little prospects of better days near at hand; and having heard much said about the salubrious climate, rich lands, exhaustless range and abundance of game in the far-off 'Natchez country,' and being oppressed in mind, as well as in their outward circumstances, they determined to seek a peaceful home far to the westward, quite beyond the vexations and dangers of the bloody war still in progress throughout the United Colonies. Accordingly, early in the spring of 1780, they mounted their wives and small children, with their scant supply of clothing, tools and furniture on pack-horses—the men traveling on foot, with their hunting apparatus to kill game by the way—and proceeded across the country to the Holston river, in the north-eastern corner of Tennessee, where they paused during the summer to build their boats and to raise a crop of corn, preparatory to their descent by water to the 'Natchez country.' When the water had attained a sufficient depth for navigation, toward the close of the year, they, with other immigrant families, embarked their all of earthly substance on three large and well-built flat boats, and committing themselves to the protection of God, started on their perilous journey." They turned their backs upon their early homes, and their faces to the setting sun, and the smiling south.

"It was, at best, a hazardous undertaking to descend the Holston, Tennessee, Ohio, and Mississippi rivers in such water craft as they were able to construct; but what made it doubly hazardous was the belligerent stand which the Cherokee Indians had taken against all immigration through their country. They often availed themselves of the narrows, shoals and sudden

turns in the Holston and Tennessee rivers to attack immigrant boats. Our voyagers, being fully aware of that fact, went as well prepared for it as their limited resources would allow, and kept a constant watch for the approach of their stealthy foes. * * * For the sake of mutual protection these immigrants had agreed to float their three boats as near each other as they conveniently could. The foremost boat contained Richard Curtis, Sr., and his immediate family, including John Jones and family, and his own sons and daughters with their families. The second boat contained two brothers by the name of Daniel and William Ogden, and a man by the name of Perkins, with their families, most of whom were Baptists. There is no record of the names of those in the third boat. They seem to have fallen in with the other boats for the sake of protection in descending to Natchez. The voyagers in the last named boat had in some way contracted the small-pox, and, to prevent the contagion from spreading to the other boats, they were required to float a few hundred yards in the rear and to occupy a different landing at night. After floating unmolested for several days, the hostile savages espied the boats somewhere near the mouth of Clinch river, and fixed on a short bend in the Tennessee river, near the north-western corner of Georgia, as the place of attack. Having to float near the shore to keep in the channel, the foremost boat was violently assailed by the lurking Cherokees. All hands on board commenced a vigorous and well-directed defense. That her husband might be released to use his rifle on the assailants, Mrs. Jones put her eldest son, William, then in his twelfth year, at the oar while she held a thick, poplar stool between him and the bullets, and it was well she did, for it was pierced by one of the leaden missiles. After the

danger was all over, Mrs. Jones laughingly remarked that 'their guns were very weak, as they did not make a deep impression' on her stool. Another lady heroically took the steering oar from her husband that he might use his rifle on the foe, and with unfaltering courage, guided the boat until disabled by a wound. Hannah Courtney was grazed on the head by a rifle-ball, and Jonathan Curtis was slightly wounded on the wrist, but, so far as known no life was lost. While the attention of the assailants was mainly directed to the first boat the second floated by unharmed."

The third boat was captured and every one on it murdered except one lady, who was held as a captive, until finally, by treaty, restored to her friends. But the Indians contracted small-pox from the infection on the boat and a number of them died from the plague, "which passed through their villages like the destroying angel;" and it is said that "their descendants have, to this day, a traditional horror of that terrible pestilence." *

Those who escaped in the first two boats "pursued their dangerous way until they landed in safety at the mouth of Cole's Creek, about twenty miles above Natchez by land. To the eastward and southward of their place of debarkation they mainly made their first settlements in the country, within ten or twenty miles of the Mississippi river. For several years they had to endure many privations and hardships incident to a new country, but poorly supplied with even the necessities of life."

Rev. John G. Jones, late of Jefferson county, a Methodist minister, says, in "Protestantism in Mississippi and the Southwest," before quoted: "It has already been stated, that most of the prominent members of this

* "Protestantism in Mississippi," pp. 22-26.

immigrant connection were members of a Baptist church before leaving South Carolina, and judging from the unwavering fidelity and zeal which they manifested in all their wanderings and privations, their religion was that of the heart. They were regular in their family devotions from their first settlement in the country, but the Spanish government—which only recognized the Roman Catholic form of religion and forbade all others—having lately taken under its jurisdiction the Natchez District, they scarcely knew what to do in regard to public worship. After mutual consultation they agreed to meet together in their private dwellings, at set times, for the purpose of reading and expounding the Scriptures, exhortation and prayer, hoping in this way to keep the members united and alive to their spiritual interests. These meetings, which were found to be so profitable to the members of the church, soon attracted the attention of the American portion of the population, many of whom desired to be present, and enjoy again the quickening and hallowing influences of Protestant worship. Thus things went on through a series of years without exciting much open opposition from the Catholic authorities. Richard Curtis, senior, died November 10th, 1784, and by this time his son Richard had become quite a preacher. John Stampley, the brother-in-law of Richard Curtis, junior, was quite gifted in exhortation, as was also his brother, Jacob Stampley, both of whom afterwards became Baptist preachers. William Curtis, an elder brother of Richard, was gifted in extemporaneous prayer, as was also John Jones and several others. By 1790 other American settlements desired to be visited by Mr. Curtis and his lay assistants, and their labors were soon blessed in the manifest awakening and conversion of souls."

"Among the first converts was a prominent citizen by the name of Willian Hamberlin, and a Spaniard, who had married an American lady, by the name of Stephen De Alvo, both of whom desired admission into the church. This brought up in the minds of these pioneer workmen in the Lord's vineyard a very difficult question for solution: 'Who could administer the ordinance of baptism according to the faith and order of the church?' Mr. Curtis (Richard, junior,) was only a licentiate, and was not authorized, according to the rules of the church, to administer baptism, and yet here were persons desiring the ordinance, who exhibited all the usual evidences of true conversion. They prudently postponed the matter until they could correspond with the parent church in South Carolina, from whose authority they held their letters of church membership. In the meantime the young converts were recognized as candidates for membership in the church, and were properly cared for and encouraged in the discharge of all their Christian duties."

"The church in South Carolina, upon receiving the interesting communication from the 'Natchez country' immediately took the subject under advisement, and returned as their answer 'that there is no law against necessity, and under the present stress of circumstances the members ought to assemble and formally appoint one of their number, by election, to baptize the young converts.' This advice was promptly acted upon, and Richard Curtis was duly appointed to administer the ordinance, which he accordingly did, not only in the cases of Hamberlin and DeAlvo, but in sundry other cases, both of men and women. To avoid being detected by the Spanish Catholic hierarchy, the ordinance was, at least, on one occasion, administered at night

by torchlight. But 'a city that is set on a hill cannot be hid.' The movements and successes of these early Mississippi Baptists, became more and more public. Meanwhile the opposition from the Catholic authorities, which had been on the increase for some time, now broke out into a blaze of persecution and the little pioneer band of Baptists were peremptorily ordered to 'desist from their heretical psalm-singing, praying, and preaching in public or they would be subjected to sundry pains and penalties.' For a time Mr. Curtis and his adherents, in and out of church, thought the American feeling was strong enough to sustain them, and moreover, believing their cause was the cause of God and that truth must ultimately triumph over error, bid their opponents defiance, and even went so far as to have their places of worship guarded by armed men, while they denounced in no very moderate terms the 'image worship,' and other unscriptural dogmas, and ceremonies of the Catholic church. The author does not pretend to say that their zeal was always well-tempered with knowledge. In common parlance, they were uneducated men, plain, both in language, and manners, and perhaps, they sometimes imprudently provoked the wrath of their enemies."

"By the commencement of the year 1795, several circumstances had transpired to stir up the wrath of the Catholics against this little band of primitive Baptists. Not only had William Hamberlin, and other prominent citizens joined their church, but Stephen De-Alvo, a Spaniard and a Catholic by birth and education, had renounced the faith of his ancestors and gone over to these heretics, as they called the Baptists. This could not be endured in silence. They had the legal authority, as well as the power to crush out this grow-

ing brotherhood of anti-Catholics, and it must be done! Accordingly the Spanish Commandant at Natchez, Don Manuel Gayoso de Lemos, wrote an expostulatory letter to Mr. Curtis, urging him to desist from what was considered violative of the laws of the province and against the peace and safety of the country. To this letter Mr. Curtis replied with his characteristic bluntness and severity, giving him to understand that, in the name and strength of God, he was determined to persevere in what he had deliberately conceived to be his duty."

"His immediate arrest was now ordered, and, on the 6th of April, 1795, he stood a prisoner before Governor Gayoso. At the close of the investigation he was assured if he did not unequivocally promise to desist from all public preaching, he would be sent, with several of his adherents, especially Hamberlin and DeAlvo, to work in the silver mines of Mexico. Whether the hitherto indomitable spirit of Curtis quailed under the menaces of Gayoso, or whether, upon a review of the whole matter he thought it would be more Christian-like to submit to the 'powers that be,' cannot be determined. Be this as it may, he did promise to refrain thereafter from what was in open violation of the laws of the province. An edict was also issued by Gayoso, 'that if nine persons were found worshipping together, except according to the forms of the Catholic church, they should suffer imprisonment.' After being discharged Mr. Curtis felt oppressed in mind, as he thoughtfully and prayerfully returned to his home on the south fork of Cole's Creek. 'Had he done right in promising not to preach the gospel of peace and salvation publicly in the province? What would become of the membership if their public religious meetings were

discontinued? Would they not be scattered as sheep without a shepherd? Had he set them a good example of fortitude in the face of danger? These and kindred questions which arose, one after another, in his mind were difficult of solution. He felt an assurance that he had aimed to do right, and the predominant conviction of his mind was that he had done the best he could in his circumstances. His liberty and life were worth something to his family, to the little Christian brotherhood he had gathered around him, and to the future prospects of the church. Had he proved stubborn and refractory before Gayoso—being already a prisoner—he might have been ordered forthwith to the calaboose preparatory to his being sent to work in the Mexican silver mines. His brethren generally approved his course, but thought some arrangement ought to be made to keep up their religious meetings. Things now went on quietly for a while, but the American population had increased by the arrival of other immigrants, and they were becoming more and more clamorous for religious, as well as civil, liberty. The members of the church had a meeting for consultation, and after patient deliberation they came to the conclusion that it was not right to give up their religious meetings entirely. It was true Mr. Curtis had promised to abstain from public preaching, but still they might *hold meetings*, with such as would not betray them, for Christian conference, prayer and exhortation. Accordingly they agreed to hold their meetings as secretly as possible, and conduct all their religious exercises in a low tone of voice; and in order to make things doubly secure, they appointed reliable men as sentinels on all the roads leading to their places of worship, whose duty it was to come in at any stage of the meeting and report the appearance of any sus-

picious persons in the distance, which should be considered the signal for an informal and immediate dismissal and dispersion."

"Thus matters were successfully managed for two or three months, when an additional circumstance, characteristic of the times, came to light, which greatly enraged the priesthood and Spanish officers. David Greenleaf, an accomplished young gentlemen from the North, had won the heart and hand of Miss Phœbe Jones, daughter of John Jones, but such was their sense of the wrongs inflicted on the connection by the Catholic hierarchy that they resolved not to be united in marriage by either priest or Spanish officer. They, moreover, believed that Richard Curtis, the uncle of Miss Jones, being a preacher of the gospel, was as duly authorized in the sight of God to solemnize the rites of matrimony as any one else, and made application to him accordingly. He consented, with the understanding that all the preliminaries, including the marriage ceremony, were to be conducted as quietly as possible, and kept a secret as long as was consistent with truth and honor. But no one, not even the parents of Miss Jones, were willing to risk the consequences of having the marriage performed at their house. So arrangements were made for Mr. Greenleaf to go, May 24, 1795, with a few select young gentlemen, to the village of Gayoso, which was situated on a bluff of the Mississippi river, about eighteen miles above Natchez, and procure the license from the proper officer, who was probably an American, and sympathizer with that class of the community. Then, considerably after nightfall, he was to be found on the road, two or three miles south of Greenville,* going in the direction of Natchez. In the

*This town, now defunct, was in Adams county, and was, of course, different from the present flourishing city of Greenville, in Washington county.

meantime the bridal party, including Mr. Curtis, were to be taking an evening ride in the opposite direction, and lest some traitorous person might accidentally fall in with either party, they agreed upon a sign and countersign; the bridal party giving the sign when they met amidst the darkness of night, and the other party returning the countersign in case all was well; but if any suspicious person had fallen in with either party, they were to pass in silence. At the appointed time and place the parties met, and one of the bridal party announced the mysterious word, but there was no response, and they passed without recognition. The young men could not forego the pleasure of a little innocent amusement in connection with a wedding, so they had determined to have it at the expense of the bridal party. 'Who on earth can they be?' inquired one in a suppressed tone. 'It's them,' said another, 'and something has happened.' A settled gloom was coming down on that lovely young bride and her party, when the mischievous young gentlemen wheeled suddenly about and gave the countersign. The parties alighted near the residence of William Stampley, on what is still known as 'Stampley's Hill,' and by torch light, under the widespread boughs of an ancient oak, the marriage ceremony was duly performed, which was concluded by an impressive prayer, offered up by Mr. Curtis, long talked of by those who were present. The parties remounted, the light was extinguished, and each sought concealment in the privacy of home. Of course, the marriage was not long kept a secret. Mr. Greenleaf was a machinist, and the young men in his employ soon came to a knowledge of the fact that he was a married man, and through them it soon became known that Mr. Curtis had officiated at the hymeneal altar."

"Mr. Curtis' participation in this affair, and the current rumors that he had violated his pledge to desist from preaching, and was actually holding secret meetings with his people, re-aroused the fury of the Catholics, and they determined to strike a decisive and final blow at the ring-leaders of this little Baptist community. That Mr. Curtis ever violated his pledge, by preaching, in the ordinary acceptation of the term, there is no evidence; that he did take part in the social meetings of the church is not denied."

"The officers of the Provincial Government, instigated by the priesthood, made diligent inquiry as to the time and place of holding their meetings for exhortation, prayer and Christian intercourse, and devised plans for the capture of Richard Curtis, William Hamberlin and Stephen DeAlvo. Orders for their arrest were secretly issued on or about August 23, 1795. The 23rd of August was a quiet Sabbath, with all of its holy associations inviting the devout worshippers to assemble at the house of prayer. It was the private residence of one of their number, in what was then and is still known as 'Stampley's Settlement,' on the south fork of Coles' Creek."

"The pickets had been properly posted on all the roads, and the little persecuted fraternity of Baptists were, in subdued tones, conducting their worship, when the sentinel on the Natchez road came in hurriedly and announced the appearance of five men, whom he took to be a Spanish officer and his *posse*. The religious exercises closed immediately, and Messrs. Curtis, Hamberlin and DeAlvo hastened to a neighboring thicket to conceal themselves, knowing that they were peculiarly obnoxious to the hierarchy at Natchez. The others adjusted themselves with apparent carelessness about

the house and yard, when the unwelcome visitors rode up, and with characteristic self-importance, inquired, 'What are you doing here?' They replied, 'We are not harming anybody; we always suspend our secular avocations on the Sabbath, and either rest at home or spend our time in such intercourse with each other as suits us.' 'We wish to see Dick Curtis, Bill Hamberlin or Steve DeAlvo—either one or all of them. Where are they to be found this morning?' authoritatively inquired this embodiment of Papal intolerance, to which an evasive answer was given, such as, 'We don't *exactly* know; somewhere in the neighborhood we suppose.' The officer then announced the fact that he had come with orders from Governor Gayoso to arrest those three rebels, preparatory to their being sent to work in the silver mines in Mexico for the remainder of their lives, and if any man should be found aiding and abetting either their concealment or escape, he should suffer the like penalty. After further expressing his determination to capture them at any expense of time and labor, he set out immediately with his *posse* on a diligent search for the fugitives, and, in the language of the venerable Mrs. Elizabeth Armstrong, who still survives, considerably in advance of eighty years of age [this was published in 1866], and who well remembers the search for Curtis and his two companions, 'For a number of days they reminded me of children playing hide and seek, such was the activity and minuteness of the search.'"

This long quotation, so full of interest, and bearing upon our subject, has been taken from "Protestantism in Mississippi and the Southwest," by Rev. John G. Jones, before quoted, who belonged to the family of the Joneses and Curtises. He further says:

"It now became the settled conviction of the most reliable men in the community that it was worse than useless for Mr. Curtis and his two faithful adherents, Hamberlin and DeAlvo, to think of breasting that storm any further; that their only safety was in a precipitate flight from the country, and consequently from all that was dear to them on earth. 'But whither shall they fly?' was the next question, and the ready answer was 'to South Carolina, the former home of Mr. Curtis.'"

"Here, on the Great Pedee, they could support themselves by the labor of their own hands, while among congenial associates they could enjoy their Christian privileges with none to molest or make them afraid. Accordingly, as soon as suitable horses could be procured, and amidst the tears of wives and children, and weeping relatives, they clandestinely left the settlement with the understanding that they were to conceal themselves at the house of a friend, on Little Bayou Pierre, near where Port Gibson now stands, until they could be supplied with suitable provision, in clothes, food and money, for their journey through the wilderness to South Carolina."

Continuing the narrative of the departure of Mr. Curtis and his friends, Mr. Jones says:

"Why they had fallen into such sore trials was not for them to decide. They had an abiding consciousness of having aimed to do right. They had not desired to wrong either the Provincial Government or the Papal hierarchy. Their sole object had been to worship God and to do good to their fellow men, according to their understanding of the Holy Scriptures. God knew their hearts, and would judge of them accordingly. The path of duty, though crowded with difficulties, was the

only path of safety, and by the help of God, they would constantly endeavor to walk therein at all hazards. If they were faithful, Infinite Wisdom would over-rule all for their good and for the furtherance of the gospel." When all the necessary preparations had been made for their journey, such as a supply of food and clothing, "a new and unexpected difficulty arose," says Mr. Jones. "Not a man could be found willing to risk the penalty of 'aiding and abetting' in the escape of the refugees. Their absence from home a single day or night might throw suspicion on them and lead to disastrous consequences; and the question was asked with increasing anxiety, 'Who will take their supplies to their place of concealment on Bayou Pierre?' The question was soon answered. There lived in the vicinity a noble-hearted and daring woman by the name of Chloe Holt, who acted in the capacity of accoucheress for the settlement, and was in every way suitable for such an adventure as was now on hand. Aunt Chloe had a kind and sympathetic heart, but an iron will, was determined and bold, and withal was a little eccentric. While she was all aglow to have the pleasure and honor of conveying the needed supplies to the exiles, she wished to hit a back-handed lick at what she considered the cowardice of the men in the neighborhood. 'If the *men* in the neighborhood,' said she, 'are so faint-hearted that not one of them can be prevailed upon to take Dick Curtis and his companions in exile their promised supplies, in order to secure their escape from the clutches of these gospel-hating Catholics, if they will furnish me with a good horse, surmounted with a *man's saddle*, I will go in spite of the Spaniards, and they may catch me if they can.' The families and refugees were glad to avail themselves of her generous offer, and a suitable

horse was accordingly brought and saddled as she desired. All things being ready she made her appearance, dressed *cap-a-pie*, in gentleman's clothes, and mounting the horse in cavalier style, boldly dashed off. The journey was hastily and successfully made. She took the last farewell of the loved ones at home to the sorrow-stricken exiles, delivered them their supplies, gave them her blessing, and returned as she went. No one molested Aunt Chloe, and that adventure was her boast to the close of her life. It is supposed she died and was buried in Warren county, somewhere about the headwaters of Big Bayou Pierre. Could we find her grave we would make the effort to have a suitable monument placed upon it to perpetuate her name and noble deed to generations yet unborn. Whoever may, in future, write the History of the Baptist churches in Mississippi let them not forget to make honorable mention of Chloe Holt. 'Peace to your ashes,' old friend, wherever they may rest."

"Soon after receiving their supplies by the hands of Mrs. Holt, the exiles began to move northward, threading their way along the old Natchez and Cumberland trace, fording or swimming the smaller streams, making rafts of logs to ferry themselves over the larger rivers, sleeping on the ground at night, with the sky for a covering, until they arrived in the white settlements north-east of the Indian country. In process of time they reached the former home of Mr. Curtis, on Great Pedee, in South Carolina, where they remained over two years and a half." Mr. Curtis was active and acceptable as a preacher, and during his sojourn in South Carolina was regularly ordained by Benjamin Mosely and Matthew McCullens, and was duly empowered, whenever he should return to the Natchez country, to constitute a Baptist church.

While he and his friends were in exile political changes were in progress. The Natchez District was claimed as being within the chartered limits of Georgia, and, consequently, as belonging to the United States, and Colonel Andrew Ellicott, with a suitable force, had been sent on by the General Government to enforce the claim, by negotiation if possible, if not, by force of arms. After many vexatious delays, under a variety of pretexts, Col. Ellicott had to assume a belligerent attitude, and promptly informed the Spanish commander that if he did not evacuate Fort Rosalie by March 30, 1798, he would reduce it by bombardment, and placed his ordnance about where the lower end of Main street in Natchez now is for that purpose. The fort was evacuated before day that morning, and during the day the Americans took possession of the works. The "Stars and Stripes" were raised on the heights of Natchez; a large brush harbor made, temporary seats put under it and Bailey Chaney sent for to come and preach under the American colors. He had an immense congregation, who, no doubt, enjoyed the first religious service in Mississippi under the American flag.

Thus, in Mississippi "the dark and menacing clouds of persecution passed away, and all was light, love and joy in that little" band of Baptists.

"On the return of Richard Curtis to his home in the Natchez country the voice of the oppressor had ceased in the land. The stars and stripes had been thrown to the balmy breezes that fanned old Fort Rosalie, and liberty of conscience was proclaimed to all. The hitherto oppressed and down-trodden Baptist community met in conference, and, under the superintendence of their beloved Richard Curtis, who presided as moderator, they completed their organization 'in due and ancient

form,' as a regular Baptist church. This was probably in the summer of 1798. Their first church was called Salem, that is, *peace*, and stood among the upper branches of the South Fork of Cole's Creek, in Jefferson county, on what is still known as 'the Salem road.' Their usual place for immersion was in Harper's Fork, a little to the south of the church."

Richard Curtis, the first Baptist preacher in the State, is described as "a plain, honest, unsophisticated man, a sincere and spiritual Christian, and an uncompromising and zealous preacher of the gospel. If he was very pointed and plain spoken at times in the pulpit, his manner suited the rough work he had to do." "His wife, 'aunt Pattie,' as she was familiarly called by the connection, survived as a hale old lady until about 1819. She died in Jefferson county, and is buried on the plantation of Mrs. Samuel Bolls, two or three miles east of Fayette."

For other incidents in the life of Richard Curtis, and for sketches of William and Bailey Chaney, Mr. Harigail, Barton Hannan, John Hannah, and other preachers of this time, see "Mississippi Baptist Preachers," by the author of this Chapter.

CHAPTER II.

BY L. S. FOSTER.

ORGANIZATION AND EARLY DAYS OF
MISSISSIPPI ASSOCIATION.

"Soon after the establishment of the territorial government in Mississippi, the Baptists received many valuable accessions to their ranks by immigration from South Carolina, Georgia and Tennessee. About the year 1800, a second Baptist church, called New Hope, was organized on Second Creek, in Adams county, and about the same time another near Woodville, Wilkinson county, called Bethel. In 1805 New Providence and Ebenezer churches were organized in Amite county. In September, 1806, these five churches appointed delegates to meet at Salem for the purpose of organizing an Association." For some cause the organization of the Association was not perfected until the next annual meeting of the delegates which took place at Bethel, near Woodville, September 26 to 29, 1807. Bond says: "We date the existence of the Mississippi Baptist Association from 1806."

Mississippi Association was the first organization of Baptist churches on Mississippi soil. The Minutes of 1807 say: "The Mississippi Baptist Association convened at Bethel church, Bayou Sara, Mississippi Territory," "from which" says Mr. Jones, "we infer that Bethel church was southwest of Woodville, on a

small stream of that name, which afterward gave name to the town of Bayou Sara, at its mouth on the Mississippi river."

The Articles of Faith of this Association are thoroughly Pauline, speaking in no uncertain sound on the great doctrines of grace, the full inspiration of the Bible, total depravity, eternal and unconditional election, imputed righteousness, effectual calling, repentance, faith, regeneration, justification, final preservation, expiation of sin by Jesus Christ, good works an evidence of faith, a future general judgment, the eternal happiness of the saved, and the eternal punishment of the wicked.

The article on election was overhauled in 1844, but was retained unchanged as the teaching of the Scriptures, and the proof texts, Jer. 31:3; Eph. 1:4; 1 Thess. 1:4; 1 Pet. 1:2; 2 Tim. 2:19; John 10:3; John 6:37; John 17:1, were added.

In their Church Order the members of this Association, define a gospel church, and speak plainly upon the ordinances and officers of a church, and the necessity of the discipline of disorderly members.

After giving Rules of Decorum, they then clearly define the Powers of an Association, emphasizing the fact that such an organization has "no power to lord it over God's heritage, nor infringe upon any of the internal rights of the churches."

Thomas Mercer, who was a prominent figure among these early Baptists, and whose name is often found in the Minutes of the Mississippi Association, from 1808 until the time of his death, was a very effective preacher. He was a great revivalist and preached "in demonstration of the Spirit and of power." Through his preaching many were converted, and brought to a saving knowledge of Jesus. He supplied

the deficiency in hymn books by compiling and publishing a hymn book, which was extensively used among the Baptists for several generations, but is long since out of print.

David Cooper was another prominent and effective preacher of these early times. He is reported as a well educated and polished man, and an attractive, able and useful minister of the New Testament. For more than thirty years he was active in building up Baptist churches in Southwestern Mississippi. Being an earnest advocate of higher education, he was, as early as 1817, chairman of a committee on this subject, and presented a paper on the importance of ministerial improvement, which remains to-day, as a most able presentation of the matter.

Each year this first Association had prepared and published in its Minutes a Circular Letter upon some doctrinal or experimental subject, which papers were very helpful to the churches. They contained a great deal of solid truth on doctrinal, experimental and practical subjects, well buttressed by appropriate citations from the Scriptures. But, after all, the main agency in the development and building up of the Baptists in these early times, as well as in the days following, was the zealous activity of the earnest preachers in every where and on all occasions "holding forth the word of life." It was true then, as in Apostolic times, that, as the word of God increased in extent of influence the number of disciples multiplied greatly.

Turning now to facts concerning the Association's growth, we find that at the meeting of September 26 to 29, 1807, (the first of which there were published Minutes) "the first two days were spent in public worship, concluding with the administration of the Lord's Supper."

Moses Hadley was moderator and Robert Tanner was clerk. The delegates were as follows: *Salem*, John Stampley and Wilson Bolls; *New Hope*, Moses Hadley, John Erwin; *Bethel*, John Coulter, Reuben Jackson; *New Providence*, Cornelius Whittington, William Causey; *Ebenezer*, Ezra Courtney, Hardy Brian.

The session of 1808 was held at Providence "meeting house," embracing the first Lord's day in October. The five original churches were represented and *Bayou Pierre*, represented by Willis McDonald and Ezekiel Flowers, and *Morgan's Fork*, represented by Joseph Slocumb, were received. These churches were doubtless organized since the last session. We quote: "*Query*:—What shall be done with members of our society who live in constant neglect of family worship? *Answer*:—We recommend to the heads of families in our connection, to keep up family worship, as a Christian duty; and where they do not, that gospel steps be taken in order that they may be reclaimed."

Also: "*Query*:—What steps would be most advisable to take with members of our society whose treatment to their slaves is unscriptural?"

To this was given the following:

"*Answer*.—We recommend to the several churches belonging to our connection to take notice of any improper treatment of their members toward their slaves, and deal with them in brotherly love according to the rules of the gospel."

In 1809, the Association met with Salem church, on Cole's Creek. The introductory sermon was preached by Moses Hadley. No new churches were received at this meeting. The letter from New Hope church stated that there was trouble in that church, and the

Association appointed a committee of three, Moses Hadley, L. Scarborough and David Cooper, to visit the church and if possible remove the difficulties.

In 1810, the Association met with Ebenezer church, in Amite county, on Friday, October 19. David Cooper was moderator and Moses Hadley was clerk. Seven churches were represented, besides two which applied for membership and were received, "satisfaction being obtained of their faith and good order." These were Eastfork and Westfork. The committee appointed to visit New Hope reported the difficulties adjusted.

A query from Bayou Pierre church, asking whether "the washing of the saints' feet is a Christian duty or not" was answered in the affirmative. *African* church, which is not mentioned before in the Minutes, is reported this session as having no delegation.

In 1811, the Association met at New Hope in Adams county. Thomas Mercer was moderator and David Cooper clerk. Three churches were received into the Association, which were Tangipahoa, Shiloh and Zion Hill. Jesse Brown was received as a corresponding messenger from the Cumberland Association. It was *Resolved*, "That we think it expedient and necessary to appoint supplies to the destitute churches," and six brethren were thus appointed and assigned to these different churches. Corresponding messengers were appointed to the Hepzibah, Georgia, Cumberland and Savannah Associations.

In 1812, October 17, the Association met with the Zion Hill church, in Amite county. Moses Hadley was moderator and Joseph J. Lawton, clerk. The church at Bogue Chitto, known as "Half Moon Bluff," and Jerusalem church, were received into the fellowship of the Association. "Brethren Hadley and Scarborough

were appointed to ordain Brother Willis in the Opelousas, and constitute a church in the vicinity where he lives." Messrs. Courtney and Wall were appointed to visit members on Tangipahoa and if advisable constitute them into a church. The Association published this year a Circular Letter by Moses Hadley on "Union of the Churches," which is lengthy and able.

In 1813, October 16, the Association met with the Bayou Pierre church. Moses Hadley was moderator and George King, clerk. Five churches were received at this meeting, namely: Clear Creek, Adams county; Pierce's Creek, Wilkinson county; Bogue Chitto, Marion county; Mount Nebo, on Tangipahao, and Peniel, in West Florida. On account of the disturbed condition of the country growing out of the war with Great Britain, correspondence with the Georgia and Hepzibah associations were discontinued. It was determined to organize a system of itinerant preaching or evangelistic work; accordingly the body agreed to form divisions or squads for the work. The death of John Atkins and Wilson Bolls is noted." (J. T. Buck). A Circular Letter on the War is published this year in the Minutes of the Association.

In 1814, October 15, the body met with Shiloh church, in Wilkinson county. Ezra Courtney was moderator, and William Snodgrass clerk. Three churches, Hepzibah, Hopewell and Antioch, were received. An application was received from Pearl River church, but action thereon was deferred, on account of some trouble existing between this church and the churches on Bogue Chitto.

This year "the Association formally *Resolved*, that it be recommended to, and enjoined on, the preachers of our order, that they use their utmost diligence in the

practice of itinerant preaching.' Many of these primitive Baptist preachers were a stirring class of men. They often made extra exertions, and turned out of the beaten track in order to preach the gospel to the destitute, and verily they had their reward in the rich harvest of souls they were instrumental in gathering into the churches."

The Association "*Resolved*, that it be enjoined on the churches on Bogue Chitto, and the Pearl River church, to use their best endeavors, according to Gospel order, to remove any difficulties that exist among them." A request from members on Cedar Creek that ministers be sent to them for the purpose of constituting a church resulted in the appointment of William Allen and Nathan Morris to visit them for the purpose.

In 1815, October 14, the Association met with Sarepta church, Jefferson county. Moses Hadley was moderator and William Snodgrass clerk. Pearl River, after some deliberation, and Union churches were received at this meeting. Two letters were sent up from Salem church, and a committee of five was appointed to 'sit forthwith and hear the evidence respecting the difficulties in said church.' William Allen, William Cooper, Jacob Cobb, Thomas Casen and Harmon Runnels constituted this committee.

"A letter from the Baptist Board of Foreign missions was received and read in which they solicit this Association, and the churches connected herewith, to contribute to aid them in raising funds for the purpose of sending missionaries to preach the gospel to heathen nations; and that a standing secretary of this Association be appointed, with whom they will correspond, and to whom they will forward their reports." William Snodgrass was appointed in this capacity, and the

"wish of the Association" was expressed "that the churches may contribute as liberally as they may find it convenient, and forward the same to our next annual meeting. Also, that our ministering brethren endeavor to explain and further the views of the said Board of Missions in the best manner they possibly can, and receive contributions from such persons as may be disposed to favor that great and blessed work, and that they preserve an account of the names and sums annexed." The body sent twenty dollars from the Association fund and appropriated all other surplus funds of this session for this object. Correspondence was appointed to the Savannah River, Ocmulgee and Cumberland (Tenn.) Associations. A Circular Letter on "Godly Zeal" was published this year, prepared by David Cooper.

In 1816, October 16, the Association met with Clear Creek church, Adams county. Nathan Morris was moderator, and William Snodgrass clerk. Six churches were received, namely: Mars Hill, Fair River, Elim, Beulah, Fellowship and Bayou Chico. Corresponding letters were sent to the Savannah River, Ocmulgee and Cumberland Associations. William Snodgrass reported \$80.93 as the contribution to Foreign missions.

In 1817, October 18 to 21, the Association met with Bogue Chitto church, Pike county. David Cooper was moderator, and Benjamin Davis clerk. Five churches were received into the Association, namely: Vermion, New Chapel, Canaan, Green's Creek, and Natchez. Advice is asked with reference to troubles in Salem church.

At this session D. Cooper, James A. Ranaldson, and Benjamin Davis were appointed a committee, in pursuance of a *resolution*, "that this Association recommend

and support a *plan* for raising a fund, for the special purpose of promoting the proper education of pious young men called to the great and important work of the gospel ministry." An "address" on Ministerial Education was submitted by this committee and published as a Circular Letter, which is excellent reading. The following recommendations were adopted: "(1) That a special committee of seven be appointed for one year, who shall be invested with right and authority to solicit subscriptions and donations for the education fund; to judge and determine of the moral character, piety, gifts, and graces of those who may apply for the benefit of this fund; to accept such as may be deemed worthy and are called of God to preach the gospel; also to conduct and superintend their education; and to defray all necessary expenses out of the funds collected for that purpose. (2) That this special committee draft a constitution and by-laws, to present for inspection at the next Association. (3) That the respective churches of our order be recommended to contribute, yearly, to the *education fund*, by the hands of their delegates. (4) That the address to the churches, prepared and presented by the committee, be substituted for our Circular Letter, and printed with the Minutes." This committee consisted of David Cooper, J. A. Ranaldson, G. W. King, E. Courtney, L. Scarborough, B. Davis and William Snodgrass. Thomas Mercer and Benjamin Davis were "requested to visit the Creek Indians, to inquire what can be done towards the establishment of schools, and the introduction of the gospel among them."

In 1818, October, 17 the Association met with New Providence church, Amite county. D. Cooper was Moderator and W. Snodgrass Clerk. Seven new churches were received, namely: Pinkneyville, Sharon,

Dilling's Creek, Beulah, Balo Chitto, Silver Creek, Friendship and Orleans. A letter was received from the corresponding secretary of the Baptist Board of Foreign Missions, accompanied by a copy of their fourth annual report. A communication was also received from the Secretary of the Board of Directors of the Baptist Mission Society of Kentucky: "which contained information of great importance relative to the most efficient plans" for reforming the Indians, and it was *Resolved*, "that the Association heartily concur in the views of the Board, and that a suitable memorial, representing the deplorable condition of the Indian tribes within the limits of the United States, be prepared and sent to Congress at the ensuing session, signed by the Moderator and Clerk, in behalf of the Association." Correspondence was received from the Ocmulgee and Bigbee Associations and corresponding messengers appointed to these bodies. The Educational Committee presented an admirable Constitution, setting forth the object and plans of the "Mississippi Baptist Education Society." It was to be composed of delegates from churches and Associations which contributed to the fund, and of individuals, who should subscribe to the constitution and pay not less than two dollars annually. Fifty dollars in one payment constituted a person a life member. The society had entire control of the work which was done through an executive committee, consisting of the President, Secretary and Treasurer, and ten trustees, all of whom were elected triennially. The officers and trustees for the first three years were: David Cooper, president; James A. Randallson, secretary; Bartlett Collins, treasurer; David Collins, Geo. W. King, Ezra Courtney, William Erwin, John Smith, Shadrack King, Jacob Buckholts, Joel Glass, William Grummond and William Snodgrass.

A resolution was passed recommending "that the churches have a sermon preached in each year with a special relation to missionary concerns, and at the same time make a collection for the support of missionaries, and on forwarding the money to this Association state whether the contribution was for Foreign or Domestic Missions." The Association thus speaks out with no uncertain sound on the matters of ministerial education and missions. At this session the Association expresses its high regard for Moses Hadley, who has died since the last session. (See Miss. Bap. Preachers, p. 328).

In 1819, October 16, the Association met with Hepzibah church, Feliciana Parish, Louisiana. David Cooper was moderator and William Snodgrass clerk. One church, St. Francisville, was received.

Eight churches north of the Homochitto, upon their petition, were dismissed in order to form a new Association, and Bayou Pierre church recommended as the place of their first meeting.

Several churches, east of Pearl river, upon their petition, were also dismissed for the purpose of organizing still another new Association, and Dilling's Creek church suggested as the place for the first meeting.

Since the last meeting Thomas Mercer has died, and the Association pays a fitting tribute to his memory. (Miss. Bap. Preachers, pp. 492, 493).

A letter of correspondence was sent to a new Association, west of the Mississippi river, in Louisiana, and as messengers, D. Cooper and E. Courtney. It is worthy of a passing note that this old mother Association, the Mississippi, made an appropriation to pay the expenses of its corresponding messengers. At this meeting we find in the Minutes: "SALEM, *no delegation.*"

Serious troubles arose in this church and later it was torn to pieces and ceased to exist. "Old Salem, the first church, presents a sad and melancholy picture to a pious heart. After it had enjoyed about fifteen years of prosperity, and about 1812 and 1813, had been favored with the most extensive revival known in the country up to that date, differences of opinion grew up between some of the leading members, which led to ill temper and angry words, and finally were brought up in the monthly conferences of the church, where they were long debated, until parties were formed, and the membership was agitated from centre to circumference. From that unnatural and un-Christian feud we date the decline and ultimate downfall of the first Baptist church in Mississippi. The faithful few struggled hard and long to maintain their organization, but having no more revivals to recruit their numbers, and suffering diminution constantly from deaths and removals, they at last yielded to their hapless fate, and ceased the bootless strife. About twenty-five or thirty years ago [about 1835 or 1840] the woodwork of the church edifice was accidentally destroyed by fire, since which time the brick walls have been gradually taken away for neighborhood purposes, until now nothing remains to designate the spot to the passer-by but the graveyard, where reposes the dust of some of the best of our race. * * * But the fruits of old Salem are not all lost. In her chivalrous days she sent out a number of vigorous colonies, which yet live and prosper."*

In 1820, October 14 to 17, the Association met with Zion Hill church, Amite county. S. Marsh was moderator, and E. Andrews was clerk. Visiting ministers Balfour, Smith, Courtney, Morris, Flower,

* Protestantism in Mississippi. pp. 57, 58.

O'Quin and Scarborough, were present and received the courtesies of the Association. Messengers were received from the Union, Bigbee and Louisiana Associations and correspondence was returned. Mention is made of the organization of Pearl River Association by the churches, Pearl River, Mount Nebo, Half-Moon Bluff, Fair River, Dilling's Creek, Poplar Springs, Silver Creek, Silver Creek, E. P., New Chapel, Bogue Chitto, Antioch, Beulah, Balo Chitto and Friendship. The same officers were continued in the Education Society, and it was "earnestly recommended to our sister Association, that we meet annually, by delegates appointed, in one general meeting, for the purpose of corresponding, and of eliciting the energies of the whole, in aid of the missionary cause, and other benevolent and evangelical objects: Also, that any collections made from individuals or churches, especially for the Mission or Education Society, be transmitted by the hands of their delegates respectively, to the funds of these Societies: It is further recommended that this general meeting of the Association be held at the time and place of the meeting of the Mississippi Missionary Society, so as to unite and concentrate the whole in the best and most efficient endeavors to propagate the gospel at home and abroad." D. Cooper, S. Marsh, Howell Wall and J. A. Ranaldson were appointed as the delegates of this Association to the meeting of the Missionary Society, in the following May at Zion Hill church.

CHAPTER III.

MISSISSIPPI ASSOCIATION CONTINUED.

The Association of 1821 was composed of delegates from only 16 churches, of the 41 represented the previous year. The going out of churches to form two new Associations in one year left the old Mississippi Association not only depleted, but also discouraged. In the Circular Letter of that year, written by J. A. Ranaldson, the lack of spiritual power was lamented, and was the subject of much solicitude. With the prosperity of the times, covetousness had laid a pall over the languishing churches. The increase of members had been small, and the spiritual pulse was sluggish. It is no doubt true that the absence of many that were accustomed to meet in their annual gatherings and the usual cheerful reports of some of the churches then of the Union and Pearl River Associations, had much to do in giving coloring to their feelings. This solicitude for the state of the churches was accompanied by an unusual caution. It was *Resolved* in the meeting of the Association, that the three ministers who were to preach on the Lord's day be elected by ballot, and "a cautious reserve" was recommended to the churches as to licensing and ordaining ministers. It was agreed to have the Circular Letter of the year appear in their minutes on the subject of "Close Communion." The Association seems to have been making an honest effort at finding its available resources, and keeping a ministry and membership pure in spirit and doctrines.

In 1822, the Association met with the Ebenezer church, in Amite county, near which church the remains of Richard Curtis now rest in an unknown grave. The humanity of these early Baptists, and the kindly spirit they had for their slaves, is seen in an effort made by them to have a law of the Legislature of the State repealed which abridged the religious liberty of the African churches under their care. D. Cooper, S. Marsh, and G. A. Irion were appointed to place a memorial before the next Legislature of the State in the interest of untrammelled religious privileges of the colored man of our commonwealth. This fact is worthy of commemoration. The Baptists before the Civil War were the Negro's best friends. Baptist ministers preached to them regularly, and Baptist churches were so built as to offer to them equal privileges with the whites in hearing the gospel.

The first day of January 1823, was, by the Association, designated as a day of fasting and prayer for more spiritual power in the churches and for "the universal spread of the gospel." What lofty sentiments! Religious liberty for all men irrespective of relation or color and a free gospel for the wide wide world! All praise to these early Baptists of the old Mississippi Association.

The Association of 1823 was convened Oct. 20th, at Mars Hill Church, a church of vigorous membership, existing at the present time. The old mother of Associations was filled with joy. The daughter, the Pearl River Association, in the hand of messengers, sent a letter to her, and that other daughter, the Union Association, gave the mother similar "complacency." Something like a mother's smile is apparent on the face of the minutes of the Association. It was agreed "by

general vote" that the Moderator, D. Cooper, and the two messengers from the Pearl River Association, D. Collins and S. King should preach on the Lord's Day. It was a bright sunny day, the congregation was large and attentive, and many became "the happy recipients of the word of life." A blithe and bonnie day had come to the struggling Association and God's unseen hand let fall the desired favors.

In the years 1824—25, there were two highly notable occurrences in the Association. The Galilee church, "newly constituted," was received into the Association in 1825. It was constituted near where the town of Gloster is now located, and now exists as one of the churches of Gloster, which is ministered unto by J. P. Culpepper. The other incident was a visit made to the Association, in 1825, by Norvell Robertson, the father of the great preacher of that name. His coming was as the gray dawn over the eastern hills which heralds the bright sunlight of a beautiful day. At the last named meeting of the Association a collection was taken of \$90.00 for "missionary purposes," which was called "that pious object." The Association was to the heart missionary and could not but speak of missions in the tenderest terms.

Between 1825 and 1835 many perplexing questions were discussed at the meeting of the Association. In 1826, this venerable body took a positive stand on the question of tippling. It was recommended that the "churches composing this body discontinue the too common use of ardent spirits as a luxury, which we believe to be productive of much evil." We sometimes hear people speak of the innocent use of intoxicants seventy-five years ago, professing that the decanter, then patronized by the ministers, gave only good cheer.

But this resolution surely gives the negative to such a declaration. Wine has been deceptive from the days of Solomon, and was as truly seductive in the days of our fathers as now. In 1827, the Association spoke of the abuse of the day of American Independence, the hilarity and sottish clamor, and recommended that the churches assemble on that day "at their respective meeting houses for the purpose of prayer, praise and preaching."

In 1830, the belief championed by Alexander Campbell reached its long fingers from its spacious hand far down into our sunny State. In that year, the Mississippi Association passed resolutions that spoke of "the mischievous influence" of the "writings of Alexander Campbell" and spoke of the troubles in Kentucky where in that year the Mahoning Association had been "cut off from the fellowship of the Beaver and neighboring Associations." In 1833, it was resolved that the Association would not fellowship any church that "held the doctrines or dogmas held by the Christian Baptists, *alias*, Campbellites."

The Association had to bewail the presence of a worldly spirit that had been engendered by political strife and commotion, and by that strange reversion of feeling that goes with a wasting pestilence, and inclines people to a forgetfulness of God and his claim upon them. A resolution says that cholera and other wasting pestilences were making a fearful march through the country, and that vice and dissipation were prevalent. The evils that ever go apace with the steady onward tread of American progress, hydra-headed, began to show their horrid forms, and sturdy Christian manhood took on the armor for the warfare.

In this period, the Association held a growing appreciation of missions. In 1828, it was on motion:

"Resolved unanimously," To take a collection on the Lord's day, during the sitting of the Association, for Home Missions, which was done under the direction of Ezra Courtney, and amounted to \$93.37½. In 1835 it was agreed to turn over all money for missions in the treasurer's hands to the treasurer of the Missionary Society, which amounted to \$201.42¾.

The leading preachers in the Association at that time were Ezra Courtney and Charles Felder. Charles Felder was first made Moderator of the Mississippi Association in 1827. He was re-elected in 1828 and '29 and was again moderator in 1832; and in 1835, the end of this period, he is once more elected moderator and filled that position till 1840, each year consecutively. He gave 24 years of his life to work in the Association. He died in the 60th year of his age. He first appeared as a delegate from the East Fork church in 1819. He was a man of moving eloquence, and easy access to the people.

Ezra Courtney was born in Pennsylvania. He was moderator of the Association from 1829—'35. After 1836 an unpleasantness arose between him and the Hepzibah and Ebenezer churches, and he was afterwards excluded from the Hepzibah church, but taken into the membership of the church at Jackson, La. This action of the Jackson church created much disturbance in the Association, but in 1843 we find him again enjoying the confidence of the Association, and was chosen to preach the introductory sermon before the next meeting of the body. But far advanced in years, he was not again active in the Association, and died in 1855 in the 84th year of his age.

In the period between 1835—'45, the Association took position with the rapidly organizing forces of the

Baptists of the State. The Association of 1836 was made memorable by the meeting of Ashley Vaughan and S. S. Lattimore. The former was preaching in Washington, Adams county, the latter then teaching at Society Ridge in Hinds county. The one was at the Association with a purpose in view, which should enlist the heart and energies of the other. Ashley Vaughan, "the father of the Baptist State Convention" was pressing the thought of the need of the Convention in uniting the rapidly increasing number of Mississippi Baptists in one great and useful body; and S. S. Lattimore was soon to become its general agent. The Association readily passed resolutions recommending the adoption of some systematic plan for uniting the efforts of the Baptists of the State; recommended a meeting of "delegates from Associations, Missionary societies, and churches, also individuals, to be held in Washington on Friday before the 4th Sunday in December next." It also expressed its delight that Adoniram Judson had "accomplished the entire translation of the Bible in the Burman language," and gave the American and Foreign Bible Society at Philadelphia the approbation of the body. S. S. Lattimore was second on the list of four who preached on Sunday. So effectually was the preaching done that at the conclusion of the service, many knelt before the stand for the prayers of God's people. Revivals and missionary work have ever gone together since the days of the Apostles.

It was in this period that the Association introduced the custom of putting queries before the body; a custom that was practiced many years. It was often very hurtful to the cause, as a query would sometimes be put before the Association as an indirect insinuation against some member of the body. The custom could

not relieve a church that had an internal dissension, nor a minister who might feel himself ignored by churches. In 1838, Ezra Courtney went before the Association with a complaint against certain churches, and the Association lost no time in expressing the opinion that an Association had no power to interfere in the government of the churches, and declared that the only help a minister and a sovereign church could get was from an advisory council, or a committee gotten from other churches, which could do no more than to recommend a course of action.

The church at Liberty, Amite county, and the church at Baton Rouge, La., were received into the Association in 1838, and the church in New Orleans, in 1841. In 1842, there were 38 churches in the Association but that year several churches withdrew from the Association to form a new Association. In the year 1843, Hepzibah, Clinton, Bethel, Jerusalem, Percy's Creek, Fort Adams, and Jordan churches were dismissed to organize an Association on the western border of the old Mississippi Association. Thus, in two years the Association suffered a decrease of about twenty-three churches by the formation of these two Associations, the Eastern Louisiana and the Mississippi River. The old Mississippi Association was then the mother of four promising children, and had besides a number of churches that had been, in the passing years, dismissed to make other Associations strong. Yet, the Association was still renewing its youth. In 1844, it received Bethany, Mt. Zion, and Bogue Chitto churches, and three other churches in 1846. The Association was constituted of five churches in September 1806, at the old Cole's Creek meeting house, but did not print its minutes. In 1807, the churches had one hundred and nine-

ty-six members, in 1847, they had 1,103; and had sent out four colonies of churches, and had in forty years reported 3,296 baptisms.

Adoniram Judson died April 12, 1850, and was buried in the open sea, so that his grave, as did his great heart, touches all lands. The news of the world's loss was brought across the water. On October 5, 1850, the Mississippi Association met with the Zion Hill church, Amite county. The news of the death of Judson had reached our State, and the old Association expressed the feeling occasioned by the melancholy event by passing resolutions covering nearly a half page of the minutes. The old Associations used paper very sparingly in publishing minutes. They had no reports on missions and education, and only now and then short resolutions were spread on their minutes on these approved benevolences. We find no reports on the minutes of the Mississippi Association until 1853. But the death of Judson called forth a demonstration of their interest in the conversion of all people to Christianity.

The record of 1850 gives a brief history of the churches then in the Association. In this abstract it appears that the New Providence was constituted July 27, 1805, with twelve members; Ebenezer, May 9, 1806, with eleven members; East Fork, the third Sunday in September, 1810, with twelve members; Zion Hill, June 11, 1811, with sixteen members; Hopewell, Oct. 20, 1813, with fourteen members; Mars Hill, first Sunday in June, 1815, with nine members; Pierce's Creek, October 13, 1813; and Bogue Chitto in 1812. The other churches of the Association were constituted between 1820 and 1847.

In the fall of 1850, Mississippi College began its

first session as a Baptist institution of learning. In October 1851, the Mississippi Association made mention of the fact that the citizens of Clinton had tendered the property of Mississippi College to Baptists, free of cost; and recommended the College to the patronage and support of the denomination. The Association was early in tendering its support to the newly organized school of learning, and has ever been one of its warmest friends.

In 1853, the name of M. S. Shirk first appears on the minutes of the Association. He was that year one of the tellers of the election, and on the committee of Arrangement and Revision. He had just established the Amite Female Seminary at Liberty. The President of the Board of Trustees that year memorialized the Association, asking the body to take charge of the Institution. The memorial was responded to by a committee which reported through Zachariah Reaves. The committee regarded the Seminary "a worthy and desirable object," and as necessary for the education of the girls in that part of the State; and it was *Resolved* that the body approve the object, and every three years appoint trustees for the management of its affairs.

At this time (1854) the Association had an opportunity to show its aversion to the anti-missionary spirit. Rowland Wilkinson was of the persuasion that Baptists had departed from the faith, practices, and usages of the churches, and, for the sake of filthy lucre, had entangled themselves with Conventions, Associations and Boards, thus infringing on the independence of the churches. He had a small following. He was excluded from the Zion Hill church. The Mt. Olive church held him as pastor, and wrote an abusive letter to the Association, and union was withdrawn

from the Mt. Olive church by the Association. The Association had the courage of its conviction, and an abiding missionary spirit.

In 1855-56, the names of men now living in ripe old age, were found on the pages of the Association's records. George F. Webb was on the finance committee in 1855. W. Z. Lea was one of a committee on a trust fund in 1856. They are both at this time living near Liberty, Amite County, with a long and useful life behind them.

The Association gave its hearty support to all the denominational State newspapers. Ashley Vaughan began the publication of the *Southwestern Religious Luminary* at Washington, Adams County, in September, 1836. The Mississippi Association convened with the Galilee church, October 15, 1836. A resolution was adopted at that meeting of the Association, as follows:

"Resolved, That we recommend the Southwestern Religious Luminary, edited by the Rev. Ashley Vaughan of Washington, Miss., to the confidence and patronage of the churches and friends of religion and morality in general, it being a paper disseminating the doctrines of the gospel, and one altogether suited to the pressing wants of our denomination in the South."

The Mississippi Baptist made its first appearance in 1846. In the minutes of the Association of 1848, this resolution appears:

"Resolved, That the superintendent of the printing of these minutes be instructed to send them to the Mississippi Baptist at Jackson, provided that one thousand copies can be had for four dollars per page."

The publication of the *Mississippi Baptist* was discontinued in April 1849, but resumed in 1857. On page

nine of the minutes of the Association of 1858, after recommending the *Tennessee Baptist*, it was agreed that "the same resolution extend to the *Mississippi Baptist* published at Jackson, Miss." The prominent members of the Association were devotedly attached to J. R. Graves, and gave his paper, the *Tennessee Baptist*, their unwavering support from 1858, through the years it had a Mississippi department, 1859—1877, to the publication of the *Baptist Record*, Feb. 1, 1877.

In 1860, the Association met with the Friendship church in Pike county. This meeting of the Association was memorable for many reasons. It met October 13, 1860, the fall of the year Abraham Lincoln was elected President of the United States. It was a most exciting election, and the political issue was all absorbing when the Association was in session. But marvelous were the reports from the churches. There had been an unusual awakening among the churches of the Association that year. Five hundred and fifty additions to the churches were reported to the Association that session of the body, Fort Adams leading with fifty-two additions. L. A. Duncan then representing *The Chronicle* at New Orleans, was one of the reading clerks. Z. Reaves then moderator of the Association, had been pastor of the Bogue Chitto church twenty-eight years; the church reporting twenty-four additions by baptism that year. M. S. Shirk was pastor of the New Providence, Ebenezer and Galilee churches. Mars Hill church wanted to know of the Association if it is according to the gospel "to read sermons instead of preaching them." Woodville church then had as pastor C. S. McCloud. H. McKnight, of Liberty, was requested to procure free passage on the railroads for eight delegates to a Sunday School Convention in Louisville, Ky.

Such a request, placed before a railway official of today would provoke a smile on his face.

During the four years following 1860, the years of the Civil War, the Association held its annual meetings, but with small interest by reason of the disturbed condition of our land. The Summit church was received into the Association in 1862. In 1863, Z. Reaves was elected moderator for the seventeenth time. A collection was taken that year by J. B. Hamberlin for "Army Missions" which amounted to \$216.50. In 1864, Peter Turner appeared for the first time in the Association as a messenger from the Mississippi River Association. J. R. Graves, then pastor at Summit, was elected moderator, and was re-elected in 1865. The church at Summit had that year seventy-eight additions by baptism and thirteen by letter.

Between 1865 and 1870, few things of interest transpired in the Association. In 1867, C. M. Gordon appeared in the Association as a representative from the Union Association. Strong churches seemed then to be on the decline. The period of reconstruction was disastrous to spirituality all over our State, and the old mother of Associations was not exempted from its blighting effects. The strong men in the Association in those days were Shirk, Otken, Reaves, Buffkin, A. J. Everett, Van Norman, Longmire, Lea, S. Jackson, Webb, and McDonald.

In the decade from 1870 to 1880, the work of the Association was clothed with much interest. In 1870, S. Buffkin was at the height of his usefulness. His churches showed marvelous growth in numbers and he was much honored in the meetings of the Association. Zachariah Reaves was far advanced in

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life, with only a short period before him, but freighted with zeal for the promotion of the interests of his people. Chas. H. Otken, scholarly and courteous, was highly respected for his views on all questions that called for thought and investigation.

In 1870, the Association had a "Missionary and Benevolent Fund" of which W. Z. Lea was treasurer *pro tem* in the place of E. B. McLain. W. W. Bolls was the Associational Missionary. His report to the Executive Committee, of which Moses Jackson was chairman, showed that he had done most acceptable work. From January to October he preached one hundred and thirteen sermons, baptized twenty-one, and organized four Sunday schools; besides enspiriting the churches to which he ministered. The sum of \$877.00 was contributed in that year to the Missionary and Benevolent fund.

The Association of 1871 was held with the Galilee church, Amite county, in consequence of a report that yellow fever was in Fort Adams, the place chosen by the Association a year before for the meeting of the body. W. W. Bolls was chosen moderator. We find that James Nelson and D. I. Purser were that year in attendance upon the meeting of the Association. The Wall Street church of Natchez was received into the Association after an examination of the Articles of Faith of the church.

This meeting of the Association was saddened by the bodily absence of Zachariah Reaves, who, for twenty-three years with the exception of only one year, had been moderator. He was on motion excused from further attendance on the Association as a delegate, but was appointed as a messenger to Strong River Association. Zachariah Reaves was unquestionably

a man of great power. The levity of his youth gave place to serious manhood. He was about six feet high, well built, weighing about one hundred and eighty pounds. His eyes were blue and large and his hair light. He went clean shaven, and was quite bald. He was doctrinal in his preaching, and very earnest and emphatic in his delivery. He preached all the time, i.e. his talk was on gospel themes. He came to Mississippi in 1811, which shows that he lived in our State sixty years. He died in the home of a friend on the 23rd of July, 1871, full of years, and great in deeds.

Two men became prominent in the Association in 1873, who were to be memorable among Mississippi Baptists, J. R. Sample, of Summit, and B. Pendleton of Natchez. The report on Obituaries shows that during that associational year James W. Felder of East Fork church passed away. He had spent years of usefulness, and was true and tried. S. Bufkin was moderator of the Association, H. H. Ratcliff clerk, and J. R. Sample treasurer.

From 1873 to 1878 the Association was active and progressive. We find it falling in line with other Associations in State Missions and Ministerial Education, and properly adjusting itself to the new state of affairs among Mississippi Baptists.

The minutes of 1878 give a notice of the death of S. Bufkin, who died in the prime of his manhood, in the forty-sixth year of his age. He was for many years moderator of the Association. We are told that he had black hair and eyes, and an impressive face. He was six feet and three inches tall, and had a commanding appearance. He was positive and earnest in his preaching, producing conviction in the minds of his hearers. He died Dec. 20, 1877, and was buried at Un-

ion church in Franklin county. It is said that he was "a working missionary Baptist." Few men have accomplished more than did he in a ministry of sixteen years.

In 1880 the Association was composed of twenty-six churches, having a total of 2,255 members. These churches were in Adams, Wilkinson, Franklin, Pike and Amite counties. One hundred and thirty-nine baptisms were reported in the church letters. The prominent pastors in the Association were S. H. Thompson, W. W. Bolls, Jas. Buckles, Jas. Newman, E. W. Spencer, L. S. Piker, and Thos. Lansdale. An effort was made that year to have the minutes of the Association to that date published in book form, as they had been by T. M. Bond to 1847, which preserved copies of the minutes that would have been otherwise lost. Lea Female College, under the presidency of Charles H. Otken, was at the time prosperous and of untold advantage to the young womanhood of the southern part of the State.

The minutes of the Association of 1881 make frequent mention of J. B. Gambrell, D. I. Purser, W. H. Tucker, J. R. Sample, L. S. Piker and C. H. Otken. A resolution was passed by the body that the churches be requested after that time to send no delegates to the Association that would not remain until the Association adjourned.

The Association of 1882 was organized by electing W. W. Bolls, moderator, E. W. Spencer, clerk, and W. Z. Lea, treasurer. The Executive Board was composed of Geo. F. Webb, W. Z. Lea, W. F. Love, T. J. Cole and R. J. Causey.

S. M. Provence was then pastor at Natchez Secretary T. J. Walne was a welcome visitor at the As-

sociation. In 1883, the Association gave \$881.00 to State Missions, and showed that it was struggling with the whisky question in a most commendable way.

In 1884, the Association met with the New Providence church, one of the oldest churches of the Association. M. C. Cole, then pastor of the First Church of New Orleans, was present; and H. Woodsmall of Atlanta, Ga., representing the Home Mission work of the Northern Anniversaries. O. L. Parker, lithe and tall, was a prominent figure in the Association. Pledges were taken for the temporary support of Mississippi College by Z. T. Leavell, pastor at Natchez, amounting to \$330.00 G. B. Rogers, now of Texas, was clerk of the Association.

In 1885 and 1886, the Association was quite active. Letters of dismission were granted to the Woodville, Union, Providence, Fort Adams, Pierce's Creek, Pioneer, Natchez and Dry Fork Union churches to form the Carey Association. Once more the bee hive swarmed. The perplexing question of divorce was agitating the Association at this time. W. W. Bolls had performed the rite of matrimony for a desiring couple, one of whom was in a state of divorce. This was the cause of the trouble. The old Association stood firm for a sufficient cause for divorce before a second marriage, and W. W. Bolls placed himself in harmony with the body.

A general Sunday School Convention of the Mississippi Association was held at Mt. Zion church, September 28, 1889, composed of representatives of nine churches of the Association. The design of the Convention was to stir up a greater interest in the churches as to Sunday School work, and seemed to have a salutary

effect on the churches that were represented. A like convention met at East Fork church June 27, 1890; S. T. Van Norman was elected president and P. L. Marsalis, Secretary.

In 1890, the Mississippi Baptist Association was composed of twenty-five churches with a membership of 2,616. Since the organization of the "mother Association," churches had gone out to form five other Associations. The old Association was still strong in numbers and happy in benevolences. The total contributions of the churches in 1890 were \$5,382.85.

From 1890 to 1895, inclusive, the Moderators of the Association were R. J. Stewart from 1891 to 1894 inclusive, and J. P. Hemby in 1895. The clerks were J. P. Hemby in 1891 and 1892; P. L. Marsalis from 1893 to 1895. The treasurers were W. P. Gardner in 1891; S. R. Quinn from 1892 to 1894; and T. J. Hewett in 1895.

The Association met in 1891 with the old Galilee church. Two churches were received into the union that year, Mt. Olive and Mt. Pleasant. The Executive Board lamented the apathy of the churches "in the great work of missions."

The plan of having ministerial institutes through the State, then so warmly advocated by J. B. Gambrell, was heartily endorsed by the body. These institutes were held for the benefit of ministers who could not avail themselves of a thorough theological training.

The Association was not without interest in the question of "College Removal," then so completely engaging the attention of Mississippi Baptists. On the subject, the following resolution was adopted:

"Resolved, That in our opinion the removal of the

Mississippi College would be unwise, and we request that it remain at Clinton, Miss."

The Association, in 1891, was trying the effect of war paint on its countenance. It seems that it rather liked it; or, the wearing of the roseate hue was a necessity for a number of years. The South Mississippi Fair Association claimed the displeasure of the old organization because of certain evils connected with the Fair. It was thought that "ministers of the gospel are encouraging such gambling fairs by owning stock or shares in them." The members of their churches were being led astray by the seductive influences of the Fair, and the old mother showed a sense of pain because of the reprobacy of her children. It was adjudged that gambling at fairs, or elsewhere, was an evil, and if churches were tolerating gambling members, it was the duty of the Association to withdraw from them.

The Association also passed preamble and resolution condemning the Louisiana State Lottery as a swindle, and "an evil that seeks to invade and corrupt all society, religion and good order." The monster evil was located near them, and its baleful effect upon the young and grasping, too apparent to be overlooked.

The session of 1892 was held with the McComb City church, beginning October 7, 1892. Upon petition, the Arlington church was received into the body.

The plan of work adopted in 1890 was not proving satisfactory. It was declared "unwieldy and too complicated for the amount of good resulting therefrom." It was recommended that the old plan be adopted of appointing an Executive Committee of seven members instead of the new, which was the dividing of their territory into three districts, in each of which was a subordinate Executive Board. Baptists are slow to recog-

nize and adopt a plan that has many wheels in it. They do not take to any system of wheels that does not make the local church the hub.

In 1893, the presence of M. T. Martin in the Association was a prominent feature of the body. He was requested to preach the "mission sermon" on Sunday. The following comment was made by the clerk of the Association upon the effect of his sermon: "Immediately after the sermon forty persons came forward, and said that they then had peace with God, and full assurance for the first time. A collection was taken in cash to the amount of \$48.20."

M. T. Martin was requested to give all the time possible to evangelistic work within the bounds of the Association, and look to the churches for pay. In 1894, he reported that at the expense of Galilee church he had given one month to organizing the mission work in Wilkinson county. In co-operation with E. T. Smith, missionary of the Convention Board, he had seen four churches revived, and nineteen persons baptized. He gave one month to the regular work wished of him, in which time he baptized sixteen persons. He also baptized sixty in his regular pastoral work.

It was in 1895, at the meeting of the body at Sar-
epta church, that war paint was most clearly observable. On the second day of the meeting, the clash of arms was heard. Preambles and resolution were offered as to "Rebaptism." As historical matter, the preambles and resolution will be given:

"WHEREAS, It has come to the knowledge of this Association, that Rebaptism is practiced by the Galilee Baptist church to an unlimited extent, unwarranted by the Scriptures, and

WHEREAS, There is no diminishing in this heresy within our bounds, therefore be it

Resolved, That this Association enter her solemn protest against any further practice of this heresy within our bounds, and we solemnly declare our non-fellowship for it."

The prominent pastors of churches of the Association in 1895 were, Thos. Lansdale, T. C. Schilling, J. H. Lane, M. T. Martin, R. J. Stewart, S. W. Sibley, W. P. Price, E. Gardner, J. A. Scarborough and J. R. Bayham. There were then thirty-one churches in the organization with a total membership of 3,042.

The moderators of the Association from 1895 to 1900 were E. A. Bates from 1896 to 1899, and J. H. Lane in 1900. The clerks were T. C. Schilling in 1896; E. Gardner from 1897 to 1900. The treasurers were T. J. Hewett from 1896 to 1898 inclusive; S. B. Robinson in 1899; and W. H. Causey in 1900.

In 1896, the Association had a number of prominent visitors. Among whom were, A. V. Rowe of the Convention Board, J. A. Hackett, editor of the *Baptist Record*, H. P. Hurt of the *Baptist Layman*, and W. R. Walker.

In the organization of the body there was some sharp shooting as to whether a member of one of the churches of the body, who was not a delegate to the Association, was eligible to election as moderator. But the battle did not begin until late Saturday afternoon. J. H. Lane presented resolutions on the doctrinal views and teachings of M. T. Martin, which were discussed by M. T. Martin and T. C. Schilling to the hour of adjournment.

On Monday morning the resolutions were laid on the table as out of the purview of the authority of the Association. Then J. R. Sample offered preamble and resolution on "Martinism," in which he recognized the

"discord and division," caused by the controversy as to the doctrinal views of M. T. Martin, and suggested that M. T. Martin be allowed by the editor of the *Baptist Record* to give his position on mooted questions in that paper, "that our denomination may be enabled to more correctly understand his doctrinal teachings."

A committee was appointed to select "a man of our faith" to hold a discussion with M. T. Martin on his doctrinal views, which chose R. A. Venable, of Meridian, but nothing came of it.

In 1896, the issue between the members of the body was still pending. The following preamble and resolution were adopted:

"WHEREAS, Zion Hill church has published resolutions endorsing M. T. Martin in full as a Baptist preacher; and, as his teachings bring destruction to the peace of Zion, and are out of line with regular Baptist teachings,

Resolved, That this Association withdraw the hand of fellowship from said church and its pastor." Upon resolution, the churches were "earnestly and affectionately" urged "not to recognize him as a Baptist preacher."

After the passing of the cyclone there is stillness, but calm over fallen trunks of trees and devastated homes. Time must be given to clearing away the fallen timber, and the rebuilding of houses. In the old Mississippi Association, little of interest was manifest from 1897 to the close of the century. In 1900 there were twenty-two churches in the body against thirty-one in 1895. These twenty-two churches had, in 1900, 2,208 members against a total membership of the churches of 1895 of 3,042.

The grand old "mother of Associations" has maintained a worthy record for nearly one hundred years; and is today full of hope and promise. The Association has weathered every storm, and yet plows the waters without leak or injury from rolling waves. May the good Lord preserve the grand old body of noble men and women for many years to come

CHAPTER IV.

UNION ASSOCIATION.

In the minutes of the old Mississippi Baptist Association of 1819, we find this paragraph:

"The petition of eight churches, north of the Homochitto river, praying for a division of the Association, and dismission to form an Association of all the churches that may choose to join with them, north of said river, was read and considered, and, on the vote being taken, it was carried unanimously in favor of the prayer of the petitioners; and recommended that the first Association of said churches be held at Bayou Pierre church, to commence on Saturday before the first Lord's day in September next."

The eight churches spoken of in the above excerpt were Salem, Morgan's Fork, Bayou Pierre, Sarepta, Clear Creek (Washington), Hopewell, Friendship, and Natchez. The Salem church was the oldest of these, being constituted in October 1791. The next in age was the Bayou Pierre church, which was organized in 1798. The Salem church heard the petition of some of its members to establish a church "on the Fork of Bayou Pierre," and because of the distance these members had to go to reach old Salem, the church thought the organization expedient. Consequently Richard Curtis, William Thomson, John Stampley, Benjamin Curtis, Jacob Stampley, Joseph Perkins, and William Thomas, were appointed to assist in the constitution of the

church. The church was organized in the house of Thomas Hubbards.

The new Association, which was called the Union Association, was organized at the old Bayou Pierre church, on Saturday before the third Lord's day in September, 1820. The Salem, Sarepta, and Fellowship churches were in Jefferson county; the Bayou Pierre church in Claiborne county; the Clear Creek, and Natchez churches in Adams county, and Morgan's Fork, and Hopewell in Franklin county. It is apparent that the territory of the new Association was to be Adams, Jefferson, and Claiborne counties, and the part of Franklin county, north of the Homochitto river.

The Union Association was formed in a desirable part of the new State. The lands were productive, the climate temperate, and the air salubrious. The western part of its territory was of the bluff formation. The land is very undulating, rising at places to 250 feet above the low water mark of the Mississippi river, to which it is contiguous. The soil, a gray loam, is not easily fretted by gullies, and is quite fertile. The trees in the virgin forests are tall and erect, and straight grained. The eastern part of its territory is the extreme western part of the long leaf pine region, and is threaded with rivers and creeks.

It is a matter of much regret to the writer, and doubtless to others, that so much of the early history of the Union Association has been lost. There is no complete file of the minutes of this Association extant. The historian has used his utmost research, and has spared no thought, time or pains in gathering material to bridge over the gaps made by the loss of direct information as to the early workings of this body.

From 1820 to 1825, the strong men in the Union

Association were D. McCall, L. Scarborough, John Burch, Elisha Flowers, and Nathaniel Perkins. In 1822, D. McCall, and L. Scarborough represented the Union Association in the meetings of the Mississippi, and Pearl River Associations. In 1823 John Burch, Nathaniel Perkins, and Elisha Flowers were messengers to those two bodies.

Daniel McCall was a well educated man and deeply pious. He came to Mississippi as a missionary about 1820, accompanied by his highly accomplished wife. He established a school of high grade about three miles south of where Port Gibson now stands. His health began to decline soon after the death of his wife (May 1823), and he started back north with his two motherless boys, and then his career in Mississippi ended. He was a very correct, and useful man.

Lawrence Scarborough, says one historian, "was plain in person, manners, and style of preaching. He was given to 'the heavenly tune,' in his delivery of sermons, but was an exceedingly useful man for many years."

Nathaniel Perkins was at Natchez, and was a co-laborer with John Richards, in whose house, on Jefferson street, in Natchez, the first Baptist church of that city was constituted. Nathaniel Perkins was clerk of the Union Association in 1825, for which he received ten dollars. He appears to have been very well educated and a courteous gentleman.

John Burch was of Franklin county. He is said to have been a preacher of great power, especially on great occasions. He was eminently successful in revival efforts, and specially gifted in closing the Sunday services at an Association.

In 1823, the Union Association was memorable for

the passing of two important resolutions. The first resolution referred to the formation of a Baptist State Convention. The Mississippi Association, in that year, expressed its unanimous concurrence in the resolutions passed by the Pearl River, and Union Associations in their last meetings on the subject. The first Baptist State Convention was to meet with the Bogue Chitto church. The second resolution was on fasting and prayer for greater prosperity of the work of the churches. The day of fasting was to be January 1, 1824.

In 1825, the Union Association was "held at Salem meeting house, Jefferson county." There were then twenty-two churches in the Union, one of which was an African church. The churches had a total membership of 635 members. Forty-seven were baptized in the Associational year, and forty-four received by letter; fourteen had been excommunicated; seven restored and ten had died. We find that the African church excelled the other churches in membership, having 115 in fellowship. The old Salem church had a membership of forty-one, the Clear Creek church numbering forty-seven. At that meeting of the body they received into membership the Hepzibah church, Copiah county, Bahala church, Lawrence county, the Mt. Zion church, Copiah county, and the Union church, Hinds county. The Mt. Zion church was represented by Lott Smith, and the Union by J. W. N. A. Smith. At that time the Union Association corresponded with the Mississippi, the Pearl River, and the Louisiana Associations.

The Union Association was in hearty sympathy with the work of the Baptist State Convention. The meeting of the Convention, in 1825, was to be with the Pearl River church, at Monticello, beginning Friday before the second Sunday in November. The delegates

from the Association to the Convention were E. Estes, H. Baldwin, D. Griffin, Elisha Flowers, J. Bailey, Joel Selman, and J. Burch. The surplus funds of the Association were turned over to the treasurer of the Convention for Domestic Missions.

There were two actions of the Association in 1825 that deserve special attention. One was embraced in a resolution, agreeing that the Association would dispense with the usual practice of administering the Lord's Supper at the meetings of the body. This was a custom long practiced at the meetings of our general bodies. In 1872, the writer remembers, the church at Meridian observed this ordinance, during the sitting of the Baptist State Convention. The ordinance was observed by the church, and the courtesies of the church shown to visiting Baptists. The other action referred to was a response to a letter from some Baptists in Yazoo county, wishing advice as to church relations. The Association recommended that they attach themselves to some church near their residence, instead of forming a new church with a few members. Yazoo county was formed two years before this date. But what condition of affairs caused an embassy to be sent so far away to the Union Association, and to what church near them could they attach themselves?

The Association of 1826 met with Enon church, Franklin county, on Saturday before the first Lord's day in October. David Cooper was appointed to preach the introductory sermon, and, "in case of failure," Levi Thompson. Elliot Estes was appointed to write the pastoral letter for that meeting of the body. In 1827, and 1828, David Cooper and Silas Marsh were sent by the Union Association as messengers to the Mississippi Association. The meeting of the Association in 1827

was held with the Fellowship church, on Saturday before the first Sunday in October. The old Salem church sent as delegates to that meeting of the body, B. Darden, and Elias Hibbard.

In 1829, the old Salem church was enlarged for the accommodation of the "black people." It is said that a "shed" was built to "the meeting house." In another place it is called "a room." This was the early way of preparing a place for the blacks to worship with the whites. At one side of the church building was an addition covered as a shed to a house, in which seats were arranged for the blacks to face the pulpit. The addition for the blacks was separated from the seats of the whites, not in whole, but by a high partition. The pulpit was built several feet above the floor on one end of the church, so that all, both white and black, could easily see the minister while preaching. This addition to Salem church was built by B. Darden, and finished in April, 1830.

In 1830, Mr. Tillman was the efficient missionary of the Union Association. He was called "a domestic missionary of the Union Baptist Association." He was gifted in exhortation. About that time, much of the preaching was hortatory. The preacher, after getting warmed up, would get into "a weaving way." The preaching services at church, and at the meetings of the Association, were usually closed by one gifted in exhortation, a mode of delivery that was desultory; seldom failing to produce tears; heaving of the chest, and ejaculations in the congregation.

It was in 1830 that David Cooper was "called away." This providence gave great grief to the Association, and also to the Mississippi Association, with which he had been long and honorably connected before

the constitution of the Union Association. David Cooper departed this life March 22, 1830. The Salem church, of which he was pastor at the time of his death, expressed great grief and sorrow at the loss which the church had sustained, but expressed resignation to "the righteous dispensation of an all wise God, who ordereth all things according to the counsel of his own will." The Mississippi Association unanimously:

"Resolved, That we do very sensibly feel our very great loss in the death of our dearly beloved and venerable D. Cooper. * * * The mourners are seen in his beloved family, and in all the churches in the Association." This great man came to our State as a missionary in 1802. His name is found in the minutes of 1807 of the Mississippi Association. Jones, the historian, often quoted in this work, says of D. Cooper, "He was a man liberally educated, polished in manners, attractive and useful as a minister of the New Testament."

In May, 1830, Mr. Tillman was called to be pastor of Salem church to succeed D. Cooper, but it is not said nor implied that he accepted the call. Burch and Bailey preached to the church with a degree of irregularity. The pulse beat of the church was weak ever after the death of its venerable pastor. We are told by tradition that there were dissensions in the old mother church. The last minutes of the proceedings of the church are brief and interrupted, and like the quickening and uncertain respirations of the dying. On August 29, 1834, the old mother church was numbered with the things of the past. The second item of that day's proceedings of the church, reads:

"Resolved by the church, That the church be dissolved after this meeting, and do not exist as a church, and that letters of dismission be granted to all the

members that are considered in good order with the church, and the balance be excluded." Abe Stringer was the last clerk of the church.

Thus the life went out of the first Baptist church organized on the soil of Mississippi. The minutes close abruptly. The last record has no superscription, no name of moderator, or clerk, at the conclusion of the writing. No visiting Baptists were present. The venerable body shook with an internal agitation, gasped, and died. It was as the going out of the light of the life of a tramp in the world. A quasi pastor reluctantly stood by, and looked on as the dew of death gathered on the brow of the old mother.

The Salem church, of Union Association, was constituted in October, 1791, with seven members, viz:

Richard Curtis, William Thomas, William Curtis, John Jones, Benjamin Curtis, Morgan Stampley, and Ealif Lanier. It was dissolved August 29, 1834, giving letters of dismissal to Littleton Monday, Elizabeth Jones, Sarah Guice, Abe Stringer, Louisiana Burch, Mrs. McKay, Mary Darden, Elleander Thomas; William Whiney, Phoebe Coleman, Eliza Ann Stringer, Martha Burch, and Pierson Lewis.

In 1835, and 1836, the strong men in the Association were James Bailey, J. Fairchilds, J. Webb, James Thigpen, R. Granberry and Ashley Vaughan. In 1836, the Union Association met at Ebenezer church, in Jefferson county, on Saturday before the first Sunday in October, or at eleven A. M. October 1, 1836. Elisha Flowers was the appointee to preach the introductory sermon, but was prevented from being at the meeting by sickness. The sermon was preached by James Bailey. The body elected James Bailey moderator, and James Thigpen clerk. The churches complained of barrenness

in church life. Few baptisms were reported, and a number of churches were not represented. The Domestic Missionary Board was doing little, but the churches seemed to desire a better state of religious feeling. It was deplored that they had no money in the treasury, and for this reason had to refuse to employ a good preacher who was ready to begin work. But the Clear Creek church (at Washington) was cheerful and happy. Ashley Vaughan was pastor of that church. In their letter to the Union Association, they said:

“We consider ourselves highly favored of God in the uninterrupted harmony, and peace which, during the year, have characterized our proceedings. The gospel among us is faithfully and affectionately preached.”

In 1836, there were in Mississippi, nine Baptist Associations: 122 churches; forty-eight ordained ministers, and 4,287 members. The nine Associations were, Bethel, Choctaw, Leaf River, Mississippi, Pearl River, Union, Yalobusha, Yazoo, and Buttehatchie. Of these, Buttehatchie and Choctaw were partly in Alabama, the Yazoo partly anti-missionary, the Leaf River and Bethel with little life, and soon to die. The Yalobusha was just organized, having been constituted on January 15, 1836, with Francis Baker moderator, and Samuel Bean clerk.

The Union Association was favored in having the permanent Baptist State Convention projected in its bounds. In pursuance of the wishes of many of the strongest preachers in the State, and by appointment, delegates met at old Washington with the Clear Creek church, on the twenty-third of December, 1836, to consider the propriety of forming a Baptist State Convention. The Bethel, the Pearl River, the Union, and the Mississippi Associations were all in favor of its consti-

tution. Of the delegates from the Union Association were N. R. Granberry, of Palestine church, and Ashley Vaughan, of Clear Creek. Ashley Vaughan submitted the resolution to form the Baptist State Convention. Abraham Buckles, of Clear Creek church, Levi Elmore, and Franklin McGill, of Fellowship church, were received into the body on the second day of the session. Letters highly indorsing the movement were received from these two churches, and Ashley Vaughan, of the Union Association, was the first president of the Convention.

On the sixth of January 1837, the Home Missionary society, of the Union Association, was formed at Palestine church, Hinds county. A committee had been appointed at the last meeting of the Association to superintend preaching in the territory of the body. That committee was appalled at the low state of grace, and, with other Baptists, planned the formation of the missionary society. N. R. Granberry, James Thigpen, and Moses Granberry drafted its Constitution. Any person paying one dollar a year could be a member of the society, and ten dollars made one a life member. The Board was to meet twice a year, on Friday before the first Sunday in April, and on Friday before the first Sunday in October. James Bailey was elected president of the society, Samuel Thigpen, recording secretary, and Ashley Vaughan, corresponding secretary. The sum of eighty-six dollars was received at the first meeting of the missionary society.

According to constitutional requirement, the society met on March 31, 1837. The meeting was at Brushy Fork church, Copiah county. The meeting was, in the main, encouraging. The body adjourned to meet at New Providence church, Copiah county, on Friday before the first Sunday in October. The Union Associa-

tion was at that time composed of twenty - one churches, which had a total membership of 747, forty-two baptisms were reported to the Association, and an agreement reached to observe the monthly concert of prayer for missions. The custom of observing an hour of prayer on the first Monday evening of every month by Baptists for the success of missions, had its origin as early as 1784, in Nottingham, England. It was a good custom, and was observed within the memory of many Baptists now living.

The first annual meeting of the Baptist State Convention, after its organization, was held within the bounds of the Union Association, at Palestine church, Hinds county. The meeting was on the first Friday in May, 1837. Letters were read from Hepzibah, Palestine, Fellowship, and the first church of Natchez, in the Union Association. The chief promotors of the organization, were in the Union and Bethel Associations. The eastern part of the Union Association was the central for the three Associations that were most heartily indorsing the movement.

On Saturday before the first Lord's day in August, representatives of the Bethel Association met at Union church, Hinds county, and dissolved the body. A resolution to dissolve said that the action was precipitated by the decreasing number of churches, as there were then only two churches left in the body, Union and Mount Bluff. Their relations with other Associations were then peaceable, and would admit of a cordial reception of these two churches. In 1836, there were six churches in the Bethel Association, with a total membership of 300. But some of the churches had dissolved, and others, by death, and other causes, had become extinct. The Union Association convened two months

after this dissolution of the Bethel Association, and we are informed that the Union, at that meeting of the body, received three churches, Mount Bluff, Union, and Natchez. This added much strength to the Union Association. These churches were strong in spiritual, and intellectual force. In November, 1837, James Andrews, a deacon in Brushy Fork church, Copiah county, was called to his reward. He was extensively known, and highly esteemed; true in the faith, and faithful to his church. The Association lost much by his death.

In 1838, A. W. Poole was pastor at Washington, Ashley Vaughan having gone to Natchez as pastor, several months before. In that year, Ashley Vaughan was in failing health. The last editorial from his pen in the *Luminary* was written February, 1838. At the Baptist State Convention, which met that year in the Union Association, at Fellowship church, the body turned over the *Luminary* to George Felix Heard, editor of the *Mobile Monitor*, and the combined paper was called the *South-western Monitor and Religious Luminary*.

The prominent men in the the Union Association in 1839 and 1840, were Samuel Thigpen, William Mullens, N. W. Brock, William Bailey, N. R. Granberry, Joseph Thigpen, Jr., and W. H. Anderson. W. H. Anderson was pastor at Natchez. He was a learned man and a noble Christian. He possessed a well chosen library of many volumes. William Bailey, advanced in years, had been prominent in the body from its constitution, in 1820. Norvell R. Granberry was unremitting in labor for all forms of advanced religious work. William Mullens was a man of rare common sense, and deep piety, and Samuel Thigpen, a man of vivacity and readiness.

The Union Association, of 1841, convened with the

Hepzibah church, Copiah county. That year, twenty-four churches were represented in the Union Association, with a total membership of 1,372. The churches reported 205 baptisms. Norvell R. Granberry was chosen moderator, and W. Jordan Denson clerk. The Sunday worship, of 1841 and 1842, was interfered with by inclement weather. That was a great misfortune. The impetus gotten from the strong, and pointed sermons, preached by the able ministers of the body, usually left a lasting impression for good.

The Sharon church was found, in 1840, to be in a low spiritual state, and a committee was appointed to report at the next meeting of the Union Association as to the condition of the church. That committee reported, in 1841, that they as an advisory council had complied with the request of the body, had visited the church, and advised that it be dissolved. A similar committee reported as to the condition of the Ebenezer church. There had been a variance between this church, and the church at Elliots. The committee reported that the difficulty had been amicably adjusted, and all unkind speech retracted. The difficulty encountered in those days of securing proper ministerial support was perplexing. The population was mobile, and uncertain. A church might be built up, and the missionary work encouraging, but in a few years, the strong men would move away, and the church become in-operative.

In 1841, much interest was shown by the body, in the cities embraced in the territory of the body, Natchez, Vicksburg, and Jackson. It was recommended that the Baptists throughout the State, aid in building houses of worship in those cities. The result of this movement may appear in a written history of the churches of those cities. The clerk of the Association

(a good writer,) says in concluding his minutes of the meeting of the body for that year, "On all important subjects presented, a unit of opinion seemed to exist, and, when a difference prevailed, the minority cheerfully submitted."

In 1842 the body was strong in efficient men. In the union were Norvell R. Granberry, Wm. H. Anderson, Samuel Thigpen, Joseph Norris, William Mullens, James Bailey, D. B. Crawford, William H. Taylor, and Moses Granberry. The visitors to the body were James Murray, T. S. N. King, and others. It was agreed at that meeting to use the surplus funds in supplying the destitute places in their bounds, the appropriations to be made under the direction of the Executive Board or the body. At that time money was sent to the Association to be appropriated to associational purposes, to the printing of minutes, and like expenditures. The sum was sometimes in excess of the demand, and created a surplus, which was usually appropriated to missions. Another resolution was adopted, encouraging "female associations in the bounds of our churches," to aid in associational missions. So early as 1837, there was a society of the kind in the Brandon church.

The meeting of the Association of 1842 seemed to grow in spiritual force as the proceedings advanced. The weather was inclement on Sunday. The rain continued unceasingly to fall all the forenoon and far into the afternoon; but the ardor of the body was maintained, and waxed warmer, and warmer. On Wednesday a collection was taken for home missions of \$48.75, and "paid over to the treasurer." When the proceedings of the body were concluded the meeting would not break up. Several ministers and laymen agreed to stay, and protract the services. It is said, in a foot note to the

minutes, "many sinners were deeply convicted, and some converted to God, and followed their Savior into the liquid grave. Eight were added by baptism, and one by letter; several were left on the anxious seat, some of whom we believe were almost ready to enter into the fold of Christ." Ah! when the divine Spirit rules an associational body, there is no great haste manifested by the delegates to return home. This revival spirit remained in the Union Association for about two years, and produced the spiritual, and numerical strength that induced a division of the body into two bodies a few years later.

While the young churches were in spiritual vigor, the old Bayou Pierre church was in an enfeebled state in the decrepitude of age. William Whieldon was appointed a committee of one, in 1843, to visit the church, find its trouble, and report at the next meeting of the union. He reported progress in 1844; and asked help in his work. The committee reported, in 1845, that the best members of the church were scattered abroad, and that the Baptists were about to erect a new meeting house on the site of the old one. The Bayou Pierre church had ten acres of land deeded to it. It was contemplated to make the new body only an arm of the Fellowship church. The Salem church, the oldest church in the State, died in 1834, the next in age was extinct in 1843. Sentiments commendable, called for the perpetuation of the existence of those old bodies, but God decreed it otherwise.

The Baptist cause in Mississippi sustained a serious loss, in 1844, by the death of the young, and talented John Whitfield Buie. This young minister died at Newell's Springs, Holmes county, on the fourth Sunday in July, 1844. He was ordained at the meeting of the

Mississippi Baptist State Convention, in 1843. At the time of his death he was pastor of the church in Jackson, Mississippi.

The birth of three churches is recorded in 1844, Peniel, and Raymond, in Hinds, and Canton, in Madison county, Raymond, and Canton being the county seats of these two counties, respectively. The Executive Board reported as follows: "The spirit of missions, home, and foreign, is gaining in its ranks. Many of our beloved brethren, who hesitated to enter into this work, are now daily coming forward, and boldly laying hold of the gospel car."

The Union Association of 1844, seemed bristling with life. The body was strangely fascinated with a new mode of quarterly subscriptions, gotten up by the Mount Bluff church. It was simply to engage each member of a church to say that he would give a certain definite amount to pastoral support, and to missions quarterly, or each quarter of the year. It worked like a charm, and was a charming way of working. The Association was alienated from the Convention, refused to be auxiliary to it, but felt sufficiently friendly to correspond with it. The body was prosperous while doing its associational work, and did not wish any change.

"The paper called '*The Baptist Banner and Western Pioneer*,' but now revived under different auspices," was recommended. Not since the passing away of the *Luminary* had any religious newspaper been recommended to the body until this recommendation was made. The Baptists of those days were largely a people of one book.

In 1845, thirty-two churches reported to the body. They were scattered over a vast area of country. They

were in the counties of Copiah, Warren, Hinds, Franklin, Adams, Jefferson, Claiborne, and Yazoo. They extended from Natchez, on the south, to Yazoo City, on the north, and from Jackson, on the east, to Vicksburg, on the west. The churches at Natchez, Washington, Raymond, Jackson, Yazoo City, Vicksburg, and Canton were in the body. Old Antioch, of Warren, Bethlehem, of Franklin, Clear Creek, of Adams, Damascus, of Copiah, Fellowship, of Jefferson, and Mount Bluff, of Madison, were some of the country churches of the Union. The "Black Jack" Baptist church, of Yazoo county, was received into the body in 1845. The churches of the body had a total membership of 3,186, having in the last year received 559 additions by baptism, and 141 by letter. Ten churches reported flourishing Sunday schools. W. H. Taylor was then pastor of old Antioch, in Warren, E. C. Eager was pastor at Bethlehem, Z. Reaves at Clear Creek, Wm. Mullens at Damascus, D. B. Crawford at Mount Bluff, S. Thigpen at Palestine, Ransom Warren at Raymond, N. N. Wood at Vicksburg, and S. I. Caldwell at Yazoo City.

Early in the meeting of the Association of 1845, the following resolution was adopted:

"*Resolved*, That so much of the letters as relates to a division of this Association be referred to a committee of five."

The origin of this resolution is easily conjectured. The body was very large, and the territory far extended. The utmost good will prevailed in the body.

It was agreed that either the northern or southern part of the Association should call a convention and organize into a new body, and that the funds on hand be equally divided between the Union, and the new Association. It was at once *Resolved*, That it was advisa-

ble to form a new Association in the northern part of the territory. The moderator, and clerk, each of the northern part of the Association, then resigned, and the convention to form the new body was called to meet at the Union church, in Hinds county, to organize on Saturday before the fourth Sunday in November following. It is a strange co-incidence that the convention designed to form a new Association, should meet with the church at which the Bethel Association dissolved, in August, 1837, only eight years before. What a wonderful change had come over the face of Baptist affairs in central Mississippi in those eight years!

A committee was appointed that year on the "spiritual welfare of the blacks." The committee expressed thanks to God for the blessings that had attended the efforts put forth for the spiritual weal of the colored people, and considered it a duty to look after their spiritual interests. Special attention was given by the union to the *Mississippi Baptist*, and the Mississippi Publishing Company, organized in September, 1845, and also to the formation of the Southern Baptist Convention, at Augusta, Georgia, that year.

A resolution was passed on Sunday schools, highly commending that work of the individual churches.

The Association of 1846 met at Clear Creek church, Washington. William Mullens was elected moderator, and Warren Miller clerk. The New Providence church, Copiah county, and the Bethesda church, were received. Correspondence was arranged with the Central, the Mississippi, and the Pearl River Associations, and the Baptist State Convention. The total amount in the treasury was \$383.01. An effort was set on foot to raise a sufficiency to keep a missionary in the field for all his time.

In 1847, the New Zion church, in Copiah county, and the Bethany church, in Claiborne county, were received into the body, making four new churches received into the body since the churches went out to form the Central Association. The following year, letters were read before the Union Association from sixteen churches composing the body. These churches were composed of a total membership of 1,673, and reported forty-two baptisms. In 1848, a committee, with M. T. Conn as chairman, reported to the body as to the question, then agitated by the Pearl River Association, as to securing a uniform confession of faith by all the Baptist bodies then existing in the State. It was thought best by strong men in the Pearl River, as Baptists were so constantly moving about in the territory of these bodies. The plan inaugurated by that body was, that all the Associations send delegates to a convention to be held at Hopewell church, Copiah county, beginning Saturday before the first Sunday in August, 1849, for the sole purpose of conserving this design. The committee raised by the Union Association, reported that they approved of the move of the Pearl River Association, but thought the scheme impracticable, and inexpedient, as the churches had already their articles of faith, and rules of practice, which doubtless they were unwilling to resign, and because such a course of proceeding might engender discord.

The session of the body in 1849 was largely engaged with a current controversy as to the question of moral turpitude, which D. L. Russell, of Central Association, was supposed to have shown in handling some money placed in his hands as a trust. Long decisions, and newspaper articles are spread on the minutes of the Union Association, showing the innocence and in-

tegrity of D. L. Russell. One of the newspaper articles is from a Lexington paper, called "*Equal Rights*," which was signed by twenty-nine of the most reputable citizens of Lexington, including such men as J. Tackett, L. G. Lipsey, Ivy F. Harrington, Lem Doty, Matthew Gage, and A. V. Rowe, father of A. V. Rowe, Corresponding Secretary of the Convention Board at present. Just why the Union Association should give so much space on the pages of its minutes in defense of a member of the Central Association is not made manifest.

The following year the body had a problem within its bounds for solution. The old First church at Natchez was threatened with dissolution. A corrupt minister had come to our State from Philadelphia, and had insinuated himself into the graces of many members of the church at Natchez. Others had reason to believe him a corrupt man, whose judgment was substantiated by his actions in after years. A committee was raised of some of the best men of the Union Association to gather facts, and use their utmost endeavor to adjust matters. The committee reported that the matter had received prayerful consideration, and that they found nothing in the history of the difficulty in which the church had acted contrary to gospel order, with the exception of the dismissal of members by letter who were manifesting a lack of fellowship for the church. It was recommended that the church recall the letters granted, and that the church, in all things, show a spirit of kindness. This difficulty caused a division of the First church at Natchez. The Wall Street church still exists. The old First church was soon disorganized.

In 1852, the Wall Street church, of Natchez, sent a letter, and delegates to the Association, praying for admission into the body. The union refused to admit the

church by a majority of one vote, which showed that the Association was about evenly divided as to the controversy between the two churches in Natchez. A special committee of five was raised to investigate the variance between the two churches, and reported at that sitting of the body. The committee consisted of S. B. Mullens, S. Terry, W. Whitney, J. Selman, and C. Douglass. The committee reported, through its chairman, expressing regret as to the deplorable animosity, and declared that it was impossible to bring about a reconciliation between them. It was *Resolved*, That the First church of Natchez be dismissed from the union for the protection of the body from the disintegrating influence of the wrangling over the matter. The resolutions were passed by a vote of twenty-one to two. A letter from the First church, returning their letter of dismission from the Association, was read before the body in 1853, and the church was restored to its place in the statistical table. The following year the church was represented in the body by I. Fallis, Robert Rawles, and I. Carpenter. The name of B. Pendleton appeared on the minutes of that year as a messenger from the Central Association, which shows the associational relations sought were obtained by the Wall Street church, of Natchez.

In 1851, the Union Association passed preamble and resolution as to Mississippi College, as follows:

“WHEREAS, The citizens of Clinton and vicinity have tendered to the Baptist denomination the property of Mississippi College, free of all cost, only requiring them to keep up the institution of learning in the town of Clinton; and

WHEREAS, The property has been received, and the new trustees elected, it is now the property of the Baptist denomination, * * *

Resolved, That we are highly delighted with such transfer of the College to the patronage, and support of the denomination in our bounds."

In 1853, the following significant resolutions were adopted as to Central Female Institute:

"WHEREAS, The Central Baptist Association did, at her last annual meeting, appoint a board of trustees for the Central Baptist Female Institute, to be located in the town of Clinton, Mississippi; and

WHEREAS, Several individuals in said board proceeded immediately to purchase that property, known as the Carson property, within the town of Clinton; therefore

Resolved, That we commend the Baptist Female Institute to the sympathies, prayers, and support of the churches of this Association".

The following year the report of the board of trustees of this school was spread on the minutes. The report stated that Wm. Duncan was principal of the Institute, and was assisted by Miss L. Duncan, and Miss E. Stoddard. In 1855, the prospects of the School were represented as "truly flattering." The following year, the Yalobusha Female Institute, at Grenada, sought the support of the Union Association, but the body had already "united with the Central" in fostering under its care the Central Female Institute. In 1856, B. Whitfield was president of the board of trustees of the Institute, and C. S. McCloud general agent.

In 1857, the war clouds had begun to gather. The Association passed this resolution:

"*Resolved*, That this Association approve the course pursued by the trustees of Mississippi College in discontinuing Wayland's 'Moral Science' as a text book." This was done because of what was in the book

as to the question of slavery. A history of Mississippi College, and the Institute will be written in another place.

The Missionary Board of the Union Association suffered the embarrassment of all the old Associations, caused by a lack of ministers to do the work needed. The pastors were called on to give a part of their time to the work, which lacked much of the best results. Sometimes a promising young minister would do effective work until called by the strong churches for all his time. In 1851, S. B. Mullens was chosen to do work as a missionary, but could not accept the appointment. Wm. Mullens, pastor of four churches, gave the Board some of his time. He baptized four at Antioch, and seven at Bethany, two weak churches. Besides this work, he preached at two destitute places.

The following year, W. F. Green was elected missionary for all his time, and accepted the appointment. He had regular preaching at three little churches, Antioch, Bethany, and Pleasant Grove. He was hindered in his work by bad weather and high water. He did irregular work at Grand Gulf, Port Gibson, General Chambliss, ten miles from Port Gibson, and at Magnolia, three miles from Port Gibson, on the Rodney road. He also preached at Willow Springs, and Bethesda church. In the space of a year he traveled 1,401 miles, constituted three churches, aided in the ordination of six ministers, and four deacons, baptized forty-two, and received by letter one. This was a fine showing of faithful work. Bad weather seriously interfered with the work the following year, but D. Griffing did some good missionary work.

Year by year, the work was kept in good shape. In 1857, W. W. Bolls, and S. Buffkin were employed to do some missionary work.

In 1860, a resolution was offered by the committee on Home Missions to the effect that the Board solicit the co-operation of the State Convention in securing the services of efficient ministers to labor in the bounds of the body. The State Convention had recommended itself to the Union Association by the successful work it had done.

There was one serious interference in the work of the Association between 1850 and 1860. It was in 1853. Yellow fever, in its most malignant form, devastated the country, in the bounds of the Association especially. We are told by statistics that four out of five attacked by the yellow fever of that year lost their lives. It was the distressing mortuary records of the yellow fever of that year that gave our country such fright of its ravages. The Union Association was to meet that year, September 23rd, at Fellowship church, but the yellow fever was especially fatal near that church. The delegates of eight churches, on their way to the Association, decided that it would be inexpedient to meet at that time, and place, and the body assembled November 19th, at New Providence church, Copiah county. In this decade, nine churches were received into the Association, the Pleasant Grove in 1851, Magnolia, Pine Bluff, and Piedmont in 1852, Pleasant Hill, Copiah county, and Union, Claiborne county, in 1854, Willow Springs in 1855, and Spring Hill, and Rodney in 1860.

In 1854, the Association took stand on the use of intoxicating drinks as a beverage, declaring that it impeded the progress of religion and recommended to the churches, the passing of the following resolutions:

“Resolved, 1. That when it is proven to the satisfaction of the church that any member of the same has

been guilty of using intoxicating drinks to excess, that proof amounts to exclusion.

"*Resolved*, 2. That we will not tolerate dram drinking at public groceries, or dram shops by any member of this church."

The Associations, one by one, so far as they have been studied, have been found to pass stringent resolutions against the excessive use of intoxicants. The history of Mississippi Baptists is clean of the accursed traffic of vinous and malt liquors.

In 1861, the body met with the Damascus church. D. J. Brown was elected moderator, and O. L. Johnson, clerk. Two new churches were received, Crystal Springs, and New Bahala (or Wesson). Z. Reaves, and J. L. Pettigrew were in the Association. For the first time since the constitution of the Association, a debt was reported. Usually there were hundreds of dollars in the treasury, and a complaint expressed that ministers could not be had to do missionary work; but at this meeting of the body the churches were requested to take up a collection in the month of December to liquidate indebtedness to missionaries, and that the matter be urged upon the churches.

The Civil War was then agitating the minds of the people. Many of the best men in our State were on the tented field when the body was in session. Their contributions were missed, but they were not overlooked. A resolution was adopted, requesting the delegates, the ministers especially, to bring before their respective churches the subject of supplying the soldiers with the Holy Scriptures, and that a collection be taken at each church, and the amount collected sent to W. M. Haley for distribution.

In 1862, a committee of three was raised to collect

the minutes of the Association from the time of its organization, which was to report at the next meeting. Solomon Buffkin, S. G. Mullens, and O. L. Johnson constituted the committee. This was a wise movement just at that time. One of the most serious and lasting injuries sustained by the South, as a result of the Civil War, was the wholesale destruction of many important documents. Confusion was in the land, and full often valuable papers were either hid away from the thorough search of the foe until blighted by mildew, or burned in houses of the suffering citizens.

At that meeting of the Association, a collection of \$63.25 was taken for tracts for the soldiers, and was placed in the hands of W. M. Haley. The money was duly forwarded to Atlanta for tracts. It was sent from there to Richmod, Va., and somehow, in the confusion of the times, was lost. The churches were requested to report in their next annual letter to the body, the names of their members who were wounded or killed in the army.

It is strangely true that in 1864, the Association was blessed with a revival of religion in all the churches. All was consternation in the Southland. There was scarcely a home exempted from the dire results of Civil War. Meat and bread were scarce. Women and men wore clothes made at home. Fathers and mothers wept the loss of their brave boys. The news from the great battles was heard with sorrowful apprehension; and yet, the churches in union were happy in the grace of God. Genuine revivals of religion are always followed by an enlargement of the desires of those who have been blessed in their gifts. What was the result of this general awakening in the union? They sought co-operation with the Baptist State Convention in the

support and education of the children of deceased soldiers, and delegates were sent to the meeting of the Convention at Crawford. A collection of \$47.00 was taken to bear the expenses of the delegates to the State Convention. What the result would be if Christians were always in a state of revival, can only be imagined.

In the fall of 1865, the Civil War was over, but our country was in a state of indifference as to economic measures, and things religious. Fortunes earned by close economy, and years of labor, had been lost at the close of the Civil War. Old men said they had not time to make another fortune. It was a community of disaster, and, was therefore, borne with fortitude. Soldiers had returned home with the recklessness incident to life in the army. In four years the beardless youths that enlisted in the army, had grown to manhood, and had thoughts of marriage. Social gatherings were frequent. The past was out of mind, and the young was blithe, gay, and festive. What was the consequence? Bethlehem church, requested an expression of the Association on *dancing*, and a strong committee appointed on the evil. Solomon Buffkin was chairman of the committee. He said, "We have witnessed with the deepest regret the increasing popularity of this dangerous practice, among the professors of religion, and more especially among Baptists. It has, of late, been the cause of trouble, and discord in almost all our churches." He said that members who dance are in disorder, and those who encourage the dance are also in disorder, and that the hand of fellowship should be withdrawn from those who persist in dancing. Ah, those piping times of peace, and relaxation! Ah, that thoughtless abandon after the soldiers had gotten home!

J. R. Graves, then of Summit, was at the meeting of

the Association of 1865, C. M. Gordon, was also in the union. On Sunday morning, W. W. Bolls preached the missionary sermon, after which a collection was taken of \$50.00. J. R. Graves preached in the afternoon, and "was listened to with deep interest." What should be done with the colored people, members of the churches, who had voluntarily left home, and their place of abode unknown? The negroes who went away from their owners before the surrender were deemed in disorder. It was recommended to immediately organize the colored people into churches to themselves, and supply them with preaching.

The meeting of the the body in 1866, was held with the Crystal Springs church. New Hope, and Philadelphia churches were received into the Association. W. F. Green was chosen moderator, and W. B. Gallman, clerk. There were twenty-two churches in the body. Of the old churches which entered the Association in 1820, only the Clear Creek church, of old Washington, remained. The churches had a total membership of 1,374, and reported ninety-five baptisms. The sum of \$73.25 was reported by the treasurer as on hand after all the debts were paid.

In the following year, signs of former vigor, and the promise for future usefulness, faintly appeared. The years of readjustment to the conditions then existing were beginning. Signs of better times were just apparent. It was *Resolved* That the best endeavors would be manifested to raise a dollar to each member in the body to support a missionary in their bounds, and the sum of \$399 00 was subscribed for that purpose, to be paid quarterly. It was also *Resolved*, That the churches should carefully watch for "the gifts" that were in their midst, in view of the destitution of ministers in

the bounds of the union. Publications and the Sunday school work received due attention.

An effort was made in 1868, to secure a complete file of the minutes of the Association. A committee reported that they had a complete file of the minutes, as far back as the nineteenth anniversary (except 1863), also the sixteenth, and eighth anniversary. The Missionary Board was displaced by an Executive Committee of the Association, which committee was to enter vigorously on missionary work in their bounds.

The year 1868 was disastrous in central Mississippi. It was characterized by an unusual amount of rain. Vegetation was tall, and luxurious, which decayed in the fall, and produced much sickness of a serious, and fatal character. The Association was small, but revivals were cheering in many of the churches, and 157 baptisms were reported.

In 1870, the body met at Fellowship church, within a few miles of where it was constituted, in 1820. Fellowship was an old church, in a good part of the country, and with a worthy history. C. M. Gordon, J. R. Farish, I. H. Anding, H. M. Long, D. I. Purser and J. J. Green, were at the Association. These men at that time belonged not to the past, but to the future. They were men chosen by the Lord to assist in the construction of a new order of things among Mississippi Baptists. The writer feels as one who has been wandering far from home, and upon his return has gotten so near the scenes of his childhood as to begin to see familiar objects. God be praised for these men, honorable, and abundant in labors for the amelioration of our fallen race. Some of them long have been in the world of light and song, but their memory is fragrant and refreshing. On the Lord's day J. R. Farish preached a sermon on "the Bible,"

which is said to have been an interesting sermon. "Christians were made to rejoice, and we believe many unconverted were deeply impressed."

J. R. Farish was representing the Hazlehurst church, which, as a new church, entered the Union at that meeting of the body. A commodious house of worship was about completed at Hazlehurst.

The year 1870 was the semi-centennial of the history of the Association. No notice seems to have been taken of the fact by the body. The history of the Association had been worthy of the pen of some ready writer, and Solomon Buffkin could have written a good history of the body. The Union Association has had no superior in our State as a nourishing body. The Bethel died in a territory, where afterward Baptists became strong under the management of the leaders in the Union. Central Association, strong and vigorous, was formed of churches of the Union, built up after the dissolution of the Bethel. The Union Association fostered the churches in Natchez, Raymond, Vicksburg, Jackson, Canton, Yazoo City, Crystal Springs, Wesson, and Hazlehurst. Worthy old promoter of the good! Why did not your children recount the years of your usefulness when a half century had marked your honorable career?

The period of construction on modern lines of work began in the Association in 1871. The meeting was at Philadelphia church, in Lincoln county, beginning September, 23rd. W. F. Green was elected moderator, W. M. Ellis clerk, and Elisha N. Sumrall treasurer. Twenty-four churches were in the Union, with a total membership of 1,594. Upon a summary view of the names of the delegates of the body, one is much impressed as to its grace, and wisdom. D. I. Purser was there, young, noble, and sweet in spirit. The Lord was going to use

him in the period of construction. No one did a nobler work for Mississippi Baptists in the years they were gathering their forces for an onward movement. The pen of the writer is inclined to leave the sober prose of history for the more cheerful English of biography, but must forego the pleasure. James Nelson was at the meeting of the Association. James Nelson was intrusted by the Lord with the sacred molds of character. Quite well did he use them. Should a question be put as to what two men have done the most for the Baptist ministry of Mississippi, the answer would be easy; W. S. Webb and James Nelson. Wherever James Nelson went sentiment was molded for ministerial education, and the imprint of his mold is clear in its outlines today. James Nelson preached in the Baptist church Sunday morning. It is said he "delivered an interesting sermon to a large and attentive audience * * * upon the subject of ministerial education." His text was Mat. 9:27, 28. At the same hour D. I. Purser preached in the Methodist church.

A missionary board was located at Hazlehurst, composed of the officers of the body, in connection with L. F. Birdsong, L. L. Britton, F. E. Highway, W. M. Haley, and J. C. Pitts. A Sunday school Board was located at Pine Bluff church, composed of Joseph J. Green, J. Jasper Green, T. R. Whitehead, S. G. Jenkins, and Elisha N. Sumrall.

The following year three churches were received into the body, Port Gibson, Antioch, in Franklin county, and Damascus, in Jefferson county. D. I. Purser, then missionary of the Association, represented Wall Street Baptist church, of Natchez, as a place for missionary work, stating that the church was unable to sustain a minister, and that the General Association of southern

Mississippi, and eastern Louisiana pledged assistance to the church. It was *Resolved*, by the body to contribute \$200 00 out of the missionary fund for this cause. Reports were read before them on all the prominent lines of work; on ministerial education, on Sunday schools, on home missions, on foreign missions, on publications.

Resolutions were passed on systems of benevolence, on the Orphans' Home at Lauderdale, and on unlawful amusements, and dissipations. D. I. Purser, as missionary, had strengthened weak churches, and organized three new churches (214 baptisms were reported). He preached 197 sermons, traveled 3,397 miles, received by restoration twenty-five, and by baptism seventy-three. He reported that Clear Creek had only five members, all females, three of whom were not able to attend church.

In 1873, Salem church was received into the Association. J. A. Hackett was elected moderator, E. W. Brown clerk, and E. N. Sumrall treasurer. The Executive Board showed a large amount of work done, surpassing anything in the history of the body. D. I. Purser was stationed at Port Gibson at a salary of \$1000.00 a year, and R. H. Purser was missionary at a salary of \$800.00. R. H. Purser preached seventy-nine sermons, traveled 2,362 miles, and baptized twenty-three. A preamble and resolution was adopted on co-operation with the State Mission Board, reciting the facts that the Convention determined to do mission work in the State, and had located the Board at Hazlehurst. It was declared that the action met the hearty approval of the body, and the corresponding secretary of the Board was invited to visit the churches of the Association.

The children of soldiers who were killed, or died of disease, during the Civil War were carefully considered

by our people. An orphans' home for such children was established at Lauderdale Springs, and kept up for years.

In 1869, it was ordered by this body that the treasurer be instructed to pay the Orphans' Home the money on hand after defraying the expenses of the Association. E. C. Eager was at that meeting of the Union, representing the Baptist State Convention, and was, in all probability, the promoter of the resolution. After the lapse of three years, we find again resolutions on their minutes, under preambles, as to the "Home." They expressed it as a duty to look after the needy, and indigent, and, as the orphans at the Home were frequently in need of the necessities of life, it was asked that each member of every church in the body, be asked to give twenty-five cents a year for the Orphanage, and that every pastor be requested to place the benevolence before his churches.

In 1873, a committee, with Joseph J. Green chairman, reported on the Orphans' Home. The committee commended the Orphans' Home, and urged its claims on the churches, and R. N. Hall, agent of the Home, was welcomed in their midst. He delivered an acceptable speech, and made a good impression, as he was accustomed to do, and carried away with him some money, and the good will of the body. In the following year, the report stated that the Home was almost self-supporting, and a number of subscriptions were taken for the *Orphans' Home Banner*, by W. H. Tucker. No farther mention is made of the Home in the records of the union.

In 1871, the body began vigorously to increase interest in the Sunday school work. J. M. Griffing, of Hamburg, chairman of the committee, presented a good

report. It recommended the appointment of a Sunday school Board, auxiliary to the Sunday school Board of the Convention. The Board was located, as has already been stated, at Pine Bluff church. The following year, the fact was mentioned that many Sunday school pupils had been converted in the revival, prevalent in the churches. More interest in this work was urged, and a Sunday school Institute was recommended, the meetings of which were to be held annually at the place on the day preceeding the meeting of the Association, and that the Institute be composed of the Sunday school Board of the Association. The following year, eleven Sunday schools were reported to the body. Eight churches had no Sunday schools. The Sunday school Institute seems to have been a feeble organization, despite the efforts of some of the best men of the body. Nearly all of the churches were in the country. In 1876, it was urged upon the Sunday school workers, that they assist in making the Institute a success. After this, for two consecutive years, no report is found in the minutes on this subject. The year after, the report was made by R. A. Cooper, which was pointed, but no reference was made to the Institute; which would lead one to believe that it had lost its existence. For a number of years no special interest is shown by the body in this line of work. In 1883, "the international lessons" are recommended for the first time. The following year, J. D. Granberry made a stirring report, which urged that the teachers in the Sunday schools should be converted people, and that parents should *take* their children to the Sunday school. In 1885, the state of this work was encouraging, as was true in the two succeeding years. In 1889, the Sunday school Convention of the State, to be held in July, 1890, was commended to the body.

The Union Association was not so forward in the work of sustentation as some similar bodies. Perhaps a reason for this was to be found in the fact that there were no old preachers in the body needing help, as was true in other Associations. We find no report on the subject until 1888. That year a committee was appointed on sustentation, and J. E. Thigpen made chairman. His report was well discussed, and, pending its adoption, a collection was taken of \$20.55 for A. R. Lum, long a useful minister in that part of the State, and, at that time, in the decrepitude of age. The following year, this aged servant of God was again remembered with a collection of \$31.00, which was taken while the report on sustentation was pending. In 1890, little was accomplished by the State Convention for sustentation.

In 1878, a committee was, for the first time, appointed on "pastoral support," but no report on that subject appears in the minutes. The next year, a strong report was adopted, in which it was urged that when a pastor was called to a church, that the amount he was to receive be named, which amount should, if possible, be paid in monthly installments, and be reported to the Association, among the receipts of the church for the year. For several years, the same recommendations were made to the churches, yet the amounts paid by the churches to their pastors did not appear in the financial tabular report, until 1883; which report was only partial. The Hazlehurst church, that year, paid \$600.00 to the pastor, \$30.19 to foreign missions, \$100.00 to state missions, and to other causes accordingly. Damascus church paid the pastor \$250.00. The year after, Hazlehurst paid the pastor \$800.00, and the Fellowship church took the second place, paying to

pastoral support \$350.00. In 1885, the increase in the amounts paid the pastors over the first financial report on pastoral support, is indeed marvelous. As comparisons are not always invidious, it will be of interest to note the difference between what was paid by a few churches to their pastors in 1883, and 1885. The Beech Grove gave \$55.00 in 1883, and \$75.00 in 1885; Gallman gave \$60.00 in 1883, and \$150.00 in 1885; New Zion gave \$150.00 in 1883, and \$250.00 in 1885.

In 1886, the churches were urged to give to pastoral support to the extent of their ability; that the pastors have fixed salaries, and the churches adopt some systematic plan of supporting their ministers. At the meeting of the union the following year, a divine call to the ministry was emphasized, and the call by a church of a pastor was declared a contract, common to financial engagements in other pursuits in life. More lengthily became the reports on ministerial support year by year, and the facts made prominent, that the preacher's duties were complex, and arduous; that he should be an educated man, as far as possible; that under the Mosaic economy, the priests lived of the altar, and in like manner, our Savior expects the churches to support men called to preach the gospel, and that the minister should devote himself exclusively to the duties of his office.

In 1876, the name of the Clear Creek church appeared for the last time on the minutes of the body. Thus the connecting link dropped out between that date, and the constitution of the Association. The old church house, erected in 1824, still stands in the town of Washington, but the church lost its power to stand in the column in the centennial year. For years it had not been represented in the Association. Thus it appears, the Association was virtually, a new body in 1873,

with a new life, and new designs. It was no longer circumscribed by its boundaries, but took in the geographical limits of the round world, in its scope of vision.

The Association was profoundly interested in ministerial education, and Mississippi College—the shops where the promoters of the world's evangelization were examined as to their power of carriage, and where they were adjusted in their parts, and polished so as to prevent friction in their rapid movements. In 1874, the report on the College was indeed cheerful. The school was enjoying continued, and increasing, prosperity. A theological department had been proposed, and M. T. Martin was successfully prosecuting the work of raising an endowment fund. The Association pledged itself to do its part in the work. The condition of the College gave good educational facilities to the young ministers. The attendance of young ministers at the College was equal, if it did not exceed, that of the previous year. The churches were urged to help in this work. The following year, the College was reported as prosperous, and the endowment was steadily growing. The Association was urged to assist in the work. In 1876, the body pledged hearty co-operation with the Board of Ministerial Education, and cordially invited R. N. Hall, the agent of the Board, to visit the churches, and raise funds for this work.

The report on the College, in 1878, was made by A. A. Lomax. He said, "Colleges, like century plants, are of slow growth," that Mississippi College "grows slowly, but it grows, grows in efficiency, grows in power, grows in the affections of the great Baptist heart of Mississippi," and "Mississippi College wants your patronage, asks your patronage, nobly deserves your pat-

ronage." The report was pithy, pungent, pointed. The reports on Mississippi College, and ministerial education were, year by year, good, but we find no written report of collections for these objects before 1881, when a "try pledge" was made for ministerial education of \$135.00, A. A. Lomax heading the list with \$50.00. How the ministers did sacrifice in educating our people in the practice of benevolence!

In 1882, T. N. Rhymes used the following language in his report on the College: "We owe to Mississippi College, and hence we again pledge her, our sympathy, and our sons, our prayers, and our support. We extend to Z. T. Leavell, her financial agent, a cordial invitation to canvass in her interests the territory within our bounds." The report of 1883 recited the fact that in the session of the College in 1882, and 1883, thirty-seven young ministers were in attendance. On motion, the Association *Resolved*, That the churches be requested to raise ten cents a member for ministerial education. That year Hazlehurst church paid to ministerial education \$35.50, and \$58.50 to the College; and of the country churches, Philadelphia paid to ministerial education \$10.00, and to the College one dollar. The following year, the churches of the Association paid to ministerial education \$122.90, and to the College \$28.30.

The report made in 1885 on the College was read by L. S. Foster. He quoted from M. P. Lowrey, who said the College is the heart of our State Convention. The report said the College "richly deserves endowment, and the hearty patronage of the Baptists of the State. It could be endowed so easily. It is not a question of *ability*, but of determination." In the year 1886, the Association reported nothing for ministerial education,

and only \$7.75 for the College. In 1890, the financial tabular statement shows as paid to the College for endowment \$866.85, and for ministerial education \$75.90.

In the associational year of 1873—1874, the Executive Board of the Union Association became much embarrassed. The report made by J. A. Hackett, chairman of the Board in 1874, says that the Board had done nothing during the last year, but hold a few formal meetings. An indebtedness was reported of \$309.00, \$75.00 to the State Board, and \$234.00 to the missionaries. These amounts were augmented by \$269.00 due to the Natchez mission, making a total of \$578.00 indebtedness. The condition was beginning to be appalling. It was suggested that the Association enter into a close co-operation with the State Mission Board. This sentiment was echoed from the report on home (state) missions. The State Mission Board was then located at Crystal Springs. T. J. Walne was its corresponding secretary. Six resolutions were adopted by the Association: (1.) That the Association pay its debts. That was very sensible, and would apply to individuals generally. (2.) That a mission board be continued. (3.) The Executive Board be requested to seek close relations with the State Mission Board. (4.) The corresponding secretary of that Board was invited to visit the churches. (5.) That it be kept in mind that it was by missionary labors that they were Christians. (6.) That they pledge themselves to pray God's blessings on the Board, and its agencies.

The following year was one of anxiety to them. A subscription was taken to meet the indebtedness of the Executive Board, but alas, it was paid only in part. T. J. Walne visited the churches, and the State Board assumed the outstanding indebtedness to unfetter the

hands of the workers. What funds were on hand were ordered turned over to the State Board, and the State Board asked to do missionary work in their bounds. The kindness of the State Board cleared the air, and made the Union Association more cheerful. There was a murmur of discontent after all these things, that the State Board had not put a missionary in the bounds of the Association, but it was finally discovered that the Executive Board had not applied for one.

After co-operation was secured with the State Board, matters seemed all at once to get worse. In the bounds of the Association the spiritual destitution was appalling. Some of the churches were lapsing into stolid indifference, and becoming themselves missionary ground. "The mission spirit is our great need." There was a prejudice engendered against the State Board, and it was recommended that they use the money raised for home missions in the bounds of the union. Against this recommendation, A. A. Lomax had his vote recorded. The body remained at cross purposes. In 1878, the report on home missions was written by E. C. Gates, a noble man, and a friend of the State Board. The report was as conciliatory as it could have been made. It recommended putting a missionary into the Association for a part, or all his time, and that the corresponding secretary of the State Board be invited to visit the body, and collect funds for state missions. The Fair River Association was helping them in their mission work, for which the Union Association expressed gratitude.

But the longest lanes have their turning. If we hang on to the revolving wheel we get on top after a while. In 1879, the ominous clouds were all rifted. The report on home missions said: "Many who one

year ago called on us for the bread of life have received it with joy, and some that were dead have been made alive. If the work goes on as it has begun, we are encouraged to believe that in a little while the field now occupied by our missionary will be self-supporting." The corresponding secretary of the State Board received a renewed invitation to visit the churches of the Association. A long report, covering two pages of their minutes, was read, and adopted with a zest. More hearty co-operation with the State Board was urged. Interest was also shown for the colored people of the State. Prejudice against the whites was being diminished. The pastors were urged to go among them, and give them sound doctrine, and wholesome advice. What a wonderful transition in such a brief space of time! In man's weakness is where God's strength shows itself.

The year 1880 brought another surprise. The missionary of the Association, Joel Baskin, had done a fine year's work, which was truly gratifying, but thought it best to resign the work. It was recommended by the Executive Board that the existing method be discontinued, and hearty co-operation sought with the State Board, then located in Oxford.

The report on the colored people revealed the fact that the colored ministers were at variance with each other. It was a joy to know that the State Board was doing work among the negroes. J. T. Zealy was appointed to hold institutes among their preachers.

Two reports on State missions were spread on the records of the meeting of the following year, one of the annual committee, in place of the executive committee, and the other, the usual report. The annual committee reported that a meeting was held in May, and work

in the Association mapped out for two men, and application made to the State Board, through T. J. Walne¹, for the needed missionaries. It was regretted that the men could not be found to do the work. T. J. Walne² himself was chairman of the usual committee, the report of which did little more than to cover the scope of the work of the State Mission Board. "Try pledges" were made amounting to \$495.00.

An annual committee was appointed in 1881, for the ensuing year on State missions.

The report was under two heads: 1—The work done by the committee. 2—The work performed by the missionaries. Not one word was put into the report about State missions. The committee planned work for the Association, and employed two missionaries, J. A. Scarborough, and Joseph Buckles. An itemized statement of this work was rendered to the body. An indebtedness was reported of \$214.52. The committee recommended "a continuance of the mission work in our bounds with those churches that are desirous of help." The indebtedness was sustained with the utmost serenity and composure. The report on State missions was nothing more than the itemized report of the State Mission Board to the Convention of that year, but "try pledges" were made to State missions of \$500.00.

The State Mission Board was, in 1883, nine year old. The three aims of the State Board were, in that year, placed before the body: 1—To develop a mission spirit. 2—To promote unification among Mississippi Baptists. 3—To secure co-operation with all the Associations in the State. The Association pledged itself to make an honest effort to raise \$500.00 for the work of the Board. \$362.10 had been collected for the State

Board that year. For several years good reports on State missions were put before the body, but no recommendations made, and no statement of the work done by the Board in the associational limits. In 1888 another executive board was appointed. The board reported the following year, that there were three centers of influence in the Association where there was no preaching by Baptists, viz: Rodney, Port Gibson, and Martin. Many churches were enfeebled and discouraged. The Convention Board was appealed to, and responded by putting a colporteur in the field. A continuance of co-operation with the Convention Board was recommended.

In 1890, the sum of \$183.55 was reported as paid to State missions during the year. A. C. Ball labored in the Association for six months, doing missionary and colportage work, at a salary of \$260.00. The field was "white unto harvest," and the demand was still made for strong men to be put in the field.

During the highly operative period of the history of the Union Association, between 1874 and 1890, every year, a report was read on Foreign missions. The reports were very nearly all in one vein. There was scarcely enough varying, year by year, to justify the writer in taking up these reports in their annual order.

In 1874, it was recommended that the pastors be requested to urge the people to cultivate the spirit of foreign missions, and that there be system adopted in taking collections.

The following year, a "centennial committee" was raised and reported, which recommended that a committee of four be appointed by the Association, whose duty it shall be to see that centennial meetings be held

in all the churches, and that the churches be requested to release their pastors when necessary for them to engage in the work.

There was something striking in the report on foreign missions made in 1877. It was "*Resolved*, That the individual members of the churches in our bounds, be requested to prayerfully consider whether they have any claim to the character of missionary Baptists, who yearly *do nothing for their support*."

In 1879, we find this language:

"*Resolved*, That the Baptist field is the world, and every Baptist is bound to help."

In 1881, the churches pledged themselves to raise during the ensuing associational year \$165.00 for this work. In the following year, \$36.30 was reported in the church letters as collected for foreign missions, but true statistics cannot be gotten from such financial tables, as some churches fail to report what they give. The "try pledges" of 1883 amounted to \$182.50. The pastors were asked to preach more on foreign missions. What the people want is information as to the Foreign Board.

The contributions reported to the Association of 1884, to foreign missions, were small, but very well distributed. Twelve churches out of twenty-one reported amounts paid to foreign missions. Hazlehurst led, giving \$52.25; Fellowship followed, giving \$16.50. The total amount given by the churches to foreign missions that year was \$159.70, which was in advance of any amounts paid to this object in after years to 1890.

The first report made before the Association on Woman's work was in 1881. It was exceedingly short, but was strictly to the point. It reads:

"We, the committee on Woman's work, most hear-

tily approve of the work of the women of our churches, and recommend that Ladies Aid Societies be organized in every church composing this Association."

The following year, a letter was sent from the Ladies Mission Society, of White Oak church, to the Association, which seemed to have a happy effect on the body. A lengthy report was written on "Woman's work," and the letter ordered printed in the minutes. The end of the first quarter of the existence of the Society, five dollars was sent to foreign missions. The second quarter ended at the time of the meeting of the Association, at which time ten dollars was sent for the missionaries of the Union Association. Mrs. Eliza Coleman was president of the society, Mrs. Emily Pittman, vice-president, and Miss Josephine Anderson, secretary and treasurer. The Society had twenty acting members, and eleven honorary members. If the ladies of the remaining twenty-one churches in the body, had made similar reports, what startling results would have been shown!

In 1884, a fine report was made to the Association on Woman's work. H. D. White was chairman of the committee. It informs us that there were quite a number of Ladies Missionary Societies in the Association, that they had contributed liberally to all the objects of benevolence, and that they had quickened the zeal and inspired greater interest in the work on the part of the men. The reports, year by year, were gratifying, and no opposition was met by the women in their work. Such organizations in the churches are capable of doing a vast amount of good, but our women need more encouragement in their work.

In 1889, the minutes of the Woman's Missionary Society, of the Union Association, were published in

the minutes of the proceedings of the Association. The Society was addressed by J. T. Christian, Fred Jones, and J. Jasper Green. All the churches reported societies but four. The societies pledged \$75.00 for the endowment of Mississippi College. In 1890, Mrs. M. J. Nelson was at the meeting of the societies at the Association, and explained the work of the central committee. A collection of \$2.15 was taken up for the Convention Board.

It has been more difficult to enlist Mississippi Baptists in Home missions than any other line of our benevolence. Why this is true, each one may conjecture, but no one can explain to the entire satisfaction of the inquiring mind. It was so late as 1883 before there was a report read before the Union Association on the subject. This is true, while it is equally true that no Association in the State has surpassed the Union in manifesting a missionary spirit. In the year named, the information was given that H. F. Sproles was the representative of the Home Mission Board in our State. It was suggested that a competent man be appointed to represent this interest in the body. It does not appear on the records that the Association did so. A motion was adopted, requesting the churches to contribute ten cents a member for home missions. The same motion was passed the next year. Four of the churches in 1884 reported amounts paid to home missions, but it may have been expended on associational missions. No suggestion was made to the Association of 1885 in the report on home missions, and we find that one church contributed \$1.00 that year to this object.

In 1886, the report on home missions was handed in by R. H. Purser. It was rather cautious. It said

that Mississippi Baptists were doing home mission work, which was eminently true at that time. It declared that there were too many objects before the people; their minds became confused, and "with confusion interest dies out." It was recommended that the pastors keep this cause before their churches. In 1888, \$2,000.00 was asked of Mississippi for this cause, and the Union Association proposed to raise its share of the amount. It was stated the year following, that the Home Board had two missionaries in our State, at an expense of \$1,125.00, and had received but little more than that amount from Mississippi. The belief was expressed in the report on the subject, in 1890, that our people would do more for home missions if they were better informed as to the needs of the Southern field of labor. In the year of 1889—1890, the sum of \$39.75 was given by the body to home missions.

The constituency of the Union Association was conversant with our denominational literature. The first Baptist newspaper of the State was published in the bounds of the Union Association. The *Mississippi Baptist*, before the Civil War, was warmly supported by them. In 1874, "*The Baptist*," published in Memphis, was commended with a number of other Baptist periodicals. The next year, the commendation of that paper was more pronounced. *The Baptist* was then "our State organ," it was said. It had a Mississippi department, over which M. P. Lowrey presided, in a manner that reaped the most hearty approval of the Association. In 1877, Mississippi Baptists had a denominational paper, "*The Mississippi Baptist Record*," published at Clinton, which was commended without reserve. *The Record* was for a number of years, first in the list of periodicals recommended to the churches by the committee on publications.

In 1882, the committee on publications gave the first place in its recommendations to the "*Tennessee Baptist*, published by J. R. Graves, Memphis, Tenn.," the *Baptist Record*, claiming the second place. This recommendation was an exception, and for several years afterward *The Record* was the accepted organ of the Association.

In 1887, the *Southern Baptist Record*, published at Meridian, Miss., was commended. This paper was the *Baptist Record*, and the *Southern Baptist* consolidated, and was virtually the same paper that the members of the body had read for years. In 1889, the *Southern Baptist Record* was commended, (1) Because of its soundness; (2) Because it is our State organ; (3) Because of the vast amount of information to be obtained by a careful reading of it. In the report of the year following, we find this language:

"Every Baptist family in the State should take and read the *Baptist Record*, and *Congregational Quarterly*. We also recommend the *Foreign Mission Journal*, and *Home Field*."

The support the Union Association gave to the Temperance movement was highly commendable. The interest taken in it was a preceptible growth. In 1878, A. A. Lomax presented the first report on the subject, which was virtually two resolutions, (1) That it was the sense of the Association that the use of intoxicants as a beverage, was contrary to the spirit and genius of Christianity; (2) That all pastors in the bounds of the Association, speak and preach often against the great evil, and the churches use strict discipline with the members who are guilty of the obnoxious habit. The two resolutions were in the language of a man of pronounced convictions and sturdy determination.

The report the following year, expressed the belief that safety is alone in *total abstinence* from all intoxicating drinks. The pastors of the churches were urged to speak against the drink habit in the pulpit and in social circles. The next year, an advance step was made. It was recommended that all the churches stand on the ground of *total abstinence*, and discipline members who have anything to do with social dram-drinking.

In 1881, the Association reached the high plane of Prohibition. The prohibition movement was heartily endorsed, and earnest support pledged to it. Dram-drinking had ceased to be a question of temperance, it merited prohibition. The succeeding year, the same emphasis was placed on positive dealings with intoxicants. This sentiment was reiterated for the following two years.

In 1885, A. A. Lomax thundered against the pernicious evil again. He says: "the overthrow of the rum traffic in Mississippi is only a question of time, energy, and endurance." "If we are true to our high trust, and the responsibilities of the hour, *the saloon must go*, and when it does *let all the people say, Amen.*"

In 1887, the determination was entered into to withdraw fellowship from every church member who should sign a whisky petition or give countenance in any way to the liquor traffic.

The two following years, the attitude against the monster evil was maintained, and, in 1890, the position of 1887 was reaffirmed. The positiveness of the Association was not in anything, during its long existence, more thoroughly attested than in its position on this dreaded, and persistent curse of our Christian country.

D. I. Purser was moderator of the Union Associa-

tion in 1874, 1875, and 1876; J. Jasper Green from 1877 to 1880, inclusive; I. H. Anding in 1881; J. A. Snider in 1882, and 1883; H. C. Conn in 1884, and 1885; S. W. Sibley in 1886, and 1887; J. Jasper Green in 1888, and 1889, and S. R. Young in 1890. A. J. Miller was clerk of the body from 1874 to 1880, inclusive; John P. Hemby in 1881; J. D. Granberry from 1882 to 1887, inclusive; J. P. Hemby in 1888, and 1889, and W. K. Bryant in 1890.

In the sixteen years of the history of the Union Association, just previous to 1890, the death of only one old veteran of the cross is recorded. A. R. Lum died January 2nd, 1890, in the seventy-third year of his age. His name first appeared on the minutes of 1852, when he was a delegate to the Association, from Antioch church, Copiah county. He seldom missed a meeting of his Association until he was enfeebled by age. He was a plain honest man, of undisputed purity, and unquestionable zeal for the promotion of Christianity. He had been favored with few educational advantages, but was a man of fine native ability. He was one of the class of country preachers who live uncomplainingly in limited circumstances, esteeming the pleasures of the Christian religion as more valuable than any of the glittering tinsel, and gaudy show of the social world, and speaking after death, as Abel, by the undying influence of a godly life.

The body met in 1891 with New Providence church. S. R. Young was chosen moderator, D. S. Burch clerk, and G. W. Foster treasurer. The Martin church was received into the fraternity. A letter was read from J. E. Chiles, who, on account of the infirmities of age, was not able to be with them. H. M. Long represented the *Record*, and I. H. Anding, and A. A. Lomax the Sunday School Board of the Southern Baptist Convention.

The Association kindly remembered the widow of the late A. R. Lum. A collection was taken for sustenance to be used for her benefit, amounting to \$26.70 in cash, and \$82.00 in pledges.

S. R. Young had been giving them one half time as missionary during the associational year. He labored at Harriston, and Martin. No more proficient man could have been gotten in the Association for this work. He was, for many years of his early life, a Methodist; and brought his ardor with him. He had organized a church at Martin, and was doing a good work at Harriston. The sum of \$284.20 was received that year for work in their bounds, and \$415.00 pledged for the interest for the coming year.

The following year, S. R. Young was again their missionary. He was employed for all his time at a salary of \$720.00. The churches were urged to take monthly collections for their evangelistic work.

Their churches were at that time taking a lively interest in woman's work. Mrs. J. J. Green was president of their union, and was very efficient among the women. A tabulated report of the Woman's Mission Society was read before the Association in 1892. Nine churches had societies, which, with the Young People's Missionary Society, reported as collected the sum of \$574.25

The session of 1892 met with the Rodney church, the twenty-third of September. In 1893, they met with the Brushy Fork church, on Friday before the fourth Sunday in September.

The committee on obituaries in 1894, made a report, which showed that fourteen of their number had passed away in the last year. Among these was Joseph Buckles. He was born in 1840, began his ministry in

1873, and died November 12, 1893. It is said of him that he was "as a preacher, able, and earnest, as a citizen, upright, and honorable, as a husband, true, and faithful, a devoted father, and a friend to the needy."

In that year, W. W. Bolls was called on to preside over the body. He was also honored in being elected by acclamation, to represent them in the Southern Baptist Convention. The following resolution was passed, referring to their mission work:

"Resolved, That the churches composing this Association set apart sixty per cent of all money collected for missions, and that the same be appropriated to the work of missions, in the bounds of the Association."

The next year, the Executive Board aided the Martin, Ingleside, Unity, Center Chapel, and Port Gibson churches. S. R. Young was missionary pastor at Martin, W. S. Rogers, at Unity, J. H. Purser, at Center Chapel, and J. E. Phillips, at Port Gibson.

The report on Sunday schools showed that eighteen churches had Sunday schools, with a total attendance of 750 pupils. Only five of the churches were without Sunday schools. The aggregate membership was 1,289.

In 1895, W. W. Bolls was again called on to preside over the body, and enjoyed the distinction in 1896. The following year, S. R. Young was elected moderator, and was re-elected in 1897.

That year, the report on Woman's work was presented to the body by their secretary, Miss Annie Jacobs. Nine societies were reported. The total of their contributions was \$338.07. The societies were in the following churches: Brushy Fork, Fellowship, Hermanville, New Zion, Port Gibson, Rodney, and Rodney Young People, Smyrna, and White Oak.

In 1897, a full report of their work was not received, on account of the confusion caused by the prevalence of yellow fever. But a newly organized society was reported at Reganton church, and Sunbeam societies in the Port Gibson, and Hermanville churches. Mrs. N. O. Thompson was then the vice-president for the Association.

The session of 1897 was held with Philadelphia church, Lincoln county, and the session of the following year at Center Chapel, Jefferson county. In 1899, the assembly was with Fellowship church, Jefferson county, and in 1900, with the Hermanville church. In 1899, there were twenty churches in the union, with a total membership of 1,401. They received that year seventy-two persons by baptism. They gave to foreign missions \$85.25, to home missions \$56.00, and to State missions \$106.06. They received reports, as was usual, each year, on Orphanage, State missions, Foreign missions, Home missions, Ministerial education, Sunday schools, Pastoral support, Publications, Prohibition, Sustentation, and Family worship. These reports were highly instructive as to the work fostered by the Baptist State Convention.

The old Union Association elicits the admiration of the student of history, for its long and courageous struggle to ameliorate the spiritual infirmities of humanity. Its life has been one of struggle. Only once has it been strong beyond the sisterhood of Associations, then only for a short time. The going out of the churches to form the Central Association, left it weak. The Association has been lacking in two of the leading characteristics of some of the other Associations. It has not enjoyed leading ministers of long residence. Norvell Robertson was the staff of the Pearl River Asso-

ciation, and Zachariah Reaves was the stay of the old Mississippi Association. Long residence in one place, not only consolidates a minister's influence, and perpetuates his name, but also gives prominence and durability to associational life. N. L. Clarke and Mount Pisgah Association are as unseparable as light and heat. The Union Association has also lacked associational aspirations. This is not to be considered a defect. The Association has struggled to do good, and has succeeded; but a due amount of consecrated pride is worthy of commendation. Without it, no young man can reach the limits of his ability, and without it an Association cannot confer the greatest good possible of such an organization. But the grand old Union Association has lived a noble life. The Association warmed worthy churches into vigor, and let them go away to bless other Associations.

CHAPTER V.

PEARL RIVER ASSOCIATION.

The Pearl River Association may well be denominated the Orphanage Association, of Mississippi. It kindly reached out, in its early history, to the churches scattered abroad, isolated, and young, and aided, and nourished them, until they became strong, and could find, in the process of time, other associational affiliations. Churches in this union have been, at one time, and another, in the counties of Marion, Jones, Pike, Copiah, Covington, Lawrence, Green, Perry, Jackson, Simpson, Wayne, Newton, Rankin, Hancock, and Lincoln, and in the parishes of Washington, and Green, in Louisiana. Eleven Associations have been aided in their constitutions, and growth, by contributions of churches, made by this orphanage Association, viz:

Mount Pisgah, Ebenezer, Leaf River, Strong River, Bogue Chitto, West Pearl River, Fair River, Magee's Creek, Pearl Leaf, Oak Grove, and Copiah Associations.

The country, over which this Association extends, and has extended, is what is known as the long leaf pine region. It is thickly studded with the best yellow pine timber in the United States. Tall pine trees, which for sixty feet from the ground, are without limbs, or crooks, are so numerous as not to provoke comment. The soil is sandy, but can be made very productive by proper care, and fertilization. It yields fine grass, and is regarded as most excellent for pasturage of stock.

The surface is of rounded undulations, but only here and there, precipitous. The streams are unequaled in our State, for their clearness, permitting the eye to penetrate the water to an almost incredible depth. The country abounds with springs of clear free-stone water, which are perennial, and so copious, that water for stock is not a matter for discussion. The atmosphere is pure, and salubrious, and the health of the region excellent. The writer was told last year, that in Amite county, in the western portion of the region, two or three men were then living, who were over one hundred years of age.

In 1819, a petition of several churches along the Pearl river, was presented to the old Mississippi Association, praying for dismissal from that body, to form a new Association. A petition from eight churches of the Mississippi Association, north of the Homochitto river, to form a new Association, had just preceeded this prayer of the churches along the Pearl. The old mother of Associations then had a union of forty-one churches, extending over a large area of country, but some caution was manifested as to permitting twenty churches to leave the Association in one year. It was deemed best by the Mississippi Association that these churches petitioning for dismissal, hold a convention at Dilling's Creek church for consorted agreement as to the petition for letters, which convention was to meet on Friday, before the first Lord's day, in April, 1820.

The convention met on Friday, March 31, 1820. The delegates from twelve churches were present. The twelve churches represented in the convention were, Mount Nebo, Pentecost, Pearl River, Half-moon Bluff, Bethany, Silver Creek, Providence, Fair River, Dilling's Creek, Poplar Springs, Chapel, and Antioch. There

were in the body, such strong preachers as George W. King, Nathan Morris, Norvell Robertson, Sr., John P. Martin, and James Thigpen; and such laymen, as Herman Runnels, W. Stamps, Nathan Parker, Shadrach King, Dongle Graham, W. Ward, Noah Stringer, Hayden Tillman, and David B. Jenkins. Norvell Robertson, Sr., was elected moderator, and George W. King clerk.

It was *Resolved*, That, for the convenience of the churches on Pearl River, a petition be made to the Mississippi Association, for their dismissal, to form a new Association, and, that churches not represented in the convention, wishing to go into the organization of a new Association, make petition individually to the Mississippi Association for their dismissal.

A committee, consisting of Geo. W. King, Norvell Robertson, Sr., and Harmon Runnels, was appointed to write a petitionary letter to the Mississippi Baptist Association, praying for dismissal for the constitution of the contemplated Association.

A union meeting was appointed to convene with the Chapel church, in Pike county, in September of that year, to be a "communion season." Every effort possible was made in those early times, when churches were at great remove from each other, and their membership scattered over miles of territory, to strengthen Christian fellowship, and produce affinity of spirit. James Thigpen was appointed to preach the introductory sermon before the first Association.

Norvell Robertson, Sr., was a native of Virginia, but a contribution to the Baptist ministry of Mississippi, from the State of Georgia. From the frequent reference that is made to him in the minutes of the Pearl River Association, and from his recorded actions, he appears to have been a man of sterling worth, and

of impressing personality. He is mentioned as a delegate to the Pearl River Association last, in 1829, when he represented Providence church. In 1830, his name appears as correspondent from Leaf River Association. He continued to represent the Leaf River Association, at the meeting of the Pearl, until 1841. In the minutes of the meeting of that year, it is said: "from Leaf River, a letter and a parcel of minutes, by their messenger, T. C. Hunt—their other messengers, N. Robertson, Sr., and Geo. Davis, having, *to our deep regret*, failed to meet with us." Here, so far as this Association is concerned, the veil is drawn over the declining years of this worthy pioneer preacher, after twenty-one years of service and vigilance for the body.

In 1820, the old Mississippi Association deemed it best that the churches contiguous to Pearl river should form the new Association, and gave letters of dismission to fifteen churches, to go into organization. Eight other churches, not of the Mississippi Association, went with them into the new organization, making twenty-three in all, which was a good number with which to begin. One of these twenty-three churches was an African church, which was represented in the Association by two slaves, "Ben, belonging to Sellers," and "Bob, belonging to McGraw." As stated in the history of the Mississippi Association, the negroes were in those days, in separate churches from the white people. It was deemed best, as there were quite a number of free negroes in the State in those days. As a rule, they were under the vigilance of the whites, though in independent bodies.

Before the organization was consummated, the representatives of the churches were confronted by a serious difficulty. The "Bahala" church was objected

to, on the ground that it had in its fellowship a member (James Bailey) who, it was said, had two living wives. This church had to await the organization of the Association, before it could get a legal hearing. The constitution was adopted. Norvell Robertson, as moderator *pro tem.*, gave the delegates the right hand of fellowship, and denominated them, "The Pearl River Baptist Association, united in love to God, and to one another." William Cooper was chosen moderator, and Shadrach King clerk. After this the "Bahala" church had a hearing, and it was decided that the first marriage of James Bailey was "not consummated," and therefore *illegal*, and the *second marriage*, valid, and the Bahala church was received into the union.

On the Lord's day, included in the meeting of the Association, three sermons were delivered, by Ezra Courtney, Samuel Marsh, and David Collins, in the order that they are named. We have this language in the minutes. "Many of the hearts of God's people rejoiced to hear the wonderful displays of divine grace opened, and enforced." A resolution was adopted to this effect, "That the Association, feeling a wish to disseminate the true doctrines of the Gospel in their purity, request our *reverend*, and beloved brother, David Cooper, to favor us with a copy of the sermon, which he delivered to us on Lord's day last, and that brother William Whitehead superintend the printing of five-hundred copies of it." They wanted a rock basis on the doctrines of grace, on which to build their associational activities.

At this first meeting of the Association, a resolution was adopted, agreeing to confer with the Mississippi, and the Union Associations on the subject of missions. George W. King, Nathan Morris, William Whitehead,

David Cleveland, and Shadrach King, were appointed as a committee to meet like committees from the Mississippi, and the Union Associations, at Zion Hill church, Amite county, on Friday before the fourth Sunday in May, 1821. Norvell Robertson was appointed to write the circular letter, and to preach the introductory sermon, before the next meeting of the body. It is said that the Association adjourned "with an apostolic benediction." The doctrines of grace were asserted, the cause of missions attended to, and the Association dismissed with an apostolic benediction. This shows that this first meeting of the Pearl River Association was composed of wise, sensible, and progressive Bible readers. The circular letter, presented to the Association that year, and signed by William Cooper, the moderator, and Shadrach King, the clerk, is clear in its ring. It says, "With most heart-felt gratification, with the most pleasing sensations of soul, and the most grateful feelings, we hear of the prosperity of Zion in some of our infant churches. * * * We likewise hear of the most gracious visitations of the churches in New York, Virginia, Georgia, and Tennessee, which, together with the operations now going forward for the evangelization of the whole word, causes our drooping heads to be raised, and our languishing spirits to revive."

In 1821, the Association met with the Ebenezer church, Lawrence county, and two new churches were received into the union, Mount Moriah, and Hebron. Of the Hebron church, who has not heard? It is a fine study to discover the origin, and to watch the progress of some of those old churches that have proven great in the passing years.

It appears from the records of the Mississippi Association, that the "Mississippi Society for Baptist Mis-

sions" was a thing of some life. The meeting at Zion Hill of the workers of the three Associations, in May, 1821, was so satisfactory that a second meeting was held at the same place in May, 1822.

The sixteenth article of the minutes of the Pearl River Association, says that David Collins, G. W. King, S. King, Harmon Runnels, and David Cleveland, were appointed to attend the "Mississippi Missionary Society," at Zion Hill church, in July, 1823. Thus we see that the work of missions was looked after systematically, for three years, by the three Associations then existing in the State. Besides this, in 1821, the Pearl River Association "received an address, together with the seventh annual report of the Board of managers of the General Convention of the Baptist denomination, in the United States, for Foreign missions, and other important objects relating to the Redeemer's Kingdom." The address was read before the body, and its design, so far approved that George W. King was appointed Corresponding Secretary of that Board, that the Association might keep in touch with the operations of the Board, and was for a number of years continued in the position.

Great joy was expressed that year, by the Association, upon information as to the progress of foreign missions in India, Africa, and among the *aborigines* of America. The Association had the spirit of missions, whatever might have been their practice in those days. The seeds were at least planted that are now yielding an abundant harvest.

The death of William Cooper is touchingly referred to in the minutes of the Association, of 1821. His death is announced as mournful tidings, and he is declared to have been a faithful laborer. He was the first

moderator of the Association, then representing Half Moon Bluff church, The first we learn of him is, that he was a delegate to the old Mississippi Association, in 1814, from Bogue Chitto church. He was one of four preachers who preached on the Lord's day at the Association. He surely made an impression, as he was the appointee to preach the introductory sermon before the Association, the following year, which he did on the text, "Lord, to whom shall we go? Thou hast the words of eternal life," etc. He was one of a committee of five who heard evidence as to the troubles in the old Salem church, the oldest of them all. He represented the Bogue Chitto church, for the three following years, to 1819.

In 1822, the Association met on the seventh of September at New Chapel church, the Mississippi Association meeting on the ninth of October following. The action taken that year by the Mississippi Association as to the act limiting the religious privileges of the negroes, was therefore preceded by the action of the Pearl River Association. On the ninth of September, 1822, it was "*Resolved*, that brethren S. King, David Cleveland, and A. Harper, be appointed a committee to visit said church (the African), inquire into all the bearings which a late law of this State has on them, in depriving them of their religious privileges, and to give them such advice as the circumstances require."

David Collins, Shadrach King, Geo. W. King, and Herman Runnels were appointed a committee to memorialize the Legislature of the State for the repeal of so much of the law as abridged the religious liberty of the negro. The Mississippi and the Union Associations were asked to co-operate with them in securing the untrammelled exercise of the negro in religious matters.

No more needs be said here on this item of Baptist history, as it was thoroughly discussed in what has been written about the old Mississippi Association.

In 1823, seven churches were received into the Association, already composed of thirty-two churches. The seven churches that went into the body that year were Chickesawha, Antioch (Covington county), Salem, Zion (Copiah), New Zion, and Mount Zion. 122 baptisms were reported that year. Three ministers had died, viz: William Whitehead, John B. Hart, and Anthony Pitts. At that date, John P. Martin, father of M. T. Martin, was representing Ebenezer church, of Lawrence county, and was fast forging to the front in the Association. A sketch of his life will be given in a history of Mount Pisgah Association. Suffice it to say here, that he was full of energy, and a worthy and consecrated pioneer preacher of the long leaf pine region.

On Saturday, at eleven o'clock, A. M., September 13, 1823, the Pearl River Association convened at Providence church, Marion county. This meeting of the Association was fraught with importance. It was the beginning of organized work of the Associations in Mississippi. The plan suggested by the Mississippi Association, in 1820, of holding an annual meeting of the then existing Associations in the State, on the subject of missions, was adopted by those Associations, and worked with good effect. Some strong clear mind in the Pearl River Association in the session of 1823, conceived the idea of better organization of the missionary meeting. In the minutes of that year, we find this language: "This Association, conceiving that there are important objects to be accomplished by the propagation of the pure doctrines of the gospel, by the gen-

eral circulation and sending abroad of the *Word of God*, by promoting intelligence in the ministry, and likewise, by drawing more closely, preserving and continuing the ties of brotherly love, and *union between sister Associations*, by preventing innovations in practice and heresies in doctrine; and believing it very desirable to concentrate the means and the wisdom of all the Associations of this State," it was *Resolved*, To frame a constitution for the organization of a body, whose service shall be to promote the general good of all the Associations.

The Union Association met about the first of October, and agreed with the Pearl River Association on the subject. The Mississippi Association convened at Mars Hill church, on the 18th of October, and, "*Resolved unanimously*, To concur with the Pearl River and Union Associations, in appointing faithful brethren to assist in forming a constitution for more systematic and efficient appropriation of their talents in the great concerns of religion, and that D. Cooper, E. Estes, G. A. Irion, J. Smith, E. Courtney, S. Marsh, and C. Felder, be our delegates to meet those of the other Associations at Bogue Chitto church, Pike county, on *Saturday before the third Lord's day in February 1824.*" Here was the inception of the Mississippi Baptist State Convention.

In 1824, the Pearl River Association exultingly says: "On motion made, the constitution of the State Convention was read; and on the question taken for this Association to become a member of said Convention, it was decided in the affirmative by a large majority." In the same year, the Mississippi Association agreed "that our delegates to the next meeting of the State Convention be D. Cooper, E. Courtney, E. Estes,

S. Marsh, G. A. Irion, C. Felder, and W. Balfour; and that this Association loan the Convention all their unappropriated funds for the promotion of Domestic Missions." We find that the writer has deemed it wise to bring those facts out as clearly and forcibly as possible, as they do not agree with the existing statements as to the date of the organization of the first Baptist State Convention in Mississippi.

In 1825, the churches were informed by the Association, that all surplus funds would be transferred from that date to the Convention fund, for "the support of the gospel."

In that year, George W. King died. He was a man of decision and energy. His life was altogether exemplary, above reproach. While not a stirring orator, he was an acceptable preacher of the gospel, dealing with strong truths without special regard for emphasis or ornamentation. He was clerk of the Convention in which the Pearl River Association was constituted, and had been prominent in all its work, not missing a meeting of the Association, until 1824. He was honored in the meetings of the Mississippi Association before the organization of the Pearl River, as far back as 1813, being clerk of the Mississippi Association that year.

In 1828, the Association had in its union thirty-eight churches, which had an increase that year of 133 members, having 1303 as the total membership. These churches were in the counties of Marion, Jones, Pike, Copiah, Covington, Lawrence, Green, Perry, Jackson, Simpson, and Wayne, and in Washington Parish, Louisiana. Two churches in their letters to the Association suggested the idea of dividing the Association. The suggestion was wise, owing to the great distance some of the delegates had to ride on horseback to reach

the place of the meeting of the Association. That meeting of the union was at Bethany church, Lawrence county, with postoffice at White Sand. The delegates from the churches in Wayne and Green counties had, therefore, not less than seventy-five miles to travel on horseback over hills, and across creeks and rivers to reach the meeting of the Association. The Association suggested that churches wishing to go into the new organization hold a Convention at Tallahala Creek church, in Perry county, on Friday before the fifth Sunday in November, 1828. That church was east of Hattiesburg. Eleven churches went into the Convention. These churches were in Jones, Green, Marion, Covington, Perry, Jackson, and Wayne. This new Association was called the Leaf River Association.

At the meeting of the Pearl River Association, in 1829, County Line church, of Copiah, Fork, and Salem churches, of Simpson, and Ramah church, of Lawrence were received. David Collins from the Mississippi Baptist State Convention reported that at the last meeting of the Convention it was *Resolved*, That it would be best for the Convention to dissolve, and asked that the three Associations send delegates to the next meeting of the Mississippi Association for that purpose. While organization is desirable as promotive of the highest interests of a number of Associations, yet in the condition of the Baptists in the State at that day, it seems it was best for each Association to look after the destitution in its own bounds. It was so thought at least by the Convention at that time. The idea of a general Association was a good one, as we find in this day, but it appears that the Associations were not then ready for such an advanced movement, and the Convention of the three Associations was dissolved at the place of the

meeting of the Mississippi Association that year, at Jerusalem church, not far from Gillsburg, Amite county. In 1830, Jesse Crawford reported that the Mississippi Baptist State Convention had dissolved, and divided its funds equally between the Pearl River and Mississippi Associations.

Norvell Robertson, Sr., was, in 1830, in the Leaf River Association, as his church had gone into that new organization. The year before, he was requested by the Pearl River to secure for the Association a sound Baptist confession of faith, sparing no pains in his effort, and barring no cost, to the amount of \$150.00. David Cooper had failed to find such a confession of faith, but Norvell Robertson, Sr., had succeeded. This was great satisfaction to the Association, and Robertson was given ten dollars as a tribute to his success. Norvell Robertson, Sr., was in a joyful state of mind at that time; his son Norvell Robertson, Jr., now known as "Father Robertson," was that year converted, truly, and soundly, and was awaiting baptism. The confessions of faith were, in a motherly way, divided between the Pearl River, and the Leaf River Associations, according to the number of churches in each.

The most remarkable resolution that was ever put into the minutes of an Association was adopted by the Association in 1830. It is this, "*Resolved*, That the churches, and friends, in general, *provide no ardent spirits for the Association*, where she may hereafter meet, *as we do not want it.*" There was much written between the lines. They recognized this provision as a curse to the Association. The resolution was timely. The noble men of that body drew the line, because they saw an intruder present. Some speak of those days of laxness in the custom of using intoxicants, as if no one

cared, and no one was injured. How do they interpret this terse resolution? The name of Josiah Flowers occurs on the pages of the minutes of the Mississippi Association as early as 1810. He was a co-laborer with Richard Curtis, David Cooper, and William Bolls. He was a man of fine personal appearance, bold, and of solid personality. Hearts melted like wax under his warm, and glowing sermons. His star went down behind a cloudy horizon. It was the sedulous, stealthy process of the drink habit, that in 1822, brought him to where he had to step down from the pulpit with an undelivered sermon in his mind. The historian says, "His approach to the fatal precipice was so gradual, and unnoticed, that neither himself or his friends apprehended his danger, until he was a ruined man." The drink habit has not granted any period of our country exemption from its seductions, and the gradual decline to ruin experienced by its votaries. In 1832, the Association again spoke, "We humbly pray the public, that they will not come to our Association with their beer, cider, cakes, and melons, as they greatly disturb the congregation."

In 1832, Norvell Robertson, Jr., became a member of the Association to grace its meetings for more than forty years to come. He was at once put to work. He was appointed to write the correspondence to the Union Association, and to write the pastoral address for the next Association. He was a school teacher at that time, and was supposed to wield an easy pen. He was the most remarkable minister that has to date ridden over the hills of South Mississippi. He was baptized by his father the year before, into the membership of the Leaf River church, but represented Bethany church in this Association. Bethany was near where he was

teaching, and he joined it for that reason. He was elected clerk of the Association the following year, in which capacity he served for many years.

In 1833, the Mount Pisgah church, in Rankin county, was involved in some sort of trouble, and appealed to the Pearl River Association for advice. It was the church with which the Mount Pisgah Association met, in 1837, for organization. The face of the trouble is not shown in the minutes of the Pearl River, but the situation, it may be assumed, was grave. William Denson, and Jesse Denson, were the delegates from the Mount Pisgah church, authorized to receive the advice of the Association. What did the Association advise? Its deliverance was, "That the Association did not feel at liberty to advise the church in reference to their difficulty, further than to use their privileges as an independent church, according to their own discretion." No power was assumed over the body, but its independence recognized beyond any sacerdotal grasp, and individual discretion recommended to the members of the church.

Strange to say that in 1835, there was not a church in the Association which had one hundred members. Silver Creek, in Lawrence county, had only fifteen members, and old Bethany only forty-seven. County Line (Copiah) had thirty-one members, and old Galilee only twelve. Hebron, with Norvell Robertson as pastor, was the largest church, having eighty-six members. Steen's Creek followed with sixty-eight, with Cader Price as pastor. Sixty-nine baptisms were reported that year, Hepzibah reporting twenty-four of the number. Ebenezer church, of Neshoba county, had its post-office at Brandon, which must have been sixty miles away. That year, an overture was sent to the Associa-

tion by the Hepzibah church, suggesting the propriety of establishing a Baptist State Convention, composed of delegates from all the Associations in the State, which was so favorably received that the churches were requested to apprise the Association, at the next meeting of the body, as to their wishes in reference to it. Norvell Robertson was pastor of that church, which shows that the church was not prompted to make the suggestion by any pique, engendered by prejudice against associational missions, or because of any seeming neglect. The Union, and the Mississippi Associations took like actions that year, and the historic resolutions of the Mississippi Association were adopted in the following year.

The affairs of the Association pursued an even course until 1838, when a glow appeared on the face of the body. Four good churches had gone out of the union into the Mount Pisgah Association in 1837, but the Lord had blessed the remaining churches, and they were happy. There had been 312 baptisms. A resolution was passed expressive of devout thankfulness to the great Head of the church, for the copious showers of blessings.

The pastoral letter of 1838, gives the substance of two sermons preached in Louisville, Kentucky, by Archibald McClay, on the work of the American and Foreign Bible Society, in which it is declared that from 1798, to that date, the Scriptures had been translated into between forty, and fifty languages. Dr. Cary had translated the Bible into twenty-seven different languages of Asia, languages spoken by more than half of the people of the globe. The object of the American and Foreign Bible Society, he stated, was "to give the sacred Scriptures to the natives in the most faithful ver-

sion, which can be procured." In 1818, the secretary of the British and Foreign Bible Society asked that they *transfer* the Greek word "baptizo," instead of translating it, as Carey, and others had done. The Board replied unanimously that they could not conceal any part of God's word. Andrew Fuller said if he had 20,000 pounds sterling, he would give it all rather than see any part of the Bible concealed. In the East Indies, the trouble began as to the transferring or translating the word "baptizo." In 1835, Baptists left the work of the Society, because, after long discussion, this resolution was adopted, "It is inexpedient to grant aid to any version of the Scriptures, unless conformed in its principles to the English version in common use, at least so far as we may use them consistently in our communities, and societies." This outlawed the translations made by Carey, Judson, and others, which gave great offense to the Baptists on the Board, and caused their withdrawal.

In 1839, the Association became aroused on the subject of Education. Resolutions were passed lamenting the low state of education in the country, and expressive of the wish that they establish in their territory "a respectful and useful seminary of learning," and that a board of education be appointed to project the work. All of the teachers of the school were to be Baptists in good standing in their respective churches. The committee to elect a site for the school, consisting of James Boswell, William Barnes, William Fortenberry, William Coney, and Christian Farr, was to meet at Ebenezer church on Friday before the first Sunday in November, for that purpose. The committee failed to meet, and the enterprise proved to be a failure. We are not told why the committee failed to have a meeting, and a

historian cannot resort to conjecture. But it may be said, that here a mistake was made by the Association, and an occasion permitted to pass, and carry off, unappropriated, what would have proven a lasting boon to that part of the county. Such occasions do not show their faces often, and open eyed observation should not let them silently go by without due respect.

The Pearl River Association did not take readily to the idea of the necessity of the Baptist State Convention, which was reorganized in 1836. In 1838, N. R. Granberry, the second vice-president in the organization of the Convention, bore a message from the Union Association to the Pearl River, but no mention is made in the minutes of that year of the existence of the State Convention. In 1840, Granberry brought the circular address of the executive committee of the State Convention to the Association. After a reading of which, it was referred to a committee, with Norvell Robertson as chairman. The committee made a polite report, and recommended that the address be published in the minutes, which was done.

In 1841, N. R. Granberry was in the Association as a messenger from the Union Association, but the State Convention was not spoken of in the minutes of that year. It was *Resolved*, in 1842, that the Association become a missionary body, missionary matters to claim their time immediately after the adjournment of the Association. In the following year, a resolution was adopted to the effect, that, as their co-operation with the State Convention had been directly sought, the churches be requested to signify their wishes the following year. Their preparations for doing their own missionary work was the while being rapidly effected. In 1843, rules and by-laws for governing their missionary board

were put into effect, and a large board appointed, consisting of the best men of the Association. The next year a long report was made by a committee on destitution, which bewailed the fact that Columbia, Williamsburg, Westville, and Holmesville were unoccupied fields of labor, and many country neighborhoods entirely destitute of preaching. Jesse Crawford, their moderator, was the missionary of the Association. Here is the terse resolution passed by that body in reply to the overtures of the State Convention: "*Resolved*, That we are not opposed to the objects of the Convention, but possessing all the facilities necessary for the application of our funds within ourselves, therefore, it is unnecessary to connect ourselves with that body at the present." Another occasion passed this door with shutters closed. The life of an Association is very much like the life of an individual. An emergency has come to us often when we were not anticipating it, and were least prepared to avail ourselves of its gifts, and we politely bow, and permit it to press by unembraced, yet heavily laden with what might have enriched us, had we but known.

The Executive Board of the Association made a lengthy report in 1845, closing with this paragraph, "No place is, perhaps, more destitute than the field we occupy, and no place demands our sympathies and aid more; and perhaps, no place would yield a richer harvest to repay our toils: and, so far as we are capable of judging, this is the field *where all our means should be bestowed.*" The italics are mine. Not a word is on the pages of the minutes of that year as to foreign mission work. No resolution had been passed to that date as to the foreign fields, yet the Association was missionary in spirit. The needs of the home field were appar-

ent, and to them they addressed themselves. Their scope of vision might have been enlarged had they been in touch with the work of the State Convention, or, it may be charitably supposed, their gifts to the foreign work were sent by individuals or churches, as not appertaining to associational work. In 1845, the Association had under its employ six missionaries, who preached 129 sermons, gave 178 days, and traveled 5,643 miles. It was *Resolved*, That a missionary be employed for the ensuing year to ride twelve days in each month, and that the Bay of Biloxi be the central point of his labors—the first steps to *coast missions*.

Wm. H. Taylor began the publication of the *Mississippi Baptist* in 1846. In September of that year, the Association made favorable mention of the commendable enterprise, “the only religious newspaper in the State.” It had been eight years since the suspension of the publication of the *Religious Luminary*, and the pages of a Baptist State paper were pleasant to the eye. In that year, the Mountain Creek, Steen’s Creek, Pleasant Hill, and Shiloh churches were received into the body. There were then thirty-three churches in the body, and another petition was presented to the Association, by a number of churches, for letters of dismission to organize a new Association, the Ebenezer.

In 1847, the printing of the minutes was given to the *Mississippi Baptist*, W. H. Taylor, editor, and gratification expressed at the success of the enterprise, and the paper recommended to the patronage of the members of the churches of the Association. This resolution was virtually repeated in 1848, be it said to the praise of the body.

In the minutes of 1848, we are favored by the clerk, with an analysis of a sermon preached by that famous

preacher, Zachariah Reaves. His text: Rev. 22:17; the duty of baptized believers, invitation of the Spirit to unbaptized believers, invitation to mourners, and, last, invitation to sinners. These divisions indicate a straining of the text, but if one of his critics could have heard the sermon, perhaps, if a minister, he would have felt as if he could not preach, and would have doubted his capacity as a sermonizer.

Did these early Baptists believe in Sunday schools? It must be remembered that this Association was entirely composed of country churches, and those churches at great remove from any great mart of business. They talked in those days of the Natchez road, Natchez being 100 miles away. Natchez was the market for the part of the State west of Pearl River. The "three chopped road," which became a wagon road in 1807, ran through Monticello, which was near the center of the Pearl River Association, in 1848. This road was the mail route, and the only highway for the public. We need not wonder, therefore, that the Christian people of this part of the State seemed backward in many things. That no mention was made of Sunday schools until that date does not indicate any opposition to that work of our churches.

It is noticeable that the churches of the Association in those early times were not distressed by the anti-missionary spirit. At almost every meeting of the body, ringing resolutions were passed on Domestic Missions, and, if they were contested, no ink was thrown away in recording the fact. In 1843, the Mount Pisgah Association had been rent in twain by the going out of the antinomian wing of the body, but the minutes of this Association are as silent as the grave as to the existence of a spirit unfriendly to missions.

In 1848, the idea was conceived by some one of securing a uniformity of articles of faith among all the churches of South Mississippi, and it was suggested that a meeting be held during the coming year, by the delegates of the Associations corresponding with the Pearl River, at Hopewell church, in Copiah county. To this suggestion the Mount Pisgah responded, and a committee of eleven appointed, headed by Wm. Denson. The Union Association appointed a committee to report at the meeting of the body as to the expediency of sending delegates to that Convention. The committee had as its chairman, M. T. Conn. This committee thought the suggestion of the Pearl River Association "impracticable, and inexpedient." The meeting was held, beginning on Saturday before the first Sunday in August, 1849, but nothing of consequence came of it, as the Convention failed to agree upon a general form of abstracts. Every Baptist church is an independent body. It is marvelous what affinity exists between them, while each church acts for itself, independent of all the world beside.

Some things done in the Association in 1851, are worthy of more than a passing notice. At that meeting three great men met, Jesse Crawford, Zachariah Reeves, and Norvell Robertson, Jr. They were giants in their days. When they spoke, they had an audience. They knew the doctrine of the Book, and they spoke its truths in clear, and unmistakable language. On the morning of the Sunday included in the meeting of the Association, William Fortenberry preached a missionary sermon, at the close of which, a collection was taken of \$37.20; for Indian missions \$19.75, and for Domestic missions, \$17.45. This showed the missionary spirit of the body to be beyond question. The remaining fact made prom-

inent was embraced in a resolution adopted, recognizing Norvell Robertson as a messenger from the Baptist State Convention. The trend of affairs in the Association was in the right direction, but the body was far from being settled on anything outside of the borders of the union. Their heart was large, but their vision was limited. To show that this is true, one has but to notice a motion passed near the close of this meeting of the body, which required their missionaries *to confine their labors* to the destitute country, between the Leaf, and the Pearl rivers. The growth of the Association was slow, but steady, and proper.

In 1853, letters of dismission were granted to sixteen churches to form the Strong River Association. The churches were in the northern portion of the territory of the Pearl River Association, Strong River, Sardis, Steen's Creek, Hebron, Dry Creek, Hopewell, Bethlehem, Pleasant Hill, New Zion, Macedonia, Mountain Creek, Mount Zion, Galilee, Zion Hill, Copiah, and Palestine. This at once constituted a body full of life. But the old Pearl River had such a fund of energy, that it moved on with its usual sprightliness, and efficiency. The strong men in the body at that time were, Jesse Crawford, William Williams, Calvin Magee, William Fortenberry, Norvell Robertson, and Joseph E. Pouns. In 1854, the Mount Pisgah Association sent preamble, resolution, and address, by their messenger, S. F. Wall, inviting them to meet with them in an effort to form a "General Association" in East Mississippi. The sympathies of the Pearl River were with the western Associations. The correspondence with the old mother Association had been uninterrupted from the organization of the Pearl River to this date. Strong men had come yearly to their deliberations from the Mississippi Asso-

ciation, and aided them in their council. Already had they agreed, more than once, to correspond with the Baptist State Convention, which was maintained by the western Associations. To the prayer of the Mount Pisgah, they replied that they deemed it inexpedient to accede to their entreaties.

The following year, James Murray attended the meeting of the Pearl River in the interest of the organization of a General Association. He was received most cordially, and a good committee was raised to consider his request. The request did not meet with avowed disapproval, but was referred to the churches, which were requested to send up their views on the question to the next gathering of the Association. So far as it is known, the churches did not respond. In 1856, E. C. Eager, then the agent of Mississippi College, came into the Association, and was kindly, and agreeably received. Norvell Robertson offered preamble, and resolution, at some length, commendatory of Mississippi College. The College was under the fostering care of the Convention, and had been since the fall of 1850. It was recounted in the Robertson resolution that E. C. Eager, who had been canvassing in the State for the College, for about four years, was present, and was enjoying the privileges of the Association without duress or hindrance. The manner in which this resolution, and the prayer above mentioned, were received, shows the inclination of the Pearl River at the time.

In 1858, the *Mississippi Baptist*, published at Jackson, with J. T. Freeman in full control of the paper, was warmly approved, commending "the independent, firm, and moderate course, pursued by the editor," and recommending it to the confidence, and patronage of the public. In that year, the Association was much

agitated by a broad scheme to locate "a resident minister" in the field of their operations, and the missionary board recommended that he be located at the Salem High School on Leaf River. The missionary board staggered under the weight of responsibility of this suggested onward movement, and seemed feeling out in every direction for help, except the Baptist State Convention. The board suggested, in its annual report, that the Southern Baptist Convention might help them by an appropriation of \$200 to \$300, the Ebenezer Association, \$100, and perhaps the General Association, of South-eastern Mississippi, would afford them some aid. Just exactly what that resident minister was to undertake is not told, but in all probability, he was to be an evangelist to hold some eligible point, and to preach at places that bade fair to be, at no distant day, centres of influence. Whatever might have been the import of the desired movement, it lacked the support necessary to make it a thing of much life.

But onward went the march of progress. In 1859, Norvell Robertson presented to the body, a number of copies of the *Child's Friend*, published by the Southern Baptist Sunday School Union, in Nashville, Tennessee, which papers were distributed to the churches of the Association. The effort made to keep Sunday schools in the churches was constant, and in a measure successful. The progressive spirit of the Association was all that could be wished, but the churches were limited in their operations by contracted vision. That year, what we now call Sustentation, was advocated by the body. The plan projected, was to raise a permanent fund, and use the interest in aiding the widows, and orphans, of deceased ministers. Six agents were appointed, four west of the Pearl River, and two east of it, to raise the

fund. This movement was not born for an early death. It was successful in securing the favor of the people, and did good. The following year, a strong committee, with William Barnes as chairman, was raised on the *Widow's Fund*, which recommended that the Association become a corporate body, that the officers of the Association be constituted a body to loan and collect funds, and as trustees to make annual reports to the Association. A committee was annually appointed on this benevolence, until 1863, when the civil strife between the States was paralyzing all endeavors.

It is a little remarkable how many good enterprises were recommended by this Association in early times, which were premature, but according to wisdom, and are now considered indispensable to a successful prosecution of our work.

In 1860, the death of William Williams was reported. The Association met that year at Silver Creek, Lawrence county, and William Williams was the appointee to preach the introductory sermon. William Williams was declared to have been a useful, and faithful preacher, and a man of wisdom in council. It is to be lamented that the Association did not give a full obituary notice of this worthy man. His post-office was at Mount Carmel. He represented Harmony church, in Covington county, from the organization of that church, in 1840, missing the meetings of the Association only one year, before the year of his fatal illness. He held many positions of trust in the Association, to the full satisfaction of his co-laborers. One cannot but be impressed with the high form of manliness exhibited by him, and the power of grace he possessed.

It appears that their records had, at this time, been

lost. Norvell Robertson offered a resolution, earnestly soliciting any one who had copies of the former meetings of the body, to send them up to the next Association, and that some competent, and suitable person be requested to keep a manuscript record of the proceedings of the Association, for which a reasonable compensation should be allowed. The next year, Robertson stated to the body that he had gotten the work of transcribing three fourths done. A committee was appointed to examine the work, consisting of William Barnes, Calvin Magee, and S. W. Dale. This committee said in the report, that the work done was highly satisfactory, and recommended that Robertson be allowed \$100.00 for compiling the history of the forty years, the Association had existed. The writer is creditably informed that the manuscript is still in existence, but has not yet been able to procure it. The work was completed in 1862.

In 1861, the Association met September 7th, with the Salem church, Pike county; the church of which Calvin Magee was a member. The Association was then composed of twenty-nine churches, with a membership of 1,996. The Civil War was then in progress. The drum-beat was heard all over our Southland, and our best men were leaving their avocations, and enlisting as soldiers to fight for the liberty of our land. Mississippi with a population of whites and blacks, numbering much less than a million, furnished more than 70,000 troops. It is only reasonable to say that the operations of these troops were all absorbing with our people. In this year, the Pearl River passed lengthy preambles and resolutions, relative to the Southern soldiers. It was recommended that the first Saturday in November be set apart as a day of special prayer and

thanksgiving; and for the success of Confederate arms. It was agreed to raise a fund for purchasing 1,000 New Testaments to present to Mississippi volunteers, and \$49.10 was raised on the spot. The committee of three to take the responsibility for the success of the movement, consisted of T. E. Tate, Daniel Pouns, and D. H. Quinn. The following year, the committee through the chairman, T. E. Tate, made a highly satisfactory report. 320 copies of the Testament had been sent out. It may be a matter of some interest as to how these copies of the Testament were distributed. The Summit Rifles got forty copies; the Quitman Guards, forty; Dalgreen Rifles, forty; Jeff Davis Sharp Shooters, forty; Marion Men, forty; Goode Rifles, forty; Covington Fencibles, forty; Covington Rangers, forty. The work was abundant in 1862, as it was at that time totally impracticable to carry on the work, owing to the distance the State troops were away from home, and the fact that they were not in one command, but assigned to the various divisions of the army.

In 1864, it was agreed that the next meeting of the Association, be held at Fair River church, Lawrence county, eleven miles from Monticello, on the *Natchez road*. A query came up from the Providence church, as to what should be done with a member of a church who deserted from the Confederate army. The committee on the query reported that it was the sense of the committee, that a Christian should obey the laws under which he was placed by the God of providence, and thought, therefore, that a church should deal with a member who had deserted the Confederate service.

In 1865, J. R. Graves was present at the meeting of the Association. He was then located at Summit, and was giving his influence to the Baptist cause far and

wide. The Association gave the forenoon service on Sunday to Norvell Robertson, and the afternoon service to the conduct of J. R. Graves. Nothing is said in the minutes of the sermon by J. R. Graves, which is exceptional. From Friendship church, Lawrence county, J. B. Chrisman was a delegate. The prominent ministers in the body at that time, were N. Robertson, J. B. Lewis, E. Douglas, W. Fortenberry, S. W. Dale, Wilson Clark, J. E. Pouns, W. J. Fortenberry, B. A. Crawford, C. F. Crawford, and Z. Doughdrill.

In 1867, William Fortenberry died. He was born in Lancaster District, South Carolina, sometime in 1799. He became a Christian when he was twenty-four years old, and was made a deacon by his church, (New Zion, Marion county), on the fifth of August, 1825; in which capacity he served his church for three years. He was licensed to preach January 23, 1827, and was ordained the following November, the presbytery consisting of John P. Martin, (father of M. T. Martin), Isaac Brakefield, and Jesse Crawford. He died October 27, 1867. He first appeared in the Association in 1825, as a delegate from New Zion church. Until 1844, he continued to attend the meetings of the body as a delegate from New Zion, having to that time missed attending the annual gatherings of the body only three times. After 1844, he represented Hepzibah church, Lawrence county, for seven (?) years, missing only one meeting of the Association. After that, he represented Society Hill church until the time of his death, missing two meetings of the Association. Thus we see that in forty-two years, he failed to attend only six meetings of the Pearl River Association. He preached the introductory sermon three times, was the moderator of the body six times, and was all the while prominent in the meetings of the body.

In 1867, a query was sent to the Association, from the Mount Mōriah church, as follows: "Would a church do right, and act according to gospel order, to receive a person by experience and baptism, who had previously been received and baptized in a state of unbelief"? A committee with A. Goss as chairman, answered: "We believe that faith in the subject is essential to constitute a valid baptism in the sight of God, and that the baptism of an unbeliever is not Christian baptism." This answer was unanimously adopted. As the Civil War was over, the decision of the body, as to the exclusion of a deserter from the army, from the privileges of a church, was declared no longer applicable.

The question arose about this time, as to the policy to be adopted as to the religious welfare of the negroes. Soon after the Civil War, they showed a disposition to withdraw from the whites, and to establish churches of their own; but they were totally incompetent to administer their own religious affairs. This incompetency was known, and recognized by the whites; but the question was, what could be done? In some parts, bad white men made their religious gatherings, places of intrigue against their former owners, and their present friends. The Association saw the duty of encouraging their educational endeavors, and their religious instruction, and a committee was formed for this purpose, consisting of A. Goss, H. Hooker, W. Fortenberry, and J. B. Chrisman, which committee was to report at the next meeting of the body. That committee advised that religious instruction be given the negro, and that the blacks be permitted to remain where they were.

The "widows fund" was still in existence in 1868, and it was decided by the Association that the body

had no moral right to consume the principal, but might use it, and replace it, being morally and primarily bound to do so. A committee of six was appointed to "visit the widows in their afflictions," and ascertain their needs as far as possible, and distribute the money according to their necessities. This worthy object was deservedly fostered by them, with the utmost vigilance. For nine years, the benevolence had in 1868, been fostered, and the period embraced the four years of the Civil War.

The most note-worthy event that transpired among them, in 1869, was the death of Jesse Crawford. For seven years he had been absent from the meetings of the Association, not willingly but by constraint. In 1859, N. Robertson presented a preamble and resolution, which was adopted in sadness, which told of a severe bodily affliction which had come upon Jesse Crawford, and expressive of sincere sympathy for him in his distress and suffering. Calvin Magee was requested to visit the sick man, and to present to him a copy of the resolution. He had been smitten with paralysis of such a pronounced character, that he was prevented from any outdoor exercise or ministerial labor; but his mind was bright, his heart as warm as in days of yore, and his spirits elastic and cheerful. Jesse Crawford was born in the State of Georgia, February 4, 1795. He was reared of poor parentage, and his educational advantages were few and scanty. He attached himself to the Antioch church, Marion county, in November, 1824, and was constituted a deacon by that church, July 16, 1826. He was licensed to preach, March 28, 1828, and ordained on the 17th of October of that year, the presbytery consisting of Martin, Brakefield, and Thigpen. Jesse Crawford entered the

Association in 1831, as a delegate from Antioch church, which church he represented until 1835. After that, he represented Silver Creek church, Pike county, the remainder of his active life. He was first elected moderator of the Association in 1834, and was eighteen times elected to this office. He was absent from the meetings of the body after he entered it only twice before his affliction came on him. He was forty years a minister. "Servant of God well done."

In 1870, A. Goss presented the following preamble and resolution:

"WHEREAS, There has been much said in regard to receiving the baptism of Campbellites in our churches, therefore be it

Resolved, That the Association will not receive such baptism from the hands of Campbellites or Pedo-Baptists, as valid gospel baptism."

There is nothing as to the life's work of A. Goss in Foster's Mississippi Baptist Preachers, but a suitable notice of his active career will be given in what shall be said of the Mount Pisgah Association. Suffice it to say here, that he was a bright educated man, and entirely reliable in his doctrinal deliverances.

In the decade from 1870 to 1880, the Pearl River passed a formative period. The time had come when it must take stand with some general body of Baptists in our State. N. Robertson was still living at the beginning of this decade, which assumed wise action on the part of the Association.

In 1871, S. S. Relyea was with them, and also M. T. Martin. They were strong men, and each with an axe to grind, and wishing some one to turn the grindstone. Relyea was scholarly and magnetic, Martin was gifted with wonderful energy, and had a force of

will that was not to be resisted. Relyea had an interest to represent that concerned southern Mississippi and eastern Louisiana; Martin was driving an interest fostered by the Mississippi Baptist State Convention. Pearl River Association was an arena for contest. Relyea had a worthy object to represent, Martin, a God-favored institution to save. Martin was flanked by James Nelson, who represented Ministerial Education of the State Convention. James Nelson was the most remarkable man Baptists have had in Mississippi to the present time. The contest came. Relyea representing the missionary board, of the Mississippi River, and the Eastern Louisiana Associations, asked the co-operation of the Association in his missionary enterprise—a worthy object represented by a noble man. Politely the Association appointed a committee to consult with him, and to report at the next meeting of the body. The Convention was to meet at Summit, on Friday before the fifth Sunday in October, 1871. So Relyea's success at the Association was not to be decried. Just after that action of the Association, was a lengthy report of a committee on ministerial education, covering a page of the minutes. It recited that our preachers must now be educated; we must pray for more preachers, and, if God should call any in the bounds of the Association, they ought to be sent to Mississippi College; and young preachers wishing an education, were advised to correspond with James Nelson, corresponding secretary of the Ministerial Board of the Mississippi Baptist State Convention. Close on the heels of these resolutions, was a preamble with a resolution as to Mississippi College. The preamble spoke of the financial embarrassment of the College at that time, and the resolution approved of the effort

Martin was making to liquidate the debt against the College, and the cause was asked a favorable consideration by the churches.

Zachariah Daughdrill died February, 1870. He was born in Greene county, in 1820, the year the Pearl River Association was constituted. He was received into Red Creek church in 1852, and like Fortenberry and Crawford was made a deacon before he became a preacher. He was licensed to preach by Sand Hill church, May 10, 1860, and preached about ten years. He was a useful man, and was only fifty years of age when he was called home.

The address of N. Robertson before the Association of 1872 was a remarkable deliverance. Its caution, spirit, and force are unexcelled. It reads like standard literature. His eloquence is of Indian vividness, and naturalness. It was on pastoral support. It ought to be kept before our people, as a gem of pure forceful English, and as a piece of masterful eloquence. It will be pardonable to quote a paragraph of that address:

"It is now just forty years since my name was first enrolled in the list of the delegates in this Association. The Lord has kept me alive through all these days, and *this day*, I am called upon to perform the most unpleasant service I have ever rendered to your body. It may appear strange to you, but the temptation to unfaithfulness has been almost irresistible. On the one hand, I have been pressed out of measure, by the fear of offending my brethren; while on the other hand, the sceptre of God has been stretched over my heart. You expect me to be *faithful*, I entreat you to be *charitable*. I must risk the consequences, and be faithful, but to cut myself off from the love, and cordial fellowship of my brethren, would be more bitter than death. To be an

offcast from the affections, and confidence of the Lord's children, would make this world a dark wilderness to me, and yet it would not be so bad as to dole out my days under the inflictions of a guilty conscience."

The Association of 1873 met with Little Bahala church, Lincoln county. The General Association, of Baptists, of South Mississippi, and East Louisiana, was represented by E. C. Eager, and S. S. Relyea. Mississippi College was represented by A. A. Lomax. On Monday, A. A. Lomax preached in the forenoon, and S. S. Relyea in the afternoon. It was *Resolved*, That correspondence be opened up with the General Association of Baptists, of South Mississippi, and East Louisiana, and the object of the Educational Society, of that body, in establishing a first class Baptist Female College, in Summit, Mississippi, was cordially approved. Could they have wished more? But the Convention was not less favored by the Association. It received preamble, and resolution. As the Convention had decided to enter on the work of State missions, and a State Mission Board located at Hazlehurst, and the Board to have a corresponding secretary with various duties, it was *Resolved*, that this action of the Convention be heartily approved. Could they have wished more? To which of the two causes did the advantage accrue?

In 1874, S. S. Relyea, and M. T. Martin were at the Association, and this action was taken by the body:

"*Resolved*, That we rejoice in the intelligence that the Lord is blessing the Board of Domestic Missions (State Mission Board), of the Mississippi Baptist Convention, and of the General Association, of South Mississippi, and East Louisiana, in extending the cause of

Christ in the southern portion of Mississippi and east Louisiana."

It seems that the Pearl River Association had gotten both men under the same yoke, and that Relyea had the padded bow. But Martin would walk ahead by getting a resolution adopted, commending ministerial education and the College, and encouraging the project of a permanent endowment. This leaves nothing settled. But in 1875, the Association appointed delegates to the State Convention, and nothing was said of the General Association of South Mississippi, and East Louisiana. M. T. Martin was in 1876, received as a messenger from the Mississippi Baptist State Convention, and as agent of the College, and there was no opposing Richmond on the field. S. S. Relyea did a good work, as we may see further on in this written history. In that year, Norvell Robertson sat as moderator of Pearl River for the last time. He had been in the Association forty-four years. He died June 1, 1878. A sketch of his life is given in Foster's Mississippi Baptist Preachers.

In 1878, a good list of committees were appointed, and among them a committee on Foreign Missions, the first ever appointed by the Association on that object. It has doubtless been noticed that in all the history of this Association, from its inception to a very few years before this, no committees were appointed but the committee on preaching; and that the general work of the Association was done on preambles and resolutions. But in this year, the *Foreign Mission Journal* was recommended, and the churches requested to have a missionary sermon preached yearly, a collection taken for foreign missions, and contributions forwarded to H. A. Tepper, corresponding secretary of Foreign Mission Board.

Home at last. The road has been rough and rocky, and beset by allurments on both sides for a long distance, but the Association having a good spirit, kept steadily forward, avoiding antinomian pit falls until it reached home. God's hand led its noble messengers all the way. They had an extensive field of labor, over which at first their churches were sparsely scattered. They fought for their own like noble, brave Christian heroes. They sent out colonies, and contributed good churches to weak Associations. Their territory was narrowed down, and their hearts expanded. When the Association became confined to the counties of Marion, Lawrence, Covington, Pike, and a few townships of Lincoln, their vision became enlarged, and they saw the field the Man of Galilee gave the fisherman, and began to strive for its occupancy, with the dashing valor of the fore-fathers, who followed the paths beaten out by the foot falls of wild beasts, and of scarcely less ferocious savages, the redmen of the forest. Noble Pearl River Association! The writer feels that he is a better man after writing this much of the history of your noble deeds, and would fain let his pen glide on with tireless effort in recounting facts so elevating, and writing of men whose wisdom was safe, whose brains were clear, and whose hearts were warm.

In 1878, H. M. Long, J. A. Scarborough, T. D. Bush, and T. J. Walne were in the Association, and their presence felt. T. J. Walne preached at eleven A. M. Sunday, on John 3:14, and, after an intermission, J. A. Scarborough preached on Acts 16:30. G. W. Farmer closed with an exhortation, and a collection was taken for Home missions (or State missions) of \$20.50. T. J. Walne was received, as a representative of the Baptist State Convention, and the State Mission Board,

and the hearty co-operation with the State Mission Board was recommended in the report on Home missions.

The *Baptist Record* was projected the first of February, 1877. In the minutes of the Pearl River of that year, it was commended as a sound Baptist paper, and calculated to build up the Baptist cause in our State. The following year, and the year succeeding it, the *Record* was indorsed by the Association. The *Southern Baptist* was also recommended to the favor of the body.

In 1879, Lea Female College, at Summit, was recommended to the patronage of the churches, and its president, C. H. Otken, was given the liberty of the territory for the organization. That was wise, and correct. The school was well located, calculated to do inestimable good for that section of the State, and its affairs under the administration of a highly intellectual man, who was a fine educator. C. H. Otken, that year, addressed a letter to the Association, as to the interest of his institution of learning. That letter recited that the College was commenced in the fall of 1877. A charter was soon obtained, granting the right to confer degrees, and diplomas. The Board of trustees of the school consisted of B. A. Crawford, W. Z. Lea, W. T. White, J. R. Farish, W. W. Bolls, Z. T. Everett, Thomas T. Cotton, D. C. Walker, DeWitt C. Lea, W. T. Johns, John G. Leggett, W. E. Tynes, J. R. Sample, John E. Holmes, and Hampton M. Lea. The campus of the College covered two squares, or about eight acres of land, on which was a two-story building, planned for a female school. It was the only female college in that part of the country, where Baptists had 10,000 communicants.

The decade between 1880, and 1890 was charact -

erized for work on all lines of benevolence pursued by the Baptists of the State. The Association was in full sympathy, and close co-operation, with the Baptist State Convention. Names of men now familiar to every one well versed in the work of Mississippi Baptists, appear on the minutes of the body. R. R. Turnage was moderator each of the ten years. I. M. Fortenberry was treasurer until 1884, when he was succeeded by J. D. Burkett, who kept the financial accounts of the body to the end of this period. Both family names had long appeared on the minutes of the body. J. W. Armstrong, of Monticello, was clerk through the decade. At the beginning of this period there were seventeen churches in the organization, having 1,544 members. In 1880, the churches gave \$249.95 to Home missions, and \$144.60 to Foreign missions. At the close of the decade, the Association was composed of fifteen churches, (some had gone to other Associations) which had 1,685 members, and gave to State missions, \$216.50, to Foreign missions as reported \$78.25, and to church building, \$613.00.

The temperance movement found its earliest and most ardent supporters in southern Mississippi. Within the limits of this Association then, was a decided and profound sentiment against the legalized sale of intoxicants. The Association itself was not silent in the presence of the blighting evil. In 1880, the body expressed it as a conviction that it was a duty to exert a wholesome influence against the liquor traffic, and to give no countenance to the sale of intoxicating spirits, and *Resolved*, That it was a misdemeanor calling for the discipline of a church, for a member to sell ardent spirits, or to give away intoxicants at a public gathering, or patronize a saloon. It was also recommended

that the pastors of the churches each deliver a lecture on temperance once a year. In 1881, T. D. Bush submitted a terse report on the subject, declaring that the use of intoxicants weakens financial ability, hinders denominational enterprises, causes murder, theft, and every other crime. He placed the word prohibition into his report with telling effect. In 1882, J. B. Gambrell was made chairman of the committee on temperance in which report it was said that the crisis was actually upon the people, and that boldness, and energy were necessary to impede the progress of the evil, and that the time had come to act.

That year, Lawrence county, which was covered by this Association, stepped to the front of the sisterhood of the counties of the State, and was first to enact prohibition laws in a county, against legalizing the sale of ardent spirits.

Each year there was a strong report made on Temperance. In 1884, R. J. Boone presented the report, which declared that a candidate for office only merited support when in favor of temperance, and that every Christian, who loves God, should rise in his majesty, and strength to complete legal prohibition of the nefarious traffic. The next year, it was said that *prohibition* was the only safe means for the future, and the year following, J. A. Scarborough thundered forth in this language: "Every Christian should hold it as a duty to God, a duty to his own family, and a duty to the world at large, to use all fair, and honest means to procure prohibition law." In 1888, R. Drummond recommended total abstinence by every church member of the Association, and stringent measures on the iniquitous evil. No less positive were the reports on Temperance submitted to the Association at its meetings the two following years.

Year by year, during this decade, reports were submitted on the subject of Sunday schools to the Association. In 1880, T. D. Bush, in his report affirmed that the Sunday school was second only to the living ministry in disseminating gospel truth, and it was urged that every reasonable sacrifice be made to organize and maintain a Sunday school in each church. A few years after, a prominent pastor said that the Sunday school lessons on the Acts had helped to develop his churches on the subject of missions to a perceptible degree. The Sunday school was not so wrongfully recommended as to take the place of parental instruction. It was thought that the Sunday school should be attended by the old as well as the young, and that its usefulness should not stop short of the conversion of the pupils. It was recommended to the Sunday schools, to take "*Kind Words*," published then at Macon, Georgia. In 1886, the letters from the churches to the Association showed a growing interest in the Sunday school work. The church letters showed a great many accessions to the churches from the Sunday schools. In 1889 and 1890, the report on Sunday schools was submitted by J. P. Culpepper, in which it was recommended that they put a man in the field to organize Sunday schools in every community in the Association, and that a Sunday school convention be organized in the bounds of the Association, to meet on the fifth Sundays.

The work of Foreign Missions was kept distinctly before them for five years of this decade, after which, the body had reports on the general subject of missions with questionable efficiency. The reports on missions, as a rule were devoid of any specific information on foreign missions. In 1880, the committee on foreign missions recommended that each pastor in the Associ-

ation keep foreign missions constantly before his churches until a permanent interest should be manifest; and recommended *The Foreign Mission Journal*, published at Richmond, Virginia. In 1883, the request of the Foreign Mission Board, asking that Mississippi raise \$8,000 that year for foreign missions, was cordially endorsed, and the body pledged to raise its *pro rata* of the amount, and the pastors of the churches were entreated to labor as never before to get their people to feel the great obligation resting on them, to give the gospel to the world. The report of the committee on foreign missions in 1884, was somewhat refreshing. It expressed an unwillingness to accuse the ministers of unfaithfulness, but it appeared that, in some instances, they were derelict in duty, and if this objection could be removed, soon a great change would take place in the affairs of foreign missions. "Lay on McDuff."

Our churches and Associations experience great difficulty in distinguishing between State missions and Home missions. In the early history of the churches, associational missions was invariably called Domestic Missions, which was the original name of United States Missions, or missions at home. The Associational mission was a mission at home, and it was denominated Domestic missions. State Missions is a home work, and is so regarded. It would prevent much confusion of thought if the Home Mission Board could be called the Southern Mission Board. The first reports that were made to the Pearl River Association on State Missions, were made under the head of Home Missions (until 1883), while they contained no reference to Southern missions outside of our State. No report was made to the Association under the head of State Missions until 1883.

In 1880, the Association was congratulated by the chairman of the committee on Home missions, G. W. Mikell, upon the revival of the missionary spirit in the churches. The church letters to the Association showed the gratifying fact that, save one, all the churches in the body had sent up contributions for Home missions (State missions). The occurrence had broken the example of the churches, it is said, "for many long years." The committee showed interest in the work of the State Mission Board in the delta. Population was crowding into the great Mississippi bottom. Hundreds of young men were going to that fertile valley. That part of the State was said to be "a fearfully wicked country, whisky drinking, gambling, and Sabbath desecration," where rife, and missionary work a pressing necessity. The State Mission Board had under its appointment, at that time, twenty-five missionaries, one of them being T. D. Bush, the missionary in the Pearl River Association, who was doing good work.

In 1881, the committee on Home or State missions noted the fact that the State Mission Board was enlarging its work, and urged every church of the Association to meet the duty of more liberal support of that Board. The following year, T. J. Walne was chairman of the committee, and his report was loaded with facts bearing on the work so near his heart. The report recounted that, in the eight years preceding, the missionaries of the Board had traveled 225,188 miles; preached 11,831 sermons; baptized 1,910 persons; received by letter, and restoration 1,365; constituted twenty-seven churches; organized one district Association, and sixty-five Sunday schools. In 1883, T. S. Powell, chairman of the committee on State missions, submitted a good report. The following year, the subject was

put before the body by J. G. Chastain, (their missionary under the appointment of the State Mission Board). He said the time had come when churches that do nothing at all for the spread of the gospel, should cease to be recognized as missionary churches. In 1885, J. G. Chastain labored in the Association, under the State Board, 273 days; traveled 1,363 miles: preached 105 sermons, and baptized forty-two believers.

SUPPLEMENT TO PEARL RIVER ASSOCIATION:—Between 1890 and 1895, the members of the Pearl River Association imposed continual confidence in their officers. In that period, R. R. Turnage was moderator, W. J. Armstrong clerk, and N. S. Buckley treasurer.

The usual reports of committees were submitted to the body. The Southern Baptist Theological Seminary received unusual attention, and what is unusual, they had a committee to report on vocal music, and another on their Sunday school Board. They had no report on associational work until 1895, when it was recommended that a missionary board be appointed to look out the destitute places in the Association, and to correspond with secretary Rowe as to supplying it.

In 1891, there were seventeen churches in the body, which had an aggregate membership of 1,697; in 1895, eighteen churches with a total membership of 1,880. In 1891, their cash collections amounted to \$271.55, and in 1895, to \$243.75. The pastors in the Association in 1895 were C. P. Sheppard, R. Drummond, J. W. Tolar, J. P. Culpepper, J. C. Buckley, N. L. Robertson, J. L. Finley, J. L. Price, B. A. Crawford, A. F. Davis, and R. R. Turnage.

In 1891, Shiloh church, Marion county, and New Hope, Lawrence county, were received into the union, and in 1892, Clear Springs church, Lawrence county

Special recommendations were made in 1892, as to the process of carrying on their mission work. It was recommended that special effort be made to secure a contribution to missions from each member of each church, and that regular quarterly collections for mission be taken.

Their Sunday school statistics in 1895, showed that they had eleven Sunday schools, sixty-five officers and teachers, and an enrollment of 835, or 1,015 more members in their churches than pupils in their Sunday schools. Between 1895 and the close of the century, the officers of the preceding five years were kept in office, until 1900. In that year, W. J. Armstrong was elected moderator, J. C. Buckley clerk, and N. S. Buckley treasurer.

In 1896, there were twenty-two churches in the union, with a total membership of 2,299, and in 1900, twenty-one churches with an aggregate membership of 2,305, or a net gain of six members.

The pastors of the churches in 1900 were as follows: Of Antioch, and Black Jack Grove, T. B. Fortenberry; of Bethel, J. L. Price; of Columbia, Pine Springs, and Society Hill, J. T. Dale; of Cedar Grove, Holly Springs, and Pearl Valley, J. B. Polk; of Clear Springs, T. D. Cox; of Crooked Creek, J. P. Williams; of Good Hope, A. A. Briant; of Magees Creek, J. T. Ellzey; of New Hope, J. M. Richey; of Pleasant Hill, and Providence, W. R. Johnston; of Silver Creek, J. C. Buckley; and, of Shiloh, C. P. Torrey.

In 1896, R. R. Turnage was missionary in their bounds. He reported seventy-seven days of service; thirty-eight sermons preached, and twelve baptized. He collected \$104.00. The following year, he gave the Association twenty-seven days of service, and collect-

ed for associational missions \$208.00, and for State missions \$100.00. In their report on State missions, it is said, "Your committee has no new plans to suggest, but would urge upon the churches of the Association to stand firmly by our Board with their prayers, and contributions, until every destitute portion of our State is supplied."

The Ebenezer church was dismissed by letter in 1898, and the Little River, and Good Hope churches were added to their list. It is said of the good Hope church that it was formerly a member of the Bethel Association, and "said Association being anti-missionary, she withdrew from the same, and united with us, where they hope to be able to do good for the spread of the gospel."

The Pearl River Association held its eightieth annual session with the Shiloh church, Marion county, in 1899. The institution had reached a good old age. It had in the eighty years, had in it many men of commanding genius, and choice grace, and had done great good to the part of the State in which it was located.

The report on Sunday schools in 1899, submitted by J. J. Stringer, was rather spicy. It said: "We go to our Associations each year, and write reports, and make rousing speeches, and make good recommendations, only to go back to our homes, and get to work at the same old job of doing nothing." His language is so true to facts that it is refreshing. That year, fourteen churches reported Sunday schools, with a total of seventy-three officers and teachers, and an enrollment of 756 scholars.

In 1900, the following letter found in their minutes was addressed to A. V. Rowe, Secretary of the Convention Board: "We, the Pearl River Association, in or -

der of business, do hereby express ourselves as believing that the community of the Pearl Valley church is an important mission station, and that a limited part of the State Mission funds can be as well invested in said community as it can anywhere:

THEREFORE, We request that you carefully and prayerfully consider the spending of the amount recommended by our local Board, and our missionary, J. B. Polk, on said field." This letter is given to show that at the end of the century the Pearl River Association was in hearty sympathy with our organized work, and wished close and hearty co-operation with the Convention Board.

No other Association in our State has, in its history, encountered so many difficulties as the Pearl River. With the courage of conviction, the work was begun, when the Association was constituted in 1820, with twenty-three churches scattered over south Mississippi. The country was thinly populated, but destined to be peopled by a numerous, honest, industrious host. Many serious questions presented themselves during the flight of years, but they were met gravely, and with dignity. If they were sorely perplexing, they had to wait a year before they could receive an answer, or were referred to the churches for prayerful deliberation and wise handling. The Association was never without its men of strong common sense, and becoming gravity, who faced every impending issue with a firm resolution, and a charitable desire. They loved their brethren with an affection stronger than their love of life, an affection that was only surpassed by their love of the cause which made them brethren. The historian pens this last sentence, expressing an unfeigned admiration of the record made by the Pearl River Association, while cherishing the hope that a favoring Providence may continue to smile on their efforts made in forwarding the cause of Christ.

CHAPTER VI.

CHOCTAW ASSOCIATION.

The Choctaw may be classed with the old Associations of north Mississippi. In its earliest days it was a conglomerate body. It seemed to lack affinity. Some of the churches were in Alabama, and some in Mississippi. The population was unstable, and composed of people from different parts of the south-eastern States. The Baptists, who composed the body, differed in sentiment as to progressive work.

The original Choctaw Association was formed in August, 1834. At what place, there is no way of ascertaining. Several attempts were made to have a brief history of the body put in the minutes, which, it is to be regretted, were abortive. In 1840, it was *Resolved*, That Michael Ross, and Burwell L. Barnes be appointed a committee to prepare a history of the body, and print it in the minutes of the succeeding year. That year, M. Ross was appointed to revise the written history, and the churches were requested to send to the Association of 1842, a sufficiency of money to enable them to publish it in the minutes. But in 1842 the subject was indefinitely postponed. This action of the body is to be deeply regretted, but by dilligent research we have been able to reclaim some of the facts of the early history of this Association that have remained hidden from the casual observer.

From Benedict, we learn that the Choctaw was or-

iginally composed of sixteen churches, nine in Mississippi, and seven in Alabama. These churches were in Noxubee, and Kemper counties, in Mississippi, and Sumter county, Alabama. In 1837, the organization was composed of thirty-nine churches, which had an aggregate membership of 1,008. Twelve of these churches were received that year. Thirteen of them were in Sumter county, Alabama, the remainder of them in Mississippi, in the counties of Noxubee, Kemper, Lauderdale, Winston, Oktibbeha, Leake, and Newton. It had, in three years, joined twenty-three churches, and largely extended its territory.

At the first anniversary of the body, Michael Ross was clerk and treasurer. It was not until 1837 that he was paid for bringing out the minutes of 1835. But the honesty of the Association was seen in the fact that he was not to go unpaid for his official work. In 1836, Francis Thomas was clerk, and William Callaway was moderator. That was the second anniversary of the body. In 1837, Michael Ross was elected moderator, and Lewis Stovall clerk. Between the annual meeting of 1836 and 1837, William Callaway died.

The following excerpt is taken from a letter written by Michael Ross, and printed in the *Luminary* in 1837: "I have been in the State nearly four years. When I first arrived, there was not a Baptist church in the Choctaw country of Mississippi. In company with William Callaway and Pace, myself and Alwood, (who came from South Carolina with me) constituted the Bethel church, in the house of brother Thomas, in Kemper county, in December, 1833."

The leading ministers of the original Choctaw Association, were James Barnes, Silas Dobbs, Michael Ross, Wade H. Crawford, S. G. Jenkins, R. R. Shelton,

W. B. Lloyd, J. Micou, and William Callaway. Among the names of the messengers from the churches, we find such familiar names as Hibbler, McInnis, Bunyard, May, Spinks, McClannahan, Patton, and Haynes. Many of the descendants of these men may be found today in east Mississippi, and especially in Meridian.

It appears that the Association of 1837, was the last harmonious one of the great old Choctaw. Several causes contributed to this result. The territory of the body had become exceedingly extended, which, with the large number of churches, contributed largely to this result. The Louisville Friendship Association was formed on the west, and the Liberty Association on the south, and an anti-missionary body called Zion's Rest Association. Twelve of the churches of the old Association went into the new, four of them to the Louisville Friendship, and at least, two of them to the Liberty. Perhaps the death of William Callaway, causing the loss of his influence over the churches, was the breaking of the chain that bound the churches together. It was said in the brief obituary notice that appears in the minutes of the body of 1837, "To his labors, in a good degree, under God, many of the churches of this country, and the Association itself, are indebted for their origin;" and "We feel sensibly, the stroke which has separated us from him, whom we *tenderly loved*, and *whose memory we revere*." He was the magnetic member of the body. Perhaps also, the aggressive spirit of John Micou disturbed the conservative members of the body. The names of S. G. Jenkins and Michael Ross are connected with our time by their relations in those days, with N. L. Clarke, who is still living in vigorous age in Newton, being over ninety years of age. He was baptized by S. G. Jenkins, and Michael

Ross was one of the council of ministers who aided the church in his ordination.

This resolution appears in the minutes of 1837: "*Resolved*, That we recommend the brethren of this Association to read the Bible through at least once a year."

Benedict says that the new Choctaw Association was constituted in 1837, which can scarcely be true. A copy of the minutes of the meeting of the old Choctaw of 1837, is still extant, which shows that the meeting was held, beginning September 16, 1837. The meeting so late in the year, was in such a measure harmonious, that the Association was re-districted, and the time of the meetings of the five districts arranged for. Besides this, the minutes of the meeting of the new body in 1840, are declared to be "the minutes of the second anniversary meeting." Then, the first anniversary must have been in 1839, and the body constituted in 1838. B. L. Barnes was treasurer in 1839.

The session of 1840 was held with the Gainesville church, beginning September 18th. The introductory sermon was preached by Michael Ross. John Micou was elected moderator, B. L. Barnes clerk, and Michael Ross treasurer. It is seen by this election that the strong men of the old body were still placed in positions of honor, and responsibility. In the Association of 1840, we find the names of T. Willingham, W. M. Farrar, Elijah Deupree, S. S. Lattimore, C. A. Hatch, and N. L. Clarke. N. L. Clarke was a licentiate.

In 1840, there were twenty-one churches in the union which reported an aggregate of 358 baptisms. Of these baptisms Jones' Creek, Sumter county, Alabama, reported seventy-seven, and Hopewell in the same State, forty-seven. The total membership of the

churches was 1,322. Nine of the churches were in Alabama, and twelve in Mississippi. The majority of the baptisms were reported by the churches in Alabama. The Mississippi churches were in the counties of Newton, Kemper, Lauderdale, Noxubee, and Winston.

The Mount Zion church, Sumter county, Alabama, presented a petition for membership. There was a difficulty existing at the time between this church, and the Liberty Association. The church could not, therefore, be received until the difference could be investigated, and the church exonerated. A strong committee was appointed to examine the charges against the church, consisting of M. Ross, T. Willingham, W. M. Farrar, M. Talbot, and S. T. Williamson. The Liberty Association charged that the pastor of the Mount Zion church, James Veasy, was heterodox.

The committee brought in a lengthy report, in which they declared the Mount Zion church "in perfect harmony, and good standing," and the charges against James Veasy, the pastor of that church, not sustained by facts. Veasy was also accused by the Liberty Association of ministerial discourtesy, which was admitted by the committee, but it was not regarded by them as an offense of such gravity as to justify the severe censure of the Liberty Association. The kindest feelings were manifested for the Liberty Association.

In 1842, a letter was received by the Choctaw from the Liberty Association, complaining of this course of action. The letter was referred to a good committee, which recommended the appointment of a committee of seven to meet a like committee from the Liberty, to strive for an adjustment of the difficulty between the two bodies. The committee from the Liberty accepted the explanation made by the committee from the Choctaw.

taw as satisfactory, and the committee from the Choctaw recognized that the Liberty Association had acted on its "constitutional rights." Honors were about even, and fraternal relations established.

Two or three things went to show, as early as 1840, the missionary convictions of the body. The deepest interest was manifested in the Sunday school work. This resolution was adopted that year.

"Resolved, That this Association look upon the Sabbath school institution as one of the deepest interests of the church of Christ; and they recommend to the churches within her bounds to hold a Sabbath school convention, at De Kalb, on Friday before the fifth Lord's day in November next, for the purpose of adopting some plan for concert of action on this all important subject."

That year, the "Domestic Missionary Board" of the Association made its first annual report. It had its first meeting in September, 1839. Michael Ross was chairman of the Board. William M. Farrar was their missionary in the associational limits. He assisted in sixteen protracted meetings, in which more than one hundred and thirty persons were baptized. The missionary was to have a salary of \$600.00 per annum. Owing to the imperfect banking system of that day, each bank floating its own paper money, their treasury suffered from "depreciated currency." At the close of the associational year, they were due their missionary \$252.87. What should be done? Nearly the entire amount was raised at once, and the obligation met without delay.

In the afternoon of the Sunday embraced in the sitting of the body, S. S. Lattimore preached one of his characteristic sermons in the Presbyterian church.

His theme was the "Sovereignty of God." The Association, by resolution, asked for its publication as meeting their "entire approbation." Why? The anti-missionary element that went out from them, were chiding them as being Arminian in sentiment, and they wished at once to place this opinion forever at rest. They could believe in Sunday schools and associational missions, and yet hold to the doctrine of God's sovereign power in the conversion of the soul.

The Choctaw was then greatly blessed with men of strong missionary convictions, and of advanced views. W. M. Farrar, John Micou, and S. S. Lattimore, were among the most eminent men in the meetings of the Mississippi Baptist State Convention, and were agents at one time or another for the benevolences, fostered by the Convention.

In 1841, the church at Macon, and the Unity church, of Kemper county, were received into the union. That year, the Association was concerned as to locating the meetings of the body. In those good old times, many of the Associations of North Mississippi had "encampments." A large pavilion was erected for preaching, about which the people tented during the sitting of the Association. The devout Baptists would come from far and near, with their small wagons loaded with such things as they would need at the encampment, and hoist their white winged tents, and remain to enjoy all the exercises of the Association until its adjournment. Michael Ross, the old hero, preached a missionary sermon on Sunday, after which a collection was taken amounting to \$36.87. The missionary sentiment was abounding. Burwell L. Barnes, in his report on the state of the churches, said: "We are pleased to find that many of our churches are dissatisfied with

preaching but once a month." Jas. R. Smith was their missionary. There has always been a Smith or a Whitfield among Mississippi Baptists ready to engage in a good work. He had aided in twelve protracted meetings in which nearly 400 had been received into the churches by baptism. Their Domestic Board said that all opposition was fast giving way, and commended the churches for their prompt support of their work. M. Ross had this to say: "*All is bright and encouraging. * * * And altho' some enemies yet remain on the field of action, hurling their defiance, throwing their darts, and laying obstacles in the way, yet their downcast looks, and broken ranks, invite us on to conquest.*" That year, the grand old Choctaw gave \$784.24½, to their Domestic Missions. This amount was nearly duplicated the following year. About this time, the Choctaw became much interested in Ministerial Education. Many promising young men were among the large accessions to the churches. By resolution, they agreed to pray the Lord of the harvest, that he would send more laborers into the field. In 1842, they agreed to raise funds for the education of their young ministers. The sentiment, it was said, was unanimous on the subject. The churches were advised in 1844, to raise money for this cause, and the "Howard Collegiate, and Theological Institute, at Marion, Alabama, were recommended.

The mooted question of "washing the saints' feet" came up in 1844. John Micou was chairman of the committee on queries. In his report he acknowledged a difference of opinion on the subject among the churches. He said time sufficient for the presentation of arguments against the practice could not then be allowed, and the matter was left to the discretion of the churches, and

mutual forbearance recommended. The wisdom of some of our old preachers in prohibiting minor matters from rending the churches, and stopping their onward movements, is not only observable, but full often highly commendable.

The missionary board began its operations in the associational year of 1843—1844 with \$156.00 in the treasury. Farrar, and Clemons were the missionaries in the field, Farrar laboring south of the Noxubee river, and Clemons north of it. Their labors were crowned with success, and the amount of \$25.64 was left in the treasury after all expenses were met.

In 1845, there were twenty-six churches in the union, ten in Alabama, and sixteen in Mississippi. The additions to the churches that year aggregated 285, the total membership of the churches being, 2,566. Their most efficient pastors were James F. Brown, P. G. Edmonds, Thomas Willingham, Michael Ross, James Barnes, Burwell Barnes, W. Carter, John Micou, W. B. Lloyd, and N. L. Clarke.

Their interest in Ministerial education was still on the increase. They had at Howard Institute a young minister, by the name of Meadows. He had been closely examined by the mission board as to his Christian experience, and call to the ministry, "which was of thrilling interest." The Board raised a purse at once to send him to school, and the churches were advised to enlarge their contributions to the educational fund. The Southern Baptist Theological Institute, at Covington, Kentucky, was not deemed worthy of confidence, on account of the abolition views of its president.

The Choctaw was much exercised as to the division of northern, and southern Baptists, which culminated in 1845. They acquiesced in the necessity for the sepa-

ration, and instructed their treasurer to transmit money for Home, and Foreign missions to the treasurers of the Southern Boards of missions. In the letter of correspondence it was lamented that they had, in the past year, done so little for Foreign missions, owing to the agitation then existing as to the separation of Baptist forces in the United States. But the following year, J. L. Shuck, of Canton, China, and Yong Sean Sang, a Chinaman, were with them, and elicited great interest in Foreign missions.

Human nature is so constituted that men can look steadily and successfully at but one thing at a time. In 1846, some thought that *doctrinal purity* was on the decline. It was advised that *greater* caution be exercised as to the occupying of their pulpits, and the ministers of the body were cautioned as to assisting in the ordination of any one known to be Arminian in faith. The resolutions on this subject were offered by John Micou. Michael Ross, as chairman of the committee on queries, responded to the question emphatically in the negative: "Is it Scriptural for Baptist churches to receive as members, those who have been immersed by other than regularly authorized Baptist ministers?" The Memphis church was in trouble on the subject, and received an emphatic answer to their question.

The years 1847—1848, were marked by an unusual spiritual power in the meetings of the body. As soon as the Association was organized in 1847, S. S. Lattimore claimed the floor. After some feeling remarks on spiritual power, upon his motion, by unanimous consent, two ministers were released from the business of the Association, to devote themselves to preaching to the surging mass that would assemble in connection with their session. On Sunday, Wm. H. Taylor, S. S.

Lattimore, and W. Manning, preached in "a clear, forcible, and feeling manner." The meeting was continued for many days after the Association adjourned its proceedings, and *eighty* persons were *buried with Christ by baptism*. The following year, S. S. Lattimore, and W. Manning were released from the business of the Association, to preach during the sitting of the body, and to protract the meeting. On Sunday, John Micou, Michael Ross, and S. S. Lattimore preached. There was great seriousness in the large congregation. The meeting was protracted until the next Sunday, and forty-four were baptized, one restored, and about fifty still seeking the way of life. To God's name was given the glory. The effect of this spiritual awakening was felt in the Choctaw, and had its reflex influence on their missionary work. It is said in the report of the Executive Board: "The churches have nobly sustained the Board, * * * having contributed, with the amount in hand from last year, sufficient to pay our missionary (J. J. Morehead), for his services rendered, (\$430.00) and leaving a balance on hand of \$5.95." Meadows, their ministerial beneficiary, was still aided at the Howard.

Much interest was taken in the spiritual improvement of the blacks. The body relieved its pent up feelings as to "the *morbid philanthropy*, and *wild and unholy fanaticism* of northern and western *abolitionists*." The owners of slaves were urged to permit and encourage their servants to attend church worship, and each one to erect on his farm a suitable building, in which the blacks might worship.

In 1847 and 1848, the Choctaw had a remarkably strong ministry; Daniel P. Bastor was pastor at Gainesville, Alabama, and Basil Manly Jr., was at War-

saw. In Mississippi, they had S. S. Lattimore, Peter Crawford, James Barnes, John Micou, Wm. M. Farrar, Michael Ross, and W. H. Head. A stronger force of consecrated intelligence could hardly be found in any of our Associations today.

In 1849, the Choctaw was in full accord with the Mississippi Baptist State Convention. It was composed of thirty-six churches, which received that year, 403 members by letter, and by baptism, and had an aggregate membership of 3,080. The moderators were John Micou, from 1840 to 1843; S. S. Lattimore, in 1844; John Micou, in 1845, 1846, 1847, and 1848; and S. S. Lattimore, in 1849. The clerks were B. L. Barnes, in 1840; M. Ross, from 1841—1849 inclusive.

In 1851, the Choctaw began to be interested in the Mary Washington College, at Pontotoc. It was in the territory of the Aberdeen, but the Chickasaw, the Columbus, the Judson, the Louisville, and the Choctaw, were all interested in the institution of learning. It had connected with it, in the years of its existence, such distinguished men as Martin Ball, W. H. Holcombe, Wm. L. Slack, and H. H. Tucker, of Georgia. Pontotoc was the old land office for the Chickasaw lands, and was the centre of influence in North Mississippi in the early days. A member of the Aberdeen Association, by the name of Davis, was at the meeting of the Choctaw in 1857, representing the Mary Washington. A committee of five was raised to report on the claims of the institution. The committee on education recommended the recent projection of a college at Clinton, the Male Academy at Macon, and "the Female College, which some of the Northern Associations propose to establish at Pontotoc." The special committee on this institution, with S. S. Lattimore as

chairman, recommended a connection with the Mary Washington, and advised the appointment of ten trustees to unite with the trustees appointed by other Associations to forward its interests. For a number of years, the school was recommended to the Association as worthy of patronage.

The interest in Domestic Missions was still good in the fifties. In 1852, their missionary rode 1,734 miles, preached 140 sermons, and baptized fifty persons. He reported considerable interest in religion among the colored people. After meeting all obligations, the Board had on hand \$48.00. The following year, O. Perkins, and J. White labored for the Board three months each, and baptized sixteen persons.

About this time, the body was being weakened by the dismission by letter of some of its best churches. The Jones Creek, a church in Alabama had left them, and in 1854, the old Concord church got a letter of dismission. Jas. Barnes had died, and Michael Ross had decided to go to Texas. The saddening news of the intention of Ross was revealed to the body in 1854. The old and the new Choctaw had delighted to honor him. He was clerk of the old Choctaw in 1834, twenty years before the date of his proposed departure from their midst, and had been clerk of the new Choctaw nearly every session. He was their beloved Ezra, the scribe. He was first and foremost in all their advanced work. The Association expressed regret at their loss in suitable resolutions, and extended to him sorrowfully, the parting hand. Michael Ross was a great man.

But we will notice the strength the Association still had in 1855. True, they were losing Lattimore also. He was in ill health, but still in the years of his

usefulness. They parted with him with sincere regret. But they had yet such men as Jesse H. Buck, L. R. Barnes, James B. McLelland, Mat Lyon, Thomas B. Altom, and others. The body was composed of thirty churches, with a total membership of 2,359. They contributed in 1855, for associational missions \$386.50, for Foreign missions \$102.00, for Indian missions \$130.25, for Domestic missions \$40.00, and for minutes \$71.00. Total, \$728.75.

In 1856, all the churches of the Association were in Mississippi. They were in the counties of Noxubee, Oktibbeha, Kemper, and Neshoba; the majority of them in Noxubee, and Kemper. Their principal missionary work was with the blacks, and at Bigbee valley, and Pleasant Grove churches.

The following year, two things disturbed the body. J. L. Shuck, the missionary to California, had so far departed from Baptist usage, and principles as to represent a Baptist Association in a Methodist Conference. That was current news at least. But this was of small consideration compared with another grievance. S. S. Lattimore had been the subject of scurrilous attack, by some secular newspaper. The Choctaw had long honored him, and much revered him. He was in very feeble health, and as his step was unsteady, he had been accused by merciless enemies of drinking. This stirred the blood of the Choctaw Baptists. But before the Association arose from its labors, the sad news reached them that the gifted Lattimore was dead. A good report was written, expressive of their sorrow. As to the life, and death of this great orator, much has been written in the history of the Aberdeen Association. Suffice it here to say that in discursive thought he has had few equals among our brethren, and no superiors.

In 1859, their interest in education and missions was increased by the presence of Martin Ball. He also represented the *Mississippi Baptist*, and received for that paper \$102.00 in advance and new subscriptions. He addressed the body on domestic and Indian missions, and received the amount of \$310.00 in pledges, and \$26.75 in cash. The Executive Board had Thos. B. Altom and Isaac White in the field, doing missionary and colportage work. F. M. Haynes had been kept at Mississippi College. His record at college had been satisfactory. A balance of \$47.30 was in the treasury to the credit of ministerial education. The total collections for the associational year amounted to \$1,157.00.

In 1860, another fruitless effort was made to gather some of the history of the body. One cannot but wish that they had succeeded in some of their efforts at compiling their history. It may not be out of place to say that their history in associational missions, up to the Civil War was not equalled by any other Association in the State. They raised more money yearly for this purpose, and oftener had surpluses in their treasury than any similiar body in the State. And they were all the while in strict accord with the organized work. They readily yielded to the persuasive eloquence of Barnes, Ross, Farrar, Lyon, Taylor, Lattimore, Micou, and such men, the peers of whom are difficult to find.

When the Choctaw met in 1861, the Civil War was a cruel reality. The entire South was in a feverish excitement. The mature men were enlisting in the army. Very little could be done in religious work at home. The hearts of the aged fathers, of the sisters, wives, and mothers were with their loved ones on the tented

field. Church work was, in a great measure suspended. But the Choctaw Association, as many others, made an effort to hold its annual meetings without a chasm of years between them. L. R. Barnes, Jas. B. McLelland, and others were faithful in the discharge of their duty to the body.

In 1861, the introductory sermon was preached by the young minister they had supported at Mississippi College for a number of years. His text was, "How much owest thou unto my Lord?" Another fine preacher, whom they heard gladly, was G. H. Martin. He offered a resolution requesting the churches to say whether they should continue to do their work through the Executive Board. Before the next meeting of the Association, the young Haynes, gifted and educated, had at least paid the debt of nature, and the eloquent Martin was where human plans are not needed. The Choctaw mourned their loss, and spoke of their common sorrow when they met in 1862.

In 1861, the Association settles all its indebtedness before the sullen war clouds should claim all their attention. They placed themselves as debtors to their country. The reports that were placed before the body were little more than incoherent speech. They had no point, they had no aim. They were but the performance of a perfunctory duty. Some effort was made in 1861 and 1862 to do missionary work for the soldiers, but it was not easy to reach the object at which they aimed. He who is accustomed to be busy can not sit and hold his hands. Effort gives some relief to him, who wishes to aid in a good cause.

In 1864, one church had gone to another Association, and six were not represented at the meeting of the Association. Nearly all the churches that compos-

ed the body had only one or two messengers at the meeting. The churches reported an aggregate of eighty-nine baptisms. The treasurer's report was excessive. He reported as collected \$1,679.66, but it was Confederate money, \$50.00 of which was just sufficient to purchase a hat. The committee reporting on associational missions, felt that such a performance was little less than a force. The Executive Board found an outlet for the flow of its benevolence through the Domestic Board at Marion, Alabama. They sent to that Board \$1,771.83 to support W. C. Buck as missionary to the soldiers.

The Civil War left our State in the condition of a city swept by a cyclone. The *debris* must be removed before building could be done. The conditions of life were changed, and new lines of effort must be projected. But the universal financial ruin made men feel the bracing effect of fellowship in suffering, and our people, by a slow process, began to regain their energies, and adopt methods of work.

It is observable that the Choctaw Association was, through its existence to 1866, in hearty co-operation with the Mississippi Baptist State Convention. In that year, it felt free to make suggestions to the Convention, as to the handling of funds for the Bible cause, and appointed as delegates to the Convention, James B. McLelland, Eugene Strode, J. H. Buck, E. Deupree, and Thomas J. Deupree.

The warm esteem the body held for Soldiers' Orphans Home, at Lauderdale Springs, was substantiated in 1866. On Sunday during the Association, a collection was taken for the Home, amounting to \$42.70. The report of the treasurer shows that they gave the Home, that year, \$202.15. The report on Sunday

schools showed little interest in this line of work. The Macon church alone is commended for having a good Sunday school.

Efforts were made in 1866 to revive the Choctaw Collegiate Institute for the benefit of young men having the ministry in view. A committee was appointed in its interest, that suggested the filling of the vacancies in the board of trustees, but we hear no more of that institution of learning.

In 1867, W. M. Farrar was agent for the orphans' home. He was at the Association, and took a collection for that object on Sunday, amounting to \$18.00. They contributed that year to the Home \$103.40. The report on Foreign missions closed with this resolution:

"Resolved, That the churches composing this Association be requested to do all they can for the support of Foreign Missions, as well as for the various interests nearer home."

The report on Sunday schools spoke of only two Sunday schools in the Association, and the report on associational missions declared that there was no necessity that the Executive Board should meet, as there was nothing for it to do, and no funds to control or appropriate. This collapsed condition of the Choctaw was not anomalous. Many of the best Associations in the State were in a worse condition in the sixties.

We find some very familiar names in the minutes of 1868. H. D. White preached the introductory sermon. No one of our ministers used to better effect his natural gifts than Henry White. He was one of the apostles to the Delta, along with R. A. Colron, and V. H. Nelson. W. S. Webb was with them, as a representative from the Columbus Association. J. B. Hamberlin was with them, representing the Baptist Female School at Me-

ridian, and Tom Jeff Deupree was a member of the body.

Among the reports of committees of that year we must notice some things said of Sunday schools. It was said that there was a general awakening throughout the land on the subject. The last State Convention organized a Sunday school Convention for the State at large, but nothing is said of any Sunday schools in the Association. The treasurer's report was feeble, but it showed that he had received \$130.80 for various objects.

In 1869, L. C. Kellis, now of Texas, was elected clerk and treasurer of the body. He was for a time a student in Mississippi College, partly by the kind consideration of the Choctaw Association. One of the refreshing features of this meeting was the presence of Thos. C. Teasdale. He was then representing the Southern Sunday school Board. He addressed them on his cause, and raised \$57.00 for the Sunday school work. Thos. S. Gathright, president of the Board of Trustees of the Orphans' Home, was with them, and raised \$17.40 in cash, and got a subscription of \$29.50. A resolution was passed discountenancing a Baptist who would assist in establishing a drinking saloon. All these actions showed the slowly returning life of the body.

In the following year, R. E. Melvin was with them as "a licentiate of our Faith and Order." R. E. Melvin was one of the most pointed and original men we have had since the Civil War. H. J. Vanlandingham was also at that meeting of the body. He is a thorough business man, and wise in council. Vanlandingham was the author of this resolution:

"Resolved, That this Association instruct our Ex -

ecutive Board to employ a missionary *to ride all his time*, and preach the gospel throughout the destitute portions of the same."

The resolution had the appearance of business. H. D. White had been in the field as missionary, and, as might have been expected, brought things to pass with astonishing rapidity. He said his success exceeded his most sanguine expectations. He traveled 3,400 miles, and labored incessantly in the Sunday school work. He sold \$2,000.00 of religious literature. He realized \$269.00 with \$590.00 profit on books sold by subscription, which were not delivered at that time. This sounds like the old reports made before the Association on their local work. That the various lines of work pursued by the Association may be considered connectedly, the topical plan of investigation will be used in considering the history of this Association from 1870 to 1878.

It does not appear that this organization was ever especially active in the temperance reform. In 1871, it was recommended that the churches prohibit their members from selling intoxicants, or giving any encouragement to the establishment of retailing saloons. The report of 1874 closed with this sentence, "We, therefore, recommend that all Baptists in the bounds of this Association discountenance the manufacture, sale, and use as a beverage, of all spirituous or malt liquors, wine or cider." The Association did not engage in the prohibition movement. The reports on publications usually recommended *Ford's Christian Repository*, *The Baptist*, of Memphis, and, after the spring of 1877, *The Baptist Record*, along with *The Southern Baptist*.

The Choctaw Association was an unvarying friend of the Orphans' Home. It was near them, and appeal-

ed to the most generous sentiments of the soul. In 1871, it was recommended that every church in the union aid in the support of the orphans, and every one to solicit subscriptions to the *Orphans' Home Banner*. In 1873, the Superintendant of the Home was requested to publish in the *Banner* a brief statement of the financial condition of the institution, and the facts as to the general management of affairs. In 1873, the last report was made on the Orphanage. It was very cheerful. The Home bid fair to become soon self-supporting. Alas, the absence of discomfort was but the precursor of death!

The Choctaw showed more real interest in Sunday schools soon after the re-organization of the body (in 1840), than at any time afterward. In 1871, it was said, "We are happy to find many zealous laborers in the Sunday school field," but we are not told of a single Sunday school in the Association. Thomas Haynes wrote the report in 1873. He appears to have been an ardent Sunday school worker, and loved the work. In 1874, there was no report. In 1875, R. E. Melvin wrote the report. He recommended that an effort be made to have a Sunday school in each church, and that the pastors preach once a year on the subject. Like reports were made, year by year, but no information is given as to the Sunday schools of the body.

The Choctaw kept in touch with the educational work of the State Convention. Yearly the College was recommended as worthy of their patronage, and support. W. H. McGee was, by their generosity, kept in Mississippi College until he was graduated from that institution of learning.

Though this Association was in close sympathy with the Baptist State Convention, to 1878, we do not

find any reports on State Missions. They did their own associational work through their Executive Board. In 1871, G. Gay was their missionary. His work was highly appreciated by the Board. The following year, their work was in a collapsed condition, but in 1874, they had W. H. McGee to labor for them during his vacation. He received \$149.90 from the churches and from private individuals. He made a cheerful report to their Board. He was employed for two months the following year, but was not so successful in his labors. The work done by them for the next three years was small, and devoid of large results.

It is observable that the Choctaw did not regain its efficiency as a working body to the end of this period. It had in it many good men, but lost some of its strongest churches, which went to other Associations in the passing years.

The officers from 1860 to 1878 were, in 1860, L. R. Barnes moderator, and James B. McLelland clerk. They were elected in 1861, 1862, and 1863. In 1864, Barnes was elected moderator, and J. M. Nicholson clerk. In 1865 and 1866, Barnes and McLelland were elected. In 1867, Thos. B. Altom was elected moderator, and McLelland clerk. In 1868, Edwin Page was moderator, and McLelland clerk. In 1869, Jesse H. Buck was moderator, and L. C. Kellis clerk. In 1870, 1871, 1872, and 1873, they held the same positions. In 1874, J. H. Buck was moderator, and H. D. White clerk. In 1875, J. M. Nicholson was moderator, and H. D. White clerk. In 1876, they were re-elected. In 1877, G. Gay was moderator, and E. A. Pace clerk. They were re-elected in 1878.

CHAPTER VII.

LIBERTY ASSOCIATION.

If the history of this body has been preserved, it has been impossible for the writer to procure the facts. This is to be deeply deplored, as it is an old institution with an honorable record.

According to Benedict, this Association was formed in 1837. It is in eastern central, Mississippi, east from Meridian. It was constituted of churches of the original Choctaw Association. Its early history was closely associated with the existing Choctaw Association. Fraternal relations between the two bodies were close, but not always peaceful.

We find, that in 1890, there were seventeen churches in the union, with an aggregate membership of 917. There were, at that time, four churches of Alabama in the Association. The largest church in the body was the Bethany, a Mississippi church. It is known that in 1890, and the two following years, B. E. Lucas was moderator. In 1890, J. W. Ellis was clerk, and treasurer. In 1891, and 1892, John M. Carmichael was clerk and treasurer.

The pastors of the churches in 1890 were, G. A. Davis, J. D. Stone, J. F. Bynum, E. A. Clarke, J. M. Sammons, H. A. Pickard, D. V. Riley, L. J. Harrington, G. W. Fagan, and W. West. The missionary contributions of the churches were, to Foreign missions \$36.95,

to Home missions \$22.20, and to the General Association \$3.55.

The Association was, about that time, sustaining in part, the work of the State Convention, and in part, the benevolences of the General Association, of south-east Mississippi. In 1891, the report on Finance showed \$5.25 contributed to State missions of the Convention, and \$4.70. to Indian missions, of the General Association.

In 1893, their Mission Board had D. V. Riley employed as associational missionary "to arouse the churches to more earnest work in the way of missions, and Sunday schools, and to do colportage work." He organized several Sunday schools, and collected some money for missionary purposes.

The following historical table shows the places of the meetings of the Liberty Association from its first annual meeting in 1838 to 1893, the moderators of the body, and clerks, together with the names of the ministers who preached the introductory sermons.

HISTORICAL TABLE OF THE LIBERTY BAPTIST ASSOCIATION.

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DATE.	PLACE OF MEETING.	COUNTY AND STATE.	MODERATOR.	CLERK.	INTRODUCTORY DELIVERED BY
1838	Mt. Zion.....	Sumter, Ala.....	Nathan Slay.....	Samuel Callaway.....	Joseph Ryan.....
1839	Hebron.....	Jasper, Miss.....	Nathan Slay.....	Samuel Callaway.....	W. P. Carter.....
1840	Clear Creek.....	Sumter, Ala.....	W. P. Carter.....	W. G. Cole.....	W. Woodward.....
1843	Hurricane.....	Washington, Ala.....	Nathan Slay.....	B. F. Willis.....	Nathan Slay.....
1844	Harmony.....	Sumter, Ala.....	Nathan Slay.....	B. F. Willis.....	T. H. Cliett.....
1845	Buckatunna.....	Clarke, Miss.....	Nathan Slay.....	B. F. Willis.....	Nathan Slay.....
1846	Phalti.....	Jasper, Miss.....	Nathan Slay.....	F. A. Martin.....	D. Sumrall.....
1847	Providence.....	Washington, Ala.....	Nathan Slay.....	W. J. Parker.....	W. P. Carter.....
1848	Silsam.....	Sumter, Ala.....	Nathan Slay.....	W. J. Parker.....	T. H. Cliett.....
1849	Oaky Valley.....	Lauderdale, Miss.....	Nathan Slay.....	W. J. Parker.....	Nathan Slay.....
1850	Hepzibah.....	Clarke, Miss.....	Nathan Slay.....	Wm. S. Norris.....	D. Sumrall.....
1851	Providence.....	Choctaw, Ala.....	Nathan Slay.....	Wm. S. Norris.....	R. Y. Rasberry.....
1852	Clear Creek.....	Choctaw, Ala.....	Nathan Slay.....	Wm. S. Norris.....	Jas. E. Scott.....
1853	Buckatunna.....	Clarke, Miss.....	Nathan Slay.....	Wm. S. Norris.....	Wm. Thigpen.....
1854	Fellowship.....	Jasper, Miss.....	Wm. Thigpen.....	Wm. S. Norris.....	T. B. Townsend.....
1855	Shady Grove.....	Wayne, Miss.....	Nathan Slay.....	Wm. S. Norris.....	Wm. Campbell.....
1856	Concord.....	Choctaw, Ala.....	Nathan Slay.....	Wm. S. Norris.....	M. Wolf.....
1857	Ebenzer.....	Lauderdale, Miss.....	Nathan Slay.....	Wm. D. Northup.....	J. M. Warlick.....
1858	Salen.....	Jasper, Miss.....	Wm. Thigpen.....	Wm. D. Northup.....	Wm. Thigpen.....
1859	Black Creek.....	Choctaw, Ala.....	Wm. Thigpen.....	B. F. Seale.....	Wm. Campbell.....
1860	Mt. Pisgah.....	Choctaw, Ala.....	Wm. Thigpen.....	B. F. Seale.....	A. Daughety.....
1861	Mt. Horeb.....	Lauderdale, Miss.....	A. Daughety.....	B. F. Seale.....	Wm. D. Northup.....
1862	Elim.....	Clarke, Miss.....	A. Daughety.....	B. F. Seale.....	J. M. Warlick.....
1863	Providence.....	Choctaw, Ala.....	A. Daughety.....	B. F. Seale.....	H. Yarbrough.....
1864	Liberty.....	Lauderdale, Miss.....	A. Daughety.....	B. F. Seale.....	James E. Scott.....
1865	Isney.....	Choctaw, Ala.....	A. Daughety.....	B. F. Seale.....	Wm. D. Northup.....
1866	Centre Ridge.....	Clarke, Miss.....	A. Daughety.....	B. F. Seale.....	

HISTORICAL TABLE.—Continued.

DATE.	PLACE OF MEETING.	COUNTY AND STATE.	MODERATOR.	CLERK.	INTRODUCTORY DELIVERED BY
1867	Concord.....	Choctaw, Ala.....	A. Daughety.....	B. F. Seale.....	B. F. Seale.....
1868	Ebenezer.....	Lauderdale, Miss.....	A. Daughety.....	B. F. Seale.....	J. F. Johnson.....
1869	Mt. Pisgah.....	Clarke, Miss.....	A. Daughety.....	B. F. Seale.....	B. F. Seale.....
1870	Buckatunna.....	Clarke, Miss.....	A. Daughety.....	J. L. Slay.....	J. E. Scott.....
1871	Isney.....	Choctaw, Ala.....	A. Daughety.....	J. L. Slay.....	A. Daughety.....
1872	Bogueloosa.....	Choctaw, Ala.....	A. Daughety.....	J. L. Slay.....	H. Yarbrough.....
1873	Mt. Zion.....	Clarke, Miss.....	A. Daughety.....	G. L. Donald.....	J. E. Scott.....
1874	Mt. Pisgah.....	Clarke, Miss.....	A. Daughety.....	G. L. Donald.....	J. M. Warrick.....
1875	Bladen Springs.....	Choctaw, Ala.....	A. Daughety.....	G. L. Donald.....	J. L. Touchstone.....
1876	Liberty.....	Lauderdale, Miss.....	A. Daughety.....	G. L. Donald.....	Wm. Campbell.....
1877	Mt. Rose.....	Clarke, Miss.....	A. Daughety.....	G. L. Donald.....	A. Daughety.....
1878	Concord.....	Choctaw, Ala.....	A. Daughety.....	J. L. Slay.....	J. E. Scott.....
1879	Mt. Zion.....	Wayne, Miss.....	A. Daughety.....	J. L. Slay.....	G. W. Raynor.....
1880	Ebenezer.....	Lauderdale, Miss.....	S. O. Y. Ray.....	J. L. Slay.....	T. E. Tucker.....
1881	Isney.....	Choctaw, Ala.....	S. O. Y. Ray.....	J. L. Slay.....	S. O. Y. Ray.....
1882	Antioch.....	Clarke, Miss.....	J. E. Scott.....	J. L. Slay.....	J. D. Stone.....
1883	Mt. Pisgah.....	Clarke, Miss.....	J. D. Stone.....	J. L. Slay.....	T. E. Tucker.....
1884	Elim.....	Clarke, Miss.....	J. E. Scott.....	J. L. Slay.....	H. A. Pickard.....
1885	Buckatunna.....	Clarke, Miss.....	J. D. Stone.....	J. L. Slay.....	J. D. Stone.....
1886	Centre Ridge.....	Clarke, Miss.....	H. A. Pickard.....	J. M. Carmichael.....	H. A. Pickard.....
1887	Bethany.....	Lauderdale, Miss.....	R. B. Kennedy.....	J. M. Carmichael.....	J. W. Ellis.....
1888	Rock Spring.....	Choctaw, Ala.....	R. B. Kennedy.....	J. M. Carmichael.....	B. E. Lucas.....
1889	Zion Hill.....	Wayne, Miss.....	B. E. Lucas.....	J. M. Carmichael.....	Luther Norris.....
1890	Falling Creek.....	Clarke, Miss.....	B. E. Lucas.....	J. W. Ellis.....	G. A. Davis.....
1891	Causeyville.....	Lauderdale, Miss.....	B. E. Lucas.....	J. M. Carmichael.....	D. V. Rily.....
1892	Antioch.....	Clarke, Miss.....	B. E. Lucas.....	J. M. Carmichael.....	B. E. Lucas.....
1893	Centre Grove.....	Lauderdale, Miss.....	B. E. Lucas.....	J. M. Carmichael.....	B. E. Lucas.....

CHAPTER VIII.

ZION ASSOCIATION.

Much of the early history of the Zion Association rests in obscurity, if not in oblivion. It is slightly confusing to the historian to approach it. He instinctively feels that surely some where are facts that would be of great value to the history of the institution. The thought of attempting to write the history of a people, with many years of their beginnings veiled from the eye, not only discourages effort, but also baffles one painfully at the beginning of what would, otherwise, be a delightful task.

The Zion Association has been an active, and useful institution. It has grown from small proportions to a body of great size, and fine energy. It was constituted in 1835 of churches in the counties of Choctaw, and Chickasaw, according to the county divisions of that day. That part of our State was settled early by a thrifty, moral, and religious people, and has to this good day the record of sobriety, and honesty.

Among the original churches of the body were Fellowship church, near Belle Fontaine, then in Choctaw, but now in Webster county, the Bethany church, a little further north, the church to which J. T. Fox belonged, in the fifties, and perhaps the Hays Creek church, though some doubt gathers about this fact. The Association was strengthened after the dissolution of the

old Yazoo Association by the addition of the Carrollton church.

The first annual meeting of the Zion Association was held with the Fellowship church, October 9, 1836. M. White was moderator, and Thomas Fox clerk. George Stovall, later of the Prairie Grove church in the Columbus Association, was among the early ministers of the body. The names of J. Thomas, R. M. Cunny, and G. W. Hoffman also appear in early records of the doings of the body.

The second annual gathering was held with the Bethlehem church, on Saturday before the fourth Sunday in September, 1837. At that time the fraternity was weak. There were seven churches in the Association, which had a total membership of 204 males and females, or less than an average of twenty members to a church. Some of these seven churches, beyond question, had a much smaller membership than this general average. The rapid growth of the Association is evident from what we learn of some of the churches a few years later, in less than a decade. In 1846, the Middleton church had 206 members, the Bethany 164, Hays Creek 135, and Carrollton church 103.

Two causes may be assigned for this rapid increase of the membership of the churches, if not three. The influx of population is one. Many families were coming to our State at that time, and especially to that part of our commonwealth. The churches, many of them in the State, at that time, had large gatherings at revivals, but perhaps the most potent cause was the missionary spirit that animated the Zion Association. In 1846, these resolutions were adopted by them:

"Resolved, That it is the duty of this Association to supply every destitute place within its bounds with a preached gospel."

Resolved, THEREFORE, That a central Executive Committee be appointed to make inquiry in relation to the destitution within the bounds of the Association, to take charge of all its funds pledged for its supply, and to employ one or more missionaries whenever the funds on hand will justify it, which missionaries shall report to the next Association."

The Wake Forest church, which was in the Zion Association in 1858, went into the Columbus Association in 1846. It was represented in the meeting of the Columbus Association, that year by Robert Quinn, A. J. Franklin, and J. P. Woodson. This church was not in the Columbus Association after 1848, and must have transferred its membership to the Zion Association about that time. In 1848, J. R. Lowrie, of one of the western churches of the Zion Association, was their messenger to the Columbus Association.

In 1847, the Association met with the Columbia church, Choctaw county, and, in 1848, at Pleasant Grove church, on September 30th, and was in session until October the second. In 1848, O. Echols was moderator, and A. B. Hicks clerk. The institution had in it twenty-eight churches with an aggregate membership of 1,592. 195 were baptized into the fellowship of the churches. On the Sunday embraced in their meeting, a collection was taken up for Foreign Missions of \$24.90. There was on hand for their associational missions, the sum of \$57.00 for the ensuing year. Salem church, Carroll county, enjoyed a fine revival that year, and had twenty-nine additions by baptism. The Middleton church completed a good house of worship. The church had two hundred members. The session of 1849 was held with the Salem church, nine miles south of Middleton, on Friday before the first Sunday in October, 1849. It was a pleasant session.

In November, 1851, delegates from several of the churches, composing the Zion Association, met at old Shongalo church to consult as to the advisability of forming a new Association of churches in the western limits of the Zion Association, which is now known as the Yazoo Association. These churches going out of the Zion Association were Middleton, Sharon, County Line, Old Salem, Bethlehem, New Salem, Shongalo, and Ebenezer. These were nearly all strong churches, and their going out weakened the fraternity, but did not discourage it, nor destroy its vitality or recuperative power.

In the fifties, revivals in the churches of the Zion Association were frequent, and extensive. We learn that in 1857, Macedonia church had twelve additions by baptism, Midway five, Fellowship twenty-five, and Greensboro fourteen. That year the Association gave \$140.00 to missions. Revivals of grace in the heart, and missionary endeavor have ever gone hand in hand since the apostolic age, and this will ever be true.

It was in 1857 that the Zion Association also took positive stand against the seductive evil of strong drink. It passed ringing resolutions against the excessive use of intoxicating drinks. All of our old Associations have put themselves on record in their opposition to the liquor consumption, and traffic. The coming generations will need but to refer to the old minutes of our Associations to find what Mississippi Baptists have thought about the liquor traffic.

The twenty-second session of the Zion Association was held with the Greensboro church, beginning September 18, 1858. There were then twenty-four churches in the Association, with an aggregate membership of 1,651. The churches received that year, by baptism,

169 members. The pastors of the churches were, J. R. Golding, their moderator, J. C. Butts, J. T. Fox, W. W. Finley, C. C. Lee, Joseph Winter, R. W. Thompson, J. Martin, G. Woodruff, B. Watson, J. T. Johnson, and J. M. Reid.

They were honored at that meeting of the body with the presence of Elijah Smith, Silas Dobbs, Moses Granberry, A. C. Caperton, and A. W. Chambliss. A. W. Chambliss preached on the Lord's day morning in the Methodist church, and A. C. Caperton in the Baptist church at the same hour. They had crowded houses, and received fixed attention.

The churches of the union were then in a healthy condition. As an evidence of this fact, they had a net gain in membership that year, by baptism, and letter, of 321 members. The report on Obituaries was read by Isham P. Trotter, father of I. P. Trotter, pastor at Hattiesburg, and Walter Trotter, of Winona. He had to report the death of A. B. Hicks. A. B. Hicks was an able, and efficient preacher, and correct, and upright in his dealings with others. His influence was salutary, and his loss felt by the Association. It is said that he was a logical thinker, and a bold debater.

The session of 1859 was held with the Double Springs church, now in the Chester Association. The meeting was on Saturday before the third Sunday in September. After that meeting we know but little of the doings of the Zion Association, until 1869. But what was accomplished by our Association in that period of time was of little note beyond the accessions to the churches. The deleterious effect of the Civil War left all missionary operations in a collapsed condition, from which there was no recovery until about 1870.

By comparing the statistics of 1858, and 1869, we

see that the growth of the Zion Association in churches, and members of churches was amazing. In 1858, as we have seen, there were twenty-four churches in the institution which had an aggregate membership of 1,651. In 1869, there were thirty-three churches in the body, with a total membership of 3,161. This increase at that time bordered on the marvelous.

In 1869, G. L. Jennings was chosen moderator, T. B. Dalton clerk, and J. J. Fox treasurer. W. L. Cochran preached the introductory sermon. The Montpelier church was received from the Aberdeen Association. R. W. Thompson was received as a messenger from the Aberdeen Association, A. H. Booth from the Yazoo, and Robinson Sansing from the Columbus. In that year unusual interest was shown by them in Ministerial education. They *resolved* to appoint an executive committee on this benevolence, and requested the pastors, delegates, and members of the churches to duly consider this subject, and make an effort to get contributions for it to be paid by the first of January or March, 1870. The executive committee consisted of G. L. Jennings, T. H. Wilson, J. T. Fox, and Allen Moore. W. T. Hicks and Daniel E. Spencer were commended by the committee on Ministerial Education, as ministers seeking an education, worthy of the sympathy and support of the Association.

The death of J. R. Golding, one of the former moderators of the Association, was reported. He was a native of South Carolina. He was among the first settlers of Choctaw county, after the Indians were removed. He at first connected himself with the old Bethany church, but was later in the Philadelphia church. By this church he was ordained to the full work of the ministry. He had been pastor of a num-

ber of churches in the Association; and is said to have been an earnest, zealous, devoted, and beloved minister.

The delegates from the churches assembled at Harmony church, in Choctaw county, September 17, 1870, in the thirty-fifth annual session of the body. G. L. Jennings was elected moderator, J. P. Thompson clerk, and T. J. Moore treasurer. Three churches were received into the union, Mount Comfort, Concord, and Oak Grove. The messengers from other Associations were T. C. Atkins, of the Louisville, A. H. Booth, of the Yazoo, J. G. Hall, of the Yalobusha, and J. B. Gambrell, of the Columbus. The presence of J. G. Hall, of Grenada, secured the commendation of the Emma Mercer Institute, and J. B. Gambrell then of West Point, was doubtless instrumental in having the Baptist Female Seminary of that place incorporated in the same resolution.

At that time their interest on Ministerial education was abounding. They had three young ministers preparing for their life's work, whom they wished to aid in securing a collegiate education. The following year, more than a page of their minutes was covered with reference to this benevolence. After the committee on this subject reported, contributions were received for it in cash, and pledges, by churches, and amounting to \$111.00. The Executive committee reported \$179.10, as already received for Ministerial education. It was suggested that they have an Executive Board on Ministerial education to act in concert with the Board of the Baptist State Convention.

The negroes in their churches had to this date remained with the whites. It was decided that in 1870, it would be well to let them meet to themselves, and transact their own business, and when sufficiently in-

formed to be organized into separate churches. That mode of proceeding was inevitable, and had long before been adopted in the parts of the State, where the blacks were at all numerous. They were destined to be a people to themselves, socially and religiously.

The following resolution on Foreign missions was adopted in 1870:

"*Resolved*, That this Association recommend to the churches to appoint one meeting in each year for collection for Foreign missions, which be sent with money for minutes, and be specified in letter." The following year, the committee on finance reported \$64.40 received for Foreign missions, which showed a growing interest in the work in Foreign fields.

In 1874, there were forty-four churches in the fraternity, with a total membership of 3,216. They received that year, 373 by baptism, and 211 by letter. There were twenty-four ordained ministers in their churches, and eight licentiates. The total receipts of the committee on finance were \$186.30.

The committee on Publications recommended *The Baptist* of Memphis, *The Foreign Mission Journal*, and the *Orphan's Home Banner*. M. P. Lowrey of our State was ably editing the Mississippi department of *The Baptist*. Reports were also made by committees on Foreign missions, Domestic missions, Orphan's Home, Ministerial education, Sunday schools, Finance, Nominations, and preaching.

The forty-first annual session was held with the Pleasant Grove church in Montgomery county. J. T. Fox was elected moderator, J. P. Thompson clerk, and J. T. Moore treasurer. M. T. Martin was with them in the interest of the endowment of Mississippi College, and secured some promissory notes.

The reports of the committees on missions were becoming more pointed; the writers were concluding them with recommendations to the Association. In this year, it was recommended that each church have a committee of two efficient members to collect money for missions, to be sent to the treasurer of the Association, to be appropriated to mission purposes. It was recommended, also, that one or more of the members of each church pledge themselves to make an effort to raise money for State missions, and send it to T. J. Walne, of Vicksburg.

Their work in Sunday schools appears to have been to them, in a very unsatisfactory condition. The small interest taken by the churches in Sunday schools was lamented. Not one church of the twenty-nine reported a prosperous Sunday school. In 1880, the committee on Sunday schools began the report in this language: "Your committee adopt the language of the report for last year, and say that Sunday school reports have done but little good, and we are almost ready to recommend to the Association to drop the subject from the minutes."

The session of 1877 was held with the Pleasant Grove church, in Chickasaw county. The moderator and clerk of the previous session were re-elected, and T. N. Ross chosen treasurer. Some of the ministers in their churches were a source of annoyance to the Association. It appears that if their prayer was for more ministers, it was for more like their best. The Double Springs church was called to account for refusing "to deal" with a minister, one of its members, for unchristian conduct, and a committee of three was asked of the Association, the duty of which was to visit the churches, and ascertain why a minister should hold

authority to preach when nobody wished to hear him. The concealed thought was that if God calls a man to preach he calls men to hear his message. They had nineteen ordained ministers, and four licentiates.

Their forty-fourth annual session was held with the Spring Hill church in Calhoun county. J. P. Thompson was elected moderator, J. A. Cox clerk, and H. H. Hightower treasurer.

The spiritual condition of the churches was reported, on an average, as good. Wake Forest had received by baptism in the Associational year, ten, Pleasant Grove fifteen, Mount Pleasant seventeen, Hebron eighteen, and Bethel twenty-eight. Dissension had arisen in the Spring Hill church, (the church with which they were meeting), as to the final settlement of the estate of J. M. Spencer, by the trustees, N. A. Burson, and B. Delashmet. A minority of the church appealed to the Association for council in the matter. A good committee was raised to consider the appeal, which reported that the matter was not in a condition to be taken up by the Association, but suggested that the church get council from other churches to aid in the settlement of the difficulty.

In 1880, there were thirty-one churches in the fraternity with an aggregate membership of 2, 776. The body was in numerical strength, a giant. The churches reported that year in their letters to the Association as contributed to Home missions \$20.85, and to Foreign missions \$135.65. It was *resolved* that the churches be requested to make January 1881, a "mission month," and take up collections, for missions in that month.

In the decade between 1880 and 1890, reports were made annually on Sunday schools, to what effect we

shall see. In 1881, it was recommended that each church in the Association organize a Sunday school, and that the pastors bring the matter before their respective churches, and yet, in the report on Sunday schools the next year, it is said, "It is a deplorable fact, that of all the churches represented at this meeting of our Association, but one has reported as having a Sunday school in operation. The following year matters were no better.

In 1887, two churches reported amounts expended by the Sunday schools, Bethany church reported \$43.95, and New Hope \$10.00, but in the report of the committee on Sunday schools, we are not favored with a list of the churches having schools. The following year their report was more cheerful. It began thus: "We are glad to believe that the Sunday school work is enlarging, that the number of schools is increasing, and the work in general is becoming more efficient." Nearly every year a report was read on prohibition to keep their position on the subject of the liquor traffic well defined, that the world might know where they stood. In the report of 1884, there is a preamble, and resolution, the language of which cannot be mistaken, and which speaks well for the body. It is this:

"WHEREAS, The present crisis in the temperance reform, demands a special and outspoken avowal of our principles and position, therefore, *Resolved*, That as Baptists of Mississippi, and as the body known as the Zion Baptist Association, we propose to place ourselves on record on this subject," and then "we raise our uncompromising protest against the use, manufacture, or sale of intoxicating liquors as a beverage."

Their reports on Publications for this decade, are about as we find the reports on this subject in other

Associations. Our Baptist State papers, the *Foreign Mission Journal*, and *Kind Words*, were invariably recommended to the churches as safe, sound, and profitable reading, and now and then *The Baptist*, of Memphis, *Ford's Christian Repository*, and *The Argus* were commended.

Their reports on Ministerial education were at no time extravagant, nor compressed, but spoke of the subject as an aid to proficiency in the ministry, and nothing more. *Mississippi College*, usually called Clinton college, or the college at Clinton, received their honest approval and warm endorsement, with a good support. In the report of 1883, we find sentiments that are characteristic of their reports on the subject, and we give from it the following excerpt: "Our own Baptist college at Clinton, is doing a good work. * * * One of the chief designs of Mississippi College is to promote ministerial education. Thirty-seven young ministers were at the college last session, one of whom resides in the bounds of this Association. We expect another next session, Brother Willie Thompson, who has been licensed to preach."

In 1881, in the report on missions, it was said that nearly all the territory in the bounds of the Zion Association was supplied with preaching, but the calls of the State Mission Board, and the Foreign Mission Board, for help should be heeded, and every church was asked to contribute something for missions. The following year, the committee on finance handled \$47.30 for Foreign Missions, and \$75.25 for State Missions, besides what the churches had sent directly to the secretaries of the Boards. In 1883, the churches reported in their letters to the Association \$185.05, as contributed to State Missions. We take this language from

their report on Home and State Missions of 1884: "Let us see to it that every member of every church is brought into hearty co-operation in the great work. The motto of our Convention is, every Association, every church, every individual member. Let us see to it that the Zion Association shall not be slow to fall in to line." The churches sent up in 1884 and 1885, \$184.85 to State Missions, and \$63.35 to Foreign Missions. The amounts contributed by the churches were not every year equal to these to the close of this decade, but showed a commendable interest in the great onward movement in missions.

J. P. Thompson was moderator of the body from 1881 to 1885, inclusive; James T. Pryor was their presiding officer from 1886 to 1889 inclusive, and G. W. Dudley in 1890. Their clerks in this decade were J. A. Fox from 1881 to 1886; W. A. Hurt 1886, and 1887, and T. N. Ross in 1889 and 1890.

Some things must be noticed as peculiar to the Zion Association. One is the ministerial efficiency. No Association in the State has grown as rapidly in numbers as the Zion Association. Their preachers must have quietly, under God, done this work. Another peculiarity of this body is that it occupied the waste places in its territory without any great noise or demonstrations at the annual meetings of the Association. The churches are nearly all country churches, yet they have not opposed the general work in the State by formulated opposition, or any kind of open disapproval. May the Lord's blessings continue with them.

In 1891, 208 persons were received into their churches by baptism, eighty-seven by letter, and thirty-eight by restoration. 123 members were dismissed by letter, fifty-eight excluded, and thirty died. The total

increase of members, therefore, was only thirty-two. The total membership of the churches was 2,894. A. B. Hicks was moderator in 1891, T. N. Ross clerk, and J. T. Pryor treasurer. Nothing of unusual interest was done in their annual gathering. They were elected to fill these positions respectively for the years, 1892, and 1893. The session of 1893 was held with the Pleasant Grove church in Chickasaw county, and in 1894 with Sabougla church. In 1893, there were thirty-eight churches in the Zion Association which had an aggregate membership of 3,118 persons. Of their Sunday school Convention of 1893, Baily Hardin was president, and L. T. Burns secretary. The meeting was held with the Eupora church. Only six churches were represented by delegates, but four more churches were received into the body. A number of papers were read on topics relating to the Sunday school work. The session of 1894 was to be held with the Hopewell church.

CHAPTER IX.

COLUMBUS ASSOCIATION.

BY L. S. FOSTER.

The Columbus Baptist Association is a large and influential body, the territory of which is embraced within several counties in east Mississippi, with small portions of counties in west Alabama. It derives its name from Columbus, the principal city within its bounds. Although the minutes of the first three meetings are lost, it is stated by William Halbert, who was present at the organization, that "the Association was organized at Mount Zion church, Lowndes county, Mississippi, on Thursday, Friday, and Saturday before, and the fourth Lord's day in November, 1838, with the following churches: Oak Grove, Providence, Mount Zion, South Carolina, Columbus, and Lebanon." There appears a report in the minutes of a subsequent session, 1859, copied from "the first minutes of the Association, in 1838" stating the reasons for its formation:

"Your committee appointed to state the reasons why we withdrew by a letter of dismission from the Buttehatchie Association, beg leave to report:

"*First*, Because the territorial limits of the Association were too extended for the delegates to meet together with convenience.

"*Second*, Because the churches were unequally represented, each church being entitled to send three delegates without regard to its number of members; conse-

quently the churches in the southern part of the Association, having a large majority of members, perceived that they did not occupy equal ground: but that the minority churches had a controlling influence which we could not conceive was equitable.

“Third, Because a regular Baptist church petitioning membership was rejected on account of claiming the right of having a Sunday school, or joining a temperance society if she chose to do so. This appeared too much like destroying the independence of the churches, and taking away their keys.

“Fourth, Because it was apparent that a diversity of sentiment prevailed, tending to destroy that harmony of feeling which is essential to the happiness and prosperity of associated Christians.

“Fifth, Because in the formation of a new Association, we had in view still to follow the old land-marks of the Baptist denomination as regards one faith, and to be liberal in our views in regard to the missionary efforts of the day.

“Sixth, Because we could not conceive that it was in accordance with the republican principles of our denomination for each church, regardless of the number of its members, to be represented by the same number of delegates; thereby enabling the minority to govern the majority.

“Your committee would beg leave further to remark that they feel satisfied it is but an act of justice, both to this and the Buttehatchie Association, for us to assign the reasons of our withdrawal. Erroneous impressions have arisen, and may probably increase unless a correct statement of facts be given, which is the chief cause of the foregoing explanations. It is not intended to wound the feelings or impugn the motives of

any person; nor do we feel less Christian regard for the churches from which we have withdrawn than we formerly felt. Taking the example of those eminent servants of God, Paul and Barnabas, we thought it better to part in peace and fellowship. We are persuaded that, when churches differ about what we term *non-essentials*, it is advisable to separate, and let each pursue that course which he honestly believes to be in accordance with the sacred Scriptures; and whilst we acknowledge Christian fellowship for our brethren who entertain an honest difference of opinion, we think that justice, apart from any other consideration, will accord to us a like sentiment and feeling."

"JNO. HALBERT, Chairman."

The *time* of meeting of the Association from its organization until 1867 was *Saturday* before the second Lord's day in September. In 1867, the following, offered by T. G. Sellers, was adopted: "*Resolved*, That the annual session of this body shall commence on *Friday*, at ten o'clock A. M., before the second Sabbath in September." The time still continues to be Friday instead of Saturday.

At this point may be inserted the following, passed in 1856: "*Resolved*, That the churches comprising this Association be requested to release their pastors from labour during the Associational season.

As a matter of curious interest, it may be stated that in the early years of the Association, the daily sessions began at *sunrise*, and much time was given to preaching during the sitting of the body.

The *place* of meeting in the early years of the Association was decided somewhat arbitrarily, but in 1867, the churches were arranged into three districts, and, by resolution, it was decided that its meetings should be

held alternately in each district, beginning with the first. As new churches were received, and as the occasion demanded, they were revised, and the meetings of the body have been held in them alternately. In 1879 and 1880 maps of the Association were prepared and printed on the cover of the minutes.

At each annual session of the Association, corresponding messengers from other bodies have been welcomed, and messengers have been appointed from this to other bodies. Those bodies with which correspondence has at any time been maintained are the following:

(1) The Southern Baptist Convention. (2) The Mississippi Baptist State Convention. (3) The General Association of North Mississippi. (4) Several neighboring District Associations: Choctaw, Zion, Louisville Friendship, (now simply Louisville), Chickasaw, Judson, Aberdeen, North River, Yellow Creek, Tuscaloosa, Union, Muscle Shoals, Cahawba, Bear Creek, and Yalobusha.

Occasionally additional correspondence has been received: (1) From distant Associations; the Harmony, by W. W. Kone; the Mississippi, by J. D. Raspberry; the Central, Tennessee, by M. Green. (2) Visitors or agents for various enterprises: In 1844, M. P. Jewett, Howard College, Marion, Alabama. In 1848, C. M. Breaker, of the *Alabama Baptist*. In 1850, J. A. Kemball, and Andrew Moffatt, of American Indian Mission Association. In 1854, E. C. Eager, Clinton College, S. W. Woolard, and E. B. Eakin. In 1857, W. B. Williams, American Bible Revision, Louisville, Kentucky. In 1858, Willis Burns and M. Bennett. In 1859, C. E. Brame, Greensboro, Alabama, brethren, Poole and Ellis, Buttehatchie Association, T. P. Crawford, Shanghai, China, and J. H. Weatherly, Marion, Alabama.

In 1860, A. H. Booth and M. T. Sumner, representing the two Boards of the Southern Baptist Convention, T. H. Scott, Smithville, and E. Rogers, Corinth. In 1861, M. Crowson and W. M. Jordan. In 1862, A. P. Norris, Edgefield, South Carolina. In 1863, R. M. Humphries, Decatur, Alabama. In 1866, R. Holman, Marion, Alabama, and J. L. S. Foster, Mobile. In 1868, S. S. Granberry, Orphans' Home, and J. G. Burgess, Shannon, and J. B. Hamberlin, Meridian. In 1871, A. A. Lomax, Mississippi, College, and T. C. Teasdale, Sunday School Board Southern Baptist Convention. In 1872, A. D. Trimble, Orphans' Home, and M. T. Martin, Mississippi College. In 1873, M. P. Lowrey, State Convention, and S. A. Hayden, New Orleans. In 1875, T. J. Walne, State Mission Board, and J. W. Sanford, Centennial Movement. In 1880, D. I. Purser, State Evangelist.

Delegates have always been appointed to represent this body in those with which a regular correspondence has been maintained, and several times resolutions have been adopted, requesting the churches to send as many delegates as possible to the State Convention, and authorizing any to act as delegates, who are members within the Association, and who present a copy of its minutes, at the State, or the Southern Baptist, Conventions, or any other corresponding body.

In 1845, 1846, and 1847, there was published a letter of general correspondence, giving an account of the representation in this body, of the interest of the meeting, missionary work, and time, place and preacher of next meeting.

At almost every meeting of the Association, a committee on Nominations has been appointed, charged with the duty of recommending the place of next meet-

ing, the minister to preach introductory and missionary sermons, the person to write the Circular Letter and, in later years, the members of the Executive Board. In the early years of the Association, the minister to preach the annual sermon, according to the Rules of Decorum, was elected by ballot. This Rule, however, was often suspended, and the selection made by the moderator, or a special committee, and in 1875, it was expunged, and, as already stated, the selection left to the committee on Nominations.

In 1869, a special nomination was made. Upon resolution, "T. C. Teasdale was appointed to preach a sermon on Restricted Communion as practiced by Baptist churches, on Saturday night, at the next session of this body." At Columbus, in 1870, at the appointed hour, this appointment was filled.

The missionary sermons, of W. Carey Crane, in 1845, of W. C. Buck, in 1856, and of T. G. Sellers, in 1872, were requested for publication, by the Association.

- In 1845, the following was passed by the Association: "*Resolved*, That it be recommended to the churches to employ the term, 'Bishop' to designate those ministers who are pastors." But at the next annual meeting, the title was changed by another resolution: "That the term, 'Elder' as applied to ministers of the gospel be re-adopted instead of the term 'Bishop.'" This continued to be the custom as there was no further action on the subject.

It may be mentioned as a matter of curious interest, that in the old minutes of the Association the expression "meeting house" was applied to the church building, and "church" was applied to the organized body of worshippers, while now "church" designates

both the building and the membership. On the title page of the minutes of 1841, it is stated that the Association "convened, agreeably to appointment, in the meeting-house, of the Baptist church in the city of Columbus."

The committee on Benevolent operations, in the report in 1845, say: "Since our last annual meeting it has pleased the Lord to allow a division among the Baptists in the United States, upon benevolent operations, the reasons for which are generally known, and appreciated. It behooves us, therefore, simply to express our opinion. We submit the following resolutions:

"That this Association approve of the formation of the Southern Baptist Convention, and that it be recommended that all monies, intended for Foreign missions, hereafter, be forwarded to Archibald Thomas, treasurer of the Foreign Mission Board, Richmond, Virginia, and for Domestic missions, to the Domestic Mission Board, Marion, Alabama.

"That one or more delegates (as the funds contributed may hold out), be appointed to represent us in the Southern Baptist Convention, at its meeting in June next, in Richmond, Virginia."

• W. C. Crane, and J. C. Keeney were chosen as messengers to represent the Association in the Southern Baptist Convention, and the payment of the expenses of the former, to Richmond, and return, was assumed by the Association. The treasurer was ordered to "pay over all the monies now in hand, or which may come to hand, for Foreign missions, before the session of said Convention, to the treasurer of the Board of Foreign Missions."

At the same meeting the following was also passed: "Resolved, That it be recommended to the Board of

managers for Foreign missions, under the direction of the Southern Baptist Convention, to take such legal measures as will secure in perpetuity to the members of said Convention, and their successors, all property, such as chapels, mission-houses, printing-presses, which have, or may hereafter, come into the hands of missionaries, agents or teachers through funds contributed to the Board above mentioned." A copy of this resolution was sent to Richmond.

This action, together with the annual correspondence, clearly indicates the attitude of the Association towards the Southern Baptist Convention, and its subsequent history proves its hearty co-operation with that body.

From its earliest history the Association has co-operated in the work of the State Convention.

In 1841, it was formally determined "that we correspond with the Mississippi State Convention, commencing Friday before the last Sabbath in May, 1842, * * * and that there be appended to these minutes an Address of the Convention instead of the Circular Letter."

In 1845: "*Resolved*, That this Association approves the objects of the Mississippi Baptist Convention, and its course in relation to the Southern Organization," and in 1846: "That this Association become auxiliary to the Baptist State Convention, and that delegates be appointed to represent us at its next session." In 1849, a similar resolution of aid to the Convention was adopted, also determining to "report annually all monies raised within our bounds; likewise the amount of missionary labor performed under our appointment, and that any surplus funds in hand for missionary purposes, be sent to the treasurer of the Convention."

An organization, located at Louisville, Kentucky, had for its object, the religious benefit, and evangelization of the Indians. In 1845, the Association passed the following resolutions:

"That the 'American Indian Mission Society' is entitled to our prayers, and donations, and that it be recommended to our churches to contribute of both prayer, and money to its support.

"That it be recommended to said Society, to hold its semi-annual meeting next spring in Columbus, Mississippi, and that the moderator, and clerk sign this resolution, and forward it with a copy of our minutes to J. McCoy, corresponding secretary, American Indian Mission Society, Louisville, Kentucky."

The Association has always encouraged the circulation and reading of the Bible, as the great agent in promoting the civilization and the moral elevation of the human race. During the existence of the Book Depository, (subsequently mentioned) a supply of Bibles, and Testaments was kept on hand and the Scriptures were placed in the hands of the people wherever the missionary went preaching the gospel.

In 1841; "*Agreed*, That we send to the State Convention, by our messenger, S. McGowen, ten dollars for printing the Bible in Burmah;" and in 1842, ten dollars more were sent for the same purpose. In 1845, the following was passed; "*Resolved*, That until Southern organizations for the circulation of Bibles, Testaments, and religious books be established, this Association recommends to the brethren, the claims of the American and Foreign Bible Society, and the American Baptist Publication Society."

W. B. Williams was received by the Association in 1857, as agent for the Bible Revision Board, Louisville,

Kentucky, and presented its claims before the body. E. C. Eager was received as the agent of the same Board in 1860, at which meeting the following was adopted by the Association:

"WHEREAS, The Bible Revision Association, located at Louisville, Kentucky, is engaged, in connection with the American Bible Revision, in the great work of revising and correcting the English Scriptures, and WHEREAS, E. C. Eager, of Clinton, Mississippi, is now canvassing our State as the agent of the Bible Revision Association for Mississippi, therefore,

"*Resolved*, (1) That we cordially commend him as said agent to the Christian regards and liberal contributions of all who love the pure word of God. (2) That we recommend to our churches to send up a contribution for this cause, each year, to our Association, to be forwarded by our treasurer to said agent at Clinton, Mississippi. (3) That we recommend to our brethren generally to procure such portions of the Primary Revision as are now published, also the Permanent Documents, in two volumes, and the History of the translation, in one volume, which may be procured through the Post Office from James Edmunds, corresponding secretary of the Bible Revision Association, Louisville, Kentucky, or of the agent, E. C. Eager, Clinton, Mississippi."

On the same general subject, the following was passed at the same meeting: "*Resolved*, That this Association highly approves of the formation of the Mississippi Baptist Bible and Colportage Society; and warmly commends its objects to the patronage of the churches within its bounds."

A report on the Bible cause, in 1864, reads: "The Bible is indeed a most precious book. It is God's reve-

lation to man. It is the appointed instrument of conversion. 'The law of the Lord is perfect, converting the soul,' It is the chief instrument of Christian sanctification. 'Sanctify them by thy truth; thy word is truth.' It is therefore our duty to circulate this blessed truth to the extent of our ability. The demand for Bibles among our soldiers is very great. Our Domestic Mission Board, at Marion, Alabama, has done much to meet this exigency in the army. Many thousands of dollars have been expended by that Board to procure Bibles and Testaments for the soldiers. Let us aid them in this great and good work."

An elaborate report, in 1865, says: "The Bible is God's own book. It contains the revelation of his character, and of his will to man in the all-important matter of salvation. It contains the law by which human actions are to be governed." In its "study the mind is brought into contact with the revealed mind of God, and, by the principle of association, so far as perverted human nature will allow, it is made better, purer, and more like God. It is, therefore, the appointed instrument for the regeneration and reformation of man." The main cause of the demoralization which prevails at present is the failure of men to regard, and be governed by, the teachings of the Bible, "the sword of God, the only infallible guide of fallible men." Again it is said; "The Bible has ceased even to be read by a majority of the people. Where are the professing Christians who read the Bible privately upon their knees, or assemble their families and read to them and with them these words of life and salvation? That so few do accounts for the coldness and deadness of so many Christians. The path that leads from the word of God is a most dangerous path." How shall the de-

moralized state of society be remedied? The restoration to its supremacy of the divine law is the remedy. Three suggestions are made for securing this restoration: (1) By increased attention to the individual and private study of God's word. (2) By restoring the authority and power of the word of God in the family. The family altar with the open word of God upon it must be set up. (3) By the establishment of adult and junior Bible classes in our congregations.

The Association, in 1867, said that "the Bible is the word of God," a revelation of his decrees, elevating the mind, guiding man and purifying his heart. It builds up society, and is the foundation of State and national government. There is a wanton neglect of it which leads even Christians astray in vice. There must be a change in society and that change must be effected by an open Bible. The same agent must effect the restoration of peace between two contending sections in our nation. The suggestions of the last year's report are repeated.

The report, in 1869, calls attention to the common truth that "among Baptists the Bible alone is the rule of Christian conduct." "We adhere strictly to the letter of the law." We should then be zealous in the dissemination of Bible knowledge, for the Bible is fitted for the instruction of all classes and conditions of men. Its holy precepts, its pathos, its sublime truths, touch the heart and convince the mind of all who carefully read its sacred pages. We would suggest that the Bible is too little read. Church members are too little informed as to its teachings. We know of no scarcity of books in our Association. In the absence of any organized plan of distribution, and in view of our great poverty, we do not recommend any *Bible Board* in the

Association. Supplies of Bibles and Testaments may be had from the Columbus Branch of the American Bible Society, or the South Western Publishing Company, Memphis.

As indicating the interest of the Association in the distribution and reading of the Bible, it may be noticed that yearly reports on the "Bible cause" were adopted.

In 1870, the following was indorsed as the view of the body: "The Bible, as the great conservator of civilization, the instrument of spiritual conversion and of the sanctification of the people of God, should be universally circulated and studied by all. Its teachings should be practiced in our lives. The Bible is the sacred treasure on which to pillow our heads in the dying hour. We anchor on its precious promises until we go home to heaven."

The report, in 1871, as amended, refers to the moral power of the Bible, to its instrumentality in freeing men from moral pollution, to its illuminating power in shedding celestial light upon the pathway of Christians and to the obligation resting upon Baptists to labor and contribute to send this blessed light to every creature. It recommends "that the pastors and deacons adopt measures to ascertain the amount of Bible destitution in their bounds." It further recommends "that a committee of three be appointed at some point within our bounds, who shall be called 'A Bible Distributing Committee,' whose duty shall be to procure as nearly as possible a supply of Bibles and Testaments for distribution."

At the meeting, in 1872, this committee presented the following report: "The Bible Distribution Board report, that they, in order to carry out the resolution of the Association, corresponded with each church in the

Association, and in answer have not received any report of destitution of Bibles, that they have received for this object, \$8.90, which is now ready to be handed over to this body." The Bible Distribution Board, at West Point, with the present officers, was continued.

In 1873, the following action was taken: "On motion, the Bible Board was discontinued and the funds in their hands ordered to be turned over to the Executive Board." This small sum was placed in the hands of the missionary with instructions to supply therewith any Bible destitution he might find.

The establishment of a book Depository for the dissemination of religious books was recommended by a committee in 1844, insisting upon the propriety and importance of such a measure and recommending: (1) The immediate subscription of sums by different members, one-half of which was to be refunded to subscribers in the shape of books; (2) The raising of a public collection in the various churches, and suggesting John N. Mullen, of Columbus, as a suitable depository agent, and Columbus as a suitable location for the Depository.

In 1845, this Depository was established and located at Columbus, with J. N. Mullen as agent, and under the control of a committee of good business men, viz: W. Carey Crane, S. McGowen, R. C. Burleson T. G. Blewett, and James S. Norris. The books kept on its shelves were first class in every respect, and were sold at actual cost. The missionary was colporteur and agent for the Depository.

The financial condition of the Depository, in 1845, was encouraging, and its assets amounted to \$512.91. In some cases donations of books were made. In 1846 the value of the books on hand was \$157.64. The missionary of the Association sold, through the year,

books to the amount of \$13.52. In 1847, the report of the committee on the Depository, deplores the fact that the circulation of religious literature has not been so extensive as the exigencies of the times demand, and confesses that very little has been done in this department during the past year. It refers to the establishment of the "Southern Baptist Publication Society" at Charleston, South Carolina. The financial condition of the Depository at this time was critical.

In 1848, a resolution was passed appointing the pastors as special agents for the Depository to make sale of the books on hand. In 1850, two resolutions were passed: (1) Authorizing the committee to pay the debts of the Depository as fast as collections be made. (2) Appointing J. T. Freeman, W. J. Smith, and W. T. Moore a committee to sell all the books that should remain unsold at the close of this session.

In 1853: "*Resolved*, That this Association establish a Tract Society, with a view to furnishing our missionary with tracts and cheap Baptist books, for distribution and sale, so as to make the missionary do the duties of a colporteur, and that W. B. F. Yandle, and J. T. Freeman, W. J. Smith, the moderator, and A. N. Jones be constituted a board to attend to this matter.

"That each church in this Association, in favor of this object, be requested to send up funds for the purpose to the State Convention, at Columbus."

Nothing, however, seems to have been done in the matter, and in 1855: "*Resolved*, That the pastors of the various churches composing this Association be requested to urge upon their respective congregations the propriety and importance of raising a fund to purchase standard and denominational books, and to es-

tablish a Book Depository in this Association; and that the churches be requested to send up to the next session of this body what they are willing to give for this object."

In 1858, a well prepared report was adopted, insisting upon the necessity of circulating Baptist literature, because of the intense spirit of inquiry which has arisen, and the proneness of the membership to keep doctrinal peculiarities in the background, and passing resolutions: (1) To create and establish an Associational Book Depository; (2) To appoint a Depository agent, who shall give bond for the faithful discharge of his duty, and shall receive a commission of ten per cent on his sales; (3) To raise immediately \$500.00, to be used in purchasing sound literature; (4) To request pastors and missionaries to make an immediate and continual effort to raise funds for this purpose; (5) To allow contributors to receive back their contributions in books at cost, or certificates drawing eight per cent for amounts not taken in books; (6) To locate it at Columbus, with W. J. Smith as agent.

As nothing further appears on the records of the Association, the inference is that this effort proved abortive and failed.

The Association has uniformly realized the mighty power of the press for the promulgation of religious truth, and has ever, warmly, and earnestly, encouraged the dissemination of religious literature throughout its bounds.

In 1843, John Armstrong was "respectfully requested to prepare for publication a tract on the subjects, and mode of baptism, and to present said tract to B. Manly, of the University of Alabama, and S. S. Lattimore, of Sumpter county, Alabama, for examination,"

and the same was to be placed in the hands of David Ferguson, of Columbus, for publication, and distribution. It was also determined "that there be an Appendix to said pamphlet on Church Communion."

In 1844, the following was adopted :

"WHEREAS, It is of great importance that there be some organ of public communication through the press, for the diffusion of religious intelligence among brethren of the same faith, and order.

"Resolved, That the paper called *The Baptist*, which was formerly published in Nashville, Tennessee, and subsequently merged into the Baptist Banner and *Western Pioneer*, but now revived under different auspices, under the editorial charge of R. B. C. Howell, of Nashville, Tennessee, and W. Carey Crane, of Columbus, Miss., be recommended to the patronage of the pastors, and brethren of the churches of the Association.

"That we desire to impress on the members of the churches the importance of supplying themselves with the religious periodicals of the denomination, and we commend to their patronage the *Alabama Baptist*, published at Marion, Ala."

At the session of 1846 three resolutions were passed, concerning publications: "(1) That the *Southern Baptist Missionary Journal*, a monthly periodical in Richmond, Va., at the price of one dollar per year, be recommended to the members of all churches, as the organ of the Southern Baptist Convention, for Foreign missions. (2) That the *Western Baptist Review*, published at Frankfort, Ky., by J. L. Waller, be recommended to the members of the churches composing this body. (3) That we recommend to our churches, and the brethren generally, the *Mississippi Baptist*, publish-

ed in the city of Jackson, [Miss.]" At the same meeting the Association recommended to the churches "that as soon as practicable, they establish church libraries."

In 1847, the following were recommended to the Baptist denomination: The *Mississippi Baptist* again, which is under the direction of the "Baptist Publication Society," edited by W. H. Taylor, and W. C. Crane; the *South-western Baptist Chronicle*, published weekly in New Orleans, edited by W. C. Duncan; and the *Alabama Baptist*.

It was determined by resolution, in 1849, that the "Association recommend to the favorable notice, and support of the public generally, and of the Baptist denomination in particular, the 'Southern Baptist Almanac,' printed at Nashville, Tenn."

In 1853, the Association stated, in formal action, that, "we most cordially, and warmly commend to our churches the *Tennessee Baptist*, edited by J. R. Graves, of Nashville, Tenn., and that at least one copy of it be taken in each family composing our churches."

At this point it may be well to state that resolutions were adopted, in 1854, relative to a controversy conducted by J. R. Graves, and Alexander Campbell, indorsing Graves, and repudiating most heartily the teachings of Campbell; also indorsing and recommending again the religious paper edited by Graves. A similar action of the Association in 1855, recommended the same paper and the "Southern Baptist Review and Eclectic," to the cordial support of the denomination, as essentially Baptist papers, and worthy of the patronage of every Baptist in the land.

In 1857, E. L. Compere was received as agent for the Baptist State paper, previously mentioned, and, with N. Sansing and M. Lyon, addressed the Associa-

tion in behalf of this paper, published at Jackson, by J. T. Freeman. A resolution was passed at this meeting recommending this paper, and that of J. R. Graves to the brethren. In 1858, E. L. Compere was again present as agent for the Mississippi paper, and Willis Burns as the agent for the Tennessee paper, both of whom urged the claims of these papers respectively. Resolutions were passed, recommending them both. A preamble and resolution was also passed, referring to attacks made upon the character of J. R. Graves, and setting forth the unlimited confidence of the Association in his integrity.

J. T. Freeman was present, in 1859, in behalf of the Baptist State paper, and while the report on Publications was under discussion, made a thrilling appeal in its behalf, requesting the denomination of the State to loan him \$2000, in advance payments for the paper, to enable him to buy a power press. Five hundred dollars of the amount was raised almost immediately, several generous brethren making their pastors perpetual subscribers to the paper by paying thirty dollars in advance.

The report, at this session says: "We regard the circulation of a pure Baptist literature among our membership and the people, generally as a prime necessity of the times. * * * The system of journalism, now almost everywhere in use, from its cheapness, and the value of the facts it distributes, is everywhere friendly to an extended range of information, and places the acquisition of its treasures within the reach of every one. * * * We regard it as a solemn duty of each lay member to pay for and read our current Baptist literature, and especially our State organ." Reference is also made to the urgent call for aid, mentioned above, in

purchasing a power press, and, besides the collection taken at this meeting, the report recommends that the missionaries be especially charged with the duty of extending its circulation to every family within their respective fields.

It also recommends the *Southern Baptist Review*, *Children's Friend*, and the *Home and Foreign Journal*, and deplores the lack of a book depository, and refers to the efforts of N. Sansing to supply this deficiency in the matter of religious books.

The report, in 1861, refers to the course of many members of the churches in taking "several political papers, when they and their families are perfect strangers to all that good and salutary influence which is to be derived only from religious newspapers, and Sabbath-school books." To all such, besides the State, and Tenn. Baptist papers, the following are recommended: *Baptist Correspondent*, *Home and Foreign Journal*, Dayton's *Monthly Magazine* and Question Books, and other publications of Graves, Marks & Co.

During the war of the States, a considerable sum was expended in supplying the soldiers with Bibles, Testaments, religious tracts and papers, and the report, in 1864, says: "We can hope for but little in this department at present, yet we feel that by concert of action much might be done which is neglected. If but one denominational periodical could be sustained in our part of the country, it would surely be the means of much good, wherefore, *Resolved*, That this Association would heartily welcome the re-establishment of the *Tennessee Baptist*."

At the meeting of 1865, in the report, reference is made to the suspension of the *Mississippi* and *Tennessee Baptists*; to the inaccessibility of the Baptist

Banner and *Christian Index*, owing to the want of mail facilities; to the fact that J. R. Graves has obtained permission to return to Tennessee, and resume the publication of his paper; and hopes this paper may soon become a weekly visitor.

The report, in 1866, mentions the suspension of publications, and lack of mail facilities, but notices the resumed publication of some old, and the establishment of some new, papers. It urges the churches to labor to sustain a pure religious press as a mighty agency for good. A resolution was adopted cordially recommending the *Christian Watchman*, of Mississippi, as a sterling meritorious Baptist paper. The same paper was represented at the session of 1867, by its editor, T. Whitfield, and was heartily indorsed, and recommended as worthy of patronage by the report.

By a resolution, in 1868, the *Home and Foreign Journal* was recommended. The report urges that it is the duty of every family to take a religious newspaper, and calls attention to *The Baptist, Religious Herald*, and the *Judson Baptist*, now in contemplation, to be located at Tupelo, Miss., as the organ of the Baptists of the State. *Kind Words* is also recommended as well as the doctrinal tracts published by the Philadelphia Society.

A well written report was presented at the session of 1869. The distribution and reading of sound religious literature, always including first the Holy Scriptures, is second in importance only to the preaching of the gospel. There is an increasing interest in this matter manifested by our people. It recommends *The Baptist*, which has a Mississippi department, edited by J. T. Freeman, under the auspices of the State Convention. An earnest recommendation is given to *Kind*

Words, edited by Mrs. S. R. Ford, at Memphis, under the auspices of the Sunday school Board of the Southern Baptist Convention. Reference is made to the efforts of J. R. Graves, in behalf of this Board, to secure enough money to publish a one-hundred-volume library of Sunday school books, written by our own people, within the neighborhood of the contributors, and asks: "May not this Association furnish the means, and one such book?" Reference is made to a correspondence between B. Griffith, Philadelphia, and T. G. Sellers, concerning the co-operation of this Association with the American Baptist Publication Society, in employing a colporteur within the Association. It is suggested that but little can be done in this direction, except in the sale of books. The circulation of good books among the colored people is recommended.

In 1870, the report mentions the importance of concentrating on some good religious paper, and suggests *The Baptist*, with a Mississippi department, as deserving this patronage. *Kind Words* is recommended for Sunday schools, and the *Baptist Teacher* for Bible classes. The system of Uniform lessons is also recommended. For the promotion of foreign missions, the *Home and Foreign Journal* is recommended, and in behalf of the Orphan's Home, the Orphan's Home Banner is recommended. Special mention is also made of "Gardner on Communion."

The report in 1871, as amended, warmly recommended the Mississippi department of *The Baptist*, also the *Christian Repository*, *Kind Words*, *Home and Foreign Journal*, and Orphans Home Banner. In 1872, the report on Publications dwells exclusively upon the value of the Bible, as the greatest and best of all publications, revealing God's dealings with man, and the glorious

plan of salvation, carrying with it divine power, which compels men to acknowledge its power, and as being the great fountain of all truth. All Christians are urged to use all possible means with all possible zeal in carrying this lamp of life to the benighted of earth. The report on Periodicals, again recommends the papers mentioned in last year's report.

The report, in 1873, says: "Every southern Baptist can certainly find among these first class papers such literature as may be needful, and has now become a necessity among Baptists." Of *Kind Words* it says: "We feel it our duty to urge with might and main the claims of this valuable paper to all Sunday school organizations, as the very best known to us in this specialty, and beseech southern Baptists to concentrate their means and energies on this periodical."

R. N. Hall, superintendent of the Orphan's Home, represented the Home Banner in 1874, and obtained a number of subscribers for it. A report was presented, urging "that our brethren exercise a diligent and prayerful care as to the character of literature introduced into and read by their families, and especially the periodical literature. Let us remember that the books which children read have much to do in forming their character." The periodicals, except one, mentioned in the last two reports are again recommended. Attention is called to the Southern Baptist Publication Society, recently established in Memphis. "This Society is a joint-stock company of Baptists, actively engaged in publishing Baptist books and tracts, and proposing to issue a sound Baptist and religious literature, and to keep on hand, and for sale, all approved Baptist books usually sold in this country." By way of patronizing this Society, the printing of the minutes of the Associa-

tion for the years 1874, 1875, and 1876 was given to it.

The report, in 1875, says; "In these days when the religious world is adrift on the sea of liberalism, and some of our own loved denomination, having lost their chart and compass, are in danger of going down on the rock of open communion or of being engulfed in the yawning maelstrom of the 'Evangelical Alliance,' we would point to *The Baptist* as a moral light-house, whose bright rays reflect the pure truth of God's word." The Mississippi department is recommended to the brethren. Again it is said; "*Kind Words*" is truly the children's paper. We gladly recommend it to every Baptist Sunday school. * * * The Southern Baptist Publication Society made a good exhibit at its last annual meeting: its success seems assured. * * * We would drop a tear over the death of the Orphan's Home Banner, and mourn because it is not."

In 1876, the report urges that; "The dissemination of sound Baptist literature among our denomination, and the world, is of paramount importance. *The Baptist* and *Alabama Baptist* are recommended. Reference is made to the discontinuance of the Mississippi department of the former and to the action of the Baptist State Convention in regard to the establishment of a Baptist State paper, which action is heartily indorsed, and all the members of the Association are urged to work to secure subscribers to the contemplated paper. Such a paper is needed. *Kind Words* is again recommended for systematic arrangement, sound doctrine and beauty of illustration. Substantially, the same publications were mentioned in the recommendations to 1881.

The Association has ever insisted upon an educated

ministry, and has nobly contributed its aid to secure the education of any young ministers in need of aid within its own bounds, and elsewhere within its knowledge. Its record in this department constitutes some of the brightest pages in its history.

In 1843, a committee was appointed to take in charge the work of raising money for the education of young ministers in pursuance of the first of the following resolutions: "(1) That in the opinion of this Association, a fund should be established for the education of our young ministering brethren, who desire more education, and that a committee be appointed to effect this object. (2) That the churches be requested to look out among themselves useful talent and encourage it by kindness and opportunity, for exhortation and for more enlarged usefulness, * * * satisfying themselves of the doctrinal views and teaching capacity of the gifts, calling in aid in such cases from sister churches and neighboring ministers for examination of candidates."

This committee presented their report in 1844, in the form of a resolution; "That, in order to bring our churches into more systematic efforts for the improvement of the rising ministry, our ministers be requested to preach a discourse annually upon the subject of education and take up a collection for the purpose." At this meeting, a letter and other documents upon the education of young ministers were referred to a committee consisting of J. C. Keeney, W. Carey Crane, and T. G. Blewett. This committee was instructed to prepare a system of rules by which the action of the Association, in regard to young ministers, was to be governed; but presented no report during this session, merely suggesting the following; "Should there be any pious young man of promising talent in any of the churches, desir-

ing assistance the present year, that the churches be requested to raise funds to send such person to the following theological seminaries; The Howard, at Marion, Ala., Mercer Institute of Georgia, or the Western Theological Institute at Covington, Ky."

At the same meeting, a committee was appointed "to act in behalf of this Association during this year, as an educational board, to examine the claims of ministerial gifts and to recommend such gifts to the favorable notice of those institutions provided with means for their intellectual and spiritual improvement.

An educational committee, with W. Carey Crane as chairman, in 1845, presented the following report; "No application has been made to the committee for examination and recommendation. They have heard of no young men within the associational limits desirous of entering upon a course of preparation for the gospel ministry. We deeply regret that there are so few who feel that a woe rests upon them if they preach not the gospel of the Son of God. 'The harvest truly is great but the laborers are few.' Let us pray that the Lord of the harvest may send more laborers into his vineyard."

At the same meeting, J. C. Keeney, in behalf of the committee to recommend a system of action on ministerial education, presented the following report:

"WHEREAS, The glory of God and the salvation of sinners are intimately connected with the gospel ministry; whereas, there are connected with our churches indigent young men of promising talents and ardent piety, therefore, *Resolved*, (1) That the churches be respectfully requested to take up a yearly collection to assist such brethren as have in view the gospel ministry in acquiring a more thorough education than they are able to obtain by their own individual efforts

“(2) That one-third of the collection taken up after a charity sermon at each annual meeting of this body, be devoted to the education of pious young men.”

The following were adopted at this meeting as BY-LAWS CONCERNING MINISTERIAL EDUCATION.

“1. That each young man applying for aid shall be examined by a committee on education to be appointed by this Association.

“2. No young man shall be received as a beneficiary by the committee unless he come well recommended by his church, and also give satisfactory evidence of his having been called of God to the sacred office.

“3. The church by whom the beneficiary is recommended shall be urged to defray part of his expenses.

“4. Each beneficiary shall go to such theological seminary, and shall pursue such a course of studies as the committee shall direct.

“5. It shall be the duty of each beneficiary to obtain semi-annually from the professors, and forward to the committee, a report of his progress in study, and of his general conduct.

“6. If any beneficiary shall at any time prove himself unworthy of the ministerial office, or shall abandon his studies without the approbation of the committee, he shall be held legally bound to refund whatever the committee may have expended on him.”

The committee in charge of this work consisted of W. Carey Crane, S. McGowen, W. Manning, J. C. Keeney, and R. C. Burleson. At the same meeting it was; “*Resolved*, That it be recommended to our churches to look for suitable gifts in their bodies and encourage the same in duty.”

At the meeting of 1846, the above committee reported that no application had been made to them,

and, therefore they have had no opportunity of exercising their duties, but by resolution one-third of the collection on Sunday was set apart for aiding young ministers in indigent circumstances. The committee say; "Inasmuch as there is great demand for ministerial aid in all this region, they earnestly recommend that the churches seek out suitable gifts, foster and cherish them, and furnish such aid as will bring these gifts into active and profitable employment. Though not so charged, they take the liberty of recommending to their brethren who have not enjoyed advantages for ministerial culture, and to others actively engaged in the work, the following books, embracing a course of Biblical study: (1) Christian Theology—Fuller's Works, Robert Hall's Works, Hinton on the Prophecies. (2) Biblical Criticism and Interpretation—Carpenter's Lectures, Serle's *Horæ Solitariae*. (3) Ecclesiastical History—Jones' Church History, Wharey's Sketches of Church History (a Compend of Mosheim), Hinton's History of Baptism. (4) Homiletics—Doddridge's Lectures on Preaching, Campbell and Fenelon on Eloquence, (Prof. Ripley.) (5) Practical Divinity and Christian Ordinances—Howell on Communion, Carson on Baptism, Dowling on Romanism, Whatley's Kingdom of Christ Delineated, Booth's Reign of Grace, Booth on Bigotry, Reasons Why I am not a Churchman. (6) General Religious Literature—Encyclopædia of Religious Knowledge, Taylor's Lives of Virginia Baptist Ministers, Mercer's Memoirs, Howell on the Deaconship, James' Church Member's Guide. Our ministers, whose advantages have been limited, would, by the aid of humble prayer and a thorough study of these works, guided by the direction of God's word and making that their great text book, become, with God's blessing, thoroughly furnished for their work."

By resolution it was determined, "that the portion of monies raised by collection after the missionary sermon on Sunday, which was directed to be applied to the aid and support of indigent young men preparing for the ministry" be held by the treasurer subject to the educational committee.

It was determined in 1847, "that the committee on education act as the agents of the Association" in collecting funds for this object. The committee deploras "the lamentable fact that there are so few candidates for the sacred ministry," and urges that "we need an educated ministry. * * * We ask that our preachers be educated; but *how* educated? Some, who have not enjoyed classical advantages, may by the husbanding of their time, improve their minds, even at home, so that audiences of whatever degree of improvement, may be benefitted by their ministrations. Others, who are young, should be furnished with the means of pursuing a liberal course of study. We earnestly recommend that the churches seek out suitable gifts, foster and cherish them, and furnish such aid as will bring these gifts into active and profitable employment. Having been informed that the board of the State Convention had adopted a young brother, Powell, now studying at Mercer University, Ga., as its beneficiary, and desired aid in sustaining him, an order was given to John Micon, the indefatigable agent of the Convention, for the sum of \$13.50 for Powell's support. Those acquainted with Powell are satisfied of his piety, correct views of truth, and call to the glorious work of preaching the gospel. If we had the means, we are assured that candidates might be found worthy of support, who, when prepared, would enter the harvest field, and reap for the glory of the coming kingdom of Christ."

In 1848, the report indicates "that no beneficiary within the bounds of this Association has applied for aid during the past year; but the pastor of a Baptist church in Hinds county, Miss., has made application for two young brethren, members of said church, who desire to study for the gospel ministry. The board of the State Convention has recently adopted one of these brethren, W. B. Gallman, as a beneficiary, who is now at Mercer University, Ga. One of your committee is acquainted with the young brother, and believes him worthy of the patronage of the denomination." For this object twenty-five dollars was raised and forwarded to the State Convention.

The report on education, in 1850, states that no candidate for the ministry had requested aid since the last meeting of this body. "Brother Wm. Gillard has gone to Murfreesboro, Tenn., as a licentiate for the purpose of preparing himself for the ministry." He did not ask aid but the report recommends aiding him. It insists upon the education of ministers, and properly defines education to be a thorough discipline of the mind by a proper attention to such means as lie in the reach of every man. This education is thus classified; "(1) A practicable knowledge of English Grammar; (2) A thorough acquaintance with the Bible and its meaning, as received among orthodox Christians; (3) An acquaintance with the standard works of our denomination, such as may be designated by a committee of ministers qualified to state what are standard works." It is urged that this ought to be required of every candidate for ordination. "Every church may license a brother to preach, but the whole denomination is affected by his ordination: and therefore we recommend more care in examining candidates, and in or-

der to do this the presbytery of examination should have definite rules to be guided by in so delicate and responsible a task; and such presbytery should consist of five experienced ministers." It is also suggested that the churches try candidates for at least twelve months before recommending them for ordination. Yet while thus cautious we should pray for more laborers to supply the great destitution which exists, and a day of fasting and prayer for this object should be appointed, and followed by a collection for the same. Though there are no candidates in our midst, such contributions should be sent to the State Convention as it has three beneficiaries now in schools. Earnest action is urged upon the churches.

Resolutions were passed in 1852 as follows; "1st. That as men are more important than means in our missionary operations, the Executive Board of our Association endeavor to find young men of gifts and spirituality, who may be placed at school preparatory to the ministry; and if such can be procured that they endeavor to raise the funds to secure for them a suitable education for that holy calling. 2nd. That said Board correspond with the State Educational Society, and act as auxiliary to that body.

In 1853, reports on education and benevolent operations, recommended action for assisting worthy but indigent young men in preparing for becoming teachers and preachers, since so many men of ability are taken from the pulpit to become teachers. Both reports recommend the raising of a permanent fund of five or six thousand dollars, and its donation to Mississippi College for this purpose. Acting upon these suggestions, resolutions were passed instructing the Educational Board to "endeavor to raise funds sufficient

to purchase ten or more scholarships in our denominational College, at Clinton, Hinds county, Miss., to be used for the purpose of educating young men for teachers and ministers." A form of note for this purpose is given in the minutes.

An Educational Board, consisting of one member from each church, with J. T. Freeman as chairman, was created at this meeting, having in charge the general cause of education, but more particularly that of ministerial education.

In 1854, the report on education refers to the growing interest on the general subject religiously. It recommends the continuation of the Educational Board, whose duty shall be the raising and expending of funds for the education of pious but poor young men for teachers and ministers. It also urges all pastors to preach at least once each year on the subject of education and take up a collection for this object. If at any time the amount raised in the Association should exceed the necessities within it the over-plus can be paid to the Mississippi Baptist Ministerial Education Society, to be appropriated by it to this object. The Board agreed to educate Edward R. Freeman, a pious young brother from the Starkville church, who had entered the Clinton College, and had been licensed to preach by the church at that place. A liberal brother presented a scholarship in this College to the Association, the benefit of which this brother received. Another liberal brother advanced \$150 for him. The Board called upon the churches for contributions to aid in this work, instructing its beneficiary to remain at Clinton.

In 1855; "*Resolved*, That this Association instruct its missionaries to co-operate with the Educational Board, in urging upon Baptists within our bounds, the

propriety of raising a fund to aid in educating indigent young men, who may desire to preach the gospel; and that said missionaries be authorized to receive and pay over to the treasurer of this Association, all monies received for this object." The report on benevolent operations also urges the same matter "as of vital importance to the denomination." Referring to such young men, it says; "most, if not all, of our young brethren who are preparing for the work of the ministry, are in want of means to enable them properly to qualify themselves for this mighty work." "Some of them wish to go to school, and others want suitable books to read." It recommends that a committee be appointed "to ascertain their wants, lay their claims before the churches, and obtain the necessary aid for them, if possible."

In 1856, the report on benevolent operations urges the same object, "as embodying in itself abundant interest to call forth the liberal contributions of every Christian." It speaks of the great need of ministers to supply the places of those who are growing old, and wearing out, and recommends prayer to the Lord of the harvest for laborers, and then a due attention to the aiding of these laborers as they are found. The same suggestion is made in reference to a committee for looking out, and assisting young men needing aid in preparation for the ministry.

The report, in 1859, says: "There are young men in our bounds who feel it their duty to preach, but they feel themselves unqualified for the work. They have not the means to procure an education sufficient to enable them to preach acceptably to the masses, and they look to us for the requisite aid. Shall they look in vain? * * * Unless we take some *action* reports are of no avail."

In 1860, the report urges that young brethren who feel themselves called of God to this sacred work should avail themselves of all the facilities within their reach, and qualify themselves as fully as possible for the duties of this high vocation. Our churches also should provide the means necessary for such of these young brethren as are indigent, to enable them thus to qualify themselves for this great work of the Lord. In 1861, the same reasons for this are given, and the same suggestions to young ministers, and to the churches are made, as at the last session. Those whom God calls are usually indigent young men. They must be aided in their education by the churches. Our State Ministerial Education Society has been doing a good work for several years, but needs a much more substantial patronage to enable it to do all that is necessary. "We beg the churches to consider this matter, and come up at once to 'the help of the Lord against the mighty.'" During the dark days of 1862, 1863, and 1864, any activity in the education of ministers was impossible, but it is said: "This Association should do all she can when an opportunity presents itself."

In 1865, 1866, and 1867, the same needs, and obligations are urged. In 1868, substantially, the same reasons already mentioned in several reports are urged, yet, as already mentioned, not holding that *all* must be educated, and referring to the blessed results of a zealous uneducated ministry. The Association, at this meeting, made L. S. Foster, a member of the Starkville church, its beneficiary by pledging \$150 for his support at the Southern Baptist Theological Seminary, Greenville, S. C. At the meeting in 1869, \$100 was again pledged for the support of the same beneficiary at the Seminary, the former amount having been thus applied

A report urged the importance of an educated ministry upon the following grounds: (1) Ministers occupy the important position of religious teachers. (2) They are expounders of the doctrines of the Bible. (3) They are to so apply the food of the Bible to Christians that they may grow in grace. (4) They are the champions of the truth against error of every form, and against ignorance, and moral darkness. (5) As the age of miracles is past they are to bring the Bible in contact with the hearts of men. (6) They are watchmen to herald the approach of moral danger. The churches should therefore renew their exertions for an educated ministry.

In 1871, the report, urges the obligation resting upon every minister to cultivate his mind, and refers to two common errors concerning ministerial education. 1st. That which attaches too *little* importance to such education. As a means, it is very important. The burden of preaching is to persuade men to come to Christ. Instruction is the basis of persuasion, and ministers must know or they cannot teach. 2nd. That which attaches too *much* importance to ministerial education. Education cannot make a man a preacher. Nor is it an *essential* among a minister's qualifications. At Mississippi College, thirty young ministers were in attendance last year, supported mainly by the churches. Resolutions were passed; (1) Indorsing, and expressing a sympathy with, Mississippi College, and the Southern Baptist Theological Seminary. (2) Pledging the Association to aid in the support of young ministers at these institutions. (3) Requesting the pastors to present the claims of Mississippi College, and solicit aid from their churches. (4) Creating a Ministerial Education Board of five members to look out and recommend young men and to co-operate with, and be auxiliary to, the State Ministerial Education Board.

A. A. Lomax was present at this meeting as the agent of Mississippi College, and presented its claims, securing, in cash and pledges, \$342 to aid the College in its present embarrassed condition.

In 1872, the report, by A. Blewett, urges that Baptists should have an educated ministry because the advocates of error have men of high attainments, and because the meaning of God's word is perverted, and human teaching substituted. It recommends the continuation of the Board of Ministerial Education, and that such young men as may give evidence of a call to the ministry be placed in school at Mississippi College, "and the pastors of the churches to which they belong, be made the special agents to secure money to defray their expenses." Also "that such young men as may be approved, and give evidence of being eminently useful, receive the benefit of a thorough theological training."

It was recommended to the churches to take the case of L. J. Hilburn, a licentiate of Border Springs church, under consideration, and endeavor to place him in Mississippi College, at Clinton, Miss.. (sometimes called "Clinton College" in these pages.) He was also recommended to the Ministerial Education Board of the State Convention, and a collection was taken up for his benefit, amounting to thirty dollars in pledges, which were paid.

Again, in 1873, the report, by J. W. Moore, urges the responsibility of the churches in the matter of preaching the gospel through their ministry. Denominational existence depends upon the educating of our ministers. "Education in these times, is a necessity, and the churches *must* meet it or become imbecile and grovel along in the rear of advancing civilization and

cultivation. Brother L. J. Hilburn, in our bounds, is worthy of our confidence, and desires a better education. We urge a collection now for his benefit, and pledges for his future aid, and also for the aid of any others so worthy and apt to improve as he.

The Association recommended brother Hilburn to the Ministerial Education Board of Mississippi College, as entirely worthy of its support and benefit, and the Executive Board of the Association was charged with the duty of raising funds for his benefit.

The report of 1874, by T. J. Deupree, refers to Paul's declaration, (1. Tim. 3:2,) that a bishop must be "apt to teach," and properly insists that culture, for a minister, is second in importance to earnest piety only. At Mississippi College, \$100 will support a young minister one term, and about the same amount at the Seminary. James Nelson, secretary of the Ministerial Education Board, has secured contributions to keep thirty-seven young ministers at Clinton, among whom is L. J. Hilburn, from us, who desires to continue his studies there. L. S. Foster, now at the Seminary, is also in need of a loan of twenty-five dollars. We urge pledges now, to be paid in early, to aid these brethren. Pledges were made amounting to \$77.50 for this purpose.

In 1875, the report, mentioned again, the requisition that a preacher must be "apt to teach." Uneducated ministers would have accomplished much more had they been educated. Educated men are needed to meet every form of error. The splendid work of Mississippi College and the Seminary in the education of ministers is mentioned with hearty approval. But there is still a great work to be done. A collection was at once taken up for the work, amounting to fifty dollars, in cash, and pledges to be paid January 1st., 1876. R.

N. Hall was received, in 1876, as a representative of the State Board of Ministerial Education. A report says that the minister is a teacher of the most important things, and must be educated. Paul said to Timothy: "Commit these things to faithful men, who shall be able to teach others." "He cannot teach who is not educated in his profession above the intellectual standard of those whom he would teach." Reference is made to the excellent work of Mississippi College, in furnishing young ministers a classical education, and of the Seminary, in furnishing theological training. This "school of the prophets" turns no one away. Its schools meet the wants of all grades of scholarship. Dr. J. P. Boyce has raised, for the endowment of the Seminary, from Kentucky Baptists, \$300,000, and it rests with other states to raise \$200,000, each state to raise only \$30,000. If the states complete their quota of the endowment, the Seminary will be moved to Louisville, Ky., and become the finest institution of the kind in the United States. Contributions for the Ministerial Education Board at Clinton, Miss., were paid over to R. N. Hall. Good reports in the following years, to 1881, urge practically the same considerations. The records of the Association indicate that it has felt a warm interest in the mental elevation of the masses. Every denominational enterprise for Higher Education especially has always received a hearty support from its members, although the education of young ministers may have received a greater degree of attention from the body than any other educational enterprise.

In 1848; *Resolved*, That this Association recommend to the Baptist denomination in particular, and the friends of education in general, the Lowndes Academy, near Daily's Cross Roads, Lowndes county, Miss.,

the property, and under the superintendence, of Peter Crawford, A. M."

In 1851, the attention of the body was called to the establishment of a Female College at Pontotoc, Miss., under the patronage of the Chickasaw, Aberdeen, and Columbus Associations. Upon the report of a special committee on the subject, J. R. Davis, the agent of the enterprise, gave "a lucid explanation of the establishment, and objects of this institution of learning." The report recommends; "1. That this Association regard with deep interest this important enterprise, * * * and cordially recommend said Female College to the liberal support and patronage of all our churches and the community generally within our bounds. 2. That this Association will, by request, appoint ten Trustees of the College, who, with an equal number from each of the above Associations, shall constitute a Board for the management of the same. 3. That we fully approve and recommend the establishment of scholarships in said institution, on the plan proposed by the trustees." The ten trustees elected for this College, were: J. T. Russell, J. T. Freeman, N. Sansing, and T. G. Blewett, O. Canfield, J. T. Owens, Wm. R. Smith, James Jones, John M. Morgan, and E. B. Hoskins; who had power to fill vacancies in their number. This College was established and called the Mary Washington Female College, and H. H. Tucker was present in 1852, as its agent and presented its claims before the body. At the same meeting, W. M. Farrar was present as the agent of the College recently established by the Baptists of the State, at Clinton, Miss., and presented its claims.

The report notices the increased attention of Baptists to education, and the importance of supporting

Baptist institutions in preference to all others. It says; "We are pleased to state that our State Convention has now in operation a Male College at Clinton, Hinds county, with a Theological Department. Our own body, in connection with three sister Associations, has succeeded in commencing a Female College at Pontotoc, under the supervision of our esteemed and beloved brother, H. H. Tucker. But these institutions are in their infancy, and need our fostering care, our contributions and our prayers." Resolutions were passed heartily indorsing and recommending these institutions, and urging their claims for patronage. Dr Hampton was present as the agent of Mary Washington College and addressed the body in its behalf, and T. G. Blewett represented Clinton College, at the session of 1853.

E. B. Eakin, in 1853, represented the M. W. Female College. Its claims were also advocated by N. Sansing, S. S. Lattimore and W. M. Farrar, after which sixty dollars was raised to liquidate its debts. E. C. Eager was present in behalf of Clinton College, and earnestly advocated its claims. Resolutions were passed, and supplemented by material aid, expressing sympathy, for, and pledging aid to these institutions. A preamble and resolution refers to the prosperity of Clinton College, and pledges patronage to it.

In 1857, the report notes the continued improvement in Baptist institutions of learning, male and female, but calls special attention to the condition, progress and wants of Mississippi College. Its condition is healthy; its officers have the confidence of all; and its endowment has been largely increased. For building, \$50,000 is needed, and for endowment, \$30,000 more. This body should extend its hearty aid.

No agent for the College was present in 1858, but

an earnest report was presented, from which some words are extracted: "The religion of the Lord Jesus Christ is the religion of light, and knowledge, and under the hallowed influence of the gospel, the human mind will reach the highest point of development. * * * It is the duty of the churches to foster every effort to expand the mind, and enlarge the heart, also to open every avenue to knowledge which may lie within the province of church legislation. To this end we would urge the necessity of sustaining, by patronage, and money, the institutions of learning under the supervision of our denomination. * * * We believe we have in charge the true principles of the gospel, and therefore, under the guidance of these higher truths, we are eminently qualified to direct them (the young) in the acquisition of all substantial truths." Clinton College is heartily indorsed, and recommended again.

In 1860, a resolution of commendation of Mississippi College was passed. In 1868, J. B. Hamberlin, and W. E. Chambliss were present, the former representing a Female College at Meridian, and the latter a similar institution at Aberdeen. A special hour was appointed for them to present the claims of their respective Colleges, and a report was adopted strongly recommending both "as worthy of the patronage of the denomination."

In 1870, a resolution was adopted: "That we cordially recommend our denominational institution, Mississippi College, located at Clinton, to the patronage and support of the Baptists of this Association, and to the friends of education generally." The report on Education notes the tendency of the age towards a higher standard of scholarship, creating a demand for institutions of a higher order. Will Baptists meet this

demand? All feel the need of education; who will take charge of its interests? The West Point Baptist church is endeavoring to establish a first-class Female Seminary. Its location is advantageous, and the following resolution of the body indorses it: "That we heartily approve the action of the West Point church in their efforts to build a Baptist Female Seminary at that place, and we recommend the same to the favourable consideration and patronage of the Baptists in our bounds."

M. T. Martin was present as agent for Mississippi College in 1872. From the report, it appears that the College is free of debt; that it needs a permanent endowment; that the Trustees, at the instance of the State Convention, ask for \$100,000, in the raising of which the members are urged to aid; and that Arkansas and Louisiana Baptists are expected to aid in this. At this meeting, pledges were secured for this object, amounting to \$2,850, for which endowment notes were given.

M. T. Martin was present again in 1873, for the College. The report mentions the election of W. S. Webb to the presidency of the College, the change of the old curriculum to a system of six schools, affording an opportunity for graduation and diploma in each. It states that \$37,000 of the endowment has been secured.

W. S. Webb was present in 1874, as the representative of this Institution, and a concise and comprehensive report, by J. H. Cason, contains the following: "Of our College, we think we may truthfully affirm the following: (1) Its present prospects are exceedingly flattering. (2) It is manned by an efficient Faculty. (3) It is doing a grand and noble work. (4) It should therefore have the hearty and united support of the denomi-

nation throughout the State. (5) Its endowment should be speedily completed. We most heartily commend it to the prayers, patronage and benefactions of the people."

In 1875, a CENTENNIAL movement was inaugurated by the Baptists of the State to celebrate a centenary of religious liberty in connection with the National Centennial next year, by endeavoring to secure *one dollar* from every Baptist for the endowment of Mississippi College and for the Seminary. This movement was brought before the Association by the report of a special committee, and was represented by W. S. Webb and J. W. Sanford, who secured ninety-six dollars for the College.

At the meeting of 1876: "*Resolved*, That this body takes great pleasure in recommending the Starkville Female Institute to the favorable consideration of the members thereof, and the country at large, as well worthy of general patronage."

The reports on the College for 1876 and 1877, state the same facts, substantially, which have already been mentioned, both indicating hearty interest in the fortunes of the College; and the same is again forcibly set forth in 1878.

Its claims are urged, in 1879, by R. N. Hall, upon three considerations: (1) The high moral tone and efficiency of the Faculty. (2) The moral influence of the College. (3) It is *our* College, established by our tears, sacrifices, and prayers. Resolutions were passed; tendering sympathy to the Professors, appealing to all indebted to the College to pay such indebtedness, and pledging all possible aid in advancing the interests of the College.

George Wharton was present in 1880, also the pre-

vious year, as the representative of the College, and the report which was presented said: "In the ardent quest for mental development which signalizes the age, there is much danger of depreciating the intimate association between mind and soul. As the soul is the standard of the man, we hold that the process of education which conduces most to its highest interest, while at the same time developing the faculties of the mind is to be preferred." This is made the basis of an appeal for the College, and the same resolutions were passed as at the last year.

Throughout the records of the Association, there are expressions of an unqualified advocacy of "temperance in all things," and especially in the use of intoxicating drinks.

The sentiment of the Association found expression in 1845, in a report by S. McGowen, in which occur these words; "No subject is more immediately connected with our present and eternal welfare than that of temperance, consequently no other subject calls more loudly for our best energies. * * * Temperance Societies are doing a great work in our own land and in Europe. * * * Looking upon their trophies, none but a Stoic could withhold tears of gratitude to God, that He ever inspired so great and blessed a work. * * * We recommend that at least one sermon in every year should be preached to each church on this subject."

The body, deprecating the use of spiritous liquors, as a beverage, adopted resolutions in 1848, earnestly urging the churches to make every proper effort to discourage and banish this evil from the land, and to encourage temperance efforts to this end.

The expression of the body, in 1851, vigorously insists that churches are the great efficient power in ac-

completing permanent results in temperance, and ministers should cry aloud and spare not, reasoning, as did Paul, of "temperance, righteousness, and a judgment to come." The sentiment of the body, as repeatedly expressed, is always that total abstinence from intoxicating drinks is a solemn religious duty, and that while churches are the efficient power, societies may accomplish much good. Resolutions in 1852, recommend the encouragement of these societies, and urge the imperative duty of every Christian to cultivate temperate habits. Almost every possible feature of the temperance question is presented in the expressions of the body from time to time. The detrimental effects of strong drink upon the usefulness, health, and happiness of men, the insufficiency of moral suasion to remove the evils of intemperance, the utter wickedness of the rum-seller in disregarding all the teachings of morality and religion, and all the misery he causes in pursuing his nefarious calling, and the propriety of stringent legal enactments to prevent this traffic, are all brought out in the reports of 1854, and 1855.

An elaborate report, in 1856, notices that intoxicating drinks are made more poisonous every year, that intemperance is making rapid progress, that to check it children must be taught to shun it, and young ladies must use their influence against it, that the object of temperance societies should be preventive, and that the Christian standard should be raised so high that in joining a church, every one should be made to understand that he is joining the very highest temperance society.

That the remedy for intemperance is the arousing of public sentiment against dram-drinking, is the thought urged by the report of 1857, while the strict-

est discipline in the churches is necessary to free them from the curse.

The hope is expressed, in the report of 1858, that churches and ministers will do all in their power to stay the evil of intemperance; while, in the next annual report, the fear is entertained that modern improvements, such as railroads, etc., increase intemperance, and that there is a relaxation of effort on the part of the advocates of temperance, while there should be increased effort everywhere, the churches being the only great efficient power.

The report of 1860, contains these earnest words: "Intemperance is exceedingly demoralizing, debasing the soul, brutalizing the disposition of man, filling him with the spirit of a demon, and almost precluding the possibility of his salvation. * * * It has filled our land with widows and orphans, has filled graves with the ruined sons of our citizens, and sent gray-haired fathers and broken-hearted mothers down to the grave in sorrow. * * * Who is not willing to lend his influence to * * * stay the destructive tide of intemperance which is spreading dark and deep over the land?"

A report, in 1861, again mentions the fact that all power to suppress this mighty evil must emanate *from the churches* which are "the salt of the earth", and "the light of the world." The body passed resolutions, expressing, strong disapproval of the traffic in ardent spirits, the exceedingly injurious influence of dram-drinking, and drunkenness upon the cause of Christ, the duty of churches to exercise strict discipline in this matter, and requesting the churches to inform the Association of the state of temperance among their members.

Some of the same suggestions are made again in the

action of 1864, and, in addition, the report refers to the action of the Legislature, in breaking up the distilleries in the State, and prohibiting the importation of ardent spirits.

Temperance is urged from the example of Christ, in the next annual report, which example should stimulate and dwell like a mighty principle in the heart: and insists upon the teaching of God's word as to "temperance in all things," and really eloquently pictures the debasing influence of intemperance upon the moral, intellectual, and physical man, earnestly urging that peculiar obligations rest upon Baptists to exemplify the pure doctrines of temperance, and cease to be proverbial for their drunkenness. This report, in 1867, is an excellent literary specimen.

Substantially the same line of thought is pursued in the report of 1868. The churches are again properly urged to firm and rigid discipline that they may thus, in this matter, place a *mark* upon the *crime*, and let the world see that morality and religion are inseparable.

Through its committee in 1869, the Association declares: "We are strong advocates of temperance, since the Scriptures teach it, common sense approves it, and self-interest demands it."

The feeling of the body found expression, in 1870, in the following: "*Resolved*, That we, as a body of professing Christians, do hereby pledge ourselves to use our influence for the suppression of the vice of intemperance," and the report of 1871, says: "We conceive intemperance to be the greatest evil with which we have to contend, and we recommend that all churches having members who indulge in the immoderate use of ardent spirits deal with them as the New Testament requires."

The increasing magnitude of intemperance, its extent among Baptists, and the general liability to abuse the appetites which God has given us for beneficent purposes, as well as the duty of churches to frown upon the use of ardent spirits as a beverage, is the tenor of the report of 1872: and the next annual expression insists again that the frown of the denomination should be against the use of intoxicating drinks as a beverage, and that discipline is needed in the matter. In 1874: "*Resolved*, That this Association recommend a more vigorous discipline in the matter of intemperance in the use of intoxicating liquors on the part of any church to whom this resolution may apply." A special hour was set apart for the consideration of the subject, and the discussion elicited much interest.

At the meeting of 1875, the Association, by resolution, ceased to consider the subject of temperance, not thereby indicating its unimportance, or any abatement of interest, but simply referring the whole matter to the churches exclusively for their consideration and management, where, of course, all real action must begin and end.

Realizing, from its earliest days, the importance of System in its Benevolent Operations, this body, as early as 1844, passed the following: "*Resolved*, That the Association recommend to her ministers to teach and explain to their churches the command as given in the Bible for the management of our pecuniary matters and the evils resulting from a departure therefrom."

A report on Benevolent Operations, in 1846, after mentioning that God has opened a way to almost every part of the world, the degradation of the heathen, the destitution in the United States and among the Indians, the needs of young ministers who desire educa-

tion, and God's command to "preach the gospel to every creature," gives the following system for meeting the requirements of this command: "Let each pastor prepare a book to take down the sums given by the different members of his charge. Let him at least once a year, present the different claims which God has on His people, so that each one may have an opportunity of giving as the Lord has prospered him, to either or all of the benevolent operations of the day; and collect and bring up said sums to the Association annually." The next annual expression mentions the stronger hold upon the hearts of Christians which the different benevolent objects now have, but that very little has been done compared with what is yet to be done. "God works by means. We want action, *systematic* action, united, persevering, untiring action, in the great work of evangelizing the world. * * * We would advise a due degree of Christian action for all benevolent objects and especially that we be mindful of the great destitution of the word of life in our own and sister states."

1849, it is said: "We consider the churches of Christ a great benevolent society, and every child of God, from the relations he sustains to Him and His creatures, is under high obligations to" work for God as He has so abundantly blessed many of our churches with wealth. "For lack of combined systematic action, very little has been accomplished and that by a *few* liberal brethren." By resolutions, pastors were requested to present the claims of all the various gospel enterprises, and secure contributions for the same, and churches requested to co-operate in the same.

The churches were requested in 1849, to report annually to the Association all contributions made through the year to all objects, and the same reques

was repeated next year when the report on benevolent operations was presented. This deplores the lukewarmness of Christians in the benevolence which the gospel inspires, and attributes the same to indifference and a lack of a systematic plan by which *all* members should be led to feel the claims of religious benevolence upon them. Resolutions urged the churches (1) to supply themselves with preaching one-half or three-fourths of the time if possible, (2) adopt some systematic plan of giving and endeavor to secure the co-operation of every member without exception.

The plan suggested in 1853, as the most effectual is, that pastors, in special discourses, annually present all the various claims of the gospel upon the benevolence of Christians, and show what a large amount would flow into the treasury of the Lord, and how much would be saved from agent's salaries, if all would give only a few dimes thus and send it up annually.

The Association recommended, in 1856, that each deacon supply himself with a book having a column for each object patronized by the body, and an effort be made to secure something for each object from each member to be sent up to the Association, viz: Name of contributor, church expenses, pastor's salary, Domestic missions, Foreign missions, and Bible cause.

In 1858: "*Resolved*, That the ministers of the Association be requested to preach a missionary sermon in their respective churches, and take up a collection during the next year," and in 1861: "That the form of letters be so amended as to embrace the amounts contributed for the various benevolent objects, and the amount paid by churches to their pastors."

The imperative necessity for prudence and system in giving, arising from the changed circumstances of

our people, is urged in the report of 1869. The Scriptural command is presented: "Upon the first day of the week let every one of you lay by him in store as God has prospered him:" 1 Cor. 16:2. The body says: "This Association recommends all the churches composing it to make not less than four contributions during the year; for missions, especially domestic; for education, particularly ministerial; for publications, including the distribution of the Bible and religious books; for Sunday schools. These contributions should be made by public collection quarterly, after previous public notice of the object of the collection;" and be appropriated through the Southern Baptist Convention. Great success has attended system in other denominations, and the same would be the result if we could systematize. At twenty-five cents per member quarterly, \$200 could be raised in the Association.

The futility of plans without action is compared, in the report of 1870, to a perfect engine, with wood and water all in place, but engineer too lazy to kindle the fire. The great need is for zealous workers. "One great systematizer, is to live near God and in the discharge of all our Christian duties, and our benevolence will flow out smoothly and systematically, and we will always find our treasury full."

In the next annual report, it is said: "System is the order of nature, and of God. It is as essential in God's spiritual kingdom as in His physical and moral government. The want of it brings chaos and ruin in every undertaking, human or divine." It is a New Testament law, and, disregarding it, we cannot expect the blessing of Christ. The law respecting benevolent contributions is as plain and emphatic as the law of repentance or baptism. The *time* is specified; "upon the first

day of the week." It embraces *all*; "let every one of you." The *limit* of the law is fixed; "as God hath prospered him." The law is eternally binding. But there must be system throughout. There must be *SOME* plan adopted and carried out. What that plan shall be, is left to the wisdom of the churches.

The same divine law of giving is again enforced in the reports of 1872 and 1873, the former insisting upon the duty of ministers to teach their churches on the subject, and the latter urging the individual and universally applicable obligation growing out of the law and earnestly recommending every one to prayerful consideration and action.

The Scriptural duty of all Christians to give for the support of the gospel, and of pastors to enforce the law of giving already mentioned, and a suggestion that the Association adopt this plan, is the substance of the report of 1874.

A very practical report, the next year, deploras the failure of so many professing Christians to contribute anything to the work of the Lord, while they are under the highest obligations to do so, and "the Lord loveth a cheerful giver," and "the liberal soul shall be made fat." A resolution earnestly recommends each church, along with the pastor's salary, to raise a special amount for State, Domestic, and Foreign missions, and ministerial education, in this proportion: for every \$100 on pastor's salary, let ten dollars each be given for church expenses, and poor of the church, and five dollars each for State, Foreign, and Domestic missions, let all these sums be applied through, or reported to the Association, and be published in the minutes.

The next yearly report merely urges *action* in pursuance of previous recommendations, and in 1877, the

New Testament rule is again urged in the report, and each church is exhorted to adopt some plan for obeying it, while pastors are requested to place the matter before their people, and have a committee to plan, and execute their plan of finances, endeavoring to collect something for the various religious enterprises of the Association. The propriety of forming societies is also suggested as a means of fostering a benevolent spirit.

"We regard benevolence as a part of our holy religion," says the next annual report. "The principle is manifested to us in the gift of the Son of God to die for our sins, who was rich, yet for our sakes He became poor that we through His poverty might be made rich." The precept, and example of the early churches teach us a forcible lesson of benevolence, and the divine plan is explicit. As God giveth, so He requireth. This plan of the Apostle is again vigorously presented, and the duty of frequently teaching it is urged upon pastors.

"Christianity is systematic benevolence," says the report of 1880. "Too much of the energy of Christians is wasted for lack of system." This plan is suggested: "The deacons, with assistance from the church, should estimate the amounts needed for pastor's salary, Sunday school, house of worship, and poor of the church. They should also estimate the income of every member, and sum up the aggregate, dividing the same by the amount needed. This gives a percentage by which to estimate each member's proportion; but each case must now be considered in relation to its peculiar circumstances, and relative equality obtained, and an amount put opposite each name. * * * Habitual delinquents, who in the judgment of the deacons have no excuse, should be reported to the church for advice or discipline, as covetous persons. During *January, February, and*

March, the pastor or other person designated by the church, should take up a collection for some or all of the following objects: Foreign, Domestic, State, and Associational missions, and ministerial education. These months are emphasized in order to meet the necessities of farmers. * * * We give as our authority for our suggestions as to church expenses: 1 Cor. 9:7—14; 2 Cor. 8:7—15; for the discipline of wilful delinquents: Eph. 6:1, 5—9; 1 Cor. 5:11—13; Heb. 13:5, 16, 17; and for missions, and other objects of benevolence: 1 Cor. 16:1—3; Acts 11:27—29; Rom. 15:26, 27; 2 Cor. 9:1—15."

For a number of years, the Association, in its reports, and deliberations on the subject of Benevolence, directed the attention of the churches to such objects of benevolence as were not referred to separate committees. At some of the annual sessions, attention was directed to one object, at others to another. In this connection is noticed its action concerning old ministers, and families of deceased ministers. This is a subject of importance, and should claim the attention of every religious body.

"It is certainly the duty of churches to attend to the wants of their disabled ministers," urges the report in 1854. "It is not the mighty, and rich," it continues, "but the weak, and poor that are called into the ministry, and they are almost certain to remain poor, unless through misfortune they marry rich. * * * The churches * * * appear to be forgetful that without some of the goods of this world, their (*i. e.* ministers') families must be left destitute, and frequently in a suffering condition" when they become infirm or die. We think that, knowing this, many ministers join secret societies in order to provide against such emergencies. Ministers are

debarred from many lucrative pursuits, and spend their talents in the service of the churches, which imposes an obligation upon the churches to "be more liberal, and reward their ministers better for their services, or take care of their families when they are dead." As some churches are too weak to do this for their ministers the Association should adopt some plan of action. By resolution, the churches were requested to contribute annually for this purpose at least one dime per member, and in 1855 the treasurer was "instructed to pay over to brother F. M. Sansing, son of the late John Sansing, a preacher, \$125, the quarterly salary of the latter as our missionary." The report this year again earnestly urges the duty of caring for superannuated ministers, renewing the request that every member pay one dime for this object. This matter received attention again, at the instance of the report of 1857, which seeks to elicit *action* in caring for "way-worn" ministers, and repeats the suggestion of establishing a fund for this object.

That something was *done* in this direction is seen from a resolution in 1858, loaning "the superannuated ministers' fund to the Association" for other purposes. In 1859, the fund was returned and applied to the use of the widow of John Sansing, and in addition, \$27.60 was raised, and the whole amount paid over to T. P. Montgomery for her benefit. By resolution, the churches were again requested to do something for this object and pastors requested to publicly present the duty of this action.

By order of the Association, in 1860, "the amount (\$6.20), sent by the Prairie Grove church, as widows' and orphans' fund, was appropriated," together with nineteen dollars more, (raised by collection), "to the use of sister Sansing."

In this connection, may be mentioned resolutions of the Association, making inquiry concerning J. K. Barry, appointed by the Aberdeen Association, to raise funds for the erection of a suitable monument at the grave of S. S. Lattimore, and for relief to his widow, and requesting that Association to "obtain, if possible, from the said Barry, a full list of contributions made to him for these objects, and that the same be published in the *Mississippi Baptist*."

There was an Institution controlled by the Baptists of Mississippi for the purpose of caring for those who were made *orphans* by the war of the States. Each year, after its establishment, a committee was appointed by this body to lay the claims of the Home before it, and some of its most enthusiastic work was on behalf of the same.

"In the judgment of this committee," says the report of 1865, "the 'Orphans' Home' is an institution of the very first importance, and justly deserves the warmest sympathies, and most liberal support of all Christians, and patriots throughout the State." The trustees have purchased property at Lauderdale Springs, and rely upon the contributions of Baptists to meet the payments for the same. Assistance is also needed in furnishing rooms, and putting the institution into operation. The small contributions of the masses must do this. The Superintendent also proposes to establish Ladies' Aid Societies over the State, and furnish them with all needed information to guide them in their labors of love. The benevolence of all is appealed to in behalf of the dependent orphans, in furnishing rooms, etc.

The liquidation of a large debt of the Home, and the payment for a quantity of hardware, cutlery, furni-

ture, crockery, and supplies, and the election of S. S. Granberry as Superintendent, are the topics of the report of 1866. Resolutions insist upon the eminent worthiness of the institution of the support of all the philanthropic and patriotic in the State, and urge all the churches of the Association to co-operate in its support, by contributions of cash or produce.

The report of 1867, refers to the rescue from poverty and want of one hundred and fifty orphans of soldiers by this institution of the State Convention. The Home has not appealed in vain to the charities of Christians. A sufficiency of food and clothing has been received, but many other orphans are applying for admission. Have we charity and religion enough to admit them, by increasing our contributions?

In 1868, there were something over two hundred orphans, several of whom were from the bounds of the Association. The Home became greatly pressed for supplies, and hundreds had to be denied admission into it. These orphans appeal strongly to the benevolence of the State. Such is the substance of the report.

The minutes of the Association, for 1869 and 1870 were printed at the Home by the boys in charge of the Orphans' Home Banner. At the session of 1869, while the report was before the body, \$184.50 was pledged for the Home. The report speaks of the imminent peril of the Home. The property has been sold and must be rented. "We must buy a new Home or cast two hundred children upon the world. This Association should not permit this, for West Point, the best location for the new Home, is in its bounds. Will we not aid in securing this?" (The Home was not located at West Point.)

The report of 1870 speaks of the poverty of th

Saviour, of His great care for the poor, of His instruction to care for the poor, of the injunction of James and Peter to Paul to specially "remember the poor," which the latter says he was always forward to do, and of James' declaration that a part of pure religion is to visit the *fatherless* and widows in their affliction. Two hundred of these poor are at the Home, silently appealing for our Christian benefactions. Resolutions requested each church in the Association to assume the support of at least one orphan at the Home, appointing some member to raise the necessary amount, (\$60) in cash, provisions, or clothing, and send to the Superintendent; requested this agent to strive to increase the circulation of the Banner; and solicited other Associations "to co-operate with us in this plan for the support of the Home."

"The Home still lives, and vigorously does its work after five years existence," says the report of 1871. It has been afflicted by the death of Superintendent Granberry, and Assistant-Superintendent M. J. Thigpen. The Home now *needs* meat, bread, and shoes, for two hundred orphans, a supply of corn for the coming year, a good house for the winter, instead of the present leaky one. The boys have made the brick, but money is needed to build. The *resources* of the Home are (1) The Banner, which is self-supporting, and deserves a much wider circulation to make it a source of revenue; (2) The concerts given by thirty orphans in charge of A. D. Trimble; and (3) The generous aid of the Masonic Fraternity. Baptists should do more for the Home or turn it over to the Masons. The resolutions of last year were re-adopted, and a collection of ninety dollars raised.

A. D. Trimble was present in 1872, as the represent-

ative of the Home. The report speaks of the perilous condition of the same, and gives an extract from the last report of the State Convention on the subject, from which the following is taken: "TRANSFER OF THE HOME. Your committee recommends that this question be referred *directly* to the churches in the State, with the request that they take definite action on this subject—solemnly pledging themselves to give annually so much money for its support, or so much in supplies; * * * that this Convention give the churches until the first of December, *proximo*, to act on this question. * * * If by that time the trustees of the Home are satisfied, by the action or *non*-action of the churches, that they do not intend to support the Home, which requires annually \$12,000, your committee recommends, as an act of humanity, that this Convention authorize the Board of trustees of the Home to tender the same, its sacred trusts, and legal possessions, to the Masonic Fraternity of the State of Mississippi, to be theirs forever." A resolution of the Convention requested every Baptist church to appoint a special working agent to collect for the Home. The Association adopted resolutions indorsing this action of the Convention, and urging all the churches to act in accordance therewith. A contribution of \$90 was received for the Home.

A. D. Trimble was present again in 1873, and, from the report, it appears: "That the question of transferring the Home to the Masonic Fraternity has been definitely decided, and the institution remains under the control of our Convention." Annual pledges, amounting to \$3000, have been made, and but few churches have been canvassed. Just now the Home is in need of supplies, and needs them immediately. Resolutions, earnestly requesting all the churches to immediate act-

ion for the Home, determining to take up a contribution at once for the pressing wants of the same, and indorsing R. N. Hall as its Superintendent, and agent, were passed, and a contribution of \$13.75 was made.

The report of 1874 notes the increase of interest in regard to the Home. A steam gin, and mill are in contemplation, and will soon be at work. The Banner has doubled its subscription list. Every effort is being made to make the Home self-supporting. Other machinery will be added, and the land will be cultivated. The Superintendent asks for one dollar from each church as a mill fund, and also for a cash contribution for current expenses. Resolutions recommended early contributions for both of these objects by the churches, and the appointment by each church of a special local agent to act in their midst.

At some time before the next meeting of the Association, in September, 1875, the Orphan's Home ceased to exist. But during all its varied fortunes until its discontinuance it was warmly supported by the Association.

The reports of its committees from year to year, indicate hearty interest, and zeal in the department of Sunday school work. Its importance is always emphasized. As early as 1845, the following action was taken: "On motion of W. C. Crane, *Resolved*, That it be earnestly recommended to the several churches composing this body to establish Sabbath schools at each place of worship," and next year the churches were requested to establish church libraries as soon as possible.

A report, in 1852, notes with regret that but one Baptist Sunday school is *reported* within the Association, and it is stated in the next annual report, that while there has been an increase of schools, yet there is

still much destitution, adding: "We believe that this institution is our greatest dependence for an efficient ministry, faithful deacons, and for Sabbath school teachers." Resolutions earnestly requested all the churches to make strenuous efforts to have their own, and all the children of the community in a Sunday school, and expressed the belief of the Association that it is the duty of all Christians to engage in this enterprise by their presence, and the presence of their children, if heads of families, and by teaching the children of others.

So far as is known, the Sunday schools in the Association were in a flourishing condition in 1854, states the report. Schools are earnestly recommended. The advantages of the Sunday school in promoting a knowledge of the Scriptures, keeping the young from temptation, and bringing them under the influence of the Christian religion, making the best members, and training the rank, and file of Christians who engage in it, and the duty of ministers, and all members to labor in this department, is the tenor of the report of 1855.

Lack of interest in the work, its great importance, and the duty of the churches to prosecute it, and report to the Association, are the topics of the next report, while the report of 1857 regrets that the previous recommendations have not been heeded, and fears that there is not as much interest as there should be on this subject. For the encouragement of all in this work it is written: "Train up a child in the way he should go, and when he is old he will not depart from it." Luke-warm brethren are urged to try this work one year, and see what may be accomplished.

The grandeur and efficiency of the Sunday school work, second only to that of the pulpit, are urged in

the report of 1858. The Sunday school is compared to an angel of mercy sowing the seed of divine truth. Truth early learned is like an electric telegraph, linking the soul to the throne of God. Sunday schools are an efficient auxiliary in family government. They have accomplished a vast amount of good for our country at large. "They are vast reservoirs of moral influence, sending forth their pure and crystal streams, * * * cheering the hearts of thousands with their healing draughts." These facts place obligations upon all Christians to give to the young a pure doctrine, and a Baptist literature instead of a Union literature. Substantially, the same facts are set forth in the next annual report, and, in addition, the churches are requested to report the statistics of their schools. The susceptibility of the young mind to receive religious impressions, and the fact that if we do not, others will take advantage of this, and impart to our children a religious bias for life, is made, in the next annual report, a strong reason for procuring and using the Baptist publications from the Nashville house.

The encouraging prospects communicated in regard to this work in some of the letters, is noted with pleasure in the report of 1861. The fostering of a more general interest in the work and the use of Baptist books, are recommended, and the report concludes: "Let us, as has been remarked, close the 'Book of Resolves' and open the 'Book of Acts,' and the Lord will bless us and our children with success in this world, and a glorious immortality beyond the grave"

In 1864, "the clerk was instructed so to alter the form of Church Letter as to include Sabbath schools, number of scholars, volumes in library, and to publish the same in the minutes when sent up." That much is

now being accomplished in this department is a source of joy to the committee of this year. The necessity of schools and a pure literature are urged; and, by resolution, the Association requested the President of the South Western Sabbath School Union to call a meeting of that body at the earliest possible moment for the purpose of devising some plan to supply literature for the Sunday Schools.

At the session of 1869, T. C. Teasedale was present as the representative of the Sunday School Board of the Southern Baptist Convention. The report presents the claims of this cause upon our sympathy and support. Its importance is seen in the indellible nature of early impressions. Reference is made to the location of the Sunday School Board at Memphis. Resolutions (1) Pledged the hearty support of the Association to the Memphis Board in its endeavor to promote the efficiency of the Sunday school work; (2) Specially requested the pastors, deacons, and members generally to maintain in their midst an evergreen School, and establish one wherever there is none in operation; and (3) Recommended the publications of the above mentioned Board. The substance of these resolutions is embodied in the suggestions of the report of 1870, which, in addition, suggests that there be only Baptist Sunday schools, that *Kind Words* be taken and read in our schools, and that the mission work of the Memphis Board be approved, which work justly appeals to our people for aid. T. C. Teasdale was again present in behalf of the Memphis Board, presenting its claims and receiving a contribution of sixty-five dollars for its work.

During the next few years excellent reports insist upon the same lines of thought and activity in this work.

In 1877, the report gathers the statistics of this work in the Association, indicating schools in twelve out of its nineteen churches. It is said that a Sunday school is a church at work, studying the Scriptures, in obedience to the Saviour's command, "Search the Scriptures," (Jno. 5:39). The Bible is "the sword of the Spirit," (Eph. 6:17); it makes its devout students "wise unto salvation," (2 Tim. 3:15); ignorance of it is a source of error, (Matt. 22:29, and Acts 13:27); and the Church, which is "the pillar and the ground of the truth," (1 Tim. 3:15), is edified thereby, (1 Cor. 14:4), for all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," (2 Tim. 3:16). Churches which fail to have schools usually fail to have pastors. They should afford themselves the luxury of working together with God in this sphere of Christian activity.

The report in 1880 calls attention to two extremes in regard to Sunday schools, the one attaching too little importance to Sunday school work, the result partly of a slothful indifference; the other, growing out of zeal, and Christian earnestness, attributing too much importance to this work, and exalting it above preaching. While it can never do the work which preaching must do, yet within its proper sphere, it demands the earnest zeal, and consecrated work of all Christians.

During the entire history of the Association, there has been an Executive Board, composed of earnest and judicious brethren, having in charge the missionary operations of the body, and making regular annual reports of their work, embracing the reports of its missionaries. In the later years of the Association, this Board has been appointed by a nominating committee,

the report of which is ratified by the Association, in its adoption. As to how the members were previously chosen no intimation is given in the records, nor is it a matter of any consequence.

The *main* work of this Executive Board has been to prosecute, in behalf of the Association, through its missionaries, the preaching of the gospel to the destitute within its bounds. In 1847, a summary of its entire work, up to that time, in this department, is given, from which the following is taken :

"At the October session, 1840, it was *Resolved*, That it is the duty of this Association to sustain a missionary within its own limits, whose business it shall be to supply destitute neighborhoods with preaching and to assist in the building up of feeble churches." Accordingly, efficiency was given to the enterprise by the appointment of an Executive committee, (consisting of one member from each church,) whose peculiar province was to employ, supervise, and direct the service of a suitable minister in this department.

"In November following, the committee met and appointed J. G. W. Mallett to devote three-fourths of his time to the service of the Association, at a salary of \$330. His labors commenced January 1st, 1841, and embraced the counties of Monroe, Lowndes, Oktibbeha, and the north-western portion of Noxubee, in Miss., and Fayette, in Ala. In Monroe, at that time there was great destitution. The Association had no minister there except its missionary, and in the white population there were several families who had never heard a Baptist preach, and had never seen any one baptized until they saw that ordinance administered by J. G. W. Mallett.

"In this county (Monroe) he constituted one church

(with the aid of M. Bennett) at Lea's school house, now known as the church at Greenwood, since famed for its members' piety and influence. It now belongs to the Aberdeen Association. In Lowndes the Association has but one minister west of the Tombigbee river. In this county, with the aid of John Armstrong, he established a church at Border Springs, consisting of eight members. At its first meeting, after the organization of this church, which continued sixteen days, there were seventy converts, twenty-one of whom were baptized by the missionary. He thence proceeded to hold a meeting in his own neighborhood, which continued a few days, and was transferred to the Pilgrim's Rest church, where about thirty embraced religion, and twenty-one were baptized. Oktibbeha, at that time, except the churches at Starkville and Salem, was also without Baptist preaching, and many portions of it had no preaching at all. In this county, the missionary, with the aid of M. Bennett, constituted a church at Cypress Creek. In Noxubee county, with aid, he established a church at Prairie Grove. Here the destitution was also very great, there being in that portion of the county where the missionary traveled very little ministerial labor except his own.

"Fayette county, Ala., also presented a picture truly melancholy on account of the great want of this prominent means of grace. In fact, to look at the present condition of the territory embraced within this, and the above mentioned counties, one would be wholly unfit to realize the true condition at the time when this statement begins. And only those who have been witnesses to the quiet, and purifying operation of gospel truths, as proclaimed by the domestic missionaries, are prepared to appreciate the fact that by the 'foolishness

of preaching' these 'desert places have been made to rejoice' and this 'wilderness to blossom as a rose.'

"In September, 1841, J. G. W. Mallett and S. McCollough were employed in this department; the former to devote one-half of his time to the churches and country on the west side of the Tombigbee; the latter one-half of his time on the east side of that river; each at a salary of \$200. S. McCollough baptized in this associational year, fifty-three persons; with assistance, organized two churches, and was engaged 227 days in the service of the Association. J. G. W. Mallett labored about one-fourth of his time, and in consequence of accepting the pastoral care of three churches resigned his place as domestic missionary. The committee appointed S. McGowen in his stead, who began his missionary duties on April 2nd, 1842. He baptized forty-five persons, and, with aid, constituted one church. He received \$200 for his services, and J. G. W. Mallett \$75 for the time he labored this year.

"In September, 1842, S. McCollough was again employed to devote one-half of his time on the east side of the river, and J. G. W. Mallet and S. McGowen were employed to devote each one-fourth of his time to the south-western portion of the Association, at \$100 each. S. McCollough only labored three and one-half months this year, ordained four deacons, and baptized eighteen persons, and received for his services \$166.66. J. G. W. Mallett, with the aid of M. Bennett, ordained one minister, J. R. Lowry baptized a number of persons, and, with the assistance of J. R. Lowry, and W. H. Holcombe, constituted two churches, Goose Pond and Union. S. McGowen, with the aid of J. C. Keeney, established one church, organized one Sunday school, and baptized twenty-five persons.

"In 1854, A. W. Elledge was employed as missionary at a salary of \$300. He rode 3,166 miles, preached 302 sermons, constituted four churches, and obtained fifty subscribers to the *Baptist Memorial and Record*, and *Christian Index*. He devoted ten months and twenty-three days to the service of the Association.

"In October, 1844, Nelson Sansing was employed in this department at a salary of \$400. His labors during this year were given exclusively to the destitute churches in the Association. With the aid of ministering brethren, he constituted two churches, Union and Wake Forest in Chickasaw county, attended the ordination of five deacons, established three Sunday schools, preached 234 sermons, baptized thirty-five persons, and in performing this service traveled 3,300 miles.

"The Executive Board again employed N. Sansing on the 16th of September, 1845, for \$400. He supplied the pulpits at Bethlehem and Border Springs during the Associational year. With aid, he constituted two churches, Hopewell and Wake Forest in Oktibbeha county, assisted in the ordination of two ministers and one deacon, established two Sunday schools, delivered 298 sermons, baptized thirty-six converts traveled 3,500 miles, and sold \$13.52 worth of the Depository's books. N. Sansing was employed as missionary also in September, 1846, to devote three-fourths of his time to the work for \$400 per annum. This year, he constituted one church, and baptized eighteen converts."

In 1847—1848, N. Sansing was again employed by the Board, and, besides preaching to the colored people one-half of his time, preached regularly at Bluff Springs. During this period he reported 1,970 miles traveled, 137 sermons preached, and fifty baptisms. This is the work of the Association up to September, 1848, while

in 1849, it is ascertained that for a year no mission work had been done, while the destitution was very great. By resolutions, the duty adopting some effective plan of operation is acknowledged, and pastors and churches are urged to action in the matter.

M. Bennett was the missionary of the Association in 1850, at a salary of \$400. In this capacity, he aided in the organization of one church, Siloam, and preached to this church regularly once per month, also to Friendship church. He reported in his work, 1,500 miles traveled, 150 sermons preached, 300 exhortations, and thirty baptisms.

In 1851, W. H. Robinson labored as missionary of the Association for eight months at a salary of \$266 for that time. He aided in the constitution of Double Springs and Fredonia churches, and preached to them, also to Friendship and Spring Hill churches. He reported 2,249 miles traveled, 116 sermons preached, and assistance in the ordination of two deacons.

In 1852, the Association appointed an agent for each district to represent its mission work among the churches of these districts. The importance of the work is presented in a report, by N. Sansing, in which it is also stated that eleven of the seventeen churches of this Association, besides a number in other Associations, have been gathered by this work of this body. W. H. Robinson was employed this year as missionary at a salary of \$400, and reported 2,330 miles traveled, 201 sermons preached, 131 baptisms, and one deacon ordained.

W. H. Robinson was employed as missionary again during 1853, at a salary of \$375, and his labors were abundantly blessed. He reported 4,442 miles traveled, about 120 sermons preached, thirty-eight baptisms,

six deacons ordained, one church organized, and other labor performed. The report, at this session, by E. B. Mills, earnestly presents the obligations to supply preaching in the home field, where there is great destitution, exclaiming: "How strange, that an Association of seventeen churches, embracing eleven hundred and six members, covering a territory of seventy-five or eighty miles square, and wielding millions of earthly wealth, can only support one missionary at the poor rate of \$400 per annum!"

W. H. Robinson was again employed in 1854, at a salary of \$500, and his work was again abundantly blessed. He reported 3,754 miles traveled, 227 sermons preached, 120 baptisms, two churches organized, and one minister and four deacons ordained. The report, by P. Crawford, mentions the "crying demand for more missionary labor," and suggests the appointment of two missionaries, and a sermon and collection in each church in the interest of this work.

In 1855, W. H. Robinson was again employed, R. R. Strawn, also, for one-fourth of the year, and John Sansing for five months. Their labor aggregated 4,213 miles traveled, 263 sermons preached, twenty-seven baptisms 1,000 pages of tracts distributed, one church organized, and one deacon ordained. The report, by W. H. Glenn, presents the inviting field, and recommends the continuance of two missionaries.

T. P. Montgomery and W. H. Robinson were the missionaries of the Association in 1856. The former gave one-half of his time to Salem church, and the other half to destitute places generally. He reported 2,200 miles traveled, 165 sermons preached, twenty-nine baptisms, 225 families visited, one church organized, one minister and three deacons ordained, and 15,000

pages of Baptist books and tracts distributed. W. H. Robinson reported 3,846 miles traveled, 206 sermons preached, sixty-four baptisms, 365 families visited, one church organized, four deacons ordained, and 25,000 pages of Baptist books and tracts distributed. The report on this work, by N. Sansing, speaks of the blessing of God upon the valuable work of the missionaries, and refers to the work remaining to be done.

It is mentioned as a source of regret in the report of 1857, by O. Canfield, that during the past year, this great, and blessed work has not been prosecuted, and the Association is urged to resume it speedily.

In 1858, T. P. Montgomery was employed as missionary, and reported 3,326 miles traveled, 222 sermons preached, forty-nine baptisms of colored, and fifty-one of white persons, 275 families visited, and one church organized. S. S. Franklin, in the report on this work, speaks hopefully of it, mentions the good already done, and the inviting field still before the Association.

T. P. Montgomery, and W. H. Robinson were employed as missionaries in 1859 at \$700 each. The former reported 4,100 miles traveled, 222 sermons preached, 110 baptisms, 325 families visited, one church organized, and one minister, and two deacons ordained; the latter failed to report. At this time there was an increasing demand for missionary work of this kind, and the report urges that this demand should be more fully met by the Association.

In 1860, W. H. Robinson, and T. P. Montgomery were again the missionaries of the body. The former reported 4,075 miles traveled, 208 sermons preached, thirty-one baptisms, and \$23 from his field; the latter 4000 miles traveled, 204 sermons preached, twenty-six baptisms, 325 families visited, and one church organ-

ized, and received into the Association at this session.

During 1861, there was no missionary work done, although the destitution was very great. W. C. Montgomery was employed as missionary seven months in 1862, and reported 1,398 miles traveled, ninety-five sermons preached, twenty-seven baptisms, and 100 families visited. W. H. Robinson was appointed missionary in 1863, but the unsettled state of civil matters prevented much labor in this field.

In 1864, W. H. Robinson was again employed for nine months, and reported 2,391 miles traveled, 155 sermons preached, and sixty baptisms.

T. P. Montgomery was employed one-half of his time in 1865, and reported 1,030 miles traveled, eighty-three sermons preached, and forty-four baptisms. He found several churches cold, and declining, and recommended the employment of an efficient missionary.

This work, in 1866, as a natural consequence, was in a deplorable condition, and as a result of this there was a great religious decline throughout the body. T. P. Montgomery was employed one-half of his time at a salary of \$400 to act as agent of the Association, to travel, and collect funds for this mission, and to do evangelistic work among the weak churches.

W. H. Robinson was employed as missionary in 1867, at a salary of \$800. He reported 107 days service (about 856 miles traveled), eighty-three sermons preached, thirty-six baptisms, and two deacons, and two colored ministers ordained. The fact is mentioned in the report on this work, that *all* the churches feel the neglect of it by becoming cold religiously.

In 1868, W. F. Spragins was employed as missionary at a salary of \$720. His work was quite satisfactory, and he reported 1,350 miles traveled, seventy-

one sermons preached, ten exhortations, eighteen prayer meetings attended, two Sunday schools organized, and sixty religious visits.

During the next year the body did no work in this department, but favored co-operation with the Domestic Mission Board of the Southern Baptist Convention, which is mentioned in detail in the report on the subject.

In 1870, and 1871 also, no work was done in this field, and the Association devoted itself to the payment of the balance due its last missionary. The report of the latter of these years, urges that the effects of giving up this work are seen in the failure of all the churches to enjoy spiritual prosperity. Pastors, and deacons are earnestly requested to take some action by way of resuming this work.

At the meeting in 1872, as no missionary work had still been done, the Association, through its committee, requested the churches to pay an assessment amounting to \$500, and instructed the Executive Board to employ a missionary in this department at once.

In 1873, W. H. Robinson was employed as missionary, and reported 2,201 miles traveled, 197 sermons preached, thirty-one baptisms, many lectures, and many prayers with families. He received a salary of \$500. In 1874, he was again employed as missionary for three-fourths of his time, and reported 978 miles traveled, and sixty-four sermons preached. At this session, co-operation with the State Mission Board was determined upon by the Association, and accordingly the report of the Executive Board, in 1875, shows that all funds contributed for Home missions were paid over to T. J. Walne, of the State Board, for the work of that Board, to be appropriated, at least in part, with- in the Association.

This plan of co-operation with the State Board was pursued again during 1876, and the Association thus partly sustained W. H. McGee, who labored a portion of his time within its bounds. He continued his labor under this plan until January, 1877, when he resigned his position. No work was then done in the associational field until the following June, when R. N. Hall began work in the neighborhood of James Creek church.

During 1878, R. N. Hall was employed for one-half of his time as missionary of the Association, at a salary of \$500. In this capacity he did a good work at James Creek, Cobb's Switch (Harmony church), New Bethel, and Artesia. He reported a fine prospect at New Bethel, and at Cobb's Switch where the members are building a \$450 house, the cause progressing at James Creek where \$225 have been expended in church repairs, and a rather unfavorable prospect at Artesia.

In 1879, R. N. Hall was again employed one-half of his time, J. T. Christian for one-half of his time, and George Wharton for one-fourth of his time for three months. Their labors were quite satisfactory, and resulted in the organization of one church, the upbuilding of another (Harmony), where reorganization had just been effected by William Halbert, the revival of others, with many additions by baptism.

In 1880, J. T. Christian was again employed for one-half of his time. His labor was bestowed at New Bethel, Harmony (Cobb's Switch), Artesia, Sun Creek, Palo Alto, and Hebron. He reported 1,025 miles traveled, seventy-two sermons preached, 100 families visited, and three Sunday school speeches. Upon receiving intimation of his probable resignation, the Executive Board passed a resolution expressing its appreciation of his services.

From this sketch of work, it will be seen that labor has been performed in this department in only *thirty-three* out of the forty years existence of the Association, and that the reports of work in some of these years are very imperfect. In consequence of this incompleteness, no accurate summary can be made. Supposing, however, that there had been work done *every* year, and that it were *all* embraced in the reports, the following summary might be made: In forty years, at a cost of \$14,000 (according to treasurers' reports), have been accomplished, 63,100 miles traveled, 4,131 sermons preached, 1,226 baptisms, 1,775 families visited, 41,000 pages of Baptist books and tracts distributed, thirty-two churches organized, and eight ministers and thirty-five deacons ordained. This would give a yearly average of \$350 expended, 1,572 miles traveled, 103 sermons preached, thirty baptisms, forty-four families visited, 1,000 pages distributed, with a church constituted every sixteen months, a deacon ordained every fourteen months, and a minister ordained every five years. But there was work done only thirty-three years. This would give a yearly average of \$424.25 expended, 1,912 miles traveled, 125 sermons preached, thirty-seven baptisms, fifty-three families visited, 1,272 pages distributed, with one church organized every thirteen months, one deacon ordained every eleven months, and one minister ordained every four years. But let it be remembered that, as stated above, in the yearly reports there are often omissions in regard to these items of labor.

Had the work been earnestly prosecuted *every* year what might have been done! Nevertheless, even this is a praiseworthy record. The churches thus gathered numbers more than the present Association, and the

baptisms *reported* aggregate almost as many as its present membership.

The interest of the Association in the spiritual welfare of the colored people found expression in 1844, in the following: "*Resolved*, That a committee of three be appointed to devise a plan for a more thorough religious instruction of the colored population within the bounds of this Association." W. C. Crane, T. G. Blewett, and D. T. Deupree were appointed.

From the report of this committee, in 1845, the following is taken: "The number of colored communicants in our churches is very large; exceeding that of any other body of religious worshippers. * * * In order to secure thorough and systematic knowledge, the committee recommend the following plan: 1. That in towns or villages, the colored population be gathered together every Sabbath, and religious services be held with them after the following manner: (1) Singing, (2) Prayer, (3) Singing, (4) Reading of a portion of Scripture, followed by an expository discourse by the minister or an explanation of Scripture by the deacons or members of the church designated for the purpose. 2. That once in three months, the pastors and deacons attend the place of meeting, and catechize the colored members of the church upon the prominent historical facts and fundamental principles of religious belief and practice set forth in the Bible." Another thing suggested was the arrangement of religious meetings for the colored people on *plantations*, with the consent of the proprietors; and another was the erection of houses of worship by planters remote from churches, in order to give their servants the benefit of religious worship. It was also recommended that this committee's report be read by the pastors from each pulpit in the Association.

As early as 1847, the Executive Board was instructed to raise funds to employ a missionary to this people, and N. Sansing, the missionary of the Association, gave one-half of his time to this work. Almost all of the churches arranged a service for the colored people on Sunday afternoon. This custom was recommended by the Association to *all* the churches. Its missionaries were instructed thus to devote their Sunday afternoons, in doing which they were punctual, and accomplished good. It is true that planters sometimes objected to religious services with their servants, but *all* consented in the case of a duly accredited minister. In 1853 and 1854, there was considerable religious interest and work among the servants, in which the white members co-operated, and the pastors rendered all possible assistance, preaching as often as they could. The services were thronged, and many professed faith and united with the churches.

Interest in this department of work grew in the hearts of the people of God in 1855 and 1856, as the records state, while the colored people manifested much anxiety for religious instruction. The reports each year urge the importance of this work, and the magnitude of its claims upon all Christians. During several years the missionary continued to devote a portion of his time to this department, and, feeling that enough was not being done, E. Smith, in 1857, offered his services gratuitously to ride one month to secure funds to employ a minister wholly for this work.

Gratifying results attended the work of the missionary in this sphere, and the reports adopted breathe an earnest and Christian interest in this work of giving religious instruction to the colored people. In a quiet way much good was accomplished in this direction.

The mere fact that the majority of its pastors preached regularly to the servants proves that at least the fifteen thousand colored people within the bounds of one Association were not entirely neglected religiously before the Civil War.

In 1878, the report urges this work (1) Because of the need of the colored people for religious instruction, and (2) Because of their willingness to receive it. By resolution, the Association determined to employ a missionary among the colored people, and authorized the Executive Board to make the necessary arrangements. A subscription of \$223 was immediately raised to start the matter, and W. F. Spragins was employed as missionary for this field. He gave his whole time to the work, and the mission was productive of much good.

Besides the work of keeping a missionary within its own limits, the State Mission Board has always had the earnest and hearty sympathy of the Association. The action mentioned on page 220, formally approved of the objects of the State Convention, and in the further action, mentioned in the same connection, the Association declared itself auxiliary to that Convention in its work.

In 1847, J. Micou was present as the agent of the Convention, and in 1849, S. S. Lattimore was present in the same capacity. These agents of the Convention, at each meeting, received contributions from the Association. In 1850, the churches were earnestly recommended to organize a systematic plan for aiding the benevolent operations of the Convention. This was suggested by a letter from W. C. Crane, Corresponding Secretary of the Convention.

In 1858, E. L. Compere was present, and addressed

the Association in behalf of the Convention, presenting the claims of its work upon the sympathy and aid of the churches; while in 1865, the churches were requested to send as many delegates, and as much money as could be collected for the objects of the Convention, to its next meeting in Jackson.

There has been, all the while, co-operation with the Board of State Missions, although the contributions do not always appear in the minutes. In 1874, the Association formally decided not only to do its own mission work, but recommended "that means be raised for missions, and placed in the hands of the Executive Board of State Missions to supply the great destitution in other portions of our State." The several churches contributed for this object, and in 1875, a resolution was passed instructing the treasurer to pay over to the secretary of the State Mission Board all funds received for Home or State Missions. At the meeting of 1876, during the time W. H. McGee was employed, (as mentioned on another page,) the Association instructed its treasurer to pay such funds to W. H. McGee as the representative of the Board. As already mentioned, this minister was employed by the Association conjointly with the State Board until January, 1877.

Although assuming entire control of its own internal mission work in 1878, and expending \$478 in prosecuting the same during the year, the Association, in addition to this, contributed \$210 to State Missions, thus giving its aid to the excellent work accomplished by the State Board.

In 1879, M. V. Noffsinger represented this Board and the report, by P. C. Bradley, insists upon the importance of the work of the Board, and its claims upon

the Association. The finance report indicates that it was remembered in the contributions of the churches.

In 1880, the report on Domestic Missions, by M. V. Noffsinger, earnestly recommended aid in the work of the Board, and a cash contribution of twenty-two dollars was immediately handed to D. I. Purser, the representative of the Board, besides \$217 contributed during the year.

The amounts incidentally mentioned in this outline of work through the State Board are not intended as a complete statement of contributions in this department, for very much has been done which was never reported to the Association.

In the early records of the Association, the phrase "Domestic Missions," referred to missions within its bounds. Yet as early as 1846, J. C. Keeney was received as the representative of that work of the Southern Baptist Convention, known as Domestic and Indian Missions, and committed to its Board located at Marion, Ala. J. C. Keeney also represented this Board at the sessions of 1847, 1848, and 1849, and received contributions from the Association for its work.

In 1851, a donation of fifty dollars from Dawson and Franklin, of Mobile, was appropriated to Indian Missions, to be applied through the State Convention. The report notes the increase of interest in this work, and bases its claim to Christian zeal upon the driving of the Indians from their lands, and their willingness now to receive the gospel. But the interest in this work does not equal that in Foreign Missions, for which in a year Baptists have given \$150,000, while for Indian Missions they have given only \$27,000.

The report in 1852, in order to stimulate action, gives a summary of the year's work of the Marion

Board among the Indians, and earnestly appeals to the body to engage in this work. Another donation of fifty dollars by Dawson and Franklin was appropriated to it. A report on New Fields of Labor, after calling attention to the work of the Board, and urging renewed and increased contributions to the same, invites the attention of the Board to New Mexico, Utah, and California.

The report in 1853, insists that no field of labor has more readily rewarded culture with abundant fruit than this, and that no other has higher claims upon Christians. A contribution of \$17.60 was at once made for the work. The report in 1854, simply urges *action* in this department; and in 1855, Thos. E. Lockheart was present as the representative of this Board. The amount of eighty-seven dollars was pledged annually for five years to aid in relieving the Board of debt. The report mentions the transfer of the work of the Indian Mission Association to the Marion Board, and a consequent debt of \$6,000, and urges the Association to aid in cancelling this debt.

In 1857, the two departments of the work of the Marion Board—work in destitute sections in the South and among the Indians—were considered separately, and the progress in each department is mentioned in the reports, and the claims of the Board are advocated. N. Sansing, in the report of 1858, again insists upon the obligations to give the gospel to the Indians; and in 1859, Lee Compere, in the report, bases these obligations upon the divine command, and upon the peculiar relations of the Indians to the people of the United States, and gives two great reasons for prosecuting this work: (1) As a people the Indians are fast wasting away; (2) They are easily reached,—all obstacles have

been removed. The work among them too has been greatly blessed. At this meeting (1859) a public contribution of \$750 was made for the mission.

In 1860, M. T. Sumner was present as the Secretary, and agent of the Marion Board, and at the close of his address received \$238. An interesting report, in giving a summary of the year's work of the Board, refers specially to its work in the South. The work among the Indians was presented in a report, which speaks of its great progress as seen in its summary for the year, and deplores the Association's lack of interest in this work.

T. C. Teasdale, and W. S. Webb were received as agents for the Board in 1861. A report presenting the departments of its work, rejoices that the blessing of the Lord has rested upon this work, and that such gratifying progress has been made in the evangelization of the Indians.

During the dark days of 1862, 1863, and 1864, the work of this Board was very much hindered, especially that among the Indians. It was chiefly engaged in work among the soldiers where there was great need of the gospel. Resolutions were passed in 1863: (1) Tendering to it the sympathy of the Association. (2) Requesting the churches to contribute for its aid, and (3) Proposing to devote Sunday's collection to this object. In 1864, the report refers to the necessity of the work of the Board, and the blessed results of the same as seen in the revivals among the soldiers, saying: "We owe our preservation as a people to this remarkable, and general outpouring of the Holy Spirit. It has kept the people from despondency. * * * To keep up this religious interest is the hope of our country." During the next associational year, \$153 was contributed for Indian missions, and \$3,031.41 for army missions.

In 1866, this Board was represented by R. Holman. The report on its work, after a statement of its present operations, says: "Of these appointments six are in this State, at a yearly expense of \$3,200. In view of the relations we sustain to this Board, and the amount it is appropriating to supply the destitution of our State, * * * your committee urge an immediate effort for this cause, and recommend all the churches of the Association to make a special collection for the Board before the meeting of the Southern Baptist Convention in Memphis, next May.

In 1867, the report on this work, after noting the amount of labor performed by the Board, and the wide field it is endeavoring to evangelize, says: "All who love our Lord Jesus Christ should aid in this noble work. All who love their children should seek to promote, in the land in which they live, a pure gospel. All Baptists should, to the extent of their power, assist in establishing those fundamental truths that the Bible is the only rule of faith, and practice, and that all departures from it involve the agents thereof in great wickedness."

In 1868, the report mentions the appointment by the Board of M. P. Lowrey as general evangelist in the State, and urges all to aid it, saying: "Let our associational mission be considered auxiliary to this Board. We would advise that our Executive committee recommend to it a suitable minister to be commissioned to labor within our bounds, the Association pledging itself, as heretofore for his support."

M. P. Lowrey was present in 1869, as the representative of the Board, and upon presenting its claims, secured pledges for \$136. The Executive Board was instructed to recommend some one for appointment as

missionary in the Association, but the plan was not consummated.

In the report of 1870, it is said: "We regard the efforts of the Domestic, and Indian Mission Board of the Southern Baptist Convention in this regard (*i. e.* of 'preaching the gospel to every creature,') as justly entitled to the warmest sympathy, and most cordial support of all the members of our churches."

In the report of 1871, the following occurs, extracted from the report of the Marion Board: "New fields are constantly opening up before us: old prejudices are giving way; and the people from Maryland to Mexico, from the shores of the Atlantic to the western boundary of our territory, say 'COME.' The red man rejoices in the Saviour of sinners, and, thank God! there is room for him."

The year's work of the Board is reviewed in the report of 1872, and made the basis of encouragement to the churches. The fact is mentioned that the Board had expended in the State \$385.83 *more* than it had received therefrom. M. T. Sumner was present in 1873, and the report strongly sets forth the claims of the Board, represented by Dr. Sumner. Pledges were made for it amounting to \$104.75.

A report in 1874, urges action upon the ground of increased facilities, and the extent and character of the field which invites the labors of the Board. A resolution warmly indorses its work. The report of 1875, thus speaks: "The Domestic Mission Board of the Southern Baptist Convention, which has for years done a noble work in our own and the other southern States, and is yet doing a good work, is now financially embarrassed, and is crying to all Southern Baptists for money to pay the debts which threaten to crush her."

A division of contributions between this and the State Board is recommended to the churches.

In 1876, S. A. Goodwin represented the Board; and the report urges that *none* are excused from the grave responsibilities growing out of the commission of the Saviour. Boards have been constituted as the best means of disseminating the gospel, and in the absence of any better instrumentality Christians should sustain them. Hence, *our* duty to this and the State Boards. A considerable sum was subscribed for the work of both.

The report of 1877, insists again upon the claims of this work. Contributions to it have been only partially reported, and an intelligent sympathy for it exists in the Association. The report of 1878, briefly surveys the different departments of Domestic missions, and urges work, and the finance report indicates \$39.50 contributed to the Home (formerly Domestic and Indian) Mission Board, besides \$401.25 expended in Associational missions.

The work of the Board is warmly commended, and the churches are urged to remember it in their other contributions, in the report of 1879. In 1880, the report says: "We commend the work of missions within the bounds of the Southern Baptist Convention, because there are many points and sections of the country, not cared for by any State or District mission, and because of the important work among the Indians so successfully prosecuted for many years.

On Sunday, September, 8th, 1844, J. C. Keeney preached a missionary sermon, after which a contribution was made, one-half of which was devoted to foreign missions; and in 1845, the Association, in expressing its approval of the formation of the Southern

Baptist Convention, also indorsed its foreign work. J. Micou represented the Foreign Mission Board in 1846, and received contributions for its work. The report refers to the claims of the heathen world upon all Christians, and recommended to all pastors to preach on the subject, and adopt some system of action. At the same meeting, a resolution recommended the *Southern Baptist Missionary Journal* as the organ of this work of the Convention.

W. M. Farrar represented the Foreign Board at the sessions of 1848 to 1851, and received contributions for its work. In 1851, the report, after presenting the claims of the work, gives a statement of the work of the Board (which is located at Richmond, Va.,) and concludes with resolutions: (1) Acknowledging the obligations resting upon Christians, to cultivate the spirit of missions, and to pray for an increase of missionaries; (2) Requesting pastors and missionaries to use all possible means for the dissemination of missionary intelligence; (3) Requesting the pastors to act as volunteer agents in raising funds for this object, endeavoring to secure such an amount as will average *ten cents* for every member.

W. M. Farrar represented the Board again, in 1854, and after an address, received forty dollars for the work. A preamble and resolution adopted, recognize the peculiar obligations resting upon Baptists in the evangelization of the world, based upon the special providence which has kept them as a peculiar people. The report speaks of the degradation of the heathen, and the appeals of devoted missionaries, for the support, and prayers of Christians, and urges every member of each church to do something to aid in this blessed work.

W. M. Farrar represented the Board again, in 1856,

and the report, after insisting upon the duty of carrying religion and civilization to the benighted regions of earth, mentions the fact that Mississippians are today laboring in foreign lands which places special obligations upon this Association to aid in this work.

The disturbed condition of affairs in China, is mentioned in the report of 1857, as a hindering cause to missions there. Progress is being made in Africa on the coast, and explorations in the interior. Christians ought to be aroused to the importance of supporting *their* foreign laborers.

The report in 1858, refers particularly to some of the missionaries in China, and their difficulties during the late civil war there. The missions of the Convention are mentioned in detail, and the report thus concludes: "Unless we intend to do something in this cause worthy of the name of those who profess to be the friends of missions, we had better cease," appearing "to be what we are not."

T. P. Crawford, one of the missionaries of the Convention to China, was present at the meeting of 1859, and imparted a missionary inspiration to the members. In 1860, A. H. Booth represented the Board, and received a large contribution. The summary of its year's work, given in the report, indicates a contribution of \$1,827.29 from this State. It is urged that; "Much more (than this amount) should be contributed by the Baptists of Mississippi to this important object; and in order to secure this result, special efforts should be made by our pastors, and others to circulate more widely among our people the *Commission* and the *Home and Foreign Journal*, which are the organs through which the latest and most important missionary intelligence is conveyed. Every church should take up a collection

at least once a year for the cause of Foreign missions, and pastors should make special appeals for it to their people."

When darkness began to gather over the South in 1861, it is said: "No material retrenchment can be made in the operations of the Foreign Mission Board without disaster to the cause. Our missionaries are in the field, * * * engaged in very important self-denying toils, and it is manifestly our duty to see that they do not suffer for want of support. If the times require retrenchment, let us retrench in other matters, but not in the sacred cause of missions. Let us not rob God."

During the next two years of gloom, all operations in this field were prevented, and, in the report of 1864, by Arthur Foster, it is said: "All our energies for the present seem to be devoted to the cultivation of the home field. As our communication with foreign lands is almost entirely cut off, this seems *now* to be the most appropriate way in which to employ our means."

During the absence of communication, many of our missionaries continued to toil on in their fields, and after communication was restored increased efforts and sacrifices were required to regain what had been lost, to pay accrued debts, and to give efficiency to the labors of the faithful heralds who remained at the post of duty among the heathen. Their cause should always be near the hearts of God's people, in whose benefactions they should be remembered. Such is the tenor of the report of 1865.

The instruction given to the Board, by the Convention, to sustain its present missionaries, and re-inforce them as it is possible to do so, is mentioned in the report of 1866. Though impoverished we must do something to sustain the missionaries already in the field.

The churches were requested to contribute for this object before the next Convention, at Memphis, in May, 1867. But remissness is confessed in the next report in consequence of financial pressure, and the commission of the Saviour is still in full force and Christians have not obeyed it to the extent of their ability.

In 1868 the *Home and Foreign Journal* was recommended and its circulation urged, while the report deplores the meager contributions to, and the lack of any just appreciation of this enterprise. It is a great and blessed work, and noble men are engaged in it, of whom it is said: "Strongly as this cause commends itself to our kindly regards by its intrinsic excellence, its claims upon our sympathy and support are apparent also from the character and sacrifices of the corps of noble missionaries engaged in this department of Christian labor." The Board is in a healthy condition financially.

In 1871, the report notes the marked increase in the work during the last year, the number of missionaries having been nearly doubled. It is said that; "There have never been in the history of this important work, facilities equal to those at present offered to Christians in contributing to this work. The State Convention, at its last meeting, realizing the importance of this branch of the mission work, organized a State Board, located at Canton, as an auxiliary to the Foreign Mission Board of the Southern Baptist Convention, which will at once place in the field an efficient agent." The pastors of the churches were requested to take up quarterly collections for Foreign Missions, and pay over to the State agent, E. D. Miller.

In 1872, the following action of the State Convention was made the expression of the Association's feel-

ing: "WHEREAS, The mission work of the Foreign Mission Board of the Southern Baptist Convention has been greatly blessed of God, and whereas, That Board is making efforts to enlarge the work, having recently sent out eight missionaries, and having determined to build a large house of worship in the city of Rome; therefore,

"*Resolved*, That Baptists in Mississippi should increase their contributions to the Board, taking up at least one collection a year in every church."

"The field of Foreign missions," continues the Association's report, "becomes daily more inviting, and aside from the encouragement afforded by the past success of the work, we should be impelled by our love to Jesus, and our sense of duty, to carry out the intent of the above action of the State Convention, by our personal contributions, and by recommending to the churches" to act upon the above resolution.

In the report of 1873, it is urged that the spirit of missions is the spirit of Christ and of His gospel, and is breathed in His great commission, and that thus were planted the New Testament churches. It deals comprehensively with the questions, '*What are we doing?*' and '*What should we do in Foreign Lands?*'" giving an interesting summary of the Board's work in Foreign lands and heartily commends the *Foreign Mission Journal*. During the consideration of the report there was much zeal manifested and sixty-one dollars were pledged for the work.

In addition to the facts already mentioned, the report of 1874, refers to the plan of the Board of paying its missionaries in quarterly installments and of assessing the different States at an average of *seven cents* per member. By resolutions the Association recognized

the obligation of its members to give the gospel to every living being, and to consecrate property, efforts and prayers to this end; and requested its pastors to make special appeals to their churches, and gather contributions for Foreign missions.

In 1875, the public collections at Sharon (where the Association was held) and Brooksville (six miles distant) were divided between Domestic and Foreign missions. In 1876, the report gives a survey of the foreign field, refers to the flourishing condition of the Italian mission under the zealous and efficient management of Geo. B. Taylor, and in the same connection to the work of Van Meter, under the auspices of the Northern Board, and to the work in Africa under our missionaries, David and Colley (colored). The China missions are mentioned in detail—the Canton mission under R. H. Graves and wife, N. B. Williams and wife, and Miss Whilden; the Shanghai mission under Yates, and the Tung Chow mission under T. P. Crawford and wife, Mrs. Holmes and the Misses Moon. It thus concludes; "'Tis true we do not see as great success of their labor as we could wish, but all great works have a small beginning, and we sincerely believe that the time is near at hand when the many seeds sown will spring up into a rich and bountiful crop that will yield a harvest so abundant and glorious that it will surpass our highest conceptions." We are in duty bound to do our full share in supporting these men and women who have left *all* for this work.

A good report, in 1877, justly argues that the gospel is aggressive and must be SENT. "Go," is the watchword,—“into all the world, and preach the gospel to every creature.” Early Christians obeyed this command and spread the gospel far and wide. “‘Come,’

and 'Go,' epitomize Christianity." A similiar summary of the foreign work is given, condensed from the twenty second annual report of the Richmond Board. This with our own favored condition, our opportunities for spreading the gospel, and the entreaties of the nations to receive it, should inspire us with zeal in this sphere of work.

The report of 1878, speaks of the real progress of the work, notwithstanding many embarrassing circumstances, and of its claims upon our sympathies. He contrasts earnest, working, Ladies' Missionary Societies with female degradation in heathen lands, and recommends the circulation of Foreign mission intelligence as a means of cultivating a missionary spirit.

The report of 1879 mentions *benefit to mankind* as the essence of the gospel and urges that the majority of Christians fail in their duty to the heathen because of *ignorance*. "My people are destroyed for lack of knowledge," saith the Lord. The dissemination of missionary intelligence, in every possible manner, should be so extensive that the names of our missionaries would be household words in every Baptist family.

In 1880, the report repeats that expressive truism; "The spirit of missions is the spirit of the gospel," as it prompted the blessed Saviour to lay aside His glory and undertake the moral renovation of man. The mission work is ONE; beginning at Jerusalem and reaching "the uttermost parts of the earth." There has been a rapid and wonderful development in modern missions, and it is impossible to give an account even of the work of Southern Baptists. The *Foreign Mission Journal* is again recommended, and a cash contribution of \$13.70 is made.

This condensed statement of the Association's words concerning Foreign missions includes also some contributions. All *reported* contributions appear in financial tables, but much has been done that is kept in record only in the archives of heaven.

COLUMBUS ASSOCIATION SUPPLEMENT. (1881):—The history of the Columbus Association, written by L. S. Foster, and printed in 1881, is inserted in this work, at least as much of it as can well be put in a history of this kind. But Foster's history of this body unfortunately extends only to 1881. So it falls to the lot of the writer to continue the writing of their history to the close of the century. The duty is reluctantly assumed. The course of events as they are naturally related, will be followed rather than the topical plan adopted by Foster. The events of the five years from 1880 to 1885 inclusive will first claim our attention.

For the first four years of this period, T. G. Sellers was moderator of the body, W. H. Glenn, clerk, and J. E. Joiner, treasurer. The only change of officers the fifth year was in the election of J. W. Deupree, clerk.

The session of 1881 was held with the church at Crawford. At that meeting, the Cumberland church was received into the union. The organization of that church was a result of the labors of their missionary, L. S. Foster. Also, the Pleasant Grove church was received by letter.

L. S. Foster was, as usual, concerned about the preservation of facts. He presented a number of resolutions to the body, asking that the committee on Nominations be instructed to appoint some one to write a brief history of the Association; that the clerk be instructed to publish a list of their ordained ministers; that each church of the body be urged to preserve in

the future a file of their minutes; and that each church be entreated "to report in its letter all sums contributed to all objects."

In the report on Sunday schools it appeared that twelve of their churches out of twenty-three reported Sunday schools. The grand total of teachers was eighty, and pupils 791. The churches had a total membership of 1,658. Of course this report was not full.

In the associational year of 1879—1880, J. T. Christian had been the missionary in their bounds. But, unlike most office holders, he resigned. At the beginning of the year 1880, and 1881, the Executive Board employed L. S. Foster, who labored at Palo Alto, Abbott's Hall, and Cumberland. L. S. Foster lost but one appointment, and gave three extra Sunday's work. He traveled 742 miles, and organized one church, the Cumberland, already referred to. The salary of the missionary for eight month's labor, \$266.65, was promptly paid.

In October 1881, B. R. Hughey was chosen to work at Cumberland, and Bell's school house. He began his work in January, 1882. He reported 227 miles traveled, organized two Sunday schools, raised \$100 for associational missions, and \$16.50 for other purposes. R. N. Hall was their missionary at McClannahan Mission, and Noxubee church. He held one protracted meeting and collected \$44.50 for associational missions.

At the meeting of the Association, in 1883, the Executive Board reported four missionaries in the field during the past year. Hughey was at Cumberland, Hall at Noxubee, J. T. Freeman at Sun Creek, and H. J. Vanlandingham at Mayhew. The total amount received for their missions was \$369.65. The missionaries

were all paid in full, and a balance left on hand of \$39.65.

In 1884, Hughey was still laboring at Cumberland, J. J. Jackson was at Noxubee church, J. T. Freeman at Sun Creek, and W. H. Carroll at Macon. Small appropriations were also made to Montgomery and Mount Zion. The following year, help was extended to Montgomery, Noxubee, and Caper's Chapel, Memphis, and Ackerman. Three persons were added to the Cumberland church by baptism, six to Noxubee, and six to Caper's Chapel.

In 1881, the Association gave to State missions, \$665.55, and to Foreign missions, \$122.10; in 1885, they gave to State missions \$383.85, and to Foreign missions, \$60.00. Something must have affected their benevolence that year, as, in 1884, they gave to Foreign missions, \$235.10.

For the next four years, or to 1889 inclusive, T. G. Sellers was annually elected moderator, J. W. Deupree was clerk for the same length of time. J. E. Joiner was treasurer in 1886 and 1887, and J. L. Crigler in 1888 and 1889. The Concord church, Noxubee county, was received into the fraternity in 1887 from the Choctaw Association, and the New Hope church, Kemper county, from Louisville Association. A letter of dismission was granted to the Cumberland church in 1888, but without the concurrence of the church was it asked. The letter was returned, and the messengers from that church seated in 1889. (The Little Bethel church, Bells school house church, and Memphis church, Ala., were received in 1886.)

The mission stations of the Association were all occupied in 1886. H. J. Vanlandingham, was at Montgomery, J. J. Jackson at Noxubee, Caper's Chapel, and

Memphis, L. M. Stone at Little Bethel, and T. G. Sellers at Ackerman. Their salaries were all paid, and a balance of \$24.80 on hand.

The Association was in thorough harmony with the State Convention, and labored for genuine co-operation. Their churches gave that year the sum of \$379.80 to State missions.

Of the thirty churches in the Association, twenty-six had Sunday schools with a total enrollment of 1,330. The churches had an aggregate membership of 2,223. The showing they made in their Sunday school work was far better than in many of the other good Associations in the State.

In 1887, the Executive Board supplemented the salary of H. J. Vanlandingham with \$75.00 at Montgomery, and appropriated \$50.00 to Sun Creek church. Bell's school house got a \$50.00 appropriation, Little Bethel, \$50.00, Mount Zion, \$25.00, and Memphis, \$30.00.

In the minutes of the Association of 1887, is printed a historical essay on the Columbus Association from the pen of J. H. Buck. It bears on the early history of the body. It deals at length with the question of separation of their oldest churches from the Buttehatchie Association. It seemed all along their history to be a sorrowful reflection that they had to withdraw from that body. They at one time petitioned the Buttehatchie for fraternal relations, but got a cold negative response.

In the year 1888, they made a change in their mission work. There was "dissatisfaction, and complaint" as to the management of their associational missions; also, a "want of interest" in it, as the Executive Board expressed it. It was thought best that the Executive

Board suggest to the Convention Board the mission stations, and the missionaries to be employed, and let the Convention Board commission them. The Secretary of the Convention Board was to report to that Association the work done by missionaries in the bounds of the Association. By this plan of co-operation, H. M. Long was missionary at Scooba, J. T. Freeman at Sun Creek, H. J. Vanlandingham at Montgomery, and Mount Zion, L. M. Stone at Little Bethel, J. P. White at Bell's school house, and A. J. Walker at New Hope.

The New Prospect church, Oktibbeha county, was received into their union in 1889. That year, after the reading of the report of the Executive Board, a motion was carried to continue their associational work, and a special committee raised to report to the body, at that session, suggesting a plan for conducting this work. The committee recommended the appointment of a missionary for all his time, and also to aid feeble churches. The Executive Board was to be untrammelled in its operations. The Executive Board had met at Starkville, October 20, 1888, and had decided to resume their mission work as a separate body, and appointed their own missionaries. The best laid plans sometimes fail in the execution, and men as readily change their minds as women, and full often not so wisely.

The ordained ministers in the Columbus Association in 1889, were W. H. Robinson, T. G. Sellers, J. T. Freeman, J. H. Buck, W. F. Spragins, C. E. W. Dobbs, T. C. Teasdale, H. J. Vanlandingham, M. V. Noffsinger, H. F. Von Kohn, L. M. Stone, J. J. Jackson, W. C. Latimore, H. M. Long, Sid Williams, W. P. Bond, J. T. Graham, J. P. Williams, B. R. Hughey, J. P. White, and J. D. Jamieson.

H. F. Sproles was with the body in 1890, in the interest of the Jackson Baptist church. In the report of their finance committee is the statement that he received for that cause, the sum of \$383.00 in cash and reliable pledges. That wonderful man is shy of praise, but be it said to his credit that few men could have accomplished in our State what he did for our cause in Jackson! J. A. Hackett was also at that meeting, and preached a fine sermon from Zach. 4:6, on "The Holy Spirit and His work."

The Association accepted two suggestions as to Ministerial Education, viz: That pastors and churches "seek out" young men having the ministry in view, and encourage them to prepare themselves well for their life's work; and that the pastors take collections for ministerial education. C. M. Morris of Caledonia was a licentiate of one of their churches. A good collection was taken for his support while at College.

In 1890, J. T. Freeman was under the employ of the Executive committee, laboring on the line of the G. P. Railway. H. F. Von Kohn was laboring for them at Siloam and Ridgeway; J. P. White at Pearson's Chapel; and N. Q. Adams at New Hope.

Mrs. Della B. Deupree, (Vice President Central Committee on Woman's Work), had been surely "actively and earnestly" engaged among their women. Of the thirty-three churches in the Association, twenty-nine had Ladies Societies. This record could scarcely have been surpassed by any other Association in the State. The financial record of that year showed that they gave to associational missions \$665.45; to State missions \$179.45; to Home missions \$97.90; to Foreign missions \$210.45; to Mississippi College \$228.62; and to the endowment of that institution \$1,790.45.

In 1891, two more churches were received into the union, Pheba and Enon. J. T. Freeman, as their missionary, had been preaching at Maben and Pheba; J. H. Buck had given one Sunday in each month to the Memphis church; and H. J. Vanlandingham was missionary pastor at Siloam. The following year, H. J. Vanlandingham had also the work at Mhoon Valley and Maben.

From 1890 to 1892, inclusive, T. G. Sellers was still moderator of the body, J. W. Deupree, clerk, and J. L. Crigler, treasurer. In 1892, there were thirty-five churches in the organization with an aggregate membership of 2,532.

Their missionary operations, in 1892, were carried on at Mhoon Valley, Maben, in the territory east of Macon. J. H. Buck was also missionary pastor at Ridgeway and Scooba. The Executive Board made a number of recommendations to the Association: that the Board be composed of five members, who were to co-operate with the State Convention Board. A written application should be made to the Executive committee by a church wishing aid, which their Board should recommend to the Convention Board. The Executive Board was to ascertain from the secretary of the Convention Board how much money they were to raise, and all funds collected sent to the Convention Board.

The following year, it was resolved to carry out this recommendation. It had not been put into effect the year before, because of a failure of the Executive committee to complete the arrangements with the Convention Board, and work had been carried on through the year on the old plan. The financial statement shows that they gave that year to the State missions \$156.75.

In 1894, only twenty-nine of the thirty-four churches of the body were represented in the body. Nineteen Sunday schools were reported with a total attendance of 1,250, which was an increase of sixty-two over the enrollment of the previous year. There were eleven Ladies Societies. The churches reported 186 baptisms. The aggregate membership was seventy-four greater than the year before.

There were thirty-one churches in the fraternity in 1895. These churches contributed that year to State missions, \$447.15, to Ministerial Education, \$411.37, and to Foreign missions, \$369.97. The grand total of their benevolent work was \$1,977.33. There were sixteen Ladies Societies reported.

T. G. Sellers became moderator of the Columbus Association in 1872, and was elected annually to fill that office to the year 1898 inclusive, or for twenty-six years. He died March 11, 1899. He was a man of fine culture, and of a large heart. He was universally respected in the bounds of his Association, and had the complete confidence of the Columbus Association. A full sketch of his life may be found in "Foster's Baptist Preachers."

From 1895 to 1900, J. W. Deupree was clerk, and D. M. Love treasurer. They are both earnest and consecrated layman. J. W. Deupree is a teacher of extended reputation, and D. M. Love, a successful traveling man.

In 1896, the churches had an aggregate membership of 2,277, and in 1900, a total of 2,423. In 1896, their total gifts amounted to \$8,268.97, and in 1900, to \$11,147.70. Reports were made annually upon all the subjects usually reported on by the committees of the State Convention. These reports were unusually well

written, and were full of general instruction for the churches.

The Columbus Association is a dignified body, calm, and meditative. It has in it a degree of intelligence unusual in our State. Its ministry is usually equal to any in the South. The Columbus church has always commanded the best talent, and the most competent ministers in the South. The Starkville church has been fortunate in its pastors, and Macon, West Point, and Shuqualak have had fine preachers. The churches at Crawford, Deer Brook, and Brooksville, have an intelligent and orderly membership. The Association cannot but elicit admiration and respect.

CHAPTER X.

MOUNT PISGAH ASSOCIATION.

In the *Luminary*, of 1837, is seen an announcement of a call for a convention to consider the advisability of forming a new Association. The convention was to be held with the Tilda Bogue church. The call was made by Tilda Bogue, Doak's Creek, Mount Pisgah, Mount Gilead, Mount Bluff, Union (Hinds), and Mount Prospect churches. The meeting to form the Association was to be held with Mount Pisgah church, in November, 1837. Below we have the history of the Mount Pisgah Association to 1891, written by N. L. Clarke, of Newton.

This body of Baptists was organized in the year 1837. The meeting for that purpose was held with the Mount Pisgah Baptist church, Rankin county, Miss., in connection with the first Lord's day in October in that year. Of the circumstances attending its organization, little can be said, as I have no minute of the proceedings. From various sources, however, I gather the following facts: The churches represented in the Convention of organization, or at least composing the body at its second session, were Antioch and Jerusalem, Scott county; Antioch, Rankin county; Brandon, Mount Pisgah, Steen's Creek, Doaks Creek, Tilda Bogue, Pilgrim's Rest, Palestine, and Bethel. These churches were situated in the counties of Scott, Rankin, Madison, Leake, and Newton; and at the session of

1838, reported a membership of 370, making it clear that their membership in organization was about 300. The ministers present at the formation, or coming in at its second session, were Cader Price, T. S. N. King, Stephen Berry, William Denson, Henry Chambers, Elijah Willbanks. Cader Price was the first moderator, and T. S. N. King the first clerk. These brethren were re-elected to the same positions at the session of the body for 1838. The Abstract of Faith was that published in the minutes of the Mississippi Baptist Association. The Rules of Decorum such as are common in such organizations. The session of 1838 convened with Jerusalem, Scott county, Miss. The session for 1839 was appointed to be held with Antioch church, Scott county, Miss.

Cader Price entered the ministry in this State, and at an early age; and was a man of fine capacity and great faithfulness. And during a long life of self-sacrificing labor, did much to advance the cause of Christ in Mississippi. Likely, no man in this day had more completely the confidence of the people among whom he lived and worked. The greater part of his gospel labor was done in the counties of Simpson, Rankin, Scott, and Newton. He died at an advanced age, ceasing from his labors. T. S. N. King came to Mississippi a preacher, was a man of intelligence, good personal appearance, fine social qualities, and active in business; with but moderate ability in the gospel. For several years he resided at Brandon; and about the year 1846 moved to Arkansas to continue his work.

Stephen Berry began to preach in Mississippi, likely in Simpson county, afterwards moved to Scott to prosecute his calling; was a man of fair ability, a lively exhorter, and was much blessed in building up the church-

es. In the controversy on the mission question in the Association he sided with the anti-mission party, and in the division went with them. Soon afterwards he moved to the State of Arkansas to finish his course.

William Denson began to preach in the State of Alabama, came to Mississippi when yet young, and settled in Rankin county: was a zealous, able, and successful minister, and did much to build up the cause of Christ in the eastern, and central parts of the State, especially in the counties of Madison, Scott, and Rankin. For many years he was connected with the Mount Pisgah Association, and for a time its moderator; but on the formation of the Harmony Association, he withdrew, and connected himself with that body, of which he was for years the moderator. He toiled with energy in the great calling of his life, earnestly contending for the faith once delivered to the saints till he was old; and finished his course on Lord's day morning, in the yard of the church house where he had for so many years worshipped God. Henry Chambers came from Tennessee to Mississippi an old preacher, was for a number of years connected with Mount Pisgah Association; preached to the churches in Scott county, at an advanced age was called to his reward.

Elijah Willbanks entered the ministry in the State of Alabama, but in the early settlement of East Mississippi came to this State; he was a man of fair ability, and dignified deportment; he was at one time moderator of the Association. In the division on the mission question, he left the Association, and identified himself with the anti-missionaries.

In the year 1837, the Association convened with the Antioch church, in Scott county. The introductory sermon was preached by Elijah Willbanks. Cader

Price was re-elected moderator, T. S. N. King clerk, and S. J. Denson treasurer. Seven churches were added to the body, to wit: Lime Creek, Clear Creek, Bethel, Erron, Ebenezer, Mount Sinai, and Mount Olivet. Correspondence was received from, and returned to Liberty, Pearl River, Leaf River, and Union Associations. Among the messengers we find the names of ministers once held in high esteem, and of great usefulness in Mississippi: N. Robertson, Sr., James Powell, James Murray, William P. Carter, and E. Y. Terrell, and as visitor, N. R. Granberry. About the ordinary business for Associations in those days was transacted. The body voted to pay their messengers to sister Associations. A well written circular letter on Christian duty is printed in the minutes of this year, and there is evidence of great harmony.

William Denson was appointed to preach the next introductory sermon. The body then adjourned to meet with Antioch church, Rankin county, at the same time in the next year, showing for this year a membership of 545, sixty-two of which had been baptized during the associational year. The largest church, Doak's Creek, numbering eighteen.

According to adjournment the Association met in her session for 1840, (her fourth) with Antioch church. The introductory sermon was preached by William Denson. Cader Price was again elected moderator, John M. Chambers clerk, and S. J. Denson treasurer. Six new churches were added to the body—New Hope, Siloam, New Bethel, Liberty, White Oak Creek, and Mount Pleasant. Correspondence was received from sister Associations as last year, and returned. As messengers from other Associations, not named before, I find the following: Allison Phillips, Wyatt Hall, D. B. Crawford, and Louis Granberry; visitor, S. Thigpen.

The proceedings show the reception of a communication from the Baptist State Convention, the object not stated. The proposition was not favorably entertained by the Association, though the Convention was regarded favorably, evidenced by the passing of a resolution favoring the printing of the minutes of the various Associations in the State through the agency of the Convention, in one volume. Great harmony in the proceedings prevailed, calling forth a suitable resolution of thanks to God for the same. It was agreed to hold the next annual session with the Bethel church, Newton county, Miss. J. P. Martin to preach the next introductory sermon. The minutes show twenty-four churches in the body, 811 members, 143 baptized during the year, eight ordained ministers, four licentiates, Brandon the largest church, 115 strong.

John P. Martin entered the ministry in the State of Georgia: came to Mississippi likely in the year 1817; was a man of fine mind; reached his conclusions with great readiness. His style of delivery was direct, forcible and clear. Sound in the faith of the gospel, added to great life and force in exhortation, he was alike available in pastoral and missionary work, between which he divided his long and toiling life. He was at one time twenty-six years the pastor of the same church, and at different periods of his ministry was connected with the Mississippi, Pearl River, Leaf River Mount Pisgah, and Ebenezer Associations, often being moderator. Possessing great energy of character, and unconquerable determination, and blessed with long life, his labors wonderfully served to advance the cause of Christ in the southern and southeastern parts of our State. Brother Martin died at about the age of eighty-eight years at his home in Smith county, Miss.

Shadrach Jones was an Alabamian, and began to preach in that State, but soon after came to Mississippi and located in Neshoba county. He was an animated speaker, sound in the gospel faith, and of over average ability. In his early ministry, he was a rigid anti-missionary, but suspecting the correctness of his position, he was led to investigate the subject, and with cordiality embraced the views of the Regular Baptists. Now free from the shackles of his former views, he devoted himself afresh, and with great energy to his Master's work, laboring in the counties of Neshoba, Newton, Leake, Rankin, and Scott, in pastoral and self-sustained missionary work. He loved the name of his Master, he loved to preach. In the midst of his usefulness his health gave way, and he died at his home in Leake county, Miss., aged about forty-five years.

Bishop Coxe was challenged not long ago to give the proof that the maxim long attributed to the Jesuits to wit: "The end justifies the means," is to be found in any of "the authentic works of the thousand authors of Jesuits." He met the challenge by giving the challenger the sentence, "*Finis determinat probibatem actus.*" It is found in the textual quotations made from three Jesuit writers, Busenbaum, Layman, Wageman in Encyclopedia Britannica, page 651, and certainly leaves the advocate of Rome without a peg to hang a doubt upon that the maxim is thoroughly Jesuitical.

The eyes of many conscientious Roman Catholics have been opened to the enormous wickedness perpetuated by these satantic emissaries of the church by having this wicked dogma pointed out to them. When any honest man or woman among them places this foul, though cherished rule of action of his church alongside of our Saviour's sayings to the traffickers of sacrifices in

the temple, "It is written my house shall be called the house of prayer, but ye have made it a den of thieves," they are at once moved to do with the whole thing, as the whale did with Jonah after its three days transportation of the indigestible morsel. Let us hope that since their denials have called out the heroic and unimpeachable nailer of Bishop Coxe, that many more will be taken with a similar healthy spewing.

In 1841, the body convened with Bethel church, Newton county, Miss. The introductory sermon was preached by John P. Martin, who was also elected moderator in the organization, J. M. Chambers clerk, Eli Nichols treasurer. Four new churches were received; Pleasant Hill, Macedonia, Ocoha, and Sulphur Springs. Correspondence from sister Associations as before. Visiting S. Thigpen Sr., a time worn veteran of the cross, then living in Jasper county, Miss. The subject of Domestic missions was discussed with much animation, and some feeling. The matter was for the present set, tied by a resolution of request to the churches to send up their minds at the next meeting of the body as to the best method of reaching the destitution within the bounds of the Association. Many supposed the body about equally divided on the mission question. A circular letter, written by S. Jones, appeared in the minutes of this session. H. W. Hodges was appointed to preach the next introductory sermon. The next annual meeting was appointed to be held with Doak's Creek church, Madison county, Miss. The minutes show twenty-eight churches in the body, with nine hundred members, seventy-five baptized during the year. Brandon, the largest church, one hundred and twenty strong. The writer was first in this Association this year.

In 1842, the Association met with the Doak's Creek church, as agreed. H. W. Hodges preached the introductory sermon. J. P. Martin was again elected moderator, J. M. Chambers clerk, and Eli Nichols treasurer. Two new churches were received into the body, Rocky Creek, and New Chapel. Correspondence kept up with Pearl River, Union, and Liberty Associations. Leaf River discontinued. Among the names of messengers this year, I find those of Jesse Crawford, and J. E. Sandifer, once able ministers in Pearl River Association. About the ordinary business those days was gone through with. The answer from the churches to the resolution inquiring on the subject of Domestic missions created much interest, causing much discussion. It now appeared clear that the body was in such a state of disagreement as would hinder her from working together much longer. Much feeling was manifested. A resolution was passed urging the churches to sustain their pastors more liberally, thus giving them an opportunity to include the destitution with their pastoral work; thus disposing of the question for the present. The Association in its earliest history arranged for fifth Sunday union meetings. These were arranged and appointments made to have them attended. A further effort was made to secure correspondence with Choctaw Association. It was agreed that the body hold its session for 1843 with Mount Sinai church, Neshoba county, Miss., and that N. L. Clarke preach the next introductory sermon. The minutes of this session contain a circular written by N. L. Clarke, on the subject of prayer. The statistical table shows thirty churches, 1,116 members, 211 baptized during the year; evidencing health and vigor in the body; Brandon the largest church, 127 strong.

W. H. Holland became a Baptist and began to preach in Scott county, Miss., but soon afterwards moved to Newton county, where he remained for several years: was an animated speaker, a forcible exhorter, and though young in the ministry, he evidenced fine gifts for usefulness; he went to Louisiana, thence to Texas: and at last account was still preaching in the south western part of that great State.

G. W. Dorance, a young man of northern birth and rearing, came South, and for a time resided at Brandon, and was connected with Mount Pisgah Association, had a liberal education, and was of moderate ability as a preacher, remaining but a short time in the South, he returned to the home of his youth.

H. W. Hodges was for a time located in Madison county, Miss., and was connected with Mount Pisgah Association: was a man of fine personal appearance, amiable manners and an able, instructive, and influential minister of the gospel. But soon left and went elsewhere to prosecute his Master's work.

A. Goss, a native of a northwestern State, came South and became a Baptist, and entered the ministry in Scott county, Miss. A man of commendable zeal and fine ability. He was the first missionary sent out by Mount Pisgah Association, and was continued in that work for several years, giving general satisfaction. Afterwards he labored with great faithfulness in pastoral work in many of the counties of east Mississippi. He had many admirers—was deeply doctrinal. His ministry covered a period of about forty-five years. He finished his course but recently near Columbia Miss., and passed to his reward.

The Association covenanted in 1843, with Mount Sinai church, Neshoba county, Miss. The introductory

sermon was preached by N. L. Clarke. Elijah Willbanks elected moderator, J. M. Chambers clerk, Eli Nichols treasurer. Five churches were received into the Association—Campground, Carthage, Pleasant Grove, Edinburg, and Mountain Hill. Correspondence received from Union, Pearl River, and Leaf River Associations. Among the messengers present on this occasion, were Alexander Murray, and Wilkes Honey, then active ministers in Pearl River Association. N. R. Granberry, then in the vigor of his ministry, was from the Union. The ordinary forms observed, and business gone through with, the subject of missions, which for years had been discussed in the body was again before it. It had become clear that the difference in opinion in the body was widening, and that unless healed, must come to a crisis. In the organization on Saturday, it was evident that the anti-mission element was preparing for the conflict, as Elijah Willbanks, the leading minister, was contrary to expectation elected moderator; also the treasurer appointed, was under that influence, who, under the protest of the body, declined to serve. Also, the chairman of the committee on preaching, was a rigid anti. Under this management, Joel Harvey, a visitor from the West, an avowed and practical non-fellowshipper, was appointed to preach on the Lord's day, but was not allowed by the Association. Much feeling was up, at the time of adjournment on Saturday, yet the preaching was animated, and sound, James Merchant, N. R. Granberry, Wm. Denson occupying the stand. Sadness prevailed the whole delegation, and much apprehension was felt with regard to the meeting of the Association on Monday. The body convened, the moderator prayed, and business proceeded, yet it was clear that there was but little un-

ion. Early in the day, during the discussion of a question, more or less involving the subject of missions, the climax was reached. Roderic R. Fortson, rising from his seat, and addressing the Association in a short talk, closed by saying, "I am not of you, and that it may be manifest that I am not of you, I now go out from you;" and suiting his action to his words, left the house, followed by a number of delegates that agreed with him in sentiment. Thus occurred the division in the Mount Pisgah Association on the subject of missions. I have been thus particular because it has been much talked of, and will yet be in the bounds of the Association; and also, because there are but few now living that were there. This action, of course caused temporary confusion in the body which, however, was soon quieted, and business went on, it being now manifest that the regular mission sentiment, was largely in the ascendancy in the Association, the withdrawing not materially affecting the business strength. The following resolution was passed and sent forth to the churches.

"Resolved, That the churches be requested to state in their letters to the next session of this Association, whether it is their mind to invest the surplus funds in the treasury in employing a faithful minister or ministers, to ride, and preach the gospel in the destitute parts within the bounds of our Association; and, if not, what disposition shall be made of it, and that those who favor an itineracy, send up funds specified for that purpose."

Union meetings were kept up. It was agreed that the session of the Association for 1844 be held with Line Creek church, Scott county, Miss., and that James Merchant preach the next introductory sermon. A well written circular letter appears in the minutes of

this year on church discipline, and Christian propriety. The statistics show thirty-five churches in the body, aggregating 1,344 members, 236 baptized during the year, fifteen ordained ministers belonging to the Association, eight licentiates.

James Merchant, an able and influential Baptist minister, and for many years connected with Mount Pisgah Association, entered the ministry, either in Smith or Simpson county, Miss., in which region of the State he spent the strength of his days in gospel work. A man of fine mind, a close student, and deeply indoctrinated in the truths of the Bible he greatly edified those that waited on his ministry. His favorite theme was the two dispensations, the Jewish and the Christian showing the glory of the new over the old covenant. Emigrating to Texas, he located in Polk county; where, after a few years he died at about the age of sixty years.

The Association for the year 1844, convened with Line Creek church, Scott county, Miss. The introductory sermon was preached by James Merchant. The body was called to order by Cader Price, the former moderator, Elijah Wilbanks, having withdrawn with the anti-mission party. J. P. Martin was elected moderator, J. M. Chambers clerk, T. R. Green treasurer. Much anxiety had been felt among the churches during the past associational year as to the final result of the anti-mission disaffection at the last session of the body. Five churches were withdrawn from by the Association as having gone into non-fellowship; New Bethel, Edinburg, Pilgrim's Rest, Mount Pleasant, and New Chapel, and on careful computation, it was found that the body was ninety-six members weaker than at the close of the session of the previous year. One new church, at

Canton, was received into the Association. Correspondence was received from Pearl River, Union, and Choctaw Associations. Among the messengers present this year, were B. L. Barnes and Benjamin Whitfield, then in the prime of their ministry, and ripe in usefulness. In answer to the request sent out at the session before, the churches expressed themselves in favor of the Association's engaging in the work of Domestic missions, within her own bounds. Whereupon a resolution was passed that the body take steps to carry out the wishes of the churches. Shadrach Jones, Cader Price, Burwell L. Barnes, N. L. Clarke, James Merchant, J. P. Martin, and J. M. Chambers were appointed a committee to draft rules to govern the work. By request of the Association, B. L. Barnes preached on missions on Lord's day, and a public collection was taken up in support of the cause. Alanson Goss was appointed missionary to labor in the destitution within the bounds of the Association the ensuing year; and I. R. Bass, S. Jones, L. B. Bilbro, N. L. Clarke, I. Mallory, James Thames, B. Alison, Cader Price, William Purvis, James Merchant, Everit Lewis, and W. Toler, together with the officers of the Association, were appointed an Executive Board to superintend the work during the coming year. A Bible society was organized to labor in circulation of the Scriptures called the "Mount Pisgah." An able circular letter from the pen of J. M. Chambers on the state of the churches, the importance of vigilance and purity, appeared in the minutes of this year. It was *Resolved*, That the next session of the Association be held with Bethel church, Newton county, Miss., and that J. M. Chambers preach the next introductory sermon. Great harmony prevailed during the whole session; calling forth a resolu-

tion of thanks to God for the same, which was unanimously adopted. And especially, that the body had been able in harmony to enter upon the great work of missions. Nor is it wrong here to say that the work so happily entered upon then by this Association has been regularly kept up till now either in her own, by or through the General Association. The statistics show thirty-one churches in the body, 1,338 members, seventy-seven baptized during the year. Steen's Creek, the largest church, 132; seventeen ordained ministers, ten licentiates.

John M. Chambers was reared to manhood in Mississippi; but while attending school in Tennessee, professed faith in Christ, and joined the Cumberland Presbyterians. On returning to his home in Mississippi, he embraced the views of the Baptists, and was baptized into the fellowship of Siloam church, Scott county, and soon began to preach; was ordained in 1842, and located at Hillsboro, laboring in the ministry, and was for a number of years a successful merchant. For several years, he was pastor at Hillsboro, and at various other churches in Scott and adjacent counties. He was for fourteen years clerk of Mount Pisgah Association, was secretary and depository agent of Mount Pisgah Bible Society, and member of the Executive Board of the Association. A man of pleasing appearance, genial manners; intelligent and active in business; he had a fine reputation among the churches, and for many years did much to advance the cause of Christ in east Mississippi, possessing, at the least, average ability in the pulpit. Failing in his business, his ministry passed with it. Emigrating to north Mississippi, and thence to Tennessee, he located at or near Saulsbury; and after a time resting, again engaged in his Master's work;

was for years connected with Big Hatchie Association, and was much esteemed among the churches for which he labored till after the war, when he was called to his reward.

William F. Barrett was a minister of the gospel and physician. He began to preach in Sumpter county, Ala., came to Mississippi, likely in 1842, and for years resided in Newton and Scott counties, preaching the gospel and practicing his profession. He was a man of active mind and liberal education, and fair pulpit ability. After a few years of busy and useful life in Mississippi, he closed his earthly labors.

The session of the Association for the year 1845, was held with Bethel church, Newton county, Miss. The introductory sermon was preached by J. M. Chambers. J. P. Martin was elected moderator, J. M. Chambers clerk, and T. K. Green treasurer. Two new churches were received into the body—Mount Vernon, and Mill Creek, the latter constituted under the labor of our missionary, A. Goss. Correspondence was received from Liberty and Pearl River Associations. Among the messengers present this year were N. Slay, W. P. Carter, and D. Sumrall, then in the prime of their manhood, and vigor of their ministry. The report of the Executive Board gave an interesting exhibit of the labors of A. Goss, missionary of the body during the past year: showing 231 days service; 225 sermons preached; nineteen persons baptized; one church constituted, and that he had traveled 3,090 miles. Showing, too, a wide field of destitution, and the people anxious to hear the word, and that the churches were becoming more united in the work. The committee on the State of religion reported the churches in a thriving condition. Two ministers belonging to the Association had ceased

from their labors during the year—Stephen Williams, of Madison county, and Shadrack Jones, of Leake county. A. Goss was re-appointed missionary of the Association for the ensuing year, for three-fourths of his time. I. R. Bass, William Denson, Eli Nichols, N. L. Clarke, L. P. Murrell, W. H. Holland, T. Tullas, J. G. H. Baugh, W. G. Butler, B. Allison, James Merchant, and Thomas Davis, with the officers of the body, were appointed an Executive Board for the ensuing year. A resolution was passed asking the churches to express themselves as to the best method of supplying the destitution in the bounds of the Association. It was agreed that the next session of the body be held with the Jerusalem church, Scott county, and that A. Goss preach the next introductory sermon. The table of statistics show thirty-three churches in the body; 1,437 members; 148 baptized during the year; twenty-one ordained ministers, and four licentiates.

B. L. Barnes was a native of the State of Georgia, had a liberal education; was a man of polished manners. Entering the ministry, while yet a young man, he came to Mississippi to pursue his holy calling; and was an able and instructive preacher. For a number of years, he was connected with Mount Pisgah Association, residing in Madison county; was pastor at Canton, and preaching in the surrounding country. He was last in the Mount Pisgah Association, in 1846; soon after which it pleased God to call him from his earthly labors, while yet in the midst of usefulness.

Lee P. Murrell was born in the State of North Carolina, 25th of September, 1808, and, while yet quite young, came with his parents to Mississippi, living in different counties in the State. In early life, he located in Scott county, where he is still living. In the year

1840, Mr. Murrell professed faith in Christ, and was baptized into the fellowship of Antioch church, Scott county, Miss., by Stephen Berry. Rejoicing in the love of God, and in Christ as his own Saviour, he was soon impressed to preach Jesus unto the people. Mr. Murrell was licensed to preach by the Antioch church in 1842, and in 1844, was ordained to the full work of the gospel ministry: William Denson, A. Phillips, and David Cook, acting as presbytery. At once entering upon the full work of the ministry, he rose rapidly to influence and usefulness; engaging in pastoral work in various counties in east Mississippi. He has been pastor of Pleasant Hill church for forty-two consecutive years; has been connected with Mount Pisgah Association since 1841, and with the General Association from its organization. Possessed of a sound and active mind, great soundness of judgment, and clearness in his conceptions of divine truth as taught in the gospel, and of the faith of the Baptists, (of which he is a faithful expounder) and backed by a consistent life, he has been a great favorite with the churches, and all that love pure gospel. And during a long life of self-sacrificing devotion to the cause of Christ, he has not only built up a fine reputation as a gospel minister, endeared himself to friends of truth as far as known, but has done a great work in advancing the cause of truth, and giving glory to God. God has blessed our brother with long life, fine health and comfortable living. Though now in his eightieth year, he loves to preach, and does it well, and prays with great fervor. May God bless his servant with years of comfort and usefulness still.

In the session of 1846, the Association convened with Jerusalem church, Scott county, Miss., a harmon-

ious and profitable meeting. The introductory sermon was preached by A. Goss, Wm. Denson was elected moderator, and J. M. Chambers clerk, T. K. Green treasurer. One new church was received into the body—Benevolence, Leake county, Miss. Correspondence from sister Associations much as heretofore. Among the messengers present this year was Wm. M. Farrar, for many years a popular and useful minister in the State, and then from the Choctaw Association. A. Goss, made an encouraging report as missionary of the body for the past year, reporting remaining destitution. Whereupon it was resolved to continue the work. A. Goss and J. D. Abney were appointed to labor in the destitution, the ensuing year, each for one-half of his time, also an Executive Board of Missions was appointed. A well written circular on the doctrine of election appeared in the minutes of this session, written by B. Manly Sr., of Alabama, and copied from the minutes of the Tuscaloosa Association. The appearing of this circular was timely, and it exerted a fine influence upon the churches composing the body. Some of the churches of the Association were dismissed during this session, in order to aid in the organization of the Central and Ebenezer Associations. It was resolved to hold the next meeting of the body with Rocky Creek church, Newton county, Miss., and that Wm. Denson preach the next introductory sermon. Much harmony prevailed during the meeting, evidencing that the churches of the body were, as a whole advancing in every good work.

1847: This year the Association met with Rocky Creek church, Newton, Miss. The introductory sermon was preached by William Denson, who was also re-elected moderator, J. M. Chambers clerk,

and T. K. Green treasurer. Seven new churches were added to the body, Pinckney, Union, Judson, Bethlehem, Good Hope, Fellowship, and Pleasant Hill, in Smith county. Correspondence was received from Pearl River, Central, Liberty, Choctaw, Ebenezer, and Louisville Friendship Associations; giving to the occasion an amount of ministerial talent seldom found together in east Mississippi, in those days. Among the messengers, those who had not been before with us, I may mention W. H. Taylor, then editing the *Mississippi Baptist*, at the city of Jackson, J. Micou Jr., John Moffat, Wm. Williams, and R. Y. Rasberry. There was also correspondence from the Baptist State Convention, Taylor and Micou messengers. The fraternal feelings of all these bodies were reciprocated in a proper manner. The committee on the state of religion reported favorably as to the condition of the churches, while the report of the labor of our missionaries, as set forth by the Executive Board, indicated success in the past and hope for the future. A friendly correspondence was sent to the Baptist State Convention, A. Goss and Ira Townsend messengers. The report of the Mount Pisgah Bible Society evidenced activity. Many copies of the Scriptures had been sold and given away; as also other religious books. J. D. Abney and L. P. Murrell were appointed missionaries for the ensuing year, to labor within the bounds of the Association. Fifth Sunday Union meetings were still kept up. It was resolved that the next session of the body be held with Antioch church, Rankin county, Miss., and that J. D. Abney preach the next introductory sermon. The table of the statistics shows thirty-three churches in the body, 1,172 members, 116 baptized during the past year. The largest church, New Hope, Madison county, 154.

J. D. Abney, was for years a citizen of Neshoba county, Miss., and in his earlier life was connected with the Episcopal Methodists. Becoming convinced of the correctness of the views of the Baptists on Scriptural doctrine and ordinances, he was baptized by A. Goss, and became a member of the Ebenezer Baptist church. He was at once licensed to preach, and, evidencing gifts for usefulness, was soon called to ordination, and entered on pastoral work. Possessed of good social qualities, a fair, and fruitful mind, and being a pleasing, and often a forcible speaker, he soon advanced to usefulness, and built up a good reputation as a Baptist preacher, laboring in the counties of Neshoba, Newton, Scott, and Smith, and for some years was missionary of Mount Pisgah Association, and president of the Bible Society. For a time, also, he labored in the Southwestern part of the State. But trials came, and with them sore temptations, and clouds that obscured the brightness of his ministry. Leaving Mississippi, he emigrated to Texas to finish his course. Let those clouds be to us the mantle of charity to hide his faults, while we admire his virtues.

The body convened, in 1848, with the Antioch church, Rankin county, Miss., and was blessed with an encouraging session. The introductory sermon was preached by J. D. Abney, text: "Why stand ye here all the day idle?" Usual form was observed in organization. The former moderator, Wm. Denson was re-elected, J. M. Chambers clerk, Thos. K. Green treasurer. Three new churches were received into the body, Sulphur Springs, Scott county; Bethesda, Madison county; Friendship, Scott county. Correspondence received from Pearl River, Central, Louisville Friendship, Choctaw, Liberty, and Ebenezer Associations. About the

usual business was gone through with, in the main harmoniously. When differences existed, they vanished under the great democratic rule, ever dear to Baptists; popular vote, majority ruling. Correspondence was returned to all the above named Associations except Louisville Friendship. The services on Lord's day were of much interest. The clerk thus speaks of them: "The congregation appeared to be much interested, and at the close of the services many persons came forward for prayers."

The report of the Executive Board gave an encouraging account of our mission work the past year. They stated, "At our first meeting L. P. Murrell declined his appointment as missionary, and R. Y. Rasberry was appointed in his place, and entered at once upon his work, together with J. D. Abney. They have manifested much zeal in the work, and have done much faithful labor. The following is the result: 263 days in the work: 192 sermons preached; three churches constituted; fifty-five persons baptized: 1,917 miles traveled, besides much exhortation given, families visited, Bibles and Testaments sold and given away." Your Board feels encouraged to persevere in the work.

By request sent up from some of the churches, it appeared there were differences existing as to the wording of the Abstract of Faith of the Association. It was not understood that there was a real difference in doctrine. After full discussion, it was resolved to publish in our minutes the Abstract of Faith found in the *Encyclopædia of Religious Knowledge*, that the churches might read it, and if thought satisfactory, might adopt it. It was also resolved to send a delegation to a convention proposed by the Pearl River Association, to be held in August, 1849, with Hopewell church, Copiah

county, Miss., in order to harmonize on an Abstract of Faith for general adoption. The following persons were appointed delegates: Wm. Denson, A. Goss, J. J. S. Miles, N. L. Clarke, L. P. Murrell, J. M. Chambers, James Merchant, J. D. Abney, J. G. H. Baugh, I. R. Bass, and T. K. Green.

It was agreed to continue the mission work. Wm. Denson, J. M. Chambers, T. K. Green, R. Edwards, W. W. Ely, I. R. Bass, J. J. S. Miles, J. Keen, T. Tullos, B. Alison, C. G. Smith, H. Granberry, J. Merchant, I. H. Gary, and H. Nichols constituted the Executive Board. J. D. Abney and N. L. Clarke were appointed missionaries to labor each one-half of his time in the bounds of the Association for the ensuing year, and receive one dollar per day for their services.

It was agreed to hold the next session of the body with Mountain Hill church, Simpson county, Miss. J. J. S. Miles to preach the next introductory sermon, L. P. Murrell alternate. The table shows thirty-five churches in the Association, 1,338 members, 258 baptized, the largest church, New Hope, Madison county, Miss., 153—W. H. Taylor, pastor.

Reddin Y. Rasberry was born in the State of Georgia, but while quite young came with his parents to Alabama, and was there reared to manhood; was baptized in the year 1839 at Mashulaville, Miss., by Mr. Holbrooks; was first in the Mount Pisgah Association in 1841; was liberated to preach by the Sulphur Springs church, (now called Zion,) about the year 1843, and preached as licentiate in Neshoba, Kemper, Newton, and Lauderdale counties; was ordained to the full work of the gospel ministry in 1845, and soon became active in ministerial work, visiting destitute places, and serving churches in pastoral work. Of an active turn

of mind, a lively exhorter, and ever ready to do the best he could, he soon rose to fine reputation, and entered a career of great usefulness in his holy calling. Many yet live that will remember his labors and success at Liberty and Hickory Grove, in Kemper county, and Oktibeha, and Zion Hill, in Lauderdale county, and Mount Pleasant, in Newton county. For a time, he labored at Enterprise, Miss. Afterwards moving to Mobile, he labored in the city and other localities near with great acceptance. The war came, and with it trouble and confusion. Leaving Mobile, he once more made his home in Lauderdale county, and ended his useful life in December, 1864, near Hickory Grove church, where he had gone to again take charge of that church, where in early life he had been so blessed. Brother Rasberry died in the fifty-second year of his age and about the twenty-second year of his ministry. He and his dear companion sleep in the Hickory Grove cemetery.

In the year 1849, the Association convened with Mountain Hill church, Simpson county, Miss., in her thirteenth annual session, which was a meeting of much interest. The introductory sermon was preached by J. J. S. Miles, text, "Now abideth faith, hope, and charity, but the greatest of these is charity." Letters were read from thirty churches, and statistics noted. Wm. Denson, former moderator, was re-elected; J. M. Chambers clerk; T. K. Green treasurer. Five new churches were added to the body—Raleigh, Smith county, New Prospect, Newton county, Providence, Leake county, Leaf River, Smith county, Harmony, Smith county.

Correspondence was received from Pearl River, Central, Ebenezer, and Liberty Associations. Prominent among the messengers was S. R. Freeman, then just entering the ministry, who rose to greater eminence

in after years. Preaching in Alabama and Mississippi, and for a time was president of Howard College, Ala. He afterwards went to Jefferson, Tex., where he labored but for a short time, and died while yet in the prime of life. James Murray, Thomas Willingham, N. Robertson, Jr., and J. D. Abney preached on Lord's day. Mr. Willingham, by request, preached a sermon on missions, followed by a collection. The clerk states that the congregation was large, the preaching faithful, the collection for missions amounted to nearly sixty dollars. About the ordinary course of business was transacted. The question as to the wording of the Abstract of Faith was again before the body. The churches declined to adopt the Encyclopædia faith, whereupon an Abstract was presented before the body, so worded as to meet the feelings of all, yet retaining the principles of the old Abstract of Faith, which was unanimously adopted, and the question settled. The report of the Executive Board gave an encouraging account of mission work during the past year. The report says, "J. D. Abney declined the appointment given him, and has rendered no service." N. L. Clarke entered promptly on the work assigned him, and we are much gratified to be able to state to you that his labors have been greatly blessed, for which we should be thankful to God; and it should lead us to put forth renewed efforts in the cause of truth; to spread abroad the gospel of Christ through our beloved Zion till all shall be blessed with the preached word. The footing up shows the following results, 140 days, 150 sermons, forty-one persons baptized, fifteen received by letter, five churches constituted, 1,737 miles traveled, besides much other labor. In July, I. R. Bass was appointed missionary to fill the place of J. D. Abney, left vacant by his resig-

nation. Mr. Bass has labored thirty days, preached twenty-eight sermons, traveled 382 miles. We recommend that the work be continued. In view of the largeness of the associational territory, a special committee was appointed to enquire into the propriety of forming a new Association on the northwest of the Pisgah. Committee: R. Edwards, N. L. Clarke, J. J. S. Miles, and T. Willingham. The committee reported favorably. Friday before fifth Lord's day in December was set as a suitable time, and Jerusalem church, Scott county, Miss., as a suitable place to hold a convention to carry out the work. Said meeting was held, resulting in the formation of the Harmony Association.

Correspondence was returned to the various Associations. N. L. Clarke was appointed missionary for one-half of his time for the ensuing associational year to serve; and the divine blessing on the work was implored, Thomas Willingham leading in prayer. It was agreed that the next session be held with Pleasant Hill church, Newton county, Miss. That L. P. Murrell preach the next introductory sermon, Thomas Willingham alternate. The table shows thirty-eight churches in the body; 338 baptized during the year; total membership, 1,758, sixteen ordained ministers, six licentiates; largest church, New Hope, Madison county, 165. The session closed in great harmony, assured that the Association was in a prosperous condition.

Hillsman Hill was a native of North Carolina, professed religion in early life, and was soon baptized; began to preach in his native State at eighteen years of age. In after life moved to Alabama and settled in Sumter county, and there resided a number of years, and labored in the ministry. Moved to Mississippi about 1845, and preached in many counties in the eastern

part of the State. Was tall and dignified in personal appearance, deliberate in his manner of address, dwelt much on doctrine, was a sound Baptist, and useful minister of Christ. Was for a time connected with MountPisgah Association. Finally finished his course in Leake county, at, likely, about eighty years of age. His ministry covered a period, of, at least sixty years.

Thomas Willingham came to Sumter county, Ala., in the early settlement of that country and was then an ordained minister of the gospel; and preached in different counties in that part of the State. Among other places he preached at Gaineville, Ala., was present when the writer was baptized in 1838. He afterwards moved to Mississippi, and labored in his holy calling in the eastern and central portions of the State; resided at Brandon, Miss., for a number of years, where he was pastor, also to the churches in the surrounding country. Thomas Willingham was of good personal appearance, pleasing manners, and often an impressive speaker, and of more than average ability for the times in which he lived. Just where and when he closed his useful life, we have no way of knowing.

In 1850, the Association convened with the Pleasant Hill church, in Newton county, Miss., which was her fourteenth annual meeting. The introductory sermon was preached by L. P. Murrell, text: "In whom we have redemption through his blood, the forgiveness of sin through the riches of his grace." Wm. Denson, the former moderator, having with his church withdrawn from the Association to aid in the formation of the Harmony, N. L. Clarke was appointed moderator *pro tem*, for the organization of the body. Letters were received and read from twenty churches, and their statistics noted. A. Eastland acted as teller in

the election of officers. N. L. Clarke was elected as moderator, and J. M. Chambers clerk; I. Mallory was appointed treasurer. Ordinary forms observed in all its parts. Three new churches were added to the body, Hopewell, Scott county, Miss., Poplar Springs and Pine Ridge, both of Newton county. Correspondence received from Louisville Friendship, Ebenezer, and Liberty Associations, and also Harmony, a body recently organized, and chiefly composed of churches dismissed from the Pisgah. P. F. Morehead, A. Goss, J. P. Martin, and J. M. Chambers preached on Lord's day. The clerk says, "On Lord's day the Word was faithfully preached to a large and attentive congregation, and a collection taken up for Domestic missions amounting to \$35.00. The clerk stated that under privilege allowed him at last session, he had given letters to fifteen churches to enter into the formation of the Harmony. The special committee on Abstract of Faith reported, report approved: all satisfactory.

The Executive Board reported the mission work in a favorable condition during the past year. They say, "Your missionary, N. L. Clarke, has been actively engaged in your service during the past year. His labors have been abundantly blessed by the great Head of the church. His report shows that he has spent 148 days in the work, preached 158 sermons, baptized sixty-one persons, constituted two churches, received nineteen by letter, ordained two deacons, distributed religious books and tracts, served six churches all or part of the time, and traveled 2,310 miles. Thanking God for his mercy, we recommend a continuance of the work." The committee on the state of religion, reports, "that harmony prevails, precious revivals have been enjoyed, sinners converted and added to the churches." N. L. Clarke

was re-appointed missionary for half of his time for the ensuing year, to work in the bounds of the Association who agreed to serve. Prayer was offered for the divine blessing, Brother Chambers leading. It was agreed that the next session of the body be held with the Camp Ground church, Neshoba county, Miss. That R. T. Gatewood preach the next introductory sermon, J. G. H. Baugh in case of failure. The tables of statistics show twenty-four churches in the body, total membership of 1,103; 201 baptized during the year; eleven ordained ministers, eight licentiates. Camp Ground the largest church, eighty-seven, T. J. Hand pastor. The meeting was pleasant, and closed with encouragement.

R. T. Gatewood was raised to manhood in the State of Kentucky; came to Mississippi in early life, and at an early age professed religion, and was baptized; had his membership in the Baptist church at Hillsboro, Miss. While quite young, underimpressions of a call to that work, entered the gospel ministry; exercised at Hillsboro, and the surrounding counties of East Mississippi; was ordained about the year 1845, and engaged in pastoral work in many churches in Mississippi, and for a time visited and preached in Alabama; and for years had a career of fine usefulness. He was of a cheerful and lively temperament, warm and rapid in his delivery, with a fair gift in sermonizing; he was an agreeable companion, and a useful and impressive preacher. His ministry covered a period of about twenty years, possibly twenty-five. In the latter part of his ministry his health gradually declined, reminding him and his friends that his end was nigh. He died in great peace. He lies buried in the family burying ground, six miles south of Forest, Scott coun -

ty, Miss. The writer, by his request left written, preached a sermon in his memory.

In 1851, the Association met with Mount Nelson church, Neshoba county, Miss., evidencing soundness in the faith, activity and progress. R. T. Gatewood preached the introductory sermon; text, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not shall be damned." The sermon was faithful and instructive. The body was called to order by the moderator, N. L. Clarke, with praise and prayer. Letters were received and read from twenty-one churches. N. L. Clarke was elected moderator; J. M. Chambers clerk; I. Mallory, treasurer. Suitable remarks were made by the moderator on taking his seat. Three new churches were received into the body, Fair Mount and Piney Grove, Jasper county, and Shiloh, Smith county. H. Greer, Sr., I. Mallory, Thomas Davis, and W. A. Hutson formed the committee on preaching. Correspondence received from Harmony, Liberty, Pearl River, and Ebenezer Associations. The names of the correspondents present were, Goss, Morehead, Miles, Slay, Chandler, Barrett, Moffatt, and Johnston, all of them ministers in active life. Nathan Slay, then living in Choctaw county, Ala., was justly considered one of the leading ministers of that body; was at that time about fifty-five years of age; able in doctrine, and much respected, and lived to about seventy-two years of age. Joseph Chandler began to preach in early life, was for many years connected with Pearl River Association, was an active minister, and preached in many of the counties of Mississippi, and was much blessed in work, was frequent in the Mount Pisgah Association as messenger. The pulpit was occupied on Lord's Day,

by Barrett, Slay, Goss, and N. L. Clarke. The clerk says: "The brethren appointed preached the gospel on Lord's Day to a large and attentive congregation. The order was unusually good."

The collection on Lord's Day for missions was liberal. Correspondence was returned to sister Associations, and about the ordinary business was gone through with. The query from Rocky Creek church produced much interest—"Is it gospel order to retain in fellowship persons engaged in trading in ardent spirits for the purpose of making money?" Answer; "It is the sense of this Association that it is not gospel order to hold such persons in fellowship." The committee on state of religion, say "We rejoice that all our churches have had preaching once a month, and evidenced increased liberality in sustaining the gospel among themselves, and in sending it abroad to the destitute. At no time have our churches been so unanimous in support of missions." The Executive Board in reporting missions, say, "The Board would gratefully acknowledge the goodness of God in our preservation, and His loving kindness to us and the churches composing our body." This year was remarkable for the general drouth that prevailed, which is alluded to by the Board. The Board then adds; "Your missionary, N. L. Clarke, has continued in the field about one-half of his time during the past year; he has performed much labor, and the work has prospered in his hands. His statement shows 150 days labor; 150 sermons preached; besides much other labor connected with this; forty-eight persons baptized; three churches constituted; eleven received by letter; one minister ordained, and three deacons; supplied five churches all or a part of the time; as missionary, traveled 2,638 miles. We recommend that

N. L. Clarke be continued in the work." N. L. Clarke was re-appointed missionary for half of his time for the ensuing year; wages as before. He accepted the appointment, and A. Gossled in prayer for the divine blessing on the work. A resolution was passed recommending the churches to hold prayer meeting at their places of worship. It was agreed that the next session of the body be held with Bethel church, Newton county, Miss. That J. G. H. Baugh preach the next introductory sermon, S. F. Wall alternate. The records show twenty-seven churches in the body, 125 baptized during the year, total membership, 1,084, largest church, Zion, Kemper county, seventy-eight, pastor, R. Y. Rasberry. Ordained ministers, eleven, licentiates, nine. The session closed in great harmony, with praise and prayer.

Iverson Mallory came to Mississippi, soon after the country was opened to white settlement, lived in Neshoba county, and was a member of Ebenezer church, and was for years treasurer of Mount Pisgah Association; commenced preaching about the year 1848 in Scott county, and exercised his gift in the surrounding country. Membership at Hopewell and other churches in the Pisgah Association; was ordained likely in 1850, was pastor at Hopewell, Leaf River, Polkville, and other churches in East Mississippi; a man of respectable gifts, and reasonably successful in his calling. Leaving this State he passed like many others, to the west, laboring in Louisiana and Texas.

John Moffatt was from early life a citizen of East Mississippi, became a Baptist, and when smartly advanced in life, entered the gospel ministry; preaching in various counties in the eastern part of the State. After some years received ordination, and engaged in pastoral work, though not extensively. Was at differ-

ent times connected with different Associations. Deliberate in delivery, exceedingly cautious as to doctrine he did not attain to a high order of eloquence. He was held as sound in our faith; divine sovereignty, salvation by grace, the work of the Spirit, final perseverance of the saints, and the heavenly glory were his themes. He lived to a great age, retaining his mind vigorously to the close of his life. His last sermon was only a few weeks before his death. He died some few years since in Smith county, Miss., in the ninety-eighth year of age.

In 1852, the Mount Pisgah Association met with the Bethel church, Newton county, Miss. This church was constituted in the year 1839, and has been and still is, one of the most prominent and active churches of the body. The introductory sermon was preached by J. G. H. Baugh. Text, John 6:44, "No man can come to me except the Father which sent me draw him." The body was called to order by the former moderator, N. L. Clarke, with praise and prayer. John Moffatt and M. C. Thomas preached at the stand.

Letters were received and read from twenty-seven churches. In the election of officers N. L. Clarke was made moderator; J. M. Chambers clerk; I. Mallory treasurer. A. Eastland and John Rushing conducted the election. Two churches were added to the body, Beulah, Newton county, and Ebenezer, Neshoba county. Ebenezer was the first church constituted in East Mississippi; but fell into decay and lost her situation in the Association; but having been revived, she again occupied her place in the body. Thus the oldest church in the Choctaw Nation was preserved. Wm. L. McIntosh, John Alderman, Wm. Thomas, and J. T. Pace were the committee on preaching; great and good men.

Correspondence between Associations was more prized then than now.

The stand on Lord's day was occupied by John Rushing, then a useful minister of Harmony Association, N. L. Clarke, L. P. Murrell, and J. M. Chambers. The clerk says, Lord's day the brethren appointed, addressed large and attentive congregations. A collection amounting to about thirty-two dollars was taken up for mission work. A query came from Bethel church: "Are members of Baptist churches in their duty to hold letters of dismission when near churches of their faith and order?" Answer: "It is the sense of the Association that the churches are the only competent judges in such cases. Yet we advise the churches to take care in maintaining discipline, that order may prevail."

The Executive Board in its report represents the work of Missions as in a prosperous condition during the past year. They say, "N. L. Clarke, your missionary has been actively engaged in your service during the year. His quarterly reports to the Board have been truly encouraging. He has spent 171 days in your service; preached 186 sermons; baptized sixty-three persons; received thirty-one by letter; ordained one deacon; and traveled 2,960 miles; besides much other necessary labor. He has sustained the relation of supply to four churches as missionary. There is yet much destitution, and we recommend that he be continued in the work, and for three-fourths of his time next year.

N. L. Clarke was re-appointed missionary, and for three weeks in each month, during the associational year. Brother Clarke accepted the appointment, and agreed to serve; and R. T. Gatewood led in prayer for the divine blessing on the work. The Association was

re-districted. It was agreed that the next meeting of the Association be held with Lime Creek church, Scott county, Miss., that S. F. Wall preach the next introductory sermon, and that I. Mallory be his alternate. The body adjourned in great harmony; remarks by the moderator, singing, hand shaking and prayer. The records show twenty-nine churches in the body; total membership, 1,173; 134 baptized; largest church Mount Nelson, eighty-two, pastor, T. J. Hand; ordained ministers, twelve; licentiates, eight; died during the year, twenty-two.

Samuel F. Wall came from the north-west, Ohio, likely; married and lived in Newton county. Professed faith in Christ, and was baptized at Pinkney, Newton county, and soon began to preach. He moved about this time to Scott county, and labored among the churches of that county. Received ordination and entered on pastoral work; laboring in Scott, Smith, Newton and Neshoba counties, and had his measure of usefulness in the churches of Mount Pisgah Association; was rapid in delivery, at times becoming impetuous. At a little past middle age he emigrated to the State of Texas, to finish his work in that growing State. Some two years ago he was still living, likely upwards of eighty years of age.

In 1853, the body met with Line Creek church, Scott county, Miss., which was the seventeenth annual session. The Line Creek is one of the oldest churches in the eastern part of the State. The introductory sermon was preached by S. F. Wall, text: "Let brotherly love continue," Heb. 13:1. Fifteen minutes recess, (in those days dinner was not provided as of late), and the Association was called to order by the moderator, N. L. Clarke, with praise and prayer. S. S. Turner, and

J. P. Johnston occupied the stand in preaching. R. T. Gatewood, E. L. Carter, and A. C. Gunn read letters. Thomas Williamson, S. H. Carry, and E. G. Tullos committee on Finance. Letters were read from twenty-seven churches, and statistics noted. N. L. Clarke was again elected moderator, J. M. Chambers clerk, Iverson Mallory treasurer: W. R. Butler, and J. G. Baugh acting as tellers. Six new churches were added to the body: Herbert, Neshoba county, Tallahatta, Newton county, Mount Pisgah, Jasper county, Sharon, Jones county, Concord, Simpson county, and Zion Hill, Smith county, by letter, from Ebenezer Association, all of Mississippi. Received correspondence as follows: Ebenezer, Pearl River, Harmony, Liberty, and Bethlehem. Present, Moffatt, Johnston, Wolf, Denson, and Turner as messengers. Correspondence was kindly returned.

The usual committees were appointed, performing their duties faithfully. J. M. Chambers was received, and recognized as agent of the Board of Foreign missions of the Southern Baptist Convention. The following preamble, and resolutions were presented, and adopted:

WHEREAS, We believe that unions, and Associations give strength, and that this holds good among the people of God as well as among others, and,

WHEREAS, There is in the south-eastern part of our State, much religious destitution, and much before us as a denomination, claiming our attention, and that said interests would be advanced by a general union of the Baptists in this part of the State, therefore,

Resolved By this Association, That it is expedient that the Baptists of south-eastern Mississippi should form a General Association for the purpose of advanc-

ing the cause of Domestic, Indian, and Foreign missions, Education, Sabbath schools, distribution of the Scriptures, and general religious benevolence.

Resolved, That a committee of five on the part of this body, together with the corresponding messengers from sister Associations present, be appointed to take this matter under consideration, and report Monday night.

Resolved further, That we cordially invite the following Associations: Harmony, Pearl River, Biloxi, Ebenezer, Liberty, and Bethlehem, with any other that may think proper, to unite with us in the organization of said General Association.

The committee appointed on the part of this Association: J. M. Chambers, L. P. Murrell, E. L. Carter, W. White, R. T. Gatewood, and N. L. Clarke was added by action of the body. Wm. Denson, from Harmony; John Moffatt, and J. P. Johnston, from the Ebenezer, and S. S. Turner, from the Bethlehem, agreed to act with the committee of the Association.

The stand on Lord's day was occupied by L. P. Murrell, and Wm. Denson in the morning, and N. L. Clarke in the evening. The clerk says, on Lord's day the brethren appointed preached to large, and attentive audiences. About twenty-eight dollars was collected for Domestic missions, and twenty dollars for Foreign missions.

The *Tennessee Baptist*, *New Orleans Baptist Chronicle*, and *Eastern Clarion* were requested to publish the proceedings looking to formation of the General Association in Southeast Mississippi. The report of the Executive Board represented the mission work as prosperous during the past associational year. They say, "your missionary, N. L. Clarke, has been actively en-

gaged in your service, preaching the gospel the greater part of the time since your last meeting. His quarterly reports, as well as his general report, show a steady progress in the glorious work.'

"The final report shows 182 days of service, preached 178 times, baptized forty-three persons, constituted five churches, received twenty-four by letter, ordained three deacons, and traveled 3,260 miles. Having, as missionary, sustained the relation of supply to seven churches more or less of the time. We recommend that you continue the work of missions."

The special committee on the propriety of organizing a General Association, reported: That it is expedient to form said body; to that end, that a Convention be held with Bethel church, Newton county, Miss., on Friday before the fourth Monday in October, 1854, of all the Baptist bodies friendly to the organization. This report was unanimously adopted, and an address was ordered to be printed in the minutes, appealing to the churches and Associations for aid. N. L. Clarke was again appointed missionary for three-fourths of his time for the next associational year. He consented to serve. S. F. Wall led in prayer for the divine blessing on the work. A resolution was passed, encouraging the aiding of young students, preparing for the ministry. The following resolution brings to our consideration a fact that reflects great credit on the Baptists of the South.

"*Resolved*, That this Association does fully indorse and adopt the memorial of the Southern Baptist Convention at Baltimore, on the 18th of May, 1853, to the Congress of the United States of America on the subject of taking measures, through the action of Congress, to secure to citizens of the United States, the unmolested

exercise of public religious worship, according to their consciences, when called to reside in Foreign Governments."

The committee on the state of religion, says: Your committee having had before them the letters from the churches, and documents from sister Associations, beg leave to report that there is evidence of a steadfast advance, and a gradual growth in the cause of our blessed Redeemer. The churches have all been supplied with preaching. Never have our churches been more united in mission work. The *Western Recorder*, *Tennessee Baptist*, and *Baptist Chronicle* were recommended to the support of the churches. It was agreed that the next session of the Association be held with Pleasant Hill church, Newton county, Miss. That I. Mallory preach the annual sermon, W. H. Hatsell, alternate. A form of letter of dismissal from the churches was written and published in the minutes. The table shows thirty-five churches in the body, a membership of 1,386, 146 baptized during the year, largest church, Line Creek, eighty-eight members, pastor, J. M. Chambers, fifteen ordained ministers, seven licentiates, died, eleven.

M. C. Thomas was reared to manhood in Mississippi. At an early age, professed faith in Christ, and was baptized in Scott county, where he spent the first part of his Christian life. At about middle age, he gave evidence of a call to the ministry, was liberated by his church, preaching in his own church, and the surrounding churches. For his opportunities in life, his progress was rapid. Soundly converted, and greatly attached to the cause, and of great tenderness of feeling, he made a fine impression, and gained rapidly in usefulness. M. C. Thomas was ordained about the date 1848, and entered upon pastoral work in the eastern

counties of Mississippi, and greatly strengthened the brethren in the faith of the gospel. Few men have done more in the same time than M. C. Thomas. About the year 1858, he left Mississippi much to the regret of his brethren, emigrated to Texas to finish his work. Of his work in the Lone Star State, the writer has no information. He was a fine exhorter.

In the year 1854, the Association convened with the Pleasant Hill church, Newton county, Miss. This is one of the oldest and most influential churches of the body, the church over which our beloved L. P. Murrell has so long presided as pastor. The introductory sermon was preached by I. Mallory; text, "The entrance of thy word giveth light," Ps. 119. A brief intermission, and the body convened, and was called to order by the moderator N. L. Clarke, with prayer and praise. R. T. Gatewood and E. L. Carter were requested to read correspondence. W. L. McIntosh, E. G. Tullos, and B. B. Windham, committee on finance. James Merchant and John Williams occupied the stand. Letters were received and read from twenty-one churches, names of delegates enrolled, statistics noted. W. P. Carter and E. Kennedy acted as tellers, and officers were elected, N. L. Clarke moderator; J. M. Chambers clerk; I. Mallory treasurer. The Association was announced ready for business. An opportunity was offered for new churches, when the following applied and were received: Harmony, Salem, and Mount Carmel, Smith county, Spring Hill, Rankin county, Tallahala, Scott county, and Ellisville, Jones county, all of Mississippi. Correspondence received as follows: Ebenezer, Harmony, Bethlehem, and Liberty, and Strong River; also A. McKenzie from the American Indian Association, Louisville, Ky. Correspondence was duly

returned to sister Associations. The Pearl River was with reluctance dropped, as Strong River was between us. Wm. Thomas, M. Tyler, J. M. Trussell, M. Stephens, and I. McIlhaney, committee on preaching, strong and good men. It was agreed to raise two standing committees in addition, one each on Foreign and Indian missions. W. P. Carter and A. McKenzie preached on Lord's day. McKenzie preached on missions. Collections were taken up, for Domestic missions, \$20.55; for Indian missions, \$42.25; and for I. J. Roberts missionary to China, \$17.35. The committee on the state of religion in its report spoke favorably of the condition of the cause, both in our own Association, and those with which we correspond. They recommended to the churches *The Tennessee Baptist*, *Pastoral Visitor*, Nashville Tenn., *Western Recorder*, *Indian Advocate*, *Christian Repository*, Louisville, Ky., *Alabama Baptist*, and *Home and Foreign Journal*. The Red Land church asked advice. May we receive to our fellowship an individual excluded from another church? Answer: It is our mind that it is not order to do so. The Executive Board, in its report, represents the mission work as prospering during the past year. They say, "Your missionary, N. L. Clarke, has been actively and we believe, zealously engaged in preaching the gospel to the destitute for the greater part of the time since your last session. His quarterly reports show a steady progress in our work. His final report shows the following facts: 204 days spent in mission work, 200 sermons preached, sixty-four persons baptized, five churches constituted fifty-three persons received by letter, two deacons ordained, supplied seven churches all or a part of the time as missionary, and traveled 2,953 miles, beside other necessarily attending labor."

The committee on Foreign missions gave favorable notice of the work of the Southern Baptist Convention in Africa and China, spoke kindly of I. J. Roberts, of Kentucky, who was then in China, but not sustained by the Board of the Southern Baptist Convention. Also, a tender and earnest appeal was made in behalf of the Indians, their claims upon us, and our obligation to give them the gospel. The Association passed resolutions pledging herself to the support of Indian missions, to collect and forward funds for that work to the Indian Mission Association, Louisville, Ky. In view of the action of the body at the last session contemplating the formation of a General Association in Southeast Mississippi, and holding of a Convention to that end with Bethel church, last of October, the Association proceeded to appoint delegates to that Convention as follows: L. P. Murrell, J. M. Chambers, John Thornton, S. F. Wall, M. C. Thomas, N. L. Clarke, A. Anderson, A. M. King, I. Mallory, M. Tyler, and W. L. McIntosh. N. L. Clarke was re-appointed missionary for one-half his time for the ensuing year. He consented to serve; and A. McKenzie led in prayer for the divine blessing on his labors. It was agreed that the next session of the body be held with the Decatur church, and that W. Hatsel preach the next introductory sermon, and that M. C. Thomas be his alternate.

W. H. Hatsel in his early life, was an orderly Baptist in the northwestern part of Scott county, Miss. Post Office, Pensacola, membership in Friendship church, possibly at an earlier day at Jerusalem. Entered the ministry at about middle age, advanced rapidly, had greatly the confidence of the churches, soon passed to ordination, and engaged in pastoral work at Friendship and other churches, was considered greatly

gifted in the doctrine of the Scriptures, preached the introductory sermon at Decatur in 1855. He was justly esteemed an able, reliable and useful minister of the gospel. His name last appears in our minutes in the year 1859, after which, like many others, he sought a new field of labor, and since then is unknown to the writer.

W. P. Carter, present from Bethlehem Association, was an able minister of great influence and usefulness, and was at that time in the strength of his ministry. He served one term in the State Senate. Few ministers in our country have had a finer reputation. He died at Enterprise, Miss., about the year 1858.

In 1855, the Association convened with the Decatur church. (This church was constituted, likely in 1837, and in the community where the Beulah church now stands. Held its first meeting at Decatur in connection with the first Lord's day, in January, 1848). The introductory sermon was preached by W. H. Hattsel. Text, Dan. 2:44. "In the days of the kings, etc." The body was called to order by the former moderator, N. L. Clarke, he engaging in prayer. J. P. Johnston and Joseph Morris appointed to preach at the stand. E. L. Carter and W. J. Morris, readers of correspondence. J. M. Chambers former clerk, having gone beyond the bounds of the Association, R. T. Gatewood was made clerk *pro tem*. J. M. Trussell, B. B. Windham, and W. C. Porter appointed financial committee. Joseph Chandler and W. J. Morris acting as tellers, the Association proceeded to elect officers. L. P. Murrell, moderator, N. L. Clarke, clerk, J. M. Pace, treasurer, James Merchant, assistant clerk. Letters were received and read from thirty-eight churches, delegates names enrolled and statistics noted. Seven new churches were

received into the body; Ebenezer and Antioch, Jasper county, Good Hope and New Prospect, Newton county, Bluff Springs and Center Hill, Neshoba county, and Sardis, Scott county. Correspondence received from Ebenezer, Strong River, Liberty, and Bethlehem Associations. M. M. Keith, Henry Dunn, J. M. Kelley, John Smith, and Isaac Anderson formed the committee on preaching. L. P. Murrell, Joseph Morris, and R. Y. Rasberry were appointed to preach on Lord's day.

The clerk tells us that the services on Lord's day were of much interest. The brethren appointed, preached ably to a large congregation, observing good order, and giving marked attention. A collection of thirty-six dollars was taken up for Domestic missions. Correspondence was returned to sister Associations, except Liberty, which was discontinued.

N. L. Clarke was received by the body as a delegate from the General Associational Convention, held the October before, with Bethel church, Newton county, Miss. N. L. Clarke presented a minute of the proceedings, aims and desires of the Convention, asking sympathy and aid in said work of organization. It was, on motion, agreed, to send fifteen delegates to an adjourned meeting of the Convention to be held, later in October, and to convene, again with Bethel church. We give names of the persons appointed: Joseph Morris, N. L. Clarke, M. M. Keith, E. L. Carter, John Williamis, Wilson West, Isaac Anderson, M. C Thomas, W. H. Hatsel, James Merchant, M. J. Pace, W. C. Porter, W. J. Morris, L. Crosby, J. Hamilton, and on motion, L. P. Murrell was added. The usual committees were appointed by the moderator, who presented reports of much interest. An important query came before the body from Jones county, Sharon church: What ought

we do with persons applying for membership, who having been married, separate from their companions, and marry again, their former companions yet living? Answer: We believe it to be wrong to receive persons so situated into the church, that only death can dissolve Scriptural marriage.

Foreign, Indian, and Domestic missions received marked attention from the committees, sanctioned by the body. The committee on the state of religion represented the cause as in an encouraging condition in our own body, and those with whom we correspond. The organization of the General Association was encouraged by the committee. The *Tennessee Baptist*, *South Western Baptist*, *Western Recorder*, *Religious Herald*, *Home and Foreign Journal*, with other papers of less note were recommended. Also the publications of the South-western publishing house, and of the Southern Baptist Publication Society. The Executive Board reported favorably as to the mission work during the year. They say, "We have great reason to thank God for mercies attending our work during the past year. Your missionary, N. L. Clarke, has been actively engaged in the work about one-half of his time, since your last meeting. Much has been done for the cause. N. L. Clarke has labored 174 days, preached 178 sermons, baptized thirty-nine persons, received thirty-seven by letter, constituted two churches, and ordained one deacon, sustained the relation of supply, as missionary, all or a part of the time, to seven churches, and traveled 3,297 miles. We recommend that you continue the work."

N. L. Clarke was re-appointed missionary for the ensuing year to labor, and receive compensation as heretofore. N. L. Clarke consented to serve, and Jos-

eph Morris led in prayer for the divine blessing on his labors.

It was agreed to hold the next session of the body with the Fair Mount church, Jasper county, Miss. This church, before the meeting of the Association, was moved to Garlandville, and the name changed, and it so appeared in the minutes. M. C. Thomas was appointed to preach the next introductory sermon, E. L. Carter, alternate. The table of statistics shows forty-five churches in the body; a total membership of 1,694, 158 baptized during the year, seven members died. Pleasant Hill, the largest church, eighty-two members, L. P. Murrell, pastor; fifteen ordained ministers; fourteen licentiates. The body gave evidence of great prosperity.

John G. H. Baugh was reared to manhood, or nearly so, in Simpson county, Miss. In early life professed faith in Christ and was baptized, but just where is unknown to the writer. In the early settlement of Smith county, he came with his father and family, and settled in the vicinity of Polkville, where he remained during his life, raising a large family. Mr. Baugh was under impressions to preach at an early age, and received license to do so, likely, by Antioch church, Rankin county, and soon after the date 1840, exercising in his own church, and surroundings, and was well received as a young minister. Advancing in the work, and his labors needed, Mr. Baugh passed to ordination about the date 1847, and entered upon pastoral labors, and was much esteemed in his holy calling, serving various churches for years in succession, in great faithfulness. A close student of the Bible, possessed of great soundness in the faith. Those that knew him best admired him most. Firm in the doctrine of the Scriptures, and

anxious to see our people sound in the faith, he reasoned with patience, and great candor to reclaim others from error, and to settle our own people in truth. Mr. Baugh suffered sore bodily affliction in his last years, till it pleased God to call him to the rest prepared, and remaining for his people, which is now several years ago. Mr. Baugh died at about sixty-three years of age.

The twentieth annual session of the body was held with the Garlandsville church, beginning October 4, 1856. The introductory sermon was preached by Moses C. Thomas, from Rom. 4:25. Letters were read from forty-one churches, two churches, Shiloh and Polkville, not being represented. L. P. Murrell was elected moderator, and N. L. Clarke clerk. Two churches were received into the fraternity. Fellowship of Lauderdale, and Talahoma of Jasper county. Correspondence was received from the Ebenezer, Harmony, Liberty, and Bethlehem Associations.

By resolution, passed on Saturday, a collection was taken for missions on Sunday. Manning and Clarke preached on Sunday; the collections for missions were as follows, for Domestic missions \$14.75, and for Indian missions \$16.25.

By resolution passed on Monday, it was agreed to send \$13.15 to Home missions, and to Indian missions whatever amount was in the hands of the treasurer for that object. E. L. Carter was chosen missionary for the Association for one-fourth of his time, being allowed \$1.50 a day for the time given to the Association. It was stipulated that he was to supply churches that could not otherwise get preaching.

During the associational year, N. L. Clarke had been their missionary in their bounds. He labored 115 days, preached 159 sermons, baptized twenty-five per-

sons, received thirty-six by letter, constituted two churches, ordained one minister, three deacons, and traveled 2,689 miles. He had served seven churches. He gave a statement of the eight years work he had given the body as missionary. He had spent 1,320 days in the work, preached 1,368 sermons, baptized 384 persons, received 226 by letter, constituted twenty-four churches, and traveled 21,944 miles. That was a splendid record as an associational missionary, perhaps not equaled by any other in the history of the Associations of our State. Still there was some destitution in their bounds. The missionary funds collected that year amounted to \$135.95.

In 1857, the Association met with the Ebenezer church. This church is situated in Jasper county, Miss., twelve miles south of Paulding. The introductory sermon was preached by E. L. Carter, text, Ezra 37:22. Theme, Unity of God's people. A brief intermission, and the delegates met in the church house, and the body was called to order by the former moderator, L. P. Murrell. Mr. Killen led in prayer. Joseph Chandler and Drury Sumrall preached to the people at the stand. W. R. Butler and W. J. Morris reading clerks. M. Tyler, I. Baliff and E. Price appointed committee on finance. Letters were received and read from forty-two churches, and statistics noted. Benjamin Thigpen and W. J. Morris acted as tellers. Officers for the year were elected; L. P. Murrell moderator, N. L. Clarke clerk, J. M. Pace treasurer. Two new churches were added to the body, Paulding, Jasper county, and Okahay, Covington county. Correspondence was received from Harmony, Ebenezer, Liberty, Bethlehem, and Strong River Associations. The usual committees were appointed, and did their work faithfully. J. H. Rush,

Wm. Thomas, A. Pace, J. A. Wheeler, formed the committee on preaching. L. P. Murrell, J. Lawrence, and N. L. Clarke occupied the stand on Lord's day. The services on Lord's day were of much interest. The clerk adds, The brethren labored according to their appointment. The congregation was large, and from the attention given, and the seriousness manifested during the services, and the concern in the close, we have reason to believe much good will result from the labors. Quite a number came forward for prayer. The collection amounted to \$25.40. Received a letter of friendly correspondence from the General Association of Mississippi, by the hands of N. L. Clarke and J. A. Hill, who were cordially received, and friendship and co-operation expressed. Correspondence was regularly returned.

Able and interesting reports were presented on various subjects by the respective committees. Attention is invited to the report on queries. Query from Leaf River church, "Is it according to gospel order and Christian prosperity for Baptists to engage in dancing and playing cards, or to suffer such in their houses?" Answer, "We think not. It does not comport with the orderly walk and godly conversation to which we are admonished in the Scriptures." The *Mississippi Baptist*, then published at Jackson, Miss., was very cordially recommended to the favor and support of the Association.

Missions, Domestic, Indian and Foreign, were urged on the people for their support. The annual report of the Executive Board showed faith, fullness, and success in the labors of E. L. Carter, the devoted missionary. They say: "We are satisfied E. L. Carter has labored in great faithfulness, and with success. He has

spent ninety-seven days in the work; preached ninety-six sermons, baptized sixteen persons; constituted one church; received five by letter; ordained two deacons; supplied three churches as missionary, and traveled 1,504 miles. There is yet destitution to be met, but we recommend that the Association transfer her mission work to the General Association, and for the future carry it on through that body.

The committee on the state of religion, indicated, at least a usual state of peace and prosperity: though not a year of large ingathering. R. T. Gatewood having died during the associational year, resolutions of esteem and appreciation were passed by the Association. (See a notice of R. T. Gatewood's life elsewhere.)

A resolution was passed approving of the aims and work of the General Association, and that the Association in the future, do her mission work through that body, so as to co-operate with other Associations in the State. A representation of fifteen persons was appointed to the General Association at its next meeting, which was to be with the Decatur church. By resolution, the time of meeting of this body was changed to Saturday before the third Lord's day in September in each year, to avoid collision with the State elections.

It was agreed that the next session of the Association be held with Leaf River church, Smith county, Miss., that James Merchant preach the next introductory sermon, that N. L. Clarke be alternate. A cordial vote of thanks, as in all such cases, was voted to the church and community. The body adjourned, feeling that God had blessed us, and that the cause was advancing. The table shows forty-six churches in the Association, a total membership of 1,633, 118 baptized; Pleasant Hill the largest church, 104, L. P. Murrell

pastor: twenty-eight had died: fifteen ordained ministers, sixteen licentiates.

W. A. Hutson, for nearly thirty years, a faithful and useful minister of the gospel in the churches of Mount Pisgah Association, was born in the State of South Carolina, on the thirteenth of September, 1812. When quite young, he moved with his parents to Copiah county, Miss. Soon after coming to Mississippi, both his parents died, leaving himself, one brother, and three sisters, orphans in the world. W. A. Hutson was reared to manhood by a Presbyterian preacher named Patterson. In 1855, March 4th, he was married to Miss Frances A. Rollins, and settled in Scott county, Miss. Was baptized into the fellowship of Line Creek church, in that county, by Stephen Berry, on the thirtieth day of June, 1840, liberated to preach May 11th, 1850, ordained to the full work of the ministry in June 1852, at Line Creek church, and entered at once on pastoral work. We had no more faithful man among us. One that knew him intimately says: "from soon after his ordination, he had from two to five churches, situated from five to forty miles from him, yet I never knew him to disappoint a congregation by failing to be on hand, unless providentially hindered. W. H. Hutson was untiring in his work.

"Through heat and cold he often went,

And wandered far and near

To call poor sinners to repent,

And seek their Savior dear."

He was, too, a successful minister. Full of the spirit of the gospel, he was a firm supporter of the cause of missions. We always looked for help from Bro. Hutson's churches. The latter part of his life, he was feeble and lonely; his beloved wife having gone before him about three years, and his health failing as he neared

the end of his course. W. H. Hutson closed his life in great peace at his home in Scott county, Miss., July 23, 1881. A good and a true man. Mrs. Hutson had died Nov. 28, 1878. They were the parents of four children. The oldest, T. J. Hutson, died in Texas, in 1873, (Methodist minister,) while the other three, J. M. Hutson, and two sisters yet live in Scott county, Miss., all professing faith in Christ. The memory of the just shall be blessed.

In 1858, the Association met with Leaf River church, Smith county, Miss. This church was constituted in 1849, and is in the north-eastern corner of Smith county.

The introductory sermon was preached by N. L. Clarke. Text, Neh. 6:3, "I am doing a great work, so that I cannot come down to thee." A short intermission, and the body was called together in the house for business, by the former moderator, L. P. Murrell. W. R. Butler, and W. J. Morris were re-appointed to read letters. W. L. McIntosh, I. Baliff, and W. C. Porter appointed committee on Finance. F. M. Meek, and John Williams preached to the people at the stand. Letters were read from forty-four churches: names of delegates written and statistics noted. W. J. Morris and J. S. Antley acted as tellers. Officers elected, L. P. Murrell, moderator, N. L. Clarke, clerk, and I. Baliff, treasurer. No new church was received this year. Received correspondence from Strong River and Ebenezer Associations. W. A. Hutson from the General Association, with letter and minutes. J. S. Antley came before the body as agent of Central Female Institute. He was received, and a hearing promised him Monday morning at ten o'clock. The usual committees were appointed, and made interesting reports. G. W. Barnes, James

Jones, W. White, and H. Dunn formed the committee on preaching. It was arranged that J. S. Antley, L. P. Murrell, and S. J. Hitt labor on Lord's day in the order of their names.

Lord's day, the brethren appointed, preached in the order of their names. The congregation was large, the order good, and we trust much good will grow out of it. A collection of \$19.25 was taken up for Domestic missions, and \$7.50 for Indian missions. Correspondence was regularly arranged, and reports of committees were heard, and discussed.

At ten o'clock J. S. Antley addressed the Association in behalf of the Central Female Institute, Clinton, Miss., reading the report of the Board of Trustees. The report was ordered printed in the minutes of the Association. The committee on documents, and the state of religion presented a lengthy, and able report. The *Mississippi Baptist* was recommended to the confidence, and support of the churches of the Association.

The report on missions, was likely the most thorough that had been presented before the body. We find this language: "Much preparatory work has been done. The great victory is yet to be gained. Our captain rides forth, and animates us to the work. He calls us to toil, and triumph. Let us go forth after him to glorious war, to certain victory. The command is, 'Go ye into all the world, and preach the gospel to every creature.' This is to us, will we heed it? The most weighty considerations that can be brought to bear upon the human mind urge us to obedience, and steadfast perseverance."

Resolutions were passed re-affirming our steadfast adherence to the great principles of strict communion, otherwise called close communion, and condemning

alien immersions, no odds by what order administered, and urging the churches to continue in these great principles of our people.

Delegates were appointed to meet with the General Association, and the funds ordered to be sent up. Delegates, W. A. Hutson, John Williams, W. L. McIntosh, N. B. Robertson, Wiley White, W. R. Butler, L. P. Murrell, N. L. Clarke, W. J. Morris, H. Rush, G. F. Smith.

At no time, thus far, had the body been more steadfast in the adherence to our distinctive principles, reflecting the sentiment of the principles that are so firmly held by our churches. The organization, and keeping up of Sunday schools was urged. The time of the meeting of the Association was changed to Saturday before the second Lord's day in October in each year. It was agreed that the next meeting of the body be held with Pleasant Hill church, Newton county, Miss., and that W. A. Hutson preach the next introductory sermon, and L. P. Murrell in case of absence of first named. The table shows forty-five churches in the body, a total membership of 1,800; 100 baptized during the year; fourteen ordained ministers, and seventeen licentiates. Pleasant Hill, the largest church, L. P. Murrell, pastor. The closing services, a good hymn sung, and the right hand given; often causing many tears to flow.

Daniel Fore was born in the State of Tennessee. When very young his parents brought him to Alabama, where he grew to manhood. He came to East Mississippi soon after the country was opened to the settlement of the country by the whites. Professed faith in Christ in 1848, and was baptized into the fellowship of New Prospect church, Scott county, Miss., by J. M. Chambers. Realizing the blessedness of salvation in

his own soul, Mr. Fore was anxious that others might share the same, hence he soon began to pray, and talk in public, evidencing impressions to preach; received licensed from his church in 1849, and preached in his own church, and surrounding country. Not long after he received ordination, and entered on pastoral work, laboring in Smith, Scott, and Newton counties, and was quite successful in building up the churches, and baptizing many into their fellowship. His longest pastorates were with Randall Hill, and Concord churches, in Jasper county, and Pine Ridge and Poplar Springs churches, Newton county; spending shorter time with other churches.

He loved a good meeting, was tender and winning in his exhortations. In his older days he was less active in the ministry, laboring nearer home, as he felt he was growing feebler by reason of age. He closed his earthly labors February 25th 1891, the immediate cause of death being injuries received in a fall from his wagon a few days before. He died in great peace, talking of the love of God; the blessed hope of a glorious immortality, and rest with Christ. Bidding his wife, children, and friends farewell, he ceased to breathe and was at rest.

In 1859, the body met with Pleasant Hill church, Newton county. The introductory sermon was preached by W. A. Hutson, text, "For we are laborers together with God." Half hour for refreshment, and the delegates convened in the house, and were called to order by the former moderator, L. P. Murrell, A. Goss prayed. W. J. Morris and H. E. Chambers appointed reading clerks, W. R. Butler assistant clerk. D. D. Booth and A. Goss preached to the people at the stand. A. Eastland, B. B. Windham, and J. Holland financial committee.

Letters were read from thirty-nine churches, and delegates names recorded, and statistics noted. Joseph Morris and T. M. Weaver acted as tellers, and officers were elected, L. P. Murrell moderator; N. L. Clarke clerk; I. Bailiff treasurer. An opportunity was afforded, and Hepzibah church, Newton county, Miss., was received. This church is now known as Hickory, having been moved to that place, and its name changed. Received correspondence from Ebenezer and Harmony Associations, also from the General Association, asking sympathy and aid, Joseph Morris messenger. A letter was received from A. C. Dayton, secretary of the Southern Baptist Sunday school Union, and a bundle of the *Children's Friend*; also a bundle of minutes from the Baptist State Convention. The usual committees were appointed, and made interesting reports. C. H. Johnston, M. B. Kirk, J. Canada, and the deacons of Pleasant Hill church composed the committee on preaching. The services on Lord's day were of much interest, conducted by Joseph Morris, Wilson West, and A. Goss; N. L. Clarke closed the services. The clerk says: The congregation was large and attentive, and it is hoped much good will grow out of it. \$40.60 was taken up for Domestic missions, and a small sum for education.

Monday morning the body met in great harmony and cheerfulness. The moderator prayed. Correspondence regularly returned, and committees reported, reports attended to. The committee on the state of religion and publication, in their report say: It is a matter of thankfulness to God, that all the churches of the body are regularly supplied with stated preaching of the work; and that many have been added to the churches. Revivals of religion have taken place in

many parts of the world; and our own region has been blessed with the outpouring of the Spirit. *The Mississippi and Tennessee Baptists*, were commended to the support of the people, and the *Southern Baptist Review*.

Full and interesting reports were presented on missions and Sabbath schools, as also on temperance, urging the support of missions, both Home and Foreign, and working with the General Association. The subject of better instruction to the colored people was reported and approved, and urged upon the churches and pastors. Appointed delegates to the General Association, and appropriated funds for the support of the general body. The powers of the Association, Abstract of Faith, Gospel order, and Rules of Decorum appear in the minutes of this year. The following resolution was passed:

Resolved, "That we believe it to be the duty of the churches to deal with their members who aid in the evils of intemperance, and seek to promote the liquor traffic."

It was agreed that the next session of the body be held with Beulah church, Newton county, that W. R. Butler preach the next introductory sermon, N. L. Clarke alternate. The table shows forty-one churches in the body, some having been dismissed to go elsewhere; a total membership of 1,752, baptized during the year 258, with sixteen ordained ministers, nine licentiates, largest church, Pleasant Hill 131, L. P. Murrell pastor. A year of great prosperity.

John J. S. Miles was born in the State of Georgia, January, 5, 1807. He made profession of faith in Christ, and was baptized while yet in his seventeenth

year, in Washington county, Ga. While yet quite young he gave evidence of impression to preach, and was licensed to do so; exercising his gift in the churches of Flint River Association; where he received ordination, and entered upon pastoral and evangelical work. While yet young in the work, brother Miles found himself in the midst of the strife that arose out of the question of missions in the bounds of the Flint River Association, in which many of the churches and members embraced anti-mission views, including nearly all the ministry, leaving young Miles almost alone in the struggle. Young and active, full of zeal, with great bodily power, and a determination nearly unconquerable, our young brother threw himself with great force into the fight for the principles of the regular Baptists. His labors were immense, but he was successful. At the age of about forty years, he rejoiced, with others that worked with him, to see the cause established, churches revived, new ones planted, and his Association built up, and active. Greatly worn out in body, and more or less financially, by the sacrifices he made in his labors, he resolved to go West.

Leaving Georgia in 1844, brother Miles spent some months in Alabama, came to Mississippi, and made his home for a number of years in Neshoba county in this State, and had his membership in the Mount Nelson church, and was connected with Mount Pisgah Association for a number of years; was active in the ministry, serving the churches adjacent to him. For several years he was their pastor at Mount Sinai church, Neshoba county, and also at Mount Nelson. After some years, he became a citizen of Leake county, and continued his labors there, and in the adjoining counties, and was connected with Harmony Association. Our recol-

lection is that his last earthly home was in Leake county where he died about the date 1855, loved by all that knew him. Brother Miles was an able and useful minister. Possessed of a commanding personal appearance, a fine voice, sound in gospel doctrine, a good singer, and an animated exhorter, he exercised a great influence over his congregation, and won many of them to Christ. His labors were much blessed in Mississippi as well as in Georgia.

In 1860, the Association was held with Beulah church, Newton county, which was the twenty-fourth meeting of the body. The introductory sermon was preached by W. R. Butler; text, Mark 1:15, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." A short interval was given, and the delegates convened, and were called to order by L. P. Murrell, the former moderator; himself praying. J. H. Rush, A. Clarke, and H. E. Chambers were requested to read letters. C. C. Gorham, W. C. Porter, and W. W. Hardy appointed committee on finance. Letters were read from thirty-six churches, delegates names enrolled, and statistics noted. M. M. Keith and W. L. McIntosh acted as tellers. The following officers were elected, N. L. Clarke moderator, Wm. R. Butler clerk, Ishmael Bailiff treasurer. The moderator on taking the chair, made a short talk, and the body proceeded to business. It was a custom to invite visiting members to seats. This was done. Among others that took seats was W. Cecil Beecher, of the Coliseum Place Baptist church, N. O. Five new churches were added to the Association: Etchomā, Jasper county, High Hill, Smith county, Morton, Scott county, County Line, Jones county, and County Line, Neshoba county.

The usual committees were appointed and performed their work with promptness and fidelity. Wm. Graham, J. M. Pace, B. Hawkins, E. J. Collins, and J. E. Traylor, composed the committee on preaching. Correspondence was received from Strong River, Ebenezer, Bethlehem, Harmony, and Choctaw Associations, all of which was courteously reciprocated. I. Anderson was received from the General Association. It was arranged that J. P. Johnston, L. P. Murrell and N. L. Clarke preach on Lord's day. The adjourning hour is always welcome, and the body adjourned to meet at nine o'clock Monday.

Of Lord's day, the clerk says: "The brethren appointed, performed their duties faithfully. There is reason to hope that, through the divine blessing, much good will grow out of it. A collection was taken up for missions amounting to \$33.70."

Much cheerfulness was manifested Monday morning as the delegates met each other. W. A. Hutson prayed. Correspondence was arranged, and reports of committees heard and discussed with much interest. The general letter of correspondence says, "From all the facts before us, we arrive at the conclusion that our Redeemer's Kingdom is advancing in this part of the moral vineyard." After the same way, the committee on the state of religion goes on to speak. They say: "Revivals of religion have taken place in many parts of our beloved country, and a large part of the churches of this body have been refreshed, and blessed with the outpouring of God's Spirit. The committee urges to thanksgiving for past mercies, and earnest prayers for a continuance of the same. On publications they urge the reading of the *Mississippi* and *Tennessee Baptist*.

Able reports were made on missions and Sunday schools; seeking to impress the people of God to renewed energy and effort for the spread of the gospel among our own people, and the nations of the earth.

Delegates were appointed to the General Association, and funds appropriated for the support of its work. The clerk was instructed to have the Abstract of Faith, Gospel Order, Powers of the Association, and Rules of Decorum printed in the minutes of this meeting. This was done that our members might read and compare the Abstract with the Scriptures: so be sound in the faith.

It was agreed by the body to change the time of meeting to the third Lord's day in September in each year and Saturday before. The next session of the body was appointed to be held with Mount Pisgah church, Jasper county, and that L. P. Murrell preach the annual sermon, Wilson West alternate.

The scenes of adjournment were tender and endearing. The table shows forty-three churches in the body, a total membership of 1,760; 200 baptized during the year; seventeen ordained ministers, eleven licentiates; Pleasant Hill the largest church, membership 151, L. P. Murrell pastor. The Benlah church was then young but active and vigorous has attained to great usefulness since. Different ministers then present as correspondents were in the prime of their ministry, or young men J. P. Johnston, Isaac White, Meek, J. L. Mathews, just entering the ministry.

W. R. Butler was born in Rankin county, Nov. 15, 1828. In 1831, he came with his parents to Scott county, in which county he has made his home until now, a period of fifty-nine years; with only occasional absence for only a short time in teaching or for other

business. During the year 1848, Aug. 31st, W. R. Butler made profession of faith in Christ, and was baptized into the fellowship of the Hillsboro Baptist church by William Denson. Feeling now the love of God, and wishing that others might feel the same and be saved, he was soon under impressions to preach the gospel. He received license in the year 1849, and exercised his gift in his own church and surrounding country. Was ordained in 1852, and entered upon pastoral and evangelical work. August 6, 1854, he was married to Miss Julia Long, of Hinds county, who is yet the companion of his hopes, joys and sorrows.

From the first he was active in the ministry. Possessed of a vigorous mind, being a close student, and being active in his calling, his progress was pleasing, and rapid; and, having the confidence of the churches, his labors were much prized, and greatly blessed. After serving various churches in different parts of the country, his own church at Hillsboro called him to pastoral work with her. In this work he continued twenty-nine consecutive years, much of the time the church greatly prospering under his care: while at the same time he extended his labors to the churches in the surrounding country. Sardis, Hopewell, Liberty, Forest, and many others receiving the benefit of his self sacrificing labors. In 1860, our brother was elected clerk of the Mount Pisgah Association, which office he continued to fill until he left the Mount Pisgah to enter the organization of the Springfield Association, of which body he was at the first made moderator; which position of honor and usefulness he has continued to fill at each succeeding session of the Association. For two years he labored as missionary under the direction of the Springfield Association, feeding the scattered sheep,

and building up the waste places of Zion. Mild, and agreeable in personal appearance, courteous, and affable in his deportment, gifted in the pulpit, and sound to the centre in the faith of the Baptists, brother Butler has been loved and appreciated wherever he has labored among the people of God. He is not yet old, compared with many, and it is hoped it may be the will of God to spare him for many years of usefulness in the cause he loves so well, and to the honor of his divine Redeemer.

In 1861, the Association convened with Mount Pisgah church, Jasper county. The introductory sermon was preached by Wilson West. Text, Matt. 16:18; "And I say unto thee that thou art Peter, and upon this Rock will I build my church, and the gates of hell shall not prevail against it." A short intermission, and the body was called together by the former moderator, N. L. Clarke, Wilson West led in prayer. B. Sims and G. Myers conducted worship at the stand. A. Eastland, A. C. Gunn and A. Clarke were appointed to read letters, B. Thigpen assistant clerk. W. L. McIntosh, W. W. Hardy, and Josh Collins were appointed committee on finance.

Letters were read from thirty-five churches, names of delegates enrolled and statistics noted. The following officers were elected by acclamation: N. L. Clarke, moderator; W. R. Butler, clerk; I. Bailiff treasurer. A few remarks by the moderator, and the body was ready for business. Two new churches were added to the Association, Siloam, Simpson county, and Mount Vernon, Jasper county. No correspondence from sister Associations. The change of our time of meeting supposed to be the cause. Committees were appointed on various subjects, who were prompt and faithful in their work.

Missions, Sunday schools and publications received careful attention. True to her principles, the Association urged the work of missions, Home and Foreign. J. E. Traylor, B. M. Spangler, H. Dunn, B. Thigpen and H. S. Boling were appointed a committee on preaching. N. L. Clarke, W. R. Butler, and W. A. Hutson occupied the stand on Lord's day. The clerk tells us that the above named brethren preached on Lord's day. The congregation was large; the order good, and at the close of the services many came forward for prayer. \$13.40 was taken up for Domestic missions, \$13.10 for Indian missions.

The brethren convened Monday morning with cordial greeting. Reports of committees heard and discussed. The committee on the state of religion present it as averaging a fair condition. Much excitement prevailed in view of the threatened and coming war between the States. The *Mississippi* and *Tennessee Baptists* were recommended to the churches, also the *Baptist Correspondent*. Representatives to the General Association were appointed and funds appropriated. It was ordered that the Articles of Faith be again published with the powers of the Association. It was decided to hold the next session of the body with Mount Carmel church, Smith county. John Williams is to preach the next introductory sermon, and that A. Clarke in case of failure. The scene of parting was tender and interesting. The clerk says: the Mount Pisgah Association thus closed her twenty-fifth annual meeting in peace and harmony. W. R. Butler prayed.

The table shows thirty-seven churches in the body; 1,783 members; seventeen ordained ministers; nine licentiates; Pleasant Hill the largest church in the body, L. P. Murrell pastor.

Oliver F. Breland, for many years an esteemed minister of the gospel, connected with Mount Pisgah Association, was a native Mississippian, and was reared to manhood in East Mississippi. Just before the war between the States he made profession of religion and was baptized into the fellowship of Pinckney Baptist church. The war came, and Breland entered the Confederate army; was a true and active soldier, and was spared to pass through the dangers of the war, and return to his home and his family; and with a character unstained as a Christian; but with his temporal affairs in a wasted condition. Under impressions to talk to his neighbors about the love of God and the worth of souls, he received license, and exercised his gift in his own church and the surrounding country. Now in the path of duty, and urged forward by the love of God and the love of souls, Mr. Breland advanced rapidly in his calling, and in public esteem as a man of gifts and usefulness. Soon his ordination was called for, and he entered upon pastoral work with great zeal, energy and success; laboring in the cause of his Master with a self-sacrificing devotion rarely known in our country; and with a success truly cheering. Humble, cheerful, ready and gifted, our brother was gladly received wherever he went. The writer often said while O. F. Breland was living, that no man among us did so much work at such a sacrifice. His labors were chiefly in the counties of Newton and Neshoba. He was a gifted writer, surprisingly so, considering the busy life he lived. Many will remember his instructive communication in the *Southern Baptist* in the day of its life and prosperity. It was his lot in the latter part of his ministry to struggle with declining health. After a ministry of some fifteen or eighteen years of great usefulness, he

died in great peace in Neshoba county. His body rests at Mount Sinai church in that county; while, doubtless his spirit is with Him he loved so well. Mr. Breland raised a large family, the greater part of which yet live, respected and useful. His oldest son, G. W. Breland, as if seeing his father fall in the charge, seized the flag that fell from his lifeless hands, and raising it aloft, is bearing it manfully forward against the foe.

When yet youthful John Herrington lived in southeastern Alabama. Early in the settlement of East Mississippi by whites he came to this State, and settled in Kemper county. At that time, though he was a good citizen, yet was wonderfully addicted to the use of spirits, and by many it was thought that he was doomed to a drunkard's grave. About the year 1844, he went to hear A. E. Clemons preach, then missionary of the Choctaw Baptist Association, who was keeping up an appointment at a school house near Mr. Herrington's. Under the preaching of brother Clemons he became interested about his soul's salvation, and during the year he made profession of faith in Christ, and was baptized. This profession he honored till the end of his life. Soon he manifested impressions to preach, and received license, and before long, ordination. While yet young in the work, he moved to Neshoba county, and more fully entered upon pastoral and evangelical work, a man of excellent moral character, but moderate gifts in the gospel. Brother Herrington was remarkable for his command of Scriptures, and appreciated his religious associations very much. For many years he was connected with Mount Pisgah Association, and was always a welcome visitor among the churches and families of our people. Our brother lived to old age, and at the call of his Master, he passed away.

In 1862, the body convened with the Mount Carmel church, Smith county. The Civil war was fully under way, and much excitement prevailed; and, likely, the delegation was on that account smaller.

The introductory sermon was preached by John Williams; text, Matt. 28:20: "Teaching them to observe all things whatsoever I command you." A few minutes for refreshments, and the body was called to order by the moderator, N. L. Clarke. L. P. Murrell led in prayer; Searcy and Sims conducted worship at the stand. A. Eastland, A. C. Gunn, and F. M. Pool read letters; T. J. Denson was assistant clerk; J. W. D. Duckworth, J. D. Hardy, and G. W. Barnes were committee on Finance. Letters were read from thirty-three churches, delegates names enrolled, and statistics noted. Officers were elected by acclamation, N. L. Clarke moderator; W. R. Butler clerk; I. Baliff treasurer. A short talk from the moderator, and the body was ready for business. One new church was added to the body, Homewood, Scott county. Received correspondence from Strong River, and Ebenezer Associations. Appointed the usual committees, who performed their duties in great faithfulness. W. L. McIntosh, E. W. Norwood, J. E. Traylor, and T. D. Collins were the committee on preaching. It was arranged that W. R. Butler, N. L. Clarke, and J. P. Johnston preach on Lord's day. Correspondence was duly returned to sister Associations. The adjourning hour was hailed with pleasure.

On Lord's day the congregation was large, and the preaching interesting. The clerk says: "There seemed to be good interest throughout the congregation, and much sign of penitence by giving the hand for prayer." \$49.90 were taken up for Domestic missions; \$5.20 for

Indian missions: \$37.95 for religious reading for the soldiers.

Monday came, and with it readiness for business. A. Gressett prayed; rules of decorum read. The reports of committees read and discussed. The state of religion encouraging, all the churches have preaching. The work of missions was pressed on the body and urged on the churches. A resolution was passed, expressing gratitude to God for His providences in sustaining us in our struggle for Southern independence. Delegates were appointed to the General Association, and funds appropriated. A time for special prayer was recommended to the churches to be observed to invoke the divine blessing upon our country, and upon our soldiers. It was agreed that the next session of the Association be held with the Decatur church, and that A. Clarke preach the next introductory sermon, A. Winstead, alternate.

The table shows forty-two churches in the body; a total membership of 2,100: 159 baptized during the past associational year. Pleasant Hill, the largest church, 148 members, L. P. Murrell, pastor; eighteen ordained ministers, and eight licentiates. The session was harmonious, the closing scene tender, and endearing. Much interest was felt for the comfort of the soldiers, and the results of the war.

John Williams, a useful minister in East Mississippi, reared up in, and connected with the churches of the Mount Pisgah Association, was reared to manhood in Jasper county. In early life he made a profession of faith in Christ and joined the Methodist church, and was licensed to preach. Moving to the coast country, he associated with Mr. Bowen, and became convinced of the truth of Baptist principles. Returning to Jasper

county, he was baptized by the writer into the full fellowship of Fair Mount Baptist church. He was at once licensed to preach, and evidenced an encouraging gift in the gospel. At the request of Poplar Springs church he was ordained to the full work of the ministry and became their pastoral supply, which was the beginning of the work with him. Mr. Williams grew rapidly in ability, and in the esteem of the people, and soon other churches called for his services, Poplar Springs, Garlandville, Bethel, Mount Pisgah, Mount Carmel, Homewood, Leaf River, and Randall Hill had the benefit of his pastoral labors, and likely several others not remembered. Wherever he labored the Lord blessed him, and many were baptized. Laboring in the counties of Newton, Jasper, Smith and Scott, he passed the strength of his days before, during, and after the war. On the resumption of active mission work by the General Association some years after the war, brother Williams became the missionary of that body to labor in Southeast Mississippi, in which work he continued for a number of years; during the time, moving to the coast country that he might be more convenient to his work. He achieved much for the cause as our missionary, retiring from the missionary work, he entered upon pastoral work in the county of his adoption, where he yet lives, bearing testimony to the truth and value of that gospel he has loved so well, and so faithfully preached. John Williams has been, and is a very gifted man in the gospel. He is now in the evening of life, yet he loves the work of his Master.

In 1863, the Association met with the Decatur church. This church was constituted in the year 1837, and was first called Enon. In 1848, it moved to Decatur, and took the name of its new location. The

war was raging with all its fury; hence the representation was smaller. The introductory sermon was preached by A. Clarke; text, Col. 3:3, theme, the final perseverance of the saints. Half hour intermission, and the delegates convened in the Methodist house of worship and were called to order by the moderator, N. L. Clarke, reserving the Baptist house for preaching. L. P. Murrell prayed. J. L. Matthews and J. A. Hitt conducted worship at the Baptist church house. F. M. Poole, A. C. Gunn and S. King were reading clerks. J. W. Murray, T. J. Denson and J. Pearce were appointed committee on finance; A. Clarke assistant clerk. Letters were read from thirty churches, names of delegates enrolled, and statistics noted. Seven churches not represented. Officers were elected by acclamation, N. L. Clarke moderator, W. R. Butler clerk, I. Bailiff treasurer. A short talk from the moderator, and the body was ready for business. Visiting members were invited to seats. Two new churches were added to the Association, Siloam and Liberty, Newton county. Salem Association, a new body, petitioned correspondence with us, which was granted. I. Anderson was their messenger. Ebenezer also sends up correspondence by letter and minutes. The committees on various subjects were appointed, performing their labors with fidelity and interest. W. L. McIntosh, H. Dunn, J. M. Trussell and I. Bailiff were the committee on preaching. It was arranged for preaching at both houses on Lord's day. L. P. Murrell, I. Anderson, W. R. Butler, and S. King were appointed to preach. The services on Sunday were of much interest. The clerk says: "The brethren appointed performed the services assigned them with great faithfulness; and from the order observed, and the attention given, we have great reas-

on to believe that much good will result from the labors of the day. \$56.30 were collected on Lord's day for Domestic missions, and \$128.50 for the spiritual benefit of the soldiers. Good social and Christian feeling was manifested on Monday morning as the delegates met. N. L. Clarke prayed, and the body proceeded to business. The reports of the committees were read and discussed. The work of missions was urged in our own destitution of State, also among the soldiers in the army. The state of religion was represented as being average. Sunday schools were urged upon the churches, and also a set day to be observed for prayer, in behalf of our country. In the midst of the business, a motion was made and prevailed to suspend all business, that the body might engage in prayer for our soldiers and our country. Shelby King led the Association in the services. Much concern was manifested. Steps were taken looking to the sending of a missionary to the army by the General Association. Delegates were appointed to the General Association, and funds appropriated. That the spirit entertained and manifested by our old Association may be understood by this generation, we here insert a preamble and resolutions passed by the body at Decatur:

WHEREAS, We, as a nation, are engaged in a great struggle for our independence; and in view of our dependence on the God of nations and of battles:—Therefore,

Resolved, That we humbly confess our sins, both national and personal, before the God of heaven, that we pour out our hearts before our God, in gratitude for the many victories vouchsafed to our armies; that we earnestly pray that the Almighty God would in His great mercy, and goodness, give our rulers, both civil,

and military strength, adequate to their duties, our armies health and triumph; that He would graciously preserve our sons and brothers in the day of battle; that He would drive our enemies from our land, and restore to our country the blessings of peace, and prosperity.

It was agreed that the next session be held with the Bethel church, Newton county, Miss., and that Shelby King preach the next introductory sermon, and F. M. Poole be alternate. The table of statistics shows thirty-nine churches in the body, a total membership of 1,888; 140 baptized during the year. Pleasant Hill, the largest church, 155 members, L. P. Murrell, pastor. Nineteen ordained ministers, seven licentiates.

A. Winstead, for many years, a faithful, and highly esteemed minister of the gospel within the bounds, and among the churches, of the Mount Pisgah Association, is a native of North Carolina, where he was reared to manhood. While yet quite young, and but recently married, he migrated to Mississippi, and settled in Neshoba county, and attended the ministry of the writer, as well as that of others. After many years he professed faith in Christ with great earnestness and was baptized into the fellowship of Rocky Creek Baptist church, Newton county. In a short time Mr. Winstead gave evidence of impressions to talk to his neighbors about their souls and the love of God, and was praying in public. Receiving license from the church, he exercised his gift in that congregation and the surrounding country. Impressed from above, and moved forward by the love of souls, his progress in the gospel was quite rapid and encouraging. Soon he passed to ordination, and entered upon pastoral work in his own church and others in the surrounding country. His

labors have been chiefly confined to the counties of Neshoba, Newton, Kemper and Lauderdale, and have been continuous, self-denying and successful. Mr. Winstead's labors have been much appreciated, and in a ministry of now some forty years, they have resulted in an amount of good that eternity only can make known. On the formation of the Oktibbeha Association, our brother became connected with it, has been its moderator at different times, also its missionary, and a leading minister in all its work. A country pastor, he has always had a good farm, the products of which have gone far in supporting his family, which added to what he has received from the churches, has made for himself, and family an abundant and comfortable living. Brother Winstead yet lives, and though advanced in years, yet he loves the work of his Master and is active in it. May God spare his servant long, and prosper him.

In 1864, the Association convened with Bethel church in Newton county; which was its twenty-eighth annual session. The war still raging with all its destructive fury, trying times on the churches. The introductory sermon was preached by S. King. Text, "My kingdom is not of this world." In those days dinner was not furnished, as now. Short intermission, and the body was called to order in the house, by N. L. Clarke, the moderator, himself leading in prayer. A. Clarke and S. King reading clerks, A. Gressett assistant. J. A. Hudson, A. C. Anderson, and Daniel Welch were committee on finance. W. A. Hutson and J. L. Mathews were requested to preach to the people at the stand. Letters were read from twenty-eight churches, delegates names enrolled and statistics noted. Several churches not represented. N. L. Clarke was elected

moderator, W. R. Butler clerk, I. Bailiff treasurer. A short talk from the moderator, and the Association was ready for business. No new churches received into the body. Received correspondence from the Salem Association, Wm. Thigpen messenger. A letter was read from Capt. Blackwood, staff officer of Gen. Adams' brigade, setting forth the temporal necessities of that part of the army. It was made the special order for ten o'clock Monday. The usual committees were appointed; who did their work promptly and faithfully. The arrangement being made for preaching at the stand and in the house, the work was laid on Thigpen, Mathews, Butler, Clarke, Gressett, Sims, Murrell and Williams, and that collections be taken up to support mission work. The Association adjourned with cheerful feelings anticipating rest and comfort on Lord's day. The clerk says: "The brethren appointed to labor to-day, did their work in faithfulness. The congregation was large, orderly and attentive, and much interest was manifested. Many came forward for prayer, and God's people were much refreshed." \$112.35 were taken up for Domestic missions, and \$180.75 for army missions. Cordial greeting attended the gathering of the body Monday morning. A. Gressett prayed, and the body was in order for work. J. L. Mathews and A. C. Gunn preached to the people. Arranged correspondence with sister Associations and heard reports of committees, and discussed and acted on them, in which the various claims of benevolence were urged upon the churches. On the state of religion the committee speaks favorable. They say: "Though our country is invaded by the foe, and though the times are gloomy, nationally, yet God has favored his Zion in these ends of the earth, many hearts have been made to rejoice in hope of

the glory of God." Sunday schools were recommended as greatly useful, and the work of missions urged upon the churches, and sorrow expressed that more is not done. The special order, Capt. Blackwood's letter in behalf of the soldiers, drew out a fine interest. The following resolution was passed:

Resolved, That the temporal claims of our soldiers in General Adams' brigade are of great consideration to this body; that we urge their claims upon the brethren and people; that for this purpose we request Wm. L. McIntosh to open a public subscription to collect funds for that purpose."

In the midst of these proceedings it was resolved to suspend business and engage in prayer for our country, L. P. Murrell leading. Appointed delegates to the General Association and appropriated funds. It was agreed by resolution to recommend the churches of the Association to receive persons to fellowship that were properly baptized in the army. The place appointed for our next meeting was Pleasant Hill church, Newton county. That N. L. Clarke preach the next introductory sermon, John Williams alternate. The adjournment was a time of tenderness and affection. The clerk says: "Thus passed and closed in great harmony the twenty-eighth session of the Mount Pisgah Association." The table shows 34 churches in the body, with a membership of 1717; 189 baptized during the year. Pleasant Hill, the largest church, L. P. Murrell pastor, 32 had died during the year; 14 ordained ministers, 5 licentiates.

George Myers was first known to me as an orderly Baptist in Neshoba county about the year 1845 and had his membership in Rocky Creek church, was an

active and attentive member, praying in public, giving admonition, etc. At about the age of forty he received license to preach, and exercised in his own and the surrounding churches and adjacent communities with a measure of success. After some years he received ordination, and more or less engaged in pastoral work; of good moral character, yet of moderate ability, his attainments were not extensive nor his field of labor wide, yet had his measure of usefulness and was a willing advocate of the cause of Christ and the good of men. The war came and the embarrassments, and Mr. Myers passed to other parts, and since then has been unknown to me.

Henry Gill grew to manhood in Newton county, Mississippi, and made profession of faith in Christ at an early age, was baptized and had membership in the Pinckney Baptist church; an orderly and unassuming youth. At about thirty years of age he was licensed to preach, and exercised his gift in his own church and the surrounding country; and, though not sprightly, yet such was his order, solemnity and soundness, that he advanced firmly in reputation and influence. Soon his ordination was called for, that he might do pastoral work, which he did in his own church and others in the county, and was much esteemed as a safe and useful man. Various churches—as Pinckney, Chunkeyville, and Poplar Spring, had the benefit of his gifts and labors; for though he was not brilliant, yet he was attentive, instructive, and always safe. Salvation by grace, through the purposes of God in Christ, justification by faith, the work of the Holy Spirit, faith evidenced by obedience, and the final perseverance of the saints, were themes ever dear to him. At the solicitation of the Poplar Spring church, Newton county,

Miss., he was led to locate in that community, where, in the midst of growing usefulness he closed his earthly labors, respected and loved by all that knew him. He died in the prime of life.

In 1865 the Association met with Pleasant Hill church, Newton county, Miss., which was its twenty-ninth annual meeting. The war had closed; we had been defeated, and the people were confused and under apprehension; yet the delegation was large and hopeful. The introductory sermon was preached by N. L. Clarke, text Eph. 4:14, "Till we all come to the unity of the faith," etc. A short intermission and the delegation met in the house of worship and the body was called to order by the moderator, N. L. Clarke. Prayer by L. P. Murrell. J. F. Matthews, A. Clarke and A. Eastland were requested to read letters. T. J. Denson acted as assistant clerk. J. L. Gresham, W. W. Hardy and A. G. Anderson were appointed a committee on finance. J. C. Elerby and D. D. Booth were requested to preach at the stand. Letters were received and read from thirty-three churches, delegates names enrolled and statistics noted. A resolution was offered and passed, making it proper to elect officers by acclamation if desired. This time the election was by acclamation—N. L. Clarke moderator, W. R. Butler clerk, I. Bailiff treasurer. A short address from the moderator and all were ready for business. Visiting brethren were kindly invited to seats. No new churches were added to the body. Correspondence was received from Bethlehem Association, J. L. Matthews, messenger. All the standing committees were appointed and did their work in great faithfulness. L. P. Murrell, A. Eastland, E. E. Haralson and J. M. Pace were the committee on preaching. It was arranged that J. L.

Lattimore, W. R. Butler and J. L. Matthews preach; that a public collection be taken for Domestic missions. Leave of absence was granted to a few, and adjournment came. On Lord's day Lattimore and Butler preached; unfavorable weather hindering Mr. Matthews. The clerk adds: "The brethren appointed did their work faithfully. \$29.30 was taken up for Domestic missions." On Monday morning the Association convened in cheerfulness; Mr. Matthews prayed; decorum read, A. Gressett and W. A. Hutson were appointed to preach to the people, correspondence returned, and reports of committees were heard, discussed and acted upon. The reports evidenced thought, ability and faithfulness. The committee on the state of religion reported favorably. They say, "We are happy to report that many of the churches seem to be in a prosperous condition, and, notwithstanding the demoralized state of society, peace and harmony prevails and many of the churches have enjoyed precious revivals, for which we have great reason to be thankful to God and take courage. The cause of missions received careful attention, both home and foreign. That again the way was opened that we could reach the outside world in the work of foreign missions, as also there was a vast field open for home work, to reach the destitute and to repair the damages of the war. Sabbath schools also were urged on the churches. A special committee was appointed to report on the state of our country: J. L. Lattimore, W. W. Hardy and J. L. Gresham were that committee. After time given, they present the following as their report:

WHEREAS, God in the wise dispensation of his providence, has seen fit to withhold from us the blessings of liberty and independence, for which we, as a

people, have been struggling for the last four years, therefore,

Resolved, That while we cherish a fond attachment for our beloved South and the principles which we fought for, yet at the same time we feel that it becomes us to be reconciled to His will and adore His goodness, that has preserved so many of our noble countrymen through the struggle, and that we acknowledge His chastening hand that has suffered our present humiliation to come upon us.

This, after impressive remarks by Lattimore, Eastland, Elerbee and Murrell, was unanimously adopted. It was agreed that the next session of the body be held with Pinckney church, Newton county, and that W. R. Butler preach the next introductory sermon, L. P. Murrell alternate. Thanks were voted to the community and church. The scene was tender in the separation. The closing prayer by Mr. Clarke. The clerk adds, "Thus closed the twenty-ninth annual session of Mount Pisgah Baptist Association, unsurpassed, if ever equalled, for harmony and tokens of brotherly love. The table shows 35 churches in the body—1844 members, 201 baptized during the year. Decatur, the largest church, 168, N. L. Clarke pastor; 28 ordained ministers, 7 licentiates. The session was one of much comfort, showing the Association in a thriving condition.

James L. Matthews, for years an active minister of the gospel, connected with the Mount Pisgah Association, was born in the State of Georgia, and there grew to manhood; came to Mississippi likely in 1857, was a physician by calling, and a man of liberal education. In the year 1860, he was baptized into the fellowship of the Mount Pleasant church, Newton county,

Miss., by the writer, and soon gave evidence of impressions to preach; was licensed by his church and entered upon the work. He soon exhibited fine capacity, and in a very short time passed to ordination, and became pastor of the church of which he was a member: also took charge of other churches within his reach. His advance in ability was very rapid, a gifted talker, sound in the faith of the gospel, his ministry was much admired, and his labors sought for.

The war came with all its sorrows, but our brother was steadfast and increasing in influence and usefulness. Some years after the war he emigrated from Mississippi to Texas and settled in Vanzant county, where he was allowed to live a number of years in great usefulness, serving churches and in various forms making himself useful. Was superintendent of education, and served his county in that and other callings consistent with his ministry. Mr. Matthews was a strong man, a great man in the gospel. He died some five years since, admired and loved by all that knew him. But few men have had a more profitable gift than he possessed.

In 1866, the Association convened with Pinckney church, Newton county, which was the thirtieth annual session of the body. The introductory sermon was preached by W. R. Butler. Text, Matt. 7:24-27, theme, distinction between nominal and real piety. A short intermission, and the delegates convened, and were called to order in the house by the moderator N. L. Clarke, who led in prayer. J. A. Hitt and S. J. Denson were requested to preach to the people at the stand. S. King and J. L. Lattimore were appointed reading clerks. J. M. Trussell, F. Sansing and Thomas Keith, acted as a committee on finance, A. Gressett assistant

clerk. Letters were read from thirty-four churches, delegates names enrolled and statistics noted. Officers were elected by acclamation: N. L. Clarke moderator, W. R. Butler clerk, I. Bailiff treasurer. A short talk from the moderator, and the Association was ready for business. Visiting ministers were invited to seats. One new church was added to the body, New Providence. Received correspondence from Salem Association, Wilson West and J. A. Hitt messengers, from Bethlehem, J. L. Matthews messenger, from Harmony, S. J. Denson messenger. The regular committees were appointed who performed their work with ability and faithfulness. L. P. Murrell, E. W. Roebuck, J. M. Pace, A. Pace, and H. Dunn were the committee on preaching. S. King, H. W. Watson, and L. P. Murrell, were appointed a special committee to take into consideration the queries from Bethel church, as to the best plan of supplying the destitution in the bounds of our own Association. The committee arranged for J. L. Mathews, Wilson West, and N. L. Clarke to preach on Lord's day, and that a public collection be taken up for Domestic missions. Benediction by the moderator. The clerk tells us that the brethren appointed labored on Lord's day. He says: "From the interest manifested by the people of God, and the congregation, we have reason to believe that much good will result from the labors of the day," \$18.25 were collected for Domestic missions.

The gathering Monday morning was with cheerfulness, but with deep thought on many minds; as a change in our plans of mission work was contemplated. S. J. Hitt led in prayer. A special committee was appointed to investigate and present a report to the Association during its present session, on our relations

with the colored people, and our duty to them as churches. H. W. Watson, L. P. Murrell, and S. J. Hitt committee. Returned correspondence. Reports of committees were heard and acted on. The committee on queries reported against lotteries and gift merchandise, as inconsistent with Christian purity and faithfulness. The committee on the state of religion in the churches took a hopeful view, and so expressed themselves. The mission work, Home and Foreign, was urged as of next importance to church support at home. The special committee on questions from Bethel recommend that the Association should at once take steps to supply the destitution in her own bounds, which was cordially approved. To that end it was resolved that a missionary be appointed to labor within the bounds of our own Association. On an election of the man for the work, N. L. Clarke was unanimously requested to undertake it. He asked till the first meeting of the Board to give an answer which was allowed. A Board consisting of ten brethren was appointed to take charge of the work. The officers of the body being ex-officio members of the Board. It was resolved to appoint at this session of the body, a suitable minister to preach at eleven o'clock on Lord's day of the next session of Association, a sermon in advocacy of the work of missions, and that this be continued as the custom of this Association. The special committee to report with regard to our relations to the colored population reported, and after discussion, the report was unanimously adopted. The report is here omitted. Appointed delegates to General Association and appropriated funds. The *Christian Watchman*, a Baptist paper published at Jackson, by Akin & Kimball, and edited by J. B. Hamberlin, was unanimously recommended to the support of the churches.

It was agreed to have the next meeting of the body with the Hickory church, Hickory, Miss., and that L. P. Murrell preach the next introductory sermon, J. L. Lattimore alternate; W. R. Butler to preach the missionary sermon, S. King alternate. At each successive meeting of the Association, arrangements were made with the clerk securing the preparation and printing of the minutes, allowing the clerk a reasonable compensation for his services.

The table shows 36 churches in the body, a total membership of 2,050; 234 baptized during the year, 26 having died; largest church Decatur, membership 182, N. L. Clarke pastor, 18 ordained ministers, 6 licentiates. A prosperous session, it closed with good feeling, with singing and the parting hand; L. P. Murrell led in prayer.

Wilson West, for many years an active and useful minister of the Mount Pisgah Association, was raised to manhood in Newton county, Miss., and in his boyhood had such opportunities for education as a frontier country generally affords to its population. While yet young he made profession of religion and was baptized into the fellowship of Mount Vernon church, Newton county, Miss.; an orderly, quiet young man, religion was the theme of his conversation. Those much with Mr. West soon discovered that he had impressions to public life. These impressions were made known to his church, who gave him the privilege to exercise his gift, which he did in his own church and congregation according to the ability God had given him. His progress was not rapid, yet there was a constant advance. Cheerfully ready to do what he could, he was always useful in the gatherings of God's people. About this time he became a citizen of Smith county, where, for a

time he attended school, cultivated his farm and preached to the people; while yet young his ordination was called for, and he entered on pastoral work. For a time he resided in Jasper county, moving from there to Smith at the call of Zion Hill church, making his home in Smith county most of the time for a number of years. Once fully in the ministry his advance was beautiful in power and usefulness. An earnest Christian, a fluent speaker, a forcible exhorter and a gifted singer, his influence was great among the people. He loved to preach and his labors were sought: and God owned and blessed to the doing of great good. His labors have been chiefly in Jasper, Smith, Newton, Clarke, Wayne and Lauderdale counties, in Mississippi, and down the country to Mobile, serving churches and laboring as a missionary. Few ministers, if any, in our country, have baptized more persons than Mr. West. Our brother yet lives, and though now becoming advanced in life, is actively engaged in the cause of his Master. Mr. West has raised a large family, and has one son, if no more, in the ministry. May God bless our brother and give him a strong and useful old age. His present home is near Waynesboro, Miss.

In 1867, the Association met with Hickory church, Newton county. The meeting was large and encouraging. The introductory sermon was preached by L. P. Murrell. Text, 2 Tim. 4:2, "Preach the word." A few minutes intermission and the delegates met, and were called to order by the moderator, N. L. Clarke, himself leading in prayer. J. L. Lattimore, S. King, and A. Eastland were reading clerks. J. L. Gresham, J. F. Sims, and J. O. Carr were committee on finance, A. Gressett, assistant clerk. J. M. McAllister was requested to preach to the people at the stand. Letters

were read from thirty-four churches; delegates names enrolled, and statistics noted.

Officers were elected by acclamation: N. L. Clarke, moderator; W. R. Butler, clerk; I. Bailiff, treasurer. Proper remarks were made by the moderator, and the Association was ready for business. Visiting ministers invited to seats. Four new churches were added to the body—Forest, Lake, Rocky Creek, in Scott county, and Good Hope, Neshoba county. Correspondence was received from Salem Association; A. Ulmer and W. Sanders, messengers.

The usual committees were appointed. A. F. Temple, J. M. Pace, H. Dunn, F. Sansing and L. B. Wilkins, committee on preaching. Returned correspondence to sister associations. It was also resolved to send correspondence to the Baptist State Convention, to convene at Meridian in May, 1868. N. L. Clarke, H. W. Watson, S. King and J. L. Lattimore appointed messengers. It was arranged that W. R. Butler preach the Mission sermon at 11 o'clock on Sunday, followed by a collection for Domestic missions. N. L. Clarke to preach in the evening; and by request, the funeral of Sister Furguson. The report of the Executive Board was read and laid over until Monday. The adjourning hour was cheerful.

W. R. Butler on Sunday preached the Mission sermon. \$22.40 were taken up for missions. N. L. Clarke preached in the evening. The clerk adds: "At the close a good deal of feeling was manifested in the congregation; many came forward for prayer, and we trust that lasting good will be the result of the labors of the day. Mr. Breland prayed in the organization Monday morning; rules of decorum read. The report of the Executive Board was called up. The Board speaks:

favorably of the labors of the missionary during the past year. The Board says: "Your missionary, N. L. Clarke, entered upon the work assigned him in January last, and since that time has labored much of the time in your service. The meetings of your Board have been regularly held in connection with the fifth Sundays, at which your missionary was present and made his report. It will appear from the reports of his labors that divine success has attended his efforts." He has traveled about 2,000 miles; spent 130 days in the work; preached 158 sermons; constituted three churches, one at Lake, one at Forest and one near Morton; also renewed Hopewell in Scott county; baptized thirty-six persons, and received twenty by letter. Several churches have been supplied with preaching, more or less of the time, which otherwise would have been destitute. We would, therefore, recommend the Association continue the missionary work. The report was adopted. The state of religion was represented as encouraging. Missions and Sunday schools were both ably reported and urged. These reports were discussed with much interest.

An important query came from Bluff Springs church: "Has not a man the right to put away his wife or a woman her husband for the cause of adultery and to marry again?" We answer: "That a husband or wife aggrieved, as stated in the foregoing query, upon applying to the constitutional tribunal, and that tribunal adjudging upon proof that the party complaining is entitled to the relief sought, and shall sever the contract of marriage existing between the parties, by divorce. Then the party thus relieved has the right to contract marriage again." This answer has become the rule of action in such cases in this Association from then until now.

A resolution was passed to continue the mission work in the bounds of the Association. N. L. Clarke was requested to continue in the field for one-half his time, and consented to do so. No appointment of delegates to the General Association was made, it having suspended business for the time.

L. P. Murrell, H. W. Watson, S. King, J. L. Lattimore, W. A. Hutson, A. Eastland, J. E. Traylor, F. Sansing, W. W. Hardy, with the officers of the body, formed the Executive Board. It was resolved to hold the next session of the body with Randall Hill church, Jasper county. That J. L. Lattimore preach the next introductory sermon; S. King, his alternate; N. L. Clarke preach the missionary sermon; L. P. Murrell, alternate.

Pledges were made by different brethren for the support of missions, and to be paid in during the year] The adjourning hour was one of tenderness; a hymn was sung and the parting hand given. The clerk says the meeting closed harmoniously and in love. The table shows 41 churches in the body; 2,280 members, 308 baptized during the year, 31 had died; the largest church, Pleasant Hill, 211 members, L. P. Murrell, pastor; 17 ordained ministers, 8 licentiates.

S. J. Denson became a citizen of Scott county soon after it was settled by white people; was an intelligent and cultivated man and of great respectability, filled various public positions in county; was for a time county judge. He was a Baptist early in life, and had membership in Jerusalem church, Scott county, for many years, and was an able and valuable member. While yet in the prime of life he was liberated to exercise a public gift in the gospel, and for many years was a licensed preacher. When considerably advanced in life

he received ordination, and more or less engaged in pastoral work. S. J. Denson was for many years connected with Mount Pisgah Association. His church was in the organization of the Harmony, after which he worked with that body. He lived to great age, esteemed by all who knew him. For several years before his death he lost his eye-sight.

The Association convened with Randall Hill church in 1868. S. King preached the introductory sermon. Text, Psalm 74:22, "Arise, O God, plead thine own cause." Intermission of half an hour, and the delegates convened and were called to order by the moderator, N. L. Clarke, who led in prayer. A. Eastland and A. Gressett were appointed reading clerks; W. A. Hutson assistant clerk; W. W. Hardy, J. E. Traylor, and J. White committee on finance. I. Anderson and O. F. Breland preached to the people at the stand. Letters were read from thirty-two churches, delegates names enrolled and statistics noted. It being a year of much sickness in the country, some churches were not represented.

Officers were elected; N. L. Clarke moderator, W. R. Butler clerk, I. Bailiff treasurer. A short talk from the moderator, and the body was ready for business. Two new churches were added to the body, Talashee and Mount Pleasant, both in Newton county. Correspondence was received from Salem and Harmony Associations. The regular committees were appointed: S. King, J. M. Pace, J. Canada, E. E. Chapman, and J. W. Matthews were the committee on preaching. The title of the committee on the state of religion was changed so as to read: "The committee on the state of religion and fraternal correspondence with the churches." The report of the Executive Board was read and made the special order for ten o'clock Monday.

The committee on preaching arranged for Lord's day. N. L. Clarke to preach at eleven, and a collection for missions to be taken up, and W. R. Butler to preach in the evening. On Lord's day, the brethren preached as appointed. \$14.00 were collected for Domestic missions.

The gathering of the members of the body Monday morning was pleasing; though there were many discouragements. The people were poor, money scarce, misrule in State affairs, and much sickness among the people. A. Gressett led in prayer. The usual forms were observed in preparing for business. Correspondence returned, and reports of committees heard, discussed and acted on. At the proper time the report of Executive Board was called up and acted on. They report favorably of the mission work for the past year, and recommend its continuance. They say: "Soon after your last meeting your missionary proceeded to his work. He has been engaged 154 days, preached 168 sermons, baptized nineteen persons, received ten by letter, constituted one church, revived two churches considered dead, and traveled 2,390 miles, besides much additional labor. He has sustained the relation of supply as missionary, more or less of the time to six feeble churches." The report was cordially adopted.

The reports on Missions and Sunday schools were well written, urging both as of great importance to the cause of Christ. The committee on the state of religion and fraternal correspondence with the churches made an interesting report. They say, "The churches are generally in peace, and revivals with many—our mission work has prospered—we should be thankful to God.

In conclusion, allow us to address you a few words

by way of counsel and admonition. Be careful to search the Scriptures; love and sustain your pastors, remembering that they that minister should be ministered unto; cultivate a liberal spirit in mission work; earnestly contend for the faith once delivered to the saints, and never suffer the doctrine of the Bible to be trodden under foot. We especially call your attention to the subject of sacramental communion. The Lord says: "This do in remembrance of me." This is his chosen method of being remembered. Let us obey; let us carefully adhere to our long established custom of strict or close communion. We may not commune with the unbaptized.

Delegates were appointed to the Baptist State Convention, to convene at Canton, Miss., June next. N. L. Clarke was appointed missionary for the coming associational year for one-half of his time, to work within the bounds of the Association at the same rates of pay as before. N. L. Clarke consented to serve. The Baptist, published by J. R. Graves, was recommended to the support and use of the churches, and the writings of Breaker, Remington and Howell to those that wished to read on the communion question. It was agreed that the next session of the body be held with Hillsboro church, Scott county. That N. L. Clarke preach the next introductory sermon. W. R. Butler, alternate; S. King to preach the missionary sermon, L. P. Murrell, alternate. The adjourning hour was one of tenderness, hand-shaking and singing. The closing prayer by L. P. Murrell.

The table shows 42 churches in the Association; a membership of 2,350, 201 baptized during the year, 27 have died. Pleasant Hill, the largest church, membership 223, L. P. Murrell, pastor; 12 ordained ministers

9 licentiates. The object and powers of the Association, Abstract of Faith and Gospel order, and Rules of Decorum are printed in the Minutes of this year.

Anderson Clarke, for years a useful minister connected with Mount Pisgah Association, was raised to manhood in Kemper county, Miss., was educated at Gathright school, near Summerville, where he professed faith in Christ and was baptized, and while quite young was licensed to preach. Well educated and a close student, his advance was encouraging, so that his ordination was called for, that he might engage in pastoral work. About the year 1858 he moved to Scott county, and became a member and pastor of Tallahala church, and preached in the surrounding country. After a time he moved to Newton county, and was a member of Pleasant Hill church; was supply of New Prospect church and preached in the adjacent congregations. An intelligent minister of fine order, fair gifts, in easy temporal circumstances, he was much esteemed. About the year 1867 he emigrated to Texas and settled in Bell county, and engaged in the work of the ministry and farming, where, at last account, he was still living.

Mastin Bishop, a minister of moderate ability, but becoming convinced of the propriety of believer's baptism, he became a Baptist, and was for many years a licensed preacher in Newton and Jasper counties, Mississippi. When quite advanced in life he was ordained, and more or less engaged in serving churches, laboring in different counties in East Mississippi. His discourses were short, compact and in earnest, and his prayers were fervent, brief, and to those that heard, edifying. The last time we heard him pray, he seemed to get very near to God, and seemed filled with the Spirit. Then he was more than eighty years of age. If not living

now, he has died but recently. Mastin Bishop was for many years connected with the Mount Pisgah Association.

In 1869, the Association met with the church at Hillsboro, which was the thirty-third annual session. The introductory sermon was preached by N. L. Clarke. Text, "Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest." A short intermission, and the body convened, and was called to order by the moderator, N. L. Clarke, prayer by S. King; A. Eastland, J. J. Crane, and S. King were reading clerks, Z. Falkner assistant clerk. H. Cooper, Wm. Graham, and T. K. Cole were appointed committee on Finance. O. F. Breland, and J. S. Antley were requested to preach to the people at the stand. Letters were received from thirty-seven churches, names of delegates enrolled, and statistics noted. Officers were elected, as follows: N. L. Clarke, moderator; W. R. Butler, clerk; I. Bailiff, treasurer. Suitable remarks were made by the moderator, when the body proceeded to business. Six new churches were received into the Association—Union, Neshoba county; Salem, Scott county; Sharon and Sylvarena, Smith county; Newton, Newton county—all in Mississippi. Correspondence was received from Harmony and Salem Associations. The regular committees were appointed. J. M. Pace, W. R. Butler, J. C. Haralson, M. E. Manning and J. Canada, composed the committee on preaching. The annual report of the Executive Board was read, and made the special order for Monday at 10 o'clock. The committee arranged for D. D. Booth to preach Saturday night; S. King, Lord's Day at 11 o'clock; R. Crenshaw in the evening, and N. L. Clarke to close the services. The hour of adjournment was hailed with

delight. The Lord's Day services were of much interest. The persons appointed preached, and in much faithfulness. \$52.35 were collected for Domestic missions, and in the evening \$50 was raised for Elder Crenshaw, a blind minister, who had preached that evening. The meeting of the delegates Monday morning was with more than usual cheerfulness. Prayer by the moderator; rules of decorum read, and visiting ministers invited to seats with the Association. J. S. Antley and R. Crenshaw were seated with the body. Returned correspondence to other associations. Reports of committees were read, discussed and acted upon. The reports of committees were well and faithfully written, especially those on queries and requests, Sunday schools and missions. The following resolution closes the report on missions:

"Resolved, That the efforts for the spread of the gospel through foreign countries meets our hearty approbation, and that our sympathies are enlisted in the good work."

The Report of the Executive Board gave much encouragement. They set out thus: "Your Board feels thankful to the Father of Mercies for his goodness to us through the past, and in allowing us to present this, our annual report. We feel that the divine blessing has attended us through the past year. Your missionary has been engaged in the work assigned him, and with success. His final report shows that he has spent 165 days in the work, preached 200 times, baptized 21 persons, received 20 by letter, constituted 2 churches, licensed 1 preacher, and traveled 2,370 miles, with much incidental labor. Your missionary has sustained the relation of supply to five feeble churches, all, or a part of the time. He reports much feeling in the

congregations generally. We advise you to continue the work." The report was cordially adopted.

The report of the committee on the state of religion was even cheering. After stating that the churches are in peace and the truth extending, and speaking of the meeting of the Association, as one of the most liberal and encouraging that we have had since the war. They add: "We claim to be the successors in faith and practice of the primitive churches, and feel as such, that to us is committed the important work of supporting and defending the doctrine and institutions of Christ.

We claim not only, that our principles are set forth in the Word of God, but that in the light of history we are able to trace a succession of churches from the days of Christ until now, that have held and maintained the distinctive principles that characterize us as a people. First, A believing membership; Second, Baptism by immersion only; Third, Equality in the ministry; Fourth, The government a popular Democracy. This succession of churches we admit to have existed under different names, to-wit: Disciples, Christians, Montanists, Cathari, Paulicians, Aibigences, Waldences, Ana-Baptists, finally Baptists."

N. L. Clarke was again appointed missionary to labor half his time in the bounds of the Association for one more year. Mr. Clarke accepted the appointment, and prayer was offered by L. P. Murrell for the divine blessing on his labors. Days of fasting and prayer were recommended to the churches. It was resolved that the next session of the body be held with the Zion church, Kemper county; that W. R. Butler preach the next introductory sermon, that W. A. Hutson be his alternate; that L. P. Murrell preach the missionary

sermon, A. Gressett be his alternate. After arranging for the printing of the Minutes, and a vote of thanks to the church and community, the body adjourned in great harmony.

The table shows 48 churches in the body; a total membership of 2,570; 223 baptized during the year, 40 had died. Decatur, the largest church, membership 212, N. L. Clarke, pastor; 14 ordained ministers, 10 licentiates. The session of the body was pleasant and encouraging.

Benjamin Sims, for many years connected with Mount Pisgah Association, was born, and reared to manhood in the older States. While the country was yet new he came to Sumpter county, Alabama. He was first connected with the Methodist church, but becoming convinced of the correctness of the doctrine, and ordinances of the Baptists, he was baptized on profession of his faith in Christ, and soon after began to preach, and was ordained to the full work of the gospel ministry, and labored with more or less ability among the churches. Soon after, he came to Mississippi, and settled in Scott county; was a prosperous farmer; had membership at Homewood and Hopewell churches, was pastor at Hopewell and elsewhere, and preached to other churches in the surrounding country; was a man of fair ability, fond of preaching, and enjoyed himself greatly in the associations of his brethren, manifesting fine social qualities. Mr. Sims lived to be quite old. In property he suffered heavily from the events of the war. Some few years since he passed from the sorrows of earth to meet the Savior he loved and preached.

In 1870, the Association convened with the Zion church, Kemper county, which was a meeting of great

encouragement. The introductory sermon was preached by W. R. Butler. Text, Heb. 4:9, "There remaineth, therefore, a rest to the people of God." A short time for refreshments, and the delegates assembled, and were called to order by the moderator, N. L. Clarke; prayer by the moderator. T. J. Hardy, J. H. Grundy and W. S. Ferguson were requested to read letters. J. A. Lake, J. B. Smith, and S. Everett were appointed a committee on Finance; A. Gressett assistant clerk. J. A. Hitt and T. E. Robinson were requested to preach to the people. Letters were received and read from forty-three churches, names of delegates enrolled, and statistics noted. Officers were elected by acclamation: N. L. Clarke moderator; W. R. Butler clerk; J. A. Henderson treasurer. A short talk from the moderator, and the body was in order for business. Visiting ministers were invited to seats, J. Herrington, and T. J. Hand accepted, and were seated. One new church was received into the body, Macedonia, Lauderdale county. Received correspondence from Salem, Bethlehem, and Choctaw Associations. The regular committees were appointed, J. M. Trussell, F. Sansing, Z. T. Falkner, J. L. Hardy, W. Vinzant, and S. P. Poole were committees on preaching. The committees were composed of men of ability and faithfulness. The committees on preaching arranged that A. Gressett preach the missionary sermon at eleven o'clock on Lord's day; N. L. Clarke to follow him, and take up a collection, L. P. Murrell having failed to be there. That Wilson West preach in the evening, followed by O. F. Breland, and that a prayer meeting be held in the morning. The annual report of the Executive Board was read, and made the special order for eleven o'clock Monday morning. The motion to adjourn was received with cheerfulness.

Labors on Lord's day were as arranged, Gressett, and Clarke in the morning, followed by a collection of \$20.50 for Domestic missions; \$16.65 for Indian missions.

In the evening brother West preached, when \$38.75 was raised for our blind brother, R. Crenshaw. The clerk adds, "From the feeling and tenderness manifested in the congregation we have reason to believe that much and lasting good will grow out of the services." The gathering Monday morning evidenced much affection for the other. W. A. Hutson led in prayer; roll call and reading the Rules of Decorum was in order, and attended to correspondence to sister Associations returned. The reports of committees were read, discussed, and acted upon. Sabbath schools, and missions received due attention, and were set forth as works in which the churches should be active, especially, the work of missions.

The committee on the state of religion gave an encouraging statement. They thank God for his goodness during the past year, and for the encouragement of our present meeting. The churches are said to be in peace, blessed with the gospel, and the presence of the Spirit. They further say, "God still adds the seal of his approval to our missionary work. Our missionary has been blessed to perform the work assigned him; and God has blessed and owned it to the good of souls and the strengthening of the weak places of our Zion." The report of the Executive Board gave an encouraging account of our mission work. They give as the result of the year's labors, "163 days spent in the work; 189 sermons preached, 29 baptized, 139 received by letter, 2 churches constituted, 2 ministers and 3 deacons ordained, 2,753 miles traveled, beside much other

labor. Your missionary has sustained the relation of supply, as missionary, more or less of the time, to eight churches, all of which are stated to be in peace and prosperity. We recommend that you can continue the mission work." The report was heartily approved.

N. L. Clarke was reappointed missionary for one-half of his time, at the same rate of compensation. He accepted the appointment, made impressive remarks, and W. R. Butler led in prayer for the divine blessing on his labors. The Financial Committee represent funds as more than sufficient to meet all engagements. Great encouragement was felt and expressed.

R. Crenshaw, an old and blind minister, was recognized as dependent on the Association, and as having claims on the charity of the churches. L. P. Murrell was chosen to preach the next introductory sermon, S. King alternate; N. L. Clarke to preach the next sermon on missions, D. D. Boothe alternate; and Leaf River church, Smith county, as the place of the next annual meeting. Arrangements were made for the printing and distribution of the minutes, and disposed of funds on hand; and thanks to the community and church, and the body adjourned in brotherly love and tenderness.

The table shows forty-eight churches in the body, a total membership of 2,659; 239 baptized during the year, Decatur the largest church 185, N. L. Clarke pastor; twenty-two ordained ministers, nine licentiates.

James A. Hitt was born in South Carolina, but was reared to manhood in Greene county, Ala. Early in life he moved to Sumter county, where he professed religion and was baptized into the fellowship of Siloam Baptist church, and was an active young member. After some years he emigrated to Mississippi and settled

in Smith county, and was in the constitution of Mount Carmel church in that county. For years Brother Hitt was under impressions to preach, to which he at last yielded, and was liberated by his church, and exercised his gift in his own and surrounding churches. His labors being called for, he submitted to ordination and engaged in pastoral work, in which he has now been engaged more than thirty years, a faithful and useful minister of Christ. His labors have been chiefly in Smith county, yet at times in other adjoining counties. He has had membership in several different churches. For many years he was connected with Mount Pisgah Association, afterward worked with the Salem, likely for a time with the Springfield, and more recently was in the organization of the New Liberty. For a time he was in the mission work, under the direction of the General Association, and it may be other bodies. An humble and faithful Christian, with the weight of the ministry laid upon him, with gifts edifying, useful, and God honoring, our brother has labored hard in his calling, and at a great sacrifice. Always cheerful, with good gifts in the family as well as in the pulpit, his company and visits have been pleasant, and his labors useful. Lively in his ministrations, sound in the faith of the Baptists, and deeply experimental in preaching, he has greatly comforted the people of God and won souls to Christ. Mr. Hitt yet lives and loves to preach. He is now about seventy years old; and though laboring under some bodily affliction, is still in the work of his Redeemer. May God bless his servant and enable him to do much good in the cause he loves so well.

In 1871 the Association met with the Leaf River church, Smith county. The introductory sermon was preached by L. P. Murrell—Text, “But we are bound

to give thanks always to God for you brethren, because that God hath from the beginning chosen you unto salvation through sanctification of the Spirit and the belief of the truth." A short time for refreshments, and the delegates convened, and the body was called to order by the moderator, N. L. Clarke, who led in prayer. B. F. Duke, T. J. Hardy and S. King were requested to read letters. H. Easterling, W. A. Gatewood and E. C. Thornton were the committee on finance. I. A. Hailey, assistant clerk. A. Gressett and G. W. Gunn appointed to preach at the stand. Letters were read from forty-five churches, the names of the delegates enrolled and statistics noted. Officers were elected by acclamation—N. L. Clarke, moderator; W. R. Butler, clerk; J. A. Hendon, treasurer. Thanks were expressed by the moderator and the body declared ready for business. For the first time for many years no new church was received into the Association. Correspondence was received from the Salem Association by Wm. Thigpen, messenger. M. T. Martin was received as correspondent from Mississippi College, also Ministerial Educational Society of Mississippi. The usual committees were appointed. J. M. Pace, W. Thames, W. F. Jones and A. Taylor, with the pastor and deacons of the church, were appointed a committee on preaching. A special committee was appointed on the Orphans Home: B. F. Duke, H. Cooper and Z. C. Humphries. It was arranged that N. L. Clarke preach at 11 o'clock on Lord's day, a collection to follow for missions: Wm. Thigpen to preach in the evening, W. R. Butler to close the services. Messrs. Crenshaw and Hitt to preach on Monday, work being through, the body adjourned. The services on Lord's day were as arranged, N. L. Clarke and Wm. Thigpen preached,

W. R. Butler closed. \$28.65 were taken up for the different missions.

M. T. Martin addressed the congregation in behalf of Mississippi College. The clerk observes: "From the order and attention and interest manifested, we trust that lasting good will result from the labors of the day." Refreshed and cheerful, the delegates convened Monday morning, and were called to order by the moderator, who led in prayer. Roll called and rules of decorum read, correspondence was returned to other bodies, and reports of committees were read, discussed and acted on. Faithfulness and ability was evidenced in preparing the various reports. The committee on the state of religion says: "We are glad to say, that from the letters from the various churches of our body, that at no time for many years, have they been in a more peaceful, united and prosperous condition. We feel we have been greatly blessed in our present meeting; and we think it proper to state that the report of our missionary for the past year evidences a continuation of the divine blessing on our labors." They close thus: "Dear Brethren and Sisters, let us labor to be faithful, to maintain order and strict discipline, keeping ourselves unspotted from the world. Let pastors be prompt in their duties, and let the churches remember that the laborer is worthy of his hire. May God bless and prosper his people." The cause of missions and Sunday schools received due attention, and their importance was urged, especially missions, the giving of the gospel to the perishing nations of the earth. The Executive Board, in reporting, says: "Your Board feels thankful to the Father of all Mercies for his goodness to us through the past year. Your missionary, N. L. Clarke, has spent during the associational year,

in your work, 164 days, preached 194 sermons, baptized 21 persons, received 47 by letter, assisted in the ordination of 2 deacons, sustained the relation of supply to 7 churches as missionary, all of which he reports in peace and prosperity, and has traveled 2,656 miles. We think we should continue the mission work in our bounds. We also urge upon you the work of Indian and Foreign missions. The report was unanimously adopted. S. King and J. E. Traylor were appointed to visit the Salem Association, and confer with that body with regard to the propriety of the General Association resuming work again in its own body. In continuation of the mission work, N. L. Clarke, W. A. Hutson and O. F. Breland were appointed to labor a part of the time, each in different parts of the territory. All accepted, and L. P. Murrell led in prayer for the divine blessing on their labors.

A preamble and resolutions were passed expressing their views of the Association with regard to the conduct of the Northern Baptists, their past and present course toward us, and what should be our conduct toward them in view of it. The resolution set forth the idea that in view of their conduct toward us before the war, during it and since, we cannot consistently co-operate with them in Christian benevolence. They were very heartily adopted. \$21, in addition to the \$60 sent from the churches, were raised for the benefit of R. Crenshaw. It was agreed that the next meeting of the Association be held with Pleasant Hill church, Newton county; that S. King preach the next introductory sermon, and that A. Gressett be alternate; that W. R. Butler preach the next sermon on missions, L. P. Murrell be alternate. Funds were appropriated and arrangements made for the printing and distribu-

tion of Minutes, and a hearty vote of thanks expressed to the church and the community, and the adjournment hour came. The singing of a song and giving the hand of Christian love, make up the forms of separation. S. King prayed. The table shows the following facts: 48 churches in the body; 2,480 members, 146 baptized during the year. Decatur, the largest church, 172 members, N. L. Clarke, pastor; 22 ordained ministers and 7 licentiates. (The reduction of our membership is owing to the withdrawing of the colored members).

J. M. McAlister, for years a useful minister of Mount Pisgah Association, was born in the State of Georgia, but in early life came to Newton county, where he grew to manhood, professed faith in Christ, and was baptized into the fellowship of Enon church, known since as Decatur, and was, with his wife, an orderly and consistent member. In after years he moved within the bounds of Ebenezer Association and had membership in a church belonging to that body, by which he was licensed to preach, and after a time received ordination, and entered more or less on pastoral work, and acceptably labored in the cause of Christ. Returning to his old home, he lived in Newton, Lauderdale and Neshoba counties, serving in faithfulness the adjacent churches, and was much esteemed for his usefulness, and was years connected again with Mount Pisgah Association. Brother McAlister was in the organization of the Oktibbeha Association, and was connected with its churches until he left this State for Texas, where he yet lives and preaches. An humble and devoted Christian, and clearly sound in the faith of the Scriptures and the Baptists, with fair gifts as a preacher, he has stood fair with the churches and edi-

fied and built them up, and, no doubt, won many souls to Christ, and has been esteemed wherever known. He is now old, having years since passed his three-score and ten. With but little of this world's goods, he is yet cheerful, feeling assured that it is and will be all well.

In 1871 the thirty-sixth annual session of the Association was held with the Pleasant Hill church, Newton county. The introductory sermon was preached by S. King—theme, the “Gospel Ministry.” After a short intermission, the delegates convened and the body was called to order by the moderator, N. L. Clarke. L. P. Murrell led in prayer. S. King, I. A. Hailey and H. B. Cooper were reading clerks. J. A. Lake, Thomas Keith and J. B. Smith were Committee on Finance, and W. J. Idom assistant clerk. W. T. Hutson and Z. T. Faulkner were requested to preach to the people. Letters were read from forty-eight churches, delegates names enrolled and statistics noted. Officers were elected by acclamation—N. L. Clarke, moderator; W. R. Butler, clerk; J. A. Hendon, treasurer. Thanks were returned by the moderator, and the body announced ready for business. Six new churches were received: Bethlehem and Rock Branch, Newton county; Missionary Hope, Leake county; Morton, Scott county; High Hill, Smith county; Antioch, Neshoba county; and correspondence was received from Bethlehem and Salem Associations. The regular committees were appointed. E. W. Roebuck, F. S. Smith, with the pastor and deacons of the church, were the committee on preaching. The report of the Executive Board was read and made the special order for Monday at 10 o'clock. The committee arranged that W. R. Butler preach at 11 o'clock on Lord's day. The sermon on missions to be followed by a collection for missions;

J. B. Hamberlin to preach in the evening, N. L. Clarke to close the services. With good feeling and animation the body adjourned. The services on Lord's day were according to arrangement; Butler and Hamberlin preached, Clarke closed the services; \$25 were collected for missions, and \$42.25 for Brother Crenshaw, who preached at night. The clerk says: "The congregation was large, orderly and attentive; much interest was manifested.

The meeting Monday morning was lively and brotherly. The Association was called together by the moderator, who led in prayer. Roll was called and decorum read, and visiting members invited to seats. J. B. Hamberlin, of Meridian, accepted the invitation and was seated. Correspondence returned. O. F. Breland and J. A. Hill preached to the people on Monday. Reports of committees were heard and acted on. The Committee on the State of Religion and Fraternal Correspondence with the churches made an interesting report. They say, "We have had correspondence from all our churches, with the addition of seven new ones. The letters from these churches represent them as in a hopeful condition, most of them prospering. Many of our churches report interesting additions. Beloved brethren, contend earnestly for the faith once delivered to the saints. Contend for the doctrine of salvation by grace; love, cherish and maintain the doctrine of election, and adhere strictly to and defend our peculiar views of baptism and sacramental communion. It is much better to exclude a member tainted with open communion principles, than that he should annoy and corrupt the church. Let him renounce his errors or lose his membership." The Executive Board report encouragingly with regard to our mission work during

the year. They report, as the year's work in missions, "124 days spent, 142 sermons preached, 8 persons baptized, 5 churches constituted, 2,371 miles traveled." They mention some remaining destitution and urge the work of Home, Indian and Foreign missions. Missions, Sunday schools and Orphans' Home were faithfully reported on. The same ministers were reappointed to the mission work in the bounds of the Association for another year, viz: O. F. Breland, W. A. Hutson and N. L. Clarke, who agreed to serve. L. P. Murrell led in prayer for the divine blessing on our work. The preamble and resolution of last Association as to the relation of the Baptists of the Southern States to those of the North, were unanimously re-affirmed as expressing the sense of the Association upon that question. A resolution was passed ordering that all funds on hand, after paying expenses, be turned over to the General Association of South-east Mississippi, that body having assumed active work in missions. It was agreed that the next session of the Association be held with County Line church, Neshoba county, and that A. Gressett preach the next introductory sermon, Z. T. Faulkner alternate; that N. L. Clarke preach the next sermon on missions, O. F. Breland alternate. Arrangements were made as to printing and distributing the Minutes; funds were assigned and hearty thanks voted to the church and community, and the adjourning hour came. A song was sung, the hand of love given, and J. B. Hamberlin, of Meridian, made the closing prayer. The table shows 55 churches in the body, a total membership of 2,690, 265 baptized during the year, 27 died. Decatur, the largest church, 181, N. L. Clarke, pastor; 23 ordained ministers, 13 licentiates.

J. Griffith was a minister in Alabama. About the year 1830, and at about fifty years of age he came to Mississippi, and settled in Smith county, and likely had membership in different churches. For years he was a member of the church at Raleigh, and was pastor there and preached to the churches of the surrounding country. He was a man of fine personal appearance, intelligent, and gifted as a speaker. Few men that we have seen in the pulpit have made a better impression personally, and for a time had quite a career of usefulness, but declining health narrowed down his labors, till at last he was forced to give up his sacred calling, and was confined to his home, where, after much suffering, he passed from the sorrows of earth to the presence of his Redeemer, at about the age of sixty years.

Simon Davis was for years a citizen of Jasper county, near the north line of the county, and had membership in the Mount Vernon church, that worshipped where the present Mount Vernon church is situated in Newton county. Brother Davis began to preach when smartly advanced in years; had moderate gifts, loved to preach, delighted in the association and fellowship of his brethren, never attained to ordination, but was loved by his brethren, and had a measure of usefulness in the cause of Christ as a preacher. He suffered sorely under affliction in the latter part of his life, and before very old, died in hope of a blessed immortality.

In 1873, the Association held its thirty-seventh session with County Line church, Neshoba county. The introductory sermon was preached by Z. T. Faulkner. Text, "Repent ye, for the kingdom of heaven is at hand." After half an hour intermission, the body was called to order in the house by the moderator, N. L. Clarke, prayer by S. King. H. B. Cooper, Z. T. Faulk-

ner, and S. King were requested to read letters. J. A. Lake, J. B. Smith, and Thos. Keith appointed a committee on finance, S. H. Kirkland assistant clerk. J. A. Hitt and L. B. Fancher preached to the people at the stand. Letters were read from fifty-three churches, delegates names enrolled, and statistics noted. Officers were elected by acclamation: N. L. Clarke moderator, W. R. Butler, clerk, J. L. Gresham treasurer. Thanks were suitably returned by the officers elect, and the Association was ready for business.

Two churches were added to the body, Harperville, Scott county, and Chunkeyville, Lauderdale county. Correspondence received from Harmony and Ebenezer Associations. The regular committees were appointed: J. M. Pace, O. F. Breland, J. M. Moore, F. Sansing, and M. P. Williams formed the committee on preaching. Preaching arranged as follows: S. King Saturday night, N. L. Clarke at eleven on Sunday, missionary sermon; J. P. Johnston in the evening, followed by J. M. Pearson, L. P. Murrell at night. The report of the Executive Board was read and made the special order for ten o'clock Monday. The body adjourned, prayer by D. Fore.

The preaching services were carried out according to arrangement. N. L. Clarke and J. P. Johnston preached on Lord's day, J. M. Pearson closing, S. King and L. P. Murrell preached at night. A collection was taken up for missions amounting to \$14.25; \$21.25 taken up for R. Crenshaw. The clerk adds: "We have had abundant reasons to believe that much good will result from the labors of the day; much interest was manifested, and many came forward for prayer."

Refreshed and cheerful, the delegates met Monday

morning, and the body was called to order by the moderator, who himself led in prayer. The roll was called and objects and powers of the Association were read, and visiting ministers invited to seats. Correspondence returned, and reports of committees were heard and acted on. The committee on the state of religion and fraternal correspondence with the churches made an interesting report, representing the churches at peace, and the cause of truth prosperous. They close thus: "We are known as Baptists—Regular Baptists. Baptists are a peculiar people. We claim to embrace the whole truth, to be successors of the Apostolic churches; this is high ground, and yet true. Beloved brethren, let us walk worthily of so high a claim; let us maintain the purity of Christian ordinances. We dare not justify the immersion of Pedo-Baptists, and to suffer open communion would be to abandon almost our whole ground—yea, and we would be unfaithful to Christ. It would be much better to withdraw from a brother unsound on these points than to suffer the laws of Christ to be trodden under foot."

Missions, Sunday schools, Orphans' Home, all received attention and were reported on. The preamble and resolutions setting forth our relations to Northern Baptists, and the course that we should take in regard to them, were unanimously re-affirmed. W. A. Hutson, N. L. Clarke and D. Fore were appointed to do some mission work in the bounds of the Association, compensation as heretofore. These brethren accepted the appointments, and L. P. Murrell led in prayer for the divine blessing on their work.

A resolution was passed, agreeing to represent the body in the General Association of South-east Mississippi. N. L. Clarke, L. P. Murrell, S. King and B. M.

Buckley, delegates, and funds appropriated to that work.

In view of the probable organization of a new association during the coming year, it was resolved that the clerk of the Association write letters of dismission to any of the churches of the body that may apply for them, and report to the next meeting of the Association. The report of the Executive Board shows 98 days labor, 138 sermons, 19 persons baptized, 6 received by letter, 1 minister ordained, 3 deacons, 1 church constituted, 1 revived, 1,836 miles traveled. Funds were ample to meet all demands.

It was arranged that the next session of the body be held with the Newton church: that J. M. Moore preach the next introductory sermon, and that W. A. Hutson be his alternate; L. P. Murrell preach the next sermon on missions, and J. A. Hitt be his alternate. Arrangements were made for the printing of the Minutes, funds appropriated, hearty thanks voted to the church and community, and the adjournment came. A song was sung, the hand of love given, prayer by W. A. Hutson, and the session was over.

The table shows 57 churches in the body, 250 baptized during the year, a total membership of 2,866. Decatur, the largest church, membership 183, N. L. Clarke, pastor, 27 had died; 27 ordained ministers, 12 licentiates.

Daniel Dove, for years a minister connected with Mount Pisgah Association, was in his youth for years a citizen of Sumter, Alabama, where he made profession of faith in Christ, and was baptized. Moving to Mississippi, he settled in Newton county, and became a member of Beulah Baptist church, and soon after was licensed to preach and exercised his gift in his own and

surrounding churches. Of a quiet disposition and fine morals, his gifts passed for all the force. After a few years he passed to ordination, and engaged in pastoral work, serving different churches in the county and had a fair measure of usefulness. After the war he emigrated to Texas, and continued his ministerial work for a number of years, and there finished his course several years since, an humble, sincere and faithful Baptist minister. Daniel Dove loved the associations of his brethren dearly.

Hubbard N. Reese was raised in Tuscaloosa county, Alabama, and there professed religion and was baptized. While quite young he came to Mississippi and settled in Newton county, and became a member of Beulah Baptist church; and soon after was licensed to preach, and exercised, as such, in the churches of the Association. After some years he moved to Texas and continued his ministerial work, received ordination, and spent many years in pastoral labor; was for a time moderator of his Association, sustaining himself as a faithful and useful minister of Christ. Some three years ago he ceased from his labors, having grown old in his Master's cause.

In 1874 the Association convened with the Newton church. The introductory sermon was preached by J. M. Moore—text, 1 Tim. 3:15; Theme, "Unity of the Church." Half hour for refreshments, and the body met in the house and was called to order by the moderator, N. L. Clarke. Prayer by A. Gressett. G. F. Lowry, I. A. Hailey and J. E. Graham were appointed to read letters. J. H. Limbough, J. R. Pace and P. S. McCormick formed the Committee on Finance. H. B. Hitt preached to the people in the Methodist church-house. Letters were read from forty-four churches, delegates names enrolled and statistics noted.

Officers were elected by acclamation—N. L. Clarke, moderator; A. Gressett, clerk; J. M. Pace, treasurer. Four churches were added to the body: Pleasant Ridge, Scott county; Concord, Jasper county; Mount Sinai, Neshoba county; Ebenezer, Newton county—all of Mississippi. Received correspondence as follows: Ebenezer, Bethlehem and Harmony Associations, by the delegates; also the Springfield, a newly organized body applied for correspondence, and was received. W. R. Butler and J. L. Gresham, delegates. R. N. Hall was received from the Orphans' Home. Thirteen churches, under the resolution of last session of the Association, had received letters from the clerk in order to go into the formation of the Springfield, and were considered dismissed from the body. Committees were appointed: J. M. Pace, A. P. Wash, M. P. Williams, J. E. Traylor and A. M. Cross were the committee on preaching. The committee arranged for preaching in both houses of worship on Lord's day; L. P. Murrell and J. P. Johnston in the Baptist church, W. R. Butler and A. Gressett in the Methodist church. L. P. Murrell to preach the sermon on missions, to be followed by a collection. On motion—adjourned.

Services on Lord's day were according to arrangement. L. P. Murrell preached in the Baptist church at 11 o'clock a. m., Johnston in the evening; W. R. Butler in the forenoon at the Methodist church, Gressett in the evening. \$12.55 were collected for missions, and \$20.70 for Brother Crenshaw. R. N. Hall preached at night at the Baptist church. The clerk adds: "We have abundant reason to hope that much good will grow out of the labors of the day."

The gathering Monday morning was in cheerfulness and love. A. Winstead led in prayer; roll called,

powers of the Association and rules of decorum read. Correspondence returned and reports of committees heard, investigated and acted on. The committee on the state of religion and fraternal correspondence represented the churches as in a hopeful condition and the cause steadily advancing. As to our mission work they say, "As much success has attended our labors as we could reasonably expect. The scattered sheep of Christ have been gathered and fed; feeble churches supplied and the gospel preached to perishing sinners." They close with a brotherly admonition, of which we give a specimen. "Beloved brethren, bear in mind the sacred character of your holy profession. It was voluntarily made; it was made in the name of Christ and before God, and to honor that profession should be the main object and end of our lives."

The report of the Executive Board speaks favorably of the mission work of the Association. The summing up shows eighty-three days in the work, 108 sermons, six baptized, eighteen received by letter, one church constituted, two supplied by the missionary, 1,721 miles traveled. The funds were ample to meet all engagements. Missions, Sunday schools and Orphan's home ably and favorably reported on. Four queries were sent up to the body from different churches; all of which were carefully answered in harmony with the settled views of the Baptists, as they understand the New Testament. N. L. Clarke, W. A. Hutson, and A. Gressett were appointed to do some mission work in the bounds of the Association, to be compensated as heretofore. They accepted the appointment and L. P. Murrell led in prayer for the divine blessing on the work. N. L. Clarke and J. H. Limbough were appointed delegates to the General Association at its coming

session. Funds on hand for the work of that body, were ordered paid over to the delegates.

It was agreed that the next session of the body be held with Ebenezer church, Neshoba county: that W. A. Hutson preach the next introductory sermon, O. F. Breland alternate. W. D. McGouirk preach the next sermon on missions, that A. Gressett be his alternate. It was ordered that the clerk prepare and have printed in the minutes a form of letter for the use of the churches writing to the Association. Arrangements were made for the printing and distribution of the minutes, funds appropriated, and a hearty vote of thanks expressed to church and community, and body adjourned. A song was sung, the hand of love given, and the separation came.

The table shows forty-eight churches in the body, a total membership of 2,500; 208 baptized during the year; twenty-three have died; Decatur the largest church, membership 198, N. L. Clarke pastor; thirteen churches dismissed to form Springfield Association; twenty-one ordained ministers, nine licentiates.

James W. Johnston, for some years a useful minister connected with Mount Pisgah Association, was born in Elbert county, Georgia, May, 19, 1847, and when about ten years old came with his parents to Mississippi and settled in Newton county. About the year 1866, he made profession of religion, and was baptized into the fellowship of the Decatur Baptist church. From the first, an orderly and consistent young member, he soon gave evidence of impressions to preach; and was liberated by the church to exercise his gift, which he did in his own church, and surrounding communities, making encouraging advancement. For a time he was in school at Clinton, Miss. There being

need for his labors, he was called to ordination by his church; L. P. Murrell and N. L. Clarke, Presbytery, and entered on pastoral work, and was called to the care of Pinckney, Ebenezer and Mount Pleasant churches, moving his membership from Decatur to Pinckney church. On the 20th of March, 1873, he was married to Miss Hattie Cross, of Jasper county, and located in the Pinckney community, and ministered to the churches of his charge, a gifted and popular young minister, giving great satisfaction and promise of future usefulness, and loved by all that knew him. In December, 1873, in the midst of his career of usefulness, he was severely attacked by disease and on the 9th of the month died, in his twenty-seventh year, loved and honored by all that knew him. Few young men, if any in our country, promised greater usefulness.

In 1875 the Association met with Ebenezer church, Neshoba county. This being the oldest church in this part of the State, having been constituted in 1836 near the place now known as New Ireland, Newton county. The introductory sermon was preached by W. A. Hutson—text, Prov. 11:14. After a short intermission the delegates convened and were called to order by the moderator, N. L. Clarke, who led in prayer. A. Gressett, the former clerk, being absent, W. D. McGouirk was appointed clerk pro tem. H. B. Cooper, W. L. Phillips and G. P. C. Sansing were requested to read letters. J. R. Pace, John Boler and R. E. Chapman were committee on finance. Letters were read from forty churches, delegates names enrolled and statistics noted. Thus organized the body proceeded to elect officers—N. L. Clarke, moderator; W. D. McGouirk, clerk; J. M. Parker, treasurer. Four churches were added to the body: Salem, Smith county; Hickory

Springs and Philadelphia, Neshoba county; Fellowship, Scott county. Correspondence was received from Ebenezer and Harmony associations. The regular committees were appointed. J. M. Pace, W. F. Jones, E. J. Collins, W. R. Hailey, J. Chisholm and W. Walton composed the committee on preaching. It was arranged that W. D. McGouirk preach the missionary sermon at 11 o'clock on Lord's day, to be followed by a collection for missions; and that J. P. Johnston preach in the evening. The adjourning hour was pleasant, as each retired to seek refreshment and shelter for the night. The services on Lord's day were according to arrangement: W. D. McGouirk preached at 11 o'clock—text, Dan. 2:44; theme, "The Kingdom of God." \$19.50 were collected for missions. J. P. Johnston preached in the evening—text, Job 9:2; theme, "Justification." The clerk adds: "The congregation was large and attentive, and much religious interest was manifested among the people."

The delegates came together refreshed and cheerful on Monday morning and was called to order at the proper time. Brother Murrell led in prayer. Roll was called, rules and powers of the Association read. The annual report of the Executive Board was read and approved and correspondence returned. The Executive Board gave an encouraging report of the labors of our missionaries: 92 days spent in the work, 117 sermons preached, 11 baptized, 10 received by letter, 1 church constituted, 1 deacon ordained, 1,569 miles traveled. The report of the committee on the state of religion and fraternal correspondence with the churches, represent the cause as very hopeful. They say: "The letters from the churches represent them as in a hopeful condition. No church has been without preaching, and

nearly all have had additions by baptism, while some have had large ingatherings: great harmony has attended our present session: we should be humbly thankful to the giver of all good." They close with admonition to the churches, of which the following is a part: "At home things are much as usual, but at a distance dark clouds of trouble appear, and may come near and pour their baneful showers of confusion upon us. At last the clamor of Pedobaptists has prevailed among Northern Baptists, and the practice of open communion is engaged in by some that were supposed to be fixed in strict communion principles, having fallen in with the popular tendency to error. Now, what shall we do? Shall we also yield and prove unfaithful? Is it possible that unyielding faithfulness, self-sacrificing toils, and unfaltering devotion to truth, even unto blood, so long manifested by the Baptists, have all been in vain? If open-communion Baptists are right, then all our sufferings have been in vain, yea, even preaching. Missions were ably reported on and encouraged. W. A. Hutson, D. Fore and N. L. Clarke were appointed to do some mission work in the bounds of the Association during the ensuing year. Those brethren accepted the appointment, and prayer was made for the divine blessing. Delegates were appointed to the General Association and funds appropriated. A. Gressett, D. Fore, N. L. Clarke, L. P. Murrell, W. A. Hutson, W. D. McGouirk and Frank Peebles were delegates. A resolution was unanimously passed endorsing the *Southern Baptist*, a religious paper published by A. Gressett at Meridian, Mississippi, himself editor and proprietor, the first number issued July 14, 1875.

Resolved, also, That the next session of this body be held with Pleasant Hill church, Newton county;

that A. Gressett preach the next introductory sermon, D. Fore being his alternate; that N. L. Clarke preach the next sermon on missions, L. P. Murrell his alternate. Arrangements were made for the printing and distribution of the Minutes; hearty thanks voted to the church and community for their hospitality and the adjourning hour came, Zion's song was sung, the closing prayer, and the session closed.

The table shows 51 churches in the body, a total membership of 2,650, 163 baptized during the year, 22 had died, 23 ordained ministers, 7 licentiates. Decatur, the largest church, 190, N. L. Clarke, pastor.

Alvin Gressett, for many years an able and useful minister of the gospel, connected with Mount Pisgah Association, but of late with the Bethlehem, was born in Perry county, Mississippi, November 2, 1829; came with his father to Lauderdale county about the year 1840; was married to Miss Christena Gilbert, November 16, 1849. In the year 1850 he professed faith in Christ and was baptized into the fellowship of Zion Hill church, Lauderdale county, by R. K. Rasbury. In the year 1855 he moved to Newton county, and became a member of the Beulah Baptist church, and was soon afterwards licensed to preach, and he exercised his gift in his own church and the surrounding country. In the year 1862, he was called to ordination, John Herrington and N. L. Clarke ordaining Presbytery, the work taking place on the fifth Sunday in June of that year. Forthwith he was called to the pastoral care of Beulah church and was continued in that work fourteen years or more, baptizing over two hundred persons into its fellowship during the time; also, more or less of the time was supply to Hickory, Mount Pleasant, Liberty, Zion, County Line, Chunkeyville and

Pine Grove churches, all of which prospered under his labors. These churches were in Newton, Kemper, Lauderdale and Neshoba counties. In 1870 Brother Gressett moved to Meridian, and was pastoral supply of the Fellowship, Ebenezer, Mount Haret and Marion churches, continuing with the latter six years. Under a weighty sense of the needs of the Baptists of the State of Mississippi, in 1875 Alvin Gressett commenced the publication of the *Southern Baptist* at Meridian, issuing the first number on the 14th day of July, himself editor and proprietor, continuing its publication for nearly twelve years, accomplishing for the Baptist cause in the State an amount of good that eternity alone can make known. Failing health forced him to abandon the work, and the *Southern Baptist* was consolidated with the *Baptist Record*. During this time Elder Gressett was active in locating and building up the Calvary Baptist church in the city of Meridian, of which he was a consistent member, and at different times its pastor. Likely the year 1886 was A. Gressett's most laborious year—the year of the whisky campaign, into which he threw himself with a zeal that knew no tiring. Beside the *Southern Baptist*, he published a "*Daily Bulletin*," at the same time speaking at many places in the county, and aiding to gain a grand victory over the friends of whisky; at the same time doing the editorial work of his office, and during the fall attending in the State seven different associations. But his physical powers gave way, and for four or five months he was confined to his room nearly all the time, not crossing his room for three months in succession. Slowly recovering, A. Gressett again became active in life; and, though not possessing strength for regular pastoral work, yet he preaches as he has strength, and

as there were openings in providence before him ; loving yet the cause of Christ and of souls, and contending for the faith once delivered to the saints. Few men among us have done more to advance the cause of Christ in our country than Alvin Gressett. He yet lives, is not very old, and it is hoped the Lord will bless him with many days of usefulness still.

In 1876, the Association convened with Pleasant Hill church. The introductory sermon was preached by D. Fore. Text, "The entrance of Thy word giveth light." A half hour for refreshments, and the delegates met in the house and the body was called to order by the moderator N. L. Clarke who led in prayer. H. B. Cooper, D. S. Holmes, and G. P. C. Sansing were requested to read letters. J. A. Lake, J. D. Hardy, and F. M. Poole were appointed committee on finance. O. F. Breland was requested to preach to the people at the stand. Letters were read from fifty-two churches, the delegates names enrolled and statistics noted. Officers were elected as follows: N. L. Clarke moderator, W. D. McGouirk clerk, J. M. Pace treasurer. Suitable remarks were made by the moderator, and the Association announced ready for business. No new church was added. Correspondence was received from Springfield, Ebenezer and Salem Associations, and also from the Baptist Union, all sending delegates. Regular committees were appointed. J. M. Pace, E. W. Roebuck, W. R. Hailey, J. Jolley, A. P. Wash, and W. D. Smith were the committee on preaching. The committee arranged that N. L. Clarke preach on Lord's day at eleven o'clock, the missionary sermon, to be followed by a collection for missions and for R. Crenshaw. The adjourning hour was hailed with cheerfulness. The services on Lord's day were as arranged. N. L. Clarke

preached at eleven A. M., and Johnston at two P. M. The clerk speaks in high terms of the sermons preached and the interest manifested. The congregation was large, evidencing much interest. \$17.75 were taken up for the work of benevolence.

The gathering Monday morning was in much cheerfulness and affection. The body was called to order; prayer by the moderator. Rules of decorum read and visiting ministers invited to seats. Correspondence returned. The report of the Executive Board was read and approved. Their final report shows 79 days in the work, 84 sermons, 1 baptized, 4 received by letter, 1 church re-organized, 1,593 miles traveled. They thank God for his goodness, and state that the destitution is reached within the bounds of the Association, and recommend that the Association henceforth do mission work through the General Association of South-east Mississippi. The report of committee on the state of religion represent the churches as in a peaceful and prosperous condition. All our churches, they say, have had preaching every month. They further say: "There remains so little destitution within our bounds that it is thought best in future to work with the General Association of East Mississippi, and do all our Home Mission work through that body. The report was unanimously adopted, settling the question of full co-operation with the General Association and of closing our work in the Pisgah, after twenty-four years of active service, fourteen years before the war and ten afterward. From that time the Association has done all her Home, and Indian mission work through the General Association. Sunday-schools and missions were ably reported. There were several queries which were carefully answered. This from

Black Grove church: "Is it right for the deacon to receive and baptize when the church has no pastor?" We answer, no. H. B. Cooper, D. Fore, J. A. Chambers, L. P. Murrell, N. L. Clarke, J. B. Ishee, Z. K. Gilmore, C. Owens and J. W. Huff were appointed delegates to the General Association, and funds appropriated. The Mississippi College, of Clinton, and Female College, of Meridian, under C. M. Gordon, were both recommended as worthy of the support of our people. The *Southern Baptist*, published by A. Gressett, at Meridian, Miss., was warmly recommended.

The committee on Nominations reported that J. M. Moore preach the next introductory sermon, L. B. Fancher, alternate; that A. Winstead preach the next sermon on missions, A. Gressett, alternate, and that next session be held with Beulah church. Arrangements were made for the printing and distribution of the minutes: hearty thanks were voted to the church, and community for thier great kindness, and hearty support of the Association during the now closing session, and adjournment was voted. A song was sung, and the right hand of affection given, and the delegates dispersed with thoughts of "home sweet home."

The table shows fifty-one churches in the body, a total membership of 2,744; 158 baptized during the the year; forty-three had died. Decatur, the largest church, 202, N. L. Clarke, pastor; twenty-three ordained ministers; eleven licentiates. The session was very encouraging; the preaching spiritual, and instructive.

W. D. McGouirk, for several years a much respected able and useful minister, connected with Mount Pisgah Association, was raised to manhood east of Mississippi, likely in Alabama, where he was liberated to

preach. For a time, he resided in Mississippi, and from this State moved to Texas, where he received ordination, and was active in the ministry for several years.

Returning to Mississippi, he located at Lawrence in Newton county, and had membership in Bethel church, where he was pastor for several years, and preached in the surrounding country; was for years clerk of Mount Pisgah Association, and was for a time missionary under the direction of the General Association of Mississippi. He was a man of fine personal appearance, good intellect, liberal English education, an instructor, and at times, a forcible speaker. Brother McGouirk was a man of rare social qualities, delighting greatly in the company of his friends, and the associations of his brethren. His standing was honorable, his ministry esteemed and useful. To human view, his death was untimely and sad. He died at his home in Lawrence, during reconstruction days of 1878, under a difficult case of fever. An active follower in the footsteps of Christ, he died in the full faith of his Redeemer.

Uriah Harveston was an ordained minister living in Scott county, and was for a time connected with Mount Pisgah Association in its earlier years. A man of moderate ability, he remained for a short time and then moved to parts unknown to us.

The Association met in the year 1877 with Beulah church, Newton county. The introductory sermon was preached by J. M. Moore—text, Galatians 1:8; theme, "The Doctrine of Election." The discourse was able and timely. After a short intermission the delegates convened in the house and were called to order by the moderator, who led in prayer. H. B. Cooper, D. S. Holmes and I. A. Hailey were requested to read letters. W. W. Hardy, J. A. Chambers and J. W. Huff were ap-

pointed a committee on finance. A. J. Trippe was requested to preach to the people at the stand. Letters were read from forty-five churches, delegates names written and statistics noted. Officers were elected as follows: N. L. Clarke, moderator; W. D. McGouirk, clerk; J. M. Pace, treasurer. One new church was added to the body, New Hope, Neshoba county. Correspondence was received from Bethlehem, Salem, and Ebenezer associations and the Union of Churches. Committees were appointed: J. M. Pace, J. Tatum, J. J. Phillips and the deacons of Beulah church, were the committee on preaching. It was arranged that A. Winstead preach at 11 o'clock on Lord's day, the missionary sermon to be followed by a collection for missions, and for Brothers Crenshaw and Wilson West to preach in the evening. M. T. Martin and A. J. Freeman to occupy the stand on Monday. Adjourned to meet Monday.

The services on Lord's day were as appointed. A. Winstead preached at 11 o'clock, followed by a collection amounting to \$19.85. W. West preached in the evening. The clerk says: "The congregation was large at each service, and much good feeling manifested." The body convened Monday morning with much good feeling, and was called to order. W. D. McGouirk led in prayer; rules of decorum were read, and visiting ministers were invited to seats. M. T. Martin accepted. Correspondence returned to sister associations and reports of committees heard, investigated and acted upon. Several queries were sent up from the churches, which were carefully and faithfully answered. Sunday schools and missions were carefully reported on. The *Southern Baptist* was cordially recommended; also the *Baptist Record*, published at

Clinton. The committee on the state of religion reported favorably as to the state of the churches, all in peace, and having preaching. The report closes with affectionate admonition. Delegates were appointed to the General Association. The committee on nominations reported that the next meeting of the body be held with Bethel church, Newton county; that L. B. Fancher preach the next introductory sermon, A. J. Freeman alternate; that A. Gressett preach the next sermon on mission, L. P. Murrell his alternate. Funds were assigned and directed and arrangement made for the printing and distribution of the Minutes; and a hearty vote of thanks passed to Beulah church and community for their kindness to the delegates while the Association has been in session among them. Then the adjourning hour came. Singing and hand-shaking was the closing feature of the services.

The table shows 50 churches in the body, 120 baptized during the year, a total membership of 2,797, 12 had died. Decatur, the largest church, 219, N. L. Clarke, pastor; 22 ordained ministers, 6 licentiates.

Lewis Jenkins, for several years an ordained minister of the gospel connected with Mount Pisgah Association, was reared in the State of Georgia. While yet young he moved to Mississippi, and for a time lived in Kemper county, where he became a Baptist. Afterwards he moved to Newton county and had membership in Pinckney church, where he was licensed to preach, and exercised in his own church and the surrounding country. Afterwards he moved his membership to Pleasant Hill church, where he received ordination; and aided the pastor in his work, and preached to other churches surrounding. For a time he was missionary in the coast country under the direction of the General Associ-

ation. A man of good religious character, moderate ability, loved his calling and the associations of his brethren, and had his measure of usefulness. About the time of the war he changed his residence, and since has been unknown to the writer.

No meeting of the Association was held during the year 1878 on account of the prevalence of yellow fever, and the wide spread panic in consequence. Fever prevailed at Lake and Lawrence in east Mississippi, and in the western part of the State. At Lake the mortality was very great, and quite considerable at Lawrence. Among those that died at the latter place was W. D. McGouirk, the clerk of the Association. The appointment of the body the session before was that the meeting for 1878 be held with Bethel church, Newton county. Delegates were regularly elected by the churches; and at the regular time and appointed place there was a gathering of many of the delegates, but the number was so small that no session was held. The delegates present came together, set another time for meeting and returned home. On the coming of the time set, many of the delegates again met; but not representing a majority of the churches, no session of the body was held; but resolved that the arrangement of the Association at the session of 1877 stand for 1879, and that the next meeting of the body be held with Bethel church at the regular time in 1879. So for that year there was no session held. The distress in the country was very great, the panic immense. Nearly the whole of the citizenship of the town of Lake died; the Baptist church was nearly broken up by death from the dread destroyer.

In 1879, the Association met with Bethel church, Newton county, which was the forty-second annual

session of the body. The introductory sermon was preached by A. Gressett. Text: "My kingdom is not of this world"; Jno. 18:36. Theme: "Kingdom of Christ in the world, its origin and character." A short intermission, and the Association was called to order in the house, by the moderator N. L. Clarke. Prayer by A. J. Freeman. H. B. Cooper was appointed clerk *pro tem*; D. S. Holmes, D. T. Chapman, and A. J. Freeman read letters. J. L. Hardy, J. A. Chambers and W. L. Kelly were appointed committee on finance; Z. K. Gilmore was sent to the stand to preach to the people. Letters were read from forty-three churches, delegates names enrolled and statistics noted. Officers were elected by acclamation: N. L. Clarke moderator, H. B. Cooper clerk, J. M. Pace treasurer. Four churches were added to the body, Sand Spring, Midway, Friendship, and Woodland. Visiting ministers were invited to seats. A. Gressett of Meridian, and J. B. Gambrell of Clinton accepted. Received correspondence from Ebenezer and Springfield Associations. Committees were regularly appointed, J. M. Pace, J. B. Buckley, Joseph White, B. M. Buckley, with the pastor and deacons of Bethel church, were the committee on preaching. Arrangements were made for Lord's day services. N. L. Clarke to preach at eleven o'clock, the annual sermon on missions, to be followed by a collection; J. B. Gambrell to preach in the afternoon, M. E. Manning at night. The adjourning hour brought cheerfulness to the now tired body. The services on Lord's day were carried out according to arrangements. N. L. Clarke preached at eleven o'clock, a collection taken amounting to \$15.75, and J. B. Gambrell at 2:30 P. M. The clerk speaks in commendation of the sermons as able and instructive. M. E. Manning preached at night.

The gathering on Monday morning was marked by much affection. The Association was called to order by the moderator, who led in prayer. The roll was called and rules of decorum read. B. F. Carter was requested to preach to the people, to be followed by A. J. Freeman.

Correspondence was returned, and reports of committees were heard, and acted upon. The committees on the state of religion, and fraternal correspondence with the churches began their report thus: "Through the kindness of our heavenly Father, we have been permitted to convene in this, our annual meeting for 1879. The mournful circumstances that led to our failure last year will be remembered with sadness by all. But it becomes us to be resigned to the dispensation of an all wise, and gracious God. We mourn the loss of our brethren and sisters who fell under the weight of the terrible scourge at Lake and Lawrence. Our present session has been quite interesting. So far as we know all our churches have had preaching with greater or less regularity. We thank God and take courage so far as our own body is concerned. We rejoice to learn that the open communion movement set on foot by northern Baptists has proved a failure. Increased faithfulness should characterize our conduct as Baptists. Let us guard the faith carefully." Sunday schools and missions were ably reported on, and the work of giving the gospel to the Indians in Mississippi was urged; delegates were appointed to the General Association, and funds appropriated for that work.

The *Southern Baptist* was earnestly recommended to the support of the churches, also *Kind Words*. It was agreed to hold the next session of the Association with Sulphur Springs, Scott county. That L. P. Mur-

rell preach the next introductory sermon, W. A. Hutson, alternate; J. M. Moore preach the next annual sermon on missions, A. J. Freeman, alternate. Provision was made for the printing, and distribution of the minutes, and funds assigned; hearty thanks was voted to the church and community for the kind and liberal manner in which they had sustained the Association.

Then came the adjourning hour. A hymn was sung the hand of brotherly affection given and prayer, then the session closed with great harmony. The table shows forty-eight churches in the body, a total membership of 2,523; 189 baptized during the year; Decatur the largest church, N. L. Clarke, pastor. Twenty-one ordained ministers, seven licentiates.

P. F. Morehead, for years an active minister of the gospel connected with Mount Pisgah Association, was raised to manhood in Neshoba county, Miss. Early in life he made a profession of faith in Christ, and was baptized into the fellowship of Mount Sinai Baptist church, Neshoba county, by J. J. S. Miles. From the time he was baptized he was a warm hearted and zealous member, and very soon manifested impressions to preach, and was liberated by his church to do so. His progress was rapid and satisfactory. Few young men in all these parts grew more quickly into influence, and usefulness. Soon his ordination was called, and took place, and he entered on pastoral work in his own church, and others in Neshoba and Leake counties, giving great satisfaction, and greatly building up the cause of Christ in his part of the State. In after time he became identified with the Harmony Association. Mr. Morehead was greatly esteemed. He was quick, bold, and forcible in his style, and, for his age, quite doctrinal, but his career was short. Soon his health began to

fail, and while yet young he died, lamented by all who knew him.

In the year 1880 the Association met with Sulphur Spring church, Scott county. The introductory sermon was preached by L. P. Murrell—text, Isaiah 35:10. One hour intermission, and dinner, and the delegates were called to order by the moderator, who led in prayer. J. E. Graham, G. W. Rainer and O. F. Breland read letters, W. M. Hardy assistant. N. T. Johnston, G. W. Rainer and Dr. J. M. Kelly were Committee on Finance. Letters were read from forty-nine churches, delegates names enrolled and statistics noted. Officers were elected by acclamation—N. L. Clarke, moderator; H. B. Cooper, clerk; J. M. Pace, treasurer.

Two new churches were added to the body: Cross Roads, Newton county; Philadelphia, Neshoba county. Correspondence was received from Chickasahay and Springfield Associations; visiting ministers were invited to seats in the body. Committees were appointed: I. M. Pace, Joseph White, F. Sansing and pastor and deacons of the church, were the committee on preaching. For Lord's day services it was arranged that J. M. Moore preach the sermon on missions at 11 o'clock, to be followed by a collection; A. Gressett preach in the evening: prayer meeting Sunday morning. Adjourned until Monday. Lord's day services according to arrangement. Prayer meeting in the morning. J. M. Moore preached at 11 o'clock on missions. The sermon was timely, able, and well received. \$51.95 was collected for missions. A. Gressett preached in the evening, much to the edification of the congregation. The clerk adds: "The day's services closed with fine interest, quite a number coming forward for prayer. The day and its exercises was one of great interest."

The convening Monday morning was in much affection. Prayer was offered by the moderator. The roll was called and decorum read, correspondence returned, and reports of committees heard, investigated and acted on. The committee on the state of religion speaks favorably of the condition of the churches. They say: "The letters from the churches, taken altogether, represent them as in an encouraging condition. All have had preaching, all in peace, and reporting the largest number of baptisms we have had for many years. The collection on Lord's day for missions, both Home and Foreign, was considered liberal. Taking all things together, Mount Pisgah Association has lost none of those qualities that have rendered her so useful to the cause in times past. It is now thirty-six years since we began active mission work, which has continued until now. Missions and Sunday schools received proper attention, and the *Southern Baptist* was warmly recommended. Delegates were appointed to the General Association, and funds appropriated. Ordered that the Abstract of Faith, Gospel Order, Powers of the Association and Rules of Decorum be printed in the Minutes of this session. It was agreed that the next session of the body be held with the Decatur church; that N. L. Clarke preach the next introductory sermon, O. F. Breland be his alternate; that A. J. Freeman preach the next sermon on missions, H. B. Cooper his alternate. Arrangements were made for the printing and distribution of the Minutes, and money assigned; and cordial thanks voted to the church and community for their liberal support of the body while in session with them. Then came the adjournment—the vote, the singing, the hand-shaking, the tears of many, and the session of the dear old body for 1880 was closed.

The table shows 50 churches in the body, a total membership of 2,783, 217 baptized during the year. Decatur, the largest church, 181, N. L. Clarke, pastor; 21 ordained ministers, 11 licentiates.

D. D. Booth, for years a minister connected with Mount Pisgah Association, had membership in Neshoba county, and devoted his time and labors chiefly in that county and the northern part of Newton. He entered the ministry before the war, continued his work through that dark time and for years after in this country. Brother Booth was a man of fine intellect, a good sermonizer, a lively exhorter, loved to preach, and was blessed to the building up of the churches and gathering many to their membership. Sad to say, he left Mississippi with a cloud over his Christian and ministerial character and moved to Louisiana. When, at last account, he was zealously engaged in the work of his Master. The cloud that was over him here has altogether passed away.

In 1881 the Association met with the Decatur church. The introductory sermon was preached by N. L. Clarke—text, Jude, 3rd verse; theme, “The Importance of Christian Faithfulness.” The opening prayer was by J. A. Hitt. One hour intermission and dinner, and the delegates convened and the body was called to order by the moderator. Prayer by D. Fore. A. J. Freeman, G. P. Clarke and L. M. Phillips were requested to read letters. D. T. Chapman, D. S. Holmes and J. E. Graham were the Committee on Finance.

Letters read from forty-one churches, delegates names enrolled and statistics noted. Officers were elected by acclamation—N. L. Clarke, moderator; H. B. Cooper, clerk; J. M. Pace, treasurer. One new church added to the body, Linwood, Neshoba county.

Visiting ministers were invited to seats with the Association; J. B. Gambrell, A. Gressett and J. C. Foster accepted, and were seated with the body. Correspondence was received from the Ebenezer, Springfield and Oktibbeha associations. A letter was received from Shady Grove Association of colored Baptists, asking correspondence. The request was granted and correspondence returned. Also New Hope (colored) Association. Committees were regularly appointed: J. M. Pace, C. G. Johnston, W. C. Sessums, E. Deane, W. M. Saddler, W. L. Bassett and deacons of Decatur church, were the committee on preaching. Lord's day services arranged: A. Freeman to preach at 11 o'clock A. M.; the sermon on missions to be followed by a collection; J. B. Gambrell to preach at 2 o'clock in the evening, J. C. Foster at night, A. Gressett and T. I. Wells on Monday. Adjourned until Monday.

The Sunday services were according to arrangement: A. J. Freeman preached at 11 o'clock; \$36.60 were taken up for missions; J. B. Gambrell preached in the evening; J. C. Foster preached at night. The congregation was vast, the order good. The clerk in speaking of the services, says: "We feel that much good will result from the day's labor."

The meeting on Monday morning was cordial and brotherly. Prayer was made by the moderator, and the body declared ready for business. The roll was called and rules of decorum read; correspondence returned, and reports of committees read, investigated and acted on. The committee on the state of religion reports favorably as to the state of the churches and the then present session of the Association. They say: "Peace attended our deliberations. The preaching at this meeting has been Scriptural and spiritual, and the

collection for missions, both Home and Foreign, encouraging. We feel that we have great cause for thankfulness." Missions, Sunday schools and Education were ably reported on. The *Southern Baptist* and *Baptist Record* were recommended to the favor of the churches. Delegates were appointed to the General Association, and funds appropriated. Resolutions were passed approving the work of the General Association, and encouraging the churches to be more active in it. It was agreed that the next session of the Association be held with the Mount Sinai church, Neshoba county. J. M. Moore was appointed to preach the next introductory sermon, D. Fore his alternate; that L. P. Murrell preach the next sermon on missions, G. W. Rainer his alternate.

Arrangement was made for the printing and distribution of the Minutes and funds assigned. The thanks of the Association were heartily voted to the Decatur church and the community for their kind attention and liberal support. The adjournment was voted: then with singing the parting hand was given, and prayer offered, and all were on their way to their homes.

The table shows 45 churches in the body, a membership of 2,335, 169 baptized during the year. Decatur, the largest church, 162 members, N. L. Clarke, pastor; 19 ordained ministers, 9 licentiates.

John C. Elerbee, for many years an ordained minister of the Baptist church, connected with Mount Pisgah Association, was born in Chester county, South Carolina, December 25, 1824. In 1845 he moved to Mississippi and settled in Lauderdale county, where, in the year 1848 he was married to Miss Elizabeth J. Trussell. In the year 1849 he made profession of religion and joined the Methodist church, was soon after

liberated to preach. In 1851 he joined the traveling connection, in which he continued until 1857, when his mind underwent a change on the mode and subject of baptism. Satisfied of the truth of Baptist views, he was baptized into the fellowship of the Tallahatta Baptist church, Lauderdale county, Mississippi, by Elder A. Winstead, in the year 1857. Soon after his baptism his ordination was called for—A. Winstead, David Killen and Isaac White ordaining Presbytery. At once he became pastor of his own church, and preached in the surrounding country along the line of Lauderdale and Kemper counties. The war came, and he entered the army, was first Lieutenant in Company I, 37th Mississippi Regiment. The war over, he returned to his home, and again engaged in pastoral work in Newton and other counties. Brother Elerbee was a gifted speaker and an able sermonizer; and, though at times, eccentric, yet at others, he was earnest, eloquent and tender. He died in Scott county, November 20, 1880. His last sermon was preached on the first Sunday in that month—text, "Though I walk through the valley and shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff they comfort me." He told his brethren that he would meet them no more, that his work was done, that he was going to his rest. He died in his 58th year. His remains rest in the New Prospect cemetery, Newton county.

In 1882 the Association met with the Mount Sinai church, Neshoba county. The introductory sermon was preached by J. M. Moore—text, 1st Corinthians 1:2; theme, "The Church of God, its membership, ordinances and work." Opening prayer by L. J. Caughman; one hour intermission for dinner, and the body

was called to order in the house by the moderator. Prayer by A. J. Freeman. J. M. Moore was appointed clerk, pro tem. A. J. Freeman, L. L. Jones and W. L. Kelly were requested to read letters. J. E. Graham, J. D. Hardy and G. W. Robinson were appointed a committee on finance. Z. K. Gilmore and D. Fore were requested to preach to the people. Letters were read from forty-three churches, delegates names enrolled and statistics noted. Officers were elected by acclamation—N. L. Clarke, moderator; J. M. Moore, clerk; J. M. Pace, treasurer. Visiting ministers were invited to seats. One new church was added to the body, High Hill, Leake county. Correspondence was received from Choctaw, Bethlehem, Springfield and Oktibbeha associations. Also from Lone Pilgrim, an association of colored Baptists, asking correspondence, which was granted. Committees regularly appointed: J. M. Pace, A. J. Rainer, R. King, with the pastor and deacons of Mount Sinai church, were the committee on preaching. The committee arranged that L. P. Murrell preach on Lord's day at 11 o'clock; the sermon on missions followed by a collection; N. L. Clarke to preach in the afternoon; W. R. Butler, A. Gressett and J. K. P. Showes on Monday. Adjourned until Monday. Lord's day services as per arrangement: L. P. Murrell preached at 11 o'clock A. M. the sermon on missions—theme, "Redemption by Christ and Missions." \$25.55 were collected for missions. N. L. Clarke preached in the evening—theme, "The Increase and Final Triumph of the Kingdom of Christ." The services of the day were of great interest. The clerk says: "The congregation was very large and attentive and was deeply impressed. We have much reason to hope that the cause of Christ was greatly furthered by the day's labor.

The coming together Monday morning was truly brotherly. The moderator was in his place, and called the body to order at the proper time. Prayer by L. P. Murrell; the roll was called and rules of decorum read; correspondence was returned to sister associations. Messengers to write their own letters. Reports of committees were read, investigated and acted on. The committee on the state of religion and fraternal correspondence reported favorably. They say: "We have great reason for thankfulness to God for His mercies continued to us through another year, and for the present state of the churches. Our present meeting has been encouraging and hopeful. It is believed that all the churches of the Association have had preaching, at least one Sunday in the month. It is thought there is no abatement of interest in the work of missions, but rather an increase. The preaching during this session has been sound and very interesting." The report closes with brotherly admonition: Thus, "Let us be firm in our adherence to the Scriptures, to the creed of our fathers, to our own creed. We want no change, but that we may be a better people. *Let us guard alike against Arminianism and Anti-nomianism.*" Missions, Sunday schools and education were properly reported, and delegates appointed to the General Association and funds appropriated. The *Southern Baptist* was warmly recommended to the favor and support of the churches. The body determined to have the articles of faith, decorum and powers of the Association printed.

It was agreed that the next session of the Association be held with Poplar Springs church, Newton county; that D. Fore preach the next introductory sermon, A. J. Freeman, alternate: N. L. Clarke preach

the sermon on missions; L. J. Caughman, alternate Arrangements were made to have the Minutes printed and distributed and funds assigned. Thanks were heartily voted to the church and community for their great kindness and liberal support of the body while in session.

The table shows the following results: 44 churches in the body, 171 baptized during the year, total membership of 2,250. Decatur, the largest church, 139 members, N. L. Clarke, pastor; 18 ordained ministers, 10 licentiates.

Nicholas B. Robertson, for a number of years a useful minister connected with Mount Pisgah Association, was reared to manhood in south-east Mississippi. In early life he was baptized and had membership in the churches of Covington county. At about the age of twenty-five years he received license to preach, and exercised his gift in the churches of his vicinity. His advance was not rapid, circumstances being adverse. About the year 1850, he was called to ordination, and entered upon pastoral and evangelical work, and had quite a career of usefulness, and success. His labors were in Covington, Simpson, Smith, Jasper, and Jones counties. Mr. Robertson was a humble man, grave in his manner of speaking. As he advanced in years, his health failed, and failing still, he became unable for the burdens of life and laid down his armor and passed to his reward before he was old.

John Thornton had membership in Leaf River church, Covington county, in early life, and was there licensed to preach. In after life he moved to Smith county, and had membership in Raleigh and then in High Hill churches, and still continued to preach, but was never ordained. Brother Thornton was a respect-

able farmer and citizen; served his county in different public positions. He lived to be quite old, and died at his home in Smith county, and was gathered as grain ripened for the harvest.

The Forty-sixth annual session of the Association was held with Poplar Spring church, Newton county, Mississippi, September, 1883. The introductory sermon was preached by D. Fore—text, Eph. 2:8; theme, “Salvation by Grace, Through the Atonement of Christ.” One hour intermission for dinner, and the body was called to order in the house by the moderator, N. L. Clarke. Prayer by A. Gressett. A. Gressett, A. J. Freeman and L. M. Phillips were requested to read letters. W. L. Kelly, J. W. Huff and A. J. Keith were appointed a committee on finance. Letters were read from forty-five churches, delegates names enrolled and statistics noted. Officers were elected by acclamation—N. L. Clarke, moderator; J. M. Moore, clerk; J. D. Hardy, treasurer. L. J. Caughman was requested to preach at the stand. Visiting ministers were invited to seats. Two churches were received into the body, Mount Vernon, Newton county, and Old Union, Scott county. Received correspondence from Harmony, Springfield and Bethlehem associations. The regular committees were appointed: A. P. Wash, W. G. Fortson, E. Deane, L. E. Wilson and H. White were the committee on preaching. It was arranged by the committee that N. L. Clarke preach at 11 o'clock on Lord's day on missions, followed by a collection for that work; that A. Gressett preach at 2 o'clock, A. J. Freeman at night. Adjourned until Monday. The services on Lord's day were according to arrangements: N. L. Clarke preached at 11 o'clock on missions; \$24.20 were taken up for that work. A. Gressett preached at

2 o'clock in the evening. The congregation was large and the services were of much interest.

A pleasing feature of the services was the presence of several Choctaw Baptists but recently converted to Christianity. With eyes all wet with tears, they pressed into the crowd to grasp the hands of their white brethren. Much religious joy was manifested. A. J. Freeman preached at night. The delegates met on Monday morning with much religious affection, and were called to order by the moderator. J. M. Moore led in prayer. Roll was called and decorum read; correspondence was returned to sister associations. The reports were then read, discussed and acted on. The committee on the state of religion reported encouragingly. They say: "All the churches composing this body, except one, have sent up delegates to the present meeting. They represent the churches to be in a peaceful and thriving condition." They say, further: "We hope there is no abatement among us in the great work of missions. Dear brethren of the churches, let us remind you that this is the one important work before us as a Baptist, and that it is to be a lifetime work. Occupy your time until I come! Let us never forget the unspeakable riches of God's grace conferred on us through the gospel, and that this blessed gospel has been conferred upon us that we may give it to others." Missions, Sunday schools and education were ably reported on. The *Southern Baptist* and *Baptist Record* were cordially recommended to the churches. Delegates were appointed to the General Association and money appropriated. The Abstract of Faith, Power of the Association and Rules of Decorum were ordered to be printed in the Minutes. A resolution was passed encouraging the churches to

liberality in mission work. The following preamble and resolution were passed :

WHEREAS, much has been said of late with regard to the unification of Baptists of the State; therefore, be it

“*Resolved* by this Association unanimously, That while we wish harmony among the Baptists of Mississippi, both in faith and practice, yet we are not willing to abandon the General Association and its great mission work, because it is more convenient to us and better suited to the circumstances of our people than any other organization.”

Provision was made for the printing and distribution of the Minutes and funds assigned. Hearty thanks were voted to the church and community for their kindness and liberal support of the body and its friends. An adjournment was voted, when, with singing, hand-shaking and prayer, the session of 1883 closed.

The table shows 46 churches in the body, a membership of 2,557, baptized during the year 177, 18 had died. Decatur, the largest church, 141, N. L. Clarke, pastor; 17 ordained ministers, 12 licentiates.

H. B. Cooper, for several years connected with churches of Mount Pisgah Association, was born in Mississippi and raised to manhood in Newton county. In early life he made profession of faith in Christ and was baptized into the fellowship of the Decatur Baptist church. From the first Hamilton was an orderly and attentive young member. Brother Cooper soon gave evidence of impressions to preach, and was liberated to do so in his own church and the surrounding country. His progress was encouraging. After a time his ordination was called for, when he entered on pas-

toral work in Newton and Lauderdale counties, and gave good satisfaction. Impressed by a desire for a better education he spent a time at Mississippi College, laboring in the country adjacent. Returning east, he labored in the gospel as there was opportunity. For some years Mr. Cooper was clerk of Mount Pisgah Association; for a brief period was resident in Louisiana, but was forced to return to Mississippi by the affliction of his family. Anxious for a wider field of labor, he became missionary of the General Association for a time, and moved to Perry county, and labored in the south-eastern part of the State as missionary and in pastoral work. After some years Mr. Cooper returned to Newton county, the home of his youth. Finding the churches supplied by other ministers and no field open adequate to his desires, he resolved to seek a home and field in the far West, and moved and settled in Hunt county, Texas, where he now lives, and preaches as there are openings in the providence of God. Brother Cooper is remarkable for his soundness in the faith, and is a gifted and interesting preacher, and is yet in the prime of life.

In 1884 the Association met with Sylvarena church, Smith county, which was its forty-seventh annual session. The introductory sermon was preached by J. M. Moore—text, Acts 2:41; theme, “Scriptural Qualifications for Membership in a Gospel Church.” One hour intermission for dinner, and the body was called to order by the moderator, who led in prayer. A. J. Freeman, J. E. Chapman and L. M. Phillips were requested to read letters. G. C. Harper, N. T. Johnston and W. C. Thornton were appointed a committee on finance. Letters were read from forty-four churches; delegates names enrolled and statistics noted; officers were

elected by acclamation—N. L. Clarke, moderator; J. M. Moore, clerk; J. D. Hardy, treasurer. Visiting ministers were invited to seats. Three new churches were added to the body: New Hope, Scott county; Bethany, Neshoba county, and Prairie Concord, Newton county. Correspondence was received from Salem, Springfield and Bethlehem associations. Committees were regularly appointed: H. J. Connel, J. B. Ishee, J. D. Hardy and J. W. McCaugh were the committee on preaching. The arrangement for services were as follows: G. W. Rainer to preach at night, A. J. Freeman to preach at 11 o'clock, Sunday, the sermon on missions, to be followed by a collection; L. P. Murrell to preach in the school building at the same time, A. Gressett in the evening, and J. T. Simmons at night. The adjourning hour was pleasant. The Lord's day services were according to arrangement; began by a prayer meeting, conducted by B. W. Dearing, after which the brethren preach according to appointment. The congregations were large and the preaching spiritual and instructive. \$14.90 were taken up for missions. The vastness of the gathering and character of the services, lead to the conclusion that great good was done.

Nine o'clock Monday morning found the body together refreshed and ready for business. Prayer by the moderator. Roll was called and rules of decorum read, and correspondence returned to sister associations. Reports of committees were heard, discussed and acted on. The report of the committee on the state of religion possessed much interest. They say: "We have word from nearly all our churches, informing us that they are all in peace, and in a usual state of prosperity. Additions by baptism equal that of former years. Great harmony has attended our deliberations in busi-

ness, while the preaching has been spiritual and edifying. Taking all into consideration, this has been, not only a pleasant, but an encouraging session of our beloved Association." Again they say: "Let us watch against innovations that would tend to unsettle us. Your committee would especially guard the churches against the new and confusing views of the communion question; as we are satisfied that our practice of intercommunion with the membership of our own churches, is consistent, Scriptural and profitable." Able and interesting reports were read on the subject of Missions and Sunday schools. The *Southern Baptist* and *Kind Words* were recommended to the churches; also delegates were appointed to the General Association, and funds appropriated. A resolution was passed expressing unabated confidence in the work and plans of the General Association. The abstract of faith, gospel order, powers of the Association and rules of order were ordered reprinted in the Minutes. It was agreed that the next meeting of the body be held with Harperville church, Scott county; that G. W. Rainer preach the next introductory sermon, S. J. Tullös alternate; N. L. Clarke to preach the next sermon on missions, L. P. Murrell alternate. Provision was made for the printing and distribution of the Minutes, and funds assigned. Thanks were cordially voted by the Association to the church and community for their great kindness to and liberal support of the body while in session among them. The adjourning hour came; the song was sung, and the hand of love was given, with a closing prayer. The session was one of much interest.

The table shows as follows, viz: 49 churches in the body, with a membership of 2,586, 176 baptized during the year. Pleasant Hill, the largest church, 154, L. P. Murrell, pastor; 19 ordained ministers, 12 licentiates.

— Pullum Vaughn, for years connected with the churches of Mount Pisgah Association, was born in Kentucky in 1804. In his earlier days he came to Alabama, and was baptized in the eastern part of that State in the year 1828, where he entered the ministry while yet young; was soon ordained, and entered upon pastoral and missionary work, and for many years was active and successful in the cause of Christ in the central and eastern parts of the State. During the sad times of the war he moved to Mississippi and settled in Newton county, and had membership for a time in Mount Pleasant church, and was more or less active in ministerial work. In after years Mr. Vaughn was a member in the Oakland church, at which place he had membership at the time of his death. He was an orderly and intelligent minister of the gospel; well versed in the religious questions of his day; was fond of reading, and sound in the faith of the Baptists; was an interesting and instructive preacher, but never became active in the work in Mississippi, being old when he came to the State. Brother Vaughn lived to great age, retaining his powers of mind to the last, and passed away in bright anticipation of a blessed immortality.

Matthew Stephens was a Baptist in Smith and Covington counties, Mississippi. For a time he was a member at Raleigh, and was by that church liberated to exercise a public gift, which he did, much to the edification of the membership and arousing of many to think. Few men that we have met have been more gifted in exhortation than Brother Stephens. After a time he moved to Covington county, but was soon called to his reward while he was not yet old.

In 1885 the Forty-eighth annual session of the Association was held with Harperville church, Scott

county. The introductory sermon was preached by L. P. Murrell—text, Eph. 2:10; theme, "The New Creation of God's People in Christ unto Good Works." Brother Rainer, the appointee, failed to attend. One hour and dinner, and the delegates assembled in the house and were called to order by the moderator. J. M. Kelly led in prayer. Thos. Keith, L. M. Phillips and Hi Eastland were requested to read letters. N. T. Johnston, J. D. Hardy and D. T. Chapman were the committee on finance. Letters were read from forty-nine churches, delegates names enrolled and statistics noted. Officers were elected by acclamation—N. L. Clarke, moderator; J. M. Moore, clerk; J. D. Hardy, treasurer. Visiting ministers were invited to seats. Three new churches were received into the body: Union and Pine Bluff, Newton county, and New Prospect, Lauderdale county, all of Mississippi. Correspondence was received from Springfield, Bethlehem and Mount Olive associations. Committees were regularly appointed: J. L. Shackelford, E. Beggs, G. C. Harper, J. R. Pace, Wm. Yarbrough and L. P. Murrell were the committee on preaching. Arranged preaching as follows, to-wit: T. I. Wells to preach Saturday night; N. L. Clarke to preach at 11 o'clock Lord's day the sermon on missions, to be followed by a collection; J. M. Moore to preach in the evening; prayer meeting at 9:30 o'clock Sunday morning. The adjourning hour was met with cheerfulness. A. J. Freeman filled T. I. Wells' appointment Saturday night. Lord's day services as arranged: prayer meeting in the morning; N. L. Clarke preached at 11 o'clock on missions—text, John 3:30; theme, "The Spread of Christ's Kingdom Over the Earth; to be consummated through the gospel;" after which a collection was taken up for mis-

sions, amounting to \$31.90. J. M. Moore preached in the evening—text, Col. 1:13; theme, “The Setting Up of the Kingdom of God; the proper subjects of the same.” The congregation was large, the order good.

The writer has seldom spent a pleasanter day. Refreshed by the Sunday services, the body convened with much cheerfulness Monday morning. Prayer by J. W. Arnold. The roll was called and the rules of decorum read and correspondence with sister associations arranged. The reports of committees were read, investigated and acted on. The committee on the state of religion reported favorably as to the condition of the churches. They say: “The word from the churches represent them as in peace and prosperity. The additions by baptism will nearly equal former years, we think. In many of our churches there have been precious revivals. We think there is a growing interest in the work of missions. Great harmony has attended our present session; the order has been admirable. Dear brethren, we live in an interesting time—interesting for its privileges and for its opportunities, and solemnly interesting, because of its responsibilities. New views, often strange indeed, are rising up, and heresies, to deceive, if it were possible, the very elect. How important that we should watch and be sober; that the membership of our churches should be carefully instructed that they be sound in the faith.” Able reports were made, discussed and acted upon, on missions, Sunday schools, temperance, education and publications. The *Southern Baptist* and *Kind Words* were recommended to the favor of the churches. A strong and well drafted resolution was passed on the temperance question, endorsing the prohibition of the traffic in ardent spirits. Delegates to the General Association

appointed, and funds appropriated. It was arranged that the next annual session of the body be held with Oakland church, Newton county; that A. J. Freeman preach the next introductory sermon, J. E. Chapman alternate; L. P. Murrell the next sermon on missions, T. I. Wells alternate. The printing and the distribution of the Minutes were provided for and funds assigned. Hearty thanks were voted to the church and community for their kindness and hospitality to the body while in session. Then came the adjournment, the song, the hand-shaking, the look of kindness and prayer, and the separation came.

The table shows the following state of the body: 52 churches belonging to the Association, 2,703 members, 101 baptized during the year; 19 ordained ministers, 11 licentiates. Beulah, the largest church, 154, J. M. Moore, pastor.

I. R. Bass, for years connected with Mount Pisgah Association, was raised to manhood in North Carolina, but in early life came to Mississippi and settled in Madison county; was then a Baptist and had membership in New Hope church. Mr. Bass was a planter of fine means, liberal and intelligent. Under impressions of duty he was liberated to exercise a public gift in the gospel. His position and influence as a Christian gave weight to his labors from the first. He was soon called to ordination and engaged in pastoral work with much acceptance. For a time he was Missionary of Mount Pisgah Association. On the formation of the Central Association he became connected with that body, since which the writer has known but little of him, either as to his labors, his influence, or when he ceased from his labors. Brother Bass was a prominent member of the Association in 1843, when the anti-Missionaries withdrew from it.

James B. Gage for years had membership in the Canton Baptist church, and frequently represented that church in the Mount Pisgah Association. When first known by the writer he was a licensed preacher, but afterwards attained to ordination; was a man of liberal education, cheerful and active as a Christian, and fairly gifted as a preacher, giving life and cheerfulness to Christian work. He, too, on the organization of the Central Association left the Pisgah and has been unknown to us since.

In 1886 the Association met with Oakland church, Newton county, which was the Forty-ninth annual meeting. The introductory sermon was preached by A. J. Freeman—text, Acts 28:22; theme, “Sects Against the Baptists.” One hour and a bountiful dinner, and the delegates assembled in the house and were called to order by the moderator, who led in prayer. B. W. Dearing was requested to preach at the stand. Thos. Keith, L. M. Phillips and A. J. Freeman were appointed to read letters. D. T. Chapman, N. T. Johnston and J. R. Pace were committee on finance. Letters were read from forty-four churches, delegates names enrolled and statistics noted. Officers were elected by acclamation—N. L. Clarke, moderator; J. M. Moore, clerk; J. D. Hardy, treasurer. One new church added, Liberty, Newton county. Visiting ministers were invited to seats. Correspondence was received from Bethlehem, Salem and Oktibbeha associations. Committees were regularly appointed: G. W. Rainer, J. B. Ishee, G. C. Harper, A. W. W. Grafton, with the pastor and deacons of Oakland church, were the committee on preaching. The arrangement was that L. B. Fancher preach Saturday night; prayer meeting Sunday morning; that L. P. Murrell preach at 11 o’clock on Sunday

the sermon on missions, to be followed by a collection; J. M. Moore preach in the evening, J. T. Simmons preach at night. Adjourned until 9 o'clock Monday.

The Lord's day services were according to arrangement: L. B. Fancher preached Saturday night; prayer meeting on Sunday morning; L. P. Murrell preached at 11 o'clock the sermon on missions, followed by a collection, amounting to \$41.55; J. M. Moore preached in the evening, J. T. Simmons at night. From the vastness of the congregation and the soundness and ability of the preaching, we have good reason to hope that much good was done. The gathering on Monday morning was cheerful and brotherly. At 9 o'clock the Association was called to order. Prayer by A. J. Freeman. The roll was called and decorum read. George Whitfield, vice-president of the Foreign Mission Board, was welcomed to a seat in the body. A report on Foreign mission work, presented by him, was ordered printed in the Minutes of the Association. A letter was read from the Sweet Pilgrim Association, a body of colored Baptists asking correspondence, which was accepted and returned by letter. Returned correspondence to sister associations. Reports of committees were heard and acted on. The report of the committee on the state of religion and fraternal correspondence with the churches was of much interest. They say: "Through the still abounding mercies of God, we have been favored to meet in our annual session for 1886, which is the Forty-ninth annual meeting of the Association. Our welcome with the Oakland was hearty, and the accommodations abundant. The attendance from the churches has been nearly full, representing the churches in peace and order; and, though the number baptized has not been so large as in some years before,

yet it has been creditable, amounting to about 150. All our churches have had preaching with more or less regularity; in some there have been large and precious ingatherings. The spirit of missions still lives in the churches of our Association, and in some it is growing. So far as seen there is but one discouraging fact among our churches, and that is the disposition of border churches to withdraw and go elsewhere, thus weakening down the venerable old body that has so long battled for the truth and done so much for the cause of Christ.

Our present session has been unusually harmonious and peaceful, the preaching sound, instructive and profitable. And while as churches and ministers we may not have done all we might in the great work of spreading the blessed gospel, yet much has been done, and God has blessed it. Thankful for the past, appreciating the present and trusting God for the future, we thank Him and take courage. The Baptists are an historic people, divinely historic. Their history is written in the word of God; it is written in the dark pages of Jewish, heathen and Popish persecution; it is written in the tears and groans and death of the suffering saints, who have laid down their lives for Christ and his truth. With such an ancestry in the faith; with such examples before their eyes, we dare to be faithful—we dare to contend earnestly for the faith once delivered to the saints. Yea, we must be faithful, declaring the whole counsel of God, avoiding all sympathy with the popular errors around us. We dare not affiliate with those living in error if we would be clear of sin. What fellowship has light with darkness? Men in error should not be invited to preach for our people; nor can we participate in the religious meetings of

Pedo-baptists and be faithful to God and to his truth; though it is frequently done, even to the giving of the right hand of fellowship to those christened in infancy, and likely yet unconverted. In this way we sanction error, bring about divisions among our membership and grieve the minds of our pastors, who are in duty bound to oppose these errors. Let us remember that if we bid God speed to error we become guilty. Under the constitution and laws all orders have the same rights, and should have. Our security and spiritual prosperity is in social separation from all errorists, in keeping aloof, in showing no fellowship for their unscriptural practices. Let us pray constantly that error may perish, and do all we consistantly can to pull down rather than build it up."

Missions, education and Sunday schools were ably reported on. The *Southern Baptist*, *Baptist Record*, and *Kind Words* were recommended. The powers of the Association, abstract of faith, gospel order and rules of decorum were ordered to be printed in the minutes; also delegates were appointed to the General Association and funds appropriated. Provision was made to have the minutes printed and funds assigned. Hearty thanks were voted to the Oakland church and community for their kindness and liberal support of the Association while in session with them. It was ordered that the next session of the Association be held with the Cross Road church, Newton county. An adjournment was then voted. Fifteen minutes were spent in singing, giving the parting hand and prayers, and the delegates were on their way home. A profitable meeting of the body.

The table shows the following: Fifty churches in the body with a membership of 2,723, baptized during

the year 142, Decatur the largest church 152, N. L. Clarke pastor, twenty ordained ministers, ten licentiates.

Isaac Anderson, for many years connected with the churches of Mount Pisgah Association, was reared to manhood in South-east Mississippi. About the year 1850, he made profession of faith in Christ, and was baptized by the writer in the lower part of Jasper county. From the very first, after his baptism, he bore his profession with dignity, and was soon under impressions to preach, and was encouraged to pray, and talk in public, but was entirely without an education. The writer taught him his letters, and the first principles of an education at his own home. After this, he attended school, and obtained such advantages of education as his circumstances allowed, at the same time preached as the openings were before him. After some years, he was ordained, and engaged in pastoral work, laboring in the counties of Jasper, Smith, Covington, Jones, Perry, Marion, and more or less down to the coast, and was highly esteemed for his work's sake and the good he achieved for the cause of his Master. While brother Anderson was not considered very profound, nor very able as a minister, yet he attained to great soundness in the faith in the gospel, and was a true and consistent Baptist minister, and was loved by all the brotherhood that knew him. He was in a wonderful degree given to hospitality. He died some years since, near Purvis, Miss., aged about sixty-five years.

In 1887 the Association met with Cross Roads church, Newton county. The introductory sermon was preached by G. W. Rainer—text, Eph. 2:8; theme, "Salvation by Grace." One hour intermission and dinner, and the delegates convened in the house and

was called to order by the moderator. J. M. Moore led in prayer. J. J. Ingram was requested to preach at the stand. L. M. Phillips, T. C. Viverett and Thomas Keith were appointed to read letters. N. T. Johnston, A. W. W. Grafton and J. H. Limbough were committee on finance. Letters were read from forty-five churches, delegates names enrolled and statistics noted. Officers were elected by acclamation—N. L. Clarke, moderator; J. M. Moore, clerk; J. D. Hardy, treasurer. One new church was added to the body, Good Hope, Scott county. Visiting ministers were invited to seats in the body. Correspondence was received from Mount Olive, Salem, Springfield and Bethlehem associations. Committees were regularly appointed: J. B. Ishee and A. P. Wash, with the pastor and deacons of Cross Roads church, were the committee on preaching.

The Lord's day services were arranged as follows: Prayer meeting in the morning, conducted by Brother Freeman; mission talk by Prof. Leavell; J. M. Moore to preach at 11 o'clock on missions, to be followed by a collection; J. T. Simmons to preach in the evening. Adjourned to 8:30 Monday morning.

Lord's day services were as arranged: Prayer meeting in the morning: lecture on missions by Professor Leavell; J. M. Moore preached at 11 o'clock on missions, followed by a collection for missions, amounting to \$42.35; J. T. Simmons preached in the evening. From the size of the congregation, the character of the preaching and the attention given, we have good reason to believe that much good was done.

At the appointed hour Monday morning the Association met and was called to order and prayer offered. The roll was called and rules of decorum read. L. P. Murrell appointed to preach at 11 o'clock. Corres-

pondence was returned to sister associations, and reports of committees read and acted on. The report of the committee on the state of religion was full of interest. They say: "Another year has passed away, and again through the mercy of God, our beloved Association is in annual session, and with great evidence of the divine blessing upon us. Not for many years, if ever before, has the Lord so blessed and increased our churches by baptism; at the same time general peace prevails. This added to the increased production of our fields, gives us great occasion for gratitude to God and encouragement in our work. Our present session has been very harmonious and interesting, the delegation from the churches nearly full, while the preaching has been able and sound. It is thought there is no decrease in the devotion of the churches to the work of missions, but rather a growth. Our reception by the brethren at Cross Roads was cordial, and our support liberal and abundant. Under all the circumstances we thank God both for the present and the past, and, we hope for the future.

"In looking back over the past labors of our beloved Association, we feel that much has been done for the cause of Christ. This, however, has been done through self-sacrificing adherence to our distinctive principles as taught in the word of God, attended by the divine blessing, and in no other way can we sustain and advance the work of our body and meet our weighty obligations. Allow us then, brethren, to encourage you in your course of faithfulness. God has committed to you, to us all, a great work. We must be true to our trust. Let us keep prominently before the people; the fall and depravity, the total depravity of man, salvation by grace. Justification by faith

alone, in the imputed righteousness of Christ, obedience as the evidence of faith, and the final perseverance of the saints. Vastly important in the cause of Christ is strict adherence to the doctrine of a converted membership. Leave this out and we are on the broad sea without chart or compass. Our views of church membership and baptism, make our practice of close communion clearly consistent, yea, a necessity, let others say what they will about it. We may not turn aside to please any one. Our views of baptism are clearly Scriptural and must be maintained at every cost. The word used in the New Testament, *baptidzo*, was not translated, but merely transferred to the English New Testament, and it has precisely the same meaning as our word *dip*. Calvin, the founder of Presbyterianism; Luther, the founder of Lutheranism; and Wesley, the founder of Methodism, all admit this, together with all the scholars of note in the world. Dipping-in baptism was universal for two hundred and fifty years of the Christian era, and almost universal for twelve hundred years. The Roman Catholics then introduced sprinkling and pouring, and Protestants received it from them, while the true church of Christ has maintained dipping from the time of Christ down to the present."

Interesting reports were read on missions, Sunday schools, publications and temperance, and ably discussed and approved. Strong resolutions were passed, pledging the Association against the whisky traffic, and in favor of prohibition. The *Southern Baptist Record* was recommended to the favor and use of the churches. The Report on Foreign missions, prepared by George Whitfield, vice-president of the Foreign Mission Board, was ordered printed in the Minutes of the

Association. Delegates were appointed to the next meeting of the General Association and funds appropriated. The following resolution was unanimously passed: That N. L. Clarke be requested, at his convenience, to write the history of Mount Pisgah Association.

A resolution encouraging liberality in mission work was unanimously passed. The Garlandsville church sent a query: "Is it prudent or safe to invite a minister to preach in our churches, or serve as pastor of a church, who holds a letter from other church which knows nothing of the Christian conduct of said minister since granting the letter?" Answer, "It is not prudent nor safe."

It was agreed that the next session of the Association be held with Rock Branch church, Newton county; that T. I. Wells preach the next introductory sermon, J. W. Arnold alternate; that N. L. Clarke preach the next annual sermon on missions, A. J. Freeman be his alternate. Arrangement was made for the printing and distribution of the Minutes and funds assigned. Hearty thanks were cordially voted by the body to the church and community for their great kindness and liberal support of the body while in session with them. Then came the vote to adjourn. "Amazing Grace" was sung while giving the parting hand; closing prayer by L. P. Murrell.

The table shows 48 churches in the body, containing a membership of 2,721, 366 baptized during the year. Beulah, the largest church, 187, H. O. White, pastor; 35 have died during the year; 21 ordained ministers, 15 licentiates.

E. L. Carter, for many years connected with the churches of Mount Pisgah Association, and afterwards with the Salem, was born either in Georgia or South

Carolina. In early life he moved to Alabama, and afterwards came to Mississippi, and resided in Lauderdale county, where in the prime of life, he professed faith in Christ, and was baptized. Soon he gave evidence of impressions to preach, and was licensed to do so; exercising his gift in Lauderdale, Clarke, and Newton counties. About the year 1850, Brother Carter was ordained to the full work of the gospel ministry, and entered on pastoral work, with great faithfulness, in the counties already named, and also in Jasper, Jones, Covington, Simpson, and Smith, seeking the salvation of the lost, feeding the flock of God, and earnestly, honestly, and faithfully contending for the faith of the gospel. For a time he traveled as a missionary, under the direction of Mount Pisgah Association, and was also missionary of the General Association for years. Likely a truer man in his intentions never entered the Christian ministry. While he was not truly eloquent, yet his style of delivery was pleasant, his utterance distinct and his discourses were instructive and interesting. His aim was to build on the Rock, and material that would neither burn nor rot. God and his promises, Christ, and the grace of God, through Him, experimentally applied by the Holy Spirit, justification by faith, evidenced by obedience, were themes he delighted to dwell on. Brother Carter died at the age of eighty-two years. Like the ripened fields of grain, he was gathered into the garner of rest and glory.

In the year 1888 the Association met with the Rock Branch church, Newton county, it being the fifty-first annual session of the body. The introductory sermon was preached by T. I. Wells—text, 2 Tim. 1:9; theme, “The Calling and Salvation of God’s People the Result of His Gracious Purpose in Christ from Eternity,

which secures their final redemption." After intermission of one hour and dinner, the body was called to order in the house. Prayer by S. J. Tullos. Thos. Keith, L. M. Phillips and T. L. Moore were requested to read letters. T. C. Viverett, N. T. Johnston and D. S. Holmes were the committee on finance. L. B. Fancher was requested to preach to the people at the stand. Letters were read from forty-seven churches, delegates names enrolled and statistics noted. Officers were elected by acclamation—N. L. Clarke, moderator; J. M. Moore, clerk; J. D. Hardy, treasurer. One new church was added to the body, Center Ridge, Newton county. Correspondence was received from Oktibbeha Association and the Baptist State Convention. Committees were regularly appointed: F. Sansing, J. P. Pace, C. G. Johnston and N. Barham, with the pastor and deacons of Rock Branch, were the committee on preaching. The committee arranged for preaching services as follows: A. J. Freeman to preach Saturday night at the church; also G. W. Rainer to preach at Union; J. J. Ingram at Hebron; N. L. Clarke to preach at 11 o'clock on Lord's day the sermon on missions, to be followed by a collection; J. B. Gambrell will preach at 2 o'clock in the evening. Adjourned to 9 o'clock Monday.

The Lord's day services were of much interest: Prayer meeting in the morning, conducted by Brother Hailey; N. L. Clarke preached at 11 o'clock; a collection was taken up, amounting to \$44.35. J. B. Gambrell preached in the evening a sermon of much interest. Seldom, if ever, has it been our privilege to witness or enjoy a more interesting day. The clerk says: "Altogether the day's services were abundantly edifying to the children of God. The truth was tenderly and faithfully preached; surely much good was done that day

in the name of Jesus. Seldom, if ever, has it been our privilege to attend such a meeting of the body."

The Association was called to order at the hour set. Prayer by H. Bruce. The roll was called and decorum read, visiting ministers invited to seats and correspondence returned. Reports on committees were read, discussed and acted on. The report of the committee on the state of religion possessed much interest. They tell us that the churches are in peace; nearly a full delegation was present; that all the churches have preaching. They state that we have abundant reasons for gratitude to God for His blessings on the churches. They add: "Much good has been done and much remains to be done, if we meet our obligations and sustain the cause of Christ committed to our hands. The times that are upon us require soundness, intelligence and energy, yea, watchfulness. Your committee is impressed with the fact that our pastors should be careful to indoctrinate the people of their charge, giving them line upon line, precept upon precept, that they may know the truth."

J. E. Chapman preached at the stand in the morning. Able and interesting reports were made on Sunday schools, missions and temperance. Much importance was given to the subject of temperance. The report was able, clear and conclusive, and by permission was voted on by the whole congregation, the whole house unanimously rising. L. P. Murrell preached at the stand in the evening. A voluntary contribution was made in the body for missions, amounting to \$15.70. Delegates were appointed to the General Association and funds appropriated. The *Southern Baptist Record* was recommended to the use and support of the churches.

It was agreed that the next annual session of the body be held with Pleasant Hill church, Newton county. That J. W. Arnold preach the next introductory sermon, S. J. Tullos alternate. That A. J. Freeman preach the next sermon on missions; J. M. Moore alternate. Arrangement was made for the printing and distribution of the minutes, and funds assigned. Thanks were heartily voted to Rock Branch church and community for their great kindness and hospitality to the body while in session. Adjournment was voted, and the time of parting came. Much tenderness was manifested while singing one of Zion's songs and giving the parting hand. J. M. Kelly offered the closing prayer.

The Minutes show forty-nine churches in the body; a total membership of 2,670; 180 baptized during the year; thirty had died; twenty-two ordained ministers; eighteen licentiates.

John Rush, for years connected with the churches of Mount Pisgah Association, was when quite young baptized into the fellowship of Zion Hill church, Lauderdale county. After a time he gave evidence of impressions to preach and was given license to exercise according to his ability. His growth was not rapid, yet his gifts were such as to make him acceptable among his brethren. In after time he moved to Jasper county and had membership in Mount Pisgah church, where according to the recollection of the writer, he received ordination, and engaged in pastoral work in Jasper county and the country around. For a time he did pastoral work at Whistler, Ala., thus transferring his labors to the south-east. The war came on, and the writer lost sight of him; but am under the impression that he went west of the Mississippi, but was called to his eternal home before he was old. He was a man of

good personal appearance, cheerful and sprightly manners, fair talents as a speaker, and had a fine career as a minister for a number of years. The latter part of his ministry was saddened by the sorrows of the war.

David Williamson was formerly a member of Poplar Springs church, Newton county, was there licensed to preach, and gave promise of much usefulness; but following the tide of emigration, he moved to Texas, and continued his work as a minister of the gospel for many years, attended with much usefulness, calling sinners to repent, and feeding the flock of God.

In 1889 the Association met with Pleasant Hill church, Newton county, being the fifty-second session of the body. The introductory sermon was preached by J. W. Arnold—text, Rom. 4:3; theme, "Justification by Faith." Intermission and dinner, and the body was called to order by the moderator. Prayer by J. J. Ingram. A. J. Freeman, L. Phillips and J. E. Chapman were requested to read letters. N. T. Johnston, C. C. Roebuck and A. Pierce were appointed a committee on finance. L. J. Caughman was appointed to preach at the stand. Letters were read from forty-five churches, delegates names enrolled and statistics noted. Officers were elected by acclamation—N. L. Clarke, moderator; J. M. Moore, clerk; J. D. Hardy, treasurer. Visiting ministers were invited to seats with the body. W. J. David, missionary from Africa, A. Gressett and J. B. Gambrell of the *Record*, accepted. Two new churches were added to the Association—Union, Newton county and Bethel, Neshoba county. Received correspondence from Salem and New Liberty associations. Committees were regularly appointed: Wm. Graham and J. J. Phillips, with the pastor and deacons of Pleasant Hill church, were appointed the committee on preaching.

Sunday services were arranged as follows: Prayer meeting 9 o'clock A. M., conducted by L. M. Phillips; W. J. David, missionary to Africa, to lecture on African missions at 10 o'clock; A. J. Freeman to preach at 11 o'clock the annual sermon on missions, to be followed by a collection for missions; J. B. Gambrell to preach at 2 o'clock. Adjourned to meet at 9 o'clock Monday morning.

The services on Sunday were as arranged. The prayer meeting was fervent, David's lecture interesting and instructive; the preaching able, instructive and comforting; \$27.82 were collected for missions. The appearance was that much good was done in the name of Christ.

The convening on Monday morning was with much greeting and cheerfulness. A hymn was sung and L. M. Phillips led in prayer. The roll was called and decorum read. Returned correspondence to sister associations. Reports of committees were read, discussed and acted on. The reports were able and interesting, and discussed with animation. The committee on the state of religion gave an encouraging view in the bounds of our Association, both in the churches and in our present meeting. They close thus: "In reviewing the past, your committee feels there is much to be thankful for, and a wide opening for usefulness in the future. Let us enter the opening, and in faithfulness occupy. We must maintain the spirituality and purity of our membership. Character, not numbers, should be our motto. We must not receive the unconverted, as it would be unprofitable to them and dangerous to us. Let us remember that the world is man's natural state, and that a church of Christ is composed of persons redeemed and called out of the world. Great

care should be taken to train and indoctrinate our young members, teaching them to understand why we are Baptists, and why we do not fellowship and commune with the Pedo-baptists. Our people have need of knowledge, Scriptural knowledge. "Stand in the ways and see, and ask for the old paths: there is the good way and walk therein, and ye shall find rest to your souls." There can no good come by introducing new and questionable methods, but they engender strife and are questions that do not edify. We respectfully urge the churches composing this body to faithfulness in all things, and liberality in giving for the spread of the glorious gospel of Christ. "They that water shall be watered. They that sow liberally shall reap also liberally; but they that sow sparingly shall reap also sparingly." May God bless the membership of the churches of our dear old Association.

The report of the committee on missions was ably discussed, especially by W. J. David, also by J. B. Gambrell, at whose suggestion a voluntary contribution was made to aid the Cuban mission, amounting to \$20. The report of the committee on publications was listened to with much interest and discussed with some feeling by Gambrell, Freeman and Clarke. The report contains the first public suggestion as to the propriety of starting another Baptist paper in the State. That suggestion is in the following language: "We suggest to this Association, and to those working through the General Association, and the Baptists of the State generally, the propriety of making an effort for better privileges. We, therefore, recommend this body to appoint a committee of five brethren, whose duty it shall be to investigate this matter, and report to the coming session of the General Association, with the consent of

that body." The following are the names of the brethren appointed in pursuance of the above: N. L. Clarke, D. T. Chapman, A. J. Freeman, J. M. Moore, T. I. Wells, G. W. Rainer.

Able reports were read on Sunday schools, education and temperance. The *Southern Baptist Record* was recommended to the favor and use of the churches. Delegates were appointed to the General Association and funds appropriated.

A resolution was passed, binding the delegates to urge the work of missions in their churches. Provision was made for the printing and distribution of the Minutes, and funds assigned. It was agreed that the next session of the body be held with Bethel church, Newton county; that S. J. Tullos preach the next introductory sermon, and J. J. Ingram be his alternate; that J. M. Moore preach the next annual sermon on missions, and L. B. Fancher be his alternate. Hearty thanks were voted to Pleasant Hill church and community for their liberal support to the body while in session with them. The adjourning hour came, a song was sung, the hand of parting given, prayer by L. P. Murrell. Thus passed and closed an interesting meeting of Mount Pisgah Association.

The table shows 49 churches in the body, a total membership of 2,608, 134 baptized during the year. Beulah, the largest church, 198, H. O. White, pastor; 23 have died during the year; 22 ordained ministers, 21 licentiates.

Z. T. Faulkner, for years a minister connected with churches of Mount Pisgah Association, was reared to manhood in East Mississippi, likely in Clarke county. While quite young he came with his father to Scott county and had membership in the New Prospect

church in that county, by which he was licensed to preach, while a young man. Possessed of an active mind, a liberal education, and a commendable zeal to succeed and be useful, his advance was pleasing and rapid. In a short time his ordination was called for, and he entered upon pastoral work in his own county and the surrounding. Active, prompt and able, he gave great satisfaction to the churches that had the benefit of his labors, and was blessed to the building up of the churches and winning souls to Christ, a gifted and able minister. He is yet in the strength of his manhood; lives in the same community, labors in the same section of country as in youth. On the formation of the Springfield Association he became a minister of that body. We pray that God may give him many years of great usefulness in the cause of his divine Master.

In 1890 the fifty-third session of the Association was held with the Bethel church, Newton county. The introductory sermon was preached by S. J. Tullos—text, 1 Cor. 3:4: theme, “The Resurrection of Christ, the foundation of the Christian’s joy.” One hour intermission and dinner, and the body convened and was called to order by the moderator. L. B. Fancher led in prayer. J. H. Sansing, A. J. Freeman and J. C. Foster were requested to read letters. N. T. Johnson, D. C. Payne and T. H. Stamper were appointed a committee on finance. J. J. Ingram was requested to preach at the stand. Letters were read from forty-seven churches, delegates names enrolled and statistics noted. Officers were elected by acclamation—N. L. Clarke moderator; J. M. Moore, clerk; J. E. Graham, treasurer. Visiting ministers were invited to seats; one new church was added to the body, Hardyville, Newton county. Cor-

respondence was received from Salem and New Liberty associations. Committees were appointed: J. B. Ishee, J. P. Mason and A. P. Wash, with the pastor and deacons of Bethel church, formed the committee on preaching. Lord's day services were arranged as follows: Prayer meeting at 10 o'clock in the morning, conducted by G. W. Rainer; J. M. Moore to preach at 11 o'clock the annual sermon on missions, to be followed by a collection for missions; J. C. Foster to preach at 2 o'clock; L. B. Fancher at night, and T. T. Wells on Monday. Adjourned to 9 o'clock Monday morning.

Services on Lord's day were as arranged: Prayer meeting at 10 o'clock, conducted by G. W. Rainer. At 11 o'clock J. M. Moore preached the annual sermon on missions—text, 1 Tim. 1:15; theme, "The Mission of Christ." \$33.35 were taken up for missions. J. C. Foster preached in the evening—text, John 8:12; theme "Christ, the Light of the World." The sermons were able and instructive, and the day's services interesting and profitable.

Monday at 9 o'clock the delegates were on hand, refreshed and cheerful, when the body was called to order by the moderator. Prayer by J. M. Hutson. The roll was called and rules of decorum read; returned correspondence to sister associations, the messengers to write their own letters. The reports of the committees were able and judicious. The committee on the state of religion represent the churches in peace and united in gospel work, and in defense of the faith of the gospel, and the passing session as harmonious and profitable. They then add: "Your committee believe that our dear old Association is still true to the work committed to her more than fifty years ago, the maintaining and defense of the truth. Like the battle-

scarred soldier, may the victories gained prepare us more fully for endurance and toil in the future."

Beloved brethren, let us be true to the trust reposed in us. "Be thou faithful unto death," says our Redeemer. The tendency in Christianity in America is to the world. What is there for us? "Be not conformed to this world—love not the world." The unconverted in our churches can only work evil to us, evil to the cause we love and advocate. Few unconverted persons will make an effort to come into our churches if pastors are faithful to their trust. A great weight of responsibility rests on the ministry to the churches; great, great, indeed. At the same time churches should remember their obligation to these pastors.

Your committee is impressed with the importance of our avoiding questions that engender strifes. "Mark them which cause divisions and offenses contrary to the doctrine ye have received, and avoid them." This is an admonition to the church at Rome. Church members should know the faith and be prepared to defend it. The older ministers and members are passing away, and soon the whole work will be on younger ones. The generation passing and gone have done a great work. Will the coming be equal to their task? Fifty years! More than fifty have we toiled! The next fifty! Ah, the next fifty! Oh, brethren, what, what! May God bless us in our work.

The work of missions received special attention as the great work of the churches of Christ. An able report on publications set forth the organization of Baptist Publication Society at Newton, Miss., and the publication of the *Mississippi Baptist*, recommending the paper to the favor and support of the churches. Delegates were appointed to the General Association

and funds appropriated. A resolution was passed, binding the delegates to present the cause of missions to their churches.

It was arranged that the next session of the Association be held with the New Prospect church, Newton county. That J. E. Chapman preach the next introductory sermon, T. I. Wells be his alternate; that L. B. Fancher preach the next sermon on missions, J. C. Foster be his alternate. Provision was made for the printing and distribution of the minutes and funds assigned. Hearty thanks were voted to the church and community for their kindness, and their abundant support to the body and its friends while with them. The adjourning hour came, a song was sung, the hand of parting given, closing prayer by L. J. Caughman.

The table shows the following state of the Association: Forty-eight churches, 2,614 members, 156 baptized during the year, forty-six have died, Beulah the largest church, 196, H. O. White pastor, twenty ordained ministers, nineteen licentiates.

William Tullos, for many years a minister connected with the churches of Mount Pisgah Association, was born in the State of Georgia in the year 1807, came with his parents, Temple and Sarah Tullos, to Mississippi while quite young, and had his home in Simpson county, where he united in marriage with Miss Belinda Kennedy. While yet young, he moved to Neshoba county, where he made profession of faith in Christ, and in 1836 was baptized into the fellowship of Ebenezer church, by Shadrach Jones; was in the organization of the Mount Sinai church in the year 1838, by which he was licensed to preach about the year 1842. Such was his activity and progress, that his ordination was called for, and took place in 1844; ordaining pres-

bytery, Shadrach Jones, and Alanson Goss. He was pastor of Mount Sinai church in 1845. Few men stood fairer, or promised greater usefulness than brother Tullios, but in an evil and unguarded hour temptation came, and he was deposed from the ministry for a time and lost his standing as a Christian. In 1849, he gave full satisfaction to the church, regained his Christian standing, and in the year 1852, was fully restored to the work of the Christian ministry. From then till the close of his life, he gave himself earnestly to the cause of Christ, in Neshoba county, having the confidence of all. He was instrumental in the constitution of Good Hope and Black Jack churches, of which he was for years the successful pastor, and under whose ministry they prospered. "His works do follow him." Brother Tullios died February, 1875, aged sixty-six years.

In 1891 the Association met with the New Prospect church, Newton county, in her fifty-fourth annual session. The introductory sermon was preached by J. E. Chapman—text, Eph. 1:7: theme, "God's Purpose of Grace in Christ carried out through the gospel, securing the salvation of his people. The sermon was sound, solemn and impressive. One hour intermission and dinner and the body was called to order by the moderator. J. E. Chapman was appointed clerk, pro tem, the former clerk, J. M. Moore, being absent. Thomas Keith, J. H. Sansing and A. J. Freeman were appointed to read the letters from the churches. N. T. Johnston, J. M. Lyles and C. R. Pace were appointed a committee on finance. H. Bruce was requested to preach at the stand. Letters were read from forty-seven churches, delegates names enrolled and statistics noted. Officers were elected by acclamation—N. L. Clarke, moderator; J. E. Chapman, clerk: J. E. Graham, treasurer. Visit-

ing ministers were invited to seats in the body. No new church was added to the body. Correspondence was received from Harmony and Oktibbeha associations. The regular committees were appointed by the moderator: J. M. Haralson, J. B. Ishee and A. W. W. Grafton, with pastor and deacons of New Prospect church, were the committee on preaching.

The services on Lord's day were arranged as follows: Prayer meeting 9:30 o'clock A. M., conducted by R. K. Cleaveland; mass meeting for the *Mississippi Baptist* at 10:30 o'clock; L. B. Fancher to preach at 11 o'clock the sermon on missions, to be followed by a collection; N. L. Clarke to preach in the evening. Adjourned to meet 9 o'clock Monday morning.

The services on Sunday were of great interest. The congregation was immense, the order fine, and the order of the services as arranged by the committee was strictly carried out. Every part of the services was conducted with propriety and to edification. A collection was taken up, amounting with that on Monday, to \$35.45 for missions. The vast congregation separated on Sunday evening, cheerful, showing that it was good to be there.

The gathering on Monday morning was with cordial greeting, and approving remarks as to services on Lord's day. The body was called to order at 9 o'clock by the moderator. Prayer by Brother Yarbrough. The rules of decorum were read and correspondence returned. Reports of committees were read. The committee on the state of religion and fraternal correspondence with the churches gave a favorable account of the state of the cause and condition of the churches. They say: "How interesting these large country gatherings of Baptist people. Rarely are they seen among

other denominations now. With them there is a tendency to leave the country and concentrate in the villages and towns; such interests have been connected with the present meeting of our Association with New Prospect church. A stranger would have been surprised to witness the vast concourse gathered, the order observed, and the abundant supplies furnished for the comfort of the body and its friends. The delegation from the churches was very full, while the letters represent them as being in great peace and more than ordinarily prosperous.

Our present session, this year, has been harmonious and pleasant, the churches reporting more baptisms than for years before. There is no decline in the spirit of missions. Much interest has been manifested in the publication and circulation of our paper, the *Mississippi Baptist*. The preaching has been spiritual, sound and instructive. Our dear Association seems yet in the vigor of youth, and anxious for every good work.

Dear brethren, allow us in the close of our report to give you a few admonitions. Let us remember that we are a growing people, that every year we are receiving large additions to our membership. These must receive attention, careful attention; they must be taught in the doctrine and in the great work of practical obedience, that they be fruitful in every good work. Let us maintain that simplicity that has ever been characteristic of our people. Let us see that the poor have the gospel preached unto them.

Able reports were read on the subjects—missions, Sunday schools, publications, temperance, etc., and discussed with interest and ability. The *Mississippi Baptist* was highly commended and cordially recommended to the favor and support of the churches. Dele-

gates were appointed to the General Association and funds appropriated. A strong and pointed resolution was adopted, condemning the proposition to open the doors of the Columbian Centennial at Chicago on Sunday, and inviting all Christians to exert their influence against it. It was arranged that the next annual session of the body be held with the Mount Pleasant church, Newton county; that T. I. Wells preach the next introductory sermon, J. W. Arnold alternate; that J. C. Foster preach the next sermon on missions, J. E. Chapman alternate. Arrangements were made for the printing and distribution of the Minutes, and funds assigned. A resolution of thanks was cordially voted to the New Prospect church and community for their kindness and liberal support of the Association and its friends while in session among them.

The hour of adjournment came. A song was sung, the parting hand given, thus closing in great harmony the fifty-fourth session of the body. The closing prayer by A. J. Freeman.

The table shows 48 churches in the body, a membership of 2,614; 203 baptized during the year, 32 have died; 20 ordained ministers, 17 licentiates. Beulah, the largest church, 203, T. I. Wells, pastor.

J. M. Moore, now for many years an able and useful minister of the gospel connected with the churches of Mount Pisgah Association, was born and raised to manhood in the State of Georgia, where he made profession of faith in Christ and was baptized while yet a young man. Soon Brother Moore was under impressions to preach, and was liberated by his church to engage in that work. Being a man of liberal education, he spent part of his time in teaching school, at the same time preaching the gospel as opportunity opened before him. His progress in the gospel was solid and encour-

aging. Soon after the war Mr. Moore came to Mississippi with his family and settled in Neshoba county, becoming a member of County Line church, by which he was soon called to ordination, L. P. Murrell and N. L. Clarke forming the Presbytery. At once our brother entered upon pastoral work, rapidly advancing in gifts and usefulness. The churches in Neshoba and Newton counties have been made partakers of the blessings of his ability and faithfulness, as also in our general and associational meeting. No man among us has stood by our cause with more dauntless courage or unswerving faithfulness than J. M. Moore. For years he was the efficient clerk of the Mount Pisgah Association. Brother Moore yet lives, and is in the strength of his ministerial power. And, though no longer a young man, yet he is not so old but that we may hope for many years of usefulness yet from him in the cause of Christ, which is the prayer of the writer, and many others.

The fifty-fifth annual session was held with the Mount Pleasant church, beginning September 17, 1892. The introductory sermon was preached by T. I. Wells, from Rom. 3:24. The sermon was able and sound in doctrine. After a bountiful dinner had been served, the body came together, and organized by the election of the officers of the previous year. Correspondence was received from the New Liberty Association.

On Sunday the congregations were large and orderly. The services began at 9:30 A. M., with a prayer meeting conducted by A. J. Freeman. N. L. Clarke made some remarks also in advocacy of the claims of their paper, the *Mississippi Baptist*. The annual sermon was preached by J. E. Chapman on "The purposes of God carried out in the gospel." The sermon

was said to be "Scriptural, timely and able." The afternoon services were conducted by J. M. Moore, J. J. Ingram preaching in the church at night. W. C. Gressett was received as a messenger from the Oktibbeha Association, and J. M. Tucker from the Bethlehem.

The following resolution was adopted on missions:

"Resolved, That the pastors and delegates of this Association be requested to stir up the churches on the subject of missions, and urge them to send up funds to the General Association." The body was preeminently missionary in spirit.

This meeting was saddened by the knowledge of absence of one whom they had for nearly a half century loved and revered. On the 22nd of January, 1892, Lee P. Murrell passed away. For five years before the Civil War, beginning in 1855, he was moderator of the Mount Pisgah Association. Below, we give the obituary notice of his death read before the fraternity by N. L. Clark:

The subject of this sketch, Lee P. Murrell, was born in Roberson county, North Carolina, September 25th, 1808. While yet young his parents moved west and settled near Winchester, Mississippi, where he was raised to manhood. For a time he was a citizen of Simpson, also of Smith county, and while young settled permanently in Scott county, near the place where he spent and closed his long and useful life. About the year 1840 he made a public profession of faith in Christ and was baptized into the fellowship of Antioch Baptist church by Stephen Berry. From the very beginning of his Christian career he evidenced deep devotion to the cause of his Redeemer, and impressions to the work of the ministry, and in harmony with these impressions, was liberated by his church to exercise his

gift in public about the year 1843, and was soon after ordained to the full work of the ministry and engaged in pastoral work.

Brother Murrell was engaged in the work of the ministry for about forty-seven years, forty-five of which he was pastor of Pleasant Hill church. Deeply experimental in his views of Christianity, and beyond all question, sound in his views of the doctrine of the New Testament as held by the Baptists and being a gifted speaker, his labors were much appreciated by the churches. He soon arose to great power, influence, and usefulness which continued with growing force while he lived. Long will his memory be cherished by those who knew him, long will his faithfulness, zeal and usefulness be held in grateful remembrance, for, he being dead, yet speaketh. He closed his useful life in great peace Jan. 22, 1892, in the eighty-fourth year of his age.

We would also make mention of Francis Sansing, who was called from his earthly labors Aug. 15, 1892. He was born in South Carolina, raised to manhood in Georgia, where he was married and baptized, and also liberated to exercise a public gift. He in after years, moved to the State of Mississippi, and attached himself to the church at County Line in 1864, and remained a member to the close of his life. Though never ordained, yet he had his measure of usefulness among the churches as a public man. Brother Sansing leaves a large family of sons and daughters who are walking in the steps of their father. We mourn the absence of our brother.

In 1893, the body met with the Union church, Newton county. The weather was pleasant and balmy, and their reception by the church most cordial, All of

the churches were represented, and were reported harmonious, and in an encouraging condition. The "dear old Association" stood firm in its work, and was sound in doctrine. It had "Campbellism" with which to contend, but, the "ism" was reaping a very small measure of success.

The introductory sermon was preached by J. W. Arnold on the theme "We are created in Christ Jesus unto good works." The officers of the previous year were re-elected by acclamation, N. L. Clarke moderator, J. E. Chapman clerk, and J. E. Graham treasurer. Correspondence was received from the Choctaw, Oktibbeha, Harmony, New Liberty, and Pearl Valley Associations.

The attendance upon the services on Sunday was said to be the largest in the history of the Mount Pisgah Association. At ten A. M. W. P. Vaughan conducted a prayer meeting. Special prayer was made for S. J. Tullos, of Edinburg, who was in failing health. Later a collection was taken for his benefit, amounting to \$14.00. The annual sermon on missions was preached by A. J. Freeman. N. L. Clarke preached at the stand at eleven o'clock, and L. B. Fancher in the afternoon.

The General Association, through which the fraternity sent its contributions, had, at that time four white missionaries employed, and four preaching to the Choctaw Indians in their bounds. The work in both fields was in a healthy and growing condition. It was recommended that each church take a collection for these missionaries in October, and, if a church could not represent itself in the General Association, to send contributions to N. L. Clarke, or D. T. Chapman. It was suggested to the General Association that steps be

taken looking to the employment of a missionary in a foreign field, and the *Mississippi Baptist* was heartily commended, as it was the only paper through which they could learn of the work of the General Association.

In 1893, there were in the churches of the Mount Pisgah Association, twenty-two ordained ministers, and twelve licentiates. In that year C. P. Partin, an eminent physician of Decatur, died. We take the following extract from their minutes:

C. P. Partin was born in the State of Alabama in the year 1825, and was there raised to manhood. In early life he made a profession of faith in Christ, and was baptized. He was, by calling, a physician. While quite young he immigrated to Mississippi, and settled in his profession in Lauderdale county, near the place now known as Sukulena, and had membership in the Oktibeha church. For years his home was at Chunkyville, and vicinity, having membership in the churches adjacent, and practiced his profession. For the last several years of his life, brother Partin resided at Decatur, Miss., and was an esteemed member of the church at that place. He, at the call of his country, took up arms and went forth in the defense of southern rights, as captain of a company in the thirty-sixth Mississippi regiment, and was afterwards promoted to the rank of Major. He died early in June, 1893, esteemed by all that knew him, as a citizen, physician and Christian. Brother Partin died at the age of sixty-eight years.

Their fifty-seventh session was held with the Pleasant Hill church, beginning September 15, 1894. By unanimous vote the officers were elected. New Providence and Hebron churches, of Newton county, were received, also Ephesus church, of Scott county, from the Springfield Association. On Lord's day, great numbers

of people gathered early upon the grounds, and the services of the day were exceedingly profitable. A collection was taken up for Foreign missions of \$4.36; for Indian missions, \$9.15; for Domestic missions, \$4.25, making a total of \$17.76.

Strong resolutions were adopted as to the purity of faith of the ministers and churches. It was regarded that innovations were being made in Christian work, sufficiently alarming as to call for serious attention. The existence of "outside societies," as young people's meetings, and female societies in the churches, was deeply deplored. Extreme views on Ministerial education were deprecated. Ah, well! A wheel without breaks is apt to revolve too rapidly down hill, and some possibility of friction is sometimes necessary to prevent ominous results.

The committee on missions recommended that the pastors keep the mission work in all its forms before their churches. The doors of all nations were open for the entrance of the gospel. Sunday schools, as ever, received due attention. It was wished that the true relation of the Sunday school to the church should be observed. The *Mississippi Baptist*, with N. L. Clarke, the "tried veteran of the cross," as editor, was recommended without stint, and along with it the *Foreign Mission Journal*, the *Home Field*, and *Kind Words* received due approbation.

The session of 1895, was held with the Beulah church, Newton county, beginning Saturday before the third Lord's day in September. L. B. Fancher was to preach the introductory sermon, and J. E. Chapman, the annual missionary sermon. Unfortunately the writer has not in hand the minutes of the Mount Pisgah Association of 1895, and 1896. If they are yet received this vacant space will be filled.

The sixtieth annual session was held with the Poplar Springs church, in September, 1897. There were no questions in the churches that gendered strife, and they were all regarded as sound in the faith. The work of missions was still in great favor in the Association. The fraternity had not at any time in its history been more united in missionary work. There were then forty-seven churches in their union, with an aggregate membership of 2,776. They reported 160 baptisms that year, and 144 as received by letter.

On Lord's day at eleven A.M., J. M. Moore preached the annual sermon on missions, his theme being "The Kingdom of Christ, and its mission in the world." The sermon is said to have been one of his very best, and a large congregation enjoyed it. At its close, a collection was taken for missions. In the afternoon J. T. Halford preached at the stand, and H. O. White at the meeting house. Refreshments were served on the ground to the joy and fullness of many.

The death of A. J. Freeman was reported, which sad event occurred June 20, 1897. He was a Georgian, born in 1830. He was ordained to the work of the ministry in 1859. He was closely identified with the Mount Pisgah Association, loved his brethren, and was loved and honored in return. He was for four years one of our State Senators, and was honored and respected in that dignified body of legislators.

The session of 1898 was held with the Sulphur Springs church, Scott county. The reception and support of the body by this church was hearty and abounding. The weather was all that could have been desired. The churches were all in good working order, and the good accomplished as great as the year previous.

T. I. Wells had died during the associational year. Their men in high places were falling year by year. We give what is said of him in the report of their Committee on Obituaries, as they know more of him than the writer:

Among the number lost is our much esteemed brother, T. I. Wells, of Moore's Mill, Mississippi. He was born August 16, 1848, in Lauderdale county, Mississippi. He came to Newton county with his father, J. H. Wells, in 1867. He was married to Miss Sallie J. Alexander, December 27, 1867. He was baptized into the fellowship of Beulah church about the year 1874. He was licensed to preach by the Beulah church, but was ordained by the Oakland church the same day it was constituted, he being in the constitution of said Oakland church, the 1st day of May, 1880. He was called to the pastorate of Oakland, and served her until his death, which sad event took place June 25, 1898. Brother Wells was an able minister of the gospel and was very closely identified with our Association, and was highly esteemed as well as greatly beloved among us. His death is greatly felt and his presence greatly missed among us. Brother Wells was a great friend to, and much beloved by, the Choctaws. He did a great deal to help our mission work among them, both with his presence and means.

Perhaps no better place can be found to make a statement of the relation of N. L. Clarke to the Mount Pisgah Association. It is known that an article appears in Foster's Baptist Preachers on this venerable and worthy minister. All that is left for these pages is to make clear his relation to the Mount Pisgah Association. What he has been to the General Association will appear in the history of that body.

N. L. Clarke took up his residence in Newton county in 1847, when he became a member of the Decatur church, and the pastor of that church, which official connection has remained unbroken until this day, or for fifty-five years. Eight years he was missionary of the Mount Pisgah Association, with the blessings of the Lord on his labors, as already stated. For five years he was clerk of the Association. In 1847, his name occurs first on the pages of their Minutes, as one of the reading clerks, and as an ordained minister with Herbert as his postoffice.

In 1849 he was sent as a messenger to the Liberty Association. He was that year put on a committee raised to consider the advisability of dividing the Association, and was appointed as missionary to travel one-half of his time. In 1850, in the absence of the moderator, he was appointed moderator *pro. tem.*, and in the organization elected moderator. The following year he was elected their moderator and missionary, which position he again filled in 1852 and through 1854. He was received in 1855 as a messenger from the convention formed for the purpose of organizing a General Association of South-east Mississippi, held at Bethel church, Newton county, embracing the fourth Lord's day in October, 1854, and was one of the fifteen delegates sent by the Association to the first meeting of the General Association. In 1856 he was clerk of his association, which position he held through 1859.

In 1860 he was again elected moderator, which position he has held uninterruptedly to the present time, or for nearly forty-two years. This record can scarcely be equaled in all the history of the Baptists of the United States. He was frequently called upon to

preach their annual sermons on missions, and their introductory sermons.

The writer has a deep affection for N. L. Clarke in his associational affinities. In 1865, when this scribe was 17 years of age, and a Confederate soldier, N. L. Clarke was his chaplain. He well remembers assisting to make an elevated stand covered with dirt, on which to pile the pine knots, by the blaze of which N. L. Clarke read his Scripture and his hymns. The memory holds dear the scene, as under the tall pine trees by the light of the burning fagots, we sang the songs of our absent mothers, and listened to the good man as he told of duty and of God. His face, as the writer saw him a few moons past, is now marked by age and care, but the same in outlines as it was under the stars and bars in the perilous years of civil strife. N. L. Clarke, now past 90 years of age, is growing feeble in body, but his mind is as clear as the chimes of bells, and his heart as warm as in the days of his strength.

In 1898, the Cedar church of Jasper county, Stamper church of Newton, and Golden Grove of Neshoba county were received into the union. At 11 A. M. Sunday, N. L. Clarke preached their sermon on missions, after which a collection was taken for Home missions, \$5.10; for Foreign missions \$9.65, and for Indian missions \$9.25—total, \$24.00. Their connection with the General Association was very close, and all money on hand, after the expenses of the body had been met, was sent to the General Association for its missionary work. The usual reports were made on Publications, Missions, Education, Temperance, Obituaries, Nominations, Sunday schools and Finance. The session of 1889 was held with the church at Decatur, Newton county, beginning Saturday before the third Lord's day in September, 1899.

The Mount Pisgah Association has performed a noble mission. Its position has been peculiar, and its duties to South-east Mississippi numerous and binding. The wisdom of its leading men has been displayed in keeping in harmony the churches with their possible divergence of opinion on missions, and directing them in proper channels of activity and usefulness.

CHAPTER X.

CHICKASAW ASSOCIATION.

The organization of the Baptists in the northern part of the State into Associations was distinct from the constitution of such bodies in South Mississippi. North Mississippi was peopled with an immigration from States east of us, after the third cession made by the Choctaw Indians, and the cession made by the Chickasaws. The Choctaws left our State in 1830, and the Chickasaws not before 1835. These two cessions included most of Mississippi, north of a straight line from Friars Point to Shubuta.

In the northern part of this territory, the Chickasaw Association was formed in 1838, embracing the counties now known as Marshall, LaFayette, Benton, Union, Pontotoc, Lee, Tippah, Alcorn, Prentiss, Tishomingo, and Itawamba. The country was sparsely populated, and consequently there was great distance between the churches. Through the virgin forests the messengers from the churches to the Association rode horseback, striving to reach the home of some known Baptist each day before nightfall.

One of the moving spirits in the constitution of the Chickasaw Association was W. H. Holcombe, a native of Alabama. From what can be learned of him, he was an earnest, progressive, quiet man. His praises are not sounded out as some of his contemporaries, but his name is distinctly mentioned in all the early onward

movements of the Association. He was its first moderator, presiding over the body for three consecutive years.

In the early days of the Association, James M. Griffin was eminent in labors. He was a pioneer missionary in the Association, characterized by his ability to endure hardness, by his generous nature and sympathy for fallen humanity, and by his burning zeal in the Master's work. He organized many churches in most early days and during his ministry in the Association. Under God, he inspired many young men of fine gifts to enter the ministry of the Association.

Little can be learned of the working of the Association before 1843. In that year its annual session was held with the Amaziah church in Tippah county. Eighteen churches then composed the body, namely: Aberdeen, Academy, Antioch, Amaziah, Cypress Creek, Fellowship, Holly Springs, Houlika, Liberty (Monroe county), Liberty (Pontotoc county), New Hope, Ripley, Philadelphia, Rocky Mount, Salem, Tockshish, Temperance Hill and Zion. Eleven churches were received into the union at that meeting of the Association, viz: Antioch (Tishomingo county), Aenon, Aenon (Monroe county), Friendship, Mount Pleasant (Marshall county), New Harmony, New Union, Pleasant Grove, Rienzi, Town Creek and Union. Four hundred and ninety-seven baptisms were reported that year in the letters by the churches to the Association.

In 1845, when this Association was just six years of age, eight churches withdrew to go into the Aberdeen Association. "There is that scattereth and yet increaseth," and the old Chickasaw Association has acted on this Biblical assertion. It may be called the mother association of North Mississippi, as the Mississippi Association is in South Mississippi.

In 1846, Martin Ball was elected moderator of the Association. W. H. Holcombe was moderator of the body for three years, until 1841: after that C. W. Waldrop presided over the body three consecutive years, A. McCain occupied the position for two years, and was succeeded by Martin Ball. Martin Ball was of short build, but, in his best health, quite corpulent. He had light hair and gray eyes; his face was round and intellectual. There was the appearance of ease and approachableness about him, and a vein of humor, well under control, was apparent in his conversation. He was a master of men by their ready consent, and was controlled by the spirit of his Master with grace and readiness. His eloquence of speech was moving rather than charming. Britton R. Webb, once a teacher of great distinction in North Mississippi, used to say, that if he was on his way to hear Martin Ball preach and discovered he had no handkerchief with which to wipe his eyes, he would at once return home to get one.

In 1848, the Association met with the Academy church, in Tippah county. Twenty-eight churches were represented, composed of 1,571 members. The Cherry Creek church, the largest, had 166 members. The Association was then ten years old, and was beginning to feel the need of better organization. The abstract of principles, good in the main, had the crudeness incident to hasty gathering together by men conversant with Baptist belief, but who had not in hand a written formulated confession of faith. It was unanimously resolved "to adopt the articles of faith as found in the Encyclopedia of Religious Knowledge," which was the declaration of faith, published by the Baptist Convention of New Hampshire.

This Association paid its respects to the temperance question in clear and unmistakable terms. A query came up from the church in New Albany as follows: "What are the steps for a church to take with a member who is engaged in vending ardent spirits?" A well chosen committee recommended to the Association "to advise the church to admonish the offending brother; and, if he still persists, to exclude him from her fellowship." This carried Baptist fairness and a clear ring of moral correctness. Early Baptists did not wink at the whisky traffic.

At this meeting of the Association, the Executive Committee was empowered to purchase Bibles and Testaments and religious books to put into the hands of the missionaries in the Association for free distribution among the poor and indigent. H. L. Finley, in his brief history of Chickasaw Association, very aptly says: "The Association from the beginning had a good and thoroughly Scriptural plan for the spread of the gospel and the elevation of mankind generally." The Association, in 1848, was doing the kind of missionary work Paul did, and as he was forward to do, gratuitously assisted the poor Christians. \$362 was the sum raised that year in cash and subscriptions for Domestic missions, and Boswell, L. Ball, Griffin, McCain and Malone, gave so much of their time as the Executive Committee desired through the year for giving the gospel to "remote and destitute neighborhoods." The report of the Executive Committee was made through its chairman, Joel H. Berry, who was a prince among men.

In 1849, the Association met with the Mount Zion church, in Itawamba county, the extreme northeastern part of the State. Six new churches were received into the Association. Sympathy was shown for J. R.

Graves in his struggles in Nashville, Tennessee, for self-vindication, and his paper, the *Tennessee Baptist*, was declared "one of the best Baptist papers in the South." The wonderful influence of that great man was thus early beginning to be exerted upon Mississippi Baptists. William Farrar, W. H. Holcombe and S. S. Lattimore represented the State Convention. S. S. Lattimore preached a great sermon on Sunday, which, by resolution, was requested by the Association for publication.

In 1851, the Association had twenty-three ordained ministers and seven licentiates. The introductory sermon was preached by A. H. Booth, a man of wonderful power as a preacher in those days. The Mary Washington College, located at Pontotoc, was then living in the hearts of the best men of the Association. Wm. H. Holcombe made the report of the "joint committee" of the Chickasaw and Aberdeen associations, which supported the institution of learning. Trustees were appointed, and the report of the joint committee spread on the Minutes. Missions, charity and education were equally regarded by the old Chickasaw Association a half century ago. Broad-minded men planned for the future of the wieldable body and planned wisely and well.

In 1850, the Chickasaw Association was twelve years old. J. S. Morton was elected moderator and Simon R. Spight clerk. They returned correspondence with the Bear Creek, Panola, Big Hatchie, Cold Water, North River and Aberdeen associations. They were on good terms with the Baptists in Tennessee and Alabama.

They passed a preamble and resolution that year on systematizing their gifts to benevolence. Those who were reached by an agent contributed liberally, but the majority was doing nothing. Each member of the

church was asked to give annually ten cents *or more* to each of the mission fields, Foreign, Domestic, Indian and State missions.

Their messengers to the Aberdeen Association were requested to submit a proposition to that body to unite with the Chickasaw in "establishing a female seminary of high order" under the control of Baptists. If the Aberdeen should accept the proposition, the moderator of the Chickasaw was to add three others to the messengers to the Aberdeen, making a committee of seven, with power to act in the establishment of the school of learning. So the idea of starting Mary Washington College originated with the Chickasaw Association, and doubtless with Martin Ball.

In 1853 and 1854, the Association lost four of its strongest churches, Oak Hill, Hickory Grove, Poplar Springs and Pleasant Valley, which went to the Judson Association, an association constituted in 1852, south-east of the territory of the Chickasaw Association. The Association of 1853 met with the Cherry Creek church. M. Ball was appointed to preach a missionary sermon at the next meeting of the body. This Association, in all its history, does not appear to have been afflicted with an opposition to missionary effort. M. Ball and W. H. Holcombe were the moving spirits, and had a missionary conviction that was infective. J. T. Pitts, a member of the Cherry Creek church, was ordained Sunday while the Association was in session. A. L. Stovall preached the sermon on the text, "Ye are God's Building." The candidate was presented by Martin Ball and examined by William Hale, the charge was given by W. H. Holcombe, and the Bible presented by William M. Farrar. This ordination brings to our notice the strong preachers that were in the body at that sitting of the Association.

The Ministerial Education Society reported a collection of forty dollars for ministerial education, which was sent to L. W. Stephens, a beneficiary of the society who was attending Mercer University. The Mary Washington College, which has already been referred to, was, in 1853, claiming much of the attention of the Association. It was established under the patronage of the Chickasaw and Aberdeen associations, but was at that time supported also by the Choctaw and the Columbus associations. William L. Slack, a ripe scholar and a fine educator, was president, and the Stewart's department was under the control of Martin Ball and his wife, who were commended "for their faithfulness in discharging the arduous and responsible duties connected with this department." It is said, "they kept an excellent table," but it is not said that the *pupils* said so. The Southern Psalmist was that year (1853), recommended to the churches and was for many years the hymn book in general use in the Association.

In 1854, the Association was composed of forty-one churches, which had a membership of 2,903 members. The peace of the churches seemed disturbed by Mr. Alexander Campbell, of Bethany, Va. Mr. Campbell, it seems, had in the August number of the *Milennial Harbinger* declared that many Baptist ministers were in sympathy with him in his controversy with J. R. Graves. It was *resolved*, 2d, "That in our judgment Mr. Campbell's writings are self-contradictory and dangerous, because erroneous." *Resolved*, 3rd, "That we highly appreciate the course of Brother Graves toward Mr. Campbell and his heresies." *Resolved*, 4th, "That we earnestly request Brother Graves to publish in pamphlet or book form, a series of articles written on Campbellism when completed." To the Association

the query was put: "Is it right for us as Baptists, to open our doors to or suffer Campbellites to preach in our churches?" This query received an emphatic negative answer.

In 1855, Mark P. Lowrey had forged to the front rank of the ministry of the Association, as he was pastor of three churches in the Association, namely: Friendship, Kossuth, and Harmony; which churches reported fifty-eight baptisms during the associational year, and gave \$89.70 to associational missions. As missionary of the Association, he traveled 2,200 miles, preached 181 sermons, and distributed 150 Bibles, and Testaments. To the name of Mark P. Lowrey is linked the name of Lewis Ball. They were friends, and co-laborers from this date until death separated them. In the report of the Executive Committee, made by Joel H. Berry, in 1855, we find this language: "When Lewis Ball first went there (to Bethel church), as our missionary, moral desolation reigned over the entire scope of the country. The repose of the Sabbath day was uniformly disturbed by the shrill sound of the hunter's horn, the merry chase and the sharp crack of the rifle, or anon, by the wild shout of the drunkard or gambler. But this man of prayer went in the strength of Israel's God. He found but three Baptists, collected them together, preached Christ crucified—sinners gave a listening ear—his labors were blessed, the character of the neighborhood was changed. Instead of the rude desecration of the Sabbath day, the sound of prayer and praise may now be heard in almost every cottage. And in their midst there stands Bethel—how appropriate in name—with her 172 members, nearly all of whom were received by experience and baptism." This is a beautifully written statement of the grand achieve-

ment of one of those co-laborers. In 1857, the Association reported through Elijah Smith, Jr., \$952.99 given to Domestic missions, which was associational missions. M. P. Lowrey and J. T. Pitts were the missionaries at a salary of \$200 each for half their time. The Executive Board reported "much land yet to be possessed." The committee on Foreign missions made this statement: "The Foreign Mission Board has two missions in China—one at Shanghai, and the other at Canton, both of which are doing well." Our Foreign Mission Board now has in China ten missionary centres and many outposts, fifty-two missionaries and quite a number of native helpers. The Committee on the Religious Instruction of the Colored Population said: "We recommend that each church make arrangement with its pastor to preach at some hour on the Sabbath for their special benefit."

"We would also recommend that owners of slaves use their influence to have them observe the Sabbath * * * making the impression on them that the Sabbath is the Sabbath of the Lord."

The session of the Association in 1858 was held with the church at Corinth. It then consisted of forty-six churches. The prominent ministers of the Association were M. Ball, Elijah Browning, James Boswell, W. H. Holcombe, H. G. Savage, A. H. Booth, M. P. Lowrey, L. Ball, J. T. Pitts, and C. C. Malone. The choice "men of the pew" were Joel H. Berry, S. H. Plant, Carey Pitts, Elijah Smith, and Henry Pitts. William Carey Crane, J. T. Freeman, and J. R. Graves were the distinguished visitors. J. R. Graves at 2 P. M. on Sunday, in a grove, standing on a goods box, preached two hours and a half on "the origin and history of the church of Christ." It is said, "Whilst many

were blessed and edified, there were some upon whom the truth fell with such ponderous weight as to give offense." It is thought that this was the greatest meeting of the Association held up to this time.

The Association met at Mount Pleasant, near Wallerville, in 1859. E. D. Miller and Thomas Smith represented the Coldwater Association. Martin Ball was moderator, and John B. Herring clerk. G. W. Selvidge of Georgia was present. The writer was pastor of his family in Dalton, Ga., in 1873. He was made acquainted with the fact that G. W. Selvidge was a man of deep piety, and fine natural ability. To aid in his support as pastor at Corinth, Mark P. Lowrey raised the sum of \$220.00. J. T. Freeman at this time in the decrepitude incident to advanced age, is still living. He was in his prime not only a good writer, but one of the most chaste and winning speakers of our State. He was at the Association of 1859. The minutes say, "So pertinent were his remarks, that all were satisfied of the importance of sustaining a Baptist journal in our State, and manifested the determination to do so by paying \$472.50 advanced subscription for the *Mississippi Baptist*."

John B. Herring, the clerk of the Association, was graduated from the University of Mississippi, and was held in universal esteem for his learning and probity. The home was considered as honored by a visit from him. He closes his Minute of the session with a beautiful paragraph in which he says, "The moderator * * proceeded to deliver a very feeling and pathetic address on the sorrow which we experience here at parting with those we love, and the joy we shall experience when we shall meet with them in heaven around the throne of God, where parting will be no more." Mar-

tin Ball, the moderator, was taken to the "beautiful home" before the Association met again. The writer, with twelve summers behind him, saw the funeral procession, as the remains of Martin Ball were being conveyed to their resting place in the Cherry Creek graveyard. The occasion was so solemn and prominent that he was awed into silence, and, open-eyed, looked curiously on as the long line of mourners slowly and with stately tread followed the pale sleeper to the hill of the dead. The old horse, which the great orator (for such he was) rode on his missionary journeys, saddled, but without a rider, was tied behind the conveyance that solemnly bore the dead. The youth fancied the faithful animal knew the sad import of the funeral hush and the subdued sobs of the bereaved relatives of the deceased. He saw steady hands gently lower the coffin into the genial clay of that sacred hill, and then fill the vault with the dry pulverized earth, and the people slowly leave the place of the dead in speechless quiescence, and the impassible lad felt that a great man was gone, and our world the poorer for his departure.

In 1860, the Association was composed of forty-nine churches, with 3,657 members. But that year twenty-seven churches withdrew to form the Tippah and Tishomingo associations. This left the body with twenty-two churches, and virtually the mother of four (4) associations. In 1860, the Association was at the acme of its greatness. In twenty-two years the desert had been made to bloom as the rose, and the hills that two decades before echoed the howling of the fierce wolves and the valleys that rang with the pitiful screams of the panther, were vocal with the songs of praise to the One who made the everlasting hills immovable, and the smiling vales to yield their fatness.

Before the next gathering of the messengers of the churches in our Association civil war with all the agitation incident enchained the thoughts of our people. The young men of the churches donned their uniform and shouldered their muskets and went forth to fight their country's battles, some of them never to return to our State. No associations in the State suffered as did the old Panola, the Cold Water and the Chickasaw. The frequent cavalry raids from Memphis kept the northern part of our commonwealth in constant dread of the devastation of the booted horsemen of the enemy. From 1860 to 1866 the Association was virtually in a state of suspension.

In 1866, the Chickasaw Association met with the Cherry Creek church. It was a meeting of great importance. The churches must be revived and enspirited. Whatever might be the future of the Southland, life must begin to assert itself in some form or fashion. The ministers who had returned from the war began to aid in getting the churches together, in operative condition. The introductory sermon was preached before the Association by H. L. Finley from Nehemiah 2:18. The strength of the discourse was in the sentence, "Let us rise up and build." The theme was aptly chosen, and the text a gem for the occasion. The sermon had a most salutary effect. It fired the mind and quickened the emotions of Lewis Ball, then in the very prime of his noble manhood. H. L. Finley, in his brief history of Chickasaw Association, says: "That grand man, Lewis Ball, took the stand, and with one of his characteristic appeals, so aroused the messengers that, with one mind and one heart, they caught the spirit of the text, and went about the work of restoring order in the churches and adding new territory." The

old Panola Association had been disbanded, and many of the churches of that body went to the Chickasaw, and soon the Chickasaw was operative and active.

Rapidly the churches gained strength of purpose and numbers. Revivals swept the northern part of the State. Lowrey, Ball and Gambrell went from stronghold to stronghold, and Pitts, Smith and Boswell fired the country churches. In 1869, the Association was back at Cherry Creek. Lewis Ball was moderator, and Elijah Smith was clerk, both members of that old historic church. An effort was made to secure the history of the churches in 1868 and 1869. A committee was raised, with Joshua T. Pitts as chairman, to compile a history of the churches then in the Association. Some of the churches, such as Amaziah, Cherry Creek and Liberty, had a long and praiseworthy existence, and their history should have been compiled and preserved for coming generations. The need of a well-equipped Baptist female school at some accessible place was also recognized. The boys went to the University at Oxford, and a few of them to Mississippi College, but the crying need was a school for Baptist girls. The female school at Pontotoc, opened about this time, will receive due attention in its place.

The prominent men in the Association in 1869 were L. Ball, J. B. Gambrell, James Boswell, W. W. Finley, H. L. Finley, N. M. Berry, E. Smith, Calvin Tucker, Henry Pitts and others.

The time had come for the Association to adopt some plan of systematic benevolence. In 1870, James Nelson visited the Association, representing the Board of Ministerial Education of the Convention. In 1871, A. A. Lomax attended the meeting of the body in the interest of Mississippi College, and in 1872, Prof. M. T.

Martin, fresh from his success in raising the mortgage off the college, came to the Chickasaw Association and raised \$550 on endowment of the college. Various interests were claiming the attention of the body and some order of benevolence was sought by the leading men. In 1870, a committee was appointed on Systematic Benevolence, with W. W. Finley as chairman, who suggested a Scriptural plan to the churches to train their members to the regular habit of giving. Another committee was appointed in 1871 and one in 1872, and so on. It is often hard to inaugurate a plan that will be accepted with moderate approval, but harder to make it work than to originate it.

Later in the decade, the need of a driving wheel was felt imperative. The Mississippi department of the *Baptist* was enjoyed in North Mississippi, for Mark P. Lowrey was editor of it. But thinking men saw that the paper interest was trammelled, and the need of the hour was a Mississippi Baptist paper. The Association of 1876 met with the Bethel church of LaFayette county, Jas. Boswell moderator. At that meeting of the Association, the following resolution was adopted:

"WHEREAS, The Baptist State Convention at its late session at Jackson, withdrew the State department in *The Baptist* and appointed a committee of fifteen to investigate, and to decide as to the propriety of getting up a State paper as an organ of the Baptist denomination; therefore,

Resolved, That we promise to support such an organ, if gotten up on a basis satisfactorily sound in doctrine and properly conducted."

The Association of 1878 met with the Spring Hill church, Pontotoc county. The committees were ample and well appointed, and the correspondence full. On

the committee on devotion were Nathan Berry and Simeon Hughes, both of whom were eminently devout. Nathan Berry had a religion that had hands to it; he was a helper in the true sense of the word. Simeon Hughes had a talking face that was a thermometer for the man of God who was preaching, and was a fine judge of a sermon. To the call for correspondence, response came from such men as Lowrey, Bolls, W. E. Berry, J. L. Johnson, J. H. Amaker, and L. R. Burress. These men with the talent and grace of the Association made the meeting distinctive in the annals of the Association.

More and more, was the education interest of Baptists of the State made prominent in the body. Male and female education received equal attention. Just after the Civil War female education was emphasized more than the education of the boys. It was thought that the boy could make his way through the tangled wild woods of the time by sheer force of manhood, but that girls should be educated to enable them to take proper stand in the pressing emergencies of the changed condition of affairs. In 1884, the committee on education with much grace recommended in two consecutive sentences, Blue Mountain Female College and Mississippi College, for the securing of intelligent membership in the churches.

Toward the close of this decade, the Association was noted for its harmony in its sessions and its fine reports. Some of the reports are truly masterly in grasp and ample in scope. They show not only mature thought but breadth of information. Let us instance the report made by Joshua F. Pitts on Foreign missions in 1888. It covers four pages of the Minutes. It gives the proportionate activity of the Southern States

in Foreign mission work, and the condition of the missionary work in Mexico, Brazil, Italy, Africa and China, and closes with appeals for help and states what is needed to promote the continued progress of our Foreign mission work.

In 1890, the Association met with the Midway church in Lafayette county. W. L. Souther was elected moderator. The Association was then composed of thirty-six churches, had thirty-six ordained ministers, and a membership in its churches of 2,942, and contributed to its benevolences \$4,431.64. It was then fifty-two years old, without the abatement of strength. It had sent out churches to form three associations and to strengthen a new association formed on its borders.

The writer is *indebted* to H. L. Finley for the table of the officers of the Association to date.

List of Moderators.—W. H. Holcombe served three years, C. B. Waldrop three years, A. McCain two years, Martin Ball thirteen years, J. S. Martin one year, A. Ray one year, James Boswell seven years, L. Ball six years, W. W. Finley six years, J. T. Pitts six years, Isaac Smith five years, G. W. Potter two years, W. L. Souther three years, and C. W. Smith four years.

List of Clerks.—Simeon R. Spight served seven years, Berry Collins three years, J. E. Teague three years, W. J. Riddle six years, H. J. Riddle one year, J. Martin two years, J. B. Hanon one year, Elijah Smith twelve years, C. A. Short three years, J. W. Powell seven years, G. W. Potter one year, W. U. Hampton two years, F. M. Ferrell seven years, and V. B. Tucker six years.

List of Treasurers.—John Duvall served seven years, Benjamin Collins four years, J. E. Teague two years, Elijah Smith twenty years, N. M. Berry twenty-three

years, W. M. Berry one year, A. D. Tucker two years, and B. O. Garner three years.

The whole number of baptisms in the Association to date have been 12,374; and \$47,601.37 has been given to missions.

The session of 1891 was held with the Macedonia church, Union county. W. L. Souter was elected moderator, F. M. Ferrell clerk, and N. M. Berry treasurer. The same officers were elected the following year. There were at that time thirty-eight churches in the fraternity, with an aggregate membership of 2,991. There were thirty-five ordained ministers in the churches, and eight licentiates. The churches gave to general benevolence \$550.93.

During the year the Executive Board held four meetings, at Cherry Creek, Shady Grove, Spring Hill and Oak Grove. W. L. Souter proposed to travel as colporteur at his own charges, and books on hand for sale were placed in his charge. He traveled 907 miles, sold 119 books and distributed about 2,000 doctrinal tracts. The belief was expressed that the meetings of the Executive Board did much good for Sunday schools and missions.

The net gain in numbers by baptism and letter was 177. Some of the churches reported gracious revivals.

Eighteen of the twenty-eight churches had Sunday schools, with a total enrollment of 864 pupils. The Association had a good annual Sunday School Convention, in which much interest was taken. The program for 1892 had for discussion such subjects as, "The Importance of Sunday School Music;" "Systematic Giving in Sunday Schools;" and the "Best Method of Keeping Up Interest in Sunday Schools."

There were Ladies' Missionary Societies in eleven churches which contributed in 1891, \$331.23.

In the year 1892, the usual sprightliness was shown by the grand old Association. Its mission work was up to high-water mark, its Sunday schools well attended and full of interest. The session of 1893 met with Bay Springs church on Tuesday before the third Sunday in September.

The old Chickasaw Association has ever been noted for good attendance, for cheerfulness of spirit, and for missionary zeal. It has had in it many men of remarkable common sense, of Christian character, and keen insight as to the general denominational possibilities and needs. The body still retains the vigor of youth.

CHAPTER XI.

LOUISVILLE ASSOCIATION.

L. S. FOSTER.

The territory of the Louisville Baptist Association has always been wholly in Mississippi. The Minutes of its first session are lost, and those of the next two are so badly mutilated as to be of little value. W. M. Farrar, who resided in an adjoining association at the time, says that the organization took place at Louisville, Winston county, Mississippi, some time in the winter of 1838, 1839. Benedict says: "The Louisville Association was organized in 1838. As has already been stated, it arose out of the old Choctaw Confederacy. It began with ten churches, and on the ground which, as far as our denomination is concerned, was cultivated by Silas Dobbs, Joel Harvey, G. E. Nash, J. J. Morehead and J. J. Holman. This body came together on what was called a half-way ground between mission and anti-mission principles." (History of the Baptists, p. 773).

The mutilated Minutes of 1839, though claiming that meeting at Ephesus church, as the "first anniversary" of the body, yet furnish evidence that it was organized previously. It cannot be ascertained from the records, however, whether this meeting for organization was held late in 1838 or early in 1839.

The churches composing the body in 1839—its first

anniversary—were Mt. Zion, Noxubee county; Hebzi-bah, (Louisville), Winston county; Liberty, Choctaw county; Hebron, Attala county; Ephesus, Noxubee county; Good Hope, Winston county; Bethlehem, Choctaw county; and New Hope, Neshoba county.

So far as the material in hand is concerned, there is no possibility of presenting the causes which led to the formation of the body.

In 1845, "a motion was made to dissolve the Association, which was taken up for consideration, and after much discussion, the Association resolved not to dissolve." The Minutes are silent as to the cause of this movement.

In 1859, "preamble and resolution was offered by W. W. Nash, relative to the *division* of the Association, and after consultation it was postponed until the next meeting of the Association, and the churches were requested to give an expression of their wishes in their letters."

In 1860, this division was made and letters of dismission were granted to sixteen churches, (See Spiritual Condition of the Churches) which formed the Kosciusko Association.

It is made the duty of the clerk to preserve a file of the printed Minutes of the body. It is not strange, however, that the file, passing through the hands of different clerks, should become worn and mutilated and incomplete, as it now is.

The Association has each year enjoined it upon the clerk to have the Minutes printed and distributed among the churches, and has allowed him a compensation for the same. The number of copies published each year, together with the amounts paid to the clerks, have been placed in the financial table.

In one instance, (1859), there was a delay in the publication of the Minutes until within a short time of the next annual meeting, which was explained by the clerk in a card in the Minutes of the next year, (1860), as being caused by the negligence of the printer.

As to the *time*, the first recorded meetings of the body were held on Saturday before the second Lord's day in September. But, in 1841, it met Saturday before the second Lord's day in October. In 1845, the following session was appointed for the third Lord's day in September, but, in 1846, the time was placed back to the second Lord's day in October, as formerly. In 1873, the propriety of making the time to embrace the third Lord's day in September was proposed for the consideration of the churches, but no action was taken, and the time since has remained the second Lord's day in October. The time was once (1876) made to begin on *Friday*, but the next year was changed back to *Saturday*.

As to *place* of meeting, there seems to have been no definite plan of fixing it until the Association was divided into three districts in 1841, and into two in 1842. The meetings then alternated between the districts, and for some years the churches in each district decided where the meeting should be held. It was found, however, that this plan sometimes led to confusion, and the Association determined to decide where, in the respective districts, its meetings should be held. After a time the districts ceased to be observed in the selection of a place of meeting. In 1881, the Association was re-divided into four districts, and the meetings were to be held in these alternately.

Maps of the Association were published in the Minutes of 1881 and 1882.

It has been the custom of the Association, at each annual session, to receive corresponding messengers from other religious bodies "of the same faith and order," and to appoint messengers to other bodies. During its existence, there has been maintained correspondence with the following bodies:

(1). The Southern Baptist Convention. (2). The Mississippi Baptist State Convention. At one time, however, (1843), the correspondence with this body was interrupted by some little misunderstanding. In a few years this passed away and the correspondence was thenceforth hearty and cordial. (3). General Association of North Mississippi. (4.) Neighboring District Associations, viz: Choctaw, Union, Zion, Columbus, Cahawba, Mt. Pisgah, Aberdeen, Yalobusha, Harmony, Yazoo, Kosciusko and Oktibbeha.

Besides regular correspondence, there has been received occasional correspondence, viz.: (1). From distant Associations—in 1866, S. W. Eddins, from the Tuscaloosa; in 1875, J. C. Foster, from the Bethlehem. (2). Visitors or agents for denominational enterprises, viz.: In 1843, Benj. B. Smith, D. D. Dupree; 1847, Jos. M. Robinson; 1848, J. J. S. Miles and Isaac Merchant; 1851, John Holman; 1852, J. T. Fulks, J. R. Graves, *Tennessee Baptist*, and J. C. Keeney of Mary Washington College; 1853, C. W. Gailard, S. Wilkerson, A. Goss, W. F. O'Reilly, John Linder, W. G. Caperton, Thos. Lockhart of Domestic Mission Board of the Southern Baptist Convention, and Thos Compere of Arkansas; 1856, D. Dobbs, G. Woodruff, D. G. McGarrity and A. M. Hanks; 1857, J. H. Stribling, Texas, Thos. Lockhart and A. W. Chambliss; 1864, J. B. Link, Army missionary; 1871, M. P. Lowrey, State Convention; 1874, Prof. M. T. Martin, Mississippi College, and Joel

Towers, Orphan's Home; 1875, J. W. Sanford, Centennial and Miss Mary J. Welsh, Southern Baptist Publication Society; 1880, M. T. Martin, L. S. Foster, *Western Recorder*, and J. C. Foster, State Mission Board; 1880 and 1881, L. E. Hall, State Mission Board.

Corresponding messengers have been regularly appointed for all the bodies with which the Association corresponded, and several times resolutions were passed authorizing any member within its bounds to act as corresponding messenger, who might present a copy of the Minutes at the meeting of such body.

A letter of correspondence has been prepared and published in the Minutes of every session since 1851, except those of 1864, 1865, 1871, 1880 and 1882. Its omission in these was no doubt due to the oversight of the clerks; at any rate, it was due to this cause in 1882. This corresponding letter usually gave an account of the representation, the interest of the meeting, a summary of statistics, account of missionary work and the time, place and preacher of next meeting.

COMMITTEES:—(1). *Nominations*. It has been the custom of the body to have at each session a committee on nominations, charged with the duty, in early years, of nominating persons to preach the Introductory and Missionary sermons, and to write the Circular Letter, and later, to simply nominate the minister for the introductory sermon. These nominations appear elsewhere.

In 1869, a special nomination was made by the body, viz: "J. R. Graves, of Nashville, Tennessee," was invited "to be present at our next session and deliver a discourse on baptism." This request was not accepted.

(2). *Arrangements.* Until 1867, it was customary to have a committee to arrange "the order of business" for its guidance, and such order was usually followed except for some special reason. Though this committee is no longer appointed, there is a sort of traditional "order of business which is ordinarily followed more or less closely."

(3). *Standing Committees,* or committees appointed at one annual session to report at the next. The first appearance of these committees is in 1850, in a resolution that the Association "appoint committees to report on the following subjects, at its next annual session, viz :

The Bible Cause, Foreign, Home and Indian Mission.

In 1857, the appointment of Standing Committees was dispensed with;" but, in 1859, "Standing Committees were appointed as follows:"

On Home and Foreign missions, Sabbath schools, Bible Cause and Publications.

In 1861, these committees were again dispensed with, but, in 1882, were appointed on Domestic and Foreign Missions, Publications, Ministerial Education, Systematic Benevolence, Sabbath Schools, Mississippi College and Temperance.

(4). *Special Committees* in those meetings where there were Standing Committees, have generally been appointed on the subjects of Arrangement of Business, Preaching, Digest of Letters, Queries and Requests, Nominations and Finance.

(5). *On Preaching.* At each annual session there has been a committee to arrange divine services during the session and especially for the Lord's day. This committee has always arranged, when previously appointed, a missionary sermon for the Sunday of the

Association, and also as many other sermons as were in accordance with circumstances. The limits of this work prevent the mention of the preachers of each session.

In 1869, the Sabbath sermon of T. B. Altom was requested for publication, and, in 1870, a sermon on Baptism by D. H. Dobbs was also requested for publication.

CO-OPERATION:—(1). *Southern Baptist Convention*. In 1846, the year after the formation of the Southern Baptist Convention, the Association indorsed the act of the State Convention in dissolving its connection with the old Triennial Convention, for reasons which need not be mentioned, and thus, of course, identified itself with the work of the Southern Baptist Convention.

Its co-operation with that body has been mainly through the State Convention rather than otherwise, and may not have been so hearty as it would have been had the members been familiar with its enterprises and work. But with comparatively little knowledge of the convention's work, it is not strange that it has done comparatively little in co-operation with it. Yet, whenever the different enterprises of the convention have been presented, there has always been a generous response.

In 1848, W. M. Farrar was present as agent of one of the Convention's Boards, presented its claims and received a handsome contribution and subscription. In 1849, "Association suspended business a short time to allow W. M. Farrar, agent of the Boards of Foreign and Domestic Missions of the Southern Baptist Convention to address the Association and present the objects of his agency."

What has been done in the different departments of the convention's work will appear elsewhere.

(2). *Mississippi Baptist State Convention.* While at one time the relations of this Association to the Mississippi Baptist State Convention were somewhat ruffled, yet its sympathy and aid have generally been given to the convention's work.

In 1848, a resolution declared the Association "a member of the Mississippi Baptist State Convention." The sum of ten dollars, necessary to entitle the Association to a delegate, was then raised and N. E. Woodruff was appointed a delegate. The same action, substantially, was taken at several subsequent sessions, and, besides the sum of \$4 yearly, for several years, was raised to aid in printing the Minutes of the Convention.

In 1851, the Association being entitled from the certificate of W. M. Farrar, agent of the Southern Baptist Convention, to twelve delegates in the Baptist State Convention, the delegation was appointed upon a resolution which was passed.

In 1852, two delegates were elected to the Convention, and, in 1853, it was

"*Resolved*, That this Association send three delegates to represent her in the State Convention at its next session." The delegates in 1852 were: W.W. Nash and Robert Crenshaw, and, in 1853, John Micou, Silas Dobbs and J. B. McLelland, and the amount to entitle the delegates was raised by the members.

In 1853, "the money raised for Indian missions was ordered to be sent up by our corresponding messengers to the State Convention."

Throughout the history of the Association its co-operation with the State Convention will be seen in its aid to the various enterprises of that body.

BIBLE CAUSE:—It is becoming in every religious body to exhibit, in its actions as well as words, its

hearty belief that the Bible is the Word of God and is worthy of intelligent study and of universal circulation, and contains the only knowledge which is able to make men wise unto salvation. A fundamental article of belief of this body is, "That the Scriptures comprising the Old and New Testaments, are the Word of God, and the only rule of faith and practice." Besides devoting a large portion of each annual session to the preaching of the truths of this blessed Book, the Association has, in other ways, indicated its conviction that the Bible is worthy of universal circulation.

The report in 1851, by Silas Dobbs, says: "God, of his infinite mercy, has been pleased to give to his fallen creatures a revelation of himself and His will concerning them. This revelation * * * we prize above every other treasure. We also feel it to be an imperative duty resting upon us, as its lovers, to scatter its leaves, 'which are for the healing of the nations,' over all the habitable parts of the earth, that all may hear, learn and fear the mighty God of Hosts." Reference is made to the Bible Board of the Southern Baptist Convention, at Nashville, Tenn., and a resolution recommends that Board to the hearty patronage of the churches.

The unspeakable blessings flowing from the circulation of the Bible, the blessedness of the work of giving it to the people of earth and the claims of His work upon Christians, are the thoughts of the report in 1852, by J. B. McLelland. A resolution again earnestly recommends the Bible Board at Nashville.

"No subject has higher and stronger claims upon us than the publication and distribution of the word of Life," says John M. Reid, 1853. "It leads us in the way of truth and righteousness. * * * It is a declaration and expounder of our faith. * * * It is our Book of

discipline." A yearly contribution to the Bible work of the Southern Baptist Convention is heartily recommended.

T. P. Montgomery, 1854, speaks thus: "The Bible is the way-bill from this world of sin and sorrow to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, the *instruments* in the hands of God for the conversion of the nations of the earth. To give to all this blessed volume is the most God-like work that mortals can do. Let us then send it abroad till the dark places of earth shall hear the Savior's name and be glad; till error in all its forms shall be dethroned, till truth shall dwell in every heart, and all shall see eye to eye and speak one and the same thing."

In the report of 1856, by W. H. Head, there is a historical sketch of Bible work in America, mentioning the refusal of the American and Foreign Bible Society, the withdrawal of Southern Baptists from that Society because of sectional questions.

In 1858, by the adoption of a preamble and resolutions, the Association withdrew its co-operation from that Board and recommended non-co-operation to the churches, because, it "sought to proscribe the issues of the South-western Publishing House, * * * and to destroy the Christian character and usefulness of its former Secretary, A. C. Dayton;" claiming that yet "we still do cherish the Bible Cause and ardently desire the largest possible distribution of the pure Word of God in all languages and among all peoples."

A resolution in 1864 "approved the organization and objects of the Soldier's Bible and Missionary Union, of Mississippi," at Hillsboro, Scott county, and pledged co-operation in its work.

This is the last formal declaration of the Association upon this subject, but throughout its history, in all its work, and especially in the expressions in regard to Sunday schools, the importance of teaching and circulating Bible truth is earnestly advocated.

BOOK DEPOSITORY:—The press is a mighty agency in advancing civilization and religion, or in promoting vice and evil. The religious press is an instrument of incalculable power in disseminating religious truth. As one means of utilizing this agency, the Association at one time determined to establish a Depository for religious books.

In 1853, "W. W. Nash proposed the following, which was unanimously adopted:

Resolved, That we locate a Book Depository in our bounds, to be supplied with our denominational books, and in order to have a supply of books, that we appoint three agents, who shall send for and keep up such supply; *provided*, said agents do not involve the Association in debt more than the worth of the supply of books on hand at the next annual meeting; and that said agents shall make a full report of their proceedings at the next meeting of the body."

This Depository was to be located at Kosciusko, and the agents were W. W. Nash, D. M. Comfort, and E. M. Hammond. These agents, after some time, proceeded to establish a Depository at Kosciusko and supply it with books. At the session of 1854, they reported having obtained \$150 worth of books, with the most of that amount on hand. It was expected that a missionary would have been in the field most of the time who should act as colporteur, but owing to the lack of a missionary a large portion of the time, very few books were sold. The agents urged the Associa-

tion to devise some plan for selling these and keeping up the supply.

For a small portion of the next associational year W. W. Nash was missionary, and sold \$60.00 worth of books, and the agents reported \$60.00 on hand. They again "earnestly recommend the Association to use every possible effort to continue a distribution of our religious books. * * * Many of these books are valuable, and of great aid in attaining a more speedy, and correct understanding of the Bible."

In 1856, the agents of the Depository reported, "that but few books have been sold since our last report, except what have been sold by brother Wilson, your missionary." He sold \$26.00 worth. They say: "There are yet ninety-six volumes, the worth of which we set down at \$50.00. We suggest the propriety of some plan being devised by which they may be disposed of."

In 1857, the agents reported, that, "since our last Association there has been nothing done in the way of purchasing or selling books, and that there is still \$40.42 worth of books." They repeat the request that "some plan be adopted by which the books on hand may be disposed of as early as possible."

"Upon the motion of W. H. Head, it was ordered that the treasurer pay for the books on hand, and that they be donated to the New Prospect Baptist Book Society."

PUBLICATIONS:—As a means of further utilizing the power of the press in spreading Baptist or Bible truths, the Association has ever recommended to its churches the duty of subscribing for and circulating the religious periodicals of the denomination. In 1844, the following was adopted:

WHEREAS, It is of great importance that there be some organ of public communication through the press for the diffusion of religious intelligence among brethren of the same faith and order, therefore,

Resolved, That the papers called *The Baptist*, printed at Nashville, Tenn., the *Alabama Baptist*, printed at Marion Ala., and the *Christian Index*, printed at Pennfield Ga., be and they are hereby recommended to the patronage of the pastors and brethren of the churches of this Association."

In 1851, *The Bible Advocate*, Louisville, Ky., and *The Tennessee Baptist*, Nashville Tenn., were recommended. "The circulation of books published or kept on hand for sale by the Southern Baptist Publication Society, of Charleston, S. C., and the Tennessee Baptist Publication Society, at Nashville, Tenn.," is recommended in 1852. It is said: "We call the attention of the brethren especially to the following works as being greatly needed in the better understanding of our principles: Benedict's History of Baptists, Howell on Communion, R. Fuller on Baptism and Communion, Church Member's Hand Book, Howell's Evils of Infant Baptism, Pengilley's Scriptural Guide to Baptism, Slack's Reasons for Becoming a Baptist."

In 1857, W. W. Nash presents the report. He urges the claims of the *Mississippi Baptist*, of Jackson, by J. T. Freeman. "God has given us a banner that it may be displayed because of the truth." "Will we let it trail in the dust for want of a generous patronage? Let at least one copy be found in every family." The *Home and Foreign Journal* is also recommended.

In 1858, J. A. P. Campbell presents the report, and again recommends the State Baptist paper. It is deplored that because of the failure to read a denomina-

tional paper, Baptists are generally ignorant of their distinctive views. Every one should read an able Baptist paper to "enable him to keep the truth and avoid error."

D. H. Dobbs reports in 1859, again recommending the same State paper and urges the duty of meeting the needs of children for such reading as will lead them to the Savior, such as the *Children's Friend*. He also recommends the adoption of a plan for circulating "our valuable publications."

Reference is made in 1861, by O. Clarke, in the report, to the failure of a number of denominational papers since the Civil War began; also to the importance of sustaining good literature because of the influence it wields, and especially of sustaining the State organ, now by A. Jones.

During the dark days of the several years following, the attention of the Association was wholly absorbed in other enterprises, and nothing is even said in the records on the subject of religious publications. But, in 1870, the paper of J. R. Graves and the Southwestern Publishing House are recommended. An agent (for the Orphan's Home) is requested to use every endeavor to increase the circulation of the *Orphans Home Banner*.

In 1871, the report is offered by M. A. Metts. He says: "In order to be efficient Christians we must be intelligent Christians, and in order to be intelligent Christians we must be reading Christians." The Mississippi department of *The Baptist* is recommended, also again the *Home and Foreign Journal*.

T. A. J. Owen reports in 1872. In addition to periodicals already mentioned, he recommends *Ford's Christian Repository*, and says any family with these

journals can hardly remain ignorant of Baptist doctrine and practice."

It is said in the report of 1875, by M. A. Metts, that "the good resulting from the reading of good books and papers cannot be over-estimated. When you find a family well provided with good religious literature, you will in almost every instance find one that is pious." For several years substantially the same publications are recommended.

In 1877, W. E. W. Estes reports, and in addition to former recommendations, mentions the *Mississippi Baptist Record*, organ of the State Convention.

This is warmly and heartily recommended again in 1878 by D. H. Dobbs; and in 1879 together with those formerly mentioned, by E. A. Fant; while the same are earnestly commended again in 1880, by W. H. H. Fancher, who says: "In connection with the Holy Scriptures, sound literature is a healthful exercise."

In 1881, J. M. Dalton reports, recommending the same publications adding the *Western Recorder* and the publications of the American Baptist Publication Society.

The report in 1882 says: "The religious press is one of the most powerful agencies among God's people for the dissemination of religious truth. It can do a work and wield an influence which greatly supplement the preached Word. To the full extent of their ability Christians should utilize this mighty agency for good." The same publications are mentioned and it is said: "If we would reach the highest efficiency as an Association and as individual churches and Christians, we should not fail to supply ourselves with some or all of these publications. It is a duty which we owe to ourselves, our children and the blessed Master himself, who is supremely worthy of our highest efficiency."

MINISTERIAL EDUCATION:—There are numerous expressions throughout the records of the Association which indicate that it heartily approves in theory, of an educated ministry. While practically it has not done as much in this direction as it ought to have done, yet its members have been willing, whenever the occasion demanded, to assist in the education of young ministers.

In 1849, *Resolved*, That the amount (\$20) we send to the Convention be appropriated to the education of young men for the ministry.

In 1854, the following action was taken:

“WHEREAS, God has said, ‘My people are destroyed for lack of knowledge’ (Hos. 4:5, 6) and, ‘I will give you pastors according to my heart, who shall feed you with knowledge and understanding’ (Jer. 3:15) and

WHEREAS, The Savior has made it the duty of his ministers to ‘teach all nations,’ (Matt. 28:19) and the Holy Spirit, through the Apostle Paul, says to Timothy, and through him to all gospel ministers: ‘Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth’ (2 Tim. 1:15), and that ‘a bishop, or pastor, must not be a novice, lest being lifted up with pride he fall into the condemnation of the devil’ (1 Tim. 3:6); hence the positive command to the ministry, ‘Lay hands suddenly on no man, neither be partaker of other men’s sins,’ (1 Tim. 5:22.) Therefore,

Resolved, That we earnestly recommend our churches and our ministers especially, to take heed to the advice of the Holy Spirit upon this subject, and at the same time to carefully look out and properly encourage all ministerial gifts that may be in their midst,

and that they advise all young licentiates to go to Mississippi College, where, by the aid of the Mississippi Baptist Ministerial Education Society, they can obtain their board and tuition free of charges."

In 1857, a resolution recommended the churches to look out young men and advise them to the same course suggested last year. The sum of \$77.50 was raised, in cash and pledges, to aid J. W. Sims, a licentiate of Wake Forest church.

In 1858, W. M. Farrar made some remarks on the subject of ministerial education, and proposed a collection to aid that object." The amount raised, \$9.25, was forwarded to the Society above mentioned.

After earnest appeals by J. B. Poteet and W. H. Wilson, in 1859, a cash contribution of \$18.75 and pledges for \$73.50 were made for the aid of J. W. Sims.

In 1860 T. A. J. Owen "made an appeal to the Association to aid John Wilson in obtaining an education, followed by W. H. Head, in behalf of H. J. Vanlandingham for the same object, when the brethren came forward and laid on the table \$11.35, which was divided between them."

In 1871, "*Resolved*, That a collection be taken up on the Sabbath and the money placed in the hands of D. H. Dobbs to purchase books for the preachers of the Association, to be distributed among them as to their necessities." The work of Mississippi College in furnishing free tuition to young ministers was referred to and heartily endorsed. It was endorsed again in 1872 and 1873, and it is said in 1874. "Let us have a noble part in building up this institution, whose doors are open wide for the reception of all the young gifts—the Lord's called—of our churches."

In 1876, the report on Mississippi College, by M. A.

Metts, says: "We have many precious young brethren in our College, who are studying with a view to the ministry of God's Word. Let us therefore recommend to the churches that they all take up a public collection at the regular meetings in December for the purpose of relieving the Ministerial Education Board of embarrassment."

In 1877, "some books in the hands of D. H. Dobbs, purchased by funds belonging to the Association, were distributed to the ministers of the same."

In 1879, the report by M. A. Metts says: "The great advantage of an educated ministry is admitted by all. The question now is as to the practicability, and the modes and plans or institutions in which it is to be done. * * * We would urge the prayerful consideration of acting in the premises upon the churches and young ministers, and would recommend our college at Clinton, Miss., as a suitable place for the literary training of young ministers, and the Southern Baptist Theological Seminary, Louisville, Ky., as the place for their theological education. This institution is thoroughly organized and in fine working order, and its faculty is composed of the best Baptist talent in America. Our own college, at Clinton, is also in fine working condition, and has a complete, tried and efficient faculty, composed of our Mississippi brethren, and is doing a great and good work."

In 1880, "*Resolved*, That this Association make an earnest effort to raise \$150 for the purpose of sending W. T. Carroll to school for the next year, and that it is hereby made the duty of the Executive Board to attend to this matter." Immediately \$59.50 was raised in cash and \$52.00 pledged for this object.

Circumstances were such that W. T. Carroll could

not attend school, and this fund remained in the hands of the Executive Board, and in 1881, a portion of it was returned to the churches and the remainder, together with an additional amount, was appropriated to the purchase of books for young ministers. In 1882, M. A. Metts stated that with the young minister's fund he had presented an equal number of books to brethren Carroll, Lanford, Woodruff and Edwards, with a set of books and a small fund still on hand. * * * He was instructed to pay the fund to W. T. Carroll and present the books to J. A. Parham." The report of 1881, by J. D. Adams, refers to Paul's language (1 Tim. 3:2), "a bishop must be. * * * *apt to teach*," (2 Tim. 5:2) "These things commit thou to faithful men, who shall be able to teach others also." (v. 13) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and (Titus 1:9) "A minister must be able by sound doctrine both to exhort and convince the gain-sayers." The usefulness of many uneducated men is admitted, but it is urged that "it is the duty of the Baptists of Mississippi to aid in the education of their young ministers." An immediate contribution for this work is urged, and the funds contributed are used for the buying of books for young ministers, as mentioned above, for none in the Association are situated so that they can attend College.

DENOMINATIONAL INSTITUTIONS:—As first among the institutions for higher education, which are conducted under the care of the denomination, the Association has regarded MISSISSIPPI COLLEGE, LOCATED AT CLINTON, MISS., as *the* institution of the Baptists for the education of their sons.

This institution was founded in 1826, when it was

chartered as "Hempstead Academy" by the Legislature. In 1827, the name was changed to "Mississippi Academy," and in 1830, to "Mississippi College." In its early years it made but little progress, and in 1842, it was placed under the exclusive control of the Presbyterians, and a theological professorship was added. In 1849 it declined, became involved in debt and was not much patronized. In July, 1850, the Presbyterians relinquished all their claims, and in November, 1850, the Trustees tendered it to the Mississippi Baptist Convention. Since that time, although passing through seasons of darkness and crushing financial embarrassments it has continued the property of the Convention and the College of the Baptists of the State. Several efforts have been made to endow it which have only been partially successful. During its dark days more especially it has called upon the aid of the Associations of the State.

In 1852, "an opportunity was offered W. M. Far-
rar, agent of Mississippi College, to address the Association on the subject of his mission." He did so, "presenting the claims of the College upon the Baptists of this State. J. R. Graves followed him in an address on the same subject, after which pledges were taken amounting to \$1,500.

In 1854, E. C. Eager was present as the agent of the College, was courteously received and allowed to present the claims of the College. The following action was taken:

"WHEREAS, Mississippi College is now upon a firm basis, nearly eighty thousand dollars of the one hundred thousand dollars endowment being subscribed; and,

WHEREAS, Said College bids fair to become one of

the best institutions of the South, having had the last year five teachers and one hundred and thirty-seven pupils; therefore,

Resolved, That we cordially commend said College to all our churches, and recommend our brethren to send their sons to this institution instead of sending them out of the State."

The report of 1871 speaks of the healthful location of the College, its accessibility, its large number of students the last session, the cheapness of attending it, the thoroughness of its courses and the efficiency of its faculty, and earnestly urges its claims upon the patronage and support of the Baptists of the State.

In 1872, the report by N. Q. Adams thus concludes: "This College is worthy of the patronage, and claims the support of all Baptists."

In 1873, M. A. Metts reporting, says: "This College is in a more prosperous financial condition than it was a few years past. * * * It has been released from its embarrassed financial condition. * * * But help is still needed. * * * Will we do our duty? * * * Shall the College, which is the pride of every Mississippi Baptist, be sustained?"

D. H. Dobbs, in 1874, was appointed a member of the Board of Visitors of the College, and W. M. Farrar was appointed its associational agent. The report by M. A. Metts says: "One thing is needful, under the blessing of God, to make the College a grand success—an ample endowment. This is *needed*; this we *ought* to have; this we *MUST* have; and when the hosts of Mississippi say we *WILL* have it, the work is done. What shall we say? * * * Let us show *by our actions* that we give the agent a hearty reception, and bid him God speed."

The friends of the College, in 1875, availed themselves of the general interest in regard to the Centennial proposed by the United States in commemoration of its centennary of civil liberty, and determined to commemorate the centennary of religious liberty by endeavoring to complete the endowment of the College. This was to be accomplished by securing *one dollar*, if possible, from every Baptist in the State. This Centennial movement was represented by J. W. Sanford at the session of 1875, and brought before the Association by a special committee's report. A mass-meeting was held Saturday night in behalf of this work, and a contribution (amount not given) was made to it.

In 1876, the report by M. A. Metts speaks despondently of the financial prospects of the College. The Centennial failed to realize the needed \$100,000, the College is in debt, many have failed to pay the interest on their endowment notes, and many more have failed to pay the notes. It is recommended that all churches make a contribution for it in December. A public collection on Sunday is divided between the College and Foreign missions.

The College is earnestly commended, and its patronage and support urged after this time, in connection with ministerial education.

MARY WASHINGTON COLLEGE was an institution established by the Baptists of several Associations, and located at Pontotoc, Miss. It was presided over at first by H. H. Tucker, now of the *Christian Index*, Atlanta, Ga. It was represented in 1852 by J. C. Keeney, President, who presented its claims "to the patronage of the members of the Association." His address was "listened to with deep interest and attention."

YALOBUSHA FEMALE COLLEGE, LOCATED AT GRE-

NADA, was at one time a flourishing Baptist institution. In 1847, W. M. Farrar "read a communication in relation to" this institution, and a resolution appointed M. A. Metts, A. Reed, W. M. Farrar, and C. E. Brame as Trustees of the College.

TEMPERANCE:—The Association has uniformly expressed itself strongly and unequivocally upon the duty of temperance, and recommended to the churches the duty of promptly dealing with those who have been guilty of intemperance.

An earnest report in 1852, by J. B. McLelland, says, in substance, that the cause of temperance has superior claims upon Baptists because in the past they have peculiarly suffered from the baneful effects of drinking ardent spirits. This appeals to them for all their energy and influence in the glorious work of promoting temperance. Three States have legally prohibited the importation and sale of all beverages of hell, with their "withering, hissing, scorching, blasting and soul-destroying" power. Much good has been done by human institutions in the warfare against the *demon* of intemperance and deserve our warmest sympathy. In 1853, the same member urges, in addition to the above, the importance of speaking out upon this subject, and "the right of any community to say whether there shall be in it a whiskey-shop."

In 1854, G. G. Snedcor, W. M. Farrar and W. H. Head were appointed a committee to memorialize the Legislature to enact a law prohibiting the sale of intoxicants as a beverage, and a resolution declares "That we will ever unite our fervent prayers to Almighty God that the demoralizing influence which is and has been so extensively felt from the use and retail of intoxicating drinks may be removed from our land."

By some misunderstanding this memorial was not prepared.

The effort heretofore (in temperance work) has deeply impressed thousands who still stand firm in abstinence principles, and as great good has thus been accomplished, all friends of this cause are urged to firmness and faithfulness to their pledge in the report of 1855.

A resolution in 1869 earnestly urges the churches to use all possible influence by precept, example and firm discipline to arrest the torrent of intemperance in the land and its tide of human woes; for, urges W. H. Steele, in the report of 1870, the progress of intemperance is alarming, and God's people do not strive as they should to arrest it.

In 1871, through J. W. A. Clifton, the body urges that, "while the monster is in our midst, no effort should be left untried to stay" its destructive power. All Christians "should unite to put it down by all possible means."

Rather than dishonor the cause of Christ by often repeated "shameful acknowledgements," Christians are urged to shun intoxicants as a deadly poison, in 1872, by M. Bennett, chairman, and it is sadly confessed, in 1873, I. C. F. Moore, chairman, that "too many brethren will drink and drink too much, too." Reference is also made to the strong laws now in existence.

In 1874, C. H. Cagle, chairman, the grief, shame and wretchedness of intemperance are mentioned, and Christians are earnestly urged to flee from intoxicants as from a deadly serpent and as from a source of reproach upon Christianity.

In 1875, in view of the great evil of intemperance,

a resolution recommends the churches "to discountenance, in every possible way, the habit of drinking intoxicating liquors."

In 1881 and 1882, the report by N. Q. Adams depicts the destructive nature of ardent spirits, and the power of a habit of drinking, and earnestly urges that it is entirely inconsistent with the Christian profession to have anything at all to do with intoxicants, either in drinking or selling them or signing a petition for another to sell, and recommends that all professed children of God—soldiers of Christ—marshal their forces together against this destructive enemy—WHISKEY. A resolution endorsed the prohibition movement of this State.

SYSTEMATIC BENEVOLENCE:—Every religious body has its own peculiar manner for transacting the work which comes before it. Some Associations, from time immemorial, have devoted a special amount of time to considering the best means for securing *system* in "eliciting, combining and directing" the energies and contributions of their churches. Others have rather addressed themselves to the *systematic* presentation of the various departments of work to the churches. Of the latter class is this Association. In one or two instances, however, its action has indicated a conviction of the importance of system upon the part of the churches.

In 1850, the following was passed:

"WHEREAS, Some of the churches and many individual members of the respective churches composing this body have been contributing of their means to the support of various benevolent objects through agents and otherwise, while, perhaps, a large majority of brethren composing this Association, have done little

or nothing for any of those objects simply from the fact that they have not been applied to for aid, and the impracticability of having agents enough to visit all the churches. We therefore feel the necessity of adopting a system by which all may be reached, and all may contribute something without any personal sacrifice, and yet greatly increase the amount now realized by the various boards of benevolence. We therefore recommend to the churches of this Association the adoption of the following resolutions:

"1. That the Boards of Foreign and Domestic Missions of the Southern Baptist Convention, the Indian Mission Association and the Bible Cause, are objects deserving our sympathies, prayers and contributions.

"2. That each member of this church agrees to pay into the hands of its treasurer annually, ten cents, or more, for each of the objects mentioned in the above resolution, and those of us who are heads of families, agree to pay a like amount for each of the members of our respective families who may be members of the church."

In 1870, resolutions were passed urging constant and systematic action by the churches for the Orphan's Home.

AID TO AGED MINISTERS OR THEIR WIDOWS:—Truly is it that ministers are "the servants of the churches." They spend their time and exhaust their energies and talents in the service of the churches, receiving in return the most meagre compensation, while in other spheres they might command handsome salaries and acquire competent possessions. Being thus situated they cannot possibly lay by anything for old age. It is, therefore, a solemn duty obligatory upon the churches to support and care for them when they are worn out and

sink under the weight of years, no longer able to serve in the ministry. It is criminal to neglect them unless they had been better paid. It seemed appropriate to doff the historian's character in order to say this much.

In 1858, this matter was presented to the Association, and received a practical turn in the immediate contribution of \$16 for the benefit of James Ray, an aged minister of the Association. This amount was placed in the hands of W. W. Nash, to be conveyed to James Ray."

Similarly, in 1859, "by request of W. W. Nash, public prayer was offered in behalf of John Micou, who is confined to a bed of affliction."

In 1873, "the treasurer was ordered to give all money in his hands for Associational purposes, not otherwise needed, to Sister Micou, widow of our beloved brother, John Micou."

In 1875, a collection by vote of the Association, was taken up on Sabbath for the benefit of Sister Micou.

In 1882, J. F. Wilson "made a statement in regard to W. M. Farrar, an aged minister," and the messengers paid \$11, and pledged \$20 for his benefit.

Thus, whenever there has been an occasion for appeal to the benevolence of the body in this respect there has always been a response.

ORPHAN'S HOME:—Immediately after the war of the States the Baptists of Mississippi established an Orphan's Home for the purpose of caring for the children of deceased soldiers. It depended solely upon the benefactions of the denomination, and therefore it was eminently appropriate for the different associations to consider its claims and share in its support. It was founded in 1865, and suspended just ten years later. This Association was heartily enlisted in its behalf.

The report of 1866, by W. M. Farrar, gives a brief history of the institution, stating that the State Convention in 1864 planned it, and afterwards it was established at Lauderdale Springs. A Board of Trustees have it in charge, with 300 acres of land, extensive buildings and accommodations for 500 pupils, S. S. Granberry as superintendent and out of debt. It appeals for aid. A public collection of \$28.05 was taken for it on Sunday.

In 1867, W. M. Farrar, chairman, in addition to these facts, it is stated that the inmates spend half of their time in study and half in useful industry. One hundred and forty are in attendance, and it is attempted to support them and give them a good English education. A Sabbath collection of \$20.10 is made, and brethren have contributed during the year to its support.

W. M. Farrar, in the report of 1868, again presents all the details of the Home, indicating its successful operation, good equipments, knitting and sewing machines, loom, stoves, a washing machine, a supply of school books and nucleus of a library. It has pressing need for drugs, good buildings, bread, meat, funds for repairs, mattresses, quilts, sheets and pillows for its 200 orphans. A Sabbath collection of \$13.65 was given to the Home.

A resolution in 1869 earnestly recommended it to the members of the body as having peculiar claims upon them, and resolutions in 1870 urge, first, that each church assume the support of one orphan, \$60, and appoint an agent to raise the necessary amount; second, an endeavor to increase the circulation of the *Orphan's Home Banner*, published at the Home by the orphans and devoted to its interests: third, the co-op-

eration of other associations in this plan, and fourth, the printing of the Minutes at the Home.

In 1871, T. A. J. Owen, chairman, the liquidation of indebtedness, the presence of 200 orphans and their claims upon members of the body, are mentioned, and the *Orphan's Home Banner* is recommended for patronage.

"A crisis of vast importance" is mentioned in 1872 by W. M. Farrar, which is its financial embarrassment. A proposition of the trustees to transfer the Home to the Masonic fraternity has been referred by the State Convention to the churches of the State. If, by the first of the following December, the churches do not pledge a sufficiency, (\$12,000 annually) to support the Home, the trustees will be authorized to transfer it to the Masonic fraternity. It was *not*, however, transferred, and the report of 1873, by W. M. Farrar, states that it still lives and relies mainly upon the Baptists of the State for a support, though a strong effort is put forth to make it self-supporting.

It was represented in 1874 by Joel Towers, who received for it a contribution of \$26. The report by J. B. Poteet, states that the eighty orphans now present need supplies of all kinds. The Home has a steam mill and gin and other machinery looking to self-support.

The Home suspended before the next session of the body.

SUNDAY SCHOOLS:—The Association began to give attention to Sunday schools in 1855, and has since manifested an interest in this work. A resolution this year requested the churches to report the name of the superintendent, character of school, number of scholars and volumes in library, and the report by W. W. Nash

mentions the importance of the work and deplores the lack of interest of the churches, but three schools being mentioned within the Association. The work is urged upon the churches and pastors.

In 1856, the same, substantially, is said, and four schools are reported. In the next report, W. W. Nash, chairman, the lack of energetic teachers is deplored, four schools and one *union* school are mentioned.

The substance of W. H. Head's report of 1858 is that remissness is due to lack of Baptist literature, and first, it is urged that Baptist schools only be formed. Second, unreasonable opposition to the Nashville Baptist Sunday School Union is deplored. Third, the approaching Sunday School Convention, to be held at Memphis in November, it is hoped will prove a great blessing. In 1859, four Baptist and eleven union schools are reported.

The report of 1860, by T. A. J. Owen, urges zealous work in this direction by the members and pastors. A trust of sacred truths have been committed to God's people, and they must teach them or be culpable.

In 1861, the Wake Forest Church letter says: "We have had Sunday school regularly this summer, and Sister Nannie J. Franklin has committed to memory and recited 3,781 verses in the New Testament, and Sister A. E. Franklin 3,917 verses.

"The religious instruction of our children is one of the greatest duties we owe them, and as preaching is usually above their comprehension, every Sunday school should be kept in constant operation," says the report of 1866, by J. B. Poteet.

Some improvement is mentioned next year, and still there is much indifference. A resolution urges the importance of the work.

The possession of divine truth, opposing forces of evil, the permanence of early impressions and the rapid flight of opportunities, all urge zealous Sunday school work. Resolutions approve and promise co-operation with a State Sunday School Convention. Such was the action in 1868, P. B. Cockburn, Chairman of Committee.

Though referring primarily to public preaching, yet the commission includes also teaching the young in Sunday school. Such work develops Christians, and promotes reverence for Sunday. The Sunday school efforts of others should stimulate Baptists to work. This is the tenor of the next report by H. J. Vanlandingham.

In 1870, by W. E. W. Estes, this work is urged (1) because of the susceptibility of the young; (2) because those converted young are capable of so much more usefulness.

The report of 1871, by W. D. Kitchens, refers to the neglect of the work, and the greatness of its importance. As a means of preparing the young for the obligations of life Sunday schools are urged in the next report; while, in 1874 and 1875, the churches are requested to send reports of their schools.

In 1876, N. Q. Adams reports. Experience has confirmed the utility of this work. It has brought conviction to many. Churches should use this great agency for good, and add to their strength and usefulness. Every church should have a Sunday school.

In 1878, D. H. Dobbs reports. This work is important, great, good, healthful, and instructive exercise for Christians, and a field in which all may work.

In 1879, N. Q. Adams reports. This is a work in which children may be trained for the Lord and led to Christ, and fitted to take the place of older Christians.

In 1880, J. M. Dalton reports. The small interest taken in this work is a shame in comparison with the activity of other denominations.

In 1881, J. F. Wilson reports. There is some increase of interest in Sunday schools. Double diligence is urged.

In 1882, J. M. Webster reports. There is very little interest by the churches. County Conventions are encouraged, and members are exhorted to diligence. A resolution requested superintendents to send full statistics of their schools.

EXECUTIVE BOARD AND ITS WORK :—There has been throughout the existence of the Association an Executive Board, composed of earnest and devout men, having in charge the home work of the body, and making regular reports of its proceedings. A resolution in 1843 created such a Board, and there has been one every year since.

ASSOCIATIONAL MISSIONS. The chief end in view in all combinations of churches is the promulgation of the gospel, and in Associations the principal features of this work is giving the gospel to the destitute within its own territory.

No very decided move in this work was made until 1843, five years after organization. At this time the churches were urged to contribute for supplying home destitution, and the ministers were requested to preach at favorable places and report to the Association. The Executive Board was instructed to supervise the work and disburse the funds contributed.

In 1844, N. Sansing missionary, reports active work and one church constituted. Silas Dobbs missionary, reports two churches organized and ninety sermons preached. J. Robinson reports aid in the same

two churches and a large amount of preaching. H. W. Portwood reports thirteen sermons and one church organized. These five receive \$148 for service rendered. Four churches have been organized and three have united with the Association.

In 1845, a resolution requested pastors to devote one month to this work. J. M. Brown, Silas Dobbs, Joseph Robinson, H. W. Portwood and J. J. Morehead, report work done and receive seven dollars each for services.

In 1846, no work done: \$205.00 is pledged for the work, and H. W. Portwood is elected missionary.

In 1848, H. W. Portwood missionary, reports 2,468 miles, 171 sermons, 6 lectures, 34 baptisms, 164 families visited, 1 church organized, 2 ministers and 3 deacons ordained, and 7 administrations of the Lord's Supper. He received \$212.30.

In 1849, E. B. Eakin missionary, reports 2,266 miles, 186 sermons, 18 lectures, 66 baptisms, 322 families visited, 7 celebrations of the Lord's Supper, 2 churches organized and 1 deacon ordained. He receives \$200. H. W. Portwood and Robert Crenshaw are chosen missionaries for next year, and \$242 is pledged.

In 1850, H. W. Portwood reports 1,816 miles, 101 sermons, 35 lectures, 160 families visited, 36 baptisms, and Lord's Supper 4 times. Robert Crenshaw reports 1,600 miles, 116 sermons, 23 lectures, 165 families visited, 28 baptisms, 1 deacon ordained, Lord's Supper 4 times. They have labored faithfully. Robert Crenshaw is chosen for next year, and \$257 is pledged for his support.

In 1851, great destitution is reported. Ministers and deacons are requested to present the claims of this

work, and the churches are requested to express their opinion. Robert Crenshaw reports 2,483 miles, 126 sermons, 4 lectures, 196 families visited, 1 church constituted, and three deacons ordained. He receives \$300. Missionary work by pastors is recommended for next year and \$113 is pledged.

In 1852, Silas Dobbs, H. W. Portwood, and Robert Crenshaw have been engaged in this work; \$117 has been received. Good work, but no details, is reported. For next year \$52.00 is pledged.

In 1853, Silas Dobbs and J. P. Holiman have done some work, but scarcity of means has restricted their work. The former receives \$50.00, the latter \$25.00, and Robert Crenshaw receives a deficit of \$33.48. For next year \$245.50 is pledged.

In 1854, no work was done. There is much destitution. For the next year's work \$243 is pledged.

In 1855, A. Goss and Joseph Robinson have done some work. The former received \$30 and the latter \$18. W. W. Nash reports 42 days, 534 miles, 54 sermons, 1 baptism, 1 deacon ordained, \$60 worth books sold. For this work \$158 has been received, and \$239.50 is pledged for next year.

In 1856, W. H. Wilson was at work at \$450 yearly, and reports 144 sermons, 9 exhortations, 84 families visited, 5 baptisms, 1 church organized, 1 deacon ordained, \$10 collected, and \$26 worth of books sold. D. H. Dobbs is chosen missionary for next year at a salary of \$450, of which \$140 is pledged.

In 1857, no work was done. The Board is instructed to employ a missionary for next year at \$400, and of this \$194 is now pledged.

In 1858, D. M. Sims has been at work and reports 320 days, 3,612 miles, 572 families visited, 219 ser-

mons, 113 lectures, 44 baptisms, 3 churches organized, \$9 worth of books sold, 22 subscribers obtained for *Mississippi Baptist* and 1 for *Home and Foreign Journal*, 5 deacons ordained and 41 members received by letter. For next year \$482 is pledged, and it is decided to employ a missionary at \$400.

In 1859, D. M. Sims has been employed and reports 282 days, 3,660 miles, 208 sermons, 185 lectures, 408 families, 50 baptisms, 6 subscribers for *Tennessee Baptist*, 1 for *Mississippi Baptist*, and 1 for *Home and Foreign Journal*. Joel Wilson reports 78 days.

In 1860, D. M. Sims reports 20 days and receives \$17 for work; \$35 is pledged for the aid of Philadelphia church next year.

In 1861, no work has been done. Something must be done the incoming year.

In 1862 and 1863, nothing has been done because of civil disturbances. It is determined to devote all efforts to Army Missions.

In 1864, W. M. Farrar has been Army Missionary at \$137 per month, and reports 9 months, 2,750 miles, 119 sermons, many religious conversations and many conversions. He receives \$1,251 for work.

In 1865, (no Minutes). In 1866, nothing has been done last year. The Association organizes for work and determines to perform it.

In 1867. Nothing is yet done; but H. J. D. Hendricks is now employed at a salary of \$600 for next year.

In 1868, plans have not been executed and no work has been done: and 1869, nothing is still accomplished, but \$315 is pledged for the next year.

In 1870, W. M. Farrar reports 5½ months and H. J. D. Hendricks reports 5 months. No details are given. Both receive \$508.

In 1871 and 1872. Nothing has been done in two years because of indebtedness to former missionaries.

In 1873, the Association decides to co-operate with the State Mission Board, and to apply all funds in this way.

In 1874, co-operation with the State Board has been pursued and \$145.85 has been thus applied.

In 1885, co-operation has still been pursued, and \$52 has been paid to its corresponding secretary.

In 1875. Nothing has been done during the year. The formation of missionary societies is recommended. T. A. J. Owen is employed to supply destitution near him.

In 1887, T. A. J. Owen has performed some work, reports 141 sermons and 23 baptisms, and receives \$50 for this work.

In 1878 and 1879. No work has been done in two years, and funds collected are used to pay former missionaries. There is much destitution, and it is determined to resume the work.

In 1880, W. T. Carroll, at \$30 per month, reports 87 days, 679 miles, 73 sermons, 86 families visited, 58 families prayed with. He received \$87 for services.

In 1881, J. M. Dalton, at \$40 per month, reports 150 miles, 18 sermons, 25 families visited, 15 families prayed with. He received \$20 for his services.

In 1882, L. S. Foster has been employed at \$1.25 per day, and reports 50 days, 312 miles, 40 sermons, 60 religious visits, 16 baptisms, 16 baptisms by others in connection with labors, 1 church organized and 1 minister ordained. He received \$62.50 for his services.

GENERAL SUMMARY:—The meagerness of many of the reports of work renders it impossible to give any accurate summary of this work. In only *twenty-six*,

out of the forty-three years existence of the Association has any work been done in this department. In these twenty-six years, by an expenditure of \$3,582.32 (including amounts for both State and Associational missions), there have been accomplished 26,830 miles, 2,259 sermons, about 500 baptisms, 2,552 religious visits, 13 churches organized, and 10 deacons and 3 ministers ordained. For the years of labor this would be a yearly average of \$137.75, 1,031 miles, 85 sermons, 16 baptisms, 98 religious visits, 1 church organized every two years; 1 deacon ordained every two years and seven months, and 1 minister ordained in the twenty-six years (through missionary labor).

(2). THE COLORED PEOPLE:—While there is no distinct mention of special work among the colored people prior to 1866, yet there is evidence that this people shared in the religious services of the whites and also conducted special meetings of their own. All the church buildings erected during the servitude of this people were provided with galleries or designated space for their accommodation, and in all the statistical tables from 1850 to 1866 and later, the churches reported a colored membership. And as late as the present (1882), some of the churches still have colored members who have chosen to remain with them.

In 1866, after they became free, a committee, W. H. Head, chairman, presented their condition and claims in the following, which were passed:

“Resolved, That in the judgment of this Association, we ought to continue to care for the spiritual interest of the black people, lately freed among us. Herefore, as slaves, we preached the gospel to them, received them into our churches upon conversion, and admitted them to all religious privileges with ourselves

as far as they were capable of enjoying them. We then deemed it our duty thus to seek their salvation. We think it is no less our duty now to do so. But the relation they now sustain to us as freedmen and all the considerations growing out of the change of their state, make it yet more important that we give them proper religious instruction." A second resolution advised their organization into separate churches, expressed a lively interest in their spiritual welfare and urged the brethren to do all in their power to aid them.

STATE MISSIONS:—In the matters of correspondence and co-operation the attitude of the Association has been mentioned. Contributions have been made to the work of that body apart from the special work of the Association. In the action mentioned on another page the objects of the Convention were approved by the Association becoming a member of that body.

Besides occasional contributions to this work, the Association in 1873, as already mentioned, co-operated with the State Mission Board and gave up its own independent work. This plan of working through the State Board was continued during the next year, and all funds were contributed through it. The claims of this work are urged in the report by W. M. Farrar, and a public collection is made for the work on Sunday.

In 1875, the co-operation has been continued and the work and its claims are presented and urged in the report by T. A. J. Owen.

In 1876, co-operation has ceased. Interest is still felt in the work of the Board, though the Association supplies its own destitution. The destitution in the "bottom" and on the Gulf Coast is mentioned, and it is said that the State Board has six missionaries for this destitution and works independently of the Southern Baptist Convention.

In 1877, the destitution which the State Board seeks to supply is again mentioned. T. J. Walne is secretary, and this work demands the hearty support of Christians. A contribution is made.

In 1878, the summary of facts of this work is again made, and aid to the Board is urged.

In 1879, all energy is absorbed in associational missions, though the work of the State Board is approved.

In 1880, M. T. Martin is present from the State Board. Its work is commended. The Association resolves to co-operate with the Board, requests the appointment of a suitable missionary, and recommends J. M. Dalton.

In 1881, L. E. Hall is present from the State Board. A mass meeting is held Saturday night in the interest of this work, at which a special sermon is delivered and \$60 is contributed for the work.

In 1882, L. E. Hall is again present in behalf of the Board, is invited to present its claims and receives a contribution of \$18.60 for its work. W. H. H. Fancher reports, recommending that the Association give the Board its hearty co-operation.

DOMESTIC AND INDIAN MISSIONS:—The expression, "Domestic Missions," often means work in the Association, though the reports often mention, in connection with this, the work of what was formerly the Domestic and Indian Mission Board of the Southern Baptist Convention.

In 1881, Daniel King reports: Too little is done for the elevation of the Indians, and they *can* be elevated. There are five millions of them in North America. The Indian Mission Association has 4 missions among them, 6 stations, 33 missionaries and 19 churches, and

among them there were 283 baptisms. Southern Baptists ought to give at least ten (10) cents yearly for this work.

In 1852, Daniel King reports: Nine-tenths of the Indians are without the bread of life, and there are encouragements in the small efforts to evangelize them. A resolution requests the urging of this work and a collection for it.

In 1853, H. H. Morgan reports: The Indians specially deserve the prayers and contributions of Christians. They have been driven from their lands, and in return the gospel ought to be given to them. This body ought to sustain one missionary to the Choctaws, covering, as it does, their former territory.

In 1854, H. H. Morgan reports. The same facts substantially are mentioned and pastors are urged to press the claims of the Indian and secure a contribution for his evangelization.

In 1855, W. M. Youngblood reports: The Indian Mission Association has been merged into the Domestic Mission Board, which is now called the Domestic and Indian Mission Board of the Southern Baptist Convention, and is located at Marion, Alabama. It is \$6,000 in debt. The transfer is approved and a contribution of \$16.80 is at once made to it.

In 1856, W. W. Nash reports: The harvest is white and the laborers are few, but funds are needed to support the laborers. The Board deserves the hearty support of this Association.

In 1859, E. W. Norris reports: This is a very important work. The Indians should have the gospel at the hands of the missionaries.

In 1861, W. H. Wilson reports: Indian missionaries should not be recalled because of expense or a sacri-

fice of comfort. The gospel must be preached among all nations.

In 1862 to 1872, other pressing claims so absorb the energies of the body that it comparatively loses sight of this Board. But in 1872 W. M. Farrar reports, recommending that funds in the hands of the treasurer be sent to this Board to aid in its work.

FOREIGN MISSIONS:—Though the Association was not very decidedly missionary during the first few years of its existence, yet after the change was made in its constitution, removing all anti-mission sentiment, during its subsequent history there has grown up a hearty approval and endorsement of the Foreign mission work of the Southern Baptist Convention.

In 1848, W. M. Farrar is received as the agent of the Foreign Mission Board of the Southern Baptist Convention, addresses the Association on the subject and receives \$8 cash and \$75 subscribed.

In 1851, J. B. McLelland presents the report. This work was instituted by the commission of the Savior and characterized his Apostles, one of whom said: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." They regarded it a solemn duty to spread the gospel. Resolutions adopted declare the duty of all Christians to engage in this work, the Association's approval of the Convention and the claims of the *Home and Foreign Journal* upon Baptists.

In 1852, Isaac Leatherwood presents the report. Christians are under strong obligations to preach the gospel to the nations, and from this obligation none can free themselves, save by aiding to the extent of their ability in the work. Millions are now ready to hear the good news:

Resolved, That "the cause of Foreign missions demands and is entitled to our sympathies, our pecuniary means and our prayers."

In 1853, Joseph Robinson presents the report. "God, in His providence, is opening an effectual door to His churches, especially in China." Christians should do "all they can to aid in this glorious enterprise."

In 1854, the report is by W. M. Farrar. Angels might covet work in this important enterprise. The universal prevalence of the gospel is promised. Men are the instruments. They can do the work, aided by Christ. The reports from the workers are quite encouraging. Southern Baptists work especially in China and Africa (one-half of the world's population). They need men and means. In China they have fifteen missionaries, in Africa twenty-three. The Board is embarrassed. Its receipts were \$22,841.12; expenditures \$28,228.17, and so it is in debt. The 40,000 Baptists of Mississippi ought to average \$1 each, and take the *Home and Foreign Journal*; \$69.50 are pledged for this work.

In 1855, W. M. Farrar is agent and presents the report—Luke 10:3-6 and Matt. 10:5-10, are not against Foreign mission, but call special attention to our Lord and his claims. This restriction is removed in Luke 22:35, 36, and in the commission. They *began* at Jerusalem and then turned to *the nations*. Peter went to Cornelius, and Paul, made three missionary tours and was supported by the churches, (1 Cor. 9:6-15; 2 Cor. 8:1-6; 10:14-16; Phil. 4:15-19). Thus the Apostles obeyed the commission. We don't half-way obey it. We have 3 missions, 20 stations, 40 missionaries and assistants, 70 schools, 500 scholars, 153

baptisms. How few of us have done what we ought. For the work \$15.50 is paid.

In 1856, W. H. Head presents the report. We have in China C. W. Gillard, M. T. Yates, T. P. Crawford, G. W. Burton, M. D., and A. B. Cabaniss and their families. In Africa there are thirty-five missionaries and their families. Cason, Priest and Trimble have lately sailed. We should all be fellow-helpers. The commission is a *plea* for the work which no authority can set aside. The Lord saw all the difficulties and yet he says, "Go!" Each pastor should preach on the subject and secure a collection.

In 1857, W. M. Farrar reports. China is more accessible. All reports are encouraging. Conversions are more frequent, and inquiries are numerous. Liberia attracts attention. Much might be profitably expended there. A summary of the year's work is given. The Board should be relieved from debt. A contribution of \$27.70 is made.

In 1859, W. A. Micou reports. The spread of the gospel is a most important duty because its object is the salvation and infinite happiness of men. The Bible endures forever, dissipates darkness and reveals the life to come. As an act of humanity we ought to impart this to them. Americans only can give the pure gospel.

In 1861, A resolution recognizes the duty, in obedience to the commission of the Lord, to aid by sympathy, contributions and prayers, to the full extent of ability, those who have been sent by the Board to preach the gospel.

In 1866, W. M. Farrar reports. During the dark years just passed there was no communication with the laborers. They could not be recalled and loans for them have produced a large debt. This should be re-

moved as speedily as possible. A contribution of \$20 is raised.

In 1867, the Board is still in debt and this body ought to help pay it. "It is more blessed to give than to receive."

In 1868 and 1869, T. B. Altom reports. Many have been saved through the work of the Board. It is pressed. Shall its work cease? Must the nations perish? God's command is to send them the gospel. It is the duty of Christians to obey.

In 1870, N. Q. Adams reports. Many heathen have not heard of the gospel. It is the duty of all who have heard to send it abroad.

In 1871, A. A. King reports. The divine authority of the commission places an obligation on all Christians to obey. The outlook is promising. Special attention is called to the work of Dr. Cote, in Italy, "under the shadow of the vatican."

In 1872, W. D. Kitchens reports. The binding nature of the commission is insisted upon and churches are urged to contribute to this work.

In 1873, W. M. Farrar reports. There is increase of interest and of opportunities in China. E. Z. Simmons appeals for aid. Italy is open for the gospel. Christians should contribute liberally for the work. Pledges are made aggregating \$124.

In 1874, C. E. Brame reports. Gratification is expressed at the increase of interest. Systematic action is urged. Pledges of \$99 are made and a resolution recommends that pastors present the work in their preaching and secure aid.

In 1875, R. A. Massey reports. This State has given \$1200 with no expense. The churches are recommended to raise money and send to E. D. Miller, of Holly Springs, and \$25 cash is paid.

In 1876, T. A. J. Owen reports. There are ten missionaries in China, four of whom are from Mississippi. Italy is an interesting field. All the missions have been blessed, but they need recruits. For the work \$123 were pledged.

In 1877, N. Q. Adams reports. "The spirit of missions is the spirit of the gospel and of Christ as embodied in the commission. The Apostles founded many foreign churches. Our missionaries ought not to be neglected. A contribution of \$39 is made.

In 1878, W. H. H. Fancher reports. There is a high obligation in the commission and the missions all have claims upon us. A resolution requests pastors to present the matter to their churches. A contribution of \$20.45 is made.

In 1879, D. H. Dobbs reports. In view of the commission it is the duty of every Christian to obey the Lord and contribute to the work. The work, though feebly carried on, has been blessed. Obstacles have been removed. A contribution of \$52.10 was made, and special prayer was made for the blessing of the Holy Spirit.

In 1880 and 1881, T. A. J. Owen reports. The nations are asking for the gospel. Baptists should give it to them. Pastors should advocate this work faithfully. A contribution of \$140 is made at the two meetings.

In 1882, J. M. Dalton reports. There is universal obligation to give the gospel to the nations. The churches are recommended to send contributions direct to the Board and report the same to this body. A contribution of \$48 is made.

It is just to state that much was done for the work that was never reported to the Association.

LOUISVILLE ASSOCIATION SUPPLEMENT:—There is nothing that animates the historian more than a diligent search after a historical fact almost lost. A fact lying on the surface of occurrences, any body can see, and write about. When another has found the hidden facts, and recorded them well, and he is left to subjoin well known facts, that is prosy work.

L. S. Foster has written the history of the Louisville Association to 1882, and it is left for the writer to write about the doings of that body in subsequent years. He will follow the line of events and notice their actions, year by year.

In 1883, the Association met with the Ruhama church, in Choctaw county. M. A. Metts was chosen moderator, and L. S. Foster clerk. Harmony and Sardis churches of Winston county were received into their fellowship. This made the Association forty-two churches strong. These churches had a total membership of 2,729. The largest church in the union was New Zion, which had a membership of 125. The largest ingathering by baptism was by the Sardis church, which received for covenant relation that year, twenty-two persons.

Good interest was shown in State Missions. Pledges were made to this object, amounting to \$318.50. L. S. Foster was appointed to collect the fund, and to represent in the Association the State mission work. David Burney was endorsed as a suitable person to do colportage work in their bounds.

The Executive Board had three missionaries in the field. N. Q. Adams labored in the northern part, and M. L. Lanford in the southern section of the Association. W. T. Carroll did efficient work, and was recommended as deserving compensation for his service.

Twenty-two baptisms were reported by the missionaries. The following year, W. H. H. Fancher was chosen moderator, and J. R. W. Foster clerk.

In the report on associational missions, the members of the body were urged to show themselves in practice what they were in name, *missionary*. There were yet many places in their territory that needed evangelical labors. It was recommended that the Executive Board employ a good active minister to supply the waste places. W. H. Head, the grand old hero of the cross, had been their missionary the past year. He gave them only fifty-six days of labor, which he used in visiting the churches, and animating them to more efficient service.

The forty-sixth annual session of the body was held with the Bethel church, Winston county, beginning on Saturday before the second Sunday in October, 1885. The session of the following year was held with the Sturgis church. The officers of the previous year were re-elected. The body was happy in having as visitors, J. B. Gambrell, H. J. Vanlandingham, J. T. Freeman, J. P. Brown, and L. S. Foster.

The Executive Committee had W. H. Head under appointment, but he died before any work was done. The committee was grieved that the body was "almost anti-missionary in practice, and suggested a co-operation with the Convention Board in supplying their destitution. A pastor and deacon's meeting was recommended to be held on the fifth Sundays in the year.

A sufficient notice is given of the life's work of W. H. Head in Foster's Baptist Preachers. It only remains to be said here, that no one was more deeply embedded in the affections of the members of the Louis-

ville Association than W. H. Head. Here is a part of a resolution passed by the body expressive of the great loss of the Association in his death, "We never had a superior, if an equal, in the ministry of this Association to our lamented brother."

In 1886, the fraternity represented 2,796 Baptists; in 1888, the number had increased to 3,236. These figures show the rapid growth of the body in numbers, and the latest possibilities of the Association. There was in that one Association nearly as many communicants represented as there were Episcopalians in the entire State.

The Association was, in 1888, in close co-operation with the Convention Board. W. T. Carroll had been commissioned to labor in the northeastern part of the Association for one-half time, for which he was paid \$200. W. T. Carroll is a "plain, blunt man," direct in speech as the flight of an arrow, and weighty in character. He knows his people, knows how to reach them, and they love him and honor him. He traveled 1888 miles, baptized 22 persons, and organized two churches, Singleton and Ennis.

W. H. H. Fancher was continued as moderator of the Association until 1892, when N. Q. Adams was chosen to preside over the body. J. R. W. Foster was still their clerk in 1892. In that time the following churches were taken into their fellowship: Locofoma, New Prospect, Woods' Springs, Hickory Grove, Sykes' Chapel, Evergreen, Plattsburg, and Center Grove.

It was apparent that the body was becoming cumbersome. It is said in a preamble and resolution, presented in 1891, that it required all of one day to read the letters from the churches and organize the body, and that their congregation could not be seated in any

ordinary house of worship. It was suggested that the Association be divided. They had then 28 ordained ministers and 51 churches, with a total of 3,392 communicants. The following year sixteen churches received letters of dismission, and constituted the Chester Association.

In 1889, and again in 1890, the Association was favored with the presence of Mrs. M. J. Nelson, then the efficient laborer under the Convention Board in New Orleans. We are told that she was at their meeting the former year. This is in part what was said of a talk she made: Mrs. Nelson lectured the children, teaching them what prayer was, and referred to the beautiful lessons taught in the Sunday-school literature during the past quarter. * * * She taught them obedience, showing that it was best always to obey to the letter without consulting our feelings in the matter." The talk was touching and impressive. It was made on Sunday morning before a large gathering of people of both sexes and different ages. Mrs. Nelson talked again "after dinner," to the women, "teaching the sisters the duties of wives. She was in *Paul's* way of talking."

Their Committee on Woman's Work was wrought up to a high stage of enthusiasm and reported: "Though many consecrated women have contributed to the success of this committee of fifteen, in charge of Woman's Work in the State, yet we feel that we should single out, for special commendation, that grand and noble woman, Sister M. J. Nelson, to whose untiring energy, unflagging zeal, and God-directed efforts, the success of the committee is so largely due, and we feel that a glow of pride ought to mantle the cheek, not only of every Baptist, but every Mississippian, when

they reflect that our own beloved State has produced a woman whose works in the vineyard of the Lord have been so signally blessed." This language was adopted by the Louisville Association, and thus became the sentiment of that body.

In their report on missions in 1890, they cheerfully accepted the apportionment of \$200 made them by the State Convention for Missions, and pledged themselves to make a faithful effort to raise the amount. The Executive Board had David Burney as their missionary, preaching at Loakfoma. The Convention Board was in co-operation with the Executive Board. It was a wise and good appointment. David Burney is one of the choicest spirits in Mississippi. He is a part of God's best heritage to this world of ours, and the Baptists of Mississippi will be poorer when the Lord calls him away.

The appointment of David Burney as missionary was continued through the following year. He reported 600 miles traveled, 200 sermons preached, 28 persons baptized, and 1 Sunday school organized. Beside this work, he distributed 1,000 pages of tracts, sold 25 Bibles, 10 Testaments and 40 other books.

In 1892, the Association was cheered by the presence of such correspondents as H. F. Sproles, J. F. Wilson, H. M. Whitten, J. L. Pettigrew, and H. J. D. Hendricks. The clerk of the body volunteered this language as to the sermons preached on Sunday: "Many things may be forgotten by the people who attended this session of the Louisville Association, but the good preaching we heard during its session can never be forgotten." The Lord's blessings continue with that clerk.

J. J. Carter read the report of the Committee on

Sunday schools. We give a part of the closing paragraph of the report: "We are unable to give statistics of Sunday schools within the bounds of this Association, the churches not having reported the same through their letters or delegates, though we find a small increase in the number of Sunday schools, being now eighteen among fifty-four churches composing the body."

The Association received, annually, reports on Missions, Systematic Benevolence, Mississippi College, and Ministerial Education, Woman's Work, Publications, Temperance, Sustentation, and Nominations.

CHAPTER XII.

YALOBUSHA ASSOCIATION.

This institution was constituted, January 15, 1836, at Troy, in Yalobusha county. Troy, as many of the oldest towns in Yalobusha county, is among the dead towns of our State. It was about eight miles west of Grenada, and was north of the Yalobusha River. The white population that the settlement once claimed, has, in time, become greatly diminished.

The part of the old Yalobusha county from where Parsons now stands, up to Grenada, and north to old Hendersonville, then west to old Preston, and south to Parsons, was settled very early after it was safe for white people to live in North Mississippi. The old town of Chuechuma was the land office for the Choctaw lands until the office was moved to Pontotoc in 1837. Chuechuma was about twelve or fifteen miles down the Yalobusha river from Grenada, or south of the river. People who were enterprising were early at these land offices, and many good families settled in the thirties in the healthy hill country just north of the old Choctaw agency.

There were missionaries among the Choctaws as early as 1818, but they were mostly Presbyterians. The Presbyterian mission was in the eastern part of the State. The Choctaws did not get out of our State before 1830. The treaty of Dancing Rabbit Creek (Bogey) was confirmed in 1828.

Chuechuma, being a land office, caught the eye of the Home Mission Society of American Baptists, who did more for that part of our State by wholesome advice to young ministers than by actual work. They put their fingers on that part of the map of our country as good missionary ground. When a young minister asked to do missionary work at a time the society had no money to support him in a foreign field, this field was recommended.

On the 15th. of November, 1835, a few churches by delegates met in convention at old Troy to take steps towards the formation of an Association. Abstracts of Faith were drawn up to be submitted to the churches.

The Yalobusha Association was organized with the old Antioch church, with Troy as its post-office, Jan. 15, 1836. Francis Baker was chosen moderator, and Samuel Bean clerk. Of course the body was small at that early date, but there were a few churches in that part of the country, and they wished associational affiliations. Those few churches were in the counties of Yalobusha and Carroll. It is to be remembered that Grenada county was formed of the northern part of Carroll and the southern part of Yalobusha, and that Grenada county was not constituted until 1870.

Francis Baker was a man of sterling worth. He was positive in his belief and stable in his positions. He was a man of large common sense, and fine business capacity. He was strictly antinomian in his doctrinal belief, and fixedly opposed to the methods of missionary work adopted by Baptists in organized capacity. He was a man of such native ability that he left the stamp of true manhood on his posterity, and an abiding religious influence.

The first annual session of the Yalobusha was held

with Old Salem church in Carroll county. Francis Baker preached the introductory sermon on 1 Cor. 3: 22-3. The text embraces the doctrine of the final perseverance of the saints, and was a good basis for a sermon for a man of his mold as a theologian.

At that meeting of the Association, Francis Baker was elected moderator, and Hector McNeil clerk. Hector McNeil was a little later among the delegates to the Association from the Duck Hill church. There are yet McNeil's west of Duck Hill.

That second meeting of the Yalobusha was held in October, 1836. There were but five churches in the union, with a total membership of 142. There were three ordained ministers in the body. The churches reported but two additions by baptism, and thirty-two by letter.

At that meeting, they received a delegation from the old Yazoo Association, which brought a request for the consolidation of the two bodies. The proposition of the Yazoo was accepted, and the agreement was made that delegates from the two Associations should meet with the Rocky Springs church, of the old Yazoo Association, on Friday before the fourth Sunday in May, 1837. The meeting was held, but the question of missions was opening, which revealed the fact that there could be no harmony in their union, and the scheme was abandoned.

The second annual session of the body was held with the Shiloh church, beginning October, 1837. It appears that the Shiloh church was a weak church at the time. But in those days that was not to be taken in account in locating the meeting of the Associations. The Associations would meet with a weak church to strengthen it by the presence of the body by preaching;

and the conversation of their preachers on Bible truths, which would often be carried on until midnight. The matter of accommodations was scarcely to be thought of. Of course, they could be accommodated. A sufficiency of fresh meat was provided, the horse lot enlarged, and pallets provided. That was all there was of it. Quite frequently the Association would meet with a church the first year after it was strong enough to be represented in the Association.

The five churches composing the Association at that time were Antioch, Shiloh, Loosascoona, Lebanon, and Salem. Twelve delegates composed the Association.

It is said that Moses Crawson, of Alabama, was the first Baptist minister to settle in this part of the State. He was assisted by Elder Summers of Alabama a little later in the organization of a few churches. Antioch church was organized in the fall of 1834. Later, Crawson was assisted by Francis Baker in organizing Shiloh, Salem, Loosascoona, and Lebanon churches.

In the fall of 1837, a man of culture, a thorough Baptist, a missionary from conviction, came into the Yalobusha country. He could not but make himself felt. That man was James G. Hall, who lived from that time to his death in Grenada. Grenada, the "peace name" of Tulahoma and Pittsburg, was incorporated in 1836. J. G. Hall was a North Carolinian who came to Mississippi by way of Tennessee. His health was poor in North Carolina, and he had to resort to our healthy State to have his life of usefulness prolonged. He was one of the stirring, moving elements in the Yalobusha Association. His biography is given in Foster's Baptist Preachers.

Near the same time, or perhaps a little earlier, there came into the Association from the State of Vermont, one who was to be a co-laborer with J. G. Hall, through the remainder of his natural life. He, too, was a man of learning, and progressive in spirit. His soul was in the work of Foreign missions, and failing of appointment by the American Foreign Mission Society came to the Choctaw country to do missionary work on his own responsibility. He was not only progressive in spirit but wise in council. That man was William Minter.

Another useful missionary came to North Mississippi only a little later from Vermont. He was a graduate from Madison University. He had proffered himself to the Board to go to a foreign field. They had no money, but told him of the great South and its needs. He came to Memphis, as Abraham left his country, not knowing where he would locate. He was met in Memphis by J. G. Hall, the Lord's anointed for the occasion, to guide the youthful Paul. E. C. Eager reached Grenada in 1842.

The meeting of these three wise men in the Yalobusha Association assured its enlistment in missions and education. They carried the insight and sagacity of the frozen North, and the warm impulse of the South. Their presence, their plans and progressive spirit could not but disturb the conservatism of men of antinomian belief, and lead on to an activity that would leave the balking element behind them.

We take the following excerpt from the history of the first decade of the Yalobusha Association, by Judge S. S. Fairfield. It gives history that would have been lost but for the care of J. G. Hall. "Not being able to find the Minutes of the meeting of 1838, I am indebted

to a memorandum left by James G. Hall for what I state of this session of the Association. He states that the number of the churches was doubled, and the membership was more than doubled. Total membership 325. * * * The church at Grenada, which was established June 30, 1838, stated in their letter to the Association of that year, that they were friendly to missions * * * and, if they were admitted into the Association, it was to be understood that they were admitted as friends of missions. * * * The fourth annual session was held with the Loosascoona church on the 12th, 13th, and 14th of October, 1839. Francis Baker was elected moderator, James G. Hall clerk, and William Minter treasurer. Eleven churches were represented in this meeting by twenty-eight delegates, five of whom were ministers; additions to the churches by baptism 125, by letter 60. Total membership 499. * * * Parks, Meadows, Stovall and Huffman had seats in the meeting as visiting ministers from abroad, and were invited to preach."

We learn that in 1839, there was a parting of ways in the Association. The members, missionary and anti-missionary, could not agree, and, so, could not walk together, but they could agree to disagree. Four small churches withdrew from the Yalobusha, and formed an anti-missionary Association. The four churches were Hopewell, Mount Carmel, Loosascoona, and Shiloh. Hopewell had twenty-two members, Shiloh twenty-eight, Mount Carmel fifteen, and Loosascoona, thirty-two—in all ninety-seven members. It is sad that they had to part, but the wheel kept turning.

In 1840, William Minter was moderator. This fact showed the missionary character of the body. The four small churches referred to went out, and the Asso-

ciation was organized as a missionary body. Referring to the action of these four churches was a resolution adopted by the Yalobusha Association in 1841. The resolution was,

"Resolved, That the churches at Loosascoona, Shiloh, Mount Carmel, and Hopewell be dropped from this body, for having declared non-fellowship with those friendly to missions in this Association, and for withdrawing from this body without letters of dismission."

In 1841, the Antioch church was still, nominally of the body. The Antioch and the Salem were that year not represented in the Association. It was stated in 1842, in the minutes of the proceedings of the Association, that the names of both of them were dropped. They were "anti-missionary."

In 1841, the Association met with Providence church, then of Carroll county. J. G. Hall preached the introductory sermon from the text: "For we are laborers together with God; ye are God's husbandry, ye are God's building." In 1841, the Grenada church, the Duck Hill, the Clear Creek of LaFayette county, and the Troy church were in the union. The connection with the Clear Creek church brought to the body W. H. Holcombe who was afterward a tower of strength to the Chickasaw and Tippah Associations.

The Troy church must receive special mention. It sprung, Phoenix like, from the old Antioch church. It was constituted in 1840, by William Minter and George Stovall. Ten members went into the organization. It was situated about eight miles from the Antioch church. It was formed of the missionary element of the Antioch church. In the fall of 1841, it had 113 members, having received forty-three members that

year by baptism, and nine by letter, making a total of fifty-two received in one year. In 1846, its name was changed to the Mount Paran church, the church which received John Powell by baptism, and is now known generally as the church of Hardy Station.

It is pleasing to note that in 1841, there was sent to the Association for the "*Burman Bible*" contributions, as follows: Troy church \$46.00, Rehoboth church \$4.93, Concord church \$5.75, and William Minter \$43.32—total \$100. Besides this the Baptist Board of Foreign Missions, through Heman Lincoln, treasurer, acknowledged the receipt of \$52.32 from that Association. On Sunday, during the sitting of the body, William Minter preached a *Missionary Sermon*, after which a collection was taken for Foreign and Domestic missions, amounting to \$73.62½. That, it is to be remembered, was in 1841. It would not be discreditable to an association of to-day. The churches were urged to send contributions for Foreign and Domestic missions to the support of the work.

A camp meeting was carried on in connection with the Association of 1841, beginning Thursday of the week the Association convened, and closing on Wednesday of the week following. It was an occasion of great rejoicing. Twenty-six (26) members were received, twenty-three by baptism. S. S. Lattimore was at the Association, a man wonderfully blessed in such work in the meeting of the Choctaw Association.

In 1842, there were ten churches in the Association. They received by baptism that year a total of 241, and by letter 37, making a total of accessions to their churches of 278. Their aggregate membership was 709. The Clear Creek church received 82 by baptism that year. William Minter was chosen moderator at

their annual meeting, John H. McRea clerk, and William Minter treasurer. It was decidedly unusual for one man to hold in an Association the position of moderator and treasurer. But William Minter was a man of fine executive ability, and a good financier. He was acquainted with the secretaries of the Boards, was a large contributor, and well informed as to how money could be safely sent to the general boards.

William Minter exhibited receipts to the body from H. Lincoln, treasurer of the American Baptist Board of Foreign Missions, for \$47.87½, for Foreign missions, and \$23.18¾ for the Burman Bible. The contributions at the Association were for Home and Foreign missions, \$34.56. Beside the public offering, J. Boone gave \$56.00¼ to Foreign missions, and William Minter \$20 for the Burman Bible.

The *Baptist Missionary Magazine*, published in Boston, Mass., was recommended, as a means of circulating missionary information; the pastors were requested to preach on Home and Foreign missions, and the churches urged to hold a monthly prayer meeting for missions. J. G. Hall, in his report on Home missions, gave the information that there were some funds on hand for that object. The report on Temperance recommended to the members of the churches, entire abstinence from all intoxicating drinks, except for medical purposes. T. N. Waul, then of Grenada, was president of the Mississippi Baptist State Convention.

The Association of 1843 held its meeting with the Duck Hill church. In 1842, that church was represented by Hector McNeil and E. Stephens, names still familiar in that part of our State. William Minter was to preach the introductory sermon, and W. H. Hol-

combe the missionary sermon. The missionary sermon was usually preached at 11 a. m. on the Sunday, embraced in the meeting of the body, and was followed by a collection for missions. The committee to have charge of their associational missions that year was composed of J. G. Hall, H. Talbert, L. Aldridge, J. S. Talbert, Thomas Simmons, H. N. Edmons, and Wm. Minter.

In 1843, another man from Vermont was pastor of a church in the Yalobusha Association. He was in many respects the equal, and in some respects the superior of the other three men already mentioned, who did so much in wisely molding the sentiment of the churches of the body. That man was H. B. Hayward. He had been graduated from Madison University, and was a man of fine qualifications of head and heart. No one who has ever labored in the Yalobusha Association has left a more sweetly perfumed memory. In 1843, he was pastor of the Troy church. At that period Jessie Griffis was a member of that church, and was made a deacon in 1844. He was father of some of the best women in the State, Mrs. McCracken, Mrs. Salmon, Mrs. Martin and Mrs. Jennings, the mother of Mrs. A. L. O'Briant, pastor at Florence. In 1846, Lewis Aldridge was elected deacon in that church. He was brave in battle, a soldier in the Mexican and Confederate wars, brave and honorable in religious circles. He was born a gentleman, and never lost his bearing. He was the father of the wife of Col. Hicks Barksdale, of Hardy Station.

In 1848, the Association began to show an interest in ministerial education. John A. Oliver was a young minister bidding fair to be useful. He was adopted by the Association in 1848, as their beneficiary, and was

supported until his literary course was finished five years afterward. He has ever been regarded as a ripe scholar and a man of correct life. If still living, his home is six or eight miles south of Carrollton.

In 1851, the Yalobusha Female Institute was established. Establishing female schools seemed to have been a favorite passtime with the associations of olden times. But this establishment located in Grenada had unusual life, and presided over by men of great merit, such men as W. S. Webb and George C. Granberry. In six (6) years from the opening of the doors to pupils, the main building, three stories high, was completed.

In 1852, J. G. Hall was moderator. This was an honor worthily bestowed. J. G. Hall was father of Judge J. G. Hall, who for years worthily presided over the Baptist State Convention at its annual gatherings. He was a worthy son of a noble sire.

Of the Executive Board, which was appointed that year, Lewis Aldridge was chairman, and G. H. Martin, secretary. The Board had H. B. Hayward at Charleston and James G. Hall at Greenwood, and, also, supported an Indian missionary by the name of Folsome. They had, as work doing for Ministerial Education, E. J. Bullock at Georgetown College, Ky., and Robert Alcorn at the school at old Preston.

The session of 1853 was held in September with the Rehoboth church, Yalobusha county. James G. Hall was chosen moderator, Lewis Aldridge treasurer, and Hillary Talbert clerk. The introductory sermon was preached by G. H. Martin on *Ministerial Education*. The missionary sermon was preached on Sunday by H. B. Hayward, after which a collection was taken for Foreign missions, amounting to \$74.

At that meeting pledges were made to Home mis-

sions, amounting to \$234; to Indian missions, \$47.50; to Foreign missions, \$67; and to Ministerial Education, \$87. John Poitevent had left in his will a legacy of \$100 to Foreign missions, and \$100 to Domestic missions.

The body met the following year at Spring Creek church, Calhoun county, which church was nineteen (19) miles from Coffeerville on the Pontotoc road. That was a long way for the delegates of some of the churches to go, but such churches were enlivened by the visits of the Association, and the delegates made the long ride cheerfully. James G. Gates was to preach the introductory sermon on Ministerial Education, G. H. Martin on Foreign Missions, and H. B. Hayward on Bible Cause, with W. S. Webb, as alternate. W. S. Webb at the time was connected with the Yalobusha Female College, and was succeeding in his work.

The next year, or in 1855, H. B. Hayward was moderator, and Henry D. Bridges, clerk. During the associational year, Henry Bridges died. He was said to be a very useful man in the Association during his connection with it. In 1855 and 1856, the Executive Board had E. J. Bullock employed at Hopewell church, and L. B. Sanderson laboring in the eastern and northern part of the State.

The three-story building of the Yalobusha Female College was in 1856 nearing completion, but it lacked much of being paid for. The Board of Trustees had to lament this fact and called for an agent to go into the field to raise a sufficiency of money to meet their obligations, which had come upon them by accruing debt on the building. They had been granted indulgence on a part of the debt, and thought the balance could be liquidated with the greatest ease and readiness.

Increased demands were upon them in their associational work and Foreign missions. Many of their churches had no pastors, and the Association was receiving many requests for help. Pledges were taken at once for this work to be paid at the next meeting of the Association, amounting to \$172.75. The expenses of Foreign mission work were increased by additional missionaries being sent into the field, which called for an increase of offerings to Foreign missions.

The Valobusha mourned in common with the Yazoo Association the death of Z. McMath. Z. McMath was a man of acute sensibilities. He came as near having the missionary spirit of the Apostle Paul as any minister that we have had in the missionary work of the State. The Delta work to-day feels the effect of his consecrated zeal. His fiery spirit faltered at no hardship, and laughed in death's face when bidden by the monster not to reap the golden grain of alluvial soil of the Yazoo Valley.

At that session, the Pittsboro church was received. There were at that time twenty-three churches in the union, with a total membership of 1,533. Just twenty years the Association had been in existence. All had not been sunshine and propitious breezes; they had met difficulties. The antinomian ploughshare had opened a deep furrow through their field of labor, but such a thing did not move them to trepidation or alarm.

The treasurer's report, in 1857, showed that they had contributed to all objects \$678.78. The Executive Board had, that associational year, employed L. B. Sanderson to ride in the bounds of the Association as their missionary. His duty was to labor with the weak churches in meetings of days, and thus strengthen the things that remained.

The trustees of their college reported the resignation of W. S. Webb as principal of the Institute. They had procured, to fill this vacancy, the services of George C. Granberry. Grenada had, during the year ending at the meeting of the body, suffered from an epidemic of scarlet fever and measles. It came just before the closing of the session. Mrs. Mattie J. Nelson, then the charming Miss Butler, was graduated from the Yalobusha Female Institute that session.

The *Mississippi Baptist*, published at Jackson, Mississippi, by the silver-tongued J. T. Freeman, was highly commended, Sunday schools received due notice, and \$27 sent to treasurer of the educational society at Lexington for Ministerial Education. H. P. Hayward presided over the body. Elbethel church was granted a letter of dismission to join the Panola Association.

In 1858, the college building was complete, and was an abiding joy to the Association, but there was still a debt hanging over it. A Board of Trustees, consisting of forty-nine members, was chosen, and a collection taken in cash and pledges amounting to \$218.50. Twenty-five cents of the amount was given by a little girl. The following year, the trustees were in a state of rejoicing. Nothing was said about any debt. G. C. Granberry was in control of the school, and it was in a flourishing condition. The school had matriculated 127 students. Professor Granberry had leased the building for an indefinite period. The prospects were never brighter in the eight years of the existence of the college. Everything was bright and their hearts as merry as a marriage bell.

In these two years pressure was put on the churches in mission work. There was great need of missionaries in their Association, and the foreign field was broad-

ening and ripening for the reaper's sickle. In 1858, the churches gave to Home missions, \$229; Foreign missions, \$165.40; and to Indian missions, \$21, with \$117.75 to the Bible Cause. The following year the amount of \$276 was pledged to Home missions, and \$126.32 given to Foreign missions. What a beautiful development in progress. In the joy of their onward movement all along the battle array, they were called on to mourn the death of their missionary, Lemuel Sanderson.

The session of 1860 was held with the Mount Pisgah church, Carroll county, beginning Friday before the fourth Sunday in September. In November afterward the Executive Board met, and appointed J. D. McGarrity as their missionary at a salary of \$400 a year. He gave most of his time to Tallahatchie county. He baptized eight persons, organized a new church called Sandy Creek, in that county, and revived the Poplar Springs church, in Yalobusha county.

In 1861, they convened with the Providence church. A. C. Caperton was elected moderator, James G. Hall clerk, and Moses Granberry treasurer. There were then twenty-two churches in the union, with a total membership of 1,767. This session was held in the fall of that year. The Civil War had then begun, and this beautiful history of the Yalobusha Association must be suspended, and the spread of the gospel made second to the flash of arms in the fratricidal strife.

The Yalobusha Association is largely indebted to Richard H. Hardy, of Mount Paran church, for the preservation of its history. He did more than any one else in his efforts to preserve a file of the Minutes of the body. Yet, for some reason, he failed to save the Minutes of the meetings, held through the Civil War. The

loss was not so great as it would have been if the history of the body should have been lost for the same length of time in any other period of the history of the body. Very little was accomplished in those years in religious work in that part of the State. The citizens were more accustomed to the tramp of infantry forces, the rattle of the cavalryman's sabre, and the toilsome effort at moving heavy artillery, than to songs of praise in associational meeting.

In 1862, the Ascalmore church numbered but thirty members, all told, and in 1866, the Providence church had but twenty-eight members. During these trying years, the Duck Hill church had lost fellowship in the body, but by the consecrated energy of B. W. L. Butt, aided by such men as C. C. Scruggs and Dr. T. R. Trotter, it was revived in the associational year following the meeting of the Association in 1866, and was restored to their fellowship in 1867. In November, 1866, a church was organized at Charleston, in Tallahatchie county, by L. Ball and W. W. Finley, which was received into the body in 1868.

At the session of 1866, John C. Martin was moderator, and A. J. Holcombe clerk. Before the meeting of 1867, John C. Martin died. Suitable preamble and resolutions were adopted by the body as to the loss of this useful man. Early as 1848 we find his name among the delegates of the Association. He was a self-made man, a man of fine native ability, and a high idea of Christian rectitude.

The session of 1867 convened with the Poplar Springs church, in Yalobusha county. H. B. Hayward was elected moderator, and James G. Hall clerk. The associational sermon was preached by W. W. Finley. The Elam church, near Coffeeville, was received into the body.

The expensiveness of religious newspapers, in those days, may be seen in the following resolution:

“*Resolved*, That we recommend *The Baptist*, published by J. R. Graves, at Memphis, Tenn., at \$4 per annum, and the *Christian Watchman*, our State organ, published at Jackson, Miss., at \$4 per annum, to the patronage of our brethren and friends.”

The name of the Yalobusha Female College had been changed to the Emma Mercer Institute, in honor of the lady who had aided the institution with a pecuniary grant. It was no longer the property of the Association. They had permitted it to pass out of their hand, and it was then an individual enterprise, and was lost to Mississippi Baptists for all time to come. The Civil War was very disastrous to many school interests fostered by Baptists in the State. Some of them were free of debt at the beginning of that strife, but the trustees attempted to repair them after the war, and failed to realize money to meet their obligations.

In 1867, the Association adopted the plan of monthly concert of prayer for missions, and of making contributions monthly for evangelization. The churches in the northern part of the State were much improved by this custom, and some of them kept it in observance until later than 1875. It brought in some money, and aided them to get their minds off themselves, and the demoralized condition of our country.

Many of their churches, once so active and useful, were then in a low spiritual state. A numbness of spiritual feeling was deplored by the Jeremiahs of the body. They had two railroads threading their territory, and thought they apprehended the gray dawn of a prosperous day. It was thought that there was no

better way to awake the dormant energies of their people than to send out an alert missionary. It was agreed, therefore, to send some one to the churches to collect means, and to awaken expectations among the churches. The first requisite of success in Christian endeavor is, a heart yearning to do good, but sometimes the callous must be tossed over and over to get their blood to circulating, and their eyes to open wide. The sum of \$36.50 was reported for Foreign missions. They received 243 members that year by baptism.

The Association was becoming strong in numbers, and in ministerial force. About this time it had twenty ordained ministers and ten licentiates. It was sometimes true that a large congregation would gather, and there would be six or eight preachers at the one appointment. The "preaching committee" of the church would retire to the woods before the preaching hour, and decide which one of the preachers was to preach. When the writer was a licentiate in North Mississippi, he preached one Sunday morning, and a wag remarked afterward that there were eight (8) preachers there, and one who was not a preacher did the preaching, as he was not ordained.

We must notice that in 1869, the churches composing the Yalobusha Association had over 2,000 members, all told. The churches that year reported 335 baptisms, a sufficient number to constitute an association. The Association that year received four churches: Driver Flat, Bethany, Graysport, and Yockona. T. J. Sparkman, the successful missionary of the Delta, was with them.

That year their Executive Board had J. L. Jennings as missionary for three-fourths of his time. He traveled over 2,000 miles, preached 153 sermons, and

baptized 45 persons. For three months, W. L. Coopwood rode for them, who baptized forty-three persons. The prospects were bright. The missionary passion was becoming a contagion. They wanted more missionaries. Some important points, such as Coffeerville and McNutt, had preaching only occasionally by Baptists.

Some of the churches had good Sunday schools with fine attendance. The Water Valley Sunday school was the largest having an average attendance of seventy-five scholars. The Grenada Sunday school had an attendance of forty pupils, the Graysport thirty, and the school of the Elam church thirty. There were Sunday schools in several of the other churches in the Association.

In the fall and winter of 1870, J. N. Acker was in the field laboring under the Executive Board. He reaped a large measure of success. He traveled, during the associational year, over 2,000 miles, preached 281 sermons, and baptized 94 persons. After the first of April 1871, he gave a fourth of his time to Mount Pisgah church, the remainder to Mitchell's Cross Roads, Tippo, Graball, Friendship, Sycamore, and Dogwood Flat.

The session of 1871, convened with the Turkey Creek church, Calhoun county. H. B. Hayward was chosen moderator, J. J. Jennings clerk, and W. D. Roan treasurer. The Association that year received Clear Springs, Friendship and Sycamore churches. The veteran missionary, Whitfield Dupuy, of the Oxford Association, was with them.

After the report on Home or Associational missions was read and discussed, \$469.00 was pledged to that cause by churches and by individuals. A total of sub-

scription and cash of \$45.00 was also raised for Ministerial education. The meeting of the body of 1872 was to be held with the Ascalmore church, seventeen miles west of Hardy station.

The following year, the Association received five more churches, Fellowship, Enon, Hebron, Union, and Bethel. There were then thirty-five churches in the Association, which reported the aggregate baptisms at 183, and received by letter 127, making a total of white members of 1,835. They gave that year to Home missions \$363.00, to Foreign missions \$50.50, to Ministerial education \$85.50, and to the Orphan's Home \$8.00, making a total of \$502.80.

H. B. Hayward was in 1872, elected moderator for the last time. He had long enjoyed the honor, and his brethren had delighted to confer it upon him. He loved his constituency, and was loved by them. In leaving them he bequeathed to them and their posterity, a good name without blemish or tarnish. He had, from the earliest days of the Association, been invaluable to them. He was the true yoke fellow of William Minter in the years the Association was contending against the blast and mildew of anti-nomianism. He bore the scars of battle, which were all on his front.

There was, that year, commendable interest shown in Mississippi College. They rejoiced that the mortgage that had been hanging over the College as an incubus, had been canceled by the indefatigable labors of M. T. Martin. They said to each other, "Let us no longer call it Mississippi College, but *Our College*." The effort of its Board of Trustees then was to raise an endowment fund of \$100,000.00. That, they thought a matter of small consequence, and proposed to do their share. But the disastrous "Black Friday,"

the Jay Cook disaster of 1873, blighted these fair prospects.

Their Executive Board was for going ahead with their work. They still had J. N. Acker in the field. He traveled more than 3,500 miles, preached 275 sermons, baptized seventy-four persons, organized three churches, and collected \$214.50 from the churches and individuals. He had three regular appointments in the Tallahatchie bottom, and four in the hills. Ah! that such men as Acker were immortal. But what is better, God always lives, and lives to love and aid his workmen.

In 1873, the Association met with the Liberty church, down in Carroll county. J. B. Barry was chosen moderator, James G. Hall clerk, and R. H. Hardy treasurer. Four more churches were received into the union, which gave them a total of thirty-seven churches at the 37th annual session of the Association. These churches were in the counties of Tallahatchie, Yalobusha, Grenada, Montgomery, Calhoun, Carroll and Leflore. Some fair day, it will swarm. H. F. Sproles, Matt. Lyon and Benjamin Roach were present from the Yazoo Association.

Reports were received on the Orphan's Home, Ministerial Education, Domestic and Foreign Mission, and Mississippi College. The Association was a thing of life. They received that year for associational missions \$387.80; for Foreign Missions, \$50.50; and for Ministerial Education, \$95.50.

J. N. Acker was yet in the field, but was then giving the Board only one-fourth of his time. He baptized fourteen persons, and constituted one church. W. J. Melton, a man of rare gifts of head and heart, was their missionary for all his time from February until

the meeting of the Association. He baptized twenty-nine believers, and constituted two churches. At least two more missionaries were needed in the field.

In the associational years of 1874-75, T. L. Talbert and I. A. Hailey were employed by the Board. They were good, progressive, enthusiastic, consecrated young men. Each of them left footprints. T. L. Talbert baptized twenty-three persons, and saw baptized in connection with his work twenty-three more. I. A. Hailey baptized sixty-five, which aggregated one hundred and eleven baptisms. The destitution was becoming so limited that, it was thought, two missionaries could supply the waste places. But some of their churches were small and needed help. The Coffeeville church had but thirteen members, the Garner church twenty-three, and the Antioch eighteen.

At the session of 1875, they adopted pathetic preamble and resolution as to their ministry. Several of their ministers were far advanced in years, and had grown gray in the Lord's service; their best years were behind them, and some of them would "soon have to leave the walks of men, and go to their reward." The members of the Association covenanted together to pray until their next meeting, that the Lord would call some of their young men into the ministry. We hear no more of the consecrated William Minter. Hayward had left them, and alas, the beloved Hall had only two more sessions to meet them, and keep a neat record of the proceeding of their meetings.

The sitting of the body in 1876 was with the Graysport church. H. J. Smith was chosen to preside over the body, James G. Hall was again elected clerk, and Richard H. Hardy treasurer. The churches reported a net gain that year of 108 members. Two

churches had dissolved, and six were dismissed to go into the constitution of the Calhoun Association.

H. T. Haddick and T. L. Talbert, both of them now of blessed memory, formed the Committee on Publications. They were advanced in their views of the question of a Baptist State paper. They had not a word to say against the existing relation of our people to *The Baptist*, at Memphis. M. P. Lowrey was at the head of the Mississippi department of that paper, and everybody loved and respected M. P. Lowrey. But we needed a paper of our own, and these two young men said so, and asked the Yalobusha Association to give a movement in that direction "*heartily and unanimous support.*"

With them the next year was James B. Gambrell from the *Mississippi Baptist Record*. The State paper enterprise had been launched in February of that year, and the *Baptist Record* was published at Clinton. Would it live, and would it do good? Let us see what it had to do. T. J. Walne was also at that meeting of the Association, as corresponding secretary of the State Mission Board, which was to be domiciled at Oxford, near by, the coming summer. The paper had that cause to espouse, and to forward, and quite nobly did it do the work. Their report on publications that year (1877), had in it this language: "Although in its first year, it has already taken high rank among the best journals of the country."

H. T. Haddick presented the report on State missions. It was his last report to place before a Baptist Association. Let us look at the last sentence of his last report, "But, instead of eleven missionaries, our Board ought to have at least fifty men, carrying the precious gospel of Christ to the lost of our State."

This generous wish was his last bequest to the State through his Association. Some of us have lived to see fifty missionaries and more laboring under our Board, but the prolonging of our lives is God's grant to us, on which we should return him interest.

The session of 1878 was little more than a gathering and a parting. It was not held until November. J. P. Brown, their former moderator, was absent, having moved out of their limits. Richard H. Hardy, the only officer of the previous session present, called the Association to order. Isham Melton was requested to act as moderator, and T. L. Talbert, as clerk *pro tem*.

That was easily done. But there was to come the associational sermon. Who was to preach that sermon, and who was his alternate? James G. Hall and H. T. Haddick. Where were they? Read this.

"Brethren Hall and Haddick, principal and alternate, appointed to preach the introductory sermon of this meeting, having been called home by the Lord of the harvest to reap the reward of their labors, J. R. Sumner was to preach it." *Gone home*, where associations do not adjourn. In the delirium of yellow fever they went out of weary bodies to the land, where shadows do not fall.

It is somewhat saddening that this brief sentence is all the deliverance the Association made as to the loss of these two great men, and one feels like uttering some harsh speech, until he realizes that Isham Melton and Thomas L. Talbert, the two gifted young men, who took the places of missing ones, are now *both* where human speech cannot disturb them, and Richard H. Hardy, honest old man, has been gathered to his fathers.

But the historian must not be led away by his feel-

ings. The Association had two young ministers for school, J. R. Sumner and W. T. Hudson. They were kindly remembered after the reading of the report on Ministerial Education, by a collection that had more good will in it than money. Pledges were made in their favor amounting to \$110.50. They gave that year to associational missions \$74.25, to Foreign missions \$31.60, to State missions \$22.80, and to Mississippi College \$11.40. That is, these amounts passed through the hands of their finance committee.

The following year, the report on Ministerial Education was practical from beginning to end. J. R. Sumner was at Mississippi College the last session, and all the demands made on the Association were small and had been met. W. T. Hudson, now the acceptable pastor at West Point, had very nearly met his expenses by industriously teaching school and preaching acceptably, and the Association owed nothing to ministerial education. In addition, the Grenada church was educating W. D. Bene at Jackson, Tenn., who was highly spoken of.

The Executive Board had been confused in its plans the year before by the appearance and appalling effect of the yellow fever. But work must be resumed. Pledges were taken in 1879 for the employment of a missionary in their territory, amounting to \$206.50. The Executive Board had no report to make to the Association. .

The session of 1880 was held with the Providence church, Grenada county. Isham Melton was chosen moderator, J. J. Jennings clerk, and R. H. Hardy treasurer. The prominent laymen in the body at the time were: L. M. Mays, of Graysport; T. B. Williamson, of Providence church; J. R. Binford, of Duck Hill, and

R. H. Hardy and J. J. Jennings, of Hardy Station. The young preachers, prayed for devoutly a few years before, were Joel D. Rice, Thomas Talbert, Isham Melton and E. A. Taylor.

There was considerable interest manifest in their Sunday school work. W. D. Bene and J. R. Binford presented a practical report on the subject to the body. The Association became thoroughly aroused, and a Sunday School Institute was organized by the election of E. A. Taylor as president, Miss Florence Doty, secretary, and W. D. Bene as treasurer. A meeting of the Institute was to be held at Hardy in March, 1881.

The Executive Board was not highly operative. They had done little during the year. They had been able to secure the services of a missionary for only a short time. L. T. Davis was in the field for a short time, but his health failed, and he was compelled to abandon the work. A resolution was adopted which provided that in the event the Executive Board failed to secure a missionary, by the first of January, 1881, that the Board should turn over their funds to the State Mission Board, and ask that Board to take charge of their missionary work. Immediately after the adoption of this resolution, pledges were made to State missions, amounting to \$315.

Their next anniversary was held with the Macedonia church, in Yalobusha county, beginning October 7, 1881. The officers of the previous session were re-elected.

The body was then composed of twenty-nine churches, which had received that year 149 members by baptism, 94 by letter, and 39 restored. They had, as reported, contributed to all objects \$1,214.55. The oldest church in the institution was the Rehoboth, of

Yalobusha county, which was constituted in 1837. Next was the Providence church, of Grenada county, instituted in 1838. The Mount Paran church of Yalobusha county, and the Pleasant Prospect church of Carroll were organized in 1840, Spring Hill church, Tallahatchie county, in 1845, and Mount Pisgah, of Carroll, in 1848.

J. J. Jennings of Hardy Station, died April 3, 1881, in the thirty-ninth year of his age. His church, the Association, and the public lost a useful man. He joined the Mount Paran church in 1855. From 1870, to the year of his death, he was a constant attendant at the meetings of his Association. He was twice chosen as clerk of the body, having served in that capacity the last meeting of the Association before his death. His wife is yet living, and is the mother-in-law of A. L. O'Briant, and the sister-in-law of L. McCracken, the present moderator of the body. "He was an active and attentive business man, and kind to a fault; well read, and a good writer, being a regular contributor to the *Grenada Sentinel*."

The session of 1882 was held with the Union church, of Yalobusha county, in October of that year. Isham Melton was pastor of the church. It had Tillatobia as its post-office. It came into the Association in 1872.

In the year 1883, the Oxford Association was merged into the Yalobusha. The Oxford Association was weak in ministerial force, and it was found difficult to make their meeting interesting, as the same speaker was on the floor in the discussion of nearly every item of business. But the joint organization was not satisfactory to some of the churches of the old Oxford Association, and they soon began to withdraw. The institution ceased to be called the Yalobusha-

Oxford Association in 1889. The Oxford church which went into the joint institution, and in honor of which the Oxford Association was named, was constituted in 1840.

The forty-ninth anniversary of the body was held with the Graysport church. It was called to order by A. J. Quinche, their moderator in 1884. The church at Torrance, newly organized, was received by the Association. A. J. Quinche was chosen moderator, E. B. Miller clerk, and T. B. Williamson treasurer.

The report on Mississippi College was presented by T. B. Williamson. It stated that the annual income of the College was \$2,000.00 less than its expenses. The plan of the Convention was to meet this deficit by contribution from the Baptists of the State. It was recommended that the Yalobusha raise \$500.00 for this purpose. Then came the speech making. T. B. Williamson spoke of the good work done by the College, and of the preachers and teachers it had graduated. T. L. Talbert deplored the meager support Mississippi Baptists gave it. E. B. Miller showed that the College needed aid, because young ministers and sons of ministers paid no tuition. J. D. Rice spoke of the fine moral influence of the College. W. D. Bene urged the Association to do more than to pass well worded resolutions, and H. A. Ferguson said it was time to act. They immediately pledged \$112.00 to the temporal support of the College.

J. Hartwell Edwards, the pastor of the Oxford church, read the report on State missions. He thought it wise to request the Convention Board to support a strong minister within their bounds. He said in a speech that interest in State missions would create interest in other departments of work. J. P. Thompson,

a visitor from the Zion Association thought Baptists should contribute more systematically to missions. They pledged \$314.50 to the work.

Capt. John Powell showed his business integrity in the following quotation from his report on Pastoral Support: "We recommend that no church shall recall its pastor until every dollar due him is paid; and we insist that no church has the moral right to call a new pastor while in debt to their former pastor."

Some things in particular. Capt. John Powell thought that each preacher in the bounds of the Association should attend all its meetings. The Oxford Association, then a very weak body, wished co-operation in the support of a missionary. B. N. Hatch had been with the Garner church in a meeting, in which there were about fifty-five conversions. The Grenada church had a fine Sunday school, and the ladies had spent \$125.00 on repairs upon their house of worship. The Mount Paran church had an earnest band of "Ladies at Work." The Spring Hill church had the largest membership of the churches in the Association, and an order of "Ladies at Work."

In 1886, A. J. Quinche was moderator, and was re-elected in 1887. The session of 1887 was held with the Liberty church, in Carroll county. It was celebrated as the semi-centennial of the history of the Association. Two able papers were read touching their history and progress by S. S. Fairfield and T. B. Williamson. They were valuable documents.

The report on Sunday schools was presented by J. R. Binford, and elicited a lively discussion. He said in his report that the Sunday school was not a useless appendage to a church, nor was it to provide a place for an hour's enjoyment. In a speech, he declared that

there was vastly more in the Bible than he supposed before he became a Sunday school superintendent. The Sunday school at Duck Hill was carried on the first year by one lady and seven pupils. Judge S. S. Fairfield spoke to the report. He said the subject of education always excited him. It is no small affair to collect seven or eight children and teach them the Scriptures. Do not call the Sunday school a small work. The women were doing most of the work and women were fifty years ahead of the men.

The report on Foreign missions was also well discussed. J. Hartwell Edwards said the Association should raise \$1,000 for State missions. The churches should take collections for State missions when there was some money in the country. W. D. Bene spoke of the wonderful growth of State missions, and stated that places that had been missionary ground were then contributing to the support of other fields.

Mrs. Lou H. Moore was Secretary of Woman's Work, and was reappointed. She presented the report on that subject. Four new societies had been organized that year. Liberty, Charleston, Garner, and Torrance churches had promised to organize societies. The societies at Ascalmore and Ashland were at work; Graysport, Grenada, Mount Paran, Providence, Spring Hill and Oxford reported work done.

The session of 1888 was held with the church at Garner. T. B. Williamson was elected moderator, E. B. Miller clerk, and John Powell treasurer. There were then twenty-two churches in the union. These churches had a total membership of 1,901, and reported ninety-eight baptisms. Thirteen churches reported Sunday schools, the total number of pupils enrolled being 841. The churches gave to State missions \$444.72; to Min-

isterial Education, \$109; to Home missions, \$129.80; to Foreign missions, \$261.00; and, to Mississippi College, \$239.50; the grand total to all objects being \$6,678.96. The usual number of reports were read and discussed. J. R. Farish was then in the Association as pastor at Coffeeville, Spring Hill, Tillatoba, Torrance and Union. The session of 1889 was to be held at Duck Hill.

The Minutes of the session of 1889 are not in hand. The writer was at that meeting and was a guest of Dr. Tillman R. Trotter. He preached at 11 a. m. Sunday on John 3:16. Joel D. Rice also preached at that meeting of the body. T. B. Williamson was moderator. The Association showed its usual activity, and the meeting was harmonious. But there was a storm brewing. The thunders had begun to mutter in the distant clouds. The troubles that came on a little later in Grenada, were then but in the process of their formation.

In the decade between 1890 and 1900, reports were received on Temperance at nearly every session. No temperance movement was being agitated at the time, and the reports only showed the position they occupied on the whiskey question. A quotation from the report of 1892 will show clearly their position: "We, the Baptist churches of Yalobusha Association, do hereby put ourselves on record for all time to come, and do hereby assert our non-affiliation with and utter opposition to anything that in the least has for one moment the appearance of countenancing the drink habit or the traffic or sale of whiskey under any form or name." Words could not show their position on this question any plainer or with more emphasis.

Their position on Publications was uniform in the

support of the *Foreign Mission Journal* and *Kind Words*, but varied as to State publications. In 1890 and 1892, *The Southern Baptist Record*, *The Western Recorder*, and *The Religious Herald*, were all commended. In 1893, *The Layman* was mentioned after *The Record*. This order was observed for several years. In 1896, their report bore on the dissatisfaction in our State as to "the management of our State organs," but *The Record* and *The Layman* received due approbation. In 1897, *The Layman* was placed at the head of their list of publications. In 1898, and in successive years, they commended *The Baptist*, published at Jackson, Mississippi, and usually *The Orphanage Gem*.

In 1890, the Yalobusha grew serious as to their Sunday school interest. An annual Sunday school convention to meet prior to the meeting of the Association was deemed advisable, and each of their Sunday schools was requested to be represented by delegates. We find nothing in the Minutes of the following year as to the proposed convention. In 1892, there were twenty-two (22) churches in the union; eleven (11) of them, just half, had Sunday schools. In 1896, they had seventeen (17) Sunday schools; in 1898 they had dropped back to twelve, and in 1900 they had but thirteen (13) Sunday schools in their twenty-two churches.

The interest the Yalobusha took in Mississippi College and Ministerial Education was uniform. In 1890 an accepted resolution was presented by E. B. Miller, of Grenada, pledging the Association to raise \$1,250 for the endowment of Mississippi College, and the amount was apportioned among the churches. The next year, young ministers were advised to "push their

studies to the highest possible limit." In 1892, they endorsed and ratified the action of the State Convention as to the removal of the college to Meridian. In 1896, they pledged \$38.25 to ministerial education for the benefit of E. D. Solomon. The next year it was recommended that the Association raise "one dollar to the membership for the endowment of the college," and in 1899, the amount of \$98.75 was pledged to Ministerial Education..

The continued interest manifested by the Yalobusha in Woman's Work was rather unusual. In 1890, they had nine Societies and three Sunbeam societies, which reported as contributed to all purposes \$708.25. In the report on this subject made by John Powell, he said: "The cry of the missionary, the appeal of our institutions of learning, with their consecrated students, the cry of want, never fails to touch her warm heart."

In 1892, the number of societies had increased to ten, which had contributed to all objects the neat sum of \$642.23. Mrs. Georgia A. Talbert was in charge of the work. After that time, for a number of years the interest in Woman's Work was on the wane. Three societies in 1895, Hardy, Jefferson, and Grenada contributed to all objects the sum of \$267.90. In the report on Woman's Work, in 1896, it is said: "In our own day, there is scarcely a spot upon which the sun shines that does not feel her benign influence, and see the work of loving, consecrated hearts and hands." In 1898, there were six societies reported to the Association, which had contributed \$320.10 to various objects, the next year four societies reported collected for all objects \$353.30.

In 1890, T. B. Williamson was chosen moderator, which position he held each successive year to 1893 in-

clusive. The Union church, of Lafayette county, was received in 1890, the Pleasant Grove church in 1893, and Corinth, Wayside, and New Goshen, later.

In 1890, the Executive Board was authorized to put a colporter in the field to work in behalf of missions, but, if the order was carried out, we see nothing in the minutes of the next year concerning it. In 1891, L. S. Foster was with them at their annual gathering, with a request from the Yazoo Association that they co-operate with that body in the support of a Foreign missionary the next year. The proposition was heartily accepted, and the sum of \$347.50 pledged for this purpose. Their church letters to the Association showed that they had given, in 1892, to Home missions \$147.05, to Foreign missions \$210.10.

In 1894, L. McCracken was chosen moderator, which position he occupied to the close of the century. From 1895 to the close of this decade, the Association was in the closest sympathy and touch with the Convention Board. Nearly all the churches sent their contributions directly to A. V. Rowe, corresponding secretary of that Board, and many of them failed to report the amounts thus forwarded to the Association in their annual letters. It would not, therefore, be just to the Association to give the total amount reported each year for missions as a display of their work.

In this period of time the Association suffered some internal commotion from two different agitating causes. In 1895, a communication, having many signatures, referring grievances against Calvary Church, was placed before the Association. A committee, composed of R. W. Merrill, H. C. Taylor, Judson O'Neil, A. V. Rowe, and M. V. Noffsinger, was appointed to consider these grievances, and report to the body

That committee in its report recited the distinguishing views of M. T. Martin, which were accepted by a part of the Calvary Church, creating the disturbance, and declared that both parties in the church had acted rashly. It was thought by them that a judicious committee from the Association might effect a reconciliation. But in the following year fellowship was withdrawn by the Association from the church, and their church letter and money accompanying it were returned to the Calvary Church.

The Association was also disturbed in the nineties by an unusual custom adopted by some churches of getting rid of disorderly and useless members. Instead of attempting to exclude such a church would disband, and in the reorganization, the disorderly and useless members were left out. This custom created confusion among the churches, and was discountenanced and discouraged by the Association.

A study of the history of the Yalobusha Association is at present difficult for two reasons: They have been prodigal with their history, and its work has been large and extensive. It has been among the most useful and active associations in the State.

CHAPTER XIII.

COLDWATER ASSOCIATION.

The Coldwater Association is one of the oldest and strongest of the Associations in the northern part of the State. Its constitution dates to 1842, but, in reality it was organized in 1841. A brief history of the beginning of the Coldwater is given with the minutes of the body of 1846. In that short history, we find this language, "Delegates from six churches * * * met with the Sardis church, in Clulahoma, in convention the fourth of May, 1841, for the purpose of forming an Association. This convention organized the "North Mississippi Baptist Association." In the minutes of 1842, it is said that H. Dockery, of Hernando, made a motion that the name of the Association be changed to the "Coldwater Baptist Association." No reason is given for the change of the name of the body.

The Association was formed in the counties now known as DeSoto, Tate, and Marshall, but at one time embraced churches in Coahoma, Panola, and Lafayette also. It was, at the time of its origin, in the northern extremity of the Yellow Loam region. Just west were the alluvial lands of the Mississippi delta, which became missionary ground for the Association. The Coldwater is in one of the choice sections of the State. The net work of creeks and rivers in the west makes that part of the territory a most desirable farming

country. On the east is the high and healthy region, about Tyro, Wall Hill, Holly Springs, and Chulahoma.

The six churches that went into the organization were Sardis, having ninety-six members; Union, fifty; State Line, fifty; Hernando, thirty-six; Coldwater (then Mount Prosperity), ten, and Bethel, twenty-six. So it is seen that the six churches had a total of 268 members when the body was constituted, May 14, 1841. It needs be said that the Sardis church was not a church at Sardis, but was the name of the old church at Chulahoma. The body was not composed of churches from other Associations. There is a current belief that they came out of the Chickasaw, but this is not true. They were built up by the missionary labors of such men as, C. B. Young, J. W. Stamps, Wm. H. Bayliss, and George Tucker.

The strong men of the body were originally from Tennessee and North Carolina. Emigrants from the old North State came down the Holstein river to the Tennessee disembarking in West Tennessee, and moved westward with pack horses by Indian trails, or went around by the Ohio river to Cairo, and down the Mississippi to the bluffs at Memphis. C. B. Young was of Franklin county, N. C. George Tucker came over the line from Tennessee. Many of the prominent laymen were of North Carolina.

The session of 1842 was held with the church at Hernando. The introductory sermon was preached by George Tucker. George Tucker was elected moderator, and J. A. Wooten clerk. Two new churches were received into the union, the Salem and County Line, both in De Soto county. This added to the strength of the body such men as John H. Hargis, John Wright, M. H. Renfroe, and S. Halliburton. The Holly Springs church

sent a letter to the Association, asking ministerial aid, and, on motion, all the ministers were requested to visit the church. That was full measure. Correspondence was opened with the Big Hatchie Association, of Tennessee, with the Yalobusha, the Columbus, the Chickasaw, with the State Convention, and the Holly Springs church.

On motion of H. Dockery, of Hernando, it was agreed to appoint an executive committee composed of five members, whose duty it should be to supervise the Domestic mission work of the Association. The original Executive Committee was, John Wright, Milton Blocker, Troy Saunders, J. A. Wooten and William Killibrew. It was agreed to add three more names to this list, viz: Stephen Williams, Brittain Saunders and James Crook. This committee went actively into the work.

The session of 1843 met with the County Line church on Gim Woolf Creek. It was in that year that the Executive Committee was able to secure the services of Whitfield Dupuy. He was a remarkable missionary. He was eminently successful, and remained in the work for eight consecutive years. He suffered of the ague and fever that prevailed in that part of the State in the fall of the year, sometimes losing more than a month at a time from illness, but nothing daunted him. The Association learned to appreciate his worth and had resolutions drafted expressive of their appreciation of his labors and the high regard they entertained for the "beloved missionary." The warm thanks of the body were tendered him "for the sacrifices made in behalf of the extension of the Redeemer's kingdom." In the associational year of 1845 and 1846, he was promised \$150 *per annum* for his hard

labors, and received \$178.41. The historian is sure that this is the first instance that he has observed where a missionary was paid by an association more cash at the end of the year than he was promised salary. In that associational year, Whitfield Dupuy traveled 2,340 miles, constituted two churches, assisted in the ordination of two deacons and one minister, attended nine protracted meetings, witnessed sixty-five professions and baptized nineteen persons with his own hands. It was a calamity to the body that his services had to be discontinued.

What was occurring in general circles in the State while the work of the Lord was thus prospering in the Coldwater Association? In 1842 the Baptist State Convention met near the Cold Water with the Tockshish church at Redland, Pontotoc county. William H. Bayliss and George Tucker, of Hernando, were delegates in that body. Moses Crawson was appointed missionary to labor just below the Coldwater in the counties of Yalobusha and Tallahatchie. In 1843, H. B. Hayward and George Tucker were at the State Convention from the Coldwater, and H. B. Hayward was one of the vice-presidents of the convention. It was stated in the report of the Convention Board that the Coldwater Association expended that year \$510 to supply the destitution of the territory. In secular matters we notice that the executive or governor's mansion at Jackson was completed and occupied in 1842, and that Hon. Jefferson Davis entered politics in 1843, and was, in 1844 elected Democratic presidential elector.

Between 1842 and 1846 the Association received seven churches: Mt. Zion, De Soto county; Lebanon, Panola county; Tullaloosa, Marshall county; Bethany,

Liberty and Antioch of De Soto, and Sunflower of Coahoma. In 1842 they had 482 members, and in 1846, a total of 946, having received 93 by baptism that year, 55 by letter and 1 restored.

The fifth anniversary was held with the Bethel church. The introductory sermon was preached by B. B. Buchanan *on the immovable kingdom*. George Tucker was chosen moderator, and R. T. Saunders, clerk. Among the distinguished visitors were: P. S. Gale, William Minter, and T. N. Waul. T. N. Waul was of Grenada and represented the Yalobusha Association. He was at that time president of the Mississippi Baptist State Convention, which position he filled in 1845, 1846, and 1847. His presence in the Association was appreciated, and he was used in the presentation of the general interest of the State Convention. On Monday morning he spoke on Indian missions, and took up a collection for that work, amounting to \$58.70. This good collection in cash was taken after a gift on Sunday of \$50.84, one-half of which was appropriated to this cause.

The interest taken by the Coldwater in supplying the waste places within their bounds amounted to a passion. Every phase of the associational work received due attention. Separate services were given to the blacks, that they might have the gospel presented directly to them within their comprehension and suited to their peculiar needs. In 1846, it was resolved that they renew their exertions in the cause of Domestic missions. They were moving like a belated train, which may seem recklessly cutting the air, and still increases its speed. At that meeting \$335 were pledged to this work. The Executive Committee was instructed to put a missionary in Coahoma county for all his time.

The quarterly concert of prayer for Foreign missions was recommended and collections to be taken for that object at each meeting. And the churches were requested to state in their annual letters to the Association the amounts contributed to Home missions, Foreign missions, Indian missions, Bible Society, Ministerial Education, and the Sunday school work, not only by the churches but by the individual members. Before the Civil War much of the money that was given to Foreign missions, especially, was sent by men in good circumstances directly to the Foreign Mission Board at Richmond, Va., and was not, therefore, reported by the church to the Association.

Just at that time an impetus was given to Ministerial Education by the presence in the body of a promising young minister by the name of Andrews, who wished a collegiate education. A letter of commendation was given him to Georgetown College, Kentucky, and the sum of \$40 raised for his benefit. A worthy young minister seeking a breadth of culture is always an inspiration to the cause of Ministerial Education. The following year S. Halliburton took a collection of \$40.65 for the education of this young man.

The session of 1846 had a noble purpose in view, and was pitched on a broad basis. Its large and benevolent spirit called forth a fine comment from the clerk, which he subjoined to the Minutes of the meeting.

The anniversary of 1847 was held with the Chulahoma church. It appears that some time in that associational year the name of that church had been changed from Sardis to Chulahoma. The missionary spirit was seen as early as Saturday morning. The rules were suspended to take a collection for Indian missions, which amounted to \$40. The Holly Springs

church prayed for admission into the union and were received.

Two years later there was a beautiful episode at the session of the body. The rules were suspended and Cullen Andrews, of Sunflower church, presented to the Association from Mary M. Prince, seven years of age, a box of dimes, of value \$2.80, for China missions, having on it the following words: 'Twas Jesus' last and great command, "Go teach my word in every land. To all be my salvation shown, to every creature make it known." "Ye are my friends if ye do whatsoever I command you." Truly a little child shall lead them.

The body approved of the establishment of the Mississippi Baptist State Convention, and pledged its influence in the promotion of its designs. George Tucker, moderator of the Association, was not only eminent and gifted as a preacher, but a man of broad and benevolent spirit, and withal, a true friend to the convention. It is thought that he was once president of that dignified body, but this is a mistake.

The report on Foreign missions, made by S. Halliburton, was pointed and striking. He said that the work of Foreign missions was God-like. There was nothing contracted about a man who could write such a sentence. One feels like getting close to him, that he may be imbued with the noble spirit. He said that Foreign missions had its reflex influence, which was seen in the growth of Baptist churches since they had been actively engaged in the mission work. Good observation is the reflex influence of consecrated common sense. More people need consecrated common sense than need an education. Who could oppose Foreign missions when he sees clearly what the effort is effecting in foreign lands, and the reactory effect on the churches?

Halliburton also handed in a fine report on Temperance. That was as early as 1847. What did he say? "In looking over the past history of intemperance, and the development of evil and misery made by the friends of the cause, we have enough to sicken the heart of any one, and make all cry, 'down with the monster.' The prize is for you: 'a great moral reform.'"

"*Resolved*, That we recommend to all our churches that they form temperance societies, and that all renew their exertions in the Temperance Cause." There is nothing in such language to encourage the presence of the decanter or the sideboard, or to sustain an opinion now entertained by some that in the former years ardent spirits were regarded as harmless in the way they were used.

The loss of the Association by death in 1847 was very heavy. Milton Blocker, Benjamin F. Halliburton, T. W. J. Renfroe, and John Wright died during the associational year. John Wright was president of that efficient Executive Board, and was an animating spirit in its meetings. His dying exhortation to co-laborers was, "Tell the brethren to go on, they are engaged in a good cause." The amount given to Foreign and Domestic missions that year was \$272.70, and the total amount of all the contributions of the Association ran up to the splendid score of \$1,846.90. In those early times the Cold Water was in benevolence without a superior in the sisterhood of associations in our State. One studies the history of the session with a growing admiration.

In 1849, John Wright, the great evangelist, had gone to his reward, but S. Halliburton and Whitfield Dupuy were too busy in a broad open field swinging their long keen scythes in the golden grain to sit

repining at his grave. They were heeding the dying injunction of their former leader. The associational mission work was truly engaging at that time. The keynote of missions was touched on Sunday by a sermon preached by James Dennis on the text: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

It is entertaining to observe how thick and rapid resolutions were put to the body on Domestic missions. It was resolved that each member of the Executive Committee take collections on all suitable occasions for the purpose of sustaining Domestic missions, independent of the pledges of the churches; that the churches be *particularly* requested to state in their annual letters what they were willing to do for home evangelization; and that the delegates be called on to pledge their respective churches at once for this object. Finally, a resolution of thanks was extended to C. B. Young and James Dennis for the aid they had given to the missionaries in protracted meetings.

The writer's personal knowledge of those two good men is as ships that pass in the night. In 1866, as a mere youth it was his pleasure of hearing C. B. Young at a meeting of the Chickasaw Association at Cherry Creek, Pontotoc county. He was filling an early appointment at *the stand* before the 11 o'clock service on Sunday. The speaker was at his best. The congregation hung on his words. His face seemed lighted by a holy fire, and his words came at his bidding like dutiful servants. He had an open benevolent face and a fine bearing. His audience was so enchained by his wise utterances that they crowded close to him, and were loath to exchange him for the preacher of the favorite

hour. In the fall of 1882, the writer aided W. C. Lattimore in a meeting of days at Hernando. It was his privilege, by the kindness of W. C. Lattimore, to ride out four miles in the country to see James Dennis, then confined to his home in his last illness. He was quiet and reserved, but had a number of questions to ask the agent of Mississippi College. He was especially interested in Ministerial Education, and put a clause in his will bequeathing \$1,000 to Ministerial Education in Mississippi College, to be paid after the decease of his surviving relict. The noble veteran of the cross passed away February 7, 1883.

In 1849, a resolution was presented by R. T. Landers asking that a committee of three be appointed to consider the propriety of establishing a female seminary of high order under the supervision and control of the Coldwater Association, and R. T. Landers, B. B. Buchanan and S. Williams were appointed to look into the advisability of the measure. The main suggestions made by that committee were that another committee be appointed of twenty-two members to solicit subscriptions for the erection of suitable and commodious buildings for the accommodation of the school; that the school be called *The Coldwater Baptist Female Seminary*; that the Board of Trustees be appointed so as two-thirds of it and one-third friendly thereto would be Baptists; that the teachers be Baptists; and that the building be so constructed as to answer all college purposes, if the time should come when such proportions should be needed.

The following year, the outlook of the school was hopeful. The committee appointed on the school the session before with R. T. Landers as chairman made its report early in the session. It had met at Mount

Zion church, and received bids for its location. Chulahoma proffered to give \$8,000.00 for its location, and Hernando \$8,500, and by a majority of the votes, the committee selected Chulahoma as the location for the school. The committee also reported that quite a considerable sum had been subscribed to the purpose in other parts of the Association, and that S. Halliburton had been appointed an agent to solicit subscriptions in favor of the seminary. A building committee had also been appointed, consisting of Sugg, Wooten, Mabry, Norfleet, Bowen, Echols, and McKey. A committee was appointed to nominate a Board of Trustees, and have the school incorporated at an early date, and a resolution adopted, ratifying the action of the committee in locating the Seminary at Chulahoma. Joseph R. Hamilton was elected principal, and the halls of the Seminary were to be opened to pupils the first Monday in February, 1851.

In 1850, Whitfield Dupuy, the faithful missionary reported that he had attended twelve protracted meetings, in which there had been about 138 baptisms, and that he had baptized twenty-seven persons. James L. Power reported that he had attended ten protracted meetings, which had produced happy results. That year the sum of \$415.40 was sent to the Association for associational missions.

Resuming the consideration of the C. W. B. F. Seminary, it was thought, in 1851, that a part of the constitution of the school should be somewhat modified. The expression "that two thirds of the trustees shall be Baptists, and one third friendly thereto" was so amended as to read "that two thirds of the trustees shall be Baptists, and the other third friendly to the cause of religion, and to the institution." The pastors

of the churches were requested to bring the needs of the school before their congregation during the month of December that all might have an opportunity to support the institution. J. R. Hamilton had a report detrimental to his school to refute. It was said by some that only the children of Baptists were admitted into the Seminary; whereas, the design of its founders was to grant its advantage to all, irrespective of denominational connection, and to establish a school of instruction in the arts and sciences. Notwithstanding the fact that the year 1851 was remarkable for the blighting drouth, and the unusual prevalence of sickness, the school matriculated a good number of pupils.

There is indicated in the Minutes some friction in the running of the institution in 1852. Two of the trustees resigned, T. R. Saunders and R. Phillips. Saunders had been one of the most sterling advocates of the school. A resolution was passed after their resignation had been accepted, approving the course pursued by the trustees and principal of the Seminary, taking it for granted that they were to the best of their ability administering the affairs of the school. The Seminary has at last session seventy-five matriculations; Its Board of visitors was quite imposing, composed of J. R. Graves, Nashville, C. R. Hendrickson, Memphis, W. L. Slack, Denmark, Tenn., and others.

In 1853, the affairs of the Seminary were in an exceedingly hopeful condition. There were seventy-five pupils in regular attendance, forty-seven of whom were boarding in the institute. The audiences were large at the annual examination, and much enthusiasm manifested as to the well-being of the educational plant. The following year the trustees were gratified to be able to say that after three and a half years the insti-

tution was a fixed fact firmly established. The annual catalogue of 1853-54 showed 91 pupils enrolled, with seniors in attendance.

The fluctuations of the affairs of the Seminary were until 1857 as is usual to such schools. That year, the trustees did not present the usual report to the Association. Prof. Hamilton made a verbal statement as to the affairs of the school, and announced that he had tendered to the trustees his resignation as principal of the school, to take effect the last of the year. The next year, the trustees informed the Association that the resignation of Prof. Hamilton had been presented to them, that they had elected B. F. Thomas to succeed him, and that he remained with the school only to the close of the term. They then elected W. J. Berryman, of Virginia, who was then at the post of duty. It was deemed best to enlighten the body as to the real financial condition of their college. The property had been seriously injured by a tornado some years previous, and the school was actually \$3,000 in debt. The trustees were contemplating the sale of the furniture of the Seminary to save it from foreclosure.

In 1859, the trustees of the school made their usual report. Adversity still had the institution by the throat. Prof. Berryman had been sick, which delayed the opening of the session until the 11th of October. The trustees were, several of them, bound for the indebtedness of the institution. Yet, they were receiving no relief from the burden, and were unwilling to stand under it any longer, as the interest on the debt was increasing, and the burden growing heavier. This was almost a wail of despair. The next year, the trustees had taken their courage. The school was doing well. It was well officered, and its prospects "very flatter-

ing." James L. Mabry had shouldered \$1,000 of the indebtedness, and trusted the liberality of the Chulohoma church and the county around for relief. Wm. A. Anthony pledging the Association for the remainder of the debt executed bond for it. Their hopes were up, but there was a heavy load for bruised shoulders to carry a while longer.

The *Semple Broaddus College*, or *University of DeSoto*, at Centre Hill, Marshall county, was in the bounds of the Coldwater, but was not under the fostering care of the body, nor indeed strictly a Mississippi school. In its advertisement of 1857, on the cover of the Minutes of the Baptist State Convention, it is said to rival no other school, and to be a necessity of North Mississippi, West Tennessee, and Eastern Arkansas. It was looking for the patronage of the great Southwest. William Cary Crane was president of that University, which seems to have been a child of all creation, esconced in academic groves and fostered in rural retirement.

But the Coldwater is more remarkable for its mission work than its educational feats. The vigor and effectiveness of its evangelization of the waste places in its bounds is anomalous in Mississippi. And its effectiveness in this direction was accompanied by an unusual observation of the claims of Indian and Foreign missions.

The Executive Board, of 1850, had two missionaries in the field, W. Dupuy and James L. Power, who were paid \$200 each for the time given to missionary services. The Board had collected \$415.40, and had paid the salaries of both missionaries and their necessary expenses. The next year, L. Halliburton assisted Dupuy in his work. They constituted three new

churches and ordained two ministers, attended 35 protracted meetings, and baptized 91 persons.

In 1852, the Executive Board secured the services of James J. Power at a salary of \$200, who was aided in his protracted meetings by the eagle spirited Tucker. In 1853, a new man was in the field, Ira Townsend. He was paid all his salary, \$250, leaving \$12 in the hand of the treasurer. The missionary found great destitution, despite the fact that the fervent Dupuy had been eight years in the saddle. Townsend traveled 1,950 miles and assisted in the constitution of one church. In 1854, the Board added to the services of Townsend the labors of R. J. Alcorn. Townsend's work suffered because of his ill-health, but Alcorn did the usual amount of riding, preached 84 sermons, and baptized 18 persons.

In 1857, J. J. Milam was chairman of the Board. After anxious search for the proper man for the work to be done in the eastern part of their territory, the services of E. B. Eakin were gotten at a salary of \$300 a year. The Board had the money to pay him, \$255.85, but leaving a balance due the missionary of \$44.15. The thought of debt to a missionary was so unusual, and so repugnant to the body, that the balance due was made at once, and paid to the earnest laborer. Eakin aided in thirteen protracted meetings, in which there were 113 conversions; he baptized 79 persons, ordained two deacons, and constituted two churches.

The following year, the Board had under its employ two missionaries, E. B. Eakin and N. P. Johnson. Eakin occupied the north-eastern part of their territory at a salary of \$250, and Johnson, the south-western part on a consideration of \$200. Eakin's report was all the Board could have reasonably expected, but

Johnson failed to report. In 1860, Eakin was again in the field, but was deterred by illness from giving all the time to the work. The year after N. L. Wilson was in the saddle traveling 1,483 miles. He organized one church, and baptized 12 candidates. The condition of the country politically, and the fratricidal war were obstacles in the way of most efficient work. But the most persistent hindrance the Coldwater found in evangelization within its bounds was the causes that produced the illness of the missionaries. The clearing up of the country, the decay of timber, and the malaria of the western lowlands soon told on the traveling minister astir night and day.

Taking up the more general occurrences in the decade from 1850 to 1860, we note the proposed co-operation of the Chickasaw Association with the Coldwater in the support of a missionary to the Chickasaw Indians. The churches were asked to take a collection, and send the money to the next session of the body. The two Associations originally occupied nearly all of the part of the State formerly belonging to the Chickasaws and the action taken by the two bodies was very befitting.

In 1853, the report on Ministerial Education was very unsatisfactory to the body. The committee was finally readjusted, and J. R. Hamilton made chairman. It does not appear what the objectional features were, but it is a difficult matter to write a just report on that subject. The old useful uneducated minister, revered by all, and heaven approved, should not be touched; he is God's anointed. Yet, the value of a true education to the preacher must be emphasized in unmistakable terms.

The following year, a resolution was adopted ur-

ging the churches affectionately to cherish all the rising gifts, and direct them to private study, and to aid them in proper education when circumstances would admit of it.

The Coldwater Association has always been an independent body. It has delighted to do its own work in its own way. And yet it has from the days of George Tucker until now as a body honored Mississippi institutions. The publication of the *Mississippi Baptist* was resumed in 1857 with Elliott and Williams proprietors, and J. T. Freeman, editor. That year the Coldwater adopted the following:

Resolved, That this body regard the *Mississippi Baptist* * * * worthy of the sympathies, prayers and patronage of the denomination, etc. The following year, the body gave the paper a fine commendation.

In 1859, the Association was aroused as to the claims of the General Association of North Mississippi. The design of that Association was approved and twenty-four delegates appointed to represent the Coldwater in the Convention to meet at Oxford in November. It is a matter of some surprise now that such an organization was deemed a necessity. But the consideration must be allowed place that travel was still at that time difficult, and as Baptists were becoming numerous, they felt that they needed general organizations that they could attend without great worry or expense.

In 1851, the churches of the Association had 1,500 members, in 1861, they had 2,285. The moderators of this period were, James Dennis in 1851 and 1852; C. B. Young in 1853; James Dennis in 1854; * * * C. B. Young in 1857; Wm. Carey Crane in 1858 and 1859; Stephen D. Johnston in 1860, and James Dennis

in 1861. The clerks were W. Ovid Mabry from 1851 to 1853; James W. Sumner in 1854; * * * W. Ovid Mabry in 1857 and 1858; Job Harral in 1859 and 1860, and W. Ovid Mabry in 1861.

The proximity of the territory of the Coldwater Association to Memphis, Tennessee, caused it to suffer more of the deleterious consequences of the Civil War than any other part of Mississippi. Memphis was, during the latter part of the war, the military post of the Federal army for the discomfiture of West Tennessee and Mississippi. Much of the territory of the Coldwater was considered within the Federal lines. For many months the "bluecoats" rode leisurely and at pleasure over that part of the country.

The first sessions of the Coldwater after the war were poorly attended. The cessation of hostilities left our people in a careless state of mind as to any public measure. The return of the Confederate soldiers was hailed with gladness by the old men, women and children, who had suffered their long absence from home. In the country, dinings were given to the returned loved ones, one day at one home, and another with another family, in long line of succession. Fortunes had been wrecked, and men had little heart to attempt to accumulate. Beside these things, the period of reconstruction was ominous with questions as to social order, and the adjustment of domestic relations that were too new and intricate for immediate disposal. The energies of the people seemed in a suspended condition.

Consequently the representation of the churches at the Association was, at first, indifferent. Let us notice the list of the churches of the Coldwater in 1865, as illustration of this fact. There were thirty-seven

churches in the union, of these, twelve churches, or one-third of the number were not represented by delegates, Centre Hill and Sunflower among the number.

In 1865, the introductory sermon was preached by Jobe Harral, on the text, "My Son despise not thou the chastening of the Lord." James Dennis was elected moderator, and W. Ovid Mabry, clerk. Early in the session, James Dennis, the moderator, represented the interest of the Orphan's Home at Lauderdale Springs. The Board of Trustees of that institution had requested this service of him. The following resolution presented by H. Dockery, of Hernando, was adopted :

"*Resolved*, That we heartily approve of the objects and design of the Orphan's Home of the State of Mississippi."

At that session four churches were received into the union, Bynum, Clear Creek, Antioch and Enon. These churches had affiliations with the old Panola Association, which had disbanded. The reception of these churches extended the bounds of the body far south of the Tallahatchie river, and increased the responsibility of the Association. By appointment at the session of 1864, J. W. Lipsey preached on "*The Bible Cause*," from the text, "Thy word is a lamp to my feet, and a light to my path." A number of new names appear after the war, among them, the names of R. G. Hewlett, J. W. Lipsey, A. C. Caperton, and E. D. Miller; all of them strong and useful men in a religious body.

A. C. Caperton expressed it as the sense of the Association that, as soon as the condition of the roads and mails of the State would justify, The General Association of North Mississippi should be organized; the Coldwater did not take hold of anything with the expectation of turning it loose. But the body referred

to was in fact a misconception and had to be numbered with the institutions that were relegated to the past by the Civil War. That war did some good things.

The churches were requested to state in their next annual letter the number of colored members in their communion. What was to be done for the black, was a problem for solution before all the associations at that time. It was recommended to the churches by this body to attend to the instruction of their colored members, and see that they had preaching once a month. The colored people in the Coldwater appeared more ready to receive the aid of the whites than in other portions of our State.

The corresponding letter gives us some cheering facts about the body. Some of the churches had enjoyed good revivals, unsurpassed in the history of the Association. The aggregate number of baptisms reported was 293. Strenuous efforts were being made to revive their former interest in Domestic missions.

The business of the session of 1866 began in a way that reminded one of the *ante-bellum* days. Whitfield Dupuy, and R. T. Landers acted as reading clerks, and James Dennis was elected moderator, with W. Ovid Mabry as clerk. But the petitionary letters dissipated the feeling. The Oxford and the Yokana churches, formerly of the Panola Association, applied for admission. As there was only a letter from the Oxford church, under the constitution, it could not at that time be received in the absence of a delegation. Later in the proceedings, the Panola church was received. On Saturday morning, J. L. Cross delivered an address on female education. The old theme was before them for consideration. The Coldwater Female Seminary had done good work, and the "sweet girl graduate" of the

years ago, was the cultivated woman of 1866. The report made by W. Ovid Mabry of the condition of that institution showed that some of the household effects of the institution had been disposed of, from the sale of which some assets had been realized. But what was left in the building had been destroyed, or carried off, by the Federal troops. The indebtedness at that time was \$2,400, to meet which would require the selling of the house. The house had been so badly damaged during the war, that it had partly fallen down, and all that could be realized from the sale of it would be from the sale of the material used in its construction. The Association was asked to come to the relief of the trustees. Five good men were appointed to collect the amount already subscribed for this purpose, and the good old school was spoken of as *deceased*. After the proceeds of the sale of the lumber had been applied to the indebtedness, there was still due seven or eight hundred dollars. On motion of C. B. Young the rules were suspended, and the sum of \$175.00 raised in cash, and a subscription of \$540.00, making a total of \$715.00, which was about the amount still due. If the assertion was true that the institution was *deceased*, the Association accorded to it a highly honorable interment.

But there was one enterprise that had a little life left it, and they began to strengthen the things that remained. Upon a consideration of *reviving* Domestic missions this short resolution was adopted: "*Resolved*, That the enterprise be revived." C. N. Ray and L. Ball addressed themselves to the resolution with such fine effect, that the sum of \$198.00 was raised in cash, and \$613.00 by individuals and church subscriptions. That was a rapid reviving. The cause once so fondly

cherished had the affection of the body yet, and with it wonderful recuperative power. A central Executive Committee was appointed, and work was begun at once. Lewis Ball, agent of the Marion Board, was authorized to report to his Board the means raised, and in prospect, for the express purpose of employing a missionary to labor in their bounds. S. H. Ford preached at 11 A. M. Sunday, after which a collection was taken, amounting to \$78.00, which, according to the notice given by the moderator at the close of Saturday's proceedings, went to this cause, and was so reported in the minutes. In the corresponding letter, we find this cheering sentence, "We have made arrangement to employ a missionary to ride in our associational bounds next year.

There were two other small beginnings in 1866 that deserve notice. One was an earnest recommendation to all members of the union to use their influence in having Sunday schools established in every church and neighborhood in the Association. The other beginning was in Ministerial Education. New relations existed between the whites and the black. It was suggested that the colored man's education be attended to in the domestic circle. There were, it was said, many young men (white) in the churches with the ministry in view, whose development should receive prayerful consideration.

The following year early in the proceedings two colored Baptist churches sought advice from the Coldwater as to the policy they should pursue. The communications were referred to a special committee. Late Saturday afternoon, E. D. Miller offered a resolution to the effect, that the special committee report, and the Association go into a committee of the whole

for the consideration of the subject. The report being made, heated discussion arose. E. W. Henderson, then of the Sardis church, offered the amendment that a future time and place be designated for organizing the colored churches in their bounds into a separate association, which obtained.

The following year, communications were received from two other colored churches which were referred to the committee on the instruction of the colored people, which reported Monday afternoon, October 19, 1868. The Henderson amendment of the year previous was virtually adopted. Still, the communication from the colored churches were placed before the Association year by year, until an association of twenty-five colored churches was formed in 1870 by E. D. Miller and E. W. Henderson, called the *Sardis Missionary Baptist Association*.

The year 1867 was a year of plenty in the Cold-water. The earth was kind and generous in its yield, so much so and so, opportunely, that a day of thanksgiving was appointed (November 14), on which to express their gratitude to the bountiful Giver of the golden grain.

Their plan of doing their missionary work through a central committee was not awarded universal acceptance. J. L. Cross proposed a change. R. T. Landers covered his resolutions with a concealing substitute. E. D. Miller advocated the original plan, which prevailed, and an Executive Board was appointed of thirty-two members, which was representative of all parts of the Association. The succeeding year, dissatisfaction still existed as to the local missionary operations. On motion of J. W. Lipsey, the report of the Committee on Domestic missions received a hear-

ing. Pending its adoption, J. L. Cross offered a substitute, which was lost. The plan proposed was, to divide the work into five parts, one part to each district of the body. Each district was to have an Executive Board of one member of each church, and attend to its own destitution. The five parts were to have a concentrated Board at the Association—wheels within a wheel.

In 1869, the brains of the good men were still troubled about a plan for home evangelization. It was said in the report of the committee on Domestic missions that all their plans had in a great measure proved *failures*, and that the great difficulty was in raising the necessary means to sustain the missionary, and another plan was suggested like the one just stated. No plan will work. Plans must be worked, which requires work, and sometimes a deal of it. In 1870, the amount of \$368.95 was reported as collected for Domestic missions that associational year.

The session of 1868 was held with the Chulahoma church, a church of aptitudes and vicissitudes, of fortunes and misfortunes. James B. Taylor, Corresponding Secretary of the Foreign Mission Board, was recognized by the body. He was a good and great man, and an indefatigable worker. He represented the Foreign Mission work in his impressive way. He was not an orator, nor a great speaker, but had a zeal for his cause that was captivating and contagious. The sum of \$93.50 was raised for Foreign missions.

T. G. Sellers, then an agent for the Orphans' Home at Lauderdale Springs was recognized by the body. He was representing a cause that was everywhere blessed with favorable consideration. He addressed the body in its behalf. He was followed by J. R.

Graves in advocacy of its claims, after which the institution received a collection of money, corn, and potatoes, and Mount Zion church pledged the support of four orphans, provided that church could enter them.

The Coldwater was assuredly frightened by collections. If it could have been lifted bodily, and put down in a gathering in some parts of our State, its proceedings would have been watched with amazement. We will look through the minutes of 1869. E. D. Burns, agent of the Sunday School Board of the Southern Baptist Convention presented its claims. A *collection* was taken of \$48.10. 254 subscriptions taken for *Kind Words*, and \$32.00 collected for *The Baptist*. After the discussion of the report on Foreign missions, a *collection* was taken of \$22.25 in cash, with a subscription of \$50. M. P. Lowrey, general evangelist of the Marion Board, advocated its claims, and a *collection* was taken of 126.70 in cash, with a subscription of \$60. J. W. Lipsey took a *collection* to furnish a room in Union University, Murfreesboro, Tenn., of \$141 cash, and \$555 was pledged to the General Executive Board of the Association. The rules were suspended, and a *collection* of \$90 taken to pay off associational missionaries. On Sunday, at the midday service, a *collection* was taken of \$280 to aid the Senatobia church in the erection of their house of worship.

The session of 1870 was held with the old Panola church, beginning the 14th of October. The Association got a glimpse of the new shape that Baptist affairs were taking in Mississippi. Gen. M. P. Lowry was there in the interest of *The Baptist*, of Memphis. He was then presiding over the Mississippi department of that paper. The report on Publications, written by

R. G. Hewlett, speaks of him as "*our own editor*," and declared that he deserved "the assistance of *all* Baptists in the State." James Nelson was also there. He was corresponding secretary of the Board of Ministerial Education, Mississippi College. His presence gave coloring to the affairs of the Association. At 11 a. m. Saturday, the body suspended its rules to hear him preach on Ministerial Education. He received a collection of \$487.30 for his cause. An advertisement was inserted in the Minutes of the Association on *Mississippi College and its relation to Ministerial Education*.

In that year Clear Creek, Oxford, Antioch, Black Jack and Eureka churches received letters of dismission to form an association south of the Tallahatchie river. They went into the constitution of the Oxford Association in a territory formerly occupied largely by the old Panola Association.

About the year 1870, there was usually a lively competition for the position of moderator. The union had in it a number of men fully competent to fill the place with credit, and their numerous friends made the contest spirited. In 1869, James Dennis was elected as presiding officer on the second ballot. In 1870, on the first ballot there was no election, on the second C. B. Young was elected moderator, and W. Ovid Mabry, clerk. In 1871, E. D. Miller was elected moderator on the second polling of votes.

In 1871, the influence of strong men across the line in Tennessee began to be distinctly apparent. President Branham, of the Brownsville Female College, was with them and represented his institution of learning. C. C. Conner, D. D., and J. R. Graves, D. D., spoke on the superior advantages of that institution with all their official and ministerial dignity. Their words were

not as arrows shot at random. On motion, an advertisement of that institution was allowed to be printed in the Minutes of the session, which showed the "great excellency of that institution."

The Coldwater was fair, honorable and courteous. Its members were warm in the support of their own female school, and gave their money freely for its support until effort was useless. They were loyal to their State and its institutions. In 1874, J. G. Hall, of Grenada, was at their anniversary in the interest of the *Yalobusha Female Institute*, at Grenada. The institution had become seriously embarrassed by the ravages of war, and debts incurred before the war, and passed out of Baptist hands. The school had a beautiful building, commodious and upon an eminence overlooking the town. To lose it would be a misfortune. An opportunity to redeem it had come around, and the trustees wished to reclaim the property for a State denominational institution. The Association politely heard about these things, and gave encouragement to the project by recommending J. G. Hall and E. D. Miller as trustees of the school.

Their plan for carrying on their missionary work was still unsatisfactory in 1871. It was said to be inefficient. It really appears that the fault was not with the plan. The plan had expansion and concentration. It reached all of the five districts of the Association, and provided for a central committee. It was simple clock work. Clock work is valueless without power. Thus we are led up to the thought that the best plan of work is the one that is adapted to the character of the work to be done and is worked with vigor and discretion.

There were, at that time, eight inviting missionary

fields in the bounds of the Association—Horn Lake, a flourishing little town in a fertile country; Senatobia, destined to be a fine village; Como, a fine cotton mart: Coldwater Station, Looxahoma, etc. There was an area of country fifteen by thirty miles, with Hernando as the south-east corner, in which there was not a sermon preached by a Baptist once a month. In 1871, the Executive Board received the aggregate sum of \$124, which was an amount too small to justify the projection of any considerable work. In view of the inefficiency of the body, working under the plan they had adopted, it was recommended by the Board that the following plan be adopted: That they recur to the plan used years before, which allowed each church to appoint a member of the Board, and that that Board project work on a basis commensurate with the means collected. In 1873, working under this old plan they had collected and expended the sum of \$391.25, which was a perceptible improvement, and the plan was recommended for another year.

An amendment made to the report of the Executive Board by E. D. Miller in 1874 seems to have been lost by the clerk of the Association. The Minutes of that year were indifferently printed, which is perplexing. As an instance or two, it is said that it was agreed to drop from the list of standing reports the report on Domestic missions, and in lieu thereof to report on Mississippi College and Ministerial Education. As there is no kindred design of two such committees, the motive surely was to substitute a report on State missions, as the finance committee reported \$488 received for State missions, the first donation the body had made to this benevolence established by the State Convention the year before.

In 1871, A. D. Phillips, a returned missionary from Africa, was at the session of the Coldwater. It is said that he made a most interesting speech. The assertion may be taken as truthful. The writer heard Phillips speak about that time before the Judson Association, in a manner that was entertaining and informing. In his speech he referred to some work he was having done in Africa by some natives. He furnished one of them with a wheelbarrow, and told him how to use it. He was called away, and upon his return found the African carrying the wheelbarrow *on his head*. The Association gave Foreign missions a collection amounting to \$234 *in cash*.

In the seventies, the Coldwater took great interest in Ministerial Education. James Nelson kindled the fire on his visit to the Association already referred to, and J. W. Lipsey kept the flames up after he was gone. In 1871, \$420 was pledged to this cause. J. W. Lipsey pledging himself for \$125 of the sum. He was chairman of the Board of Ministerial Education in 1872, which reported that they had aided A. N. White at Crozer Seminary, E. Miller at Union University, and B. R. Hughey at Mississippi College. The following year, \$15.00 was sent to E. Miller, which was all the cash the Board had on hand.

In 1871, Mississippi College was represented by A. A. Lomax, who was then the financial secretary of that institution of learning. The body heard him with pleasure, and gave the College \$73 in cash and \$370 in subscriptions. The following year, the irrepressible M. T. Martin was with them in the interest of the endowment, and secured in notes and cash \$2,500. In the report on the College, M. T. Martin was extolled for his success to that date. In ten weeks he secured over

\$23,000 in notes for this object. Ah, those beautiful notes! The writer has seen some of them. The depressed state of finances in 1873 blighted many fair hopes, and blasted many fortunes. In 1873, M. T. Martin appeared again at the Association, and secured another bundle of notes, amounting to \$1,500. He had then secured \$4,000 of the \$10,000 endowment wished. But notes are not always a sure representative of cash, even when signed by capable men. The charge of fortune, and the uncertainty of life, depreciate the full value of the best promissory notes.

In 1873, the business of the union was suspended to hear a report by Jobe Harrall on the Orphan's Home. It was short, but was all that was needed. R. N. Hall, the agent of the Home, was present, who explained its workings and spoke of its condition, and received a collection of \$51.67. Two worthy men representing one of the best of the charities. The following year, the sum of \$106.50 was reported by the finance committee as contributed to the Orphan's Home.

We will now consider the period of the history of the Coldwater, extending from 1875 to 1890, and will do so topically, as this manner of investigation has proved most profitable in studying the doings of other Associations.

TEMPERANCE:—The Coldwater passed resolutions against intemperance for years before the Civil War, and after that period the subject has annually received deserved attention. But the Association has not shown the zeal of some others in the great temperance reforms. There were reasons why this should be true. The territory of the Coldwater is, in the main, now under local prohibitory laws. In 1875, the following preamble and resolution were adopted:

“WHEREAS, All evils have their small beginning, and especially that of drunkenness, therefore be it,

Resolved, That in the estimation of this body dram-drinking is but the first step to drunkenness, and, therefore, the churches, without delay, should put this evil from among them.”

In 1878, J. W. Lipsey in his report said, “Our churches * * * are our only hope for the sobriety of the country. * * * When there are cases, walking disorderly in the use of ardent spirits as a beverage, prompt action should be taken before the whole body becomes affected. In 1881, two significant resolutions were adopted at the conclusion of the report, which showed that the body was in full accord with the prohibition movement of the day. The legislature of the State was appealed to through the clerk of the body to consider the matter of State prohibitory laws. The sympathy of the body with the prohibitory movement was reiterated the next year.

In 1884, the report on temperance was presented by Miss Bettie Anderson, of Central Coldwater church. Among many other impressive thoughts, she said, “A few years ago, it seemed impossible to get any enactment favorable to prohibition in any part of Mississippi. In this sudden change we see the unmistakable hand of Him who rules the destiny of nations.” The following year the report was signed by Mrs. Susie Moody. She said, “We mothers hold in our hands the material from which the future republic must be built.” In 1887, the saloon was declared the open, and avowed enemy of organized christianity, and that prohibition is the only safety for the State and nation. E. L. Wesson, in 1889, became responsible for this excerpt, “As to wine as a *beverage*, the word of God is not *temperance*, but *prohibition*.”

PUBLICATIONS:—The report to the Coldwater on the subject of Publications usually recommended *The Foreign Mission Journal* and *Kind Words*, but as to other papers, they were variable. In 1877, the *Baptist Record* was in its first year's existence. *The Baptist* was granted the first place in the report, but the *Baptist Record* was commended for two given reasons: 1st, To occupy Mississippi, Baptists should support their State organ of communication; 2nd, *The Record* was able to defend Baptist interests in the State. In 1878 and 1879, *The Record* had the right of way, though other periodicals were recommended. In 1880, *The Baptist* was granted the first place in the commendations. Year by year in the reports these two papers were commended, now and then *The Baptist* being dropped from the list. It was but natural that they should be fond of *The Baptist*, J. R. Graves was their neighbor, and a man of great magnetism. But the Coldwater Baptists were true to their State paper.

SUNDAY SCHOOLS:—The reports put before the Association on Sunday schools are usually tame and devoid of great interest. For four years in the period we are considering no report was read before the Coldwater on Sunday schools. In 1876, the report recommended that there be a Sunday School Institute held in each district of the body during the ensuing year, but we do not find that the suggestion was heeded. In 1880, there were forty-three churches in the union, only thirteen of which had Sunday schools. In the report of 1886 it is said: "Children should be taught to remain after school for preaching and not return home, as they do in some places. * * * If you will visit the State penitentiary you will find a very small per cent. of the convicts who ever enjoyed the privileges of a well-conducted Sunday school."

MINISTERIAL EDUCATION AND THE COLLEGE:—While these two subjects are not necessarily connected, nor always connected, yet they may well be considered under one head. In 1875, the centennial movement was inaugurated, having special reference to the improvement of the educational institution. The Coldwater chose E. D. Miller, of Holly Springs, as chairman of the Centennial Committee. He read a splendid report. The treasurer's statement to the body shows a cash receipt of \$36 to this movement. The report of the following year does not give any statement of a collection for this cause. It was an opportunity for the swelling of the heart and open-eyed admiration of our vast republic, which amounted to something.

In 1876, Prof. M. T. Martin made the leading speech on the college. He was ably seconded by a number of other good speakers. The report of that year recorded the fact that thirty or forty of the students of the last collegiate year were young ministers, preparing themselves for usefulness, and the opinion was advanced that there was "no institution in the South where all the conditions of education are more happily blended than at Mississippi College." The next year, the report came from H. B. Hayward. It was accompanied by a communication from Dr. W. S. Webb, explaining the working and needs of the college. A collection was taken for Ministerial Education, aggregating \$100. In 1879, this resolution was adopted by the body:

"Resolved, That we hereby heartily endorse and cordially recommend Mississippi College to all Baptists of this Association having sons to educate, as in every respect worthy to receive their patronage and support."

The resolutions attached to the report of the fol-

lowing year, recommended aid to ministerial students at the Southwestern Baptist University at Jackson, Tenn., as well as at Mississippi College. Some vines will climb over the garden wall, and yet they bear fruit of equal flavor with the more obedient branches. It seems impossible for one person to get everybody to do as he wishes, but human affairs go on and the world is still in good running shape. As a foot-note to the report of 1882, it is said that Z. T. Leavell, of Oxford, had been chosen to solicit patronage for Mississippi College and to create more interest in that institution, and the information must have been correct. During the collegiate year of 1881-82, the Coldwater gave \$102.25 to Ministerial Education.

In 1883, the report on the college was read by Z. T. Leavell, after a consideration of which, pledges were taken for the temporary support of the college, amounting to \$201.45. In 1887, Capt. W. T. Ratliff, of Raymond, President of the Board of Trustees of Mississippi College, was at the meeting of the body and supported the report on the college with one of his speeches characterized by philosophical deductions and sanctified common sense. The report of 1888 said: "We have in our midst and scattered abroad over this State, and in other States, not to mention those in other countries, men who speak more loudly as to the character of this institution than any committee could possibly do." The best criterion for judging an institution of learning is, the culture and usefulness shown by the pupils that have attended it, after they have left its walls.

FOREIGN MISSIONS:—The reports made to the Association on Foreign missions are intended in the main to impart instruction as to the fields of labor occupied

by the Board of Foreign missions and to familiarize the body with the missionaries in the field with the promise and progress of their work. The amount reported as contributed by the churches of the Coldwater for the first five years of the period we are considering was \$551.98. Of this amount \$63.65 was contributed in 1875 and \$230.45 in 1880, which show a healthy growth of Foreign mission sentiment. In 1885 the amount contributed to this cause was \$339.65, and in 1888, \$331.80.

STATE AND ASSOCIATIONAL MISSIONS:—These are the objects that show the pulse-beat of an Association. Through them the Association has at times appeared to be suffering from chills and fever. In 1876, J. B. Gambrell, then pastor at Oxford, attended the body, representing the State Mission Board of the Baptist State Convention. The church at Oxford was at that time assisted by the Board. 1876 was a year of reconstruction in the home work of the Coldwater. The report of the committee on Domestic missions referred to the many changes of plans for some years of the past, and declared this the prolific cause of all their failures, “shameful *instability*.”

The Executive Board had during the last year carried on their missionary operations mainly through the State Board. E. E. King had acted as evangelist, and agent of the Board and had done a good work. E. M. Parks had preached at Como and Horn Lake one Sunday in each month respectively. The unsettled state of mind caused by long years of unsatisfactory work had produced a morbid state of feeling that would be hard to dissipate.

In 1877, E. W. Henderson read the report on State missions. It was a fine paper, which he supported

with an interesting and pointed speech. In his report, the work of State missions was *heartily commended*, and the Association called upon to co-operate in the great work, inviting the Corresponding Secretary of the Board to visit their churches, and present the claims of the State mission work. That was all that could have been asked by the warmest supporters of State missions. The report on finance shows that \$284.52 was collected that year for State and associational missions. The next year it was determined to do some missionary work among the colored people.

In 1879, a determined effort was made to revive the waning spirit of the body. Manning, King, Gambrell, Brown, Walne and others threw the power of their being into great speeches. A resolution was added to the report, that each church select one of its members to co-operate with the Board, in keeping Home missions before his church. The Coldwater is a fine study in eliciting, combining and directing, as now attempted by the Southern Baptist Convention.

In 1881, the body was deep in trouble. E. W. Henderson, who, a few years before, had made the best report put before the Association on State missions, was fighting the cause with all the vigor of his pen and tongue. He went to the Association of 1881 a bitter foe to the work. The body organized by electing W. D. Howze clerk, and E. D. Miller moderator. T. J. Walne led the Association in a prayer for divine guidance of the officers, and the harmony of the body. It was a well timed intercession, for the session was to be a stormy one. The report on State missions was a fine presentation of the cause from the easy pen of Jobe Harrall. On motion of E. W. Henderson, the report was laid on the table. It was finally taken from the

table, and then E. W. Henderson made a motion to indefinitely postpone its consideration and baffled its advocates with all the tact of a tested forensic speaker, but he was finally thwarted in his purpose, and the report, slightly amended was unanimously adopted.

The next year good reports were made by the missionaries, and the report made of State missions, read by E. W. Henderson, was most acceptable. \$646.30 was raised for State missions in cash and pledges, *Henderson, himself, pledging \$100*. What cannot the grace of God do in the heart of an honest, converted man? The succeeding year, W. C. Lattimore was appointed to co-operate with the corresponding secretary of the State Mission Board in bringing the claims of the Board before the pastors and churches of the body. In 1884, the report read by J. W. Lipsey said: "Our relation to the State Board as an Association is one of vital importance. We believe it *expedient for us* to continue our connection with the State Board." This shows that the troublesome dream of associational mission work had been broken by an awakening in happy union with that tried friend of struggling churches, the State Mission Board. In 1885, the body gave to State and Associational missions \$717.20; in 1877, \$720.35; in 1889, \$738.80. Plans at last did not bring relief to the cramped missionary work of the body; it came of exercise, personal contact, and enlarged views. Flees do not trouble the dog in the chase.

WOMAN'S WORK:—We find nothing directly of Woman's Work in the Association until 1887. That year the women members of the churches of the body held a meeting during the sitting of the Association. Mrs. J. L. Mabry, of Senatobia, occupied the chair, and

Mrs. E. C. Howze acted as secretary. J. T. Christian was with them in their meeting. It was resolved that each ladies' society send a delegate to the next meeting of the Coldwater. The next year the Association expressed its appreciation of Woman's Work, and commended it to the female members of the churches. The report of 1889 on Woman's Work showed that the women of their churches had raised \$707.10. The women need more encouragement than they are at present receiving in their work.

The moderators of the Association in this period were: E. D. Miller in 1876 and 1877; James Dennis in 1878; Jobe Harrall in 1879; E. D. Miller in 1880 and 1881; Jobe Harrall in 1882; E. D. Miller from 1883 to 1885; John Richardson in 1886; E. D. Miller from 1887 to 1889, inclusive.

From 1890 to 1902, inclusive, Job Harrall was moderator of the Association. D. S. McCracken was clerk in 1890, B. R. Womack in 1891, and P. Watt Lanier in 1892. T. C. Dockery was treasurer from 1890 to 1892, inclusive. In 1890, the Amaziah church was received into the body, and, in 1892, the Pleasant View church. In 1890, there were forty-five churches with a total membership of 3,102.

J. T. Christian then had an idea of writing the history of Mississippi Baptists. He did much good in gathering and depositing old documents and Minutes in the library of the Baptist Historical Society. But he did no writing on the history. He made the request, at the meeting of the Coldwater Association in 1890, that he be allowed the use of "any old books, papers or Minutes of this Association." His request was granted, and the old Minutes of the Association, then in the keeping of W. D. Howze, were placed at his disposal.

Dr. H. F. Sproles was with them in the interest of the new church building in Jackson. He was so earnest in his entreaties for the funds promised him by the State that he was irresistible. He received \$141.35 for that worthy object.

The Associational Mission Board had a two-fold design—to supply destitute places, and to assist feeble churches in the support of their pastors. They employed E. S. Manning to labor one-half his time in the Delta, along the Mississippi Valley Railway. He had labored only four months when he was called away from his labors to the land of rest.

E. S. Manning was a brother of Hon. Van H. Manning, who, for a number of years served his district as Congressman. He had a remarkable flow of language, and was rather prepossessing in personal appearance.

The death of Judge James G. Hall was also reported to the Association that year, and, also, the death of those useful laymen, Dr. J. L. Mabry, and his brother, W. Ovid Mabry, and Dr. J. R. Slaton. These were all useful and ready men in the Association, and were to be greatly missed.

The report on Woman's Work made by B. R. Womack was truly gratifying. They had raised the handsome sum of \$859.35. This was a total increase over the year before of \$332.85.

The fiftieth session of the body was held with the Pleasant Hill church, De Soto county, beginning October 15, 1891.

S. M. Ellis, then the efficient and successful secretary of the Board of Ministerial Education, was with them in the interest of young ministers who were seeking an education. He secured a subscription of \$300.-85 for Ministerial Education.

The Executive Board had four missionaries in the field: John Thompson in the northeastern part of the Association; M. T. Metts in the southeastern; I. M. Gray in southwestern; and W. M. Farmer in the northwestern. It is said that they did very satisfactory work. Their Ladies Societies and Sunbeams had contributed that year to all purposes, \$569.60.

In 1892, there were forty-five churches in the fraternity with a total membership of 3,091. They received by baptism 175 persons, and by letter 115. There were 24 ordained ministers in the Association, and 10 licentiates. The Finance Committee reported \$827.65, as received for all purposes during the sitting of the Association. The total amount reported by the churches as contributed was for Foreign missions, \$608.78; and to State missions, \$179.05; and to Home missions, \$142.90.

The session of 1893 was held with the Sardis church, beginning on Thursday before the third Sunday in October. The associational sermon was to be preached by T. B. Harrall.

CHAPTER XIV.

ABERDEEN ASSOCIATION.

The Aberdeen Association has, through its years, been a conservative body. It has held its territory with the exception of the part of the State now occupied by the Tombigbee Association, south of Fulton. The churches are, in the main, in Monroe county, the northern part of Chickasaw, and the southern part of Pontotoc. Aberdeen, Redland, and Pontotoc, were the principal towns in the territory when the Association was constituted. Aberdeen is on the Tombigbee river, and has for more than a half century been able to hold its place among best towns of Mississippi. Redland is in the rolling country west of the central prairie region, but in a good country, and has kept a good class of people. Pontotoc was the old land office, which gave it a thrifty population at a very early date.

The Aberdeen Association was constituted as early as 1844. While an access to the first minutes of the body seems an impossibility, yet we have collateral data, and the statement of Benedict as to the date of the organization of the body. At the meeting of the Columbus Association, Saturday, Sept. 7, 1844, four churches were dismissed by letter, which we find soon after in the Aberdeen, viz: Greenwood, Hopewell, Mineral Springs, Ala., and Union. A little later, two

more churches of the Columbus Association went into this body, Goose Pond, and Prairie Grove. In 1845, the Chickasaw gave letters of dismission to eight churches, which we find entered the Aberdeen, viz: Aberdeen, Houlka, Liberty, New Hope, Tuckshish, AEnon, Pleasant Grove, and perhaps Union.

Benedict says of the Aberdeen, "The Minutes of this young institution indicate activity, enterprise and success." These have always been the characteristics of the body. It was far in advance of most of the associations in the early times in general benevolence, and has not lost its place in the sisterhood of associations. According to the statement of Benedict, in 1845, Grove church had a membership of 142, Aberdeen 120, Tockshish 119, and Salem 103. W. H. Holcombe was the pastor of the Aberdeen church, and G. Woodruff of the Grove church. The Minutes of 1854 do not give us the names of the Grove and Salem churches. They must have either left the Aberdeen or changed their names; it is more likely that they left the organization. The Aberdeen began, as soon as constituted, to employ domestic missionaries to occupy destitute places within the bounds of the body.

In 1845, the Columbus received James E. Harrison, as corresponding messenger from the Aberdeen. He was a member of the Greenwood church. The correspondence was received, and the following messengers were appointed to represent the Columbus at the next meeting of the Aberdeen. W. C. Crane, Rufus C. Burleson, S. McGowan, J. C. Keeney, and O. Canfield. In 1846, James Martin represented the Aberdeen at the Columbus. James Martin was of Bethel church. There does not seem to have been much fraternity between these two associations. In 1851, S. S. Latti-

more, of the Aberdeen church, Isaac Harrison, of Greenwood, and William Aycock, of Palo Alto, attended the meeting of the Columbus. The following year, eight members of the Aberdeen reported at the session of the Columbus.

In 1849, W. H. Holcombe, of the Aberdeen, went as messenger to the Chickasaw Association. He was very fond of that body. He was one of the strong promoters of its early interests, being in its organization, and moderator at its first three sessions. In 1851, he was again received as a messenger by the Chickasaw. He was then representing the female college at Pontotoc, the Mary Washington. The Aberdeen was usually well represented at the sessions of the Chickasaw, as the fraternal relations were close and intimate. The churches that left the Chickasaw Association to go into the Aberdeen were dismissed while possessing the most cordial relations to the churches that remained in the Chickasaw.

The absence of direct information as to the first ten years of the working of this institution is deeply regretted for many reasons, but principally because we have thus lost the historical data as to the early fostering care of the body for the Mary Washington Female College. To be sure, that institution of learning shall be considered under another head, but it was in the bounds of the Aberdeen Association, and more closely allied to it than to other bodies.

In 1854, the session of the Aberdeen was held with the Smithville church, on the 30th of September. Smithville is in the northern part of Monroe county, in what is called "Sandy Lands." L. H. Milliken, of Aberdeen, was elected moderator, William A. Dunklin, clerk, and Benjamin Bugg, treasurer. Milliken was by

birth a Kentuckian, but was graduated at Nashville, Tennessee. He was for a short time pastor of the First Church of Memphis. In the winter of 1850, he came to Aberdeen and remained there six years as pastor of the Baptist church. Benjamin Bugg was a man of wealth and culture, and was before the Civil War forward in all the advance movements of the Aberdeen Association.

In 1854, among the messengers from the old Chickasaw were J. J. Andrews and Joshua Smith, and among the messengers from the Judson was A. L. Stovall. J. J. Andrews was a thrifty man, for a short time a negro trader, but withal a man of exuberant piety, and valuable in a protracted meeting in country churches. A. L. Stovall had a face, to see which, was a benediction and an inspiration. His speech was invariably sensible and his demeanor grave. He was always heard during the delivery of his sermons with pleasure by the best class of listeners. A man of fine sense once said that he would prefer to see Stovall sitting in the pulpit to hearing many of our preachers deliver a homily.

The session of 1854 was also graced by the presence of such noble men as Lee Compere, W. W. Finley, James Martin, Geo. W. Coopwood and E. C. Eager. At 11 A. M. Sunday, L. H. Milliken preached from Mark 15:16, it is said to a large and attentive congregation. After the sermon a collection was taken, amounting to \$52.88. On Monday morning Lee Compere was expected to deliver a lecture on education. He reminded the body of the presence of E. C. Eager, then financial agent of Mississippi College, who filled his place by a forceful presentation of the claims of that institution of learning.

The churches that year pledged themselves to raise \$227 for Domestic missions, the Aberdeen church leading with a pledge of \$25 to Domestic missions. I. H. Jarman proposed to be one of twenty to give \$400, each, to Mary Washington Female College, then under the care of Dr. Wm. L. Slack, but the proposition failed of maturity. But Miss Ann Dowd proposed through E. C. Eager, to be one of ten to pay \$50 toward the education of a son of Lee Compere at Mercer University, Georgia, which succeeded. The man failed on his proposition for the advancement of female education, but the woman succeeded on her proposition to aid in male education.

The report before the Association on Publications was very comprehensive. The *Mississippi Baptist* had suspended in 1849, and did not resume publication until 1857. So Mississippi Baptists had no State paper. The *Tennessee Baptist*, the *Indian Advocate*, *Home and Foreign Journal*, *Christian Index*, *The New York Recorder*, the *Christian Repository*, and the *Parlor Visitor*, were all recommended, but the merits of the *Tennessee Baptist* and the *Parlor Visitor* were warmly advocated. Milliken offered preamble and resolutions as to the discussion then in progress between J. R. Graves and Alexander Campbell on doctrinal issues, and "for an hour enchained the audience with a powerful speech." He was capable of thus capturing an audience. He appears to have been the favorite speaker of the body.

The Executive Board consisted of L. H. Milliken, Wm. Hood, Benj. Bugg, I. H. Jarman, and Wm. A. Dunklin. The Board wished instructions as to the field to be cultivated during the year. F. Finney, the missionary, was called on for information as to the

destitution in their bounds. He said he had carefully gathered information on that point, and that he considered the greatest destitution east of the Tombigbee river.

The following resolution was adopted at that meeting of the body :

“Resolved, That this Association deem the use of *ardent spirits* as a beverage, or *dram-drinking*, as anti-christian: and that such practice deserves the unqualified disapprobation of every good man, and the censure of every church.” The name of the one who presented the resolution is not given, nor is it said that it was discussed; it “was passed.” It was adopted just before adjournment, but it was adopted. The Association recorded itself indelibly as opposed to free use of the fiery liquid, and that was all at the time, all that was deemed needful.

During the year, many of the churches had enjoyed revival seasons and had received larger additions than during any previous year. Three new churches had been constituted. The Association was composed of thirty-three churches with a total membership of 2,446. Two churches were granted letters of dismission, Centre Hill, and Boguefalia.

In 1855, the Association met with the church at Okolona, which was in the first district of the body. It appears that the body was divided into districts, and that each district had the meetings of the organization by turn. In that year, S. W. Woolard went as messenger to the Columbus Association. He was of the Prairie Creek church, the church to which W. W. Finley belonged at that time.

The fifteenth session of the Aberdeen was held with the Aberdeen church. The introductory sermon was

preached by W. L. Foster. The Ponticola church (a new one) applied for admission, but owing to some variance between the new body and the old Mount Pisgah church, at Harrisburg a few miles away, its reception was delayed until toward the close of the session, when the difficulty was adjusted. As the Association convened Saturday at 11 A. M., very little was done on that day beyond the organization; but Sunday was a high day. Wm. L. Slack preached at the Baptist church at 11 A. M., after which a collection was taken amounting to \$29.60. J. K. Barry preached at the Presbyterian church, and received a collection of \$14.85, and A. J. Scale occupied the "primitive pulpit," and took a collection of \$3.85. That *primitive church* must have been metamorphosed that day, as there is no such institution there at this time.

There is material for a sad paragraph in two resolutions passed at the session. The first one embraced an opportunity to raise funds for the assistance of the venerable Lee Compere. To the credit of the body, a response was made, but it appears feeble and limited. Ten persons proffered \$5.00 each. Lee Compere, born in England, missionary to Jamaica, the benison of the Creek Indians, father-in-law of S. S. Lattimore, in old age and in want, and a public collection taken for him of fifty paltry dollars! What a frowning wall before the Baptist ministry! Lee Compere, brainy and brave, prompt and pious, famous foreigner, God chosen vessel, *in old age and in want!* The second resolution was double in its intensity. S. S. Lattimore, the pulpit prodigy, was dead. Generous to a fault, his family was left in "straitened circumstances." His name is in Foster's Chronicles. He could "insinuate himself into the very soul." He held the fierce lightnings in his

grasp, and stood on seamless granite. His head was bathed in the exhilarating atmosphere not breathed by the vulgar herd of men. The gifted Lattimore was gone, and his family in *straitened circumstances*, and a collection to be taken in the churches to liquidate his debts.

Hugh Quinn was appointed evangelist to labor at will, and wherever the Lord might cast his lot. He was a member of the Greenwood church, which was then one of the strongest churches in north Mississippi. S. W. Woolard was also recognized as an evangelist.

Wm. L. Slack presented a preamble and resolution on the Sunday school work, in which the Sunday School Convention, soon afterward to meet in Memphis, received favorable mention, and the request made that delegates be appointed to represent the Aberdeen in that Convention. So early as 1854 this body instructed the book agent at Aberdeen to keep on hand a good supply of Sunday school books. The lessons to be studied in those days were in book form, instead of in papers and leaflets, as now. The earnest request was made that each church report to the next Association the number of Sunday school scholars.

It appears that the Mineral Springs church (just over the line in Alabama) was troubled with whisky distillers. The Association recognized two queries coming from that church: 1ST. Should a church of that body hold in fellowship one engaged in distilling ardent spirits. 2ND. And if one can distill, may he be permitted to retail by the gallon or otherwise. The body replied in good old Baptist fashion that the eighteenth chapter of Matthew be consulted, and if the offender persist, then let him be expelled. It was suggested that every Christian family should be a *temperance society*.

The sixteenth session of the Aberdeen met with the church at Houston, Oct. 8, 1859. The Schooner Valley and the Shiloh churches were received. The head waters of the Schooner river are in south Pontotoc, and north-west Chickasaw. About the time the Schooner Valley church was received by the Aberdeen Association, that part of the country was far famed for wickedness and wantonness, drinking and carousing, but also for its fertility, and local desirableness. The missionaries soon made it a most attractive part of the country. People are sometimes wicked not because of unusual depravity, but because of the lack of proper attention.

That wonderful man, Martin Ball, was present at that session of the body as the representative of the Marion Board, or the Home Mission Board of the Southern Baptist Convention, then domiciled at Marion, Alabama. He preached on the Lord's day morning in the Methodist church from Rom. 5:1, after which he took a collection for that Board of \$61 in cash, and \$179 in pledges. Prof. Moses Granberry, the marvelous teacher, was also there representing primarily the Baptist State Convention, and secondary, perhaps, the Grenada Female College. H. L. Finley's name appears as a licentiate of Piney Grove church with Tocopola as the postoffice.

Dr. J. H. Ware, of Redland, offered the report of the committee on temperance, which was so breezy as to awake the most dormant members of the Association. Ware, Thoorton, Seward, Vesey, Quinn, Barry, Ball, and Seale leaped into the arena with bared arms. Dr. Ware, a pious physician, had in his report transcended the usual deliverance, and had declared "to-bacco a poison, useless, injurious, and deleterious to

health, comfort and life." He affirmed that tobacco deranged "the circulatory, digestive, respiratory and nervous system, which results in indigestion, dyspepsia, diseases of the liver, bronchial affections, neuralgia," etc. This part of his report was rejected by a small majority, but allowed to appear in the Minutes as a part of the report of the minority.

The Aberdeen was intent upon the evangelization of all parts of its territory, and was, in 1859, rapidly reclaiming the waste places. That year a subscription of \$185.50 was made for that purpose, with \$10 in cash. The destitution on the eastern and western borders had received dilligent attention through the year. The Executive Board was authorized to put at least one missionary on the western borders for the ensuing year. The wickedness of Schooner Valley was under the eye of the body, and must give way to the steady march of evangelization.

In 1859, the *Mississippi Baptist* was a good paper. It was published by Freeman and Farrar and was a credit to the Baptists of the State. Its issues are fine reading now, at this remove from its publication. It was recommended to the favorable consideration of the Aberdeen, and was worthy of more than that, worthy of large pecuniary support. Without using fulsome praise or invidious comparison, a candid reader must admit that Baptists of Mississippi in all their history have not had a better paper.

The reports of the Aberdeen on Home and Foreign missions were good and to the point. It was recommended that all the ministers, at least once a year, preach on Foreign missions and take collections for that benevolence. The Association was made acquainted with the fact that at the time there were

fifteen counties in Mississippi without the preached word. The importance of sending money to the Marion Board through Martin Ball, was well impressed. In the twelve years preceding, that Board had sent out 885 missionaries, under whose ministrations nearly 20,000 persons had been converted, 173 churches constituted, and 689 Sunday schools organized.

In 1859, the Aberdeen was composed of thirty-one churches, which had a total membership of 2,620. The churches reported to the body 275 baptisms, 166 received by letter, and 8 restored, making a total ingathering of 449 members. The prominent pastors were J. K. Barry, Franklin Finney, W. L. Foster, A. J. Seale, J. A. Ware, G. W. Coopwood, W. L. Slack, W. W. Finley, G. D. Russell. The Association had a number of strong churches well instructed by faithful preachers.

The Association of 1860 met with the church at Pontotoc. It is a matter of regret that the Minute of that meeting of the body is not in hand. The body was divided into four districts, in each of which there were to be district meetings in 1860. In the first district the meeting was at Okolona, in the second, with the Houlika church, in the third, at Pleasant Grove, and in the fourth, at Smithville. The meetings were at these places on the fifth Sundays of the year, respectively.

The eighteenth anniversary was held with the Palo Alto church. The names of T. Whitfield and W. S. Webb appear on the Minutes. W. S. Webb was of the Columbus Association and agent of the Home Mission Board of Marion, Alabama, T. Whitfield was pastor at Aberdeen. The Civil War was then a painful reality, and the usual effort was made by this body to furnish the Southern soldiery with copies of the Bible. The

last Thursday in October was observed, in concert with the Chickasaw, as a day of fasting and prayer for God's blessings on Southern arms. The writer well remembers that day. He was then a boy in fine health, with a keen appetite. There was to be no eating that day, until after the mid-day service at the church. The abstinence was to embrace the colored people also. The morning was long, the service at the church taxing to the patience, and the appetite with unusual gnawing proclivities; a series of facts more readily impressed upon the boy's mind than the prayers for the soldiery.

The session of 1862 was held with the Union church in Chickasaw county. The introductory sermon was preached by A. D. Brooks. F. L. Seward was elected moderator, R. M. Mitchell, clerk, and Benjamin Bugg, treasurer. The report on Temperance was again productive of an interesting discussion. A division of the report was called for. The first division against the use of ardent spirits as a beverage was adopted unanimously, but the second division against the use of tobacco was adopted with much protest, one member of the body asking that his name appear as dissenting from the adoption of the second part of the report. He wished to be considered among the clean animals by chewing his cud, if he could not part his hoof.

A motion obtained to the effect that the collection taken on Sunday, usually allowed to associational missions, be sent to Dr. Robert Kells at Jackson, Miss., to be appropriated to the purchase of sacred literature for Confederate soldiers.

The committee on Publications was baffled by the unhappy condition of the country. War, cruel war! The report cited the fact that all the Baptist religious papers had suspended publication, except the *Mississippi Baptist*, and that paper was highly recommended.

The twenty-second session of the body was held with the Ænon church, Monroe county, a church that came to the Aberdeen from the Chickasaw in 1845. A. J. Seale preached the introductory sermon on the Scripture, "My Kingdom is not of this world." F. L. Seward was elected moderator, and A. D. Brooks clerk.

The cruel war was just over. The territory of the Aberdeen had suffered much from the civil strife. It was, in its eastern part, an extended granary. The prairie fields about Aberdeen and Egypt were thickly studded with tall pens of corn. To destroy this resource of the Confederacy, raids were made by the Federal cavalry from Memphis into the section of the country, and much distress entailed upon the people. The wives of Masons pleaded in vain to the Federal troops who were devotees to the veiled mysteries for the protection of household goods. The well-heads of human kindness were dry to their source.

After the sermon on Sunday F. L. Seward put before a large audience the claims of the Orphan's Home, located at Lauderdale Springs, and a collection taken amounting to \$85.00, and put into the hands of F. L. Seward, the agent of the Home. The churches were, by resolution, urged to give immediate consideration to the Home, and send contributions at once.

Many of the churches were not represented at that session. They were earnestly requested to represent themselves the next year. All was confusion in the land. All paper money was under par and had an unstable value. It was agreed that the treasurer be not held responsible for the large amount of worthless money mentioned in his report. The balance in treasury was stated in this manner:

Confederate notes,.....	\$151.00
State of Alabama,	10.45
Cotton and Mississippi State notes,.....	28.50
State of Missouri,.....	20.00
Worthless shinplasters,.....	59.80
One Registered Bond,	600.00
Total,	<u>\$865.65</u>

In the appendix, \$61.05 is reported in United States currency, and \$7.25 in silver, and it is stated that the amount of silver was exchanged for \$10.00 United States currency, making a total of \$71.05 in currency. The first statement shows that the treasurer had used all diligence to secure, during the war, the best money in circulation, and a division of currency, having on hand the money of Alabama, Missouri, and Mississippi, and registered bonds.

In 1866, the Aberdeen church had as pastor, A. W. Chambliss, and paid him \$1,800. Houston church had preaching on the fourth Sunday, and paid the pastor, A. D. Brooks, \$250. Okolona had W. S. Webb as pastor, and paid him \$400 for the time given. Shiloh church paid A. D. Brooks \$350 for the Sundays he gave. Lewis Ball was at the Association representing the Marion Board. It was agreed that half the Sunday's collection should be paid to him for the board he was representing. The collection taken Sunday amounted to \$59.48. It is said by the clerk that the sermon preached by Lewis Ball some time in the Lord's day was "one of his most forcible and feeling sermons."

If the Aberdeen had a whimsical fancy it was for female education. Before the Civil War, it was the pleasure of the body to unite in the support and patronage of the Mary Washington College at Pontotoc. After the war the efforts of the union in this direction

were fitful and varying. In 1866, Wm. L. Slack read the report on education in which the East Mississippi Female College at Aberdeen, and the Young Ladies High School at Pontotoc were commended. Lewis Ball spoke in favor of the latter institution, and A. W. Chambliss in favor of the former.

The condition of the colored population after the war was a problem, each association had to solve, and it troubled them much. It was thought in the Aberdeen that the change of their political status did not affect their church relations, and that they should remain in the churches with the whites. If any among them should receive the divine call to the ministry, such a call should be recognized; but every candidate for the ministry should give good proof of his calling, and be of an irreproachable character. But the day had come when there was to be a parting of the paths of the whites and the blacks of the South, and what bodies of men thought best as the best relations between the two did not have so much as a feather's weight.

The Executive Board had before it an open door which revealed a broad field awaiting the scythe of the reaper. There was destitution, when no one was preaching the gospel. East of the Tombigbee river was work awaiting the earnest laborer. From Pontocola east was a block of fifteen miles square in which there was no church or preaching. Shannon, on the M. & V. Railroad, was near the center of this destitution. In all that country were thickly settled communities that should have assistance from the Association. The time had come for action, and the body was nerving itself for an onward movement.

The twenty-fourth annual session was held with

the church at Aberdeen. A. W. Chambliss was elected moderator, W. E. Chambliss, clerk, and Littleton Hill, treasurer. Providence church was received into the body, and Montpelier granted a letter of dismission. The Greenwood and New Hope churches were without pastors. A resolution was passed expressing pleasure that the Verona church was building a house of worship, and expressive of a willingness to aid in its construction. The writer was at the time a student in the male school at Verona, taught by Dr. R. M. Leavell, and well remembers the proportions of that church. The closing exercises of the school session were held in that building, and the smiles of laughing-eyed beauty observed in that church, are more distinctly remembered by the writer than any religious instruction gotten from the faithful minister.

The Executive Board was, in 1857, removed from Okolona to Aberdeen, and A. W. Chambliss made chairman. The work of the Board was arduous. Many liberal and wealthy men, who supported the Board before the Civil War, were so reduced in circumstances as to be unable to respond to its calls. The Board made an oral statement as to its inability and a short written statement as to its financial condition. The Board had failed to secure the services of a missionary, but had on hand a little more than \$150.

In 1867, W. L. Gideon was preparing himself for his work of usefulness. His finances were not replete, as is often true of young men entering the ministry. A. J. Seale spoke before the body of Gideon's most praiseworthy effort to prepare himself for the best service to the cause, and received a subscription of \$70 for his benefit. Gideon was a good and venerable man, and at the day of his death was regarded by all who knew him with the greatest favor.

By resolution, the union recommended quite a number of religious newspapers, among them the *Christian Watchman* of Jackson, Miss., which was then either extinct, or in its last moments.

It was said that the East Mississippi Female College at Aberdeen was enjoying continued prosperity. It was founded by the Baptists of Aberdeen. The session just opening had a patronage of more than twice the number of pupils of the same date of the year previous. Two resolutions were passed, viz:

“*Resolved*, That this Association adopt the College, and cherish it as a noble exponent of the liberality and energy of our brethren in Aberdeen, and by every means in our power, we will seek its prosperity.

Resolved, That we invite from our brethren in Aberdeen an annual report at our Association of the progress and prosperity of East Mississippi Female College.”

The twenty-sixth anniversary was held with the Verona church, Oct. 8, 1869. R. M. Leavell and B. F. Fitzpatrick were appointed to read the letters from the churches. A. J. Seale was elected moderator, B. F. Fitzpatrick clerk, and T. J. Stegall treasurer.

The report on education was presented early in the session by the chairman of the committee, Wm. L. Slack. The report is remarkable for two omissions. It has nothing in it as to the existence of Mississippi College. This omission had characterized all the reports on education for several years previous. But why a man of the culture and breadth of information of Dr. Slack should omit a mention of that well known College is slightly baffling. The other omission is the silence of the report as to the claims of the East Mississippi Female College at Aberdeen, and the school for

young ladies at Pontotoc. But the surprise is met at once by this appearance of preamble and resolution:

"WHEREAS, The Judson Association appointed a committee to confer with similar committees appointed by other Associations for the purpose of establishing a male school, and a female school of high order at some eligible places on the M. & O. railroad in north Mississippi. Therefore,

Resolved 1ST, That we appoint a committee to confer with said committees for said purpose.

Resolved 2ND, That we heartily concur with the Judson and Chickasaw Associations in recommending Mrs. Brown's school at Verona as a nucleus for the Baptist female school of north Mississippi."

Mrs. Brown was a daughter of J. S. Ratliff, of Verona, and the widow of Prof. Brown, who was killed by Keith Ray while teaching a school in Pontotoc. She was a lady of splendid culture, and a teacher of established reputation.

The tempest still raged in the singing teapot. Monday afternoon preamble and resolution were presented declaring that Mrs. Brown had donated a lot of 3 30-100 acres in Verona to the Baptist Female High school of north Mississippi, whereupon it was resolved to locate that school in Verona. Then the thanks of the body were extended to Charles Cade for the proposed donation of six acres of land adjacent to Verona for the same purpose. Perhaps we shall see what came of all these movements on the checker board.

The missionary work of the body was without life. The Executive Board had no report before the Association. St. Clair Lawrence offered a resolution that called for the appointment of a committee to investigate the cause of this delinquency of the Executive

Board, the committee to report at the next session. A report presented by C. A. Woodson on missions was impressed by an address made by M. P. Lowrey, and a collection taken for Domestic missions amounting to \$51.75 in cash, and \$105 in pledges.

In 1870, the Association convened with the Amity church. The introductory sermon was preached by J. B. Gambrell, then pastor at West Point. The Baptist State Convention was represented by M. P. Lowrey, the Columbus Association by J. B. Gambrell, the Zion Hill by W. A. Martin and S. G. Hunter, and the Chickasaw by H. L. Finley.

As soon as the correspondence was arranged, a report was presented by the trustees of the Baptist Female Institute of North-east Mississippi, *located at Tupelo*. What became of the agitation at Verona is not referred to. The report on education presented by M. E. Bacon informs us that a plan for the education of young ladies was partially on foot for the erection of a first-class institution at Tupelo. The Baptist Female Institute at Pontotoc, under the management of Wm. L. Slack, was commended to the patronage of Baptists. The report states that Mississippi College, at Clinton, was a Baptist institution, and had the promise of becoming a great educational centre. Requests went before the body that advertisements of Mississippi College and the Pontotoc female school be printed on the cover of the minutes. The first of these was submitted but the second omitted.

The report on Publications was read with unusual interest. Gen. M. P. Lowrey, then editor of the Mississippi department of *The Baptist*, was present, and his work was well endorsed. The price of *The Baptist* was then \$3.00 per annum in advance.

No Association in the State was more thoroughly enlisted in the interests of the Orphans' Home than the Aberdeen. The consideration of the claims of the Home was given a good hour and was presented by H. L. Finley, M. P. Lowrey and St. Clair Lawrence. A collection was taken for the Orphanage of \$60.20 in cash, and \$111.00 in pledges.

The condition of the churches and of the associational work was not at that time flattering. One-third of the churches were not represented by delegates in the Association, and some of the churches reported coldness and barrenness. St. Clair Lawrence was employed as missionary of the body and did a good work, but could cultivate only a part of the field. The Association was composed of twenty-nine churches, eight of which were not represented. The remaining twenty-one churches had a total membership of 1,783. They reported 154 baptisms, and it is said, were in peace and harmony. One serious hindrance to the work of the body, was the frequent changes of pastors in some of the centers of influence.

ORPHANS' HOME:—The report on the Orphan's Home read before the meeting of the Association in 1871 was lengthy and well written. It came from the pen of Prof. M. E. Bacon. In the report it is stated that in May of that year the institution was out of debt, and had over \$4,000 in the treasury. A band of thirty orphans, under the guidance of the superintendent of the Home, had visited various parts of the South and had by musical entertainments raised over \$16,000. With this sum of money, all the debts were liquidated, 380 acres of land paid for, and a balance of over \$4,000 left on hand. Still the buildings could not meet the demands made upon them, and were deficient in comfort.

Improvements were a present and a pressing necessity.

Yet, the Baptist State Convention of 1872 called on the churches to say whether the institution should be perpetuated. Its existence seemed quivering in the balance. Only thirteen churches had responded at the middle of October. The committee appointed by the Association to report on the Home expressed pain and sorrow. The property was then worth \$20,000, and the eyes of the Baptists of the South on the institution. Twenty cents annually from the 60,000 Mississippi Baptists would forever save the Home. The following year, the report was cheerful and sanguine. It said, "Its prospects for becoming self-supporting are flattering." But when the dews of death are on the brow of one long a sufferer, the paroxysms of pain give place to the numbness of the unseen icy fingers, and the weary patient feels a sense of relief.

PUBLICATIONS:—In 1871, the perplexing question of a State denominational paper was, in a measure, settled. M. P. Lowrey was in charge of the Mississippi department of *The Baptist*, and everybody reposed confidence in him. Year by year, that paper was recommended to the Baptist readers in the Aberdeen, until more satisfactory arrangements were made. Along with that publication were usually commended *Kind Words*, *The Orphan's Home Banner*, and the *Home and Foreign Journal*.

In 1877, *The Baptist Record* was projected. It began publication at Clinton under the control and management of Prof. M. T. Martin and J. B. Gambrell. At once it was commended to the Aberdeen by its committee on Publications, and the Association remained its true friend as the years came and went. It was commended as highly valuable "as a news and family

journal," and as "being second to no paper of its class in this, or any other State." In 1881, the duty of sustaining it was urged upon the Aberdeen, and was repeated in 1882. The next year, with the *Baptist Record* and the publications usually commended, was the *Little Missionary*, published by R. N. Hall, at Brooksville. It was a good missionary sheet and was highly appreciated during its publication. In 1885, the *Sword and Shield*, a temperance paper, brought out by R. D. Gambrell, was declared to stand "pre-eminently high." The following year it was said that no *live* Baptist in the State could afford to be without the *Record*. Like statements were made as to our State organ, until 1890, the close of this period.

EDUCATION:—In 1877, W. A. Mason was chairman of the Committee on Education. Hearty co-operation with the Board of Trustees of Mississippi College was recommended and attention called to the Female Institute at Pontotoc. That was all. These two institutions of learning received a like favor the next two years, with the additional sanction of the effort of the State Convention to increase the endowment of Mississippi College. In 1875, all the wheels of the machinery were again in motion. The "college at Clinton," and the *Baptist Female College* at Pontotoc stood head of the list. But there were other knights in the field. The Association was asked to rally to the support of the male school at Aberdeen and another at Verona, as the two institutions of learning were in the bounds of the Association. The year after, the schools at Aberdeen and Verona were not mentioned, but another Richmond comes into the field; the *Aberdeen Female College*, with Prof. M. E. Bacon as principal, received special mention.

In 1878, the list is again full. Mississippi College,

Pontotoc Baptist Female College, Aberdeen Female College, and the Okolona Female College, were all regarded as excellent. The following year it was stated that there were six or eight Baptist female colleges in the State, and that they all deserved patronage. Mississippi College and the Southern Baptist Theological Seminary were also noticed. In 1880, the existence and excellence of Blue Mountain Female College, and the college at Starkville were recorded. In 1882, there came a calm, and only Mississippi College was commended. After that to the close of the period, the usual commendations were made as to our Baptist institutions of learning in the State.

TEMPERANCE:—The attitude of the Aberdeen on the temperance issue was not at any time so striking as the position assumed by some of the Associations in south-west Mississippi. But the sentiment against *dram-drinking* was pronounced even before the Civil War. Saloons have ever been in disfavor in that part of the State, and have, for many years, been confined to the city of Aberdeen, and have now been closed in that town of choice people.

In 1872, John G. Kendall was chairman of the committee on temperance. He was a Kentuckian who was pastor in north-east Mississippi, for a few years. He said: "No other practice gives so much trouble in our churches as dram-drinking." He recommended that the pastors preach frequently against the evil. He was evidently after the drinker, and not especially concerning himself about the vendor of the liquid fire. The effort put forth for years to keep the drinker from the drink was productive of good, but a failure so observable that later the mode of procedure was reversed and an attempt made to keep the drink away from the drinker.

In 1881, the report on temperance was submitted by J. L. Henderson, a former pupil of the writer. In his closing paragraph he takes a step to the front, and calls upon the Association to "line up." He urges the necessity of creating a healthy moral sentiment against the insinuating evil, and "that a prohibition of the sale of ardent spirits is the only remedy against intemperance." Subjoined to the report of the following year was a resolution presented by A. D. Brooks. He said, "We recognize in the prohibition movement in our State one of the grandest causes in which we can engage."

In 1883, S. W. Sibley, then pastor at Verona, offered a resolution declarative of the accord of the Association with "the great prohibition movement throughout the State," and pledging the body to give its full force against the use of ardent spirits as a beverage and the legalized sale of intoxicants. These sentiments were reiterated the two following years.

MISSIONS:—The reports made before the Aberdeen on the various missionary fields between 1870 and 1880, were on *missions*. Foreign missions, Home missions, State missions and Associational were all considered under one head. The Foreign Mission Board and the Marion Board had warm and constant supporters in the Aberdeen. The parts of the reports that bore on these branches of the mission work were in the usual vein. They were on the general features of these phases of our missionary endeavor, which need not appear in this history of the body, only in so far as they are commended to the churches.

The report of 1871, after delineating the work of the Foreign Board, and noting the successes of the Home Board, refers to the work done in the Associa-

tion that year. J. L. Henderson had labored as missionary for three months, and had assisted in organizing one church. He reported much destitution then in the bounds of the Association.

Very little that bore on the practical workings of the Association was embodied in the reports on missions, until 1877. A resolution was subjoined to the report of that year, recognizing the importance of the religious instruction of the colored people in the bounds of the body. Just here, it is in place to say that, year by year, reports were made before the Aberdeen on the religious instruction of the colored people. This resolution was not spasmodic, but in keeping with the general spirit of the body, and every minister and delegate agreed to abide its spirit and letter, and the resolution was unanimously adopted.

In 1878,¹ the State Mission Board and its great work received favorable mention. But its recognition was embraced in one sentence. What was the Aberdeen doing for missions at that time? The question is not easily answered. The letters sent by the churches to the Association now may approximate a true statement as the contribution of a church, but this was not true in the Aberdeen Association twenty-five years ago. In 1878, there were thirty churches in the organization. Of those only eleven reported anything done for missions. The total contributed that year to missions by the eleven churches was only a little more than \$90.

The report of 1880 was written by the lamented W. P. Carter. In it the mission work is considered by divisions. It expressed the fact that the State Mission Board was seven years old and was doing good work. It is somewhat noticeable that this Association was not visited often by the strong advocates of the State

mission work. In 1883, a report on State missions appears in the Minutes. It is the only report on that specific subject in the Minutes of the body for two decades. T. J. Walne, corresponding secretary of the State Mission Board, was at that meeting of the Association. S. W. Sibley wrote the report. It is lengthy, crisp and pointed.

In 1885, the Association endorsed the action of the State Convention in the consolidation of the numerous boards into the Convention Board. The tabular statement of that year shows that of the twenty-nine churches in the organization, twelve of them contributed to State Missions \$85.10, and to Foreign missions \$3.70. The following year, they agreed to try to raise \$500 for State missions, and \$200 for Foreign missions, but the minutes of the next year show \$83.15 given by the churches to State missions, and \$30.30 to Foreign missions; but as has already been remarked, those financial statements are delusive.

EXECUTIVE BOARD:—The Executive Board of an Association is the mainspring of its local activities. It is expected to look after the interest of the Association in the interval between the annual meetings and to plan and execute the mission work in the bounds of the organization.

In 1872, the Board had one missionary in the field for three months, but was cramped in its enterprises by the lack of means. In 1874, nothing was done. The amount of money on hand, \$60.92 was too small to project work for a considerable length of time. The following year, St. Clair Lawrence began to ride as missionary at a salary of \$40 a month, and was kept actively engaged in the field, being abundantly blessed in his work. He baptized 35 people and organized 1

church, having traveled 1,472 miles. In 1877, the same missionary was in the saddle. He labored 6 months, preached 122 sermons, baptized 24, and traveled 1,366 miles. The total amount collected and disbursed was \$131.50.

In 1878, A. J. Seale, chairman of the Board, made his report in two lines—no work done. That was a disappointment. The work for the two years previous, had shown such gratifying results that one expected to hear of still further progress. The report of 1880, is exhilarating to the writer. It states that during that year W. P. Carter was the missionary of the Board, A. J. Seale chairman, and J. H. Garrett clerk. In 1869, the historian taught a school at Pleasant Grove church in the Aberdeen Association. In that school he taught W. P. Carter to read, J. H. Garrett was one of his patrons, and A. J. Seale was pastor of the Pleasant Grove church at the time. They have each gone to his reward. Peace be to their ashes. W. P. Carter was instructed to begin his work on the first of May, spending that month with the churches to raise funds to sustain the mission. He received into the churches by letter 36, by restoration 10, and by baptism 47. He collected in cash \$84.10, and had \$153.33 subscribed to the work.

During the following year good work was done by the missionary east of the Tombigbee river. He baptized 26 and received 14 by letter. The plan for the ensuing year was to secure the co-operation of the State Mission Board and to have an evangelist for the entire Association. In 1882, W. F. Ausburn was missionary east of the river. He baptized 43, received 11 by letter, constituted 3 churches, and organized 2 Sunday schools. T. H. Smith was missionary colporteur,

and collected \$178.65, organized 3 Sunday schools, baptized 31, and received 21 by letter. The following year it was recommended that the entire work be turned over to the State Board.

But in 1888, we find the work resumed by the Executive Board appointed the year previous. Two missionaries had been put into the field. M. K. Thornton was to give all his time for three months at a salary of \$50 a month. He labored principally at Amory, Muldoon, Bluff Springs and Kingsley's. Ward Coleman did a general work in the bounds of the Association. After the missionaries were paid a balance was reported of \$59.91. The following year the Board aided the weak churches of the body.

SUNDAY SCHOOLS:—Their Sunday school work is looked on as of secondary consideration. Usually the reports on Sunday schools refer to the advantage accruing to the children. They are called the nurseries of the churches, and the handmaids of Christianity, or by other terms of misconception. The Aberdeen Association did not maintain an organized Sunday School Convention. Between 1870 and 1890, one Sunday School Institute was held. In 1875, the committee on Sunday schools recommended that a Sunday school missionary be put into the field as soon as practicable. In 1882, the Aberdeen church reported a flourishing Sunday school. There were then Sunday schools in the Central Grove, Houston, Hebron, Okolona, Pleasant Grove, Pontotoc, and Verona churches.

Between 1870 and 1890, the moderators of the Association were A. J. Seale from 1871-'81, inclusive; R. W. Thompson in 1878; A. J. Seale from 1879-'81, inclusive; S. M. Taylor in 1882; Franklin Finney in 1883—; W. L. Gideon from 1885-89, inclusive; and

Frank Souter in 1890. The imperfect file of the Minutes in hand makes it impossible to give the names of the clerks and treasurers of this period correctly.

The Aberdeen Association impresses one as being a conservative, correct body. Not at any time in its history has it assailed the organized work of Mississippi Baptists. Its moral and spiritual force has all the time been exerted for the promotion of the good and for the salvation of souls. Notwithstanding its great distance from the base of the operations of Mississippi Baptists, it has kept step with our advancing files. It has not been distressed by men of anti-missionary views, nor rent asunder by schisms. On the whole, its history is an agreeable study, and its records are without a blemish.

CHAPTER XV.

MISSISSIPPI RIVER ASSOCIATION.

No effort shall be put forth to give a complete history of this body. It is, and has all the while been largely a Louisiana Association. But it claims our attention as it has from the first had some churches in Mississippi in its organization.

This institution was constituted in 1843 of seven churches that received letters of dismission from the Mississippi Association. These seven churches were Hepzibah, Clinton (La.), Bethel, Jerusalem, Percy's Creek, Fort Adams, and Jordan. In 1885, the Hepzibah, Clinton, and Jerusalem churches were still in the Association. The Jerusalem church was constituted in 1812, and the Hepzibah in 1813. These churches that formed the body were in the western and southern part of the Mississippi Association.

This Association was first represented in the Mississippi Baptist State Convention in 1844. Its messengers were, H. D. F. Roberts, B. Whitfield, and W. H. Anderson. It had in it at that time seven ordained ministers. Its connection with our Convention has been irregular. After 1844 we do not find it in the list of Associations represented in the Convention until 1849, when it had a full representation of strong men. After that date, it was represented in the Convention, with a few exceptions, until the Civil War. After that

time, it was not represented again until 1872, when S. S. Ralyea, and S. A. Hayden were among its messengers. In 1876, it was again represented, W. E. Tynes being one of the messengers, and in 1877 it had one representative in the Convention. Occasionally afterward we find the Mississippi River represented in our State Convention.

In 1885, there were six Mississippi churches in the Association, when its list numbered twenty-two churches. In 1890, there were four Mississippi churches in the body, Amite River, First Osyka, Gillsburg, and Jerusalem. In 1892, these four churches were still in the union, but all of them have now changed their connections to Mississippi Associations, and the Mississippi River Association affiliates with the Louisiana State Convention. The Mississippi River is composed of some strong churches numerically. In 1892, Jerusalem had 127 members, and New Zion 126. Its churches at present are mostly in the parishes of St. Helena, and Tangpahoa.

CHAPTER XVI.

CENTRAL ASSOCIATION.

No association in the State has a more creditable and attractive history than the Central. It has not only been wise in its views of progressive work, but has all the while been in the vanguard of progress. It has had no weights to retard its onward movements, no anti-missionary sentiment to stifle generous emotions, no refractory churches to menace the peace of the body. Its movements have been orderly, persistent and correct.

The Central, from its constitution had churches in some of the best towns in Mississippi. A town church is not necessarily a good church. As a rule, they are not as correct in deportment as the country churches. Our country churches are the staff and stay of the town churches. But the churches in our towns and villages are usually more generous with their means, and have in them men of more advanced ideas than characterize our country churches. In the first annual meeting there was in the body the churches of Jackson, Canton, Vicksburg, Utica, Raymond, Lexington, and Yazoo City.

The Central was organized in a good territory. The churches were in the central prairie region, and along the Big Black river and its tributaries with a few churches along the rich bluff formation. The central

prairie region of Mississippi is slightly undulating, but not precipitous. Its stratum just beneath the surface soil is strongly impregnated with lime, and is naturally susceptible of a high degree of fertilization, is not easily washed into fretting gullies. The lands along the Big Black are generous in their yield, and produce a very fine staple of cotton. The bluff formation is remarkable for its continual productiveness when favored with wise cultivation.

This Association was constituted in a district where schools had been fostered for nearly a decade. One of the earliest high schools of Central Mississippi was at Society Ridge, where the Association was organized. The school at Palestine was made famous by the Granberry family, and performed a good work for the mental acumen and culture of that part of the country. Only this much is said of these schools, as it bears on the stable foundation upon which this Association was built. More shall be said of these schools in another connection.

Quite a number of churches went into the constitution of the Central Association. The numerical strength of the body was unusual in the projection of such an enterprise. Twenty-one churches were represented in the constituting convention, and three more were received at the first annual meeting. These churches had a total of 2,373 members. The general thrift of the whites is seen in the fact that in the twenty-four churches there were 1,221 blacks. Every church of the body had colored members in it. All the churches except five, reported additions by baptism during the year preceding the first annual meeting of this body. It would be difficult to conceive of an association starting out with better prospects.

Considering the beginnings of this Association we must note the fact that it came out of a hearty, vigorous body. The Union Association, at the time of the separation, was a very lively and progressive body of Christians. It yielded the palm to no association in the State for organic development. The Central was organized for a sufficient length of time before the Civil War to gather strength to bear the strain of that perilous period of the history of our State. When the war closed the Central had much recuperative power, and led the associations in the reconstruction of their spiritual equipments. Again, the temporal affairs in Central Mississippi had gotten stable when the Central was organized. There was at that time an air of permanency observable among the people. Instability of population is wasting in church and associational work. In 1845, Central Mississippi had settled down to the material development of the land, and many men were accumulating rapidly, and were already wealthy.

The Central was formed largely on the ground where the Bethel had failed of development. Strangely enough it was organized with the church with which the Bethel dissolved. Of course, the conditions had changed in the interim, and the conditions were more propitious. It emerged from the Union without friction and with auspicious indications.

In 1845, the Southern Baptist Convention was constituted. It was not more peculiarly Southern in its likes and dislikes than the Central Association, nor more determined as to the development of its territory. Many of the moving spirits of the Baptist State Convention were in the Central.

Men who were prominent in the organization had

been prominent in the Union Association. At the time it was decided to divide the Union, N. R. Granberry was moderator, and W. J. Denson was clerk. Knowing that their churches would go into the new organization, they resigned their respective positions. By a courtesy that was peculiarly graceful these two men were requested to act as tellers in the election of their successors in office. The pastors of the churches that went into the organization were men of good education and superior culture. They were positive in their denominational belief. Their names are not unknown to the well-informed Baptists of to-day. To give the names of some of them will not be amiss: S. I. Caldwell, Wm. H. Taylor, S. Thigpen, R. N. Granberry, Wm. M. Farrar, D. B. Crawford, L. B. Holloway, R. Warren, Henry Pitman and James R. Clinton. It would not be an easy task to find a brighter galaxy in our ministry of to-day.

It appears that in 1845, a number of the constituent churches of the Union Association, in their annual letters to that body, prayed for a division of the Association. Their request was referred to a committee of five, consisting of W. H. Taylor, W. H. Anderson, D. B. Crawford and E. C. Eager. The report of the committee was strong. It stated the facts that the Union had become unwieldy and that it occupied more territory than its local strength commanded. It recommended that the churches, either in the northern or the southern portion of the Association, should hold a convention for the purpose of organizing a new union, that it should be understood at that meeting, which wing would go out, and that the funds on hand should be equally divided between the two. Then a resolution was adopted to the effect that, if a new association

should be formed, it be in the northern territory of the old one. This was the inception of the Central Association.

Let us now address ourselves to the condition, the development, and work of the Central to the opening of the Civil strife in 1861. Churches in four counties went into its constitution; of Warren, Hinds, Madison, and Yazoo. The four churches of Warren were Antioch, Mound Albon, Vicksburg, and Flower Hill; ten were in Hinds, Palestine, Macedonia, Beulah, Baker's Creek, New Salem, Jackson, Raymond, Bethel, Union, and Peniel; three were of Madison, New Hope, Canton, and Mount Bluff; and four of Yazoo, Blackjack, Ogden, Yazoo City, and Concord.

The Convention formed of the representatives of these churches, met with the Union church, Society Ridge, Hinds county, which was near the old Whitfield residence, now the property of E. H. Green. The Convention was composed of fifty-one delegates, representing twenty-one churches. It was an unusually able body of men. Many of them were men of liberal education, and quite a number of them, men of considerable wealth. Wm. L. Balfour, then one of the wealthiest men of the State, was chosen president of the Convention, and T. S. N. King, a great preacher, was elected secretary. The proceedings of the meeting as recorded by him are exceedingly well written.

The formation of the Central was dignified and orderly. In this respect, it is not equaled by any Association yet considered. In the Convention, on resolutions presented by T. S. N. King, a committee was raised to prepare a constitution for the intended Association. Another committee was appointed to prepare rules of order, and requested to report on Monday. The Con-

vention then rested from its labors until Monday, when it was formally resolved into a committee of the whole. The president called S. W. Sexton to the chair, and reported to the committee of the whole the president called S. W. Sexton to the chair, and reported to the committee that the Convention had performed the necessary service of that body for the forming of a new Association, which report was then unanimously adopted. Then they proceeded to the election of permanent officers, which resulted in the choice of N. R. Granberry as moderator, Wm. J. Denson clerk, and Moses Granberry treasurer. The newly elected moderator was conducted to his chair by S. W. Sexton.

J. C. Carpenter, of Jackson, presented the first item of business before the new Association. It was very timely. It was as to the establishment of a State Baptist newspaper, the *Mississippi Baptist*. After dinner, R. Warner of Raymond, continued the discussion of the subject, and presented a motion to the effect that all who were willing to do so should let it be known what they were willing to give for the procuring of a printing out-fit. The discussion was closed by W. H. Taylor, of Bethel church.

It was resolved that the funds sent up by the churches should be returned to them, as the minutes of the proceedings were to be printed with the minutes of next session. A committee of three was appointed "to take charge of a fund, to be entitled the Ministers' Widow's Fund." Before the Civil War, nearly all the Associations had a fund for Sustentation. As a general thing, the preachers were poor. It was said that if the Lord would keep the preachers humble, the churches might be depended on in keeping them in humble circumstances.

The first annual meeting of the Central was with the Beulah church at Brownsville, September 26, 1846. The weather was exceedingly inclement, and but few of the delegates were able to reach Beulah church at the beginning of the proceedings. It was not thought best to organize and proceed to business. After forming a temporary organization, the meeting was adjourned until 9 A. M., Monday. The officers of the year previous declined a re-election for reasons which they explained. D. B. Crawford was chosen moderator, and W. H. Taylor clerk. Three new churches were received into the union, viz: Lexington, and Union, in Holmes county, and Bethesda in Hinds county. Lexington had 31 members, and Union 150, but 82 of them were blacks; Bethesda had 29 whites, and 16 blacks, a total of 45 members. But these additions brought into the body such men as Jas. K. Clinton, Dr. A. V. Rowe, Thos. S. Wright, Henry Pitman, and Isaac Riser. The New Hope church was dismissed to unite with the Mt. Pisgah Association, and thus, Isaac R. Bass was lost to the Central.

The following preamble and resolution were passed on Ministerial Education:

“WHEREAS, In the providence of God, there is a great and increasing demand for ministerial labor, while the community is rapidly increasing in education and intelligence, therefore,

Resolved, That we recommend our churches to seek out young men among themselves, who have suitable gifts, and who furnish evidence of having been called of God to the ministry of His word, and assist them in acquiring such an education as may make them eminently useful.” Where were they to be educated? Some young preachers were sent to Mercer University,

and some to Kentucky. Mississippi College "was not yet." Stand at these first resolutions passed by the Central on Ministerial Education as on a vantage ground. As the years come and go, see the young ministers inspired by this body to educate themselves, as they go away from the halls of learning to fill the best pulpits of our land, to go into foreign fields, and preside over the finest educational institutions of our country. What an inspiring view!

The second session was held with the Antioch church, in Warren county. D. B. Crawford was re-elected moderator, and Wm. Jordan Denson was elected clerk. The benevolences of the Association were taking shape in 1847. The first missionary board was appointed that year, consisting of Wm. L. Balfour, and J. J. Scott, of Mound Bluff, W. B. Herring, of Ogden, W. E. Bolls, of Mount Albon, Joseph Wilson, of Flower Hill, D. C. Henderson, of Bethel, M. Granberry, of Palestine, W. C. Ellis, of Union, H. M. White, of Beulah, and L. Stephens, of Antioch. An Executive Board was appointed the year before, which was to act between the meeting of the body, and have the general oversight of the work between the two meetings, but was not solely a missionary committee. The missionary board was a representation of some of the strongest churches, and was to have as its exclusive work the missionary efforts in the bounds of the Association.

A little episode occurred at that meeting of the Association, which it is hoped had no harrowing signal. The clerk asked leave to retire for awhile to attend on a sick daughter, who was presumably either at the church or near by. The business of the body went on, it is to be supposed, for an hour or more. The report

of the Executive Board had been received and discussed and a resolution offered by Benjamin Whitfield adopted. Then a motion obtained to suspend the order of business and to offer prayer in behalf of the sick young lady. The affair may excite a curiosity to know if she soon recovered, and if so if she is living to-day; but the diversion went far to show the courtliness of the body, and the general kindly feeling for the clerk, Wm. Jordan Denson.

A resolution was adopted instructing the clerk to prepare a suitable letter to the convention. Though it did not cover two lines of the Minutes, it is worthy of mention, as it shows the breadth of the moulds in which the Central was cast. Another item, closely related to it in this respect, were the preamble and resolution as to a scheme to establish a denominational college at Mississippi Springs. The property had been purchased for the purpose, and all things were in readiness for the shaping up of the institution of learning. Mississippi Springs is a few miles south of Clinton. The enterprise was heartily approved and cordially recommended. There appeared at that time a readiness to begin educational work and a nervousness as to the real leading of providence indicative of proper action.

The work of Ministerial Education was in a formulating process. The subject of creating an educational society was commended to the prayerful consideration of the churches, and each church was asked to send two delegates to a meeting which should be called with this specific design in view, which meeting was to be held at Mississippi Springs with the next meeting of the Board of Trustees of the school at that place. This indicated definiteness of aim at least. The gratification of the union was expressed as to the interest

the churches were taking in Sunday schools, and the request was made that a statement as to the Sunday school should be put in the annual letters of the churches to the Association.

Immediately after the close of the proceedings of the body, the Mission Board met and resolved to begin work at once. D. A. Moore was to be missionary in the parts of Hinds and Claiborne counties near the Big Black, and also on Bogue De Sha. A missionary was to begin work in the upper part of Warren and the lower part of Yazoo. We shall watch the missionary movements of this body with much interest, as the activities of the State Convention in the general work will bear their coloring. A short resolution was adopted, showing appreciation of the *Mississippi Baptist* as a denominational paper.

The Raymond church was in 1847 building a house of worship, which they were expecting to finish in the fall of that year. The churches in Vicksburg and Jackson were striving to build "under pecuniary embarrassments," and were calling on the public for help. The church at Utica was full of missionary zeal. A great interest was felt by this church in the destitute field "on the borders of the Big Black river," and they raised that year \$322 to support a missionary on that field." This surpasses any missionary collecting made by an individual church for associational missions up to that time. The Palestine church has a Sunday school of forty scholars and two hundred volumes in the library of the school. Vicksburg had a juvenile missionary society which was so patriotic as to dissolve its connection with the North and to turn the current of its contributions to the Southern Board of Foreign missions to support a Chinese female scholar

under the supervision of Missionary Shuck and his wife at Shanghai. The body had \$550.61 on hand for printing Minutes and for missionary work.

In 1848, the Central met with the Concord church in Yazoo county. The Richland church, Holmes county, was received into the body. The presence of William Carey Crane as a member of the body is worthy of notice. He first appeared in the Association in 1841 as a citizen of Vicksburg. He was reared in Richmond, Virginia. His father was an intimate personal friend of Rev. Jas. B. Taylor. Wm. Carey Crane was one of the most valuable men that came to our State before the Civil War. On the Lord's day included in the sitting of the body, he preached on *Gospel Christianity, Aggression and Progression*, after which a collection was taken of \$33.25. They assuredly defied the complaints of the covetous, tight-handed grumblers.

On the last day of the meeting, Wm. Carey Crane read a lengthy report on the Pearl River Association project to establish a uniform system of articles of faith in our Associations. As a negative response, it was stated that the churches of the Union had not been consulted, and that the agitation of such a question in the churches would create divisions where peace then prevailed. In fact six reasons were given to show that the plan was not feasible. A resolution was adopted which highly commended the work of the Baptist State Convention and urged liberal contributions by the churches to its benevolences. The assertion was genuine, as was shown at once by a collection of \$17.30, to be appropriated to the objects of the convention. The *Mississippi Baptist* was not forgotten, and Home and Foreign missions received due attention.

The associations in Mississippi, without exception,

so far as they have been considered, have taken stand together in condemning the evil of strong drink. Here is the resolution the Central adopted in 1848:

“Resolved, In view of the great good that has already resulted, and is likely to result, both to religion and the community at large, from the temperance reform, this Association cordially approves of the modern efforts for the promotion of total abstinence from all intoxicating drinks.” Jackson church had that year completed the inside of their house of worship, the house at Raymond was nearing completion, and the church at Vicksburg had paid half the debt on their house and were making efforts toward completing it.

The fourth annual meeting was with the Mound Bluff church, Madison county. Dr. Wm. L. Balfour was elected moderator, and Moses Granberry, clerk. The introductory sermon was preached by Wm. Carey Crane, on “Christian Liberty, as advocated by the Baptists.” Four churches were received into the Union: Hebron and Benton of Yazoo county; Harmony, of Hinds; and Hickory Grove, of Madison. The distinguished visitors at that meeting were E. C. Eager from the Union Association, and S. S. Lattimore, representing the State Convention.

About this time much interest was shown as to the spiritual condition of the black population. In 1849, there were 1,408 colored people in the churches of the body. Mound Bluff had 175 black members. That year the heads of families were advised to see that the colored people had suitable spiritual instruction and the ministers requested to preach to them separately, that they might know their duty as Christians. It was the desire of the body that the blacks be taught the sanctity of the marital relation, and that they hold their

own church conferences, receiving and excluding their own members under the control of a committee of whites appointed by the local church. The following year, it was recommended that a minister be employed for all his time, by the Mission Board, to preach to the colored population within their bounds. Surely no more could have been asked of Mississippi Baptists before the freedom of the slaves than was done by the whites for the spiritual benefit of the African race in our State. The zeal of our people for the religious welfare of the blacks is seen in the fact that when the negroes were set free, the majority of them were Baptists, irrespective of the denominational bias of their former masters.

On August 27, 1849, D. B. Crawford was called to his reward. As nothing is written of his life in *Foster's Mississippi Baptist Preachers* something must be said of him just here. He was born in South Carolina, June 27, 1794. He came of good and respectable parentage. Gen. Andrew Jackson was his cousin. In early life he moved to Tennessee, where he professed religion and joined the Cumberland Presbyterian church. He began preaching as a minister of that denomination. After coming to Mississippi he became a Baptist, and was baptized by S. S. Lattimore and became a member of the Mound Bluff church. He preached five years, first and last, to Mound Bluff church and two years to Antioch and Mt. Albon churches in Warren county. For a number of years he was a practising physician and had the degree of M.D. conferred upon him by the Transylvania University. He was fond of metaphysics, having a discriminating mind. He was moderator of the Central from its first annual meeting to the year of his death. His last words were, "The

Star of Bethlehem hath appeared to light me through the dark valley of the shadow of death."

In 1850, the Central had adopted the plan of appointing stated committees on the various objects of benevolence. All the associations, in their earliest existence, introduced business by preamble and resolution, or by a motion put almost in the shape of a resolution. In 1850, there was a manifest revival spirit in the churches. J. Harbin offered a resolution reciting this fact and suggesting a day of fasting and thanksgiving to God for the copious showers of blessing they had enjoyed. Sharp resolutions were passed against secular amusements and the dram-shop evil. Progress was being made in Ministerial Education. It was said that the "increasing intelligence of our people is a providence indicating the duty of providing for a rising ministry proportionately intelligent," and the *Mississippi Baptist Educational Society* was recommended to the confidence and patronage of the churches. A considerable amount was collected for this object and placed in the hands of the treasurer.

Lexington and Union churches in Holmes county received letter of dismission to join the Zion Association "on account of its being more convenient to attend its session."

In 1850, Antioch church had a Sunday school with twenty scholars and a library of two hundred volumes. Baker's Creek had been peculiarly blessed during the year and had baptized seventeen converts. Bethesda was rejoicing over the favors of the Lord, and Canton had divided their membership, and formed the Hickory Grove and the Madisonville. The church at Jackson was reported as prosperous, with J. B. Stiteler as pastor, and had nearly succeeded in paying off their church

debt. The Richland church had a good meeting in September, and was in the flow of delight. There were twenty-nine churches in the union, which had during the associational year received 199 by baptism, and 156 by letter, with a total membership of 2,944. Nineteen (19) of the churches had Sunday schools and Bible classes, and reported as contributed to general purposes, \$460.15.

Norvell R. Granberry died during the associational year, between the middle of October, 1849, and October, 1850. This worthy minister was born in Jefferson county, Georgia, in 1807. He came as a boy to Covington county in 1819, and a few years after moved to Hinds county. He was converted in early life, and joined the Palestine church. Soon after he became a Christian he was licensed to preach. He was a very successful preacher, devout and consecrated. It is said that he baptized during his ministry not less than 1,000 persons. He was among the first in all the work of the Central Association until the year of his death. He was in the constitution of the Association as a member of Union Church of Hinds county. He was moderator in the organization of the Association and declined an election at the first annual meeting. He was that year put on the committee of arrangements. He was for many years prominent in the Union Association before the constitution of the Central. It is a little singular and somewhat saddening that we have no connected biographical sketch of this useful man.

In 1851, the lions were roaring in Natchez. The difficulty between the old first church, and the Wall Street church had reached extended proportions. They asked the Union Association for help in the proper adjustment

of their differences, and that good old body failed of the accomplishment of any pacification of the accusing brethren. Then the Union Association called on the Central for help in the emergency. C. S. McCloud presented the resolutions of the Union, asking the Central to send three of its members to assist in council over the perplexed, and perplexing question. W. L. Balfour, Jesse Woodall, and Wm. H. Taylor were appointed to fulfill this mission.

The question of female education was at that time boiling to the surface. The Yalobusha Association was undertaking to erect a Female Seminary at Grenada, and had secured more than \$12,000 for building purposes. The Central was requested to co-operate with them in the enterprise, which request received a polite response. Why should not the Central, strong in financial resources, foster such a school? Quickly to his feet rose M. D. Phillips. Any good student of the history of Mississippi Baptists knows something of that worthy man. He was in 1851, a wealthy planter at old Auburn in south-western Hinds. He was a vivacious, generous man, forward in all good works. He presented this preamble and resolution, immediately after the resolution above referred to, was passed,

Resolved, As a body of professed believers in our Savior, Jesus Christ, we deem it not only a privilege, but a duty to give an expression of our opinion favorable to the cause of improving the condition of our country as to the facilities in giving and acquiring an education.

We learn with great pleasure that our beloved brother, Wm. H. Taylor has a Female Institute at Utica, now in successful operation, with all the necessary appliances towards giving to females of our country a finished education. Be it therefore,

"Resolved, That we do hereby most cordially recommend said Institute to the patronage of our denomination," etc.

The third session of the Utica Female Institute commenced Sept. 22, 1851. The work was planned for permanency. The school-room was forty by twenty-six feet, conveniently arranged and neatly furnished. Another room, thirty by eighteen feet was to be ready for use by the first of next year. The school and boarding house were under the direct supervision of W. H. Taylor, one of the best preachers of that day. After the first of 1852, he was to have a room ready for a class of male students, not to exceed twenty, and would undertake to prepare them for college work. G. W. Mimms was to board the male students.

It may be well to say just here that the Central was, between 1850 and 1860, largely occupied with the school question. The problem of denominational education among Mississippi Baptists in its final solution was, at the beginning of that period, just taking shape. The efforts at the establishment of schools were rapid and numerous. Different places were vying with each other for acceptance, sometimes without a shadow of a possibility of receiving public favor. It shall be necessary to notice minutely these efforts of this period, as they are manifested in the Central as the question of male and female education was to take definite shape in the bounds of that body.

Immediately following the Phillips resolution, was presented a preamble and resolution by S. J. Caldwell, as follows:

"WHEREAS, The citizens of Clinton and vicinity have tendered the property of Mississippi College to the Baptist denomination, free of all charge, and

whereas said property has been received, and new trustees appointed, and they have succeeded in employing a gentleman of high distinction as a scholar and disciplinarian to take charge of the preparatory department, therefore,

Resolved, That we recommend Mississippi College to the patronage and support of our denomination in this State." The gray dawn was breaking over the educational interests of the Association.

The Association was feeling the effect of financial prosperity on the state of religion. Long reports were made on secular amusements, and on dram-drinking. Numerous resolutions were adopted. Where are those young people who annoyed the fathers in Israel in their church work in those good old days? Those bright eyes have lost their lustre, and those laughing lips have become pinched. In truth, some of them have gone to the world unseen by living mortals, and some are now in the decrepitude of age.

The principal missionary operations of the Executive Board were carried on at Cayuga, Warrington, Bogue De Sha, and Benton. They were doubtless places of destitution. But the labors were fruitless, as we find these places either not occupied at present, or blotted off the map of our State. The principal difficulty which the promoters of associational missions had to encounter was that preachers without a complement of work would insist on having missionary labor performed at some out-of-the-way school house in a portion of the territory sparsely populated, and forever to remain in that condition.

At the session of 1852 four churches came into the Association, viz: Clinton, Friendship, Cayuga, and Wall Street, Natchez. The Clinton church was consti-

tuted on February 14, 1852. In their letter to the Association they said that they felt a deep interest in the college at that place and hoped that it would commend itself to the Baptists of the State. The Wall street church of Natchez was constituted in April, 1850, and in 1852 had a house of worship costing \$7,000, free of any annoying debt. It was the first church house ever owned by Baptists in Natchez, though they were the first Protestant denomination to preach the gospel on the heights there overlooking the Mississippi river. The Friendship church was constituted on September 18, 1852, and the Cayuga on October 2d of that year.

On Saturday afternoon during the sitting of the body, S. J. Caldwell, by previous appointment, delivered an address on Ministerial Education and Mississippi College. He was followed by Dr. M. W. Phillips in a persuasive speech on female education. He thought the education of boys and girls should be alike considered. Speeches were also made by Isaac Urner, B. Whitfield and R. H. Brumby. Nothing is said of the female school at Utica.

A special hour was given for the consideration of the "Baptist College at Clinton," and lengthy preamble and resolutions introduced by Dr. M. W. Phillips. The preamble affirmed that *education*, in the fullest extent of its meaning, was one means of carrying the gospel to the world, and the resolutions declared it the duty of Mississippi Baptists to support Mississippi colleges and to aid in building up a female school at Clinton, until it became "*second to none* in our land." After the adoption of these resolutions, pledges were taken of \$3,210.00, securing six perpetual scholarships in Mississippi College. Then the Association had a

recess of half an hour for dinner, giving the delegates an opportunity to talk over the promising educational schemes in contemplation.

The plans projected by the wise and progressive men of the Central lacked the propelling power of a State religious newspaper. The publication of the *Mississippi Baptist* was suspended in April, 1849, and was not resumed until 1857. In 1852, D. E. Burns offered a resolution commending the *Western Recorder and Christian Repository* published in Louisville, Ky., and the *Tennessee Baptist* of Nashville, Tenn. This was going a long way for fire.

In 1852, there was in the Central a most remarkable man. He was Peter S. Cayle. He was pastor of old Mound Bluff church. "How did Mound Bluff church secure such a man as pastor?" The historian was told a few days ago by one who was formerly a member of Mound Bluff, that the old church paid its pastor \$1,000 for half his time. It was then the most wealthy church in the State. On the Lord's day morning a number of carriages were driven to the door of this old country church, costing from \$1,500 to \$2,000 each. The drivers were clad in linen, and dusky maidens held the sweeping trails of the costly dresses of the dimpled beauties, as they walked down the aisles of the church.

P. S. Cayle was pastor of Mound Bluff church fourteen months, during which time, the church had more than twenty additions by baptism, and was in a constant state of peaceable enjoyment of religion. His bearing was always and everywhere with the easy grace of a cultured gentleman. His speech was polite, and free from offensive ostentation. Before coming to our State, he preached twenty-six years in Tennessee,

where his labors were remarkably blessed. The labors of no one has done more toward laying the foundation of the prosperity of the Baptists of that State, than the twenty-six years' work of Peter S. Cayle. It is to be hoped that Tennessee Baptists will give him a niche in their history.

His worth was recognized by the Central by electing him moderator of the first session of the body he attended. He was in the midst of a brilliant, and successful meeting at Clinton, in connection with the talented McLeod, and the eloquent Burns, when he suddenly was called to the beautiful home above. His remains rest in the old church yard at Clinton. Before the Central, he offered the following preamble and resolution:

"WHEREAS, The history of our church shows that the divine blessing rests peculiarly on all our churches, and other benevolent bodies, who patronize Foreign missions, and that it is desirable for every church to have some specific object before them, as a means of increasing their zeal and knowledge, we, therefore, recommend to the churches of this body to take up the subject, and report to the next meeting of this body, how much they will furnish annually to sustain a missionary in central Africa, to be the missionary of the Central Association, under the Southern Baptist Board of Missions."

At the close of the minute of the proceedings of 1852, the clerk gives a short resume, in which he says that it was one of the most interesting sessions of that body. Every one was filled with the spirit of the age, "to excel in every good word and work, no county, no State, no country, but the world the field."

In 1853, the Central met with the Ogden church,

E. C. Eager was elected moderator, and G. W. Mimms clerk, and H. M. White treasurer. At this meeting M. W. Phillips was persistent in his efforts to get the union to take positive stand as to a female school at Clinton. The meeting had but gotten duly organized, when he offered the following resolution:

“*Resolved*, That a committee of five be raised by this Association, with *plenary power*, to act as this body, in determining and acting on our best interests in regard to the College enterprise in Clinton.”

Reference was had to the female college established in Clinton that year. The committee of five consisted of M. W. Phillips, I. N. Urner, Moses Granberry, George Stokes, and R. H. Brumby. In the afternoon, M. W. Phillips read the report of a special committee appointed on “the proposition for a female school at Clinton.” Benjamin Whitfield was chairman of the committee. The report was lengthy and complicated. It closed with three resolutions. It was resolved that a subscription be taken up for purchasing property in, or near the town of Clinton, as might be deemed best; that a Board of Trustees be appointed, and that the female school be styled, *The Central Female Institute*. A Board of twenty-two Trustees was appointed. It is sufficient to say that M. W. Phillips, B. Whitfield, S. Thigpen, R. Sivly, E. C. Eager, and W. L. Balfour were on the Board.

E. C. Eager, who kept abreast of the times on missions and education, offered a resolution recommending to the churches the observance of the day of prayer for the colleges of the United States, and especially for the home interests in Clinton. The pastors were requested to preach on that day, on the subject of education. E. C. Eager was then the financial agent of Mississippi

College, and doing a good work. He had raised \$60,000 on endowment of the College, and was forging ahead to increase the amount to \$100,000. It must be stated that a full history of Mississippi College, and Central Female Institute, shall be given in another place, which will obviate the necessity of giving in this writing all that is found extant bearing on the history of these two institutions of learning.

The Minutes of 1864 were printed by the *Vicksburg Whig*. The meeting was in Canton. Dr. Balfour was elected moderator. Two churches were received into the union, and one dismissed by letter. The Richland church left the Central to go into the Yazoo. The Pleasant Grove church and Warren and the African church of Yazoo were represented by W. Jordan Denson and H.W. Portwood. As it was represented by Denson and was of Yazoo county, it is but natural to suppose that it was constituted of some of the blacks of Mound Bluff church. J. T. Freeman, who was then the pastor of Mound Bluff, was also pastor of the African church, and not pastor of any other church in the union. The Central was then composed of thirty-one churches, with a total of 3,938 members. There were 496 baptisms reported to the Association. Twelve churches reported Sunday schools and ten a weekly prayer meeting, each. The prominent pastors were W. H. Taylor, Jesse Woodall, L. B. Holloway, D. E. Burns, J. T. Freeman, A. C. Caperton, W. W. Bolls, C. S. McLeod, A.W. Chambliss and Wm. H. Anderson.

On the Lord's day W. H. Anderson preached in the morning, after which a collection was taken, amounting to \$82.21. J. T. Freeman preached in the afternoon, and J. R. Graves at night from the subject, "*Jesus Only.*"

Prof. Moses Granberry was watching the interest of missions. He suggested that each pastor preach one sermon, during the coming year, on missions and take a collection for that object, and that each church report annually what was given to pastoral support and other benevolent objects. The treasurer of that year reported receipts to the amount of \$695.05. The irrepressible M. W. Phillips wanted J. R. Graves to address the body on Ministerial Education and take a collection for the Educational Society, which the distinguished visitor did with such gratifying success as to raise \$540.50, one-half payable in five months, the remainder in twelve months. In the fall of 1854 the name of Walter Hillman appeared in the advertisement of Mississippi College as professor of mathematics.

The previous year yellow fever had prevailed in a most malignant form in the country between Jackson and Natchez. While the Association of 1854 was in session in Canton, Dr. R. Warner fell a victim to that dread malady in the city of Jackson. He was the beloved physician, an acceptable preacher and a valuable church member. For many years he was a practitioner in Raymond. He changed his residence to Jackson a few months before his death. "The mercy of God was devoutly acknowledged in 1855 by the friends of Mississippi College and Central Female Institute, in the divine protection of Clinton from the ravages of the yellow fever. It was decided the next State legislature should be asked to incorporate Clinton, that quarantine regulations might be strictly and rigidly enforced.

On Monday a number of spicy resolutions were passed. Certain ministers were sharply excoriated for engaging actively in political contests. "The Old Landmark Reset," a tract written by J. M. Pendleton,

was highly recommended. Quarterly concert of prayer was recommended for the purpose of praying the Lord to "call and send more laborers into his vineyard." Peter Crawford's work as agent of Central Female Institute received the warm approval of the body.

In 1856, the Central corresponded with the Yallobusha, the Yazoo, the Union, the Mississippi and the San Francisco of California. A collection of \$104.25 was taken on Sunday morning after preaching at the Baptist and Methodist houses of worship. The subject of education received its usual consideration. The choice of Prof. Walter Hillman as principal of the Central Female Institute was heartily approved. C. S. McLeod was the agent of the school. The Board of Trustees were requested to make annual reports to Harmony, Strong River and Pearl River Associations.

A movement was on foot to build a church house in Clinton. It was thought to be the interest and duty of Baptists throughout the State to assist in this work. There was an agent of the Coliseum Place Baptist church of New Orleans at the meeting, who was kindly received, and given a collection amounting to \$455. An effort was made to secure a list of the Associations in the State, and the time and place of their next meeting. This was done for general information as to Baptist affairs in the State and in the interest of the general benevolences of Mississippi Baptists.

The Executive Board made a good report of work done in the bounds of the body. They had been hindered in their work by the yellow fever excitement. This fear of the dread malady at that time is not a matter of wonder, as statistics show that in 1854, three of every four who had a well-defined case of the disease died of it. H. W. Portwood gave one-fourth of

his time to the Board in the Yazoo Valley, and W. B. Gallman preached once a month in the fork of the White Oak and Tallahoe creeks. Aid was granted to the Vicksburg, Cayuga and Hebron churches. The report of the missionaries was entirely satisfactory.

There were two gratifying events that claimed their attention in 1857. The effort of the ladies of Jackson, and the resuming of the publication of the *Mississippi Baptist*. The ladies of Jackson had become much enlisted in what we now call sustentation. They read with interest the resolution passed on this subject at the Association of 1856. They gave a glowing statement as to the destitute widows of preachers, and expressed the wish most devoutly that a permanent fund would be raised, the interest of which to be appropriated to the object mentioned. They proved their interest in the matter by their works, by sending to the Association the handsome amount of \$180, which they hoped to increase year by year.

The *Mississippi Baptist* resumed publication in 1857, with Elliot and Williams as proprietors and J. T. Freeman, as editor. The Central raised a committee on the paper interest, consisting of Shelton, Burnes, Waul, Sanders, and Snodgrass. This committee made a lengthy report, Saturday afternoon, Oct. 9, 1857. The paper was under the patronage of the Baptist State Convention, and its outlook was favorable. It was located at Jackson, in the bounds of the Central, which called for the especial support of the body. By resolution, the paper was cordially recommended, and it was expressed as the duty of the Central to render assistance in raising the funds promised by the State Convention to relieve the editor and proprietor of the responsibilities which they had assumed. For

this object, the Central pledged \$1,315. The effort made at that time toward the establishment of a Southern Theological school at Greenville, S. C., was commended.

The sad occurrence of the year was the death of Wm. L. Balfour. Dr. Balfour was born in Edgecombe county, N. C., March 25, 1802. An obituary report of his death, which appeared in the *Mississippi Baptist*, written by Wm. Jordan Denson, must be accurate. From it we learn that his father, Wm. Balfour, moved to Bayou Sara, La., in 1820, when the subject of this sketch was but eighteen years of age. His father's name first appears in the minutes of the Mississippi Association in 1821. In 1822, he was clerk of that body, and his name appears on the minutes as a delegate from Sharon church until 1826.

Wm. L. Balfour moved to Madison county in 1827, and "settled a plantation" near Vernon. His old homestead was a mile or more north of Flora, west of the Y. & M. V. Railroad, where Vick Varnell now lives. He professed religion in 1839, and was baptized by D. B. Crawford, becoming a member of Mound Bluff church. He was made a deacon in 1840. He suffered the misfortune of losing his wife in January, 1853. It was said of him that *his word was as good as his bond*. He grew very wealthy. He raised 3,000 bales of cotton a year on his farm at \$50.00 a bale, which gave from this source alone an annual income of \$150,000. He was at one time and another president of Mississippi Baptist State Convention, moderator of Central Association, and president Board Trustees of Mississippi College. He was a democrat of the State-rights School.

In 1858, the General Association of South-east

Mississippi sent a letter of correspondence to the Central, accompanied by a request for help in their work in South Mississippi. The territory of the General Association was large, and their churches financially weak. In response to this request, a committee of three was raised, consisting of Millikin, Burns and Stambaugh. The committee replied that their funds were not sufficient to supply the destitution in the bounds of the Central, but the request was made of any who were able to do so to contribute to that noble work.

The all absorbing question at that time was the proposition from Canton to move the Central Female Institute to that place. The Canton church proffered a liberal donation to the school, should the removal be effected. But as the interest was in a healthy condition, and doing well, it was the opinion of the Association, that it was inexpedient to entertain for a moment the idea of removal. Prof. Walter Hillman had a faculty so satisfactory in the scholastic year of 1857—1858, that he had secured all his teachers for the ensuing year. The Board of Trustees had purchased a building site of nearly nineteen acres for the consideration of \$1,200, north of the Vicksburg and Meridina Railroad. Everything was to the satisfaction of the Association, to which the school belonged and no changes were desired.

But in 1859, Canton renewed the proposition to remove the School, presumably with some hope of final success. The reference in the letter of the Canton church to "a school of high order" was referred to a committee of three which was to report Saturday afternoon, but was eventually allowed until Monday morning to make their report. The report was read

by W. W. Keep, chairman. The atmosphere became warm. The Association went into a committee of the whole, Benjamin Whitfield in the chair. Pending the continued discussion, the hungry members were in the majority, and the committee of the whole adjourned for dinner. After refreshments, the discussion went bravely on for two hours. At 4:30 P. M., the committee arose and reported progress. As to just what the progress was, we are left to conjecture. After the moderator of the Association resumed his seat, a vote was taken on the vexed question, the result of which was fourteen ayes and forty-eight "noes."

The Central Association could not but be courteous. It was composed of gentlemen of broad culture. The body could not adjourn until the defeated town was made to understand that the Association was not possessed of other than the most kindly emotions and generous sentiments. The proffer of \$40,000 for the removal by the Association of their female school to Canton and the decision of the body contrary to the wish of that town were gallantly expressed and a resolution adopted indicating the appreciation of the body of the proposed donation.

The Central in 1859, had broadening conceptions of Mississippi College and Associational missions. Appended resolution:

Resolved, As the sense of this Association that the best interests of the Mississippi College imperitively requires the early election of a president of the college." To that time the college had a principal, but the Central thought the institution was in grade sufficiently high to require a higher official.

D. S. Snodgrass reported to the Executive Board a visit to Bolivar county for the purpose of organizing

a church. He thought Baptists should occupy the field, as that county was being rapidly filled with an energetic and wealthy population. The Board, through its secretary, G. W. Mimms, expressed the belief that, as much could be said of Yazoo county. The treasurer of the Association reported to the eleventh annual session of the body, that he had received from different sources, \$859.18; and Benjamin Whitfield, treasurer of the *Widow's and Orphan's Fund*, reported on hand, \$1,412.84. The Central was then composed of thirty-five churches, which had a total membership of 3,994. Antioch, of Warren, was 83 years old; Union, of Hinds, was, 1859, 55 years old, and Mound Bluff 34 years. Of these three churches, only one, Antioch, is now in existence and is enjoying the freshness of youth.

The Association of 1860, met in the city of Jackson. The introductory sermon was preached by Jesse Woodall. L. B. Holloway was elected moderator, and Dr. J. M. Lewis, clerk. The principal item of interest was the discussion of the report on missions. Some good speeches were made by George and Theodore Whitfield and others, in which enthusiasm was manifested, and a general agreement as to the demand for missionary labor at home and abroad.

The meeting of the following year was with the Bethesda church, October 11, 1861. As might have been expected, interest was manifested as to the spiritual reform of the Confederate soldiers. The ministers who preached on Sunday were requested to direct their sermons to the cause of giving copies of the Bible to Confederate troops. The collection on Sunday for that object amounted to \$60. Great care was manifested as to the future of the *Baptist State* paper in those troubled times. Members of the Association pledged

themselves to raise definite numbers of yearly subscriptions, and labored manfully to redeem their pledges.

The churches were requested to release their pastors from some of the stated appointments, that they might labor under the direction of the Executive Committee in destitute fields. The Widow's and Orphan's Fund, which was quite a considerable amount, was sedulously guarded and every effort made by the custodian of the fund, Benjamin Whitfield, to preserve it until the close of the war. The Association adjourned to meet with the Antioch church on Friday before the second Sunday in October, 1862.

At that meeting, many of the churches were not represented. The impression had been made that the body would not have a meeting. An effort was made by the pastor of Antioch church, T. J. Walne, to correct the false impression, but to small effect. Everything was in promiscuous order. The homes of the members of the Antioch church were full of sick soldiers. But nothing daunted, they sent carriages to Vicksburg to convey the delegates to the church.

Of course, but little was done. The paper interest was suffering. It had been trimmed down to a very small sheet, but heroic effort was being made to carry it through the fratricidal strife. Some were not able to redeem their pledges for its help, and the editor frowned on them for their inefficiency. It is just to say that our loved J. T. Freeman was not then presiding over the editorial department of the *Mississippi Baptist*. The clerk of the Association, Dr. J. M. Lewis, was authorized to notify the churches that had not sent representatives that they were to send contributions to him within two weeks, or they would fail to get copies of the Minutes.

No Association in the State suffered more from the ravages of war than did Central. Some of them held all their annual meetings through the years of the civil strife, without hurtful results and with a good degree of interest. The Central pretermitted three of its sessions, and was prostrate when the war had ended. Two or three causes operated in producing this result. The track of contending armies was through the length of the territory of the Association. Truly speaking, the country was laid waste and was desolate. One who has not been in the swath of destruction cut by an invading army can form little conception of the utter desolation that is wrought by the vandalism of the troops. The iron heel of war grinds to powder. Again, the territory of the Central was, in the main, occupied by a people of comparative wealth. Many of the farmers had large plantations and a great many slaves. They were left by the war without anything but their lands, and such realty was then a drug on the market. Their gin-houses had been burned, their corn taken and their stables emptied. In many instances the hogs and cattle had been killed by the invading army, the "smoke-houses" ravaged, and even the poultry killed, and nothing but bare fields awaited the return of young men from the Southern army, who had been reared in ease and affluence.

The system of labor required readjustment. This was a vexing problem and one that yielded slowly to a solution, though considered by practical farmers. Men from the North and the West, who came South with money to make fortunes planting, went back to their homes poorer but wiser from their bootless efforts. Only one class of farmers succeeded at once to accumulate, the men who had been managers of large plantations before the war.

But there was recuperative power in the Central. The location of the two institutions of learning in this territory was, after the war, productive of two happy results. They had made the impression of their stamp on the ones who were to be actors in the onward movements of Mississippi Baptists. The educational alimment the schools had given the minds of the young before the civil strife was not only strengthening, but located force where the desolating hand of war could not reach it. The buildings of these two institutions were saved from Sherman's sportive torch through the personal influence and the sleepless vigilance and the untiring energies of Prof. Walter Hillman. These buildings were ready for occupancy and invited the youths of Mississippi to their halls, when the cruel war was over. Mississippi College, especially, was the center about which was to be manifested the returning vigor of the Baptists of southwest and north Mississippi.

The session of the Central of 1865 was but little more than an associational gathering. It was held at Beulah church on the 6th of October. It was called to order by Benjamin Whitfield, the former moderator. Of the thirty-four churches constituting the body, only thirteen were represented. The reading clerks were James Nelson and J. J. Robinson. Benjamin Whitfield was elected moderator, A. L. Trevilion, clerk, and W. L. Hemphill, treasurer. Only two messengers from other associations were present.

A resolution was presented and obtained favor to the effect that the Widows and Orphans Fund be allowed to make a written report and that all censure should be removed for the loss of the fund. In 1862, it consisted of \$1,444.10, and was invested in Confederate 8 per cent. bonds; but, as these bonds were taxa-

ble, they were sold, and 6 per cent. non-taxable bonds were purchased. These bonds, the treasurer had in 1865, but were of no value. The report on Domestic missions advised that immediate steps be taken to supply the destitution in their bounds, but had to lament that this embraced one-half, or two-thirds of the churches. Benjamin Whitfield in the letter of correspondence said: "Our financial affairs are such, that we feel unable to do anything in the direction of Foreign missions, but for the present, will turn our attention to Home missions.

The session of 1865 convened with the Palestine church, Hinds county. T. J. Walne preached the introductory sermon from Phil. 1:21. With a few exceptions a new set of names appears on the Minutes—Nelson, Walne, Hackett, McLeod, Woodall, Freeman, Hillman and Finley. The *Christian Watchman*, of Jackson, was commended, as a denominational paper. Its prospectus came out in January of that year, and specimen copies on the 14th of February. J. B. Hamblin was editor, and the subscription of the paper was \$5.00 a year.

The Executive Committee reported but little money on hand for supplying the destitution in the bounds of the Association. Special attention was given to the spiritual welfare of the colored people. Some of the churches had asked the Association for advice as to what should be done for their brethren in black. It was thought best to do some kindly acts for them at once before they got beyond their control, and it was recommended to the churches that they become interested as to the religious instruction of the colored people, and organize them into churches as rapidly as possible. White ministers were to be their pastors

until colored persons with suitable gifts and divine calling should be found to assume that sacred relation to their people.

The trustees of Central Female Institute were in 1866 in deep distress. The new building on the land purchased, to which allusion has been made, "had been run up to nearly the first story. Money subscribed could not be collected in the chaotic condition of the country. Debt was consequently made and money must be borrowed to liquidate the encumbrance. They saw that there was imminent danger in a law suit, and that it would entail the sacrifice of all the property to pay the small sum due by the Institute. The trustees in the desperation of the moment, proposed to sell to Prof. Walter Hillman the original property of the Institute for the amount due him in assuming the indebtedness of the school. But to this there was a lively dissent. He then proposed to give the trustees three years to reimburse him. The raging storm was becoming blinding. The finance committee showed on hand for State Convention \$2.00, for Foreign missions \$2.00, and for Indian missions \$3.00. Truly the glory of the Central had departed.

In 1867, J. A. Hackett was elected moderator, and W. T. Ratliff clerk of this second incumbency. It was resolved that the Central instruct the treasurer to forward \$25.00 to the next State Convention for necessary uses, and W. Hillman, Thos. Whitfield, T. J. Walne, A. A. Lomax, J. A. Hackett, Jas. Nelson and others were appointed messengers to the State Convention.

The trustees of the Institute were able to report to the body that a compromise had been effected with the contractor of the new building by which he was to receive in cash \$1,000 for the \$5,000 due him. The

\$1,000 was gotten from Walter Hillman on two years without interest. He also agreed to advance the money necessary for putting the grounds and buildings of the Institute in such a state as to preserve them from permanent injury, hoping that the country would soon rally from the paralyzing effects of the war.

Some missionary work was being done in 1867; \$50.00 had been appropriated to Indian Creek and \$50.00 to Bolton's Depot, Hinds county. Many of the churches reported fine revivals. Yet some of them were not reported to the meeting of the body—some dying and some already dead. "Houses dedicated to the worship of God have become the abode of bats and owls," said T. J. Walne.

The session of 1868 was held at Raymond. Matters seemed to be getting worse in some respects. There was a redemption of their lost estate coming to them, but not through their educational enterprises. It is a touch of history seen in other States than ours, that union of effort and success of religious work may be achieved in missions where they are not secured in promoting education. It was resolved that as the Association was not able to raise the funds necessary to pay the debt on the Institute, that the trustees be authorized to deed the property to Walter Hillman, and to sustain him with their influence and patronage as before the transfer of property. The institution of learning was cordially recommended to the Baptists of the State. Thus, it appears, that the strongest Association in the State was not able at remove of the Civil War to pay a debt of \$1,900 on a loved institution of learning.

The report on Ministerial Education made by Walter Hillman, chairman of the committee, showed some

sprightliness. It stated that it was well known that there were young men in the limits of the Association, who felt that they were called to preach, who needed help in securing an education. It was recommended that a committee of five be appointed to receive all money collected for education, and to aid in the support of any young minister who needed it in his education. The committee was authorized to commission an agent to represent this interest within the bounds of the body.

The report of the Executive Committee made by its Secretary, Capt. W. T. Ratliff, was the truly encouraging feature of the meeting. They induced Elder A. A. Lomax to consent to do work in Yazoo City, but their efforts were thwarted by the fact that the Baptist house of worship in Yazoo City had been rented to the Episcopalians. This is stated only because it is history. The encouraging feature of the report was that Capt. W. T. Ratliff was able to induce Gen. M. P. Lowrey, the evangelist of the Home Mission Board for our state, to visit Natchez, Vicksburg and Jackson, promising to assist that board in the payment of the salary of the evangelist. This visit produced most gratifying results. An appropriation of \$80.00 was made to the salary of Gen. Lowrey, with an urgent request that he continue in the work, in consequence of which, he held a protracted service at Jackson extending over the space of two months. The church was greatly revived, the Sunday School reorganized, and a general improvement in the condition of the church plainly observable. At the last meeting of the Executive Committee before the meeting of the Association an appropriation was made to the salary of the evangelist, amounting to \$163.00.

At the meeting of the association the following year, Elders T. C. Teasdale and W. M. Farrar represented the Baptist State Convention. T. C. Teasdale represented the Sunday School Board and W. M. Farrar the Orphanage at Lauderdale. The Association, with a good heart, branched out into general work and showed considerable signs of coming life. Numerous committees were appointed, correspondents appointed to four associations, and to the State Convention. A cheerful air was assumed and actively manifested. The Executive Committee was instructed to appoint a committee of at least five of its members, a majority of them at Clinton, to be called the Ministerial Educational Committee, to perform the labors of looking after the education of young ministers. The Executive Committee was urged to co-operate with the Home Mission Board.

The deplorable condition of the church in Vicksburg was recognized. A pathetic address was made by T. J. Walne, stating the condition of the church. The church house had been perforated by cannon balls during the Civil War, and the openings were still in the walls. The sum of \$100.00 was appropriated to the church.

The Trustees of Central Female College reported that the property of the institution had been duly turned over to the president *unconditionally* and that the titles were all invested in his name. The Institute had passed out of the hands of the body, and their primary responsibility for it was at an end.

The Committee on Ministerial Education, appointed at their last meeting, reported that they had employed James Nelson to act as an agent. As soon as the amount necessary for the support of two

young men had been raised, W. C. Friley and George B. Eager were appointed beneficiaries. About the middle of July, James Nelson was appointed agent for all his time. In October six licentiates were receiving support from the committee.

The Executive Committee had but little money with which to plan missionary work. But A. A. Lomax went to Yazoo City, "where no Baptist preacher had been since the war," and T. J. Walne was induced to do some preaching in Vicksburg and \$120.00 appropriated to his support.

The Central, in 1890, met with the Friendship church. The Macedonia church was re-admitted into the body. The interest of the association in Mississippi College was unabating. In that year the College was laboring under the pressure of a \$10,000.00 debt. How it was incurred will appear in the history of the College. A report was placed before the association on this subject by J. L. Pettigrew. The amount of the indebtedness the Central was to raise was \$600.00, which was secured in pledges at once. A resolution was adopted thanking Dr. Walter Hillman for his disinterested kindness of saving the College from foreclosure.

The following year it was insisted that the pledges made to save the College be paid; and in the summer of that year the amount in cash needful to pay the debt was raised. Flushed with this success an onward movement was inaugurated, and Prof. M. T. Martin, a member of Central Association, was sent into the field, because "the time has come to endow the College."

Ministerial Education was a favorite benevolence of the Association. In 1870, the committee referred to,

which had the work in charge, reported that in October, 1869, James Nelson was appointed agent at a salary of \$100 a month, in which capacity he acted until July, 1870, when he was elected secretary of the Board of Ministerial Education. The committee had in one year collected \$2,195.05, and disbursed \$1,060.50 in the support of fifteen young ministers in Mississippi College. In the report made to the Association on the subject by W. H. Head, it was said that gratuitous education was not proffered to young men to induce them to enter the ministry, but to *young ministers*. Great satisfaction was expressed as to the success of the work to the time it was turned over to the convention and gratification as to the fact that the Central had a record of leading the other associations in the State in this good work.

Their report on the subject in 1873 was read by J. L. Pettigrew. It closed with this preamble and resolution:

WHEREAS, the magnitude of the Ministerial Education work is such at this time in Mississippi, that the secretary of our State Board of Ministerial Education is unable to provide means sufficient to meet the demands; therefore, be it

Resolved, That the Central Association pledge herself, as far as practicable, to provide for the young ministers in her bounds. Pledges and cash were received for Ministerial Education, amounting to \$350. The old association was itself again.

The following year, the report on the subject was historical. It was said that, in 1868, before any other movement was made in the State looking to Ministerial Education, the work was projected by the Central at Raymond, and an agent (James Nelson) was employed.

In 1875, he was called upon to act as general agent for the centennial movement. It really seems that in this a mistake was made. The work he was doing was worth more to Mississippi Baptists than any other benevolence fostered by our people. In 1876, the report on Ministerial Education closed with the statement that there were three young men in the bounds of the Association, who were regarded by their respective churches as called to the ministry. One of them was in Mississippi College; the other two were not in college in consequence of pecuniary inability to do so. Pledges were made to Ministerial Education, amounting to \$400.

Uniform reports were made during this period on the Central Female Institute, and, four years of the time, reports were made of usual significance, on the Orphan's Home at Lauderdale.

From 1870 to 1876, it is understood that there was not a single Baptist newspaper in the State. The last issue of the *Christian Watchman*, extant, was published on September 26, 1867. At the meeting of the State Convention at Canton, in 1869, J. R. Graves proffered our people one page of his paper each week. In 1870, *The Baptist* was cordially commended. In the report was a statement of the fact that the proposition of J. R. Graves had been accepted, and that M. P. Lowrey had been chosen to conduct the department. The hearty wish was expressed that *The Baptist* might reach "every family in our State." Year by year this paper was commended, along with the *Home and Foreign Journal*, *Kind Words*, and occasionally other papers. This language is found in the report on Publications made in 1876: "We are not insensible of our need of a better medium of communication for Missis-

issippi Baptists in our State work, and for this reason approve of the action of the last State Convention in providing for the inauguration of a State Journal. That report was read by J. A. Hackett.

The Executive Board of the Central seemed all the while circumscribed in its movements from the lack of means. Associational missions in the bounds of the body was seldom a pronounced success. In 1870, M. P. Lowrey was in the meeting with the Board at Clinton, and urged the importance of occupying Yazoo City, and as agent for the "Marion Board," to turn over to them all subscriptions made at the last Convention by persons in the bounds of the association (450.00) which was accepted. T. J. Walne was called at Vicksburg for all his time, to commence work January 1, 1870, and A. A. Lomax was to go to Yazoo City for one-half time. Of the churches in Natchez, Vicksburg, Yazoo City, Jackson, Canton and Clinton, only one was able to have a pastor for all his time. The church at Natchez had not been able to have any regular preaching since the Civil War. Clinton was having preaching two Sundays in the month.

In 1871, W. C. Friley was secured as pastor at Yazoo City. He did a fine work. Not until the last few years has the work at Yazoo City looked brighter than while Friley was with the church. The Board did not have the money to help the church, in that auspicious hour; nor was it in any better condition the following year. In 1873, the sum of \$800.00 was pledged by the churches, but says Capt. Ratliff, because of the absence of some systematic plan in our church of contributing to the cause of missions, only a small part of the amount due our missionaries has been collected and turned over to them."

In 1874, Walne was still at Vicksburg and Friley at Yazoo City. That year the question of co-operating with the State Mission Board was discussed. On July 1, Walne entered the State Mission work as Corresponding Secretary of the State Board, and Friley was "forced into the school room for a support." In 1875, co-operation with the State Board had been effected, and all means and pledges for Home Missions were turned over to the State Board.

After the Civil war until 1872, their reports on missionary activities were on "Missions." In that year we find a report on Foreign missions. But this does not indicate that in that time, the churches did nothing for Foreign missions. On the contrary, we find in the financial tables they did contribute to Foreign Missions. After 1872, reports on Foreign Missions were invariable, and free of information as to work in heathen lands. In that year, more than \$700 was subscribed to Domestic missions.

In the fall of 1873, the association adopted preamble and resolution, offered by P. A. Haman, to the effect that as a State Mission Board had been appointed by the Convention, that the association would heartily concur in the matter, and invite the Corresponding Secretary to visit the churches in the interests of State evangelization. The following year J. A. Hackett made an acceptable motion to lay on the table a report on Domestic Missions (associational), and then made a motion to raise a committee on co-operation with the State Mission Board. He was made chairman of the committee, on Monday, made a fine report on the subject.

In 1876, T. J. Walne was made chairman of the committee on Domestic missions. He gave a full state-

ment of the work of the State Mission Board. The consideration of the report was followed by a collection, amounting to \$432.20. George Whitfield gave \$20.00 in gold.

In 1870, there were twenty-three churches in the body, with an aggregate membership of 1,572, of which 49 were colored people. The pastors of the churches were: Hall, Woodall, Butt, Lomax, Pettigrew, Lewis. Head, Hollingsworth, Hackett, and Walne. In 1776, there were thirty-three churches in the Association, with a total membership of 1,881. Added to the pastors already named were: A. J. Miller, W. S. Webb, J. T. Zealy, J. R. Farish, W. A. Mason, S. W. Sibley, and W. L. Skinner, with a few others.

The thirty-second annual session was held with the church at Brandon. Their church-house had not then been built. The body convened in the court house. The Brandon church went into the Association in 1874. J. L. Pettigrew was elected moderator in 1877, J. M. Lewis clerk, and W. T. Ratliff treasurer.

The appearance of the *Mississippi Baptist Record*, published at Clinton, was hailed with delight. Capt. W. T. Ratliff said in a report: "The paper is just such a one as our churches need * * * Let us keep our pledge to sustain it.

The report on State missions was read by President W. S. Webb, and was written in his happy style. In it a statement was made as to the amount paid by their churches to State missions. The Clinton church led the sisterhood by a gift of \$229.00, the Crystal Springs following with \$109.55. Eighteen of the thirty-one churches had their names in the list of contributors. The total amount paid by all the churches was \$1,612.95. A resolution was adopted recommending

that a committee be appointed to write a report for the next meeting on "The Scriptural Use of Property."

In the fall of 1878, the great yellow fever scourge was upon our State. Cold weather did not come until very late in the year, and the associations that were able to hold their annual meetings found that they could be but slimly attended, and very little was accomplished by the gathering.

In 1879, the Central met at old Concord church, in Yazoo county. J. L. Pettigrew was chosen moderator, S. J. Thigpen clerk, and W. T. Ratliff treasurer. The Fannin church was received into the fraternity. At that time the Central indulged in fraternal correspondence with the Bayou Macon Association of Louisiana, the Harmony, Union, Strong River, Yazoo and Springfield Associations in Mississippi, and with the State Convention.

In that associational year they contributed \$445.02 to Foreign missions. This amount was given by a body of Baptists 1,634 strong, which was about 27 cents a member. That year the Association pledged \$798.00 to Foreign missions, which was less than fifty cents a member. The sum of \$747.35 was pledged to State missions.

In 1880, there were thirty-three churches in the Association, with a total membership of 2,250. The churches gave that year to State missions \$1,413.85, and to Foreign missions \$1,128.05, which was much more than they pledged for these purposes the year before.

In 1885, there were thirty-five churches in the Association, with a total membership of 2,208. The churches gave that year to Foreign missions \$784.34, and to State missions \$827.00. But they gave that

year large amounts to Ministerial Edubation, Mississippi College; and Home missions.

In 1889, there were thirty-six churches in the union, with an aggregate membership of 2,636, or an increase in membership in four years of 428. These churches gave in 1889, \$734.85 to Foreign missions, \$679.75 to State missions, \$249.05 to Home missions, \$879.80 to the College and Ministerial Education, and a grand total to all objects of \$14,152.00.

The body, all things considered, made perceptible progress through this decade. There was an increase of about 400 members, and the general benevolence of the body showed an expansion of their missionary conception. The Association was animated by such strong men as J. L. Pettigrew, who was its moderator through the decade, Capt. W. T. Ratliff, S. M. Ellis, W. S. Webb, George Whitfield, H. F. Sproles, Walter Hillman, T. J. Walne, and H. D. White.

In 1880, there were ladies' missionary societies in the Jackson, Clinton, Edwards, Salem, Raymond Palestine and Bethesda churches. In 1849, Mrs. Margaret J. Webb was vice-president of the central committee for the Association. There were then six societies reporting their work to her, but the books of the secretary of the State Central Committee showed the names of twelve societies in the churches of the Association. This gave a numerical gain of five societies in the decade. The Association adopted the following resolution:

“Resolved, That we heartily endorse Sister Margaret J. Webb, of Clinton, Miss., as Vice-President of the Central Committee of Woman's Work in Central Association, and pledge her our support in her work.”

In the report on Sunday schools, in 1880, it is said

"Many of the letters from the churches are entirely silent upon the subject, and no statistics furnished, by which we can form any correct idea of what is being done in that important field of Christian work. In 1889, the Sunday school statistics of the body were tabulated. Twenty-one churches had Sunday schools which were reported, with an enrollment of 1,257 pupils.

Through this period J. L. Pettigrew was moderator. The clerks were, S J. Thigpen, B. D. Gray and Isaac T. Riser; their treasurer was Capt. W. T. Ratliff.

The original intention of the writer was to preserve in this work 100 years of the history of Mississippi Baptists, which would have closed the writing about 1890; but since he has concluded to continue the labors to 1900, where historical data is available. So a running historical statement of the occurrences in the Central Association during the last decade of the old century is added to what has been written.

Between 1890 and 1895, Capt. W. T. Ratliff was continued as Moderator of the body, J. S. Riser, Clerk and Wm. Bell, Treasurer. The Association met, in 1891, with Concord church, Yazoo county; in 1892, at Edwards; in 1893, at Brandon, in 1894, with Palestine church, Hinds County, and in 1895 again with the concord church.

In 1890, there were thirty-four churches in the fraternity with a total membership of 2,457. In 1896, the body was composed of thirty-four churches, with a membership of 2,583; an increase of eighty-eight members in five years. In 1900, there were thirty-two churches in the organization which had an aggregate membership of 3,097, an increase of 514 in the last five years of the century, which was a fine showing.

In the report on Mississippi College made in 1891, it is said, "The present buildings need repairing and enlarging. To compete successfully with other colleges of the same grade, our accommodations must be improved. The committee would recommend that the Association take immediate steps to raise \$10,000." The chair was instructed to appoint a committee of five to devise ways and means for raising the amount. The churches were also asked to raise that year \$400 for Ministerial Education.

The report on Sunday Schools showed that they had eighteen Sunday Schools with a total of 1,174 pupils, against a showing of thirty-four churches, with a membership of 2,457. There are sixteen churches that did not report Sunday Schools, and the churches of the body had 1,283 more members than they had Sunday School pupils.

The Centennial of missions was duly observed by the Association. It was reported on by a committee consisting of H. F. Sproles, J. L. Pettigrew, L. Ball, George Whitfield, and William Bell. The report was long and closely written. It is a fine document on the rise and progress of missions. It was discussed by J. T. Christian and H. F. Sproles.

In 1892, the Central was on its metal as to the removal of the College. The utmost dissatisfaction was manifested, and they hastened to record their disapproval of any further attempt at the removal of that long cherished institution from Clinton to Meridian. It was said that "the Central Association has ever stood nearest to Mississippi College in its every need, patronage, contributions and endowment." At this remove from the settling of the troubled question of college removal, we cannot but at least admire the de-

votion of the members of the Central Association to the college, so long prayed for and fostered by them.

The Central Association was much interested in the mission work of Yazoo City and West Jackson. It was said: "For years we have been working to build up churches in the country * * * but let us determine to take hold of these business and political centres, and plant the Baptist banner surely and permanently in the midst of them."

In 1893, two leading remarks were made at the close of a report made by B. R. Womack on Ministerial Education:

1. "Let Central Association lead. It has led in every good work for a long time. Let us continue to lead.

2. Let every church give to this cause.

- (1.) Give liberally.

- (2.) Give regularly." A cash collection of \$7.66 was taken for this cause, and the sum of \$325 subscribed.

Mrs. Linda B. Ellis resigned the position of Associational Vice-President that year and Mrs. E. Louise McComb was elected her successor. Many of the churches had well organized Ladies Societies and Young Peoples' Missionary and Aid Societies that were doing good work. The contributions to all objects were about equal to the year previous. In 1894, Mrs. Margarette J. Webb reported on Woman's Work. Her report was worthy of high praise. The Women in the Association had raised in the past year for Home missions \$202.40; for Ministerial Education \$85.47; for Foreign missions \$216.30; for State missions \$217.60. It is allowable for a historian to say these two things of that report: it is remarkable for the evenness of their gifts to the three mission fields; and it by far surpasses the mis-

sionary contribution made by the whole of some of the missionary associations of our State in a single year.

In 1893, the churches reported to the Association 112 baptisms. The contributions had suffered a decrease from the gifts of the year previous. In 1895, the churches gave to Foreign Missions \$395.29; to State Missions, \$455.31; to Home Missions \$213.72. Their total contributions amounted to \$10,077.01. The Ladies Societies gave to missions \$847.15.

J. H. Whitfield was moderator of the Association from 1895 to 1899, inclusive. P. A. Haman was moderator in 1900. J. S. Riser was clerk those five years, and the late William Bell, treasurer. The body met at Utica in 1896; with the Concord church in 1897; in Canton in 1898; in Terry in 1899; and at Raymond in 1900.

In 1896, a report was placed before the Association on "Plans of Work." It recommended, after the duty of giving, that an Executive Committee be appointed of five members which was to hold meeting on the fifth Sunday, with special reference to Missions and Christian Education. Pastors and deacons were asked to co-operate with the committee, and the churches urged to systematic giving. The committee was to co-operate with the Convention Board.

In this year, preamble and resolution were offered on evils in universities and seminaries that had a good quality of pepper in them. Something was going wrong somewhere. The resolutions gave a recital of universities and theological seminaries that taught "false doctrines and inculcated erroneous views." Many of the students in these schools were imbibing the views of their learned professors. Darts were hurled at those who taught that all the Bible is not

inspired and had new views about the relation of Baptists to 1641. It was deemed better for young ministers "after completing their literary course in college to prayerfully study God's word for themselves, than to go to such a seminary as this." A correction may be well recommended when the physical man is about to be down with an apparent disorder.

The Baptist Orphanage was kindly spoken of by the body in 1897. The charity was then an established fact, and its conditions and prospects were clearly mentioned in the report. The usual reports were submitted on State missions, Home and Foreign missions, Mississippi College, Ministerial Education, Sustentation, etc.

In 1898, the following preamble and resolution were presented to the body by Prof. J. C. Hardy, Superintendent of Schools in Jackson:

"WHEREAS, Brother A. J. Miller and his loyal flock are engaged in the arduous task of building a new Baptist church in Yazoo City: therefore, be it

Resolved, That this Association commend them and their work, and pledge them our prayers and support."

In 1900, W. J. Derrick was pastor at Yazoo City, and was kindly treated in his efforts at building a new house of worship there.

The Association by resolution, in 1898, expressed its satisfaction that W. H. Whitsitt had resigned his position in the Southern Baptist Theological Seminary. Misguided Whitsitt! Only a historian can properly appreciate his condition. The student of the past soon becomes elated over his discovery of what was deemed lost history, and the reclaimed facts are as jewels in his hands. Facts that everybody knows are to him

prosely. His delight is to labor hours with hands soiled with dusty old records, making them yield up what they have held concealed for years. It is not far from virtue to a false step in bringing to light old things that the searchers of the past have overlooked.

The quick eye of William Bell saw some good in an action of the State Convention in 1899 referring to the Sunday school work, and he presented the following preamble and resolution:

"WHEREAS, The Baptist State Convention at its last session directed our Convention Board to appoint an assistant secretary, 'who shall have special charge of our Sunday school work,' and who shall appoint associational missionaries who shall have charge of the Sunday schools in the Associations, therefore,

Resolved, That we heartily approve said movement, and that we hereby pledge our cheerful support to our associational missionary."

The year 1900 was a year of glorification among Baptists in America. In Mississippi, no special object was to be forwarded by gifts of money, and we could hand out the fruit of our lips to any willing receiver. The opportunity was neither overlooked nor permitted to pass by without an affectionate embrace. At the Association in Raymond some of us treated this rare opportunity with a most affectionate *hug*. The writer of these lines was happy and liberal in his caresses as one can see from the Minutes of that meeting. Capt. W. T. Ratliff, W. T. Lowrey, I and many others who were there of our kind, are looking wistfully for the opportunity to come this way again.

The session of 1900 was unusually free, and was 'in a great measure, profitable. The old Association showed itself, in some wise, comparable to itself when

it showed large attendance and a full measure of usefulness—the days of Hackett, Walne, Webb, Gambrell, Martin, Ratliff, Mimms and others.

The ministry of the Association in 1900 was mostly young, brilliant and active. In the Association was such young preachers as Yarborough, Derrick, C. C. Pugh, Lipsey, Low, S. M. Allen, Nutt, Maum, Ellzey, Cooper, and Harrington.

The report on the condition of the churches noted the fact that only two of the churches had failed to make a contribution to missions while the others gave \$1,963.81. The churches gave \$555.76 to the Orphanage. 142 baptisms were reported. In the place of the usual fifth Sunday meeting, held during the associational year, the committee suggested that on a fifth Sunday in the next spring a meeting be held for the spiritual improvement of those who could attend it.

Long live the Central Association.

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